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#### CONTENTS.

FIRST PAGE, - Berkeley Hall: The Spiritual Temple: And How to Build It.

SECOND PAGE. - Reception given to Dr. Monck. The Indian Question. The Bliss Mediums. Summer in New England,

THIRD PAGE. - Book Advertisements.

FOURTH PAGE. - The Rostrum: "My Heavenly Home." Foreign Correspondence: Stray Notes on Belgium, Hol-FIFTH PAGE. - Free Thought: In Re Henry S. Lake; Me-

dlumistic Prescience. The Reviewer: On the Soul, Banner Correspondence: Letters from Massachusetts, Tennessee, New York, Vermont, and Michigan. Poetry: The Farmer's Corn. Book Advertisements. SIXTH PAGE.—The Oklahoma Cry, The Man Jesus, "The

Very Air is Tremulous with the March of Spiritual Battalions!" The Church Congress and Spiritualism, A Successful Sitting, etc.

SEVENTH PAGE. - Brief Paragraphs. Decease of Mrs. II. F. M. Brown. Bacon versus Bacon. New Advertisem. nts. etc.

EIGHTH L'AGE. - Message Department: Invocation; Ques tions and Answers; Spirit Message given through the Mediumship of Miss M. T. Shelhamer from William Shepard, John Lawton, Mrs. Harriet B. Love, James Price, John Leonard, William Rollins, Mary E. Newman, Martha J. Hardesty, Susan Ware, Ella Lapham, and A. M. Ballard.

NINTH PAGE. - Poetry: We Gather as we Scatter. Special Correspondence-Connecticut. The Lesson of the Assassination. Book Advertisements.

TENTH PAGE. - Pearls. Original Essay: A New Education Demanded. Matters in Chicago. Retall Agents for the Banner of Light. Spiritualist Meetings. Spiritualist Lecturers.

ELEVENTH PAGE .- "Mediums in Boston," Book and Miscellaneous Advertisements.

TWELFTH PAGE. -Spiritualist Meetings in Boston. Boston Spiritual Conference Meetings. Berkeley Hall Meetings. Spiritualist Meetings in Brooklyn: Brooklyn (N. Y.) Spiritual Fraternity; "Everett Hall" Meetings, Second Society, New York, Meetings in Troy, N.Y. Meetings in Vermont. Portland (Me.) Meetings. Meetings

Berkeley Hall.

The Spiritual Temple: And How to Build It.

A Lecture delivered by W. J. COLVILLE,

In Berkeley Hall, Boston, Sunday Morning, Oct. 9th, 1891, under Influence of his Spirit-Guides.

[Reported for the Banner of Light.]

From the earliest historic ages, in all parts of the world, men have erected temples for religious worship in some form or other. Some of those temples were very crude and very barbaric, and displayed evidences of very small intellectual and spiritual attainment-many of them being so rude in their construction as to be devoid of all architectual beauty; again, others were so magnificent that it appeared as though all the wealth of man's artistic nature had been heaped upon them in order to make them very palaces of beauty. Is there any need that we should build temples in which to worship God? Do we require any form or ceremony with which to come before the Eternal Spirit who dwelleth in all things and who liveth and moveth in our own souls? Are religious rites and ceremonies superfluities, or are they useful to us for a while, even though, after a time, their use may be over and their places know them no more?

Our subject this morning is "The Spiritual

Temple, and How to Build It."

When we allude to the spiritual temple we mean whatsoever place or whatsoever thing is the shrine of holiness, for God must be infinitely holy, infinitely wise, infinitely loving, as well as infinitely powerful, and, therefore, nothing but truth and love and honor can after before Him with acceptance. "Not forsaking the assembling of ourselves together, as the manner of some is." This sentence, found in one of the Epistles, seems to us to convey the idea that the early Christians were accustomed to place a very high estimation upon public worship, and no doubt their estimate was none too high. But the necessity for public worship in that day may have been greater than at present, because in the stormy periods of persecution, when men, women and children were proscribed and persecuted everywhere, when all their goods were taken from them, when their lives were in each other, and send each other out into the jeopardy, when their pursuers were ever on the alert to capture them if possible, they could not stand alone; they were altogether too weak to endure without that strength which grows out

