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#### CONTENTS.

FIRST PAGE. - Berkeley Hall: President Garfield Living

SECOND PAGE, --Wonders in Paris. Poetry: In Memoriam. A Singular Cure of Disease. Banner Correspondence: Letters from Massachusetts, Ohlo and Ver-

THIRD PAGE .- Letters from Illinois, Missouri, Connecticut, Wisconsin, Tennessee, Maryland, Iowa, Pennsylvania, California, New Jersey, Wisconsin, and Colorado. Retail Agents for the Banner of Light. Spiritualelst Meetings. Spiritualist Lecturers.

FOURTH PAGE. - The Rostrum: The Final Results of Spiritual Truth upon this Earth. Foreign Correspondence: Stray Notes on Belglum, Holland, etc.

FIFTH PAGE. - New Publications. Why Incur the Perils of Vaccination? The Cause in Portsmouth. Immortality and Our Employments Hereafter.

SIXTH PAGE.—''The Subjective Reality of Objective Falsi-tles!'' 'The Man Jeans,'' Materializations in Missouri, Encouragement from ''Over Sea,'' Enlargement of the Banner of Light, The Church Congress at Newcastle,

SEVENTH PAGE, -Mr. Colville's Discourses. Aid for E. R. Place. Brief Paragraphs. Movements of Lecturers and Mediums. The Secular Press Bureau. New Advertisements, etc.

BIGHTH PAGE. - Message Department: Invocation: Questions and Auswers; Spirit Message given through the Mediumship of Miss M. T. Shelhamer from George W. Palmer, Joseph Chessman, Samuel Tryon, Charlle A. Cramm, George Jennings, Flying Leaf, Bessie Edwards, Mrs. Sarah E. Graves, William B. Burgess, Clara Robinson, Joseph Bullus, and Hiram Fitz. Spirit-Message to Thos. R. Hazard.

NINTH PAGE, -Pearls. Original Essay: A New Education Demanded. Free Thought Mr. J. V. Mansfield's Mediumship. Verifications of Spirit-Messages. Book Advertisements.

TENTH PAGE, -Poetry: "A Passing Incident," Special Correspondence-Connecticut. What the Papers Say. Rook Advertisements.

ELEVENTH PAGE. - 'Mediums in Boston,' Book and

Miscellaneous Advertisements.
Twelfth Page. Indian Day at Onset Grove. A Pleas-

ant Assembly. Spiritualist Meetings in Boston. Berkoley Hall, Roston. Spiritualist Meetings in Boston. Brooklyn: Brooklyn (N. Y.) Spiritual Fraternity. Meetings in Newburyport. Organization of a Permanent Camp-Meeting Association, Spiritualism in Lowell, Business

## Berkeley Hall.

## President Garfield Living After Death.

A Lecture delivered by W. J. COLVILLE,

In Berkeley Hall, Boston, Sunday Morning, Oct. 2d, 1881, under Influence of his Spirit-Guides.

[Reported for the Banner of Light. ]

"If a man die, shall he live again?" We know that if our earthly house of this taberna-

cle were dissolved, we have a building of God, a house not made with bands, eternal in the heavens." This question is found in the Old Testament,

the answer is found in the New. While truth is ever the same, unchangeable

and unchanging from eternity, its manifestations through human souls are variously adapted to the various conditions of human life.

In ages of barbarism, when man is almost entirely engrossed in earthly cares, when he is obliged to expend nearly all of his energy in satisfying the cravings of the physical form, there is very little time or opportunity for intellectual cultivation or for spiritual unfolding, and therefore, in the early ages of the world man's ideas of the future life were very inferior and very hazy. Their gods were animals and flowers and birds, and all material things, which ministered unto their earthly necessities. They behold a power in nature greater than them-selves, and they knew that beyond their control were the forces of nature. And thus they acknowledged the existence of a Deity, but at the same time that Deity was unto them a crude material creature, endowed with their failings, their passions, and their imperfections. Their ideas of a future life were born out of their own intuitive convictions, as the result of their dawning reason, for it is rational to believe in immortality, and it is irrational to deny

The human soul itself is its own revealer, its own interpreter, and if, in certain instances, men and women have no knowledge of immortality, and no belief in it; if in certain cases men's minds are so dwarfed that they cannot behold an immortal life stretching out beyond the confines of the grave, this is no more to be wondered at than it is a matter for surprise that there are persons who cannot see, and yet who have eyes that look just as good as yours, or that there are men who cannot hear, and yet no outside observer can see that anything is the matter with their ears. So there are men upon the earth to-day, good and honorable men, highprincipled men, who cannot realize immortality, because their spiritual eyes, or their spiritual ears, or their spiritual brains are deficient, though as you look upon them outwardly and behold their general sanity you cannot detect that there is anything wrong. But a belief in immortality, which is the outgrowth of man's recognition of the necessity of the future life, is ever informing him that the supply in existence is sufficient for all demands. I"If a man die, shall he live again?" If a man were really to die he could never live again. The man dies not, but the man's garment wears out, and as the garment wears out it is removed, and as the garment is removed another garment takes its place, being woven around the spirit by entirely natural processes, so that. as the serpent may dismiss its skin and then find that it is clothed with a new one. even so man, passing out of the life material into the spiritual world, unless his death has been prematurely hastened by his own suicidal act, will find around him that which has grown there from birth-it being ready for his use when his outward tenement shall have become unfitted for occupancy any longer.

A man has a body, but a man is a soul, and, therefore, the man dies not. He lives forever, I can gaze upon the picture now that it hangs up I secret of his power. Let us never forget that I knowledge of the schools cannot, because the I man's highest welfare. Is it not blessed to

like casting off an old coat and finding yourself already provided with a new one which fits you far more comfortably; for we can say that we know that when the earthly tabernacle is dissolved we have "a building of God, a house not made with hands, eternal in the heavens." We mean by the building of God a spiritual structure, an edifice which cannot fall into decay. which will know no corruption: an eternal being is a being composed of those elements of life which in themselves are eternal and can never be destroyed, and a building of God in the heavens signifies a place in those calm and blessed regions of the soul where the warfare and strife of earth are forever ended.

We can however, enter into no heaven simply because we pass out of the mortal form, and cannot enjoy it because of the location of our bodies; we cannot enjoy even material surroundings, unless the appreciation of them is ours. Our building of God, eternal in the heavens, is the edifice of the far, far future. It is the temple of the soul, which, foreshadowed unto great minds in the past as a vision of ineffable brightness, is your ultimate attainment. But for any one to imagine that men slip off the mortal coil and enter directly into heaven when they have not undergone all necessary discipline, is to acknowledge the existence of a partial God, who favors some of his creatures and abuses others. There are those on earth to day who imagine that they have a high sense of honor, and who talk very loudly concerning the claims of justice, who expect that when their earthly life is ended they will go immediately to heaven, but who have very little thought of the trouble others will have in getting there. Some people are considered uncommonly good because they abstain from all evil actions they have no disposition to perform; easily following out the force of their own inclinations, they have been protected by circumstances from almost all evil influences; born of good family, well educated, with very few temptations to evil, priding themselves upon their abstinence from the commission of crime, they consider that the death-angel has only to liberate them from the mortal form, and then they will be in the highest glory, and at perfect and infinite rest in heaven. Such a conception of eternity is altogether at variance with truth. It is opposed to that justice which is meted out to all, and perceived by those who understand that God is no respecter of persons. You must all fight the battle, you must all earn the prize; and those of you who in this life have developed no positive virtue, will find that it is not only your duty, but also your privilege, to enter into other spheres of being, and advance there through effort, as it is impossible to reach exalted states without labor. You will benefit yourselves by developing the graces in others. Leaving these generalizations, which we have introduced simply as a prelude to our lecture. we will ask the direct question-"Where is President Garfield to-day? How is he living after death, and in what large measure is he now capable of helping you?'

In the columns of the Boston Investigator we are informed that God cannot exist, or cannot be just and loving, if Garfield is removed in the very height of his earthly power, and in the very opening of his brilliant presidential career. We are told that a wise, just, loving and omnipotent God would know better than to take Garfield away just at the very moment when he could do the most good on earth, and that the fact of his going away, slain by the assassin's hand, is a proof that either God, or a good God, does not exist. Leaving the materialists to the material world, if they would allow themselves to have their eyes opened to the influence of Garfield's transition upon this material life, they would realize that if God has made no provision for any future state that God has made a very good move, and done a very wise thing in taking Garfield away from the scene of his earthly labors at the time he did: and that if God is working for the interests of this world, and for this world only, and seeking for the best possible good of his creatures, then in removing Garfield at the moment he did, and causing him to ascend to the higher life, he produced an influence upon this world so great and powerfully good, that it transcends the powers of human eloquence to express its magnitude. If Garfield had never gone away he would never have been appreciated. The influence of his life would never have been truly acceptable to the people. He might have lived on day after day, month after month, and year after year in perfect health and through party strife; criticised by numbers, sometimes admired and sometimes condemned: no matter what the purity of his aims, no matter what the grandeur of his life, no matter what the attainments of his self-denying industry or indomitable perseverance, they would have all been lost sight of by those who are always watching and criticising the actions of public men in their endeavors to set up their own party and to dethrone the opposite party. Such would lose sight of the beauty of the spirit which was working through the earthly form of their President, who was known to be identified with one party—being elected by those who adhered principally to the Republican

Now that Garfield has gone away he lives in and to admire the course of action which he pursued, and which led to so successful a term-

and easting off the mortal tenement is only | in every household, and see the benevolence, | this man, whose death was heralded through | clairvoyant's eyes can see directly to the affectand justice, and perseverance, which have made all the papers of the world the next morning, such a beautiful character of this man. In this was born in a log cabin, and made his own way country our heroes and our heroines exert a far more powerful posthumous influence for source of his greatness, those of you who were good than they ever can in those countries born in some obscure station, you who have which are subjected to monarchical rule. If a been sighing for place and power, will no longer man is born into a royal family, if you can urge that he has blue blood in his veins, and that all of his ancestors have been distinguished people; if he has been protected from the effects of vice and the possibilities of ignorance, brilliantly surrounded, always provided with everything that is calculated to stimulate all that is highest and best in man, you can admire him from afar off, as you would admire a glorious star, but you cannot reach him. He seems to be one of those fabled angels who, with wings on their shoulders, seem to have come from other worlds. and do not belong to this earth, and therefore lose the influence for good which their purity would have otherwise exerted upon humanity. He may be like one of those gods or goddesses of Greece or Rome, beautiful in all the perfections: of chiseled loveliness, and yet at the same time not man or woman, but something above humanity. If any member of a royal or any aristocratic family on the continent of Europe does any daring deed, or performs any great service for the world, ordinary men and women admire, but they seem to feel as though they cannot follow. They look upon such heroes as belonging to some peculiar order, or to a higher stratum of society, as they call it, and contemplate them as though they were altogether above themselves; but in this land your Washington, your Lincoln, your Garfield are men who have come up from among the people. They were neither lords, dukes, earls, kings nor emperors, only ordinary citizens, who have risen by their indomitable perseverance; and while we pronounce these words concerning Garfield, and concerning all of your heroes, we announce to the churches that the reason why the religion of Jesus is not more powerful in the land to day is because they have made Jesus God instead of man, and by making Jesus God, they cause man to worship and admire, but not to follow.

How can I be as good as God? is a very natural question for a man to ask. If God incarnated himself in an aman body to save souls from everlasting loss, he can admire the condescension of the infinite; but when asked to make the divine life a pattern will exclaim "How can I walk in the footsteps of God, when I am only a frail, weak, sinning human being?' Thus the influence of Jesus loses all its power and is reduced at once to the level of the statue or picture which you can only gaze upon. But as soon as theologians cease to make of him a super-angelic being, and he becomes man, and only man: as soon as he becomes the village carpenter, and only the village carpenter as soon as he becomes the itinerant preacher. and nothing more than the itinerant preacher-a natural medium, endowed with powers which require to be unfolded by strict selfdiscipline, by self-sacrificing love, in order to bring them to perfection—then Jesus, whether regarded as an historical or an ideal personage, is for you the way, the truth, and the life. But he can never be the way until he is regarded as human like yourselves. The way for man to walk to heaven is, of course, the way of the cultivation of all human talents; and as a great and glorious hero is an uncommon man, and yet only a man, in the divine sense he is a martyr and the Messiah, as he is very man of very men, and no more God than you or I Thus be becomes the embodiment of divinity; then all the splendor of his soul shines out through the environment of flesh, and assures us that we may all be what he professes we may become, divine also. Make Jesus simply a man, and he rises into oneness with the Godhead, as we may all rise. Make him simply human, and before he expires on Calvary's Cross he has become divine, and the methods by which he has become divine are the same by which you and I may become divine also. Thus the greatest hero of whom anything has ever been written, by having removed from him all the fictitious beauty and spurious magnificence which theology has spread around him, becomes man's exemplar, man's Saviour, and man's Redeemer.

We do not teach that Jesus is the only exemplar or the only Redeemer and Saviour of the race. We mean all noble souls collectively when we speak of man's Saviour; we mean every heart which has sacrificed itself in order to uplift humanity. When we speak of man's Redeemer we mean every earnest worker who has been willing to deny himself earthly pleasure in order that others may be benefited by his life, and even by his painful death.

Remove all fiction and fallacy from the story of Brahma, Buddha, Vishnu, Rama, Plato, Confucius, Zoroaster, and indeed every great avatar or reformer, and they display themselves as divine men, because they have been willing to live more self-denying lives than others, and by this means they become inspirations to us. Human minds seem obliged to look upon a man from a distance to learn the lessons from his ife. Let us, now that our President is no longer with us in form, identify ourselves with him; we are ordinary men, he was an ordinary man; and if he became extraordinary, our posyour memories. He lives in the influence which sibilities for becoming extraordinary also are he exerts, by having caused you to admire him, just as good as his, for we have just as good souls as his. Now, as we stand to-day at a distance and think of how Garfield lived, we see is valuable to you, because you can now look at of his life, and contemplate with delight the it from a distance; having forgotten all the agi- | picture of his dying experiences, we shall be | dent's transitory recoveries. tations which surrounded him on earth, you led into a more perfect understanding of the

to the White House. If you study well the repine at your fate, but will try to accomplish whatever you can, knowing that from the lowest places many have risen to the highest. It is, to our way of thinking, a misfortune rather than a blessing to be born into all the seductions of luxury. It is not for the highest welfare of man that he should be born where he can be surrounded with everything that pampers the appetite; but for one who is truly great to be born in poverty, is to be born in a condition from which he can rise to the highest pinnacles of success and fame.

Garfield does not only live in your memories, but he lives also, to-day, as an independent soul; as an individual spirit, who is upon this land working for the elevation of the American people, and working also for those older nations which seem as though they were to lose themselves eventually in the tide of your everwidening life.

Where is Garfield to-day? Could you have been with him in his last hours and beheld his passage from the material form, you would have felt certain that he realized that he was only taking a forward step. His sensations were very much like those of a Free Mason who, from the position of an Entered Apprentice, has taken the degree of Fellow-Craftsman, and who is about to take higher honors and become a Master Mason. He was fully conscious of all that was transpiring around him, even while the spirit was fettered, and impeded in its movements by the body, which had been improperly treated, and rising into a state of cestasy he broke the cord which united spirit and body and soared away freely, as an eagle, which has been confined in a cage, rejoices to stretch its wings and soar away to some high and lofty eyric in the

fastnesses of the overhanging rock. Wondmit first, and we admit last, that it was expedient for you that Garfield went away; and we admit that the nation is benefited by the turn affairs have taken, and that God overrules all things for good; but we also, on the human side of life, maintain that if Garfield had been otherwise treated medically he would have recovered. He was drugged to death. If you put a man under the influence of opiates, you simply force him to sleep under the influence of sheer exhaustion. That is why doctors are often so very careful, that they will steadily refuse to give draughts to make invalids sleep-they are aware of the drain upon the sufferer's vitality | agitators going about the country, endeavoring occasioned by amosthetics; whereas by putting duces the vital power necessary to strengthen the person sufficiently to enable nature to work freely. Every time you magnetize, you assist nature to follow out its lawful course, thereby making natural sleep a possibility; and consequently, from the physical side of life, we may martyr to the bullet of Guiteau, but also a martyr to the prejudice and ignorance of those men who have been endeavoring to sup press all free medical practice, and to compel persons, whether they will or not, under menace of the laws, to submit to the arbitrary dictum of men who know nothing except what they can learn in schools of physical investigation. Many magnetizers know already all they can learn in colleges. The knowledge they get at college is useful; we advocate a collegiate course; we appreciate the superlative advantages of a thorough knowledge of anatomy and physiology, and recommend every item of information being obtained that can possibly be had; but we maintain that beyond this external information, in order to be successful we require spiritual discernment. Physicians must be orn instead of manufactured; the power to heal being a gift of healing, may be cultivated, just as you may cultivate a musical or any other talent in a child who is born with the talent; but you know that cultivation will not produce genius. Let your colleges still stand, and let us have all the knowledge we can get; let us glorify learning, but never attempt to put any one into a medical college to send him out into the world as a physician, unless we find that he is endowed with clairvoyant or magnetic power. If any one supposes that we antagonize learning. they have altogether mistaken our views.

But while we believe in cultivation, we believe in having something to cultivate before we try to cultivate it, and then in applying the necessary training to unfold latent possibilities. President Garfield having gone away from the earth, has done this good in addition to all the other good which he has accomplished: he has demonstrated the necessity of the nation's recognizing clairvoyance; he has proved to the world that physical science, with respect to health, is not enough when it is not supplemented by spiritual power. Spiritual power can, and oftentimes does, effect a cure, almost a resurrection, through the mediumship of an entirely ignorant person, but apart from spiritual discernment, apart from sympathy, apart from the healing gift, science never accomplishes the best results. There are persons with natural magnetic healing power, and with sympathetic natures, who are acted upon by outside intelligences when they know it not. No doubt Dr. Bliss, for instance, is a natural magnetist, his sanguine temperament, cheery ination of his earthly labors. Garfield's life him living still; and as we admire the mobility manners and irrepressible habit of looking on the bright side, being one cause of the Presi-

Clairvoyance can reveal to you what the

ed spot, and perceiving the cause of the derangement, they do not stumble in the way whereby they shall do good. President Garfield has instructed the world by passing out of the earthly life in such a way as to prove to many the necessity of turning attention to clairvoyants and to natural magnetizers, if we are to improve the health of the country, and save many from disease and death. We have not a word of blame for any honest physicians, or even for those people who are endeavoring to establish laws for the suppression of clairvoyant power. We have no word of blame for any who differ from us. They may be honest and sincere people. They may be good at heart, and conscientiously believe that the health and safety of the community are in their charge, but they are mistaken. It is not for us to blame them. Let them learn by experience, and they will see the error of their ways. It is not wisdom to accuse those who are not gifted with our knowledge; but it is our positive duty to announce facts from time to time as they are revealed unto us, in no uncertain tone. President Garfield lives in your minds as an evidence that all insurrections, that all feeling against government, as such, that all harsh measures employed to bring about personal aggrandizement, and that all failures to recognize spiritual power, and unwillingness to investigate fact, will result disastrously to the nation. All unknown to many of you, a spirit of dissatisfaction has been creeping over this land, even as it has crept over England, but men who are led on by fanatical zealots to conspire against governments are conspiring against themselves.

The capitalists are very much to blame, but the laboring classes also are very much at fault. In England, in Ireland, and in Russia, the peasantry have been shamefully oppressed; the working people have been defrauded out of their rights, and we do not wonder that they have risen up in insurrection, burning mills and factories, and even assassinating the Czar. When the capitalist begins to acknowledge that he has done wrong, we may hope he will do better; when we address an audience of capitalists we shall speak against the iniquities of their class in far sterner language, if need be, than we ever find employed in those journals which side against them. When we have an audience of working people, we shall, without saying one word against the capitalist, point out to them the errors of their own class. For as men will behold the iniquities of their own doing, they will learn to east the beam out of their own eyes Whenever in this, or any other land, you find to make the working people dissatisfied with a person to sleep through the influence of their condition, remember that they are the healthy magnetism, you infuse into the debili- enemies of freedom. If you have anything to tated frame a health-restoring force, which pro- find fault with in the capitalist, go to him and tell it to him to his face, and try to make him do better. The reason why such bloody insurrections have occurred in so many different countries in the name of the struggle for freedom, is because the agitator has prejudiced one class against the other. Garfield is a martyred assort that President Garfield is not only a governor-a martyred President; he stands in the very highest position of state as the embodiment and representative of the law.

Garfield is dear unto you as a martyred President, a martyred governor; in days to come you will cling to his memory as you do now to that of the martyred Lincoln. Through such memories is the nation to be blessed and exalted, and in such a way that while the, nation is blessed the martyred man shall find that from the very moment of his entrance into the spiritual world he has begun, on behalf of the nation, a grander work than has ever yet been attempted by any potentate, governor or President. We are now upon the very threshold of an era of peace, when the prophecies of ancient inspired Jews will be more than fulfilled.

We are not at all surprised to be informed by some who claim inspiration, that during the next few years there will be a bloody war on the Continent of Europe; or a war in Asia; and that the Ottoman Empire will be destroyed. But America is now rassing through a transitional stage, out of warfare into peace, and her next step will be such an upward one that from America will go forth an influence and example teaching the nations that the best way to settle their differences is by arbitration now, until, through the establishment of a confraternity of nations, differences will cease altogether, all men will eventually find their own places and learn to live in them peaceably. The world is large enough for every one, and every one has a right to live; and as every individual finds his own place in the world all will be happy; and we shall no more envy one another's dominions than the reindeer envies the lion his home in the tropics, or the elephant wishes to exchange places with the polar bear. When we learn to respect one another and desire to get only what is for our proper use and for the welfare of the community, doing unto our neighbors as we would have them do unto us, we shall be happy and enjoy ourselves as angels enjoy themselves.

Garfield is still a politician, still a statesman. He is in his spiritual nature unchanged; he is in a spiritual sense President of the United States still: he will go on perfecting his schemes. deliberating with other great minds, and infusing into your national life the influence which peculiarly proceeds from his masterly mind. He still remains a man with us, only a wiser and a stronger man, with deeper insight into character; a man less liable to make mistakes than when in the body.

It is not derogatory to the happiness of the inhabitants of the spiritual world to take an interest in those material affairs which concern

think that our beloved President is now taking respecting the political events which will soon an interest in the affairs of state? Some people transpire; but whatever they may be, however think that there is something particularly holy extraordinary and however specific their charabout the unseen world, and peculiarly unholy about this. If God made both worlds, how can dishment of a government which will satisfy one be worse than the other as a world. Goodness and heaven are everywhere where souls find their enjoyment in doing their duty and making others happy.

We acknowledge that in the spiritual state your spirit does not enter into the pettiness of material life; we acknowledge it does not wander around the stock-markets and help you buy and sell, and get gain by unholy processes: we admit that if you ask frivolous questions which appertain only to your own aggrandizement you will receive no answer from spirits of hall, to-day, even desires to buy a new bonnet, and wishes that bonnet to be of such a character that it may help her to influence some one to do a good thing some one who is easily attracted by external adornments, the motive which will prompt her to ask a question about her bonnet will be a motive pure enough to no means a trifling thing.

 $\Lambda$  -single word may change the whole future course of a person's life. A single act of kindness may suffice to stay an assassin's hand, who kindly breath awakening the spirit of good benevolence when he was fast traveling along the road to destruction; one kindly act may save not only one but many lives from destruction. Henceforth and forever let the foolish idea that anything which relates to the elevation of the world, or that enables you to do your duty, is beneath the dignity of an angel, beset aside. The desire which prompts you in your intercourse with the spiritual world is all in all. We care not whether it be in building houses or churches, whether it be in publishing a newspaper or a book, or in the ordinary affairs of daily business, you seek the advice of the dwellers in a brighter region; why you ask, not what you ask, is of the greatest spiritual moment. Great people always do very little things well. Very small people are so interested in performing deeds which appear great in the eyes of their fellowmen, that they slight the trivialities and minor portions of their work. Look at the paintings of the greatest masters. You will always discover that, though covering many yards of cauvas with glowing images, the utmost attention has been paid to the minutest details of coloring and shading the minutest details of coloring and shading world in so short a period. Could he arrive to world in so short a period could in so short a period. Could he arrive to world in so shor things well. Very small people are so interthroughout the work. So in every great musical composition; all the minor passages, all the softer cadences, all the connecting links in a lengthy and massive composition, are just as perfect as the brilliant features of the work; just as much care has been bestowed upon them as upon any major part. Without this perfect exactitude the full harmony could never burst upon you in a rush of heavenly sound. God has bestowed as much care in the disposition of colors on the beetle's wing as he has upon the arrangement of the stars in the firmament. Attention to little duties was a

is brought out by some mind upon the earth, and you are informed that your existing manernment need improving. A noble man stands forth and condemns the iniquities of the age; ! suffers confiscation of his property; suffers, perhaps, even death itself; and then, an age after, receives the worship of the people who have learned to eulogize the man they crucified; they are decorating his grave and building statues in his honor, and are following up in their ordinary methods of legislation the very ideas that he promulgated, and which were considered so infamous while he lived that he must needs renounce or die for them. The devil believed in by many of the churches is, after all, some new manifestation of geniusall inventions and further revealments of truth being placed to Satan's credit.

The serpent of ancient Egypt, always an emblem of wisdom, when it is applied as the sign of the devil, will call up before you a vision of sagacity, as well as craftiness, or any form of wickedness. The devil believed in by the Christian churches never told a lie, never did a mean action. According to his biographers his whole record is far more creditable than that of many Old Testament heroes. The devil believed of the churches discovers new facts which help men to live better lives here. He is generally a benefactor of the race, and after his inventions have endured a little while and he has been withstood in the persons of those who are regarded as his mediums, the people learn to admire the other side of the picture. They see that the devil is only the dark shadow which is cast upon the earth by the approaching angel of wisdom, and that which they mistake for a demon is only the shadow of a new deliverer. Thus shall we see some day that all our afflictions, our trials, in short, all the unspeakable miseries of life, are the shadows of a coming blessing. Now that this land has been convulsed to its very centre, and the nations have learned to mourn in sympathy for the bereaved family of America's departed statesman, we are just preparing to enter upon an era of peace, when, we shall have all our old Presidents back again in spirit, wiser and dearer than ever of old. As he is still fresh in your minds. Garfield will be the chosen representative of that glorious band of inspiring spirits which has been added to and added to by the passing away of so many noble souls until it is now a golden sphere of life encircling this earth, from which streams of heavenly glory may descend, literally, upon this world.

Garfield in the spiritual world is working in the spirit. He has gone away in order that he may be a connecting link between a higher sphere and yours. Your sympathies have been awakened; you have learned to love and honor fidelity to conviction; and now he is the chosen representative of this higher sphere, and will yet be your President in spirit. It is not for us yet be your President in spirit. It is not for us use, among which is the pneumatic system, by to augur the future; it is not for us to prophesy which letters and small packages are dispatched

acter, they will ere long ultimate in the estabthe demands of all right-thinking and right feeling people.

"He being dead yet speaketh." May we not repeat these words to-day as we think of that noble hero whose body now rests beneath the sod? That body shall rise again upon the earth; that structure shall reappear in yet diviner form in the ages which are yet to be; but the soul will never become unconscious, and never for one moment cease from its activity. He comes forth to greet you from the mouth of the sepulchre, as a messenger of light and diintegrity and wisdom. If any person in this vine goodness. As he rose to fame by his own industry and perseverance, so may we all rise also. The story of his life is an inspiration to

Our closing word to-day is to those who bemean the limitations of their spheres, and the littleness of what they can accomplish. Those humble ones who are not endowed with earth's attract an angel; an angel would not consider possessions, these are and always will be the it beneath his dignity to come from the celestial chosen people of God. When a teacher like world in order to help that lady to choose her desuscomes to the earth, he is not born in a pal-bounct. But if she askesolely to gratify vanity, ace, but grows up in the midst of the abodes of the spirit who answersher question will be a dignorance, because there is the greatest need frivolous, earth-bound spirit, who cares for for his services; there is the place where the nothing more than the adornment of the per- greatest work requires to be done. Those of son. If by receiving advice concerning the you who wish for larger spheres of usefulness, merest things of this world we are enabled to learn that you may develop them out of the do our duty more faithfully, the obtaining of material already at hand. Do your best where this counsel is in the eyes of exalted beings by I you are, and no work need be mightier than yours.

#### Wonders in Paris.

Under this heading a correspondent of the otherwise would murder your greatest men; a | Washington National Republican gives a graphic count of the electrical exhibition in that city, within may lead him forth into the path of from which we make the following synopsis. He

About one hundred years ago, when the great and amiable tallow-chandler and kite-flyer Benjamin Franklin] was here on business for Henjamin Franklin] was here on business for his country with the court of Louis XVI., he was lodged in very quiet and humble quarters at Passy, near where the Trocadero now stands, and the space lying between that quarter and the Faubourg St. Honore was so sparsely inhabited that frogs were heard chanting their singular ditties under the sage's windows. It must, of course, have been the season when the chase is not lawful, or the amphibious songsters would have been more discreet, knowing that would have been more discreet, knowing that the French cook's gridiron is always ready to make a fry of their choice joints. Perhaps at that time the sage was no less oblivious than his screnaders of the vast revolution which the park of lightning he caught on the tall of his ite was to make in the life and history of the

According to the customs of those times, so According to the customs of those times, so the story goes, the sturdy old Federalist was obliged, for court purposes, to find a coach, and a coat of arms and motto to decorate it with; so he had inscribed on the door in plain letters under a device that contained his name and office: Eripuit caelo fulmen, sceptrumque tyrannis. But a full appreciation of the importance of his having torn the lightning from Heaven and the sceptre from tyrants is only possible after a careful consideration of the condition of the world before his time, and comparing it to he world before his time, and comparing it to be time in which we live; and assuredly nothing can render us so much assistance in this consideration as the great object school that is now thrown open to the world in this city. very strong feature in your President's character.

Where is Gartield to-day? He is in that spiritual world which is not only connected the spiritual world in this city. That the reader may form some idea of the magnitude of the electrical exhibition, it may be as well to give the dimensions of the building in which it is held. It is the permanent building for articagricultural and other exposiwith America, but with all portions of the globe. As soon as the spiritual Government improves; as soon as new thoughts enter into the governmental realm of souls who preside over the earth, or over any part of it, that idea is brought out by some mind upon the earth, able number of chambers, and having a balcony that overhaugs the terrasse, or ground-floor of ners are wrong; your present methods of gov-ernment need improving. A noble man stands bird's eye view of the attractive scene below. The daytime is best for studying the various practical applications of electrical power, as the audience seems indisposed to note anything less startling than the lighting apparatus and the acoustic marvels in the evening, and for that reason the exhibitors of many ingenious appli-ances do not try to attract their attention at that time. But the visit by day is much tamer than the evening visit, and on that account it only costs one franc, while the other costs one

franc fifty.

After passing through a corridor of about twenty paces we arrive in the midst of the show and see the models of lightning propelled en-gines extending as far as the eye can reach to the right and left. Opposite the entrance, on the further side of the building, stands the office of the United States Commission, and the ors of our country is easily distinguished by the multitude of American eagles on shields and the festoons of stars and stripes which mark its boundaries. As one approaches he soon be-comes convinced that it is the American section, even if he had any doubts before, by the oure trans. Atlantic twang of the young men in attendance. The largest object in this section the huge ongine of the Edison Electric Lightng Company, and perhaps the smallest is an electric motor which could easily be carried in an overcoat pocket. This motor, with a simple immersed battery of very small bulk, will suply sufficient power to run the heaviest sewing-nachines and may be attached to any machine whatever without difficulty. Its price, with battery and everything complete, is twenty-five dollars now, but when they are manufactured dollars now, but when they are manufactured in large numbers and come into general use, every poor sewing woman who is wearing her life out by working a treadle will be able to have one of these little lightning servants to do her heavy work for her. Thus the lightning that the American printer-boy tore from the heavens begins, even in matters that were long considered unimportant to wreat the scarter considered unimportant, to wrest the sceptre from the hand of the tyrant, and the mighty element will no doubt accomplish more toward the "liberation" of men and women than all

In the centre of the greathall, or nave of the palace, stands a model light-house of an im-proved pattern, from which the electric rays derce to the uttermost corners of the building fround its base is an embankment of flower that borders a preity lake, in the midst o which the light house is situated, and can only be approached by crossing a narrow bridge made of imitation stalagmite, that spans a por-tion of the lake like an arch of a grotto. At intervals during the day and evening this sheet of water is navigated by an ordinary skiff, which is propelled by a very simple electric motor. It sometimes carries one and sometimes two passengers, and the battery that gen-erates its locomotive power. If any compari-son may be formed between the requirements of this light craft and an Atlantic steamship it will certainly be a great saving of space and tonnage for the latter when its proprietors shall be able to adopt the new power. Of course the most elaborate displays of practical appliances are made by the French Government and the railroad companies of France. The telegraphic department entertains a great con-course of visitors every day with working mod-els of various systems that are now in common

to all parts of Paris with nearly the rapidity of telegrams. The American inventions, which enable several despatches to pass at the same time over the same line, are illustrated and explained, as well as the general principles of telegraphy, of which mathenrousement, the mass of the people are quite ignorant.

The good that must result from this Exposition itself, apart from the great strides which

the good that must result from the Exposi-tion itself, apart from the great strides which it promises toward universal improvement, will be inestimable. Certain institutions which have always condemned doubt and skepticism that touched themselves have labored hard to inspire hate and enmity against science and its promoters. To-day they stand aghast with the living and startling truth confronting them, and dare not say even to the most ignorant, "What you see is false." For these same ignorant, nant not only see, but they begin to feel, and the day of their deliverance is nigh. What said Bigotry when Franklin announced that a sim-ple rod of metal would protect man from a de-structive element? Was it not said and writstructive element? Was it not said and written that the sage was trying to subvert the will of God, and by so doing was committing blasphemy? But Bigotry itself must now be satisfied that its judgment was wrong, and few are they who will not now confess that the will of God is that all things in the earth and in Nature that can protect or advance man shall be applied to his use as even as he is able to disture that can protect or advance man shall be applied to his use as soon as he is able to discover and control them. It was the other opinion that kept civilization back so long; it is this one which has made possible the efforts of the nineteenth century, and even a moderate estimate leads scientists to conclude that the progress of the twentieth century will be at least ten times as great in social, political and material reforms.

That transways carrying a hundred persons

That tramways carrying a hundred persons are propelled by a small motor with no other connection with the depot of force than a slender wire, is a fact which brings us into direct contact with the old marvels of magic, which were no doubt in many cases, the employment of natural forces that were unknown to the multitude and but imperfectly understood by the magical manipulator. In many respects the Palais de l'Industric is a new world at present. It contains in embryo a mighty revolution, and the imagination cannot reach beyond the possi-bilities which are there shadowed forth. In-creased speed and safety in travel, at less ex-pense; new modes of travel, such as air naviga-tion; cures for diseases before considered intion; cures for diseases before considered in-curable; preventive methods against epidemics and the elements; increase of domestic comfort and general safety by scientific intelligence: All these and many minor benefits are supplied in a more or less develoked stage, which will go on step by step to comparative perfection. Is not the tyrant unsceptred and the lightning

> For the Banner of Light, IN MEMORIAM. BY MARY A. HOLLIS,

Hark! the midnight bell is pealing Slowly on the startled air, And its chill reverberations

Seem the knell of dark despair. "Can it be our honored chieftain?"-Then the news electric sped, And the nation's heart is bleeding,

For the President is dead. See that wife in anguish bending While the life is ebbing fast;

Bravely has she borne her sorrow. Fondly hoping to the last. Now the fearful strife is ended, Death the victory has won, And the people mourn their hero,

And a mother mourns her son. Darkly came the crushing tidings Over hill and vale away; Borne to her, the aged parent,

On that sad autumnal day.

'Is he dead?" she faintly murmured, While the tears were gathering fast, "Then God take me -I am ready, All my earthly hope is past.

" Heaven is brighter for his presence, But those weeks of suffering dread Would, oh I would that God had called him When the fatal ball had sped."

Yes, we gladly had averted All those weary hours of pain, But his long, unselfish patience, Now we know was not in valu

Dearer than the lofty statesman, Nobler than earth's proudest king, Art thou, brave and sainted martyr, Perject now through suffering!

From still heights where cruel bloodshed, Crime and pain are all unknown, Dost thou view the mourning Nation Who didst make her cause thine own?

Thy strong hand, so firm and faithful, Guides no more the Ship of State, But within our hearts we hold thee-Thou, so truly good and great.

On the shore of the Atlantic. There thy spirit found release. And from earthly tribulation Rose at last to heavenly peace:

By the waves of Erie's waters. There the clay bath found its rest. 'Mid the tears of weeping thousands In that city of the West:

Sacred now in song and story Shall these scenes forever be: While the future generations Sound thy praise from sea to sea! Graveland, Mass.

Intended for the memorial services in honor of President Garfield held by Charles Sumner Encampment, Post 101 G. A. R., Monday, Sept. 20th, 1881.

## A Singular Cure of Disease.

Capt. Jacob B. Chase, one of our pilots, has firm faith in will-cure, or the cure of disease without medicine by faith, as it was done more than eighteen hundred years ago, and as was promised it should be done to the end. About Nova Scotia, which had a mate with a palsied right arm, palsied by chronic rheumatism, that had partially disabled his right side, and giving him intense pain, for whose restoration Captain Chase became greatly interested. The vessel was to heave up her anchor, and the mate, Ran-dolph Morris, was aiding with his left hand, the only one he could use, when Capt. Chase ordered him to take hold of the brake with his right hand; and without hesitancy he obeyed, and from that time one hand has been as well as the other, nor has he suffered from pain, rheumatism or paralysis. In 1878 he made four trips here; and was here again last week, a man of fifty years, captain of the schooner Mahel, with coal from Parshoro', Nova Scotia. He is like coal from Parsboro', Nova Scotia. He is like the blind man whose eyes were opened; he don't know how it was done, but affirms that it was done as we have narrated. He called at our office, in excellent health, to tell us the whole story, incredible as it may appear to some, though no reason appears why what was done by ordinary men one thousand or two thousand years ago should not be done now, or two thousand years hence, when greater things should be accomplished if man is a progressive being.—Newburyport (Mass.) Valley Visitor.

Fig. 7 to the minnow, every cranny and pebble and quality and accident of its little native Creel may have become familiar; but does the min-now understand the Ocean tides and periodic currents, the Trade-winds and Monsoons, and currents, the Trade-winds and Adonsons, and Moon's Eclipses, by all which the condition of its little creek is regulated, and may, from time to time (unmiraculously enough), be quite overset and reversed? Such a minnow is Man: his Creek, this Planet Earth; his Ocean, the Uncreek, this Planet Earth; measurable All.—Thomas Carlyle.

That low, nervous fever, want of sleep and weakness, calls for Hop Bitters.

## Banner Correspondence.

#### Massachusetts.

BOSTON.-A. S. Hayward forwards us an account of his recent trip to New York, and what he saw there, from which we condense the following: "Many have been the changes which have taken place in New York within the past five years, and the Spiritualist meetings offer no exception in this regard. I recently visited this city-a world in itself, almostfor the first time since 1876.

On Sunday morning, Oct. 2d, I attended the meeting presided over by Mrs. Nellie J. T. Brigham. The attendance was good, but I saw only a few familiar faces. Mrs. Brigham interestingly answered questions submitted by the audience-much as Mr. Colville does in Boston, at his Friday evening receptions. Her answers seemed to give universal satisfaction.

In the afternoon I attended the discussion at Harvard Rooms-the subject under consideration being the effect of prayer (in the light of a remedial agent) in the case of the late President Garfield. Many sensible remarks were made, setting forth views regarding prayer which are fast becoming popular with the thinking public.

An 'M. D.' from Chicago desired to criticise the practice of the medical profession in the case of the late President, but the step was objected to, and was not taken, on the ground that the present was not the place nor the time for a discussion of the new theme: [One which, parenthetically, I consider to be a question which ought to receive the widest consideration on the part of the public, on all practicable occasions-the treatment of President Garfield's case appearing to me to have been almost entirely experimental, and leaving in my mind grave doubts as to whether the sufferer had all accomplished for him by his medical attendants which is known to science and revealed by nature.] Capt. H. H. Brown, Lyman C. Howe, Col. Goodrich, Mr. Farnsworth, Dr. Monck, Mrs. Johnson, and a medical man from Chicago,

I returned Sunday evening, therefore did not have the pleasure of attending the other two meetings. I learn that the evening sessions are much better attended than the morning services.

were the principal speakers.

I called at the office of the new spiritual paper, The Two Worlds. In newspaporial enterprises-particularly of the spiritual order-but little can be accomplished unless both business tact and editorial talent be harmoniously united; which happy condition, I think, is realized in The Two Worlds office-Dr. Eugene Crowell, the publisher and proprietor, combining in himself the material (and also spiritual) elements, while Mr. and Mrs. A. E. Newton are too well known as able writers and indefatigable workers in the spiritual cause to need any commendatory words from me at this time. Capt. II. H. Brown, the assistant editor, is also well known as a lecturer on the subject, and stands on the meritorious reputation he has acquired.

I congratulate each and all on the good pros pects of the new paper. The location of its commodious rooms and offices is quite convenient and central, and I cannot see why there is not a good chance for it to do a noble service in the dissemination of spiritual truths. May success attend the new paper, also the sale of spiritual books."

Our correspondent further states that the narrative circulated at one time by certain New York dailies, that Mrs. Cary, of New York City, had been fully cured of cancer by a female practitioner who last summer held a "Faith and Prayer Cure Resort" at Asbury Park, N. J. was not correct, as he called, during his visit, on this "cured" patient and found her being "literally eaten up" with a malignant cancer. Its ravages upon her system had been frightful, and she was waiting for the angel Death-the only help she could hope for-to come to her This fact, however, is not so eagerly sought for or published by the dailies in question. Thus another of the much-vaunted faith 'miracles" takes its place with the exploded myths of the past.

PRINCETON. - E. H. Heywood writes: 'Lessie N. Goodell, of Amherst, Mass., recently lectured in East Princeton on Spiritualism to good audiences. Delegations were present from Gardner, Fitchburg, Leominster, Sterling and Clinton. The people were much pleased with her inspirational discourses, and also with the psychometric readings of character and other tests given. Miss Goodell is a speaker of much present ability and great promise. She should be kept constantly at work."

BOSTON (CHARLESTOWN DISTRICT) .-A correspondent writes, Oct. 12th, as follows: 'The spiritualistic services that have been inaugurated in Mystic Hall, under the management of Mr. C. B. Marsh, are meeting with very good success. Arrangements are being made to make the present season more interesting than ever. Mr. F. A. Heath, the blind trance medium and speaker, who has occupied the platform the last three Sunday afternoons, has awakened a new interest in this part of the city. The fact that he is deprived of his sight, and can be used as a mouthpiece by the spirits to deliver eloquent discourses, is very convincing to the skeptical portion of the community. He has a fine appearance, and his voice can be heard in any hall, no matter how large. He also improvises and sings songs upon subjects given by the audience, in a pleasing manner. It is hoped the friends will encourage this young and new laborer in the field, as he has the capacity to do a great work in our glorious cause.

WORCESTER. - Fred L. Hildredth writes: "Perhaps a few words from us up here among the hills may be welcome to the Banner of Light columns. We have had that sturdy old pioneer, Warren Chase, to speak to us two Sundays, and the seed sown through his instrumentality will grow and blossom when the aged form of our glorious brother shall have been gathered back to Mother Nature, who so kindly loaned it for the time, and that majestic soul shall have sped to the home it has fairly won. It was quite a study to look through the crowded hall and see the interest with which his audience listened to the words as they fell from his lips. Brave men were there, men who dare to think and act independent of the theologies and superstitions of the past; and by their side sat noble women; women who believe in the divine right of freedom, and universal liberty for all, irrespective of sex, nation or color. Bro. Chase spoke tenderly of our ascended President; neither-did he forget that grand reformer, Stephen C. Foster, who has lately gone to meet the sable brothers for whom he toiled in the long weary years agone. I must mention the meeting between Bros. Chase and Fairfield. Thirty long years filled to the brim

veterans had started from a little quiet town in Vermont on their mission of truth and reform. How many spiritual stars have risen and set since that eventful day. Our glorious dead cluster like a constellation of light about their silvered heads: King, Parker, Sprague, Gardner, Conant, Pierpont, Pardee, Wood, Bliss, Kardec, Edmonds, Rudd, White, and many other bright souls. Oct. 2d our sister. Abbie N. Burnham, delivered two of her eloquent lectures, and the remarks from all sides were 'grand,' 'glorious.' Old white haired men and women greeted each other cordially and rejoiced that the day of superstition and bigotry had passed, and a grander faith had risen from the ruins of the old. On the next two Sundays we shall again listen to her inspired teachings. We have moved from St. George's to Grand Army Hall, which saves us climbing one flight of stairs. Bro. Cephas will please note. In behalf of the Worcester Association of Spiritualists, I extend to you a cordial invitation to meet with us whenever you can. All honor to the grand old Banner, a welcome weekly guest at many a fireside here."

SILVER LAKE .- Geo. F. Lane writes: "The ecture given in Lane's Hall last Friday evening, Oct. 7th, through the instrumentality of Dr. H. P. Fairfield, of Worcester, was a complete success. The house was well filled with intelligent persons, all of whom listened with the greatest interest to the clear and forcible elucidation of the subject treated upon. The lecturer also was highly pleased with the harmonious condition he found himself surrounded by at the close of the lecture, and expressed himself that he should be pleased to meet with them again at some future period. Dr. H. P. Fairfield also occupied the rostrum at Hanson Town Hall, Sunday, Oct. 9th. The audience was the largest, I think, of any Sunday this sea

#### Ohio.

CINCINNATI.-David II. Shaffer furnishes the following "Observations from Mt. Lookout": L'I observe in the Banner of Light of the 20th of August an editorial reference to the claims, and hopeful aspirations of those amiable and accomplished ladies, Miss Elizabeth L. and Miss Belle Bush, formerly of the Adelphian Institute of Norristown, N. I., and the projectors of the now celebrated Belvidere Seminary, of Belvidere, N. J. The success of their labors in the Adelphian Institute is known far and wide among the older Spiritualists, as the place where the daughters of prominent Liberalists have received their education. Among their early pairons was the fearless publisher of the Investi-

The Belvidere Seminary is for the advancement of the youth of both sexes, where a proper and efficient education is secured, and where they are instructed and trained in all that is requisite to learn and understand of the objects, the purposes and the duties of life. For seventeen years I have held correspondence with these self-sacrificing teachers, and I express my strongest convictions from my intuitive perceptions of their high moral character and competent qualifications, which has crowned their labors in the past with success in their methods of imparting instruction to those whose education has been entrusted to their care. They have patiently and perseveringly labored for many years to accomplish, under great difficulties and embarrassing circumstances, the grand object of a liberal, unprejudiced education, and to make the Belyidere Seminary one of the highest refined intellectual institutions in our land.

Their seminary has grown into such proportions that those deserving ladies contemplate, f the requisite means can be obtained, to enlarge their sphere of operations by an extension of their buildings. While sectarians donate liberally, and make liberal endowments to their numerous colleges and lesser institutions, why cannot the truth enlightened and progressive Spiritualists (whose numbers are legion and increasing daily) come forward and contribute to uphold and sustain the only institution of its kind in the United States. I feel assurance in the assertion that those who have entered or passed its portals have had no occasion to feel regret other than the parting with their teachers at the close of their academic year."

KINGSVILLE.-Stuart L. Rogers writes: "I noticed a beautiful tribute toward one of our most faithful mediums, in the Banner of Light, headed, 'A Merited Distinction.' I was delighted to see this sympathy and respect shown Mrs. Nettie C. Maynard. She is truly worthy. I made her a visit last April, and can truthfully say, I never met a lady who has so high a degree of development (mediumistically) as that she possesses. I have been permitted to see clairvoyantly my angel guides, and one in particular is of a high development, having been in the spheres many hundred years. Through the instrumentality of Mrs. Maynard I received a beautiful message, telling of the past, present and future, and this one also told me that it was the first time conditions necessary for his coming had been given him. I really believe Mrs. M. is the best medium for the high controls it has ever been my good fortune to meet. The influence in her house is so spiritual that it makes one feel as though they were standing on sacred ground. This was my experience, and I am very much pleased to know that she has a pleasant home and good surroundings at Springfield, Ohio, where the wolf cannot come to her door, as it does to that of some of our workers in the cause. Some of us are drinking deep from sorrow's cup of bitterness, and by this, it is said, we are to be elevated in our natures, and enabled to return blessings to those who have not remembered us. If this be true. the good saints know I shall have a good work to do toward those who have tried to place stumbling-blocks in my way, and may the good Lord hasten the day when I can do them the favor. In the Banner of Light of July 16th is a message from one who is dear to me, signed, 'SHINING STAR.' The message is true in every particular. Thanks to all for the words of cheer, also thanks to our veteran worker, T. R. Hazard, for a package of books."

## Vermont.

WOODSTOCK, - Thomas Middleton writes: 'At the Annual Convention of the Vermont State Spiritualist Association at West Randolph Sept. 9th, it was my privilege to hear and form an acquaintance with Mr. Joseph D. Stiles. of Boston, whose power as a test medium I think is unequaled. During the Convention I should say he must have given over two hundred tests. and with few exceptions they were pronounced correct. It was truly astonishing to see the people rush to his séances. It is very evident to my mind that while the speaking at our Conventions is a great source of attraction to had come and gone since these two gray-haired | many, the tests as given through Mr. Stiles,

as well as other mediums, meet more fully the wants and requirements of the masses than almost any other phase of the spiritual phenomena, and are doing a great work in inducing thought and reflection among the people in the right direction.

After leaving West Randolph I went to Montpelier, where I spent two weeks with our most excellent friend and brother, Geo. W. Ripley, at his beautiful home on Seminary Hill. He and his devoted wife have, from the inception of this movement, been two of the most earnest workers in our cause, and whose liberality in the entertainment of their friends is too well known to need further comment from me. Here again I met Mr. Stiles, who, during my stay, gave me from time to time the names of at least fifty persons, now in spirit-life, from Woodstock. where 1 reside, most of whom I knew when in the body; some I only knew by name. Yet he not only gave their names, but the sad way in which some of them left the earth-life, with bitter expressions of regret for what they had done. Almost every evening friends would come in, and we held a scance when most of the spirits described by Mr. S. would be recognized, and some would give very fine poems to their relatives and friends.

On Sunday afternoon, Sept. 25th, Mr. Stiles gave a lecture in Montpelier, on the 'Religion of Humanity,' which was certainly a masterly production. The hall was well filled, and a great number of tests were given, which were mostly acknowledged as correct. On Monday I had a very pleasant visit with Mr. Frank Newcomb and wife, of this place, and met with a most cordial entertainment.

Tuesday, went to Hyde Park; spent a few days with our hospitable brother and sister Mr. and Mrs. Chas. Crane, and made a brief call on Mr. Sabin Scott and wife at Eden Mills.

Sunday, Oct. 2d, found myself nicely domiciled at the house of Charles C. Dodge and wife, at Cady's Falls, where I had the pleasure of meeting with my much esteemed and excellent young brother, Geo. A. Fuller, who spoke at Burke's Hall. Morrisville, Vt., twice during the day with much acceptance to a very good and attentive audience. I am not at all surprised at his being so very highly spoken of wherever he goes. To those who have not heard him, I would say give him a call, and I am sure you will never regret it. I also had the pleasure of meeting G. S. Brunson, magnetic healer, St. Albans, Vt., who is a most genial and pleasant gentleman, and, from what I gather, is doing a great amount of good all through the country, giving aid in and curing a number of cases where the regular doctors have utterly failed."

#### Illinois.

UTICA .- Mrs. James Clark, who in a quiet way, we are informed, is greatly benefiting humanity by the exercise of her excellent powers of healing, and contributing to Western papers thoughtful articles over the nom de plume of "Azalea," writes as follows: "Few themes connected with the great hereafter so deeply concern the heart as the question of personal recognition of friends in a future state of existence. Our loved dead are linked to us not only by the cords of memory, but by ties of affection. The monuments carved to their memory, the flowers that bedew their graves, are so many living testimonies of undying affection, and the yearning of the heart for a reunion with them. The soul craves this recognition, and in response to that craving we find that ancient philosophers and poets, even though they lived in the early twilight of time, have left on record noble sentiments in regard to the companionship of the future life. First, their testimonies may be regarded as representing the sentiments of the most enlightened age; and second, as giving utterance to the voice of humanity whose every instinct claims the fellowship of another life. . . . The great unseen power vested in spiritual agency, which has ever existed and kept alive the embers of hope, and through its dim light continued to outline the beauties and blessings of fruition, has at length burst forth with all the splendor and cheer of a glorious sun from behind a cloud. Kindred spirits come back to earth to assure and gladden the hearts of men, and all may now know though we die we shall live again; that we live on, forever changing 'and progressing, but yet unchanged in form and traits that render us always recognizable and beloved by those who have loved

and known us before." PEKIN. - A. B. Redlon writes: "Having learned a little about Spiritualism from indirect sources, and being desirous of knowing more regarding its mysteries, I about three months ago subscribed for the Banner of Light. I find in it, and especially in the replies to questions by the controlling spirit of Miss Shelhamer, many, to me, new ideas, besides others confirming those which I had formed in my own mind during the past two years."

CHICAGO.-Dr. L. H. Nason writes that he the services of prominent speakers on science or Spiritual Philosophy. His address is 517 West Madison street.

GURNEE .- F. T. Ripley writes: "In your paper of Sept. 17th, 1881, is a message from Mrs. A. D. HALL, which I can vouch for as being correct. Mrs. Hall was a kind friend to all mediums. When I was in your city, years ago, just commencing my development as a medium, she encouraged me with words of loving tenderness, and comforted, aided and strengthened me to go on. The message reads just as she would have spoken. It is a good test to all who knew her. Long live the Message Depart-

## Missouri.

LIBERAL. - S. Paris Davis writes: "The Second Annual Camp-Meeting, which occurred on the 9th, 10th and 11th of September, was a grand success. Friday opened with a cold rain, that continued at intervals during the day and early Saturday morning. But it did not prevent the friends from coming. The first to pitch tent were our spiritualistic friends, Mr. Able and family, from Pittsburg, Kansas; then the Smiths, from Coon Creek, forty miles away; then the old veteran Spiritualist and magnetic healer, John Anderson, of Kansas. And so they came, by team and cars. Saturday, about 9 o'clock, the clouds cleared away and the sun shone in all its grandeur and beauty, thus giving new life and happiness to all.

First Day. - Nothing of consequence done,

save a general conference. Second Day.-Meeting opened by singing, followed by a lecture by Mr. G. H. Walser. The balance of the day was devoted to a general conference, music, singing, etc. The evening entertainment was a grand cotillon party, wherein all seemed to take part and enjoy themselves very much.

Third Day.-This being Sunday, the children

cate of their regular exercises, followed by a lecture from G. II. Walser on 'The Clergy'; after which John Anderson gave a lecture on Spiritualism,' and A. C. Stron spoke on the same subject. Following him came F. L. Yale; subject, 'Jesus Christ.' All these topics were dealt with in a scholarly manner, and gave general satisfaction. The materialists did not rail out and call the Spiritualists bad names, nor vice versa; indeed, there was no conflict between them. Each seemed to speak their minds freely. The whole wound up with an entertainment by the Dramatic Club, who produced that excellent moral drama, 'Out in the Streets.' The hall was incapable of holding the crowd that came to see the first appearance of young Liberals as dramatic artists. The general verdict rendered was that they played with professional skill. This closed the Second Annual Encampment; and if this was good, the next shall be better. We shall endeavor to have some professional mediums with us next time, which was out of the question at this meeting.

Liberal is growing gradually, and Liberals are coming in from all sections. The majority that have come so far are Spiritualists. Indeed, there are five Spiritualists to one materialist here now. We welcome all. Our platform is as broad as the universe."

#### Connecticut.

WEST HAVEN .- O. W. Reynolds writes: Last spring I wrote you that the Spiritualists of New Haven were about to awaken from their lethargy. The announcement perhaps was premature: it seems to have been but the sowingtime, and to have required the long days of summer to germinate the seed then planted. We are now fully organized for work, with the veteran Spiritualist, Lester Robeson, at our head as President and Corresponding Secretary, while Bros. Whiting and Hermance, though having for the present laid aside the insignia of leadership which they have so long and nobly worn, are yet with us to aid us with their counsel and experience.

The Constitution we have adopted reads substantially as follows: This Society shall be known as the New Haven Society of Spiritualists. Its purpose shall be to unite and knit more closely together those of the spiritualistic faith who make New Haven or its vicinity their home, and to have a place where such can counsel together upon the great problems of life and death, so-called. Believing as we do that the spiritual or the celestial realm is the true world of causes, and that what is tangible to our senses in this material world is but the outgrowth of causes existing beyond; that death is but the unfolding of a higher and nobler life; and believing further that we have evidence, tangible and indisputable, in the various phases of the spiritual phenomena, of the reality of that life, we cannot for a moment doubt that our faith or belief is anchored sure and deep in the nature of things, and is above all else entitled to the most serious and earnest investigation of intelligent beings: Therefore our purpose will be to examine and investigate, patiently and fearlessly, the various forms of spirit manifestations, separating the true from the false, the higher and nobler from the low and degrading. The avenues through which we labor will be conference and the discussion of subjects pertinent to our purpose; the presentation of well-authenticated facts relating to the phenomena, a consideration of subjects having reference to mental freedom, lectures, addresses, music and conversation. Such is the chart under which we labor. Our future is full of hope."

## Wisconsin.

SHEBOYGAN FALLS .- Caroline A. Strong writes: "Whilst through the Banner of Light we have been kept apprised of all the campmeetings and indications of spiritual progress all over the country, I assure you we have been by no means idle in this locality. When Mrs. Ophelia T. Samuel closed a two months' engagement with us lost October the and warm interest manifested during her stay determined us to have her back again as soon as possible, but the severity of the winter prevented us from holding meetings.

In the early spring came to us Bishop A Beals, who is too well known as a speaker and fine inspirational singer to need commendations of mine. Mr. Beals has been with us several times, and has won the respect and esteem of our people to an uncommon degree. He was with us two months this spring, and his lectures were highly appreciated by all who heard them. Mrs. O. T. Samuel returned here the first of July, and has just closed a successful three months' engagement. As this lady is a comparatively newly developed speaker, I should like to say a few words in her behalf, for the benefit of those who have not heard her. Her controls are of the highest order, spiritually and intellectually. The language is fluent and elegant has secured a good hall, and wishes to obtain in expression, the substance practical and to the point. Her subjects are varied, her poems often of unusual beauty, and there is that personal magnetism in delivery that never fails to hold her audiences in perfect quiet and deep interest throughout. We consider she has done a good work in our midst, and there is a universal expression of regret that we must lose her and close our meetings for the winter. We shall have to, and fall back as usual upon the Banner for spiritual comfort, and do not fear that it will ever fail us. Long may it wave, scattering blessings on every side."

MILWAUKEE .- E. W. Baldwin writes: "Mrs: I. J. Scott has recently been lecturing here. She is a trance speaker, and is well adapted to advance the cause. She is going to make lecturing her business, and wherever she may be employed there will be profitable work done. She taught elocution before she became developed as a medium, which qualifies her all the better for a Spiritualist lecturer."

## Tennessee.

MEMPHIS.—Annie T. Anderson writes that the coming of a confusion of tongues in the building of the tower of Spiritualism is foreshadowed by the coming into its ranks of many from old religious organizations, bringing their idols with them, and seeking to introduce the dogmas and forms and ceremonies of the old structure into the new. She thinks that Christianity, having done its work and fulfilled its mission, should not be placed as a millstone upon the neck of Spiritualism; that, inasmuch as other mediums, both in ancient and modern times, have done as much and suffered as much as Jesus of Nazareth, that he should not be placed as the keystone of the arch of spiritual truth, and worshiped as God; or the name of the form of religion he is said to have estab- day with him, for he is really gifted. He is lished, united with that of our modern faith. "The long train of martyrs, crucified in every his mind has been highly disciplined in the study degree that human hatred could devise, may of law, and he has also become independent

the Christian adherents for their partial justice. They are taking the old to enhance the value of the new, by holding aloft one for greater wership, when others crucified sealed the cause of a truth as they understood it, equally as wise, pure and holy, though not belonging to the God-head of Christianity. Christianity planted its standard on the atoning grace of a Redeemer, and the rose of this vicarious sacrifice will betray its doctrinal odor, though adding the name of Spiritualism to conceal its defective dogmas. But let the work advance. Time will decide the crowning glory by Phenomenal Spiritualism.'

#### Maryland.

BALTIMORE .-- A correspondent under date of Sept. 26th, the day of the funeral of the late President, writes: "It is impossible for any one to fully realize the immense advance the spirituality of the world has made by the passing on of President Garfield. The thought of the people has been lifted up, their sympathies broadened, their aspirations extended and the field for the exercise of their fraternal feelings enlarged. The injudicious haste for the accumulation of material wealth for purely selfish ends has been checked, and the value set upon worldly honor, place and distinction greatly lessened. A bereavement in a family invariably results in refining and ennobling those who remain to deplore the loss of one of its members, and we have in this national sorrow the same results multiplied to an indefinite extent; hence to-day while myriad thousands mourn, they have reason also to rejoice, for they have been advanced to a higher plane of spiritual development, and stand upon an elevation they would not otherwise have occupied, one from which their vision can compass better views of this life and its grand purposes.

The whole civilized world is at this moment clasping hands with the unseen; the air is tremulous with the moving forms of the invisible; every individual feels an indefinable sense of the presence of one or more whom he has been accustomed to call 'dead,' and the reality of another life and the nearness of that life to this, is the impressive lesson of the hour."

#### Iowa.

ANAMOSA .- N. G. Sayles writes: "I have a theory of warming the earth's surface that I will give to you, and would be well pleased to have your ideas of in the Banner of Light, as I am a constant reader of it. It is as follows: I hold that the rapid motion from west to east of the earth causes the country along the eastern shores of our continent to be all the time under an atmosphere recently over the sea. hence not warmed up by a reflection of heat from the dark portions of earth's surface, while the western shores, by the same motion of the earth, are kept in a land atmosphere, hence the warm climate there, in both or all continents. Now in proof of my theory I offer the following facts: In Appleton's Cyclopedia I find that at Sitka, the capital of Alaska, near sixty degrees north latitude, good ice seldom forms, while at a short distance, say one or two degrees, solid ice can be found the year round a few inches below the surface. Now I account for this coldness in North Alaska by its being so far north and west of Hudson's Bay, and the innumerable lakes and seas, that the country is almost entirely in a sea atmosphere. I am fully aware that this is right in the face of some of their pet theories, but I am quite sure there is something in it, and hoping you will give it some ventilation I venture to trouble you with it."

## Pennsylvania.

PHILADELPHIA .- A correspondent, under date of Oct. 5th, writes: "Mrs. Amelia Colby, accompanied by her friend and companion, Mrs. Smith, spent the month of September in this city, and delivered a course of radical and stirring lectures for the First Association of Spiritualists. Rarely have a people been so thoroughly shaken from the ruts of old tradition and superstition as by the powerful and unique control of Mrs. Colby, which held her large audiences spell-bound throughout the whole series. She is certainly a speaker of great power, and such has been the effect of her lectures, in connection with the fine vocalization of Mrs. Smith, who usually sings one or more pieces at each lecture, that the Association has engaged her services for the month of November. Besides her lectures her Thursday evening entertainments have been largely attended, with profit to the society."

STONY FORK .- F. II. Olmsted writes: "The Union Progressive Society of this place has been in operation but a few months. We have fifty names enrolled. We now need the services of a good speaker to make us a strong society. Lecturers coming our way would do well to send us their address."

## California.

COLUMBIA. - B. F. Close writes: "One word regarding your Message Department. After reading the editorials, I turn next to the eighth page of your journal, and although I have as yet received no communication from my spirit-friends from that source, I read with intense interest those communications which I feel are comforting some poor, grief-stricken heart. These communications are not given as specimens of intellectual power or classical diction, but are messages of love to sorrowing friends; herein lie their greatest attractionsand persons must be very selfish indeed to expect it otherwise. So called intelligent men have yet to learn that truth requires but few words to express it, and our greatest minds, those who approach nearest truth, use the simplest and most commonplace language."

## New Jersey.

PATERSON.-Warren Sumner Barlow writes: "It gives me pleasure to bear testimony from actual experience to the merits of Dr. W. H. Vosburgh, of Troy, N. Y., as a valuable healing medium. He possesses a healthy and vigorous organism, free from alcohol and tobacco. Being actuated solely by the highest sense of truth, justice and generosity, he is a worthy subject for the invisibles to control, and a safe and efficient guide and helper for all who place themselves in his hands. Having been acquainted with the doctor for over ten years, I speak of what I know."

## Wisconsin.

WHITE WATER. - Mrs. A. B. Severance writes: "I must just mention the very pleasant call I had from Mr. A. B. French, of Clyde, Ohio. an inspirational speaker. He made it in his way to call on us on his return trip from the West, and it was really a treat to us to spend a highly spiritual in the first place; added to this, of the Liberal Instruction School gave a dupli- | possibly come in materialized form, and rebuke | financially by practical application to business.

All this qualifies him the more thoroughly to present our beautiful philosophy in a manner that will make it understood and accepted by the masses. From my psychometric view of A. B. French, I find him in every way worthy to be endorsed by the truly spiritualized minds of the country.'

#### Colorado.

DENVER.-Frank Ottarson writes: "I think can truly say that during my travels through Ohio, Michigan, Illinois, Minnesota and Wisconsin, as well as through the partially civilized portions of New Mexico and Colorado, the Banner of Light is the Banner of the Spiritual Philosophy. The other papers, of course, have their warm, stanch advocates, yet I find that the people love the Banner best of all."

When the brain is wearied, the nerves unstrung, the muscles weak, use Hop Bitters.

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SPIRITUALIST MEETINGS. BROOKLYN, N. X.—The Brooklyn Spiritualist So-ciety holds meetings at Everett Hall, 398 Fulton street, every Sunday, at 3 and 7% r. M. H. W. Benedlet, Presi-dent. Regular speaker, Mrs. F. O. Hyzer. Conference Saturday evenings, at 8 o'clock.

BEVEBLY, MASS.—The Spiritualists' Union holds neetings every Sunday at 2½ and 7 r. M., in Union Hall. Sharles Holden, President; E. T. Shaw, Treasurer and lecretary. The public cordially invited.

CHHCAGO, ILLI, —The Propressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 2:30 and closes at 2:30 P. M. every Sunday, All are invited, f. T., Griffen,

Z. T. Griffen.

A Meeting of Spiritualists and Mediums will be held at Grimes Hall, 13 South Haistend street, Sundays, at 3 P. M.

J. Mathew Shea, M. D., principal speaker and test medium, assisted by other well known clairvoyants and test mediums. Strangers and others cordially invited. Geo. Mostow, Chairman

CLEVELAND, OHIO.—The First Religious Society of Progressivo Spiritualists meets trregularly in Weisger-Brail, corner Prospect and Brownell streets, at 7½. M. Thomas Lees, President; Tillie II. Lees, Secretary. P. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lycoum meets in the same place at 10% A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and visitors cordially invited free. Correspondence of the above Societies can be addressed to Tillie H. Lees (Watchman), 105 Cross street, Cleveland, O,

CEDAR HAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ r. M., at Enos Free Elibrary Rooms, Iowa Avonue, Inspirational speaking, Dr. J. L. Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer. President; Dr. Hamilton Warren, Secretary and Treasurer.

HANNON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 83½ East Marketstreet, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

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

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

LEONINSTEIR. MANS.—Meetings are held every other

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

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2r. m. at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, J. II. Cotton; Secretary, Mrs. Nettie C. Weir; Treasurer, F. Lindguist.