Whenever we are in danger we feel our danger less when we have congenial associates. If we are in jeopardy we feel our peril less if we have companions with us than if we are all alone; and no doubt the early Christians, who were in such sore danger, felt the imperative need of assembling together for mutual protection, as well as for mutual edification. It was needful that they should hold their conference meetings, in order that they might talk over the best means of spreading the new faith, which was so dear to them all, and also to invent measures for their own protection; for the law of self-preservation is one of the first laws of nature, which we are commanded by all that is best in ourselves, and safest for society, to obey. To run any unnecessary risks, to expose ourselves to danger when we can benefit no one by doing so, is foolhardiness. It is not bravery. We may admire the man who will dare, amid the perils of shipwreck, all the terrors of the deep, in order to rescue those in danger from a watery grave. We may admire the man who coat of mail, that he may rescue children, who other; the latter having no appreciation of and every honorable man is doing good, no mat-

we cannot admire a man who will place him- | minds must be alive to heavenly influences, and | what methods he may employ in the advocacy self in an unnecessary position of peril, and thereby tempt God to destroy him. One of the temptations of Jesus when he was alone with wild beasts and evil spirits in the wilderness, ere he commenced his three years of public ministry, was the temptation to risk his life only that he might stand before the world in the light of a remarkable magician, who had power to expose himself to unheard of dangers, and yet be protected by the power he wielded. We have no right to demand or to expect spiritual protection when we unnecessarily expose ourselves to risks. But whenever we are engaged in a benevolent enterprise we have a perfect right to call upon our angel friends to carry us through all dangers, and especially to trust in the protection of God when we are doing our

There is a great deal of difference in the environment of those who expose themselves from foolish motives, and those who expose themselves for the benefit and salvation of others. When you desire to benefit another you throw around yourself a shield which will protect you from the influences of evil. As soon as you are bent on an errand of mercy, and are determined to elevate the world, you are clad in an armor that is proof against all attacks, and clad in which you may defy the hosts of wickedness. If you lose your physical life, your soul only enters at the right time into a world of larger usefulness, into a sphere of extended liberty. For no one can die at the wrong time when he dies doing his duty. No man can go into the spiritual world uncalled for by the angels when he falls at the post of duty, nobly working for the elevation of the race and the securing of its happiness. We consider that the early Christians and their great teachers were none too earnest in proclaiming the necessity of public worship as a means of protecting and encouraging one another. But there is a necessity for public worship beyond this, and that necessity can probably only be thoroughly understood by those who are somewhat familiar with psychological influences, and with those spiritual powers which are continually working around us Wherever a company of people gather together, they generate magnetism and form a spiritual sphere. As we have told you oftentimes, spiritual spheres may be carried from place to place; and communicating spirits when they have been questioned closely concerning their abodes, have said that they can live in their houses and carry them with them. They are thus always in heaven, if their surroundings are the outgrowth of a virtuous heart-while hell is equally an outgrowth of man's inner condition. Wherever we are, we are in our own spiritual spheres. We form our own environment, and this is composed of the substance of thought.

You will see the point at which we are aiming-that if a company of persons come together with a good object in view, wishing to receive and also to impart good, they form spiritual spheres on the earth, in which dwelleth righteousness, and whence salutary influences may be dispensed far and wide over the globe. You do not, or you ought not, to come here to listen to the service, but to take part in it. You have no right to come here or to go anywhere in order to get as much as you possibly can while you give nothing in return. You should come here to give as well as to take and you will enjoy any public service, and it will do you good, just in proportion as you are desirous of making it do good to others, As you go to church with the determination to get good, in order to dispense good, you will receive a blessing; but when you go only in order that you may grasp something, wishing to receive all the instruction you can, and then use it for your own advantage in the world, public worship will be to you not only unnecessary, but positively injurious; because it will encourage selfishness and cherish inordinate self-love. We have a right to try to get all the instruction we can. We have a right to get all the good we can possibly extract from every man on earth and from every unseen spirit; and the more we get the better, if our desire in the getting, and the use which we make of the possessions when acquired, are laudable and for the elevation of the race. A company of people come into this hall, and by their very contact they stimulate world to battle with the temptations of life more manfully and successfully than if they had not enjoyed their hallowed union on Sunday morning. You come here and sit side by side. desirous of blessing and of being blessed; by so doing you generate the very elements into which loving spirits can descend. Even though there may be nothing very instructive in the words of the speaker-though you listen to the poorest discourse that was ever delivered, even though you be stone deaf, and cannot hear a word that is said, your heart and mind may be played upon by spiritual beings, as the æolian harp is played upon by the wind. You cannot prevent the wind playing upon that instrument; even so, the wind of the spirit of truth, which bloweth where it listeth, and is unperceived by mortals, is the power which brings the appre-