MANCHESTER, N. H.—Spiritualist Society holds public circles every Sunday at 6½ r. M. in its hall, No. 14 Opera House Block, Hanover street, Asa Emery, Presi-dent; Joseph Freschi, Vice President; G. F. Rumrili, Secretary.

dent; Joseph Freedin, A. Secretary.

NEW YORK CITY.— The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10½ A. M. and 7½ P. M. J. A. Cozino, Secretary, 36 West 46th street, Children's Progressive Lyceum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Newton, Guardian.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobisher Hall, 23

East 14th street. Mrs. Milton Rathbun, Secretary.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Fringer Block, Congress street, at 2% and 7% o'clock. Speakers and mediums desirous of visiting Portland under the auxpless of the Society, will address H. C. Berry, 70 Lincoln street

PHILADELPHIA, PA .- The First Association of PHILADELPHIA. PA.—The First Association of Spiritualists holds meetings every Sunday at 40% A. M., and 7% P. M. at the hall corner Spring Garden and 8th streets, The Keystone Association of Spiritualists holds a Spiritual Conference very Sunday at 2% P. M. at the hall corner Spring Garden and 8th streets, Everyloody welcome. The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Charles W. Yard, Secretary.

SAN PRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 p. M., at Ixora Hall, No. 537 Mission street, above Third. Also meetings for lectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

10 A. M.

\*\*SANTA BARRAKA, CAL. - Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive, Lyceum meets every Sunday at same hall at 15 p. M. Assistant' Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Director, Mrs. Emma Scarvens.

rector, Mrs. Emma Seavens.

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#### The Nostrum.

The Final Results of Spiritual Truth upon this Earth.

An Inspirational Discourse by Spirit William Ellery Channing, through the Medium-hip of MRS. CORA L. V. RICHMOND.

(Reported for the Banner of Light.)

Infinite Spirit! Light divine! Thou Omnipresent Soul! Thou Source of all Being! The voice of insplration forever teaches of thee; and as thou art the source and fountain whence all streams of knowledge must flow, we will praise thee forever, and turn to thee for culdance. Thou infinite and abiding light ! Thou divine and perfect centre! Around thee, as around an all-pervading sun, we move, illumined by thy light, sustained by thy breath; our thought exists because of thee, and inspiration were not without thy ever-living presence. Angels breathe of thee in their starry kingdoms, and the stars themselves blossom in space like the gardens of eternal life, freighted with the odor of thy being.

Oh, thou Infinite Soul! Mankind turn to thee forever, through countless avenues of human life, asking for guidance and strength; seeking for illumination from the altars of thy truth. Make strong thy voice within the ark of human safely; that ark of intelligence constructed by thy spirit and law, and amenable to thy control. Oh! fill thou anew the charmed urns of life, whence sages drew their inspiration, and prophets drank the draught that filled the world with hope and joy. Kindle anew the altars of inspiration, that their fires be not quenched in the dust and ashes of to-day, but illumined by the splendor of that inspiration flowing from spirit sources. Make glad and strong the aspirations within the human heart to live the highest thought, to do the goodliest deeds, to attain the noblest heights. Let the earth sink to its own level, while the spirit mounts and compasses all

Divinest Being! Immortal God! We praise thee evermore with voices attuned to harmony. Thy children in the trials of earth would praise thee. Immured in darkness, they would turn to thee for light. Bound and enthralled by the senses, they would seek freedom in thy benignant presence.

If there be those who mourn, may they be comforted. If there are those who hunger for food born of the spirit, and waters that flow from the spiritual fountains, may their thirst and hunger be assuaged. If there are those who in the life of earth wish to glean of the immortal kingdoms, and gather the fruitage of the heavens, may they be blessed with immortal success. And unto each give the full measure of their need, according to the requirements of the hour, until all shall perceive the glory of thy truth, and the spirit-world shall draw more close to the earthly temple, and men shall praise thee as angels do, with the voices of love and thanksgiving, and in ministrations of goodliness. Amen.

#### DISCOURSE,

If the Gulf Stream, that flows steadily northward, bearing summer breezes and modifying the temperature of the entire Atlantic coast, were suddenly to be reversed, and from out the northern regions or the Arctic Sea a current of opposite degree and quality should flow adown the Atlantic coast, you would soon perceive the results in the failing vegetation, in the withdrawal of the bloom of flowers, and in the lack of harvests. Your summer-time would scarcely be, and, like the inhabitants of the Arctic Circle, you would be obliged to withdraw for a great many more months in the year to the shelter of your habitations. If the wheels of time were reversed, and instead of the electric telegraph and steam power you were to revert to the ancient methods of tedious communication and tedious traveling by the former cumbersome systems, and if instead of a mighty ocean commerce and international exchange and salutation, there were but wandering tribes and desultory existence, you can well imagine how different the daily sensations of human life would be. You are dependent upon this interblending of external things. You are room, upon the street, in your journeyings, upon all these forces that have united in bringing humanity nearer together; and as warm airs bring the breath of spring-time, and northern waves bring the breath of winter, so a seaof desolating thought sweeping over the surface of the human mind brings with it a Sahara of gloom, and the flowers of immortal bloom, faith and love, are well-nigh quenched. Some of us have passed through two or three decades of human thought. Some of us in both worlds have experienced the flood-tide of an advancing civilization. Some of us have known the desolating and wasting wilds of a religion devoid of hope, and have experienced again the Gulf Stream of summer bloom and prosperity, and have at last awakened to the fuller and higher realization of the full summer-time and summer-land of spiritual blessedness. If at this hour this hope that fills your hearts with knowledge, that kindles in the mind even of the materialist a gleam of faith, and finds its way to the very charnel-houses of sin and shame-i this hope were removed from the world, if by any inverse tide it should be suddenly swept out of existence, leaving the human thought of this day stranded on the rocks of the Puritan fathers, there would be sudden spiritual death. Desolation would come upon you. The receding tide would leave the barren and arid wastes of despair.

If this is true, by comparison, which you car readily perceive, what must it be when the tide shall continue? when the wave that is setting toward the shore shall bear with it accumulated treasures? when you really have but the beginnings of a new current sweeping into human thought from the realm of spirit-life?

This is not an enthusiast's view: it is the view of philosophy; it is the view from the intellectual standpoint of to-day. The measure of influence that the thought of spirit-communion brings to the world at this hour is a measure upon which humanity must rise or fall, is a measure upon which the hope of immortality must survive or perish; and, freighted as it is with this sublime import, see what it has wrought in the world already. Several hundred people listening to intelligent converse between the two worlds has its effect upon the daily human life. As the telegraphic messages from all nations, as the influx of news through the ever-living and omnipresent press, as the tidings brought on the wings of steam and electricity, make a different pulsation through the nation's very heart, so the fact of a message from the world of spirits, at any hour or any moment of life, is a fact that brings its influence into the world of thought. Theology is burdened with it, perhaps uplifted by it; materialism is bailled by it; literature is freighted with its messages; art portrays it in a thousand subtle ways; poems breathe it forth upon the matchless pinions of imagination, and the song of the inspired singer wreathes it into countless circles in the air. You partake of it with your morning meal; you imbibe it in the noonday turmoil; you are aware of it in the evening rescue materialism from the dross of human every man's labor will be his treasure; every quietude. It subtly steals its way into all the

world as of something actual. It is an approxinear by the girdle of light around the world. of society, and bears with it an influence even to the heart that is least accustomed to and least aware of it. The mind must feel its pulsations; the thought of this hour is filled with its messages. The grave-yard is not what it was fifty years ago; death is not what it was years a revelation has crept slowly but surely up the sands of time, intermingling and interpenetrating your life with the life of the spirit-

Breathe upon these flowers with carbonic acid gas, and they perish. Introduce into this room ! the pure air of heaven, and the plant thrives, for all, that makes union possible, that bears with it the message that is given to each, and embodied in the daily consciousness of existence. It is in the air, and you breathe it. It is born of your hopes, your desires, your prophecies, your aspirations. It is a living witness and attestation of a new vitality born to the

It has frequently been asked what Spiritual-

ism has wrought. Fortunately, it has crystallized in nothing-no church, school or college. You have no alma mater save the spirit-world. For that reason Spiritualism is not conceited. For that reason it does not bear with it the questionable name of authority. For that reason it does not haunt you with visions of ecclesiastical power and the terrors of an inquisition born of mental, moral or legislative force in the mighty armies; not with the warfare of nations present day. But ask what the summer-time nor the clashing of swords, but to the sound of does; ask what the breath of spring exhaled sweet voices proclaiming its presence in every upon the winter air of a northern clime highway and by-way of life, the uttermost limits works in the buds and sleeping flowers; ask of human thought being pervaded by its living what the breath of joy works where desolation | reality and clothed with the consciousness of its and sorrow were previously found; ask what a presence and power. Legislative assemblies renovating, life-giving current setting steadily toward prison vaults and charnel-houses would do, and you find what Spiritualism has done. There are desolate places made beautiful by its presence, there are firesides charmed by its liv- this hour, proclaims the wonderful Republic of ing reality. You enter the atmosphere of homes | the Nations. Mazzini and the lovers of liberty pervaded by its presence, and it comes out to in the Old World clasp hands, in spirit-life, with meet you. You discover that there is some- the founders of liberty across the ocean, your thing born of a living hope, a light within the own George Washington gladly yielding the eyes, a glory within the speech, that is not horn of any sudden transition or conversion, but of freedom on this continent, the creator of the aliving light. You wonder what it is. In the twilight hour, or in the evening, you hold converse with your friends, and discover in their presence a palpable atmosphere breathing upon you from an invisible realm. They discourse of it in their talk; they weave it into their conversation; they make you aware of its presence whether you will or no. The touch is on your shoulder, the fingers are on your brow, the invisible presences have approached you, and influenced your life. Realizing this, the man of al truth proclaims promises to humanity; angreed turns from the pursuit of wealth to commune with his child in heaven, while in every hour of his business, in the daily conflict with the world, a gentle touch is upon his forehead, it yields the flower of successful attainment, and he knows that his spirit child or friend is near. "Shall I do that for gain or greed which | it is a pulsation and a thrill; "I hope it may be I would blush to have my angel child or mother true," says the earnest inquirer; to-morrow the behold?" The man who feels the spirit-world glad cry of triumph goes up from his soul, and about him is safe. The man who knows that he says, "I know it!" For the last quarter of the eyes of love are upon him not in his house- a century that hope and that promise have hold merely, but, like the eye of the Infinite, | given place to certainty in thousands of minds, dependent in your study, in your counting- personified, made real in the presence of child and you can name your Mapeses, your Edor friend; the man who is weak in moral nature, | mondses, your Hares, who, passing on to spiritand who does not hesitate to avail himself of life with the conviction of certainty in their time, "Life is endless." Far out upon the sea the license in commercial transactions sane minds, testify to you of this knowledge, first the ears of the Northmen hear the voices of the tioned by law, will hesitate when he knows the born of hope, next of promise, then of certain- fishermen as they work and toil in the stream, eyes of his loved ones are upon him.

I mean, that presence that is made so near and so clear that it pervades every department of human life, and which, in the counting-room and the mart, in another quarter of a century, as it has already rescued intelligent, conscientious and high-minded men from the labyrinths of questionable business pursuits, as it has already set its face against the overweening preponderance of a commerce born of injustice. will invade and constantly weed out from among you those influences born of selfishness and isolation. If the earth were bad, and the chance of salvation were remote, this could never be wrought; but when the promise is for all, and the salvation is equal, when it is certain that the spiritual record is kept not afar off in heaven, but close to the gateway of every human life, when it is certain that the bell tolls the knell of one hope each time an act of injustice is committed in human life, and that angel hands sweep with joy the strings of human life every time there is delight, happiness, unselfishness, then it can be truly proven that an influence with infinite possibilities to man. No external culture, no effort of skill, no teaching of philosophy, no sanctuary or shrine, can possibly attest this influence, that comes to the spirit upon the waves of daily life, and the atmosphere that you must daily breathe. And this hour, thought is working in the world, solving the problems of science and religion alike. It takes its position in the world as the sublime solvent, but does not propose to crystallize, to establish schools, theologies, philosophies, or theories, creeds, dogmas, or other forms of human finality, but proposes to work its way as the springtime does, to work its way as the waves of music do, far beyond the walls of the dwelling in which the song is heard, vibrating upon the outer air until the whole multitude are charmed by its presence; proposes to dissolve in its wonderful crucible the minute errors of past crystallizations, and take from them the original elements of truth there hoarded up; proposes to revert to all old-time theologies, taking away the outer covering and mask, and revealing the spiritual truth as at first intended; proposes to conserve all human resources, philosophies, histories, sciences, arts, civilizations, and, unmasking the errors that selfishness has wrapped them in, prove that they are among the spiritual treasures of the earth; proposes to rescue the name of religion from the thralldom of theological creed and dogma, and restore it to the light as a living-presence, born of the spirit of man and clothed with the majesty of truth; proposes to

avenues of existence. You talk of the spirit- pervading spirit that shall be enkindled, of which science is but the expression or outward lineamate truth, and an approaching reality. It ment, as the human voice is an avenue through draws nearer to you, as China has been drawn which the soul expresses its wonderful images; proposes in social life to find out the sources of As the civilizations of olden time are being re- | human selfishness and ingratitude, and by the vealed to your astonished gaze by modern in, gradual pervading of the spirit prove to you vestigation, and as the ancient religions, seem- that every social wrong is evidence of the lack ingly buried and forgotten, have been brought of spiritual right in your midst; proposes to you nearer to your understanding by the voice of that society shall be constructed upon the basis modern interpretation, so at this hour the tidal | not of a correct theory and an improper practice, wave of spiritual truth sweeps over the surface | but on a correct practice and a true theory as the result of that practice; proposes to infuse into daily existence the conscious, ever-present perception of man's spiritual nature, and that while feeding the body you shall not famish the soul; while being aware of the needs of outward life, you shall not desolate and ravage the spirit, fifty years ago, and in the last twenty-five spurning its charmed revelations and the consciousness of safety for the sake of piling up the hoarded dust that will one day be swept down in turmoil and bitterness; proposes in the structure of future religions to have no landmarks that shall be merely indices of an external faith, but make all symbols its message-bearers, all tokens its signs of communion, all evidences the blossom unfolds. So into the daily thought spiritual; intends to work its way in the world of humanity there is coming a breath that of human thought until the divine, possibilities teaches that the future life is an inheritance of every human being shall respond to its message, until the prisoner in his dungeon cell feels that his spirit is beloved, that the child or mother or sister of his heart is even now bending tenderly above him, and that his soul is as valuable in the eyes of Infinite Love as that of the priest who kneels by his side, or of the exemplary citizen who has committed no faults observable to the human eye. Tell him this, and you touch the key-note in the great eternal anthem of human progress. Tell him this, and you redeem him from the slough of despond and the gloomy region of despair into which his desolation has plunged him. Tell him this, and he is one of the treasures in the great storehouse of the eternal kingdom.

> This thought is on its march now, not to the sound of cannon nor the desolating tread of feel its potency, and these who rule as monarchs feel that thrones and kingdoms will pass away beneath the light of this spiritual glory. The prophecy of Hugo, born of the inspiration of palm of victory to whom? To the father of Constitution, Thomas Paine, the splendor of spirit-birth cleaving the light of ages and making the heroes yield the honors to those who might not have craved the glory. Let us remember this, and when we praise and when we worship adorn the humble graves with a chaplet of laurel like that which those who loved Jesus brought the morning after the crucifixion. Shall we not have the wonders of the resurrection at this hour? To-day the voice of spirituother cycle, and it proclaims fulfillment in that degree. To-day it offers the boon of hope even to those who are most in darkness; to-morrow and promise gives place to certainty. To day ty in the reality of spiritual existence.

Science will open wide her doors to receive this, the solvent of her mysteries. I make no wild prediction. Those who now close the avenues of inspiration will, ere another half century, eagerly sit at the shrine of its teachings. I make no wild prediction. Those who now turn to the earth and the magical evolutions of natural law will one day enlarge their observation to the grand receptacle of spiritual law, that is in itself the solvent of all mysteries. I make no wild statement. Those who turn their telescopes to the heavens for the discovery of more worlds will one day turn the eye of clairvoyant vision to fill the wide gap where no telescope can penetrate, and will say, "This has come to me of a certainty; not from any magical lines of human creation, but from the consciousness of the mind, from the prophecy of the spirit: like the prophecy of Galileo, like the prescience of Herschel, like the divine forebodings of those who saw in dreams the work that is now wrought in the world, through its wonderful systems of science and thought. Ah, has set its tide toward the earth that is freighted yes! and a greater dream than this will come true. You shall be blind and yet you shall see with the eye of the spirit; you shall have all pain or disease removed by the power of spiritual presence. The world will no longer be a charnel-house, a place for the dying and the dead, but a hospital, an infirmary for the remore than ever, furnishes evidence that this storation of humanity. There will no longer be moral desolation, for spiritual truth will have pervaded all minds, and those who are ignorant and those who have been degraded will perceive its light and the beauty of its presence illuminating their darkness. Talk of moral life in the world! It begins with the consciousness of the spirit-entity. No man feels himself morally responsible who is not aware of a moral nature. Teach your children that the earth is all, and moral responsibility ceases. Teach them that spirit is all, and there is no responsibility but the moral, no obligation except the spiritual, and that pervades every avenue of life, making sanctified every human obligation. and causing faith, fidelity, friendship, love, to

assume the aspect intended by Heaven. Oh! let it be taught in the world and understood, that the spirit of man is all-pervading, and that the form is naught but the channel of its expression, and the world will turn one-half round. As in the summer solstice the glorious light of yonder central orb begins to illumine and kindle the verdure, so will man's soul respond to this ever-living consciousness, this present voice. We shall then have no doubts; we shall then have no pains and penalties; we shall then have no disease born of the ignorance redeem philosophy from the sophisms of the schools and the dead truisms of past ages, and make Plato, Confucius, Socrates, the images of the divine inspiration of to-day; proposes to rescue materialism from the dross of human dust and earthly decay to the light of an all-man's thought will be his own possession; every man's labor will be his own possession; every man's are apt to be unskillful.—F. W. Neuman. redeem philosophy from the sophisms of the of human life and law; we shall then have no

man's hopes and aspirations will be his prophecies, and the fulfillment will come in the added strength of social and national life. We shall have a religion, but it will not be clothed and put afar off for Sabbath day worship. It wil be an angel of light haunting every day and hour, crossing every threshold, interpreting every deed. It will be the Golden Rule planted within the heart, instead of inscribed upon temples far away. It will be a line of living light, pointing to the uplifting of the human race, and vanquishing human error and folly. It will be an ever-present, ever-conscious com munion between man's spirit and his senses, until finally the former shall triumph, and the latter shall yield the dominion of so many thousand years. The spirit is a child speaking to you in the darkness, a voice descending to you in the turmoil of busy hours, a consciousness of the over-presence that, interblending with your lives, will stay the hand of greed, illumine the thought, ennoble the mind, uplift the deed, until you become aware of the spiritual possession that is yours. Why, the world has been taught strangely. Supposing I had a house of treasures, and in showing this house I should say of the dwelling, "This is my treasure," concealing carefully the precious gems and stones that were the real object of the edifice. Supposing I had a green-house filled with choice flowers and plants, and should say to my friends, "This is my treasure," pointing to the windows and steam-pipes, and refusing to uncover the choice flowers that their odor might be perceived. This is what science and religion have done to the world. The edifice of God has been shown you, without his spirit. The temple of the dust has been exalted, and humanity forgotten. You have been pointed to the structure, but the flower and bloom of life have been forgotten. You have been forbidden to penetrate there; you have been told it is impossible. For what, then, is the structure? There are no conservatories builded for naught. There are no dwellings or banks or vaults erected if there is no treasure to save. The universe reveals God's presence; man's form reveals his spirit; and death does not hold my treasures, therefore they live.

Tombs have been ravished, sepulchres have been laid bare. The child of your love, the parent of your devotion may not be found there. In the upper air, freed from the prison vault, the breath of life wafts tidings of them toward you; argosies freighted with their messages bear down upon the shore; and not more full of import a Spanish armada viewed in British waters and watched from a thousand heights, than these very glittering sails and pennons that herald the advancing tide of spiritual thought in the world, creeping up your sands, destroying your little mud-cells and houses, clothing your fields with verdure, and discarding that which was but a barren pretense, laying waste houses that were builded upon sand, but only making strong the fastnesses of the human mind and spirit. A thousand philosophies will be swept away, but the truth will remain. A thousand creeds will perish and be buried without a sigh, while the true Church of God, that is, humanity, will uprise and proclaim itself. Christ, crucified more times in two thousand years than it were possible to count on the fingers of the human hand, will be restored to the love of mankind through the spirit of that interpretation that reveals his humanity to you; and the genius of religion borne down to you again by the tidings of that inspiration that breathed upon Sinai and kindled upon Olivet, will reveal itself in the form of an angel walking the earth with

Oh! in whatever valley of life you may wander, through whatever darkened channel or abyss that now seems yawning with gloom and foreboding, remember that life is endless-endless, and that spirits, fraught with the infinite message, are heralding all along the shores of and as the wind sweeps toward them, the freighted song is borne with many a breath of triumph and rejoicing; and again, as the wind returns, the song comes from the shore, catching up the strain and repeating it o'er and o'er. So now, from the heights of spiritual truth, the voice of inspiration floats toward the earth. You sing your song upon the shore; it is echoed by those in spirit-life. You shout, and they answer you. The voice comes back freighted with the message of thousands of years, and peopled with the images of those whose lives the earth had well-nigh forgotten. Old-time philosophies must crumble; the dust and ashes of ages must be swept away; the wind heads the vessel toward the shore; the lights are already seen; humanity discorns that the ship of life is there; its name is "Immortality." A pennon floats upon the breeze; its name is 'Progress," and humanity is saved from the darkness of despair; the earth is crowned with spiritual blessings; deserts are redeemed by science; wildernesses are reclaimed; vast marshy wastes are made fertile by the hand of man, and barren wildernesses of human thought grow fertile beneath the light and stimulus of spiritual endeavor. Clasping hands across the space of thousands of years, the world heeds the promise of this hour, and you, with glad forebodings, herald that promise, while the angels shout the victory.

## The Coming Motive Power.

President White, late Minister to Germany, has arrived in New York. In an interview with a World reporter he said:

"The Slemens Brothers, of Berlin. electric railway, as laid in Berlin and Paris, is a per-fect success. I think it will create a revolution before long. The elevated roads must soon adopt that system, for it does away with the wear and tear of heavy engines. The Siemens Brothers are preparing to es tablish a new road in Berlin about four miles long. The only apparatus the car carries is contained in a box underneath the floor about three feet long, two feet broad, and eighteen inches high. The car stops and starts as easily as a horse-car, and runs at the rate of about fifteen or twenty miles an hour."

JENNER'S PROMISE DELUSIVE. - It is confessed by vaccinators that Jenner was totally mistaken in supposing that no vaccinated person can take the small-pox. Though many of them shamefully declare to the ignorant that vaccination is an easy and sure preventive, the leaders of vaccination flatly contradict them by placarding every village (at Government expense, no doubt) with earnest recommendations to be re-vaccinated, whenever small-pox is rife; and that, without any limit assigned of the time which the force of vaccination may

## Foreign Correspondence.

Stray Notes on Belgium, Holland, etc.

BY HENRY LACROIN.

To the Editor of the Banner of Light :

The earth was in its gayest verdancy and the sky alive with angels bidding me "Godspeed," when I left Montreal (Canada) on the 30th of June last, P. M., on board the steamer "Helvetia'r-en route for Antwerp (Belgium). - Down the gorgeous St. Lawrence we steamed until nightfall, when fog obliged us to drop anchor. Passed Quebec without stopping, next day. The great and beautiful stream got wider and wider as we went on, and the whitewashed villages fewer in number on the south shore-the most settled-until at last it became problematical if any shore existed. Then my overcoat became a requirement. On the 3d and 4th of July we were at Sydney (Cape Breton) taking in coal, the price of it there being \$2,75, while at Montreal it cost \$5 per ton. Nothing to record until we got in view of the headlands introducing the English Channel, on the 15th of July. Next day coasted all along Eng land, passed the Isle of Wight, with its Royal Castle, etc., and toward night hailed Dover, being able then to have a sight across to Calais (France), about twenty miles' span. The English Channel is about three hundred miles long. We had yet to run ninety miles to get to "Flessingue" (Flushing), at the mouth of the river "l'Escaut," leading to Antwerp—distance fifty miles. Next morning found me on deck admiring the pretty scenery, although low, that skirts both sides of l'Escaut. How different it is from anything American!—and yet delightful to behold. Now and then the water becomes higher than the land, the banks being the only protection. The river is of a fair width, somewhat wider than the Hudson. The soil, well cultivated indeed, seems rich, and produces fine hay, grain, vegetables, etc., in abundance. The first look anywhere announces plentifulness, comfort and happiness. The farms are delightfully green with pastures, trees in small clusters or extending, ribbon-like, in different directions, either ornamenting roads or serving as divisions of land; there is so much art in their planting that one cannot forego audibly admiring all along the picturesqueness of those trees, so often rounded at their tops, or well trimmed. Husbandry here is no idle word, and the famous Flemish art seems transferred easily from the canvas to the field. So much incense offered at once to the home (former) of Rubens, Van Dyck, Jordaens, etc., who have graced the world at large with their chefsd'œuvre! The houses on farms, or those forming villages, here and there, are mostly stone, good sized, of plain, pleasing style; and what adds to their appearance as a novelty are their roofs of red tiles. There are, however, no barns to be seen; this is rather customary to all Europe

Our Belgian pilot, who had got aboard the day before, near Dover, was making things very lively on the deck by his quick and loud orders to the crew, when at last we got, on the 17th of July, at 9 A. M., at the mouth of the docks of Antwerp. It was a sunny Sunday, with heat above and all around, which I gladly hailed, after keeping on my overcoat during so many

Antwerp, from the Flemish' "aen't werf," to throw in the water, is the principal port of Belgium. Its streets may well be compared to those of old Boston: picturesque, labyrinthlike, cut up, here and there, in front by canallike basins. Cleanliness prevails all over, and the paving, of small square granite blocks, is remarkably good. The houses are nearly all of stone, many of very good style, three and four stories high. The older ones have a queer appearance, gable-like in front, with step toppings. Unlike French houses, they are without porte-cochères, but, American-way, their doors are in front, without concierges. It announces liberty and modern notions. The cathedral (the principal attraction) testifies to the grinding process that prevailed during the middle ages, when monks had the sway. At close look it shows that cents, and not dollars, (squeezed from the poor "million,") were the means employed to erect it. Small bricks, in many parts, with stone linings here and there, proved that assumption to my mind. Every brick-sweating with initial or blind faith, ignorance and dire poverty-tells that tale plainly. Gothic in style, its great and highly-ornamented main tower, ending gradually in a sharp point, is 369 feet high from the ground; its length is 486 feet, width, 225 feet. This church was commenced about 1352; the construction lasting more than 150 years. There are 622 steps in the tower. A chime of 99 bells (the largest requiring sixteen men to set it in motion) is continually, I might say, teasing the ears of neighbors. Every five minutes its small notes are heard, going on increasing, until the hour is told in long musical tales, ending at last in the striking. Sleep in the Hotel des Flandres, close by, became an impossibility to me during the whole night, on account of the endless and uncalled-for concert. The interior of the cathedral is of a grand and solemn character; it is ornamented with several large paintings by Rubens; for the one above the fine main altar-the Assumption of Mary-was paid 2,902 francs, or 1,600 florins; it was executed in sixteen days by the great and powerful master. The south transept contains his best tableau, the Descent from the Cross, and the north transept his Elevation of the Cross. The carvings in oak, representing figures, &c., around the altar are fine; side altars are eleven in number. The light inside is good, and softened by the colored panes. There are 125 columns, supporting the 230 vaulted arches of the high ceiling—all of stone. The faithful rent chairs instead of pews-as usual throughout Europe. The flooring of this church is all stone, in large blocks; and there are three entrances -one side one facing a pretty square, called Place Verte, on which are situated the City Hall, many hotels, cases, etc., and in the centre of the square is to be seen a large and splendid statue of Rubens, elevated on a high granite pedestal chiselled by Geels, and inaugurated 1840. Opposite the cathedral is the "old well," lined with wrought iron, by Quentin Massyswho became a great painter through love—from a common blacksmith.

The church Saint James is also a beautiful edifice, well worth visiting; Saint Paul's also. The latter contains the Flagellation of Christ, by Rubens, the Carrying of the Cross, by Van Dyck, the Calvary, by Jordaens, etc. The carvings in oak are numerous and beautiful. In

The Museum, rue des Rècollets, deserves a thorough visit. The opening hall is graced with three immense mural tableaux, by de Keyser, director of the Museum-allegorical in style-

all the churches they abound.

representing the artistic history of Anvers, etc. The inside halls are all ablaze with the conceptions of the great Flemish artists, and others as well, such as Raphael's, Leonardo di Vinci's, Rembrandt's. There are also some fine pieces of statuary. Opposite the Museum is the statue of Van Dyck, in white marble, by L. de Cupper.

Rubens's house (rue de Rubens), rebuilt and modernized, retains of its primitive materials but the portico and a few statues, in front. Over the door is the inscription, Guichard. It has been allowed to-become private property. Alongside is the Royal Palace, a fine building. The old City Hall dates back to 1587; it contains a library of 22,000 volumes, some fine frescoes and tableaux. The "Maison de Plantin' contains an interesting collection of printingpresses, types, etc., used by Plantin, printer of Phillip II. (1555). Over the front door is the devise: "labore et constantla." The Musée, called Steen, holds some instruments of torture used under the Inquisition, also a collection of middle-age curiosities. The Zoölogical Garden -the finest in Belgium-is within city limits; its collection of live animals, etc., is very rich and varied, and the grounds are beautifully laid out and ornamented. The Park around it has splendid avenues, towering trees, pretty fountains, monumental statuary.

Antwerp, in fact, is a very interesting city. The Flemish tongue is generally used, but the educated, in the least, all speak French. The women are generally blondes, go bareheaded, as a rule, and like the mass of men are seen with wooden shoes to their feet. Dogs are seen very often drawing milk-carts and other small vehicles.

Belgium became a free State on the 4th of June, 1831. Its population is composed of Walloons and Flemish - the first inhabiting the provinces of Liege, Luxembourg, Namur, Hainaut and the south of Brabant; the second occupy the two Flanders, east and west, the provinces of Anvers, Limbourg, and the western part of Brabant. There are nine Provinces, reigned over by a constitutional King. The House of Assembly is composed of 116 members, paid monthly, 423 francs 28 centimes, during session time. The members are elected by the people, directly. The Senate, of 58 members, renewed by half every four years, is also under the popular vote. The Senators receive no pay. The term of office is eight years. The regular army is somewhat nominal, but industry is not so. The national flag is black, yellow and red (vertical). About two-thirds of the lines of railway belong to the Government, and the fares about the same as in the United States, except that baggage is charged. As in England, France, etc., the cars are small, and divided in compartments, each seating eight persons. There are first, second and third class. The express speed does not reach ours, except our winter speed.

On the way to Brussels from Antwerp, trip of one hour, passed by Maline, the focus of the Belgium railway system; the four main lines meeting here. Near the station are very fine, extensive workshops. The river Dyle intersects Maline. One of the masterpieces of Van Dyck, the Crucifixion, is in the Cathedral of this city. The country all the way to Brussels is flat-but a beautiful garden.

After remaining two days in Brussels-putting off its description further-I left for

Left Brussels for Spa Wednesday, July 20th, from la gare du Nord, charmed all the way, during two hours and a half, with the pleasing aspect of the highly cultivated fields, pretty villages, towns, (including Liége, described further,) stations, and the mountainous-like topography of the country, beginning the Ardennes. Passed by La Vieille Montagne, near Liege, where the celebrated zinc mine and large works are situated. Within half-an-hour of Spa had to change cars and line at Pépinster.

Spa is prettily situated in a vale, surrounded with closely wooded heights. It is the Saratoga of Belgium, and attracts some twenty thousand isitors during summer. Spa is very well built. in stone and brick, well laid out, and its Park resembles very much, with its buildings, etc., that of Saratoga; its trees are even finer and larger. Chance games have been abolished here: quite a reform! The promenades all around the charming town, going from one spring to another (all different in quality), through dense and picturesque forests, are indulged in generally by visitors afoot. The principal sights are the Etablissement des Baino, the Casino, and the Tounelet, where the best waters (iron) are drank gratis. This spring is called Pouhon. There are many hotels, restaurants, cafés, and of the first the Hotel de Flandre is the best; all have reasonable rates. Rooms and appartements to let are found everywhere. I had a snug little quartier of two rooms, for thirteen francs a week. English is spoken very much at Spa. One of the promenades is called la Promenade des Anglais, as at Nice. Another. in a forest outside, is called Promenade Meyerbeer, where the celebrated composer was often seen on a donkey dreaming. I went through it with a spiritual friend who acted as my guide. and was indeed quite pleased with the trip. The Elixir de Spa, or liqueur, is highly appreciated by amateurs, and the curiosities in stained and prettily painted wood are nicely gotten up.

Here I met, as said above, a spiritual friend, Mr. H. Van Deryst, a prominent man of Spa, who is thoroughly devoted to the cause, and does much to spread its good fruits. He publishes in a weekly, called L'Avenir, articles and translations from English and American organs, and has at times to encounter bitter denunciations from the other local clerical paper; but he maintains his ground well—although not repaid by many proselytes. Mr. Van Deryst is also an active contributor to the Messager de Liege, a bi-monthly spiritual organ. To this gentleman I feel much indebted for his kind reception.

LIEGE.

On the 28th of July, P. M., I was at Liége, a fine large city. It is the capital of the province of that name, and the fourth city of Belgium -its Birmingham, manufacturing arms of all descriptions. The navigable Meuse traverses the city; it resembles much the Seine, at Paris, with its fine stone bridges and cut-stone embankments. A portion of Liége lies on stony heights; the other part, rather level, is bound to attract the attention and interest of visitors. It is clean, well-paved, and full of good-style stone buildings; but, here and there, are bifurcation of streets, lanes and alleys, quite intricate and charming. The covered and welllighted Passage Lemonnier is crowded with fine fancy and other stores; it is resplendent at squares, and on the principal one is situated stone structure commenced in 1508, the vast insplendid lofty arcades are supported on the its style is original and grand, and the crimson

the Moorish style; it resembles the Alhambra (Spain). A section of this large edifice, decorated outside with statuary, is used as a Royal residence. The Governor also occupies a section permanently. The University, in the new quarters, is large, and dates from 1816; it is in the form of a rotunda. The Theatre occupies the centre of the city; it is of good style. On the square opposite is the statue of Grétry, the celebrated composer, by Geefs. As to the sacred edifices, the Cathedral is interesting on account of its age; it dates back to 968, but was finished only in 1528. It has a large, imposing exterior; its interior, however, is less so. The ceiling, so lofty, alone shows originality. The highly carved wooden pulpit, with five beautiful white marble statues at the base, is its second attraction. St. James's church, in the neighborhood, surpasses much the first in every way. It is a perfect type of the style called ogival tertiaire; its first existence was in 1016. The profuse embellishments inside, in the way of carvings, stained windows, gilt brass doors, the railing in front of the altar of same material, and the large organ, apart from original tableaux-all indeed fix the eye and enliven the mind. In proximity, on the square, is the statue of Charlemagne-the great, good King and father of France—who held court here. The immediate neighborhood of Liége is a great coal field. As at Lyons, France, in the manufacturing of silks—here the weavings are made by the workmen in their own dwellings. A stay of two days in this industrious city of the Walloons satisfied me; but before leaving I became acquainted with a warm-hearted Spiritualist, Mr. Felix Godar, editor of a spiritual bimonthly periodical, with whom I spent an agreeable evening—gathering from him much information concerning the cause in this much priest-ridden country. It is an up-hill work for our confréres in Belgium to keep the banner floating, and much that we have learned of the theories and facts for years is too slippery ground for them to tread on, or to broach publicly. But of that hereafter. So on the 30th, P. M., I got back to

BRUSSELS.

Brussels-the miniature Paris, so-called-lies on a small river, the Senne. It is divided into the upper and lower town. Brussels is the capital of Belgium and the chef-lieu of the province of Brabant; it is remarkably clean, well-built, elegantly so in many quarters, traversed with squares, gardens and a grand circular Boulevard, which forms the boundary limits of the city proper; but, here and there, are many lanes and a regular net-work of intricacies in the laying out of streets, so as to baffle direction sometimes. Beer saloons and gardens, where dancing is carried on, are numerous. The beers, faro, lambic, louvain, bière brune (or brown beer) and baviere, are the most popular. At the doors of the cafes on the main streets are to be seen great numbers of clients, men and women, indulging, at small tables on the sidewalks, in the popular beverage. Many Englishmen reside in the aristocratic quarter of the upper town, called Quartier Leopold. The cathedral -Ste Gudule-near rue Royale, is centrally situated, occupying an elevated position, which adds greatly to set off its magnificant appearance and fine proportions. A long range of easy steps, occupying the whole width of the church, leads up to the three front doors. The length of this church is three hundred feet by one hundred in width. The two front towers are elegant and high. It is all stone, of a light color: was commenced during the eleventh century. The interior contains rich and profuse embellishments; its stained glass windows are equal to any in the world: in the chapel of the Holy Sacrament are also some splendid marble monuments. The grand pulpit in carved wood-a present of the Empress Marie Thérèse-is due to the chisel of Verbruggen, of Antwerp (1699). There are three Museums, called Musée de Peinture, Musée des Armures, and le Musée Moderne. The first, near Place Royale, is open to visitors every day (free). It contains over four hundred tableaux on canvas and wood, by such masters as Van Eyck, Rubens, Van Dyck, Jordaens, Teniers, Rembrandt, Holbein, Veronese, le Titien, etc., and a library of one hundred thousand volumes. The second museum is rich in armories of the past, while the third, near the Ducal Palace, fills its fifteen halls with sumptuous modern sculptures and paintings. There is also the Musée Wiertz (free), in which are the chefs-d'œuvre of that great master. It is near the Jandin Zoöligique.

The Park, near Place Royale, is large, beautifully laid out, and has the most splendid elms that I have seen anywhere. I was quite enchanted by their truly noble aspect and towering heights. Here are to be heard every evening good concerts. In front of the Park is the Royal Palace, with the adjoining Palais de la Nation, or Legislative Assembly - forming altogether a long and deep square of edifices of very chaste style. Near by are the palaces of the Count of Flanders (heir apparent) - the Ducal Palace, and the Palace de Justice. On the Place Royale is the unpretentious church of St. Jacques sur Caudenberg, and opposite, in the middle of the square, one is forcibly struck with the splendid equestrian bronze statue of Godfrey de Bouillon, the leader of the last Trusade.

The Hotel de Ville (City Hall), situated cenrally on a square, dates 1401, but was completed only during the fifteenth century. It is a magnificent edifice in stone, highly ornamented with sculptures and a most elegant spire, three hundred and sixty feet high, ending with a gilded metal figure of Archangel Michael, sixteen feet high, which answers as a vane, and has often been struck by lightning. This edifice is about two hundred and forty feet long. From the top of the tower can be seen in clear weather

the field of Waterloo, with its Lion Monument. It was here that the cruel duke Alva (see Goethe's "Egmont") condemned to death the dukes Egmont and de Horn-executed on the square opposite (15th January, 1568). All around this square, occupied partly as a flower market, are antique buildings (business) from the epoch of Charles le Témévaire (the Bold)-some are gilded and emblazoned with allegories. The interior of City Hall is exceedingly interesting and rich in objects of art-which are so many everywhere throughout this "blessed" country that they lose thereby much of their value. In the entrance hall, on each side of the door, are two large and beautiful allegorical figures; that of Peace, to the left going in, is very remarkable. The interior court contains two fine white marble fountains, adorned with demigods lying in rushes; one of the fountains represents the river l'Escaut, the other the Meuse. night by gaslight. There are some large Tableaux, frescoes and statuary abound in this grand building; some of the first are by Stalthe Palais de Justice (Court-House), a grand laert, J. Coomans (the defeat of Attila) Janssens, Van Helmont, Van Moere. The Council terior court of which is very cheautiful. Its | Chamber is gorgeously decorated and gilded;

up large Gobelin tapestries-representing the that two hours' ride I enjoyed very much the Abdication le Charles Quint (Charles V.) in favor of his son Philip II.; Coronation of Charles VI., father of Marie Thérèse; the Joyful Entrance of Philip le Bon (the Good) in Brussels, in 1830. The beautifully painted ceiling is by Janssens, a pupil of Rubens; it represents Olympic scenes. Other paintings and Gobelins are found in other adjoining halls; that called Salle Gothlque is magnificent; it is used for public feasts and balls. The main staircase, called L'Escalier des Lions, is beautifully decorated with historical bas-reliefs, representing the rude life and mours of old Brabant in the thirteenth

In going from Place Royale toward the new Court House, on rue de la Régence, is met a fine large stone building, with four red granite columns, highly polished, about forty feet high, each of which cost 12,500 francs. This building is used as a Gallery of Fine Arts. Further on is an old church, with many points of architectural beauty; it is called l'Eglise des Petits Sublons. Opposite is the square, des Petits Sablons, embellished with a prettily laid out garden, going up the hill, in which is a nice stone fountain, surmounted on a high pedestal, with the beautiful bronze statues (linked) of the Counts Egmont and de Horn. On same street is also a large and grand pile of buildings in stone and brick; it is the Conservatoire of Music. Decidedly the fine arts of every kind are much esteemed in Belgium. In going down the hill to the right we get to a naked square named Le Grand Sablon, in the centre of which is a marble fountain with a figure of Glory. Close by is the old Palais de Justice, a plain building, but large in depth. Opposite is a fine granite statue of Jean de Blen, a statesman who rendered valuable service to his country, and, as his name signifies, did much good. Now returning to rue de la Ré gence, a sumptuous edifice rises at the end of the street, completely isolated on a square. It is the new Palais de Justice, not quite completed, but nearly so-the couronnement, or angularlike dome, being under construction. The style I would call Renalssance, elaborate, but in perfect keeping with good taste. This grand building is 405 feet front by 600 in depth, and the height 126 feet, independently of the dome, which will be 219 feet. I have these proportions from one of the architects. There are two advancing wings in front, one at each end, and a noble peristyle in the middle, forming the main entrance, with splendid columns each side, forming a deep double row of arches, lofty and elegant. The stone used in the construction is blue and white-the first from quarries in Belgium, the other from France, but of a very hard nature. The cost of this structure, without furniture, etc., I was told will be 42,000,000 francs. Close to the Palais de Justice is seen a large old building of the compte de Mérode, lately deceased, who was an ultramoutane member of Parliament.

While in Brussels, Englishmen especially make it a duty to visit the battle-field of Waterloo-reached by railway or dilligence; distance about ten miles. On the way there the Bois de la Cambre-the Bois de Boulogne of Brussels-is traversed. It is a beautiful park, and

is reached by tramway. The Colonne du Congrès, in commemoration of the First Congress, June 4th, 1831, is an elegant monument, topped by the statue of Reopold I. It is one hundred and forty-one feet high, of the Doric order, representing at the base, al legorically, the nine provinces of Belgium. In the neighborhood is met the Botanical Garden, with its glass rotunda. This is a delightful spot; concerts every evening almost, and there is beside the Park Leopold, which is delightful. The Monument des Martyrs (same direction), situated on a small square of same name, erected to the memory of the patriots who fell in Sept.,. 1830, fighting the Dutch, is a splendid granite memorial. Returning to the centre of the city, at night by gas-light. This is a fashionable resort. Apart from the Theatre de la Monnaie (situated on a large square of same name), which seats two thousand spectators, there are seven others. Close by is the Mint, a spacious building, which is to become the Post Office. In the official centre of the city la Nouvelle Bourse (the New Exchange) rears up its bold, grand and delightful front, on the boulevard. Space around enables one to admire all the details, so orna-

mental, of its four sides. It is a splendid stone edifice. Opposite is the meeting point of all the lines of tramways and "buses." Living is somewhat less expensive than in Paris. Brussels is stirring and lively, and will certainly please the most fastidious. The beau sexe of all classes is generally blondes, of charming exterior. It has a type à part. The lower classes, shop girls and bonnes, go bareheaded on the streets, and to one of us that is a novelty

quite charming. The number of dog-carts in this city it would be hard to guess; used oftener for milkwomen, filled with shining brass or tin cans, they are met everywhere. The stores of every description are tasty, and cleanliness everywhere is the vigilant watchword: Sundays most of them are kept open. The vanity of men is often, however, exhibited in the symbolic red ribbon at the houtonnière, button-hole of the coat. There are so many met with that attribute of the Légion d' Honneur that the honor looks cheap, worthless. As in France and elsewhere on the continent, the bougle, or candle, is the only luminary used in sleeping-rooms; so I have to carry about a small kerosene lamp with me everywhere I travel. The staircases and floors are generally painted in a peculiar style, and highly polished with wax. Every week, and even oftener, the operation of waxing is repeated. The Flemish women are torments-of cleanliness. A drawback, however. to be noticed everywhere, is the absence of blinds outside of the windows: not even white shutters, as in Philadelphia! Hotels cannot begin to compete with American ones, but restaurants are in many cases very nicely fitted up and gaudy; the garcons, waiters, there, expect a pourboire, or a few cents from every one. That's the fashion throughout the whole of Europe, including England; it's a reste, or relic of old feudal or beyging time, when the manants, the people, were nobodys. So far I have found only one establishment with real soup; everywhere else it was nothing else but not-au-feu, so called, and well named, as the pot alone (without beef in it) had gone to the fire. Ordinary beef is worth twenty cents a pound, and fowl three or four francs apiece. That accounts for the meagreness of the potage or pot-au-feu. As

OSTEND. On Sunday A. M., 7th Aug., I left for Ostend by an excursion train, with intention of returnfour sides by ninety columns highly carved in seats of Councillors look odd. Here are hung ing to Brussels next day, which I did. During all. I'm quite new."

in Paris and London, the water here is brackish,

but many houses are provided with cisterns to

collect rain-water.

ravishing aspect of the country all along. The wind-mills gave a charm to the story, with their wide-spread wings. The hedges, so close and green beside, looked so much better than her misshapen fences. The farm-houses, too, with flushed tiles, like the cheeks of their female inmates, always so new and pleasing to me, plainly show everywhere how clean and tidy are the Flemish beau sexe. An air of plentifulness and content prevails, it would seem, throughout Belgium. Fruit-trees and gardens around the houses were many, and then so flashed by coquettish villages, and, now and then, fine manufactories in brick showed themselves, with stylish mansions alongside. Canals, here and there, splendid macadamized roads (made and kept up by the State), lined everywhere with trees, pretty hedges all along our double-track railway-everything indeed tended to make the trip short and interesting. We stopped ten minutes at Ghent, or Gant in French, and Bruges, two large cities-the latter described further-and in due time arrived at the great watering place of Belgium, landing in a fine and large station, on a model with those of Ghent and Bruges.

Ostend, intersected by docks near the station, extends on the other side as far as the beach This town is closely packed with stone and brick houses—no wooden houses are allowed anywhere in Belgium in towns. Well-paved and clean, the streets look well; in some places however, they are narrow and crooked. There are many hotels and restaurants, vying with one another to attract visitors, English, French, and German, who swarm here during the dogdays. The town was crowded with our additional number. I paced it all over in a short time, and the only place of interest worth mentioning that I found is the Beach. Here a boulevard and promenade the whole length, with some very fine buildings lining it. The flite and the bourgeoisie elbow one another on this fashionable and grand promenade, to admire the fine sandy beach, extending way out at low water, the vast expanse of the sea mingling its blue at the horizon with that of the sky-and inhaling the strong and healthy perfumes of the vasty deep. Innumerable small white sheds dot the beach, as far as the east end of the Digne, in which bathers dress and undress. There are oyster parks in which imported oysters are fattened.

I went to Ostend for the main purpose of visting some of the many Spiritualists residing there. I had the addresses of nearly a dozen, but met only a few. I conversed for a while with Mr. A. Dossaer, editor of a spiritual organ, monthly, called De Rots, ("The Rock,") half Flemish and half French. I learned from this gentleman that there were two groups, or circles, in the town, meeting twice a week, Sunday and Tuesday. On Sundays the proceedings are altogether in Flemish, the other day in French and Flemish. To each circle are attached several mediums; some are writing in spirational mediums, others speaking, healing, and drawing mediums. I was shown a sample of the latter, a landscape, pen-and-ink work, which showed good control.

[Continued in our next.]

### New Publications.

THE POETS' TRIBUTES TO GARFIELD. With Portrait and Biography. Cambridge: published by

If one needed a remembrancer of the sad events of the past ninety days they could have it in no better form than in this neat volume of eighty pages; but while it records, as a portion of our nation's history, those incidents whose shadow covereth it as with a pall, it likewise gives, even in fuller measure, a record of the early and subsequent life and services of Garfield, and many of the fine traits of character that, ensouled in him, made him a man whom that, ensouled in him, made him a man whon millions had learned to honor, love and trust There are fifty poems in this nemorial collecone of the principal sights met with is la Gale-rie St. Hubert, a long and beautiful arcade with glass roof, lined on both sides with attractive faucy stores, offices, cafés, etc., most brilliant Joaquin Miller, Julia Ward Howe, John Boyle O'Roilly and M. J. Savage. The remaining are compiled from various papers, and include poems by Walt Whitman and J. G. Holland.

THE HEAVENLY DOCTRINE OF THE LORD. From the Writings of Emanuel Swedenborg. Philadelphia : E. Claxton & Co., 930 Market street.

This is the eleventh volume of "The Swedenborg Library," edited by B. F. Barrett, to the merits of which we have referred in our notices of those that have before appeared. The selections from the chapters of the Swedish Seer here given present his teachings as to who, in his opinion, is the proper object of worship, and what is his true character.

PAUL HART; OR, THE LOVE OF HIS LIFE. By Uncle Lute. Sq. 12mo, paper, pp. 420. Philadelphia : T. B. Peterson & Brothers

A story of American life, denicting the varied A story of American life, depicting the varied experiences of the hero from early life to manhood, and sketching, with remarkable fidelity to nature, the character of the heroine, a young lady possessing far more than ordinary personal beauty and mental charms. There are many severe thrusts at the hypocrisy of those who make a profession of great sanctity that in its guise they may practice all sorts of iniquity; while true goodness, without any pretension to special piety, is illustrated and commended.

KING GRIMALKUM AND PUSSYANITA; OR, THE CAT'S ARABIAN NIGHTS. By Mrs. A. M. Diaz. Illustrated quarto, pp. 227. Boston: D. Loth-

rop & Co. A book that cannot fail to be a special favorite with children, and one of the leading books of the approaching holidays. The idea is unique, and charmingly carried out. Nearly every page has engravings of cats of all ages and sizes, in about every condition and position, and engaged in about every form of fun, frolic and trickery it is possible to conceive of. The stories are brightly told, and exceedingly amusing, and the cover is illustrated with pussy-willows, cat-o' nine-tails and kitties.

THE BRIDAL EVE; OR, ROSE ELMER. By Mrs. Emma D. E. N. Southworth, author of "Ishmael," "Self-Raised," "The Missing Bride," etc. Sq. 12mo,

pa. Philadelphia: T. B. Peterson & Brothers. As the production of an author who unquestionably holds an enviable position in the front rank of writers of fiction, the mere announcement of the publication of this volume is all that will be required to obtain for it a host of readers. The scene is in London, and the plot replete with mysteries that are well sustained throughout. Two heroines, both of whom have faithful and faithless suitors, are the leading throughout. Two heroines, both of whom have faithful and faithless suitors, are the leading characters, and the interest that gathers around he thrilling incidents of their eventful lives is ntense and unbroken from the first page to the

Give unqualified assent to no propositions but those the truth of which is so clear and dis-tinet they cannot be doubted. The enunciation' of this first great commandment of science conecrated doubt. It removed doubt from the seat of penance among the grievous sins to which it had long been condemned, and enthroned it in that high place among the primary duties which is assigned to it by the scientific conscience of these latter days.—Huxley.

A little child was addressed by a gentleman the other day. "How old are you, my dear?" he asked. 'Old?" said the child, indignantly, "I'm not old at

Why Incur the Perils of Vaccination?

To the Editor of the Banner of Light:

I observe by various journals that this question s at length beginning to excite great attention in America. Vaccination was supposed by Jenner to prevent small-pox for life, but this claim is now universally abandoned. Three-fourths of all who are attacked with small-pox have been vaccinated, and Mr. Marson, Medical Director of the Highgate Small-pox Hospital, reports that in 1871, of 950 cases, 870 had been vaccinated. In the recent epidemic at Bromley The Lancet for Aug. 27th reports, that of 43 cases, (16 confluent,) all had been vaccinated, and three re-vaccinated. Two of the confluent cases died.

That vaccination does not mitigate small-pox is shown by all the London small-pox hospital returns: the average mortality of 18 per cent. being at least as high as in the last century, before vaccination was introduced.

That vaccination does induce serious and fatal disorders is admitted by The Lancet, British Medical Journal, New York Medical Tribune, and all the European medical journals. Sec also Parliamentary Returns, "Vaccination, Mor-No. 433, Sess. 1877; and "Infant Mortality," No. 392, Sess. 2, 1880. Jenner affirms that spontaneous cow-pox, which is now to be discovered and furnished in the shape of calflymph, is non-protective, and, according to The Lancet, June 22d, 1878, it is not secure from syphilitic contamination.

The liability to death from small-pox is only one in fifteen hundred in the British metropolis, calculated according to the mortality in the recent epidemic; and to one in twenty-five thousand with decent sanitary surroundings. Why, then, it may be asked, with so remote a liability, incur the well-known perils of vaccination? Mr. P. A. Taylor has given notice to bring a measure before Parliament early next session to repeal the Compulsory Vaccination acts in England.

The Second International Anti-Vaccination Congress has been convened to meet at Cologne. Germany, on the 9 12th October; the circular of invitation bears the signatures of upwards of one hundred leading opponents of State Medicine, including members of the different legislatures, professors of universities, publicists and sanitarians. This will give a wide impulse to the revolt against State Medicine which is swelling in force and volume in England and throughout Europe. Yours faithfully,

WILLIAM TEBB. 7 Albert Road, Regent's Park, London, ) Sept. 28th, 1881.

#### The Cause in Portsmouth.

Po the Editor of the Banner of Light:

I used to hear them sing in the old-fashioned revival meetings (that have now become well nigh obsolete):

"Shout! shout! we 're gaining ground! Glory, halleluiah!"

Without desiring to appropriate any of that emotional and frothy condition of mind that prompted the singing of that familiar hymn, we may still claim the spirit of the language, and apply it to the spread of the truth in old Portsmouth. Unobtrusively, and almost as quietly as the grain of mustard seed puts forth its roots downward and its branches unward.

does this work of Spiritualism grow among us. We have had with us, for the past three Sundays, Mrs. Sarah E. Dick, of Boston, a most excellent inspirational speaker and platform test medium, who has given excellent satisfaction. Mrs. Dick is not well enough known among the friends of our cause. She should be kept in the lecture field, where she is eminently adapted to do good and effective work. If our finances would permit, we should not allow her to leave this city during the coming winter.

The enlargement of the Banner of Light is hailed with joy by all in this locality who are interested in the great truths of Spiritualismfor two reasons: first, because we can never erve too much of such spiritual Banner serves out to us from week to week. on every page. It dwells above the disturbing elements that are too common for our rapid spiritual progress, and sets an example of quiet dignity and forbearance that adds great weight to its influence among those who are standing outside and are watching us. And secondly, its enlargement is evidence of an increased prosperity that will be hailed with delight not only in this world but by those in spirit-life who, like Dives, are so anxious to send to their brethren to warn them not to neglect their opportunities in this life.

CHAS. W. GARDNER. Portsmouth, N. H., October 11, 1881,

IMMORTALITY, AND OUR EMPLOYMENTS
HEREAFTER, With what a Hundred Spirits, Good and Bad, say of their Dwelling Places. By J. M. Peebles, M. D.

We have received a copy of the above work from Messrs. Colby & Rich, Boston, Mass.

This large volume of 300 pages, 8vo.—rich in descriptive phenomena, lucid in moral philosophy, terso in expression and unique in conception, containing as it does communications from which the Western and Colorada. tion, containing as it does communications from spirits (Western and Oriental), through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world—ranks, as the most interesting, and will doubtless prove the most influential of all Dr. Peebles's publications.

The first paragraph of the preface strikes the key-note of the book:

The first paragraph of the preface strikes the key-note of the book:

"Give us details—details and accurate delineations of life in the spirit-world?—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupation? Too long have we listened to generalities and vague imaginations. Are the planetary worlds that stud the firmament inhabited? and if so, are they morally related to us, and do they psychologically affect us? What shall we be in the far distant reons? Upon what shall we subsist? how travel? and what shall be our employments during the measureless years of eternity?"

This volume contains twenty-one chapters, and treats of. The Nature of Life: The Attributes of Force: The Origin of the Soul: The Nature of Death: The Lucidity of the Dying; The Spiritual Body; The Garments that Spirits Wear; Visits in the Spirits Seen in Horror's Camp; Velocity of Spirit Locomotion: Other Planets and their People: Experiences of Spirits High and Low; John Jacob Astor's Deep Lament: Stewart Exploring the Hells; Quakers and Shakers in the Spirit-World: Indian Hunting Grounds; The Apostle John's Home: Bralimans in Spirit-Life: Clergymen's Sad Disappointments; Fountain-of-Light City; Fountains, Fields and Cities; The Heaven of Little Children; Immortality of the Unborn: The Soul's Glorious Destiny; The General Teachings of Spirits in all Lands.

Large 8vo. cloth, beyeled boards, gilt sides and back. Price \$1,50; postage 10 cents. For sale by Colby & Rich.

We condially recommend this work to all who are interested in spiritual philosophy, as well as others who have not as yet become fully satisfied of the truths of spirit existence. — The Olive Branch.

is field of the truths of spirit existence. — The Olive Branch.

Sour stomach, bad breath, indigestion and headache, easily cured by Hop Bitters.

#### TO BOOK-PURCHANERS,

COLBY & RICH, Publisher and Booksellers, No. 9 Mont-gomery Place, corner of Province street, Boston, Mass, keep for sale a complete assortment of Spiritual, Pro-gressive, Reformatory and Miscellaneous Books, at A volesale and Relail.

### SPECIAL NOTICES.

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\*\*\* In quoting from the RANNER OF LIGHT care should be taken to disting from the RANNER OF LIGHT care should be taken to disting sish between editorial articles and the co-munications confequent or the response of impersonal free Prought, but we learned another take to embors the warled Stades of opinion to which correspondents give utterance.

\*\*Per Web in the real anominous betters and communications. The name and address of the writer are in all cases in hispensible as a fancianty of good faith. We cannot underlayed to return or preserve manuscripts that are not used, When newspapers are forwarded which contain matter for our trespection, the sender will context advorby drawing a line around the article he desites specially to recommend for proposition.

p crusal,

Notices of Sparitualist Meetings, in order to insure prompt
insertion; must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

# Banner of Light.

BOSTON, SATURDAY, OCTOBER 22, 1881.

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18AAC B. RICH BUSINESS MANAGER. LUTHER COLEY EDITOR. JOHN W. DAY ASSISTANT EDITOR,

Business Letters should be addressed to Isaac B. Rien, Bunner of Light Publishing House, Boston, Mass, All other betters and communications should be forwarded to Lettier Collin.

THE WORK OF SPIRITE VLISH Is as broad as the universe It extends from the highest spheres of angelic life to the lowest conditions of human ignerance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, John Pierpont.

#### To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to acare less than one-half of those demanded by the large, weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the nerves, "like other telegraph wires," are ca-Banner of Light. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so,

#### "The Subjective Reality of Objective Falsities!"

After all the rest of the would-be authorities (?) have taken a hand at attempting to explain away the spiritual phenomena-particularly those on the mental plane-the Boston Daily Advertiser comes forward and volunteers an explanation which it thinks canable of set tling the whole business without the possibility of peradventure. To this end it devotes nearly two columns of its space to a labored article which starts out with the self-evident truism: "A rational explanation of visions, that is to say, of optical illusions and hallucinations, would not have been possible thirty years ago," reason. Spiritualism had not at that time illuminated the public mind sufficiently for it to comprehend such an explanation-which, however, the Advertiser scribe fails to give, after all notwithstanding the apparent promise of it with which he introduces his lucubrations. It has taken all these years for Spiritualism-opposed as it has been on the one hand by materialistic science and on the other by stultifying bigotry -to bring the popular appreciation forward to even the fragmentary consummation above recorded, on the achievement of which he (in effect) congratulates his readers in the present

year of grace." The Advertiser expositor then proceeds: "The central fact of the theory has been long known." It is the brain alone that, in his opinion, is the cause of all these visions. And then he goes on to collect the discoveries of recent physiologists regarding the subject of the nerves, and to spread them out with an appearance of learning that would hardly be modest in the original discoverers. His citations are from Dr. E. H. Clarke, Dr. W. B. Carpenter, and Drs. Hammond and Dalton. We could reproduce a portion of the tenth chapter of Prof. J. W. Draper's great work on the "History of European Civilization," second volume, that would clarify his conglomerate matter very much. But we are willing to repeat a few of his repetitions in this place, on account of the general interest in the subject; premising that the effort of modern physiologists and positive philosophers seems to be to prove that the brain, which is the centre and seat of the spirit's action, and therefore its only agent in the human consti tution, is the spirit itself. This is pure materialism. It does not touch the question of what planted the spirit in the brain in order to make its manifestations at all, but is content with the investigation of the laws of development as if they disclosed the secret of the original germ. The nerves are the electric wires by which the developing spirit transmits its impulses and impressions; it would be as sensible to say that they are identical with the spirit as to say that the brain is, to which they in turn communicate the impressions which they receive.

We might as well say that the wire is the electricity as that the nerves and the brain are the human spirit. Yet beyond explaining the former, the materialists explain nothing. Learned talk, technical knowledge, abstruse lingo, and mysterious explanations of what still remains a mystery, help the matter not at all. When they resort to this mysterious style of explanation they admit that the real mystery is as far out of their reach as it is out of that of us all. Their knowledge is limited to the machinery by which the spirit works. When the spirit departs, the machinery still remains: but the principle that gave it animation escapes from their hands.

The researches of modern physiologists, since 1850, says our writer in the Advertiser, have MORTALITY, AND OUR EMPLOYMENTS HEREshown that there are two important way-sta- AFTER," to be the best and most satisfactory ronage of all who are needing the judgment and concerning the verity of the spiritual phe-

frontal lobes; first, the ganglia, or nerve-knots, called tubercula quadrigemina; and, second, the peculiar folds called the angular ayri, near the markable book-John W. Chadwick-is a elercentre of the lower portion of the brain. Then gyman trained in the study of theology and Trant Cash. Orders for Books, to be sent by Express, must be accompanied by allor part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid Co.D. Orders for Books, to be sent by Mail, must be accompanied by allor part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid Co.D. Orders for Books, to be sent by Mail, must be paid Co.D. Orders for Books, to be sent by Mail, must be paid Co.D. Orders for Books, to be sent by Mail, must be paid Co.D. Orders for Books, to be sent by Mail, must be paid Co.D. Orders for Books, to be sent by Mail, must be paid Co.D. Orders for Books, to be sent by Mail, must be explains how sensation begins; how the duplex impression from two retinas at different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the different angles aids in giving certainty as to form, soliding the differen warded.

perienced thinking and judging brain. It is pleasure, the quick heat of passion, the pallor or the brain for verification. It is received by the angular gyri, and is defined and perfected.

It is then acted upon by the wonderful gray substance of the brain, and after comparison with previous impressions (optical memory), and with impressions made by other senses (association), it becomes an idea. And we are assured by him that the inference is irresistible, that each sense-function keeps its own records, and therefore that memory is not a single faculty, but an attribute or adjunct of every faculty. But, adds the writer-and here he gives himself and his cause wholly away-"the mode of impression upon the illimitable number of cells in the groups of organs in the nervous centres must remain forever a mystery. How this impression becomes intelligencewhether there is an intelligence at the further end of the wire to make it such-this vital, spiritual fact cludes the physiologist's search, and he stops short at that point in his explana-

This writer, whose explanation fails to explain, whose investigation does not (beyond a certain point) investigate, considers the practical part of the subject to be this; that so much knowledge about the nerves as he has sketched is capable of securing "the mental stability, serenity and consequent happiness of man-He seems to think that mankind will be entirely satisfied with this half knowledge, and have no further desire to fathom the mysteries of the future, or of life as it actually is in commodate the business community. Our rates all directions around us. He merely tries to comfort us with the assertion that the researches of physiologists will continue, and perhaps much more will be found out. After all this preliminar,, he says that the

> puble of transmitting both ways. The inward message is examined, defined, and verified as it goes; the outward, or reflex, message is sent from the high centre of intellection to ganglia of lower power, and thence to a purely mechanical organ that is cognizant only of vibrations. In the former case, an impression is gradually developed into "an idea, under the control of the supreme reason; in the other. an idea is gradually changed into an impression without any effective guaranty." He states that this reflex action is rarely under the control of the will, certain persons having the power to produce visions of objects at pleasure. But reflex action, he asserts, is generally the result of disease or over-mastering passion. And he refers to the poisoning of the brain by alcohol or opium, when the frontal convolutions of the brain give their sign of pain or disturbance through the lines of nerves to the ganglia below: Being incapable of normal action, the conmemories of sights and sounds, with their connected ideas in the brain - sometimes in clear outlines, sometimes in fantastic combinations-are telegraphed back to the first and second stations, where they reproduce the original sensations that were once caused by the remembered objects. In such a condition, he adds, the drunkard, the opium-eater, the feverpatient, or the excited devotee, beholds truly all the giants, beasts, caves, cataracts, palaces, kobolds, saints and ghosts which haunt him. They are real to him, though without actual, objective existence. In his "mind's eye" he

And this is the conclusion of the whole matter. This is all the explanation that physiologists, as thus reported, can give of spirit-communion, which it is pleased to call vision seeing, hallucination, etc. The writer sums it all up in a wonderfully concrete expression, and says: 'It will be readily seen that in the subjective reality of objective fulsities lies the reasonable explanation of many of the delusions that affect mankind." Upon the conception of such a lucid phrase-he seems to run wild with delight; and he finishes up the business by saying that "the materialization of departed spirits (when not the result of paraffine) may have a similar insubstantial basis. In like manner we can set aside the conferences with the dead at séances, where the very tones of the voice and the familiar accents of friends are heard by fond inquirers. All are but delusions from over-heated brains, for which modern science furnishes a complete explanation."

This is an easy but a dreadfully superstitious manner of explaining away what "modern science" refuses to believe because it cannot itself become master of it. The explanation attempted above is one of a piece with that remarkable theory of another scientific writer to which we adverted some time since, viz.: that clairvoyance, and its kindred phenomena, were but the results of "the optic nerve" being 'entranced by the imagination." The Advertiser's solution (?) is somewhat more complicatgemina," "augular gyri," "reflex action," etc.. etc., but means the same in the end. These repeated though futile attempts to defy the truth as Spiritualism illustrates it, may be clearly and justly defined (to use the Advertiser scribe's own language) as being themselves examples of the subjective reality of objective falsities."

Miss Alice S. George, a young and talented elocutionist from Groveland, Mass., showswe are informed-marked ability in her profession. She is the daughter of Hon. E. B. George, now in Washington, D. C., where his daughter intends to make her home for the winter months.

A lady residing in Colorado says: "I consider Dr. J. M. Peebles's last work, "IMtions in the telegraph line from the eye to the book which I have ever read upon Spiritualism." I advice of an expert in advertising.