hension of truth to the minds of men. Those who are willing to receive truth always will receive it. and those whose minds are not ready and willing cannot receive it. This is why it is that the eloquent words of many a powerful speaker make no impression upon a portion of his audience, while to others they are filled with the deepest meaning. This is why the sweetest strains of music may fall upon the ear of one and inspire him, and yet produce no

the doors of our own energies must be thrown open wide, or God's good gifts, though lying around us, will be unappropriated by us, even as all richest wealth of soil may lie buried in uncultivated ground; but our energies not being employed in its cultivation, we may go hungry while living on the most productive spot of earth. Because many persons are stimulated by others, because everything is contagious, public worship is good; one cannot help being stimulated to noble endeavor by the thoughts which are coursing through the minds of others. It is a libel upon the laws of nature to say with Col. Ingersoll, that disease and not good health is contagious. By coming into a healthy assem bly, you can catch physical and mental health just as truly as by breathing a tainted atmo phere you may inhale the germs of disease When we are assembled to help one another, we cannot help being elevated, because holy influences are circulating in the very air we breathe. Our own state of receptivity enables them to work in us and through us, and we are saved by them from a thousand ills. You perceive, then, why it is necessary that young people should be taught to attend some religious gathering; not because they are to receive so very, very much instruction from the words of a minister, which they cannot get from magazines, newspapers, or the library. You may have a discourse published and circulated, but it cannot do people generally as much good to read it as to hear it delivered. You are not benefited by singing alone, as much as by joining your voice in united song. Congregations must sing, as well as listen to the efforts of professional singers.

The truth of the matter is, you must be in a condition to receive before you can receive, and thus a word spoken at a critical moment of your life may turn the whole future tide of your existence, while the same words addressed to you when in a non-receptive condition will make no impression upon your heart. Hence the great benefit which may be derived from public spiritual gatherings is that in those gatherings we are so wrought upon by our surroundings, and so benefited by the influences which are generated and circulated, that we can receive in this living sphere that which we cannot outsid when we are deprived of such healthful gatherings.

Thus every true church, every Spiritual Temple, must be a centre from which hallowing influences are diffused abroad. If the church is not a spiritual centre for practical work: if it does not ally the earth with spiritual spheres in a peculiar way, that church, however sumptuous, however beautiful, however graceful its oratory, goes for naught in the estimation of the spiritual world, and stands as no true monument of man's devotion to God; it only represents fashion, or Mammon-worship, agreeable truly to Pharisees desirous of putting on the outward semblance of godliness in the spirit of those olden Pharisees who were termed whitened sepulchres by Jesus.

An unseen traveler through the streets of many modern cities exclaims: "Behold the many houses which are called houses of God! How many of them are Spiritual Temples?" They represent so much architectural ability, so much ostentations display. Man proclaims abroad that he worships God; so he dedicates to him some particular portion of the substance which must of necessity belong to God and all humanity.