#### "The Man Jesus." The author of this highly interesting and re-

he explains how sensation begins; how the du- criticism. He rejects, for reasons which seem pleasure which has been evoked by its increase plex impression from two retinas at different to him sufficient, says the Boston Daily Adrer- in size. We thank these friends, and all who angles aids in giving certainty as to form, solid- tiser, the divinity of Jesus. To him "Jesus was have verbally, or by post, appreciatively conity, distance, &c.; and then, how the aggregated a man; a man with an incomparable genius for gratulated us in this regard; and trust that optic nerve, first, to the tubercula quadrigemina, immeasurable love; a man limited in many tinue to be as pleasant as it has been in the where they are received into the nerve sub- ways by the conceptions of his time, but mak- past: stance and cells of the ganglia, and then for-, ing, even of the most irrational of these concep-This is the fir t of the processes of sight, but natural goodness of his heart in a great tide of the recent enlargement of the Banner of Light, by not the final one. At this point, we are in- vivifying and exalting power." The desire to formed, the nerves of the motor-centres and the | contribute something to a rational understandnerves of emotion are in close connection with ing of the human greatness of Jesus led to the these first gauglia; so that an automatic action | course of lectures which Mr. Chadwick now of the muscles to shun danger is caused, before publishes. They are, in fact, the Biography of the subject can have been presented to the ex- | Jesus. They begin with a critical examination | the paper, and the growth of Spiritualism, whose prosof our sources of information in regard to him; perity and advancement it has so efficiently, unsweryfrom this automatic action of emotional nerves then follows a charming chapter on Palestine and motor-centres, connected with sight and at the time of the appearance of Jesus, and the ling back through those long years-and they were hearing both, that panies arise. And from this story of his life. It is strange that the familiar ever attended with profound discouragements, disapsource, also, come the blushes of innocence and incidents can be made so fresh; that the life of Jesus can be so written that it seems new, and the fiery glow of wrath. This report, which is the reader is carried on through the days of do many thousands of others, that the Banner has been made from the first way-station, is sent on to cheerful hope and love to those of suffering and one among the principal agencies, under spiritual sadness, till his sympathy with Jesus is so loy- guidance and encouragement, in accomplishing this ing, so human, that the crucifixion brings a | mighty work, and that it is needed just as much for grief as passionate as if it were a cruel wrong that had just been committed. To Mr. Chadwick the life of Jesus is "the most impressive" tragedy which has, up to this time, irradiated the great stage of history with its marvelous brightness, or shadowed it with its pathetic gloom." He does not content himself with moving the heart by this thrilling story of human greatness, he fortifies every step of his way by argument and authorities. He writes with a feeling of deep reverence, but his convictions are so strong that he can hardly feel entire respect for the intelligence and honesty of those who disagree with him; although he portunity to be fed, enlightened and improved. Withfrankly states that hundreds of millions of out saying or intending anything to the disparage handful are on his side. That, however, could the Banner has met all along and does now meet, hardly trouble a man who was writing of Jesus more of the numerous demands and needs of the Spirand his handful of followers as they opposed the whole world. . . . Mr. Chadwick does not believe in the resurrection, and he brings together all the arguments against the fact, and against the the paper, and their great utility to the cause of Spirpopular significance attached to it; declaring, Itualism, would space permit. But as the readers of without qualification, that if the resurrection were a fact, "it would have no universal significance, and would not argue anything for you and me." At the close of this chapter is the most eloquent passage in the book, where the thought and spirit of Christ are represented as buried under forms and ceremonies, until there was a glorious resurrection accomplished by Paul of Tarsus. The closing chapter is an historical account of the Deification of Jesus. which it took three centuries to bring about; and here, for the first time, the author shows impatience with the popular belief, and flames out indignantly against the creeds of both Arins and Athanasius, and against "that wild waste of theological and personal acrimony of which the council of Nicea was the concrete expression." To him the history of Christ's Deification is all the refutation of the doctrine that an intelligent and candid person could desire. In Jesus, the man, we have human dignity and beauty of incomparable worth to us, and for the rest "our suffering is of God-his Father and our Father, his God and our God." The volume is dedicated to C. P. G. in these words:

vords:
If where thou art thou knowest more than I
Can know, amid these earthly vapors dim,
Of that great Soul, who often, in the days
That are no more, allured our common thought,
And made our homeward talk grow strangely deep
And leader, underneath the quiet stars,—
If then thou knowest I have done him wrong,
Failing in aught to give him reverence due,
Thou wilt torgive; for surely thou wilt know
That truth is now as precious to my soul That truth is now as precious to my soul As in those dear and unforgotten days When life was sweeter than it e'er can be Again, until again I am with thee.

## Materializations in Missouri.

A correspondent of the Riverside Press, Louisiana, Mo., gives an interesting account of a materializing séance attended by him at Denver, Colorado, of which Mrs. Miller was the medium. Having never seen anything of the kind, every precaution was taken to guard against the possibility of deception in order to put his mind at rest on that point. Not withstanding this, numerous spirit forms appeared, among them his sister, who passed hence eighteen years ago, and who, he says, looked "almost as natural as in life," her features being decidedly different from those of the medium. Each member of the circle in turn sat in the cabinet with the entranced medium, the spirit-forms at the same time appearing and disappearing, One spirit came with an infant in its arms. Another took the writer by the hand, led him into the calinet, and passed his hands over the face of the medium, which he found to be rigid and covered with a cold perspiration. Of the large number of forms that appeared nearly or quite all were recognized. The correspondent states that the manifestations were realities to himself and all present, and though venturing no opinion as to what produces them, advises all to investigate.

## Encouragement from "Over Sca."

We give the following to our readers as the expression of what the new Spiritualist journal, Light, of London, feels concerning the Banner of Light and its work. After copying our announcement that with the fiftieth volume (now in progress) we should enlarge our kind. But when men spend the fruits of their paper by the addition of four pages, the editor of Light remarks—for which kindly sentiments we desire to return our sincerest thanks:

"It is out of no idle compliment that we tender to Mr. Colby and his staff our best wishes for the success which, after twenty five years of honorable and valuable labor, they are fully entitled to expect, for among the American spiritual journals which reach this coun ed by the introduction of "tubercula quadri- try the Banner of Light deservedly occupies the leading position as a thoroughly representative Spiritual ist newspaper. Ever at the service of Spiritualism and its worths workers, the Banner has befriended many a struggling medium and speaker, and, from its stanch defense of our principles, is accepted through out the great republic, and wherever else the English language is spoken, as the leading spiritual newspaper in the mother-land of Spiritualism. That its long and worthy career may be indefinitely extended is our sincere wish."

> S. R. Niles, who has for twenty years been identified with the business of advertising in newspapers in all parts of the country, can now be found at his new location, 256 Washington street, Boston (over Little, Brown & Co.'s). Our acquaintanceship and business experiences with and satisfactory character, and, speaking from

#### Eulargement of the Bauner of Light.

The following letters and extracts bear witness to the friendly sentiments entertained by their writers for the Banner of Light, and the our mutual fellowship in the future may con-

Bros Colby & Rich-Will you accept a few words tions, channels through which he poured the of congratulation, both for yourselves and patrons, on which it is enabled to meet more fully and extensively the many and ever-multiplying and higher needs of the Spiritualist community?

I have enjoyed a familiar acquaintanceship with the Banner of Light ever since its first number ; so I am somewhat conversant with the course and progress of ingly and untiringly promoted and accelerated. Lookpointments and embarrassments to the cause-I am happily surprised, in common with many others, at the progress which has been made. And I understand, as the future. Is it not so, Spiritualists? I appeal directly to you. And is there anything that would gratify the enemies of Spiritualism more than to see the prosperity and influence of the Banner crippled?

The viellance, the sacrifices, the weariness, the cares and anxieties that the successful conducting of the paper through so many years has cost its publishers and conductors, must have been incessant and often severe, as well as very imperfectly known and realized by the readers and patrons of the Banner. However, through its patrons, as one of the efficient means, the Banner has prospered; and by the Banner hungry souls have been fed with spiritual truths and knowledge, darkened minds enlightened, and despairing souls filled with hope and joy; and all have had an on-Christians do disagree with him, and only a ment of other Spiritualist papers, it is apparent that itualists as a body than any other paper; attending to more of the many subjects necessary for general pro-gress and enlightenment. I would like to notice particilarly several of the most important departments of the Banner see that its publishers have done well by them, and for the cause, they must realize that it is simply an act of reciprocity for them to patropize it themselves, and endeavor to increase its circulation. and enable the publishers to still further enhance its utility, and expand the sphere of its activity and use fulness.

The Spiritualists cannot do without the faithful old Banner. And the more heartfly they support and encourage, the more efficiently can the paper work for the edification, information and progress of its readrs, and for the prosperity of Spiritualism generally. Let us all do our best, and success will recompense our efforts as certainly as truth is destined to prevail. Bloomington, Ill.

Mrs. Jennie A. Smith writes from Hot Springs, Ark.:

"Allow me to express my grateful thanks for the enlarged Banner of Light. It is a generous and munificent move in behalf of your subscribers which ought to add greatly to the circulation of the Banner. It was a cheap paper at three dollars, before its enlargement, but its increased size at same old price causes us to wonder how it can be done. It is surely the cheapest paper, now published, covering two extremes -hest in quality and quantity, as well as lowest in price, when all things are considered.

The Message Department is one of its principal attractions to me, and I have often wished you would give us two papers a week instead of one. The paper. as a whole, has seemed to me beyond improvement in any way except by giving us more of it, as you are now doing."

G. E. Pratt writes from East Braintree, Mass.: We see increased usefulness in the enlargement of the Banner of Light, which comes to us weekly piritual man, and beins lead unward toward the higher life. We trust that the friends of the cause will give this new departure encouragement enough to make it a permanent success."

Dr. L. K. Coonley writes from 507 Essex street, Lawrence, Mass.:

"I am glad to note any indication of the success of the Banner of Light; and learn that the chlargement of this volume is generally appreciated by those who have for many years been intimate with its spiritual management."

Gov. Long states-and he is quoted in the Report of the "Union for Christian Work" for the year ending April, 1881-that eighty-five per cent. of the crime of the State is due to the use of intoxicants. Rev. William Bradley, the President of the "Union," enforces the statement by asking who knows the full financial loss to society, in all its varied interests, growing out of intemperance; of the increased expense to tax-payers by the demand for an increased police force; and of the increased expense for more courts of justice and prisons, with all that they require. He remarks in his Report above referred to, that eighty-five percent. of the cost of our police establishments. courts, and prisons, is by no means the full amount of the loss that should be charged to intemperance. Think, he adds, of the increased expense in supporting almshouses for children and adults, and for many other public and private charities. Who can reckon the loss to the industrial interests of the country? the numberless men who are unfitted, in consequence, for useful avocations? It is universally conceded that labor is the wealth of a nation. Upon that depends business of every labor for that which ultimately destroys their capacity and desire for labor, they dry up the resources of their own and of the common prosperity. They have so much less to spend for the necessities and comforts of life, and, there community.

For these reasons (even leaving out altogether the still weightier ones of the loss to the public of the products of talent and genius, the loss of human life, and the sad results which flow in the train of blasted hopes.) Mr. Bradley urges that every business man (to say nothing of humanitarians), however indifferent he may have been in the past to the temperance cause, should now actively exert himself for an abatement of the crying evils which it seeks to lessen and reform.

We received a friendly call at this office on Oct. 13th from Henry B. Allen-known as the "Allen Boy," of Canaan, Vt. He at that time had just returned from a brief trip to Canada, where he held several seances with good success. He purposes, so we are informed, to this gentleman have ever been of an agreeable remain in Buston and vicinity for several weeks. While here his mediumistic séances these grounds, we recommend him to the pat- should certainly be utilized by investigators nomena.

#### The Church Congress at Newcastle, England.

The twenty-first annual meeting of the Church Congress convened at Newcastle, Eng., Oct. 4th. The municipal authorities and those who were to take part in the proceedings assembled at half-past 10 o'clock at the Town Hall, whence, attired in their official and clerical robes, they marched in procession to the church, the unusual proceedings attracting thousands of spectators. The services here were preparatory to the opening of the Congress, and consisted of singing, prayers, and a sermon by the Bishop of Manchester. The first meeting of the Congress was at 2 o'clock. A speech of welcome was made by the Mayor of Newcastle, followed by an opening address by the Bishop of Durham, marked by all the characteristics of his genius.

At the evening session a paper was read on the duty of the Church in respect to the prevalence of Spiritualism. The document was quite lengthy. It treated the subject honorably, as may be judged by the opening sentences, as follows:

"At the mere name of Spiritualism some will at once cry out 'Frivoleus'! others, 'Imposture,' and others, 'Sorcery and Deviltry,' Let me protest in the outset against all hasty sweeping condemnations. . . . Gross absurdity and gross deceit have been exposed in the doings of pretended Spiritualists; but we must not rush to the conclusion that all Spiritualism is pure deception, any more than we must involve all statesmen and all ecclesiasties in universal censure. because there have been political and religious charlatans. And as to the charge of diabolical agency, I do most earnestly deprecate the antiquated plan of attributing all new phenomena, which we cannot explain to the author of all evil;"

Considerable discussion followed the reading of the paper. Able addresses were made favoring a fair and rational consideration of the subject, a report of which we must defer until our

#### Mrs. Maud E. Lord.

This far-famed medium for physical manifestations, tests, etc., is pleasantly remembered by hosts of friends in the East, and we know it will afford them gratification to read the following extracts from the editorial columns of The Great West (Denver, Col.) of Oct. 8th:

"Mrs. Maud E. Lord is beyond all others the best darkened circle medium in the United States. . She sees the spirits of departed friends as they gather about those in whom they feel an interest, and as sho listens to their names, sees, them with her vision, sho gives their names and describes them. pleased were the citizens of Leadville with her as a medium and a lady, that she was at leaving presented with a beautiful solid silver brick, two pounds weight, i number of twenty-dollar gold pleces, and a total of eighty-seven thousand shares in different mining companies. She has returned to her home in Chicago and is to visit Colorado next season. She will be very wel-

While certain belligerents in our ranks are sedulously endeavoring to make us appear to their readers what we are not, it is indeed gratifying to know that our neighbors-who know us best-are willing to accord to us that justice which our labors in the cause of Spiritualism for a quarter of a century justly merit. In accordance with this feeling a delegation of the Shawmut Spiritual Lyceum paid us a visit at our residence on Sunday afternoon last, not only to felicitate us on the anniversary of our birthday, but to tender congratulations that we had been spared so long to carry on the grand work dear to the heart of every true Spiritualist. A splendid bouquet of flowers was presented to us, for which we thus publicly return our grateful acknowledgments-not for those emblems of purity and spirituality alone, but for the fervent sentiments of love and kindness expressed. The meeting was intended as a surprise, we having had no previous notice, from the mortal side, of what was to take place; but we were not surprised in the least, freighted with that which feeds and nourishes the knowing full well that our earthly friends were repired from the purest of motives gel co-workers to enact their part in the programme; hence we were ready to receive them when they came. Little does the world at large comprehend the mighty power in spiritlife that controls the thought and action of mortals. The Lyceum managers in the world of souls knowing full well that we have from time to time favored the earthly Children's Lyceums, planned the pleasant occasion in order to strengthen us in the service-not only of the Lyceums, but in the broader fields of labor in which we have been one of the humblest of workers for so many years. Knowing such to be the case, we are willing to do our duty to the last. Thus feeling the full responsibility of our arduous position, we shall continue in the future as in the past to work for the angelworld, to the end that all humanity may be brought to a full knowledge of its divine philosophy, the fruition of which will be happiness here and unalloyed joy hereafter.

One by one the ordinances and regulations which have come down to us from days when it was supposed that to make the physical body miserable was to render one's self more acceptable and pleasing to God, are losing their hold upon the Anglo-Saxon mind. As a latest proof of this fact we take pleasure in noting that, in consequence of pressure brought to bear upon them in the direction of common sense, while not abandoning entirely the system of "compulsory prayers," the Harvard College authorities have taken steps, by ordering the exercises for a later hour in the morning, etc., to make the service less unpleasant. Heretofore, before light, on zero-cold winter mornings, its unfortunate students have been forced (according to time-honored custom) to march chapelward, and make a breakfastless and shivering attempt to awaken that devotional (?) feeling which was supposed to underlie fore, are the direct cause of so much loss to the | the act (but which act the Boston Herald truly says was more "apt to result in the use of language quite the opposite of prayer-like, and more emphatic"); but now reason asserts her milder reign, and at a later hour, the student having breakfasted, is called upon to take a morning glance at the chaplain before proceeding to his studies. Our neighbor the Herald considers that a continuation of compulsory prayers at all, at Harvard, "seems hardly in harmony with its position as a great progressive and non-sectarian university." This is very true; but it seems to us as if at least one step has been gained within the College precincts in the right direction, and that in due season this system of forced praying (or, rather, forced attendance to hear prayer) will itself go the way of all the out-worn customs which have endeavored to hold their own in the past against academic freedom, or in the wider field of the world in opposition to humanity's general advance.

> "Connecticut Notes," by Cephas, will appear next week.

#### Aid for E. R. Place.

The following amounts have been received at this office since our last issue. We trust the generous-hearted among our readers will bear the severe affliction of Bro. Place in mind, and continue to minister to him in this hour of trial as he richly deserves. It will be a service for good which they will assuredly never regret.

A friend who forwards from Winthrop, Me., \$1, (acknowledged below,) toward this relief fund, speaks thus kindly of Bro. Place, and hopefully of the time whenfor them both there shall "be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things" of this trying existence in the mortal shall have passed away:

"I write with some difficulty, sitting in my wheelchair. Please add my mite [from a sympathetic invalid] to the E. R. Place Fund. I remember him as a kind, gentie soul, whom I shall be glad to meet on the other shore."

From a friend, Lebanon, N. H., \$1,00; M. J. B., \$1,00; A Spiritualist, Owego, N. Y., \$1,00; J. Thomas, Norwich, Conn., \$1,00; W. H. Berney, Charleston, S. C., \$1.00 ; J. W. D., Boston, Mass., \$1.00 ; from a symptthetic invalid, \$1,00; Mrs. A. R. H., Roselle, N. J., \$1,00; R. S. M., Boston, Mass., \$5,00; Rev. Photius Fiske,

#### For General Circulation.

In another column will be found an announcement made by Timothy Bigelow, Esq., and on our 7th page an advertisement, both looking in the same direction, viz.: the setting forth to the public that the Sunday Morning Lectures delivered by the guides of W. J. Colville, in Berkeley Hall, Boston, are now being reported verbatim, and arranged in a series of cheap pamphlets for a wider circulation among the reading publicspiritual and non-spiritual. The project is a good one, and deserves the prominent success it will undoubtedly achieve.

Not long since we referred at some length to a critique appearing in the pages of The Psychological Review, of London, for August, and seeming to bear upon the Banner of Light in a manner which required attention on our part. It gives us unfeigned pleasure to be able to state that the editor of the Review in his October issue disayows all unkindly meaning. "We hasten," he writes, "to assure our contemporary that we had no sort of intention of saying a single word that could give offence to the conductors of a paper so long and so justly respected." "Having," he continues, "toward our contemporary nothing but the kindest feelings, we will not dwell upon the details of which complaint is made, but will simply say that we regret having written anything which could be so construed as to give reasonable cause for complaint, or to convey ideas which were far from our mind."

The Olive Branch, of Utica, N. Y., reports an interesting manifestation of the power of spirits to communicate with mortals by means of writing upon a clos d slate without the use of a pencil, the medium, in this instance, being Mr. J. A. Caffrey, a gentleman who, not hitherto acting in the capacity of a public medium, has been known in private circles as possessing remarkable powers in this direction. The editor of the Olive Branch, Mr. David Jones, vouches for the genuineness of the manifestation, the communication on the occasion alluded to having been addressed to him and given under his own supervision, and fully recommends Mr. Caffrey to the public. It is said that Mr. Caffrey intends soon to make a protracted visit to this city or New York.

Magnetic Physician, 11 Dwight street, Boston, after three months' absence has resumed his practice, as per advertisement on page 11 of this paper. Often one treatment vitalizes and warms the blood, also harmonizes the system, thereby assisting nathat his "healing gift" is not adapted to the patient.

A correspondent writes: "I think the Banner of Light is misinformed concerning the priority of lectureship on the Spiritualist platform. Doubtless S. B. Brittan, the present Editor-at-Large, was the first to take up publicly the promulgation of the new gospel of Spiritualism, as his first lecture was given in December, 1846, when, I think, no one had made Spiritualism the subject of a public lecture, either in this country or Europe."

Our readers will notice (on our seventh page) that Messrs. R. H. Curran & Co., the enterprising publishers of "The Orphans' Rescue," "The Dawning Light," and other works of art have just issued a picture entitled "Garfield and his Family," and desire agents for it, also for the book entitled "The Ladies of the White House, or the Home of the Presidents."

Alfred Weldon writes: "E. W. Wallis, the popular lecturer, singer and medium, will conduct the services for the Second Society of Spiritualists of New York City at Frobisher Hall, 23 East 14th street, on Sunday, Oct. 23d, at 11 o'clock A. M., and 7:45 P. M. Seats free. Cephas B. Lynn will officiate at same hours and place on Sunday, Oct. 30th."

The lecture on "My Heavenly Home," pronounced in Chicago, Ill., Oct. 9th, through the mediumship of Mrs. Cora L. V. Richmond-Spirit James A. Garfield being announced as the intelligence dictating it-created profound interest at the time of its delivery. We shall print it next week.

A. H. Phillips, the slate-writing medium, is now located at 1044 Washington street, Boston. Those who wish to have fully demonstrated the power of the spirit-world in material things, should pay Mr. Phillips a visit. His reliability is unquestioned.

Dr. Henry Slade is at present to be found at 238 West 34th street, New York City. He spoke in New London, Ct., Oct. 16th, and is announced to speak in Stafford, Ct., Oct. 23d.

Rev. Dr. F. W. Monck, the celebrated English medium, will be at the Brooklyn Fraternity Conference, Friday evening, Oct. 21st, and heal by the laying on of hands.

Mrs. M. F. Dwight, of Stafford, Conn., is a successful clairvoyant physician. See advertisement on seventh page for her terms.

We shall give in our forthcoming number an interesting letter from the pen of Mrs. Helen Barnard Densmore.

"A Summer Visit to New England," by Prof. S. B. Brittan, will be printed in our forthcoming issue.

leaving Yorktown will visit Boston.

#### BRIEF PARAGRAPHS.

The inconsolable Boston Herald manages to dry its tears long enough to state spasmodically that: "It takes some cheek in the milkmen who, all over New England, are putting up the price of milk on the avowed ground that water is scarce."

The statement finds publication that ten deaths have already occurred as the direct or indirect consequences of Gulteau's murderous shot, and the end is not yet.

The man with a corn, who imprudently kicks an old hat off the sidewalk, not knowing there is a brick inside of it, can appreciate the feelings of the French in Tunis.—Texas Siftings. The Howard Athenaum is decidedly the best place

to rationally amuse one's self of any in the city. 'Laugh and grow fat" is its motto. A COLORADO QUERY: If a dog loses his paw and a

rooster loses his maw, does that make orphans of both of them? If no other evidence existed of the fraudulent tenden-

cles of the Fays—so far as Spiritualism is concerned— the fact—that they are sending us by mall anonymous belligerent missives is sufficient.

On the spur of the moment straps are necessary; but a bang on the forehead is worth two in the eye.

The Advertiser makes the excellent suggestion that it would be a good thing for somebody to establish a professorship of physical culture at one of the colleges for young women. Nothing could be better for the mothers of the future, and consequently for the prospects of the American race.—Boston Herald.

The British steamer Corsica, from London for Bombay, foundered off Cape Roca recently, and only five persons escaped out of a crew of twenty-six.

Mr. Weekly News, never use "but that" together. It is a sheepish expression.

The news of Mr. Parnell's arrest last week by the British government has caused great excitement not only in Ireland, but in this country.

They won't have American pork in Hungary, no matter how hungry they are.

AN AMERICAN JOB. - Efforts are being made in the United States to obtain an apparature of the Control of the Co AN AMERICAN JOB.—Efforts are being made in the United States to obtain an enactment for the compulsory vaccination of all immigrants a rare medical job! The majority of immigrants are Germans, who are nearly all vaccinated and re-vaccinated, and well-vaccinated Irish and Scandinavians; and yet the rogues concerned in the project pretend that the immigrants come from countries where there "is an intense prejudice against vaccination!"—The Vaccination Inquirer, London.

Gas meters lie.

The committee which has had the subject of holding a World's Fair in Boston in 1885 under consideration for some time, has reported favorably—that is to say, provided \$5,000,000 conditional subscriptions can be pledged.

The memory of money-borrowers is generally exceedingly poor.

During the late gale on the British coast, 130 vessels -English and foreign-were wrecked, and nearly 150 lives lost.

Science extra-medical had its share in the supposed location of the ball, which was far away, on the other side of the body, and near the back, instead of near the front. Science is knowledge; that which one knows. Science found the bail in the President; it made the discovery at the autopsy, after he was dead!

—N. Y. Sur.

Col. Jerome Bonaparte and family, who have been at Newport recently, have sailed for France.

Whether to get a new Superintendent or a new set of boys at the Reform School is the problem the Commissioners are cyphering on.—San Francisco Paper. Massachusetts has been "cyphering," too, in the same direction.

One touch of nature delivered to one by the hind legs of a frisky mule, makes the whole world spin.

The horse-cars last Thursday night about half-past ten, remarked Digby, were the longest he ever saw. They reached from the Boston Museum to nearly the great Exhibition grounds. Passengers could have walked through the whole lot and got home sooner than they did in these "convenient" vehicles. Conundrum. Were the horse-car companies established to accom modate the visitors at the Boston Museum?

How absurd to call a gathering of dogs a sausage-

The Pope in his address to the Italian pilgrims at ture in eradicating disease where medicine has st. Peter's, on the 16th inst., stated that the deplorable failed. If a benefit or cure is not perceptible condition of affairs placed before him the alternative of ances, both a boon is conferred on humanity after a few treatments, it is evident to him enduring continued captivity, made harder daily, or and a duty discharged, for the privilege of begoing into exile. He said he was no longer secure in his palace, and that he was outraged in his person and dignity in a thousand ways.

Mr. W. J. Colville's discourse on "Why was Our President Taken Away?" which is reported in full in the Banner of Light of Oct. 8th, is one of the most heautiful inspired utterances we have ever read, and the inspirational poem delivered at the close is one of the finest tributes to the memory of our martyr President —Voice of Appels. dent .- Voice of Angels.

As life is a span, Bartlett says that is the reason he keeps two horses.

ENIGMA.

I am a term in music, as you'll see.
My first is in moth, but not in flea;
My second is in kind, but not in good;
My third is in bone, but not in blood;
My fourth is in brick, but not in wall;
My flifth is in manger, but not in stall.
Forward and backward I am the same;
Naw My organ. Now, if you can, please tell my name.

"Strangulatus Pro Republica."—There is a touch ing story in circulation-which, whether strictly true or not, carries with it the burden of a sad reality-that before the late President Garfield wrote the pathetic but hopeful letter to his mother, which has since become historical, he inscribed upon the pad whereon he first tried his nerves and his pen, his signature, and (which was concealed from the public,) added the prophetic sentence: "Strangulatus Pro Republica," strangled for the Republic !"

When one has to write by night he should use the electric light, and thus preserve his sight.

The recent typhoon in China has caused great destruction of property. A village was completely swept away by the flood and all the inhabitants drowned. The typhoon also passed over Foochow, doing great damage to the shipping.

J. G. Holland, ("Timothy Titcomb,") poet, journal ist and novelist, passed on suddenly Oct. 12th. in New York City, from heart disease. He was at the time of his death editor in-chief of the Century (Scribner's Magazine. "Bitter-Sweet," his remarkable poetic contribution to theologico-social literature, will now be apt to have a new reading on the part of the public.

With Parnell and other leaders of the Land League in prison, and the bloody ball of popular riot opened in Dublin and Limerick, affairs in Ireland now have a decidedly threatening aspect. The meeting in the Music Hall, this city, on Monday evening, Oct. 17th, in defence of the Irish League, and in condemnation of "English tyranny," was large and enthusiastic.

## 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 Dight, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

## A Card.

Alfred James having severed all connection with Mind and Matter, would like all letters, papers, or engagements to lecture, forwarded to his residence, 1119 Watkins street, where he solicits the patronage of the public.

Philadelphia, Pa., Oct. 10th, 1881.

Those weaknesses so common to our best fe-The nation's guests-French and German-after | male population can be speedily cured by Lydia E. Pinkham's Vegetable Compound.

#### Mr. Colville's Discourses.

To the Editor of the Banner of Light: It has long been felt by those whose pleasure and privilege it is to listen to the masterly discourses pronounced through the mediumship of WILLIAM J. COLVILLE, that they are worthy audiences before which they are pronounced. The recent liberality and enterprise of Messrs. COLBY & RICH, in enlarging the Banner of Light, and admitting to its columns each morning discourse delivered before the Berkeley Spiritualist Society, enables the thousands of subscribers to this able, popular and progress ive journal to read these addresses-and the same subscribers, by loaning their paper to friends and neighbors, permit yet other thousands to read these wonderful contributions to spiritualistic literature.

But this is not enough. There are multitudes now hovering on the border-land that separates liberal Christianity from an avowed belief in the truths and tenets of Spiritualism who, could they realize its rare philosophy, its cheering faith, and its ripe philanthropy, would, in the near future, come forth from the nominal church, and range themselves with that great and growing host who rejoice to be known as believers in, and exponents of, the new faith.

It is with a view to reach this large class whom prejudice or timidity too often deters from reading the columns of a professed spiritualistic journal, as well as to enlighten the great public of eager souls who are ever on the Charles Partidge, New York..... alert to receive cheering words from the "Land of the Great Hereafter," that the members of the Berkeley Spiritualist Society, in conjunction with the publishers of the Banner, have made arrangements to publish the Colville discourses in cheap pamphlet form, so that copies of the same can be spread broadcast in the households of our own land, as well as wherever the English language is read and spoken.

The first of these discourses, entitled, "Why WAS OUR PRESIDENT TAKEN AWAY?" pronounced by Spirit E. H. Chapin, on Sunday morning, Sept. 25th, is now ready, and others will succeed each week; and for their general sale and distribution a confident appeal is made to Spiritualists, and all friends of liberal and progressive thought. The Evangelical Church has long proved the efficacy of chean tracts in enlarging the boundaries of their Zion, and in promulgating dogmas and crudities wholly unworthy of the spirit of the age in which we live. Shall not Spiritualists, therefore, take weapons from their own arsenal, and therewith spread abroad a living and cheering faith, which rends the mystery of the grave, imparts a deep and vital meaning to all the trials and vicissitudes of life, and proves that our immortal existence is made bright and sure-not by the death of one Great Teacher nearly twenty centuries ago-but by the life which each individu al leads and lives, in this broad and blessed high-noon of enlightened thought, and culture? It is confidently anticipated that the enterprise now undertaken will be met and sustained in an appreciative spirit by those who wear the badges and bear the banners of Spiritualism; the more so, since by spreading broadcast the discourses of Mr. Colville, the thoughts of one man, or of a single narrow sect or creed, are not alone made public, but the ripened wisdom of immortal intelligences like Channing and Chapin, Priestly and Pierpont, Stevens Buckminster, Theodore Parker, George Thompson Lloyd Garrison and Starr King, who, having themselves "passed within the veil," return with a wisdom which all the Theological Seminaries on earth cannot so much as dimly depict, to instruct, inspire and encourage those still toiling in the mazes and mysteries of life.

It is such immortals who teach us-and teach us well, wisely, clearly, logically and philosophically-through Mr. Colville's spirit-guides; and by spreading abroad their wondrous uttering ourselves admitted to the blessed faith of assured immortality.

In behalf of Berkeley Spiritualist Society. TIMOTHY BIGELOW.

#### Movements of Lecturers and Mediums [Matter for this Department should reach our office by

Tuesday morning to insure insertion the same week. ]

Miss Lottle Fowler has made the voyage across the Atlantic, and is now located in London, giving sittings at 2 Vernon Place, Bloomsbury Square, daily from 11 A. M. till 8 P. M.

Laura Kendrick has removed to 1044 Washington street, Boston.

Capt. H. H. Brown, of The Two Worlds, will open the lecture course, for the season, of the society at East Dennis, Mass., at 2 and 7 P. M., Sunday, Oct. 30th. It will be his only visit to Eastern Massachusetts this fall and winter, and, if friends in that vicinity desire, they can arrange with him for lectures Saturday even ing, the 29th, and on the morning of the 30th. Address 100 Nassau street, New York.

Frank T. Ripley has for some eight weeks past been doing good work in Gurnee, Ill .- so a correspondent informs us. He can be addressed by any desiring his services as a platform test-medium or a lecturer at Gurnee, for the present; and should receive a share of the public patronage.

W. L. Jack, M. D., is now at his office at Haverhill,

Mr. Kenyon, an inspirational speaker of Grand Rapids, Mich., gave excellent satisfaction to the Spir-Itualist society at Greenville, Mich., by his addresses during the early part of the present month. Those who heard him speak loudly in his praise, and desire that other localities may avail themselves of his ser-

"Dr. John H. Currier, of Boston, occupied the rostrum for the Beverly, Mass., Society, on Sunday, Oct. 16th, giving good satisfaction. He had an uncommonly large audlence." So writes E. T. Shaw, Secretary, adding, "Sunday next Mrs. Clara A. Field will

J. Wm. Van Namee, M. D., cancels all Eastern en gagements on account of III health; and can be addressed at 145 First street, Newark, N. J., until further notice.

Dr. L. K. Coonley delivered the closing address of the lecture course in Lawrence on Sunday P. M., Oct. 16th. He would like to make engagements to speak on Sundays in the vicinity of that city; and will attend funerals, when so desired. Address him 507 Essex street, Lawrence, Mass.