If by any of your tricks of trade you have amassed a fortune, stolen from the poor in order that you may build a handsome church in the city, do you imagine that God will be satisfied with the house dedicated to him? Every cent which is taken from the poor man in order to enrich the wealthy, everything that adds to your worldly prosperity that has been gained at the sacrifice of your allegiance to conscience, is money stolen out of the treasury of God. For as God requires no money for himself, neither food, nor shelter, nor raiment, nor any material thing, you cannot rob God by going directly and breaking open his safe and taking possession of the money there; but when any poor person is robbed, then God is robbed. We contend that every church which has been endowed by those who have gotten their money unjustly, is only the attempt of some wretched and unhappy conscience to still the tones of its own condemning voice by paying back to God a portion of the amount which has already been stolen

And so with the endowment of all charitable institutions, many of which have only a tendency to keep people in poverty and dependence. Persons who have the means at their disposal to prevent crime and pauperism, are insulting the Infinite as they give unto the distressed merely an asylum in the midst of the distress which their selfishness has occasioned. The work of the future will be the erection of preventive asylums. The work of the future will not be the building of magnificent temples to the honor and glory of God, and endowing them with magnificent gifts, in order that men may be turned from the error of their ways unto righteousness. but institutions in which little children may be taken care of so that they may never become criminals, and, therefore, never need the salvation which is so freely offered to the world in the name of Jesus Christ. The church of to-day is continually making proselytes, and constantly striving to convert men; the mission of ministers is to bring souls to Jesus, and compel them to renounce their evil doing, and to begin a new life. Ministers of religion, you are doing some good in so far as you are sincere. Every honest man is doing some good, because of his very will leap into the flames unprotected by any impression upon the heart or the mind of an honesty. The love of humanity in itself is good,

of his doctrines. But there are degrees of good and degrees of usefulness, and so far as we get rid of the atrocious doctrine that men are altogether born in sin, and shapen in iniquity, that they require to be altogether altered before they can get to heaven, and change our theology altogether into a system which tells us that a child starts pure and innocent, and that if his innocence and his purity are protected he need never become a criminal, we shall have struck the key-note to the true plan of salvation. Acknowledging the necessity of all the trials and temptations of life, we may go through all these temptations by exercising self-control without falling into the meshes of iniquity. Let us realize that God's gospel unto all humanity is that their own bodies are his temples, and they can worship him truly only as they develop them into symmetrical and harmonious organi

As soon as this divine view of life is the view taken by all the leading teachers of the world, as it is already taken by all practical philanthropists, we shall have in the church a new kind of worship, a new system of theology. Any devout Christian who bows the head every time the name of Jesus is pronounced in the service, will, by comparing this method with the record of the life of Jesus, find that his teachings, divested of all modern excrescences, will harmonize perfectly with this view. What Jesus formerly gave to the few is now to be given to the multitude. What Jesus taught to the few is now to be taught to the many. I will not be the remodeling of the gospel, but its extension, the removal of all excrescances, and the reduction of all religion to; sound, practical effort for the reformation of the world. And in this practical effort for the redemption of mankind we may still maintain our churches, our academies of learning, our con cort halls and theatres, our art-galleries and museums, our public schools, and freely circulate our literature. We shall have room for all our paintings, works of art and strains of music and shall not refuse to cultivate a love of the beautiful anywhere. For the beautiful, in itself, and a beautiful place of instruction, can always exert a more widely extended influence for good than can a crude, poor meeting house or an illy-ventilated and imperfectly-furnished home. Crude homes suggest the idea of running away from home into a whirlpool of excitement, rather than remaining under the shelter of the parental roof, there to find all that there is in life most worth living for.

Our Spiritual Temples must, in the first place. be human bodies; in the second place, well regulated homes; and in the third place, good schools, churches and general institutions for united action. If a man tries to begin on the largest scale he may have to decrease to the smaller; but if he begins on the smaller he will increase to the larger. The man who expects to start on the topmost round of the business ladder is likely to fall; all his hopes will be blasted and his prospects wrecked. But that self-denying youth or maiden who will begin at the base in spite of many disadvantages, will rise gradually higher and higher through selfdenial and industry to great eminences, never despising the day of small things. Let every man and woman build securely upon the rock of true effort, and their edifices shall never be like the toy castles erected on drifting sand which gives way beneath your feet.

is there not a pressing need in the world to-day for a recognition of the rights and necessities of children, both born and unborn? Children are the Temples of God, yet undefiled and unpolluted by any act of their own. They may be born into wickedness and vice, or they may be born into holiness. You who are philosophical, and you who are philanthropical, instead of mourning over hereditary evils, or sighing over the origin of sin, exert yourselves to practically remove evil and abolish sin. If children are born in sin, why are they born in sin? They are born in sin because their parents did not obey the laws of nature, and, in a great many instances, their parents did not obey because they did not understand the law.