Mrs. R. Shepard-Lillie will lecture for the Brooklyn Spiritual Fraternity in the large hall of the Brooklyn Institute, corner of Washington and Concord streets near Fulton Ferry, Sundays, at 3 and 7½ P. M., dur. ing November and December.

Jennie B. Hagan spoke in Peabody, Mass, Sunday, Oct. 16th. Will speak at East Braintree, Sunday, Oct. 23d. Will be pleased to make engagements for week evenings in that vicinity. Permanent address, South Royalton, Vt.

The Newburyport, Mass., Spiritualist Society reopened their meetings Oct. 16th, when the inaugura addresses were delivered by the guides of Mr. E. W. Wallis. Subjects, "How to be Happy in Both Worlds," and "The Religion of Knowledge-its Benefits." Mr. Walls will address the New York Second Society of Spiritualists Oct. 23d, and will speak in Haverhill, Mass., Oct. 30th. Will be open for week-evening lectures or scauces during that time. Societies desiring

to secure him for Sunday services during January, February or March should make immediate application, as he returns to England early in May. He may be addressed care Banner of Light.

Mrs. Clara A. Field was in Lynn, Mass., Oct. 9th. She was to speak there on the 16th, but being prevented by iliness her place was supplied by Miss Jenule of a broader publicity than the large and varied Rhind. Mrs. Field is to speak in Lynn on the first Sunday in November, Sundays, Oct. 23d and 30th, she is to be in Beverly, Mass. She Illustrates her lectures with psychometric readings, and has done excel lent public service in this novel department. Socie ties so desiring can engage her by addressing her at her office and residence, 19 Essex street, Boston.

#### The Secular Press Bureau.

PROF. S. B. BRITTAN, MANAGER. Present Address, 29 Broad street, Newark, N.J.

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

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID IN AND PLEDGED FOR 1881.

CASH PAID,

From Jan. 1st to Sept. 2006. (nine months). \$1415.45

Mrs. A. E. Morrill, Philadelphia, Penn. 3,00

S. A. Morse, Philadelphia, Penn. 3,00

Louis Horton, Somerville, Mass. 1,00

Friend, Reading, Mass. 1,00 CASH PLEDGED. CASH PLEDGED.

Melvillo C, Smith, New York,
Alfred G, Badger, 173 Broadway, New York,
M. E, Congar, Chleago, Ill.
Augustus Day, Detroit, Mich
R. F, Close, Columbia, Cal.

#### RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion.

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

#### SPECIAL NOTICES.

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

Dr. F. L. H. Willis.

Dr. Willis may be addressed Glenora, Yates Co., N. Y., till further notice. O.1.

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

ADVERTISEMENTS.

## Garfield Family

A N INDIA-TINTED ENGRAVING. The Family of eight artistically and lovingly grouped: Mo. He stiting by her father; the youngest beys are beside their Grand-ma. A touchingly heautiful memoria. Retail prices: Large size, \$1,00; smaller size, 50 cents. Men. Women ma. A touchingly heautiful memento. Retail prices: Large size, \$1,00; smaller size, \$0 cents. Men. Women and Youth wanted to sell it. Large commissions. Re-it \$1,00 for two pictures, roller case and terms. We pay post-age. Sales immense. Nothing like it. 500,000 will be untekly sold. Don't delay. Wanted, also, agents to sell "The Ludies of the White House, or In the Home of the Presidents" (dus-tratise). Commiss the Home-Life of the Presidents, Per-tratise of Mrs. Girafield and Grandina Garefield; as Engraving of their Home in Mentor. Sales very large,

## WANTED, \_adies ··· Men

To sell the above Engraving and Book.

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BREECH-LOADING SHOTGUN FOR \$5,50.

The Saxon Breech-Loading Shotguns The Saxon Breech-Loading Shotguns

HAVING been extensively introduced in England and
France, where they have given universal satisfaction,
and wishing to introduce them in the United States we have
concluded to sell a limited number of this matchless weapon
at a price which brings them within the reach of every one.
The SAXON BREECH-LOADER has a blued barrel,
thoroughly tested, guaranteed perfectly safe and accurate,
case hardened, handsome stock, and every part of it made
of the very best material, Leugith, 4 feet; weight 6½ pounds.
The improved patent breech makes it far superfor to and
less liable to get out of order than any other breech-loading
shotgan in the world.
Upon receipt of 5.50 and the attached certificate before
March 1, 1882, we will ship the abovegan to any address in
the United States.

CUT THIS CERTIFICATE OUT-IT IS VALUABLE.

Upon receipt of this certificate before March 4, 182, with 5, 56, we hereby agree to forward to any address in the United States one of our Saxon Breech-Leading Shotguns, and guarantee it in every particular, SAXON IMPORTING.CO. CUT THIS CERTIFICATE OUT-IT IS VALUABLE.

The above offer is only made to introduce this incomparable gun in this country. To protect our selves from dealers ordering in large quantities, we have concluded to insert this advertisement, one time only, in this paper, hence require you to cut out the above certificate and inclose it to us with your order. We will not self more than one gun to the same person at the above price, and not then unless the order is accompanied by the above certificate. Our regular price is \$16, and that amount will be charged unless order is accompanied by the above certificate. If you do not wish a gun for your own use, you will have no trouble in disposing of that a handsome profit. In selling samples of the 'SAX-ON' or at \$5.00 each, we are making an ENORMOUS SAC-RIFICE, but we feel sure that one gun going into a nonthorous will sell ten more at our regular price. We wish to can lond you against persons offering guns in initiation of the SAXON, to ascertain if the gun is genuine, see that the word' SAXON is ascertain if the gun is genuine, see that the word' SAXON is ascertain if the gun is genuine, see that the word' SAXON is ascertain if the gun is genuine, see that the word. If EMEMBER, this is a SPECIAL OF FER, and will not appear again, as we wish to introduce the SAXON BREECH-LOADER in America as soon as possible. We guarantee this gun to be exactly as represented, and will return the money if they are found to be otherwise. Should you desire it, we will send they are strangers to you, we refer you to any bank or express office in New York City. For 41 extra we will send with the gun one of our new Sportsman's Cartridge Belts and 50 Metallic Rase Reloadable Shells. If you have friends in New York City. Oct. 22.

### A SAFE AND PROFITABLE INVESTMENT. Gonzalez Mining and Development Co. SIX PER CENT. COUPON BONDS

FOR SALE AT PAR.

An investor in these Bonds receives in addition an equal amount of the stock in the Company as a bonus.

A PRINTED statement will be sent by mail to any one by request, in which the reader will see an intrinsic value in the shares (by this plan costing nothing), making them worth even more than the loan for which a bond is given, so that the purchaser will get a double value for his money. JOHN WETHERBEE, No. 24 Monk's Building, Boston.

## SETH SIMMONS.

M AGNETIO HEALER and Physician, 12 Upton street, two doors from Shawmut Avenue, Boston. Oct. 22.—1w

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written; horoscope thereof free of charge, iteliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. Oct. 22.

## **AGENTS** WANTED

AT ONCE

The every County to sell the Wallace Improved "Peerloss" Washer. Big Commission, Easy Sale, Exclusive Terrinoy. It is without could the best self-operating
Washer in the word. It will will may kind of clothes
clean, from a handkerchief to a hed-quilt, without a particle of rubbing. It will fit in any kind of Roller. We also
manufacture a special style that will fit in the old-fashlonest
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washing better than it can be done in any other way, in
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the scap, without any chemicals or washing preparations,
and, without the exhausting lator and the rumous wear and
tear of garments as by the wash-beard, or as by the different processes of pounding, squeezing, and dashing the very
life out of them. The operation of the markine consists in
rapidly and continuously forging affile het water-contained
in the boiler from the bottom to the surface, through the
discharge-ple, at the rate of its galons per minute, when
in full operation, and then, by the force of suction, drawing
if downward through the solled linen, causing it to scarch
out and cradicate every atom of dirt; leaving the articles
after rinsing thoroughly cleansed and purified, and having
the pure whiteness of new goods imparted to team. The
Washer is especially valuable for washing all kinds of tragile
fabrics, such as leaves; lawns, cambries, etc., which are
too delicate to be subsected to the wash-board. We want
agents to remember that our Washer is the oliginal selfoperating Washer. Since our patent was ganted (March
23, 1820), there have been over twenty limitations ofter d for
sale, some of which are a direct infringement on our patent;
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24, 1820), there have been over twenty limitations ofter d for
sale, some of which are a direct infringement on our patent;
but the universal verdlet is that our Washer is the oliginal

WALLACE WASHER CO.,

60 1-2 Warren St., New York.

[MHS Invaluable Serve Food has been tested and approved A by more than 100 New England Physicians. It is an immediate, permanent and infallible cure for Sick, Nervous and Billous Headaches, Epileptic Fits, Dyspepsia, Live**r** Troubles, Nervous Prostration, Sleeplessness, Vertigo and ill Nervous Disorders. In an unequalled Tonic for the whole system; renews and nourishes the Nerve Tissues, and imports losting vital force. It should be at hand in every household. Urge your Druggist to get it, or we will mall it postpaid on receipt of pulce, 50 cts, per box, 6 baxes \$2,50. Send for Authentle Proofs.

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# KNABE

PIANOFORTES.

UNEQUALLED IN Touch, Workmanship, and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore.

No. 112 Fifth Avenue, New York. THE VITAL REGENERATOR,

The Great Kidney and Bladder Tonic, CURES Inflammation or Catarrh of the Bladder, Diables, Inconfinence or Retoution, Gravel, Sedfment, Bick Dust, Deposit, Stone in the Bladder, Strictine, Mucous or Furulent Dis harger, Diseases of the Prostate Grant Bright's Disease. It cannot be too highly recommended to those of effers see afflicted with any disease of the Kidneys or Bladder. Price per hottle \$1,665,\$5. Address NEW 1008 of ether rectaining with any are seen and rest in Haddler. Price per hottle \$1, 6 fc \$5. Address NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, U. S. 1948—May 14.

## PARTNER WANTED,

IN a fine hearing Orange Grove and Hotel. Location the most beautiful and healthy on the Gulf Coast of Florida. Lady and Spiritually in referred. A fine opportunity for some one with a little ready money to step at once into a good lausness and a beautiful home in a most decitous climate. Address.

Orning Bluff Hofel,
And Gulf Const Real Estate Agency.
Oct. 22.—4wls Clear Water Harbor, Plo.

MRS. M. F. DWIGHT,

OF Stafford, Conn., Clativoyant Physician, is highly successful in her treatment. Examinations by lock of hair, statling age and sex, for \$1,00 and one 3-cent stamp, Oct, 22,-3wis

SAN FRANCISCO.

DANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street, Nov. 15,-1stf

D. E. CASWELL,

TRANCE and Medical Medium, will be located for the fall and whiter at 25 Elm street. Bunker Ith. District, Boston. Hours 10 A. M. to 3 P. M. Will answer calls. Loft hand bell. KIRMISS Is an absolute and treeststible cure for Drank-Price per bottle 41, 6 for 55. Address NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, U. 8, May 11.—1y18

MRS. A. S. WINCHESTER, Psychometric, Calryoyant, Calrandent, Rapping and Trance Medium. Examination of Minerals a specialty. Letters by mall from lock of hair or photograph, 83, 733 Bush street, Address letters, Box 1997, San Francisco, Cal.

MADAM PARKER, from Paris, Eclectic and AVI Magnetic Physician, Business and Developing Medium, 1944 Washington st., Boston. Attends Parior lectures Oct. 72, -4w

### Berkeley Hall Lectures. WHY WAS OUR PRESIDENT TAKEN AWAY?

A Trance Discourse, delivered by Spirit E. H. Chapin, through the medial instrumentality of

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

Sept. 25th, 1881. The demand for Mr. Colville's lectures, on the part of the public at large, has been so great that the Publishers have decided to issue in pamphlet form the morning series to be delivered by him in Berkeley Hall, Boston, during the season of 1881-2.

These discourses will be brought out at a price which win barely cover the cost of publication—thus enabling all is sympathy with the advanced and progressive thought therein embodied, to circulate them broadcast over the land without real becoming outly.

out great pecuniary outlay. Paper, single copies, 5 cents; 6 copies for 25 cents; 13 copies for 50 cents; 30 copies for \$1.00; 100 copies for \$3,00; postage For saie by COLBY & RIOH, Banner of Light office; and TIMOTHY BIGELOW, Esq., No. 3 Hancock street, Boston

## THE MAN JESUS.

A Course of Lectures BY REV. JOHN WHITE CHADWICK.

The work contains chapters on the following subjects:

No. 1. Sources of Information.

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3. Birth, Youth and Training.

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5. Jesus as Messiah.

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"A masterly piece of work," is the criticism of a distinguished man of letters. "A very interesting and remarkable book," this blography of Jesus, beginning "with a critical examination of our sources of information in regard to him; then follows a charming chapter on Palestine at the time of the appearance of Jesus, and the story of his life. It is strange that the familiar incidents can be made so fresh; that the life of Jesus can be so written that it seems new, and the reader is cafried on through the days of cheerful hope and love to those of suffering and sadiess, till his sympathy with Jesus is so loving, so human, that the criticity on brings a grief as passionate as if it were a cruel wrong that had just been committed, "says the Boston Daily Advertiser."

Cloth. Price \$1.00: postage 10 cents. For sale by COLBY & RICH.

## AN EYE-OPENER.

"CITATEUR PAR PIGAULT." LE BRUN.

DOCUTS OF INFIDELS:
Embodying thirty important questions to the clergy. Also, forty close questions to the Doctorsof Divinity, by ZEPA. Cloth, 75 cents; pestage 5 cents. Paper, 50 cents; postage For sale by COLBY & RICH.

## Message Department.

Public Free-Circle Meetings

Archeblat th BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every Treshay Med United AFERNOOS. The frail (which is used only for those stances) will be open at 20 chock, and services contains a at a o'clock precisely, at which time the doors will be closed, allowing no extress until the conclusion of the scale, except in case of about necessity. The public are cordulty insitial.

Let Assays paid shed under the above leading indicate the spirits early with them the characteristics of their earth-site to that be and whether to good or evil—consequently those who pass from the earthly spiters in an undeveloped state, eventually progress to a higher-condition, where it is a context to receive no decirine put forth by solitis in these communicities not compart with his or her rea on. All express as much of truth as they perceive no more.

As It is some amest desire that those who may recognize

no more.

\*\*Pi I is one cartiest desire that those who may recognize the messa cos of their spirit-friends will verify them by informing us of the fact for publication.

\*\*Pi\*Assort analysistants desire to behold natural flowers upon our circle-floor table, we sollelt donations of such from the triends in earth-life who may feel that it is a pleasure to place upon the aftar of Spirituality their floral offerlings.

nes. "An We make written questions for answer at these After a shell-amer wishes it distinctly understood that she Miss shell-amer wishes it distinctly understood that she provides a partial that the following shell as the solution of the shell as the solution of the shell and the shell of the undum it any case, Lewis B. Wilsos, Chairman,

Heaniges given through the Mediumship of Miss M. T. Shellinmer.

Séduce held Sept. 23d, 1881.

Invocation.

Our Cather, whose name is Universal Good, whose laws are governed by elemal will, whose ways are ever wise and just; thou who art the component parts of wisdom and holy love combined, author of all life and existence, who can penefrate into the depths, and reveal every secret of life, we turn to thee at this hour, feeling thy infinitude, realzing, even as finite minds, that thou art the whole of life, and light, and love eternal. We praise thee for the immortal soul, which we feel quickening within us, for the vital spark of life which kindles forth into a finne, and still ever burns on throughout the ternal ages; for the power of loving, for the capacity of enjoyment, for the grand revealments which thou hast made to the awakened spirit of man, for all these things we would bless thee, of our God.

Questions and Answers.

CONTROLLING SPIRIT, —We are ready for your questions. Mr. Chairman —QUES. It has been said that it requires years for a spirit to acquire the ability of making itself visible to mortals by what is called materialization. Has it not been done by those who have been in the spirit-world only a few days, weeks or months."

weeks or months."

ANS.—It certainly has, but the exception only proves the rule. Those spirits who having but recently passed from the mortal plane, return to manifest through the phase of mediumship called materialization, are powerfully assisted by the band controlling the particular medium in whose presence they appear, and that band of spirits must have passed through that band of spirits must have passed through strange and varied experiences, in search of knowledge concerning the work which they have to perform in materializing spirit forms. It is more trequently the case, however, that returning spirits who have but recently passed away manifest through the phase called transfiguration, which but few Spiritu dists seem to comerchend; and we affirm that in eight cases out of every ten, where spirits who have rescently passed onward manifest in the presence of a materializing medium, it is through that

cently passed onward manifest in the presence of a materializing medium, it is through that phase, and not by independent materialization.

Q. Cannot spirit chemists inform us of some productions of earth that, if placed in a room, can be drawn upon for the production of materialized spirit forms, so that, in their production, they will not be obliged to draw so largely form.

from the medium or members of the circle?

A.-Undoubtedly, were two or three iron rings which had previously been charged with electricity, placed in the cabinet of the medium for form materializations, they would assist the spirit-band in supplying strength to the medium. A vessel of pure cold water placed in the apartment where the operations were per-formed, would materially assist in overcoming the difficulties in the way of materializing by absorbing the elements of the atmosphere det-rimental to the operations. The apartment in which materializations occur should be at all times, and particularly when the manifesta-tions are taking place, well ventilated. It is highly important, also, that those who gather together to witness the manifestations should be in the utmost harmony of spirit, one with

Q.—People on earth are occasionally in what is termed "a brown study," usually with a fixed gaze, as though some other than themselves was using their visual organs. Is this condition ever

A.-What is called "a brown study" is undoubtedly a spiritual condition of the mind, not infrequently caused by the approach of spirits who seek to gain an influence over the individ-ual. It is also frequently caused by the spirit of the individual passing out from its material body, and taking cognizance of something oc-

body, and taking cognizance of something oc-curring in the distance.

Q.—[By C. P. Perot, Philadelphia, Pa.]. What has become of spirit-photography? It appears to have died out completely. Was it a fraud? Certainly, if spirits can be photographed, as al-leged and apparently proved, several years ago, no more convincing test could be furnished of the existence and presence of spirits?

A.—Spirit-photography has not entirely died out, we believe, as we occasionally hear of in-stances where spirit-photographs, are obtained.

stances where spirit-photographs are obtained, even in these later days; but the conditions requisite for procuring a photograph of a spirit are so delicate, and so uncertain of being ob-tained, that those operators who have mediumistic powers for developing these spiritual pic-tures have become discouraged, and have abandoned the practice for something more stable

George W. Palmer.

[To the Chairman:] I am very glad, sir, to find an open doorway through which I may en-ter and once more gaze upon material things, for I have a desire to manifest to earth once more, that my friends may learn of my pres ence, and know that I have not departed from life. I remained in the body a number of years, for I was on the shady side of sixty when I passed on, and I have a long experience to look back upon; one that was active in many de-partments of life; and so I must take an inter-est in them, and in those of my friends who reest in them, and in those of my friends who remain in the mortal, and in my relatives and their affairs. This calls me back; not that I have any great desire to return to earthly life to live, for it is not so; I am perfectly satisfied with my life in the spiritual. I left a son upon the earth, and I was frequently attracted back to his side, striving to manifest my presence to him. At times, it seemed that he must know and feel me by his side and I would become and feel me by his side, and I would become encouraged; then, again, I would grow discouraged, feeling that I should never be able to manifest myself as I desired. I have returned here to-day to receive assistance in my work, and I am thankful for the opportunity of com-ing. My son is the agent of the Fall River Line. I have been with him several times, when en-gaged in his business pursuits, and I have been very much interested in all that concerns him and those near him. I passed on from the mortal from Rochester, Mass. I desire to waft my regards to my friends there. I have also friends in Boston and vicinity. I was known in various circles of business and social life in Boston ous circles of business and social life in Boston and Hyde Park, and adjacent places, and I feel that some friend or friends will learn that I have returned and will be pleased to know that I remember each one. I thank you, Mr. Chairman, for this privilege. My came is George W. Palmer.

## Joseph Chessman.

I have a feeling of depression that I can hardly I have a feeling of depression that I can hardly shake off, yet I desire to manifest. I have many friends here in the East who, I believe, remember me. I have friends in California, and I feel it is my duty to return and speak from the spirit side of life. I do not wish to mention anything concerning my death: that I prefer to leave unnoticed; but I would say I have found a home in the spirit-world, though the depression which hung around me while in the depression which hung around me while in the mortal seems at times to affect me in the spirit. I am told that by returning I will be able to free myself somewhat from this.

In former years I was what is called a rigger; but in my later life I became somewhat troub-led and entangled with my business, and it but if my fact the roceans some states and it exerted a depressing influence upon me. I belong to the Order of Masonry. I send my fratternal greeting to my brothers in the craft, and I would have them know I have met associates in the spiritual world. Thave been initiated into a higher Order over yonder, and I feely that we are pressing onward, receiving new truths, which, perhaps, in the future, we may beable to transmit back to you, if you desire to receive them. I am very match interested in these things and am looking forward for new experiences with them. I went from the body at East Oakland, Cal. Should any friends of mine there learn that I have returned, I wish them to know that I am comparatively happy and free from trouble, and I send them my love and remembrances. Joseph Chessman.

#### Samuel Tryon,

Samuel Tryon.

I step in, Mr. Chairman, to announce myself as Samuel Tryon, of White Plains. I do not know why I should be attracted back to this place. I cannot tell why it is that I feel impelled to come and speak, yet it is so. I have relatives in the body whom I left well provided for, so far as this world's goods go. I do not know that they will care to hear from me, and I do not seem to return for the purpose of sending them any particular word, yet I am, as it were, forced to come. I am not entirely at peace with myself, nor at rest, in this great world beyond the mortal. I was a business man, looked up to, respected, and, so far as I know, honored by my fellow-men and business associates. I have nothing to wish for, so far as material things go, and yet I find myself restless, and, to a vertain degree, unhappy, now that I am apart from the physical body. I considered my business a legitimate one, and yet I now know, were I back upon earth, with the same experience that I have had since passing out, with the same knowledge that I have obtained, I would not engage in the business which attracted my powers when in the form. I passed out from the mortal life the possessor of hundreds of thousands, and it was a strange experience to enter another life, clothed and in of hundreds of thousands, and it was a strange experience to enter another life, clothed and in my right; mind, a man, to all intents and puruses, without a single possession.

I have met friends, and I am glad to be with

them. I am not living in poverty by any means, but I am not as happy and contented as I desire, and I do not know why I return to speak, anless it be trusting that my words will reach some true friend who will consider these things some true friend who will consider these things carefully, and look into his daily life and business pursuits and see if they are what he should consider the best for his spiritual advancement and growth. If I can accomplish this, I know I shall feel happier. I hardly expect to, yet I ambere for some purpose. I have no doubt but what some one who knew me will see my message, for I am told you print these messages, and I trust it will be of use. I was at one time pretty well known in New York as a liquor merchant, and I feel that some associate will learn of my and I feet that some associate win learn or my return from the great beyond. Let me assure him that spirit-life is real and tangible, and it is his business and his duty, whoever he may be, to look forward to the future and prepare for it. If we all did this more, we would be happier and brighter and better when we entered the other life. That is my experience, and I speak of things as I perceive them.

#### Charlie A. Cramm.

[To the Chairman:] You have a pretty place here, have n't you? I do n't feel good. I was all filled up here [putting his hand on his throat] when I died. I do n't feel it now, only a little bit. I tried to come once before, but I could not possibly. Why, I felt so weak and sick, and filled up in the throat, and everything like that, that I just went off disgusted, and then an old gentleman here told me I had better wait, and they "would have a day for the children," then I could come. I said, No, I thank you; because I did n't consider myself a child. Why, I go to the high school, and I did n't want to come with those little babies! I did n't try to. Then he said I might try again, if I wished, and perhaps those little babies! Ididn't try to. Then he said I might try again, if I wished, and perhaps I would succeed better. So I am here now. I want to say, sir, that I like this spirit-life—that's what we are taught to call it—very much indeed. It is beautiful, and everything is pleasant. I go to school over in that other life, to the high school, with lots of other fellows, and we get along first rate. I like it ever so much. I want to send my love home, and say that I come back quite often, and I enjoy it very much; but I would like it better if they could only know I was there, and could see me. It is only know I was there, and could see me: It is only know I was there, and could see me: It is kind of queer work, poking round, and not having any one to look at you, and say, "How do you do?" or "Come in," and the like of that. But, never mind, I like it, because I want to see how they all are. Mother felt so bad when I died, and father did, too, it made me feel bad Why, I thought to myself, how nice it is not to feel so bad in the throat and head, and all tired ont. I was enjoying it first rate, when suddenly ont. I was enjoying it birst rate, when studdenly I saw mother feeling so bad, and father, too, and they all appeared so gloomy, that I sank right down. I did n't laugh one bit more. If they had had another boy, you know, it would have been different, but they had n't, so it seemed awful hard, but I want to say it is all right, because everyheids that 's mod over hore says it is and everybody that 's good over here says it is, and I have a nice home, and everything that 's good. I want to say there is an old lady over here

I want to say there is an old lady over here that used to know my mother when she was a little girl, and she is very kind to me. She told me if I came back and could get a chance to speak, not to forget that she sent her love to Nannie, and would always think kindly of her. I do n't know exactly who she is, because she has n't told me that; she says they will know, warner She here here dead a good hyany war. anyway. She has been dead a good many years, and used to be very close to my mother; that is, she used to think a great deal of her and see her

very often. I have two birthdays now, one in the mortal and one in the spiritual, and I don't know which one I like the best. The one I had on earth came in December: the one I have in the spiritual comes in January. I used to like a spiritual comes in January. I used to like a birthday ever so much, because, you see, it made me seem older; no matter if it was only the day before yesterday, I seemed a good deal older, if it was a birthday. I like to have them now, and I guess that is the reason why. I do n't talk very plain. I guess you would n't if you came back this way.

My father's name is Newell A. Cramm, and my name is Charlin A. Cramm. I was fauttan your

name is Charlie A. Cramm. I was fourteen years old when I died. I don't know as I 're got any more to say, only I am just cram full, but I can't get it out, that's all. I lived in Malden you know, just a little ways from Boston. It seems as if I had forgotten something I ought to say. Perhaps I'll get a chance to come again and say it. Good-by.

## George Jennings.

This is a strange experience to me. I thought it would be very fine to take it upon myself, but after all, it isn't quite as pleasant as I expected. I was not prepared for death. Death met me after all, it isn't quite as pleasant as I expected. I was not prepared for death. Death met me in an unexpected manner, and it was not a welcome visitor. I had no idea but what I should remain in the body many long years, but an accident befell me; I fell through a hatchway while engaged in my business, from the effects of which I died at the hospital. It is not yet a year since that occurrence, I believe; in fact, I am sure it is not, and I have not yet become used to this other life. The truth of it is, most of my interests are here in the material, and so I seem to be abiding here more than I am in the other world, so you can readily see that I have not much chance of getting acquainted with my surroundings, or what should be my surroundings. If it is possible, I would like my friends to know that I return and send them my love, of course, and would like to meet them in private, if I can. I have something to say concerning my own affairs and that which is of interest vate, if I can. I have something to say concerning my own affairs and that which is of interest to those nearest to me. I cannot do it here, and I would not if I could, for I have no desire to parade my affairs in public. I resided on West Nineteenth street, New York City: my name is George Jennings. I believe I have given all that is necessary at this place, and I am ready to return nearer home, in order to give something more.

is for the future. Flying Leaf comes to the great council, because he is in harmony with those pale-faces who seek to be friend the spirits, and to be friend the people, no matter what their race or color. Flying Leaf sends out these few words to the people of the great nation: There is peace, there is power and grandeur before you as a people, but you have yet to pass through strange and havd experiences, individually and collectively. You have yet to know something more of sorrow, that your hearts may be softened, and that they may turn in sympathy toward all who are wronged and oppressed. You have yet to know something more of woe, because you are not fully spiritualized. You are a great people; the good father has given you many things; you have not appreciated all of the power and goodness and grandour that has been bestowed have not appreciated all of the power and goodness and grandeur that has been bestowed upon you; you have not realized all the benefit. You have been obtaining truth through education, by living in these days of advancement and achievement, but you must yet learn more of II is will, and the days that are to come will be checkered, sunlight and shade. The leaves fall and the fruit is ripened on the vines; you will pluck it; you will gather in your harvest and rejoice; then will the snow fly, and its great winding-sheet wrap your mountains and your plains, and coldness will fall around you.

around you. Look upward to the Great Spirit for strength and guidance, and he who has bestowed the harvest, he who has given plenty unto you, will dispel the gloom and sorrow, chase away the coldness and strife, and cause the flowers to burst into bloom, the birds to sing and the waters to flow; then may you feel that your season of pain is past, and the summer-time of glory and peace is to come. Oh, ye people! look upward to the Great Spirit and to his good spirits who would work you well, who would do you no harm if you will only seek to invite their presence and their assistance. Flying Leaf you no harm if you will only seek to invite their presence and their assistance. Flying Leaf comes as a runner, as a messenger from the hunting grounds beyond. He comes to speak to the people, and he comes to one who is afar, who knows him, and knows that he is the friend of all good men. And he says to that one who is afar: You alone, individually, have passed through sorrows and strange experiences; you shall have even more in the future, but you are only one of the great mass, you are only bearing your part in the great scheme. There is sunlight for you in the future, there is peace ahead, and you shall be kept up until that sunface. I wish to say that my companion is at work in the spirit world. He has a calling there, and he tells me he finds it to be more congenial than his calling when in the body, for now he knows what he would teach; then he could only hope and pray them for what they have done. I wish to say that my companion is at work in the spirit-way that my companion is at work in t only one of the great mass, you are only bearing your part in the great scheme. There is sunlight for you in the future, there is peace ahead, and you shall be kept up until that sunahead, and you shall be kept up intil that sun-light bursts upon you; you shall be guided through the deep forests and across the bitter waters, and by-and-by your beautiful canoe will enter the sweet and smilling waters that ripple only gladness to the ear, and you will find the sunshine of peace resting upon it, not only in the hunting-grounds above, but while you linger here. Look well to the end, and work faithfully, for the sunlight of peace is coming.

Bessie Edwards.

[To the Chairman:] Can I come? There are so many great men here! I just creeped in, I did. I did n't care 'cause there was so many men and no ladies coming: Wanted to come, and after that great blg wan went away I creeped in. There was an awfal old man, and he went away; he say he 'd let me come, and he'd come some other time. Was n't he nice, to let a little, girl come that wanted to talk to her mamma? I think he was nice. Do you want to know who I's be? [Yes; we should like to know your name.] Well, I be Bessie Edwards. [Where did you live?] In Philadelphia. My papa's name is John Edwards. [How old were you?] Half way between three and four. Will you find my papa for me? [I will send your letter to him.] I send my love; I do. I've got some flowers I want to send to my mamma and papa. I can't; how can I? [You can tell them that you have some for them.] They won't see them. I want to say a whole lot of things. I get teshed. I do. I do. I do. I do. I do. I want to say a whole lot of things. I get teshed. I do. I Bessie Edwards. them. I want to say a whole lot of things. I go to school, I do: I don't go with a whole lot of children, I only go just myself alone. My teacher's name is Mary, and she don't have any other little children with her at all; but I do see lots of little children, and when I wants to I plays with 'em; they are real nice. I come

to send my love to my mamma and papa, and nobody else, because there is n't anybody else there; that is, in my papa's house, only a birdie; that is there, and I like it, too.

I want to say something else; can I? I want I want to say something else; can 1? I want to know what mamma put that bouquet on Bessic for, when she shut her up in the box? I want to know why. How can I know? She can't tell me. I had a little gold chain, a real nice little gold chain, that grandpa gave me at Christmas, and I do n't know what has become of it, because I's here now. I got all cold and stiff, yes, I did, and mamma, she cried and cried so much: and she put on my little blue dress and that little chain. I did n't want her to put that on. I wanted her to keep that where I could come and see it, and not shut it all up to them in private. I do not know as there is that one I wanted her to keep that where I could come and see it, and not shut it all up tight, where I can't see it never no more. What for she do that; you know? I can't have it. I want my mamma to know I have come. [For the first time noticing the audience:] What are all the people doing here? I don't know 'em. They don't know me. They don't care anything about I. Have they got any little girls over here? [Some of them have, and they would be glad to hear from them.] Oh. I wish they could! Perhaps they will. They'll have to creep in. When the big men is round, they don't know that little girls want to come. Can I come again? [Yes.] I come again? [Yes.]

#### Séance held Sept. 27th, 1881. Questions and Answers.

Ques .- [By J. E. Wood, Huntington, Communications received from spirits lead to the conclusion that the houses they occupy are upon or quite near the surface of our earth.

Please state whether this conclusion is cor-

Ass.—Those spirits whose interests bind them to the material sphere, whose interests are cen-tred in the material, find their homes in close tred in the material, find their homes in close proximity to the earth. The further advanced in spiritual life a spirit becomes, the more remote he finds his home from the earthly sphere. There are spirits who have lost all interest in earthly things, whose whole desire is to obtain a knowledge of things spiritual; things pertaining to the immortal life. Their homes are not adjacent to the earthly sphere at all, but in a far distant place. There are other spirits who have become so attached to the earthly homes which they once inhabited, that they find their spiritual homes in close proximity with heir spiritual homes in close proximity with

the earth.
Q.-[By M. S. Beckwith, St. Louis, Mo.] Are the effects of the perihelion of the planets upon this earth known to spirits who are in commu-nication with us? if so, why are not their state-ments in relation thereto more specific in de-

tau? A.—The effects alluded to are known to some spirits, not to all. Those spirits who have this knowledge may not impart it to you of earth, because they have no means by which to express  $\frac{1}{2}$ themselves clearly and understandingly. We do not positively say this is so, but that, it is probable. At the same time, we are aware that certain spirits have imparted knowledge to individuals in the mortal concerning the effects of the perihelion upon this planet, which in-formation has been kept private. From our observation we find that advanced spirits who possess knowledge of abstruse subjects prefer not to attempt to give it to mortals, rather than to do so and find themselves but dimly or illy understood.

O.—As it is known that a visible spirit-form can pass through a gauze or mosquito-netting curtain, closely affixed to the front of a cabinet, in which a materializing medium is seated, please state whether it can pass through a more solid material? a heavy woollen cloth curtain, or board partition, for instance?

A.—Some spirits returning to earth and materializing a form, find themselves unable to pass through any substance, no matter how light and delicate it may be; others again are able to pass through any material, no matter how closely worm are passed to the same how. how closely woren or opaque it may be. It depends largely upon the amount of power and the chemical knowledge possessed by the operating spirit. Those who understand how to overcome the tenacious force of cohesion sufficiently When the harvest moon comes, Flying Leaf returns to his people, returns from the great hunting-grounds beyond, to bring back the strength which word of peace, to bring back the strength which word will be ever ready to watch over, direct ward to watch over, which was a supplied to watch over, and wa

ever it may be, with the assistance of the spirit-

were it may be, with the assistance of the spirit-band controlling the scance.

Mrs. Sarah E. Graves.

A gentleman kindly assists me to come. I have a desire to return from the other life to my friends. It is not very long since I died to my friends. It is not very long since I died to mortal things, only a few months. It was on the last Saturday in June that I was summoned from the body. I wish to say that these things are given to me now rather than recalled by an effort of menory, for my senses were so engrossed in the change coming upon me and stealing over them that I took but little note of surroundings or of time. I desire to say that I was met and welcomed by my good husband, and conducted by him to the home prepared for me. It was not what I expected to find exactly, and yet it was very beautiful and very good, and I met other friends who were delighted to give me greeting. I needed rest. It seems strange to speak of an angel, as I thought the disembodied were, or of a spirit needing rest; but I have been obtaining since that time. When I aroused myself to look around, and could take note of my surroundings, I was surprised, and yet I cannot say displeased, for all was so sweet and beautiful. It seemed as though I had been removed far out into a beautiful country, where waying trees shed their shade, where the birds and plant and provided the provided that I am as privit, in-was a member of the Union for only a brief period of time, and did not look for such generowaying trees shed their shade, where the birds and plant and provided the provided that I am at the word in the though I have not the carrily state. I have a family on earth, and I assure you that I am frequently attracted back to my old home, and I have not love the earthly state. I have a family one earth, and I assure you that I am frequently attracted back to my old home, and I have not have I all waying trees shed their shade, where the birds sang all the day long, where one would desire to go were they in need of rest and quiet—so I found it all beautiful and good, although somewhat different from what I looked for.

I wish to send my love to my friends, to thank them for their kindness to me and to assure

them for their kindness to me, and to assure them I appreciate it all. I can realize it now even more than I could when in the form, and I feel that I can give them some knowledge of the life which I have found, and which I expect they will find, also that I will in a measure repay them for what they have done. I wish to few months that there is happiness for me also. Although I have taken up a different way of life from what I looked for, yet I am not at all

lisappointed or unhappy.
I am Mrs. Sarah E. Graves. I resided on West Fourth street, in Covington, Ky. I was told that by coming here I would be able to come into closer communion with those dear friends whom I left in the mortal form, and I am desirous of doing so.

#### William B. Burgess.

[To the Chairman:] You seem to have visitors, sir, from far and near. I feel gratified at the opportunity of returning to manifest; not that I had any belief in Spiritualism while in the form. I attended church when I could do so, and I placed my faith in my religion; but I have found, since my departure from the earth, that the human soul has need of something more than faith; something more than faith.

that the human soul has need of something more than faith; something more tangible and lasting, and that is knowledge; and so I have obtained what knowledge I could concerning the immortal part of man. I feel it my duty to return and speak of it, and testify to the truth. I was ill, sir, for a long period of time; for many months pain and weariness racked my physical frame. I had opportunities for reflection, and I had many serious thoughts concerning the existence of the soul after death, and of the home which belongs to the spirit. But I feel now that had I received this knowledge of the future life which you seem to possess, I should have passed out with great rejoicing of spirit. I am not dissatisfied at all, but I feel that if I can direct the attention of my family or friends to this spiritual road, so that they may seek to travel upon it and learn something of its beacon-lights, I shall be most happily repaid for any trouble I experience in happily repaid for any trouble I experience in returning. I assure you I feel somewhat un-comfortable, coming in this way, as I had a complication of physical troubles which seem to press on me to a certain extent. I have, I believe I can say, many friends in the form. I was connected with a number of Orders, and

be mine.

My name, sir, is William B. Burgess, and I belonged in Melrose; that is, I resided the latter end of my life in Melrose, but I am a native of Barnstable.

## Clara Robinson.

I have come here all the way from St. Louis. I have come here all the way from St. Louis. I sought to manifest my presence and spiritual power in that city, but did not succeed in doing so. I have sought long and earnestly to make myself known, but have failed. I have been directed here by spirits who seem to understand how to manifest through a mortal organism. They tell me that if I succeed in manifesting here, I will be able to do better nearer home, and will also probably be able to reach my friends by a message from this place, and so I have come. My name is Clara Robinson. It is quite a number of years since I passed away quite a number of years since I passed away— I believe it is eight, as near as I can recall those times. I did not learn of the power of spirits to return and manifest for three or four years after my departure. I had heard of such things, but did not interest myself in them. At last I accompanied a friend of mine who is in the mortal to a spiritual séance, in a private residence, and I saw spirits manifesting, taking possession of a lady who was present, and speaking to their friends, and I found that this thing was true. I could not manifest to my friend, for I did not know how to proceed, but an interest was awakened in me. I have sought since that time to make myself known, but without success, and now I am glad to be able to speak. I wish to say that I have not been far away since my departure to the higher life. my departure to the higher life. Although this life is higher to me and better in

Although this life is higher to me and better in every way than the mortal was, I find myself in close proximity to the material and to my friends. I have a beautiful home, one which I would desire were I in the form, one that I did not have, because I lived in a city. I always desired a home in the country, for I loved country life, and enjoy it now in the spiritual. My mother is with me, and so are my father and many friends. We live together, and are happy. We all send our love to those who remain in the body. I feel that perhaps I may reach my sister. She is married now though she was not when I left the form. My mother and father ter. She is married now, though she was not when I left the form. My mother and father passed away before I did; my father when I was a mere babe, my mother when I was about fifteen years of age, and I was so happy and gratified to find them and to recognize them. First of all, when I passed from the body, I knew and recognized my mother, and I felt a recognition of my father, if I may so express it; I mean, I knew who he was, and felt his fatherly love and symmathy coming toward me. If ly love and sympathy coming toward me. If my sister should learn of my return, I trust she my sister should learn of my recura, will feel that we are ever ready to come to her and to those dear to her, and be happy to reason to the converguest they may make for our spond to any request they may make for our presence. I have been trying for four years to manifest, and father and mother have not yet succeeded in coming at all; so it may be difficult for us to come, but we will do the best we can

#### Joseph Bullus.

refer, and I wish to thank them most heartily; to assure them that, although I am a spirit, independent of a mortal form, I can appreciate all they have done fully and entirely. I refer to the members of "The Union" of the Wilcox Silver Plate Shops, of Meriden, Conn., where I belonged. I wish to say that I know what is taking place and what is going on. It is only a few days since I entered the shops and found work, or business, rushing; found the men laboring many hours a day; and although I was glad to see this prosperity, I hope none of my friends will labor so long as to run themselves down; for an hour more, day by day, may not down; for an hour more, day by day, may not be much to the material enrichment, but it may work great harm to the physical frame, by breaking it down, and I want all my friends to be strong and well. In this way they will be

able to enjoy life.

1 thought I had a great deal to say before I came, but it seems slipping away from me. I will only add, I wish to be remembered by each one, as I shall surely remember all. I am Jo-

seph Bullus.

Hiram Fitz.

Illook back over the past, and I find it is nearly ten years since I went out of the body—it will be ten years the coming March, and it is about time for me to report myself to those who remain in the old place, that those neighbors of mine who still remain in the mortal life, and those connected with me by closer ties than that of friendship, may know I am still living, and able to announce myself. I was quite an old man, and I presume it was time for me to pass out from the form, but death came to me somewhat unexpectedly and suddenly. I had labored hard all the day in the mill, with no thought of danger. I had passed out to attend to other duties, when the stroke fell upon me. It is true that my head seemed to whiz and whirr as though the awmill was going through it, and I felt the old buzzing that I had heard all the day, but yet I gave no thought to that; I had no idea that it meant anything serious until I fell. They called it apoplexy. I suppose that was as good a term as any other to use. All I know is there was a rushing in my head, and I seemed to lose my senses. Death came in a short time, and freed me, and when I found where I was I did not feel so badly after all, only if I could have announced myself to those who remained in the form, I should have found where I was I did not feel so badly after all, only if I could have announced myself to those who remained in the form, I should have been better satisfied. Now I return to speak of these things, and to say I have been learning, since that time. I have been trying to polish myself up. I do not know that I have succeeded very well, but still it is a work I like to be engaged in. Changes have come to my old home since I passed on; changes have taken place with my neighbors. I have seen and welcomed some of them who have passed out; others remain in the form, and to them I extend my greeting. I wish to say that our old friends are comfortable in the life they have reached, and if those who remain will see to it that they live as near right as they know how, they will be well off when they pass over. I am from Sandown, N. H. That is where I belonged when in the form. My name is Hiram Fitz.

## MESSAGES TO BE PUBLISHED.

Sept. 27 — William Shepard.
Sept. 30.—John Lawton; Mrs. Harriet B. Love; James Price; John Leonard; William Rollins; Mary E. Newman; Martha J. Hardesty,
Oct. 4.—Susan Ware; Ella Lapham; A. M. Ballard; Frederick Dunbar; S. J. Walker; Walter M. Holmes; Mrs. Mary E. Long.

E. Long.
Oct. 7.—Nellie Haskell; Archbishop Spaulding; Abel Hunt;
George W. Sands; Susan Pennell; James McCaslin.
Oct. 11.—Children's Day.—Lizzle F. Bingham; Stella
Noyes; Patrick Haggerty; Mannie Turner; Willie Pike;
Willie F. Pickett; Georgle Wilson; Vashti; Little Helen,
who also spoke for Addle M. Rogers, Albertine Eckerle,
Eva Baker, and Pearlie.
Oct. 14.—George S. Gardnier; Gracie Sharland; Thomas
F. Abboit; Florence Adams; Capt. David N. Edwards;
Controlling Spirit, in behalf of Olive Belle Sandham, Asa
H. Bradley, Henry Woods, Mrs. Mary French.

## Spirit-Message to Thomas R. Hazard.

My DEAR HUSBAND—It would seem that some new theme should employ my mind and pen, for new theme should employ my mind and pen, for I am ever approaching you with the expressed thought of the magnitude of blessing which enfolds my spirit when the privilege of holding communion with you is granted me; but, my dear husband, what nobler thought can fill my soul than the knowledge of God's goodness to his children in permitting them the joys of soul-communion and the comprehension of immortal life. I come to you with benisons of cheer, I shower your spirit with caresses of tenderness. I envelone your being in my wifely derness, I envelope your being in my wifely sympathy, I seek to surround your system with sympathy, I seek to surround your system with that magnetic strength that ministers to the spirit while invigorating the physical. Oh! my dear husband, the day approaches when we will meet together as souls meet, face to face, unencumbered by material bodies—meet to part no more, but to dwell together in love, to work together for the good of humanity. Blessed thought! it fills my soul with joy unspeakable. And yet I would not draw you away from earth until your mission is completed; I would rather sustain and encourage you for work until that joyful time.

Each day I come to you, dear husband, and lay

Each day I come to you, dear husband, and lay my hand in yours; I feel the boundary lines between spirit and matter narrowing. It seems that I had never experienced death, but that that I had never experienced denue, but that the larger life—the fuller, grander existence— had burst upon my soul in all its matchless glory, that I might impart it to you and to oth-ers who mourn because of the mortal decease of their dear ones. Accept our love, our bless-ing. Ever your devoted wife, FANNIE.

## To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

## Passed to Spirit-Life:

From his home, in South Amboy, N. J., Oct. 10th, John 5. Thorp, in the 7ist year of his age. S. Thorp, in the 71st year of his age.

Mr. Thorp was a native of England, but early in life emigrated to this country. He espoused Spiritualism soon after the Hydesville manifestations. He then was a respected and prominent citizen of Warren Co., Ohio. Several of his own family were developed as mediums, and his home became the resort of mediums, lecturers and investigators; lion. Joshua R. Gloddings, Hon. Benj. F. Wade, Judge Sutliff, and other prominent men, were frequent visitors. Mr., and Mrs. Thorp foved to tell how they had often entertained James A. Garfield at their home and at their scances. Meeting with financial reverses some years ago, Mr. T. came East and lived near his sons. He was universally respected by the community. The funeral, which was attended by the writer-drew out a large concourse of friends. To the aged widow, to the children and grandchildren, comes the comforting assurance that he is not far away, but near still in love and care for them.

## Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparklo forever,"

THE BOUL. Yet, stab at thee who will. No stab the soul can kill.

-[Sir Walter Raleigh. Politeness is money, which enriches not him who re ceives it, but him who dispenses it .- Vacation Days.

HONEST AND ELOQUENT. Be honest, if you would be eloquent; Be not a chiming fool with cap and bells; Reason and genuine feeling want no arts Of utterance -ask no toll of elecution; And when you are in earnest, do you need A search for words ?-[Faust.

While shame keeps its watch, virtue is not wholly extinguished in the heart, nor will moderation be ut terly exiled from the minds of tyrants.—Burke.

HOME.

Home's not merely four square walls, Though hung with pictures nicely gilded; Home is where affection calls, Fill'd with shrines the heart hath builded. Home! go watch the faithful dove. Sailing 'neath the heaven above us; Home is where there 's one to love, Home is where there 's one to love us.

Home's not merely roof and room: Home needs something to endear it; Home is where the heart can bloom. Where there 's some kind lip to cheer it! What is home with none to meet? None to welcome, none to greet us? Home is sweet, and only sweet, When there's one we love to meet us.

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of him who draws the cart.—Buddha.

## ... - Original Essay.

## A NEW EDUCATION DEMANDED.

To the Editor of the Banner of Light:

It must be apparent to every intelligent Spiritualist that as the truths of the Spiritual Philosophy, or the true philosophy of life, permeate the popular mind, they must give rise to not only a new style of religious teaching in place of that which has been dealt out from the pulpits of the past, but also to an improved system of general education, which shall supersede that now ordinarily holding sway in the schools, public and private, the colleges and universities of our country and the world.

That the pulpit has already to a large extent lost its hold upon the interest and the confidence alike of the uncultured masses and of the more intelligent and thoughtful classes in this country, is confessed with anxiety and alarm by its adherents. The proofs of this need not be here presented. The "church of the future" must be something different from that of the past.

Signs of growing dissatisfaction with the prevalent educational system, too, are increasingly apparent on every hand. While great improvements in methods have been made within the recollection of most adult readers, yet the most competent and far-seeing educators throughout the land are recognizing the necessity of a reiidjustment of the educational forces of society, and their direction to more practically useful results. A prominent and popular magazine published in New York City recently summed up a somewhat elaborate editorial essay on the subject with the following propositions, which but echo a growing sentiment in all the older sections of our country:

"Now, there are two points which we would

like to present:
"1. The public school, as at present conducted, not only does not lit boys and girls for the work of taking care of themselves and their dependents, but absolutely hinders them from undertaking it, or engenders ideas that are im-practicable and misleading.

"2. The public has to pay in some way for all the ignorance of practical life in which the public school leaves its pupils."

The article proceeds to show that pauperism and crime, with their almost intolerable burdens upon the public purse, are the inevitable results of this defective system, and to argue the desirableness and the comparative economy of the introduction into the public schools of some form of industrial training. It speaks approvingly of the short step in this direction taken in the public schools of Boston, in making in struction in sewing a part of the curriculum for girls, and urges that the same feature be introduced in New York City, and that a free industrial school for boys be also established.

The indictment above set forth against our too much vaunted public school system is a severe one indeed, but the worst of it is its truth as a general statement. Other testimonies to the same effect might be cited, would space permit.

But this indictment covers mainly the economic or pecuniary features of the case. It appeals, perhaps purposely, almost alone to the pocket of the reader-the region where the average American is no doubt most sensitive. Other counts may be added, not less truthful and far more serious in their wide-reaching consequences. Among these may be named the following:

1. Our so-called educational system is notoriously partial and fragmentary, in several particulars:

(a) Its main force is brought to bear upon the intellect alone, tending to produce intellectual monstrosities, rather than well-balanced men and women.

(b) It generally neglects and ignores physical and hygienic culture, taking little if any intelligent care to secure healthful bodies to pupils without which the brightest intellects and best stored minds are of comparatively little worth to either themselves or the world.

(c) Our public school system (outside of Massachusetts, at least) gives small attention to moral and social culture. Teachers are rarely chosen for their superior moral qualifications, or ability to govern by moral force, nor are methods carefully adapted to develop and strengthen the weak moral sense of the unfortunately born, so as to overcome innate vicious and criminal tendencies. On the contrary, the prevalent custom of awarding prizes and honors to the intellectually smartest, rather than to the morally worthiest, tends to foster and intensify some of the meanest and most unlovely traits of human nature—to fill the land (as it has did, keep life in the poor broken body of the done) with heartless devotees of selfish ambi- President for days after it would otherwise tion, who scruple not to tread down their weak- have fled; and yet we cannot help saying that er fellows in the competitions of life. The with all their skill and all their scientific appliduties and amenities of our ordinary social life | ances, how little they really knew of the case receive little effective attention in public schools | -Indianapolis (Ind.) Sun.

-the sexes are often separated, to the social detriment of both-while the idea of training the young for an improved social state and a higher civilization, or even for a proper assumption of the responsibilities of parentage, seems quite unthought of in school and college.

(d) The popular system wholly ignores the culture of the spiritual and intuitional faculties -those powers which cognize the finer elements and forces, the eternal verities of being, and give the knowledge of a future life, with the capacity for insight and inspiration-which powers are coming into prominent activity in the higher development of the race. The wise culture and intelligent exercise of these faculties re of vast importance to human progress and

(e) The religious faculties, so essential in their natural and legitimate exercise to a perfect and lovely character, receive ordinarily either no culture, or that which tends largely to warp and pervert them into sectarian and superstitious channels.

2. The ordinary public school begins with the pupil too late for the best results in directing the moral bent or the mental training of the child. The kindergarten, if generally adopted, would in part remedy this defect, but only in part, unless its methods are introduced into the family also. Right education should commence from birth, while pre-natal culture should begin at least several months before birth.

3. The prevalent system, whether in primary

schools, colleges or universities, largely fails to educate. To educate in the true sense of the word is to lead forth or develop and train for proper use the various faculties of the human being, rendering each competent and self-reliant. On the due exercise of all of these faculties, the symmetrical growth, highest usefulness and happiness of the individual depend. The prevailing system, on the contrary, does little more than instruct the intellect. It aims chiefly to fill the pupils' minds with statements of the observations and opinions of others, instead of training them to observe and think for themselves. In the words of a high authority, "Instruction, or intellectual education, being more particularly the business of the schoolmaster, has come in common language to usurp the whole field, so that by education we seldom mean more than the imparting of information -instruction."-(Chambers'Encyclopedia.) Both these modes of culture should receive due attention in a complete system.

4. The methods generally in vogue are not the best, for either education or instruction. They are (with admirable exceptions in some localities) antiquated, slow, and wasteful of time and energy. Requiring to a large extent the memorizing of dry and mainly useless details, they tend to weary and disgust the pupil, iving an aversion for school-a state of mind highly unfavorable for useful acquirement.

5. The teachers employed often have no love or special aptitude for their calling, following it chiefly for the salary it brings. Such should never be allowed in a school-room. It is scarcely less than a crime to place them there.

These glaring defects of the existing system, added to its extensive failure (as pointed out in the quotation cited) to fit pupils to take care of themselves in the present changed state of society, are surely sufficient to demonstrate the urgent need of a New Educational System. In saying this, the writer would by no means ignore the grand uses which our public school system, with all its imperfections, has subserved. He does not put himself on the side of those who are clamoring for its destruction. Improvement, not demolition, is wanted. Nor, again, does he ignore or disparage the labors of a somewhat numerous and capable body of public educators who are working energetically for educational reform-though probably in some respects he would go beyond them.

The exclusion of moral and religious culture from our public schools has doubtless arisen chiefly from inability or indisposition to discriminate between morality and religion founded | To the Editor of the Banner of Light : in the nature of things, and the same founded on dogmatic or sectarian theology. The latter should very properly be excluded, while the former are essential to good citizenship and

integrity (wholeness) of character. It may be objected that there is no time for attention to other branches than those usually pursued in our public schools. This is perhaps true, if the old methods are to be adhered to. But there is reason to believe that if the best methods, with only fit teachers, were employed, and all useless and worse than useless trumpery omitted, such rapid advancement might be made in acquiring the essentials that ample time would be found not only for all desirable additions to the curriculum, but also for some hours daily of useful labor, with plenty of recreation. Half-time schools, where the other half has been devoted to appropriate manual occupations, have been found to advance quite as rapidly, and much more solidly, in literary and scientific acquirements, than those which give six hours to the school-room.

Shall Spiritualists generally interest themselves in and endeavor to secure such educational improvements as have been indicated? It would scarcely seem possible that they should be indifferent to the matter.

Can we suppose that exalted and philanthropic spirits concern themselves with and will aid us in this matter? And why should they not, as well as in our emancipation from theological darkness and error, for which they are so persistently laboring?

In another paper the writer will present some interesting facts that have lately come to his knowledge, going to show that wise and worthy ones now in the higher life, well known for their interest in human welfare when in the body, are banded together in an organized effort to introduce on earth a more integral system of education, and that they desire the earnest cooperation of mortals to that end.

A. E. NEWTON.

THE MEDICAL PROFESSION.—How imperfect is the boasted skill of the medical profession is shown up by the autopsy made of President Garfield's body, which disclosed a totally different condition of the wound and its results upon the internal organs from that diagnosed by the physicians. The liver was not touched by the ball, there was no abscess in the lungs, no clots of blood in the heart; the ball, in fact, had taken an entirely different course from that

supposed by any one. In fact, they appear to have known comparatively little about it, and yet they are the most skilled surgeons and physicians in the nation, if not in any nation, and doubtless their skill

## free Thought.

Mr. J. V. Mansileld's Mediumship. To the Editor of the Banner of Light:

In the editorial columns of the Banner of Light of Sept. 17th I find it stated that "it is indeed a shame and disgrace that persons calling themselves Spiritualists . . . should at this late day presume to question the bona fide mediumship of Mr. Mansfield." The only critical remarks I have seen published of late anent that gentleman's mediumship have been those of Mr. Herman Snow, myself, and Prof. W. H. Chaney; and certain it is that neither of. us have "questioned" his "bona flde mediumship." All of us have testified to the bona flde character of his mediumship; the question has been the reliability and producing cause of some of the phenomena manifested through him-whether everything of an occult character occurring in his presence is due to the direct action of disembodied spirits. Mr. Snow seems to think that unreliable answers to letters are written by evil spirits through Mr. Mansfield; Prof. Chancy thinks some of the phenomena through Mr. Mansfield are illustrations of his psychometric powers (in which I coincide); while I think some of his letter-answerings, etc., are due to direct spirit power, and some to his own remarkable psychic powers, clairvoyance, psychometry, automatic writing, etc. In those cases where tests are given of the identity of the spirit claiming to be manifesting, the spiritual theory should be accepted; in those where no convincing evidence appears of spirit-action, Mr. Mansfield's abnormal powers should be credited with the production of the phenomena; and should there be any cases where positive evidence of fraud exists, let them be attributed to their true source. Surely, there is no "shame" or "disgrace" in this. A scientific analysis and classification of psy-

chie facts contains within itself nothing shame-ful or disgraceful. It might, perhaps, be shameful or disgraceful for a Spiritualist familiar with the evidence in Mr. Mansfield's case, to call in question his possession of any mediumistic powers and denominate them all fraudulent; but I certainly have never done so, nor is it likely I will ever do so. I have on all occasions given testimony to the possession of genuine mediumship by Mr. M., and have never had any doubts upon the subject. In my writings I have often referred to his mediumship; and during my remarks at the anniversary exercises in San Francisco last April, wherein I attempted to show that, though a portion of the Real but not Miraculous. mental phenomena of Spiritualism could be accounted for as due to "unconscious cerebration," another portion indicated the action of disembodied spirits, I referred, as instances of this latter (spiritual) action, to Mr. Mansfield's answering sealed letters in foreign languages, Chinese, Gaelic, etc.; and I still have the same opinion. Man's abnormal and involuntary powers may be able at times to do much, but they cannot do everything. Clairvoyance, psychometry, double consciousness, etc., inhere, no doubt, in many of our race; but, in my opinion, the development and manifestation of these powers are largely assisted by the influence of our spirit-friends; and, in addition, at times, the direct manifestations of spirit-intelligences are given us. The mistake lies, on the one side, in denying the action of spirits at any and all times, and on the other, in attributing all socalled abnormal phenomena to spirit-power. The truth, in my judgment, lies between the two extremes. Some of the phenomena are due to spirit action per se; some, to the action of man's spiritual powers in the body; and so in Mr. Mansfield's case. In this there certainly is nothing of "shame" or "disgrace."

WM. EMMETTE COLEMAN. Presdio of San Francisco, Cal.

## Verifications of Spirit-Messages.

GEORGE W. GATES.

I write for the especial purpose of informing you that I have taken pains to make inquiries with regard to a communication published in the Banner of Light of Sept. 3d, from GEORGE W. GATES. I am very happy to be able to inform you that the communication is correct in every particular. He was well-known in this vicinity, and the message has been pronounced, even by a good Methodist brother to whom it was read, very much like Mr. Gates in method of expression.

I remain, yours truly,

George A. Fuller.

Cady's Falls, Vt., Oct. 2d, 1881.

WILLIAM MONTGOMERY.

To the Editor of the Banner of Light: In the issue of your noble paper of Oct. 1st, 1881, in the Message Department, conducted by that grand, good medium, Miss M. T. Shelhamer, I see a communication from WILLIAM MONTGOMERY to his son William, of Fort Seneand correct. I sense the truth of the communication. I feel like returning my sincerethanks to my spirit-father for his timely advice and the continued care and guidance promised to me.

WILLIAM MONTGOMERY.

Fort Seneca, Seneca Co., Ohio.

GEORGE S. STEPHENS.

To the Edltor of the Banner of Light: Seeing a message in the Banner of Sept. 10th from George S. Stephens, I looked in the Directory for 1879 and found his residence for that year. I called at the number given; there was no family of the name in that vicinity. I told the gentleman I was looking for the family of Geo. S. Stephens. He said, "Mrs. Stephens is my sister." I remarked, that being so he might be interested in hearing from him in spirit-life. He said he would read any communication from him. and on doing so, acknowledged that the him, and on doing so, acknowledged that the name and the statement of his being an Ex-Councilman were correct. He then gave me the resi-dence of Mrs. Stephens. I called on her, and she, after reading the message, said it was cor-rect in every particular, and just like him; that he had attended some scances but a short time he had attended some scances but a short time before he passed out of the mortal, at which mediums had described spirit-friends to him, and a young daughter sitting in his lap, which she said was true, as they had lost one. He said to his wife on his return from the scance, "There is a good deal in this Spiritualism!" She wept as she read the message; was much affected, and expressed a wish to have a paper for preservation and to show to friends. I think if I had the wealth of a Vanderbilt I would circulate the spiritual papers far and near. culate the spiritual papers far and near.
Fraternally yours,
S. MERRICK SWEETING.
Columbus, O., Sept. 25th, 1881.

HELEN KINSEY.

To the Editor of the Banner of Light: The communication in the Banner of Light of Sept. 17th, from HELEN KINSEY, brings to light a life that went out in childhood from our home nearly twenty years ago: it was one among eight that left us with shadows about our earthly lives, but not entirely hopeless. Those sad experiences have ripened into joys, as one after another of the departed have come back to us in spirit most unmistakably. And now we must send our thanks to you and the faithful dear medium, Miss M. T. Shelhamer, for opening wide the gates that have so long been ajar. Very respectfully,

JOSEPH KINSEY.

Cincinnati, Sept. 26th, 1881.

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(From the "Light for All, " San Francisco, July 15th, 1881.] sum total of human knowledge and events. The "A PASSING INCIDENT."

[The following lines were suggested on reading a short articles in the Banner of Light of May 7th, 1881, under the above title.]

Not all that blesses earth bath fied, Not all that blesses earth half fied, And carried loipe and trust away; Some still by angel hands are led In higher paths, where love holds sway O'er soils inspired by fervent dreams Of heavenly life, in realms beyond, Where crystal founts and pearly streams Sing sweet release from every bond.

That soul is truly blest which wins That sour is truly loss which wins
An angel's niche in mortal life,
Where tow escape the blighting sins
So fraucht with shame, so madly rife;
Where gold is God, and God is gold—
A largest theft is highest prized;
Where toting millions suffer cold
With daily lounger, all despised.

But thanks to thee, our Father, clod,
There is good seed in this cold earth,
Dropped in the paths by martyrs trod,
And by their kindred brought to birth,
To telessom as on are the snows,
And I car their fruit mid chilling blast.
To face the whitry wind that blows,
Vet live screnely to the last.

Within a city in the East Within a city in the East
There dwells a mind of angel mold,
Whose goodness is a daily least
Shared with the hungry and the cold
And suffering, where the poor have plined
In narrow ways and darkened rooms,
With feeble health, inid air confined
That's filled with noxlous, notsome fumes.

Thue cannot keep that soul from works— The work of love in doing good, Where want is known, and hunger lurks, And famished children ery for food. No wintry storms of diffting snow, Or reverent age, can keep her still; On angel errands she must go, And do her Heavenly Father's will.

And do not reavenly patter's with.
Yes, Boston holds one augel heart
Filled with the warmth of human love,
Who makes her joys, and cannot part,
Like one of old, with things above.
To aid the siek and clothe the poor,
Her steadfast soul forever yearns.
Her deads, her kindliness insure:

that bless thy heart, good Mary Stearns!
FATHER PIERSON.

The article to which the author of this poem alludes—and who, by the way, is himself a otheran Spiritualist, and well-doer on the Parthe slope, and is rightly worthy that others should as we do now) in turn apply to his own carroor the commendations which he expresses above toward Mrs. Steatus was cepled by us from the floston Investigator, as being a high compliment from an outside source to that lady's charitable actions, as well as presenting an endorsement of fiselitor of the practical results of Spiritualism as shown in the incident one of many) which he there detailed:—(ED, R, of L, )

#### SPECIAL CORRESPONDENCE.

Connecticut.

Willimantic- Progress of Spiritualism An Enterprising own Journalism - A Sensible Sermon Memoranda.

WILLIMANTIC, CONN., Oct. 6th, 1881. This is an old-time battle-ground of Spiritualism. The First Society of Spiritualists was formed over twenty-five years ago, and regular meetings have been maintained most of the time up to date. Twelve years ago a fine church edifice was erected. All of the prominent workers in the cause of Spiritualism have lectured here. Dr. F. L. H. Willis preached for the people for three years, and was held in high esteem by all classes. In April, 1880, Capt. II. H. Brown commenced an engagement for twenty-five Sundays, and filled the desk in an acceptable manner. J. Frank Baxter will speak for the Society during December; he will be followed by Miss Jennie B. Hagan, who will remain through January; Dr. Monek is being negotiated with for one or more Sundays during the present season. The prospects seem to be brightening for the cause of Spiritualism in Willimantic. The local adherents are influential in numbers and wealth, and the spiritual church ought to exercise a powerful influence for good in the community.

The Children's Lyceum was among the first schools of the kind. In former years it was largely attended: of late, however, the interest is not as great, which is something to lament. The school is under the efficient leadership of Mrs. Jennie Robinson, who is aided by competent teachers. A revival of interest is needed in the Society and Lyceum; and at present the indications are that such a condition of things will be forthcoming. Messrs, Hayden, Burnham, Lyman, Fuller, Clark, and other veteran The school is under the efficient leadership of workers, openly express their determination to aid in the work of rallying the local forces so that the Society and Lyceum may be quickened into new life.

THE TOWN.

There is no more enterprising town, of itssize, in New England. The principal feature is the manufacturing interest; the monthly pay to the employés is nearly one hundred thousand dollars. The new mill of the famous Willimantic Linen Company is the largest building of its kind in the world. The employés of this Company are well cared for, a fine reading-room and library (which is free to the whole town) being among the benefactions provided for them. The most amiable relations exist between the workmen and employers. A journey to Willimantic from any part of the country, to visit the new mill, will repay one an hundred fold.

The mill is a palace of labor, and the bright, intelligent and happy faces of the workmen show that they are proud of their avocation, and are treated like men, not slaves.

There are eight or ten other large manufacturing establishments in Willimantie.

JOURNALISM.

Rural journalism has made rapid strides of late years. Among the ablest of the weekly papers of New England is the Willimantic (Ct.) Journal. Editor Hall understands his business, and has earned commendations from the metropolitan press of a very flattering nature. Mr. Hall is an able and scholarly writer; he publishes an independent paper; he caters neither to Orthodoxy nor Heterodoxy, but treats all sides justly.

The writer did not have the pleasure of meeting the editor of the Chronicle-an able and neat-looking paper—which is also published in Willimantic.

Under the head of journalism a word should be said in honor of the course pursued by the Hartford (Ct.) Times in relation to Spiritualism. The Times treats Spiritualism with exact justice. The editor is not afraid of his shadow; nor is he a coward before his readers; he does not insult their intelligence by assuming that they are a set of one-sided bigots who do not wish to read anything about one of the greatest movements of the day; hence the grand articles of the Editor-at-Large, Prof. S. B. Brittan, find a place in the columns of the Times. The conduct of some editors on this point is shameful; and the consummate narrowness of others is equally astounding. The Times is a journal of progress and civilization; and it should have a large constituency of readers. Let a few country (alleged) editors who are so fearful of the local deacons that a word about Spiritfalism is never seen in their (alleged) newspapers, heed the course of the Times and go and do likewise. A journalist should faithfully chronicle public events, and accompany the same, when deemed advisable, by independent editorial comment. The daily press should be a miniature illustration of universal civilization; its

editor is the coming man, and the Times, of Hartford, Conn., foreshadows him.