A great many young men and women enter the matrimonial state with honorable motives and pure intentions, and are desirous of bringing up their children in the ways of usefulness, wishing to lead respectable lives; but they do not know how to perform their duties because they have not been instructed in the laws of nature, and, as the result of ignorance, their children are born in the most pitiable conditions of distress. Instead of taking your child to the church font to be regenerated, let the mother's womb be the baptismal font; and as soon as the child is conceived there will be laid the foundation of a truly beautiful temple, fitted to enshrine the ever-living spirit of God. As fathers and mothers become father-confessors and mother-confessors in their own households -as children learn to confide in their parents, and parents invite their confidences, and explain unto them the truth so far as they are able to bear it-then young men and women may go out into the world knowing the consequences of yielding to temptation. Let not your young people remain in ignorance, or they will be unprotected against the seductions of the world. As soon as children are born and launched on the sea of life, if their parents cannot or will not take care of them, let them not be left a prey to those terrible influences which overtake the neglected; from the ranks of waifs and strays you cannot wonder that there are so many criminals and so many paupers, and that there is such a vast amount of wickedness in the world to-day.

As soon as any little creature is stranded upon the shores of time, and has no natural parent otherwise would be burned in their beds. But sound other than in a very worldly way. Our ter what doctrine he may preach, no matter or guardian to take charge of him, there should ple was being built through the extortion of

be at once an asylum found for him in the home of some one who will incur the responsibility, and will faithfully perform the work of bringing him up in the true way. Public institutions are good in their way; convent and other schools and orphanages are doing a great deal of good; many of the institutions connected with the Catholic Church are most valuable in the absence of more perfect institutions; but no public institution can ever take the place of the home. If the child can be brought up by his own natural parents, their home is the place for him; and if not, are there no men and women who-having no children of their own, (having either had children and lost them, or who loving children have never been blessed (with them-will be ready to take charge of these little ones and bring them up in the path of

purity?

The crying need of to-day is the prevention of transgression; instead of allowing men to fall into the clutches of evil, and then rescuing them, we must devise plans to protect from the beginnings of evil. The work of the future will be the prevention of evil. We hear a great deal to-day concerning prison reform and other reformatory movements; those reforms are sorely needed; and far be it from us to detract one iota from the dignity of those who are engaged in them. Investigate every form of cruelty perpetrated upon the unfortunate, and strive for its discontinuance. If a man is a criminal, he can only be attracted to virtue by kindness, by the power of love. If you seem to restore him by harsh measures, you only prevent him from the onen commission of sinful acts, because he is afraid he will be found out he will abstain from enormities; but no man was ever reformed, no man was ever brought into the fold of truth by cruelty; this only makes him deceitful, as he is brought to fear the consequences of open transgression. If a criminal is really to be reformed, and made a blessing to society, he can only be thus restored as the divine influences within him are called into operation, and the power of love alone awakens the inner goodness.

There are some people to day who say that it is merely a sentimental matter that we are so earnest in insisting upon the doctrine of universal salvation. We have had conversations with Swedenborgians, who believe in progression in the future life for some souls, but who also believe in retrogression for others; these have told us that while a great many will be saved, a great many will go to hell, and remain in hell to all eternity, but they will get enjoyment there, and will be made comfortable. This is less unreasonable than to imagine that they are to be tormented to all eternity in order to gratify the vengeance of an angry God, who will do nothing to reform them, according to the Calvinistic view of the case. It will be far better to believe, as the Swedenborgians do, that those who remain in hell will be of some use, even though their uses cannot be understood by us, rather than that they will be subjected to endless misery to satisfy a revengeful God. But while the Swedenborgian idea is in. advance of the Orthodox conception, and a great improvement upon Calvinism, it is altogether unsatisfactory, and is radically wrong in its influence upon practical life. If I believed that there are people in this world to-day who are going to remain evil to all eternity, and that God will make them contented with a course of iniquity, and will find a use for their sin: if I believed it to be a part of the Divine plan that some people should remain forever in the abyss of wickedness, and that they may in that state be of some good in the universe, then my ardor would be altogether dampened, and when I had work to perform on behalf of the fallen I would think perhaps after all God does not care whether or no they are reformed; perhaps God does not want them reformed; perhaps he will have some use for their depravity.

as I believe in a God who has a use for everlasting wickedness as well as in a God who has a use for everlasting good, I at once lose my heart in practical efforts to reform the world, for after all I may be working for others as God does not wish them to be worked for; if there must be everlasting evil, and he can make use of it, then all our energies for the elevation of the race are necessarily crippled. But if I' look out on the broad fields of humanity and endeavor by the furthest stretch of spiritual contemplation to take in the unnumbered spheres of human souls, and if embracing the whole universe, or as much of it as I can, I cling to the ideal belief that every soul is dear to him, and that God is anxious that every one should be elevated, and that he has implanted pure desires within all, feeling that God's spirit dwelleth within every child, I know that I am made use of by the eternal goodness, and that I am an instrument in the hands of a mighty power to rescue men; and immediately I appeal to their finer sensibilities. I know that it is the divine will that these diviner sensibilities should be called out into perfect action. In all our conduct with the depraved we need to be Universalists in the very broadest sense of that term, in order that we may bend all our energies to the great work of man's salvation. We contend that our work to-day is the improvement of the human species, the elevation of man, and that so far as outward ceremonies can contribute to this end, let them be advocated and continued.

Instead of believing in the good God, as soon

The traveler in Italy may wander through Rome, and, gazing upon St. Peter's, admiring its colossal magnificence, sigh for a while over the corruptions which are connected with the system which is typified by that gorgeous temple. He, remembering that in the days of Luther, when the Protestant reformation commenced, a noble monk protested against the sale of indulgences while this splendid tem-

bless those who gather in a temple which was them a love for all that is beautiful and fair. builded nominally in his honor, through people: magnificent structure. He feels that he is surhuman hearts have long continued and still continue to strive for zeedness, he is impressed with the sovereign efficies of art itself, melted even to tears and moved unto greater holiness the archites tare and the perfection of the minutest portion of the structure. He feels that for the crection of a broader and grander tem ple yet to be established among men, and that Le, with his mythads of unseen colleagues, is inspiring him through his love of the beautiful, speaking through all that is most glorious and magnificent in the productions of his master mind. The sheer beauty and magnificence of the saiding itself, apart from all its associations, makes it for us a temple or God, and we are in aizht face to face with the love and power of man, through the creation of man's genius, and are reminded of the possible a hievements of tell race. Standing there in the temple entered by so mighty a mind, embrasing art, we are plessed and inspired, as we feel that we may be some even Augelos ourselves, though we half had a temple of brick, mortar, marble or stone, but one of the spirit in our midst, wherein men may conce to worship when soever they will, and he fettered by none of the limitations of eccle-in-tical bondage. We may even be greater than he ever was.

To the traveler wandering through the num-

berless apartments of the Vatican and gazing meon the artistic beauties of the Sistine Chapel, however unnatural many of the paintings may seem to be, if interested in the beautiful, art itself will surpass its embodiment. Angel Ministry, as represented in Raphael's masterpiece "The Transfiguration," vortrays human ity as it stands revealed and plorified. All that there is of 16thly so merit in an artist's production, is by itself an inspiration to norde living. We are reminded by it of how beautiful this world may be, and how transcendently fair our lives in cy become, if our energy is only expended in decorating the true Temple of God, by embellishing the shrine which conceals the Holy of Holies. We are impelled to turn away from the structure and paintings and go out into the city; and as we go we feel more charitably disposed toward the razzed children and their pauper parents who are out there begging; we feel that even in the lowliest of them God dwells, as he never dwells in the tabernacle of any Catholic altar. We are thrown out into the world with higher resolves and mightier projects, and we feel the inspiration of a Raphael coming unto us and telling us to paint in living colors the forms of Spiritual Truth which are evolved from our souls, and to persevere in our labors until human lives shall be temples of the living God indeed. Having taken our last look at the beautiful, having been inspired with all the good that art can inspire in as, let us go into the houses of the poor and there find descerated temples and forsaken altais, which it is our mission to restore. Houses of iniquity multiply; gin-palaces and rum-shops increase; abodes of licentiousness are freely encouraged in a land which professes the religion of Christ. We know that the only true method of leading men away from places of infamy is by making home so fair and atinfinitely sweeter than all other places. Men, women and children will not be widing to leave their homes for darker and more dangerous places, even though they be more brilliant to the gaze of the outside world. Almost every young man or womay who begins a downward career begins with becoming dissatisfied with home; when parents are too exacting, when they suppress natural enjoyments, when they sow the seeds of infamy and disgrace. Homes must be attractive and natural; and all the adornments of home must be suggestive of nature in her most attractive forms. Above all, let your attention be paid to the early training and culture of your children, that their bodies and their minds may be God's living Temples, wherein dwelleth the Spirit of Truth. How, then, may we build the Spiritual Tem-