A GOOD SERMON.

It is refreshing to hear a common sense sermon in an Orthodox church. The writer enjoyed that pleasure in Willimantic, on Sunday, Oct. 2d, Rev. Mr. Free, of Stafford Springs, Conn., being the preacher. Mr. Free is settled over a parish; he came to Willimantic, by request of the Society, to preach as a "candidate." His sermon was in the line of rationalism, and was a plain, outspoken and coherent statement of the relation between sectarianism and the teachings of Jesus, pure and simple. The need of a broader spirit on the part of the clergy was emphasized: the narrowness of sectarianism was adverted to; the needs of the world of the unchurched were spoken of, and the failure of the pulpit to reach this class was frankly admitted; the declaration was made that if Jesus were to visit the earth again, he would not, in all probability, ally himself with sectarian Christianity, as such; in conclusion, the preacher earnestly exharted his hearers to unite in the work of making the church an oasis in the desert of life, and not a hive for an exclusive

Mr. Free is on the road to honorable distinction; he is a good thinker, and as a speaker, uniformly impresses one with his sincerity. He is heartily-so the writer judges-in sympathy with the rationalistic movement inside the church which aims to demolish creeds and all superfluous machinery, and usher in a worship of God and a devotion to humanity which shall be in harmony with the highest moral ideal, the best scholarship and absolute justice. cmps.

Dr. Slade spent a few days in Troy, N. Y., while en route to New York City from the Adirondack region.

Books which everybody should read : Zöllner's Transcendental Physics" (\$1,50, postage free); and Sargent's "Scientific Basis of Spiritualism" (\$1,50, postage 10 cents). Send to Colby & Rich, reader, for these books.

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The enlarged Banner of Light for \$3 per year is an investment which pays well.

J. F. Baxter lectured in Stafford, Conn., Oct.

2d, giving excellent satisfaction. The writer had the pleasure of meeting Warren Sumner Barlow, the well-known reformer and Spiritualist, a few weeks ago. Our esteemed friend and his estimable wife enjoyed a trip to the different camp-meetings during the summer. Mr. Barlow owns a splendid property in Paterson, N. J., a short distance from New York City. He is willing to sell lots for building purposes, and those who desire a home in a beautiful spot, and with most excellent traveling facilities to and from New York, should address Mr. Barlow for further particulars.

CEPHAS.

What the Papers Say

Regarding the Enlargement of the Banner of Light The Banner of Light comes to our table this week in an entire new dress, and enlarged from eight to twelve pages. We have so often had occasion to commend this excellent paper that occasion to commend this excellent paper that we need only to note its enlargement, and the fact that it is now twenty-five years old. It is now, as in our estimation it always has been, the ablest and most effective exponent of Modern Spiritualism in this or any other country. Aside from, or rather in connection with, its elucidation and advocacy of Spiritualism, it ever has good, strong words for every moral and social reform. Terms \$3 per annum. Address Colby & Rich, Boston, Mass.—The Representative, Fox Lake, Wis., Sept. 30th.

The Bonner of Light (spiritual) begins its

rially, we can say of the lianner of Light as we do of the star spangled banner now floating in the breeze from the turret of the Paine Memo-rial—"Long may it wave!"—The Boston Inves-

We call attention of our readers to the advertisement in another column of that sterling journal the Banner of Light. This is the oldest spiritual journal published, and without doubt the best, and it is filled with much interesting matter. The next issue commences a new volume, and an enlargement of the paper to twelve pages.—The Journal of Commerce, New Orleans, La., Sept. 27th, 1881.

La., Sept. 27th, 1881.

The Banner of Light (Colby & Rich, Boston) comes to us enlarged to twelve pages. It is well edited, beautifully printed, and on good paper, and ought to be read by all who are interested in death and the after-life, especially from a spiritualistic standpoint. The Banner has commenced its fiftieth volume.—House and Home, 222 Broadway, New York City.

The Banner of Light has been enlarged to twelve pages, but the price remains the same. The proprietors were compelled to take this step by the increasing pressure upon their columns. We are glad to see such evidence of prosperity, and hope the Banner will keep on waxing fatter and fatter as it grows old. It probably suits a larger class of Spiritualists than any other distinctively spiritual journal.—The Truth Seeker.

The Banner of Light, the leading journal of the country devoted to Spiritualism, entered upon its twenty-fifth year and fiftieth volume, on the 24th. It signalized this entry or "silver wedding" year by enlarging to a twelve-page paper, adding four pages, without increasing the subscription price, which is three dollars a year. In quality of paper, cleanliness of print and general typographical beauty, the Banner is the finest weekly paper we know of, unless it be some of the illustrated papers, like Harper's Weekly. In the subject matter of its columns, it is a perpetual and never-cloying feast to every one of its readers. Whether one believes The Banner of Light, the leading journal of every one of its readers. Whether one believes in the phenomena of Spiritualism or not, no one can read it without being vastly strengthened and broadened intellectually and spiritually.—Worthington (Minn.) Advance.

The Banner of Light Publishing House have found it necessary, in order to meet the de-mands of contributors and readers, to add four additional pages to their enterprising journal, making the largest spiritual paper published, as well as being the oldest. Subscription remains the same, \$3 per year. We hope to see the Banner sustained, so that another increase of four pages may be added in due time. All improvement in this direction proves that the cause of Spiritualism is making steady progress.—The Olice Branch, Utica, N. Y.

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# Banner of Light

BOSTON, SATURDAY, OCTOBER 22, 1881.

#### Indian Day at Oaset Grove.

Forty-four cottages at Onset, occupied by an average of four persons each, on the 9th of October, indicated the disposition of the happy cottagers to linger until the last warm breath so from the south-west should kiss them good by for the season. It also gave promise of a numerous a sembly to participate in the exercises arranged in recognition of the Indian spirits, who, in the language of Longfellow, as

Owners and occupants of earlier dates, From graves forgotten stretch their dusty hands And hold in mortmain still their old estates."

At all events, as revealed to the spiritual vision of Dr. Greenleaf, there they gather in council at the time of the harvest-moon, renewing the memories of the past, and conscious of the new relations which Spiritualism is revealing to all the tribes and nations and kindreds that are comprised in the one human family. As " our help ers" the seer spoke of them, and in their behalf to us. They had at first watched with distrust the planting of this new colony in their former domain, but at its heart they had felt the warmth of that spiritual life which is hospitable to all men, and which is the genits of universal brotherhood. Their hearts had turned toward their white friends of the great spiritual camp—they had gathered here tribes from distant units of the material this material. tant parts of this vast continent, and on the spirit side of life they were working with us to spread the knowledge of this great spirit of human healthfulness among all people. They would be protective of our material and spiritual interests, and therefore in their behalf publie recognition of our Indian allies was desired. The Association acquiesced, by hoisting the national day upon the staff, and on Friday, Oct. 7th, the day of the great council, an impromptumeeting was held under the flag. The present writer was not there, but understands that Dr. Green'eat, entranced, addressed the vast assembly of Indians present (who had also been seen by him in his normal state,) in language and sentiments full of eloquence and beauty. Mrs. Lering, under the control of "Lone Star," an Indian chief, responded in behalf of the Indians. Songs were sung, and some minor manifestations of Indian control appeared with other mediams present.

Sunday was delightfully warm, fulfilling the prediction of "Elsie" (the control of Mrs. Wm. Sturtevants that after the "Sanaw Winter" would come the "Indian Summer." The cold snap of the early part of the week had done great mischief to the grapes and cranberries Capt. Benj. F. Gibbs, of Agawami, having six tons of the finest Concord grapes utterly rained by freezing. But on this Sunday Nature had for gotten all aliout lit, and greeted everybody in a warm and cordial mood. The bell rang at 2 o'clock P. M., and the people gathered at the auditerium. Prof. Glass, of Kansas residing at Onset, gave a line cornet solo, and then led cff familiar airs, with which the people joined in

Dr. Greenleaf stated the objects of the meeting, narrating what he had seen, and the significance of this public testimonial and recognition in an earnest and interesting address.

Dr Storer fellowed, tracing the Indian elements of character in human development--the simplicity of their belief in the Great Spirit, no advance upon which has been made by the speculations of cultured theologians of any school -- their natural Spiritualism, the rudiments of their belief being essentially the same as the Spiritualism of to-day - their psychic power in modern manifestations, especially in healing and the phenomena of materialization -concluding an earnest and inspired address with the hope that better acquaintance with these spirit-neighbors would lead to a more just and kind appreciation of their position in the "Where Art Thou Now, My Beloved?" and afand kind appreciation of their position in the order of human evolution and human service. Another meeting was held in the evening, at the Pavilion, well attended, and addressed by Dr. Greenleaf, Mrs. Loring, Prof. Glass, George W. Vauglin, Mrs. Tribon, Sidney Howe, Mrs. Wm. Sturtevant and Dr. Sterer.

#### A Pleasant Assembly. To the Editor of the Banner of Light:

On Tuesday evening, Oct. 11th, Mrs. M. A. Brown (formerly Carnes) at her new and pleasant bome at the Hotel Dighton, Boston, had her parlor full of invited guests-it being the sixth anniversary of "Lulu's" control, and the occasion may be said to have been this Indian girl's party. Mrs. B, could accommodate but a fraction of her friends, as her apartments, though splendid and magnetic, are not spacious. This blunt but interesting invisible squaw, controlling her "box," as she calls Mrs. B., mentioned the fact that sometimes she invited some and at other times invited others: and thus one time with another she had them all. This seems, under the circumstances, an unobjectionable way-at any rate a way pleasing to this bright little Indian, who talks like a young person, hence "little"; though according to her statement she was an adult when she left the form in 1814, and of course now must be nearing the nineties; but in her vivacity and talk she does not show her age. She does not seem in anything to abandon her "box," but enjoys much her post mortem mundane experience, and forecasts a long continuance of itwhich fact is pleasant for this lady's friends to hear, as "Lulu" is quite a favorite, and very bright. On this occasion she gave her experience at length, occupying an hour. After finishing her speech she called upon others; and Mr. J. B. Hatch, of the Shawmut Lyceum, Mrs. M. J. Folsom, Mr. Lawrence, and a friend she called "Scratch Brave," all made short and appropriate speeches; music was interspersed, and the exercises closed with the partaking of refreshments. Using the Indian girl's words, the affair was "quite stylish."

Mrs. B., since her marriage, seems to have given up her circles, which were always popular. She gives, I understand, private sittings when she can, and on this appearance of "Lulu" as the controlling influence, we noticed the same quality of manifestations, and did not see any weakening of her mediumistic gifts-and have no doubt from what the control said while occupying her "box," that the spirit-world has yet a good deal for her to do. J. W.

America, though justly proud of Theodore Parker, has not been so enthusiastic over his memory as the circumstances seem to warhis memory as the circumstances seem to war-rant. It has remained for a Spiritualist, Dr. Dorald Kennedy, to offer to remove at his own expense the salies of the great controversialist from where the spirit left them in Italy to his native land if others will aid in the matter by prejaring for them a fitting resting-place. Can it be supposed that this generous offer will long remain unaccepted?—The Medium and Day-break, London.

Spiritualist Meetings in Boston.

New Ern Hall, -The Shawmat Spiritual Lyceum meets a this hall, 15 Tremont street, every Sunday at 105 A. M. B. Hatch, Conductor, J. R. Hatch, Conductor,
Prince Temorral Hall,—Cubbren's Progressive Lyteum No. 1 holds its sessions every sunday morning at this
haff, Appletonstreet, communicing at 104, or lock. The public confight bratest. F. L. Union, Conductor.

the conditate invited. F. L. Union, Conductor,

Reviceley Hall, 4 Berkeley street (Odd Fellows)

Building). Free Spiritual Mechase every Sunday at 1039

A. Mandar, M., and every Fraday at 7,15 p. M. Sacred Consecutifiest Sanday in the month at 7,30 p. M. Pursblent and Lecturet, W. J. Colebbe (resolving 39 Worcester Square);

Treasurer and Socretary, Thuothy Bigelow, 3 Hancock street. The public conflaily invited to all the services.

Engle Hall. Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 105 y. M. and 25 and 75 p. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 30 cbock.

Pythian Hall, 176 Tremont street. - Meeting ever

Science Ha'l, 712 Washington street,—Spiritua meetings every Thesday, at 3 P. M. W. J. Colyllle replies

meetings every Theoday, at 3 p. M.—W. J. Colville replies to questions under influence of his spiril guides.

No. 510 Columbus Avenue,—There will be field every Tuesday, at quarter before 8 p. M., at this place, a Free Social and Religious Conference Moeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

Mystic Hall, Charlestown District.—Meetings are

Cheben. The Spiritual Association holds meetings at and 7½ P. M. in Temple of Honor Hall, Old Fellows Building, opposite Bellingham Car Station. Next Sunday attention, conference in the evening W. J. Covidie without up the platform. Subject: "The Divine Law of Cure."

NEW ERA HALL-Our Lyceum was well filled, and our exercises gave all much satisfaction. It afforded us much pleasure to welcome to our platform to-day that old veteran worker in the cause of Spiritualism, Allen Putnam, Esq. Theoresence of such as he at our sessions gives us encogragement in our labors, and shows our efforts are appreciated; and we thank him both for his presence and for the fit-ting remarks he made. We had also with us Mr. Jackson, from Manchester, N. II., who ad-dressed the children.

dressed the children.

The following were the regular exercises:
Recitations by Ermst Plint, Gracie Borroughs,
Emma Ware, Kittie May Bosquet, Eva Conkey,
Mr. Cherrington, Little Blanche; teadings by
Frederick Co dey and Albert Rand; songs, Gracie Borroughs and Hattie Rice. Poe's Rayen
was recited by Mr. Damon, our Chaplain; Mrs,
Mrs. Was and Mandal we with instruments. M. A. Brown also favored is with instrumental music, cl. sing with a few remarks to the chil-

dren.

The hour being late, the physical exercises were dispensed with, and the session closed with the Tarzet March.

At the close of the Lyceum a delegation of officers and members visited his residence and presented in behalf of the children of the Lyceum a beautiful basket of flowers and biddless and beautiful basket of flowers. presented in behalf of the children of the Lyce um a beautiful basket of flowers, as a birfliday gift to Mr. Luther Colby; Remarks were made by Mr. Hatch, Conductor, Mr. Rand, Assistant Conductor, Mrs. Wilson, Mrs. Maggie Folson, Mrs. Brown and Mr. Damon—all of whom ex-pressed their appreciation of Mr. Colby as a man and a Spiritualist. Singing was the next in order, rendered by Mr, and Mrs. J. B. Hatch, Jr., and Mrs. Hattie Sheldon, and an hour was short very pleasantly. The party when returns wished Mr. Colby many happy returns of the anniversary of his birthday.

J. B. Hater, Jr.,

Secretary Shawmut Spiritual Lyccum. Boston, Oct. 16th, 1881.

PAINE HALL-Oct. 16th was the finest day of the season. The hall was filled to overflowing. Our gain in numbers is rapid, and old acquaintances are returning. Our exercises were more interesting than ever, and the ninety children present entered into the spirit of them with unusual vigor. The questions—"How can I do the most good?" and "How make home happy?" were well responded to by all the groups. The Assistant Conductor also made a few remarks, closing with a reading of a poetical selection—"Home, Sweet Home." After music by the organisate the groups. more interesting than ever, and the ninety chil After music by the orchestra the exercises were as follows: Songs by Jennie Smith, Louis Buettner, and for the first time in a number of weeks, Hattle L. Rice, whose sweet voice as weeks, Hattle L. Rice, whose sweet voice as usual elicited an encore; she responded with "Out in the Cold." Recitations were given by Flora Frazier, Emma Parr and Alice Souther, by request. Miss Etta Parr gave a piano solo, and May Waters the "Frolic of the Frogs." [We must compliment May on her improvement, which is manifested in all she undertyles."]

Mr. Ford gave notice of a new feature in entertainments for next Sunday, in the christening of the infant daughter of Mr. and Mrs. F. L.

ter the Target March the Lyceum adjourned.
F. L. OMOND, Cor. Sec.
Children's Progressive Lyceum No. 1,
Boston, Oct. 46th, 1881.

CHARLESTOWN, MYSTIC HALL.-Sunday, Oct. 16th, the meeting in the afternoon was well attended by a very intelligent audience, and the exercises were very interesting; Dr. N. P. Smith made a short invocation, after which, Mr. F. A. Heath improvised and sang a beautiful song, the subject given by the audience, after which his controls delivered an able discourse, upon "The Missing Link," After the discourse. Wrs. Francia Bray gave sayoral tipe tasts to different and the state of the same sayoral tipe tasts to different and the same sayoral tipe tasts. upon "The Missing Link," After the discourse. Mrs. Fannie Bray gave several fine tests to dif-

ferent persons in the audience.

Next Sunday, Oct. 23d, Mr. Heath and others will occupy the platform in this hall at 3 P. M.

The subject for the discourse will be, "The Eternal Life Beyond."

C. B. M.

## Berkeley Hall, Boston.

On Sunday last, Oct. 16th, W. J. Colville lectured in Berkeley Hall at 10:30 A. M. on "Houses of God and Gates of Heaven," and at 3 P. M., "The True Spirit of Cooperation." Both discourses were very practical and instructive. The on Sunday next, at 10:30 A. M., Mr. Colville's subject will be "The Gods of the Past and the God of the Future"; at 3 P. M., "The Divine Law of Cure."

Exery Friday, at 8 p. M., Mr. Colville's guides answer, in this hall, all questions of general interest propounded by persons in attendance. Seats free to all. Voluntary offerings received to defray expenses.

Mr. Colville is now located at 30 Worcester Square, where he will be pleased to welcome friends to his Monday evening receptions.

Every Tuesday at 3 P. M. he delivers instruc-

tions to the public on Magnetism, Psychology, the Healing Gift, &c., in Science Hall, 712 Washington street; and on Fridays, at the same hours, in Highland Hall, Warren street. He is still open to week-evening engagements out of the city. Address in future 30 Worcester Square.

The Chelsea Spiritualists are now in a very prosperous condition. On Sunday last, Oct. 13th, their pleasant meeting place, Temple of Honor Hall, Hawthorne street, was packed by a most intelligent and appreciative audience. W. J. Colville lectured inspirationally on "Prospective Spiritualism." Following his lecture Mrs. E. J. French, M. D., of Philadelphia, made some highly instructive remarks. Mr. Colville will lecture here again next Sunday, Oct. 23d, at 7:30 p. M. Subject, "The Divine Law of Cure."

## Meetings in East Braintree.

o the Editor of the Banner of Light :

Sunday, October 16th, will be long remembered by the Braintree and Weymouth Spiritualist Association as being one of their best days. A spirited meeting was held, both afternoon and evening, which was addressed by Dr. H. P. Fairfield, of Worcester. His lectures were exceedingly interesting and profitable. were exceedingly interesting and profitable, having the rare qualities of close reasoning, logical argument, profuse illustration, and excellent demonstration.

Dr. Fairfield has been engaged by us for two Sundays in November—the 13th and the 20th.

G. E. Pratt.

According to the Boston Post, Vennor applies a red hot poker to the nose of his cat, and then predicts "that the spring will be backward."

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society lolds meeting at Everett Haut, 38 Futton str et, every Sunday, at 3 am 174 P. M. H. W. Benediet, President, Regular speaker, Mrs. F. O. Hyger, Conference, Saturday, at 8 P. M. Prof. bene (Petiters).

The Brooklyn Spiritual Fraternity holds conference meetings every Fibbay evenlog, at 7½ o'clock, at Brooklyn Institute, corner Washfugtoo and Concord streets, Oct. 21st, Mrs. Mary A. Gibbay, Oct. 23th, "The World's Saylour," Mrs. Hester M. Poole. Scats free, and everyone welrome. S. B. Nichols, President.

The Eastern District Spiritual Fraternity meet at Luthan's Hall, Ninth street, near Grand, every Sunday at 7% P. M. D. M. Cole, President.

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

found much to admire, and also much to criticise. Their faith is based upon the revelations of Mother Ann Lee, a sort of a female Christ to them—though in the light of Modern Spiritualism we can see that she was simply a medium, endowed with healing powers and other gifts, including that of inspiration. The Shakers one hundred years ago recognized the full equality of woman in all the relations of life. They have shown by their success in a material way that communal life is possible in the present age, and they have solved the problem that to each one should be given that work he or she is best adapted to do. adapted to do.

The Shakers, in addition to their fine farms

The Shakers, in addition to their fine farms and stock-raising, have developed mechanical industries to relieve the monotony of the daily routine of farm-life. Their spiritual experiences have been remarkable; their songs and music have a certain weird expression, their hymn books are full of spiritual songs, in which spirit presence, communion and influence are recognized. During my visit I attended four materializing scances, at which William Eddy was the medium. They were held in their meeting-room or parlors. The cabinet was a closet that contained no paraphernalia, and the closet that contained no paraphernalia, and the Shakers themselves were above suspicion as to fraud or collusion, for they deemed the séance sacred, and fully believed in the presence of the friends whose forms appeared. They formed in a semi-circle. I conducted the medium into the cabinet or closet, examined it thoroughly, and sat very near it during the scance. The Shakers sang their spiritual songs, and as the forms appeared many wave vegenized and called by appeared, many were recognized and called by name. One, Elder Daniels, who had but recently passed to the other world, came and talked to the members of the family; another spirit form gave a ten minutes' address. A spirit sister of one of the ladies of the family sang in a beautiful soprano voice one of their sang in a beautiful sopraind voice one of their spiritual songs. Certainly she was not in form or voice William Eddy. One spirit form also danced with them in their peculiar dance. Several Indians appeared, in form and stature having no resemblance to William Eddy. An Indian maiden that came to me there also appeared at Astoria, through the mediumship of Mrs. Hull, later in the year. A deformed girl, one who had passed recently from the family to the spirit-world, also came out, and was recognized. There were at least fifty different forms, unlike in size, shape and facial expression, at these scances. On the first night I slept in the same room with the medium, and saw him undress. The clothing worn by the various forms would fill a Saratoga trunk, and it would have been impossible for the medium to have concealed it about him."

In answer to a question as to what he thought of the manifestations, the speaker said: "When I first saw Wm. Eddy at one of his scances in New York, a year before, I the ught that with two confederates be might have produced what then occurred, but here in the Shaker community no fraud or collusion was probable. They claim that they have had occurring in their community spirit phenomena, for many years before the advent of the raps at Hydesville, and if under any circumstances spirits who have passed to another life can return and manifest, it seems highly probable that among such a people, living isolated from the world and by their lives subduing the animal and carnal, and thereby developing the spiritual, the phenome-

na might occur.

I know that there are three theories advanced by disbelievers as to the spiritual origin

of these phenomena:

First, That all manifestations are produced by fraud or collusion. The investigator who starts out with this view will not end his labors by adopting such conclusions.

Second, Dr. Beard and that class of so-called

second, Dr. Iseard and that class of so-called scientists call it hypnotism, which is but a new name for mesmerism; that people of ordinary brains or talents are not capable of judging the facts. In the experiments of mesmerism it is impossible for a large number of people to be psychologized by the same thought or ideas. In the manifestations that occurred at the Shakers' all wrent witnessed them and could tartify to all present witnessed them and could testify to the general facts.

Third, The theory that the witnesses are self-A spirit-friend of mine came out and was recognized by me. My friends, on comparing
mote sover all the facts. At Astoria four friends,
including myself, took notes of what occurred.
A spirit-friend of mine came out and was recognized by me. My friends, on comparing
motes agreed as to what then and there or notes, agreed as to what then and there oc-It appears to me that the hypothesis of the

Spiritualists is the only reasonable one that covers and explains all the facts."

Mr. Smalley is a pleasant and agreeable speaker, and was listened to with close attention by a deeply interested audience.

Mrs. Hope Whipple, Deacon D. M. Cole, and Mrs. Mary A. Gridley made short addresses. Mrs. Mary A. Gridley made short addresses. At our next conference meeting, Friday evening, Oct. 21st, Mrs. Mary A. Gridley will speak from the words "Thy kingdom come," and Rev. Dr. F. W. Monck, of London, will heal by laying on of hands. The next Fraternity Social will be held at Bro. Abram G. Kipp's, 36 Vanderbilt avenue, Wednesday evening, Oct. 26th.

S. B. NICHOLS.

Brooklyn, N. Y., Oct. 15th. 181.

Brooklyn, N. Y., Oct. 15th, 1881.

## Memorial Services.

To the Editor of the Banner of Light: Memorial services were held on Sunday, Oct. 16th, by the New York Lyceum, in memory of Willie Goodwin. Appropriate golden chain, readings, music, and an address by Mrs. Brigham were followed by a march, and every member placed a bouquet of flowers so that they formed a wreath around hispicture. His death occurred in July, during the vacation of the Lyceum.

MARY A. NEWTON. Lyceum. MAR 128 W. 43d street, New York.

While at Lake Pleasant, we had the pleasure of meeting with Mr. E. W. Wallis, of England, a trance speaker of more than ordinary ability. He has come to this country to note the progress we are making in our spiritual unfoldment. He desires to make engagements to lecture while here, and we believe Spiritual Societies in want of a speaker cannot do better than to engage him. As his stay with us is limited to May next, all who fail to hear him will miss an opportunity they may repent in after years. Besides lecturing, Mr. Wallis holds circles for psychometric reading and giving cieties in want of a speaker cannot do better than to engage him. As his stay with us is limited to May next, all who fail to hear him will miss an opportunity they may repent in afteryears. Besides lecturing, Mr. Wallis holds circles for psychometric reading and giving tests of spirit-power. He can be addressed care Banner of Light, Boston, Mass.—Olive Branch, Utica, N. Y.

Wakefield, Mass.

The Spiritualists of Wakefield held their usual Sunday services on the 16th, Mrs. Fanny Drew, of Stoneham, occupying the platform. An interesting discourse and many fine tests were given. Mrs. Drew is appreciated by many people both as a medium and as a woman, and is a great addition to the cause. Next Sunday Mrs. Dillingham, of Lynn, will officiate.

Utica, N. Y.

#### Meetings in Newburyport. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

On Sunday last, Oct. 16th, the society here commenced their winter campaign, the inaugural lectures being delivered through the mediship of E. W. Wallis. The meetings were well attended by large and intelligent audiences. The afternoon discourse on "How to be Happy in Both Worlds" was much appreciated, and made a very favorable impression. The evening service was a happy and suiritual one. The ing service was a happy and spiritual one. The singing and recitation of Bro. Wallis, in his normal state, added much to the harmony, which was deepened by an impressive invocation. For more than an hour the speaker passed Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

Mr. E. V. Smalley, of the New York Tribune, having been announced to address us on the evening of the 14th, a large and intelligent audience met to listen to his remarks. Among those present were: Judge William Coit, Mrs. David Jones of the Olize Branch, Utica, N. Y. Mrs. Hope Whipple, President of Ladies' Social Science Association of New York City, Mrs. M. Chase, M. D., Capt. D. P. Dey, Mr. and. Mrs. A. E. Newton of The Two Worlds, Rev. F. W. Monck, of London, Mr. J. McLeod, and Mrs. A. E. Cooley, M. D., of New York City.

Mr. Smalley was warmly greeted when he took our platform and said: "I owe you an apology, Mr. Chairman and friends, for I have been so overborne with my professional labors that I have not had time even to make a few notes upon the subject, and I shall therefore give you an informal conversational talk. Last summer, on my vacation. I took the Shaker Family at New Lebanon, in my route, and on my arrival there, my impressions of the care, thrift, and good management of this people were confirmed. I was cordially received by Edder Evans, and the brethren and sisterhood, and found much to admire, and also much to criticise. Their faith is based upon the revelations of Mother Ann Lee, a sort of a female Christ to in rapid review the Spiritualism of past times, pointed out the universality of belief in a future the spirit-body, had revealed the science health in the dynamic potencies of the soul revealed in healing by laying on of hands, by clairvoyance and psychometry, and was molding the thought of the age; no man of culture or education could be said to be well informed who was not fully acquainted with this great movement.

He claimed that it was rejoicing the hearts of

the sorrowful and bereaved, giving encouragement to the weak and tempted, inspiring reformers and philanthropists, was a moral influence for good, stimulated to work, and insisted upon effort, character and purity, soul-cultiva-tion and expression. He prophesied that ere long its basic facts would be universally admitted, viz.: that man is a spirit now, that death does not destroy the individuality or transform the nature, but is a continuation of conscious personal existence, that spirits can and do return and manifest through mediums to their friends still embodied, and that happiness can alone be attained by goodness, purity and spiritual expression. This, he affirmed, would be the religion of the year nineteen hundred. Then God, the Intinite Spirit, would no longer be supposed to share with the Devil in ruling the universe, but would be known to be supreme; then man would learn the use of life, and become intelligently obedient to nature's laws and a co-worker with the Deity toward the achievement of the complete outworking of

the achievement of the con-plete outworking of the divine plan, a factor in ultimating the perfected and Divine Humanity.

At the close of this most eloquent and ex haustive discourse, the subject of which was chosen by the audience, a heautiful impromptu poem was given on the word "Home."

We were greatly indebted to the spirits inspiring Mr. Wallis for the excellent and encouraging discourses they gave us and have encouraging discourses they gave us and have en-

aging discourses they gave us, and have engaged his services for Christmas day, that being the only available date this year.
We wish him God-speed in his mission, wherever he may be called to labor.

ELISHA P. PRIDE.

## Organization of a Permanent Camp-

Meeting Association. To the Editor of the Banner of Light: Owing to the inclemency of the weather, the grove meeting announced to take place at Brady's Lake, three miles from Ravenua, O., on Saturday and Sunday, Oct. 1st and 2d, at which it was designed to organize a Camp-Meeting Association, was unavoidably given up, and the friends assembled instead at the residence of C.S. Cavis of Ravena and proceeded to the friends assembled instead at the residence of C. S. Curtis, of Ravenna, and proceeded to organize for camp-meeting purposes, several hundred names from different parts of the State being appended to the call. Dr. A. Underhill, of Akron, was appointed temporary Chairman, and C. S. Curtis, of Ravenna, Secretary. After the Chairman had explained the full object of the meeting, a preamble, constitution and title were adopted, and the following officers chosen:

President—Ira Lake, of Norwalk.
Vice-Presidents—Dr. A. Underhill, of Akron,
and Mrs. Josio Amon, of Cleveland.

Corresponding Secretary-Sarah Rockhill, of Recording Secretary—Mrs. Maria A. Merrill, of Kent.

of Kent.

Treasurer—Silas Crocker, of Shalersville.

Directors—Lewis King, of Cleveland; Samuel
Fish, of Milan; M. V. Miller, of New Lyme;
Frank O'Reiley, of Warren, and Jessie Erwain,
of Allianer.

Alliance.
Trustees—Reuben Halstead, of Mantua; Mrs. Mary Lane, of Braceville, and Frank Maloy, of

Mary Lane, of Braceville, and Frank Maloy, of Hudson.

The Society is known as "The Obio Spiritual Camp-Meeting Association;" and whether it will merely organize under "The State Religious Societies Law," or become a joint stock company, will be determined hereafter, as will also the location of the camp-grounds. The points already looked at are Chippewa Lake, Brady's Lake, and mouth of Grand River, Painesville. Prominent among the Spiritualists were Hudson and Emma Tuttle, O. P. Kellogg, Dr. Underbill, Thomas Lees, Mr. and Mrs. Bostwick, Mrs. Skinner, Mrs. Carrie Hazen and Dr. Farnham.

Dr. Farnham.

The business meeting was supplemented by social and literary exercises, Mrs. Emma Tuttle leading off with a poem, followed by remarks from Messrs. Hudson Tuttle, O. P. Kellogg, Dr. Underhill and others. The lunch baskets were then opened by Mrs. Curtis, the hostess, and the entire party was regaled with a substantial meal, after which a grand social time was had, and the meeting adjourned subject to the call of the President. THOMAS LEES.

Cleveland, Ohio.

Spiritualism in Lowell.

To the Editor of the Banner of Light: Grand Army Hall was literally packed both Grand Army Hall was literally packed both afternoon and evening to listen to Mr. J. Frank Baxter, while in the evening nearly seventy-five were turned away for want of room, the audiences being composed not only of Spiritualists, but people of the various denominations, prominent tradesmen, physicians—all eager to catch a glimpse, a sound, or something from the spirit-world, upon which to base their hopes of an existence beyond. of an existence beyond.

Mr. Baxter favored his hearers with some ex-

cellent vocal and instrumental music, and his discourses were listened to very attentively indeed. He gave a brief history of the rise and progress of Modern Spiritualism from the original rappings, which occurred at Hydesville, N. Y., in 1847, up to the present time. He felt that the time was not far distant when it will do much toward modifying the bigotry and superstition now to be found in the churches. At the close of the lecture Mr. Baxter gave descriptions of spirits present as seen by him, most of whom were recognized by persons in the audience. We propose to continue the cellent vocal and instrumental music, and his the audience. We propose to continue the course through the season, and if there are any good speakers or test mediums who would like to come here, I should be pleased to correspond with them to that end.

S. J. DAMON. Lowell, Oct. 17th, 1881.

## Wakefield, Mass.

The Fourth Annual Convention Of the New England Anti-Death League meets in Science Hall, 712 Washington street, Boston, Sunday and Monday, Oct. 23d and 24th-three sessions daily. J. H. Swain, Rev. J. M. L. Babcock, Prof. A. P. Barnes, Dr. P. A. Field, C. M. A. Twitchell, E. H. Hoywood and other speakers are expected to be present.

#### BUSINESS CARDS.

NOTICE TO OUR ENGLISH CATHONS.
J. J. MORSE, the well-known English locturer, will act as our agent, and receive subscriptions for the Hanner of Light at fifteen shillings per year. Carties destring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Daiston, London, E., Eugland. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

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at all times be found there.

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ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Beforma-tory Works published by Golby & Rich.

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