ple? We may have something to say on an other occasion concerning the desirability of erecting special places of spiritual resort and on the cultivation of spiritual gifts, and the value of houses where men and women may come together in order that they may benefit one another. But the thought which we desire to leave with you to day is this: That the human body is of infinitely more value than the church, and that the home wherein men dwell every day and every night is far more valuable than a temple specially dedicated to God. We tell you that it is not necessary to spend your money uporrgorgeous ecclesiastical edifices. We say give God, all the houses; give him not only a hundred temples in a city, but let every house be a church; and there, around the family altar, surrounded by all the endearments of affection, let the children rise up and learn to develop in wisdom and love under the fostering care of a wise father and tender mother, truly kind and truly wise. Many a little child kneels at his mother's knee and says: "Oh, God!" and looking into the mother's eyes, sees all that he can understand of divinity shining out through those beautiful and tender orbs Many a little girl kneels down at her father's side and repeats "Our Father who art in heaven," feeling that that earthly father is all the God she is capable of understanding. If her father be a true and noble man, if the mother be a noble and virtuous woman, then it will truly be through that mother and father that the divinest influences may reach the child: for while the child cannot understand the mystery of an all-pervading spirit, nor enter into theological speculations, and know that God is the imprisonment he suffered from dangerous all in all, that God is everywhere. God in father and God in mother is God manifested in the flesh, and as God, after all, is infinite goodness wherever goodness comes from is God's seat; whatever is good is from God. Let all parents become ladders leading their children higher and higher, nearer and nearer unto God-

then. Let us go forth into the world, resolving | or this country. His health has, however,

what good is this splendid temple? Can God to the commission of vice, by cultivating in

. This is the work for your missionaries to being wronged and defrauded? Suddenly all begin; the work of bringing together those who larly in this city, he has located at No. 205 East dark thoughts vanish, as the lights, and shades, are in sympathy with each other, to work prac- | Thirty-sixth street, where his services as a alternate in solemn and grand variety in that tically. Bring your easily-led-astray people in healer are in great demand, and many wonderrounded by hosts of unseen worshipers who bring those who cannot stand alone into an Sunday evening in Republican Hall, he made have been benefited alike by their own efforts assembly of men who are resolved to redeem and the desires of their neighbors to receive their brethren, and when those weak and having invited the sick among the audience to good in that these long and long ago. And as he tempted ones go out into the world, they have go on to the platform, a number of sufferers feels that heneath all this pump and ceremony ing met with you will be strong, because your responded, whose conditions he promptly diagmagnetism and wid-power will help them, and your good resolves will attract, and enable only a few moments on each, they publicly exalted spiritual presences to abide with them, declared themselves entirely relieved of pain. A spiritual temple must rise till it covers the of action as he zazes upon the 2012consness of learth; and when it shall have assumed such; the patient said: "You have done more for proportions and includes all humanity, then, and only then, shall we see the true church the very soul of Michael Angelo is now working of God, a spiritual temple in which love and truth abide eternally.

#### Reception

Given to Dr. Monck at the residence of Mr. and Mrs. Henry J. Newton, New York. To the Editor of the Banner of Light:

On Saturday evening, Oct. 8th, 'a reception was given to the Rev. Dr. Monck, of England, at the residence of Mr. and Mrs. Henry J. Newton. A large and intelligent company of influential Spiritualists was assembled. After music and refreshments, Prof. J. R. Buchanan introduced Dr. Monck in a brief and appropriate manner as one who had received higher honors abroad than we could confer upon him, who had carried Spiritualism triumphantly through the highest, ranks of society, and who in addition had shed hefor upon the cause by his disinterestedness 30M courage, having met the fiercest enemies of Spiritualism in England and received the honor of martyrdom by imprisonment under the barbarous laws of that country. Such a servant of the truth was entitled to the warmest and most honorable reception we could give him, which would be simply repeating what he has received abroad, where his generous and disinterested services were known. The Spiritualists of England and Europe, after his imprisonment and loss of health, presented him, as a token of their respect and sympathy, a testimonial of over two thousand dollars besides having raised a similar sum for his defense during the prosecution.

On the Committee of these two funds were such leading names as Alexander Calder, Presiists; Sir Charles Isham, Bart.; Baron Holmfeld; A.J. Cranstoun; Rev. W. Stainton Moses.; Aksakoff; Prof. F. Zöllner, of Leipzig, and

This testimonial from the leading representatives of Spiritualism was the highest honor which has ever been given to any medium, and I have here, said Dr. Buchanan, the autograph letter of His Highness, the Prince de Solms, a connection of the English royal family, in which he refers, to his subscription of a hundred dollars to Dr. Monck's Testimonial Fund having been acknowledged in the spiritual papers as from "Prince G-," and expresses his wish that in order to do honor to Dr. Monek his sub scription should in future issues of these papers be acknowledged opposite his full name, thus: His Serene Highness Prince de Solms,

Dr. Buchanan read the letter in full, in which he says, "I feel for you the greatest sympathy, and I know you are not alone an honest medium, but a kind hearted man for all who suffer. As to your letter, I thank you very much for it; I like such long, and explicit letters, as. I think you have great talent for writing, and you should use your talents to write your life. tractive that it will be to them the most fascinal- Your mediumship is so wonderful and so coning spot on earth. "sweet, sweet home," being vincing to skeptics because the materializations take place in the light without a cabinet, and visible before the eyes of the witnesses, as I can

testify from personal experience." Dr. Monek then presented several other letters expressive of similar esteem from wellknown leading English and European Spiritualists, including A. J. Cranstoun, Esq., Baron Holmfeld, Sir Charles Isham, Bart, Rev. W. Stainton Moses, M. A. (known as M. A. Oxon), are too severe, when they refuse to take their | Dr. Kennedy, of America, Dr. Brown, Dr. Stowchildren to places of innocent amusement, they | ell, etc. These letters, including Prince Solm's, were all written after Dr. Monck's release from prison, and must have been highly gratifying to him as proving how absolute and universal among English Spiritualists was the conviction that his incarceration was unjust, and left no stain upon his honor.

Dr. Monck then gave a very interesting narration of his personal experience, which greatly interested and pleased his auditors. This he did by special request. He said: "I am always most reluctant to speak of myself. This is the second time I have received such a pressing request in this country. The first was from the President and officers of the Association at Lake Pleasant Camp Meeting, when my expressed reluctance to allude to my own mediumship yielded only to the urgent solicitations of those genremen, whose guest I was."

He then related his medial experiences in childhood, when spirits rocked his cradle and he communed with the invisibles, and his remarkable career as "the boy preacher," beginning at fourteen years of age, in the church of the great English preacher, Spurgeon. He became inspired and preached spiritual truths to audiences of several thousands and the spirits responded loudly by raps upon the platform. He lived upon his private income and spent his life in the service of Humanity without salary. His guardian spirits, however, demanded that he should come out as a Spiritualist without reserve and sacrifice his church connection and valuable prospects, and their aim was accomplished after his church had been burned down. by incendiaries. Since then he has given himself entirely to the work of a lecturer and medium, in doing which he has entirely spent a considerable private fortune.

As a conspicuous Spiritualist and medium he was assailed and imprisoned on a charge unsustained by a particle of real evidence, and preferred against him by the same group of conspirators who had a few weeks prior to this attacked Dr. Slade. Incessant labors and hard persecution undermined his health, and after hemorrhages produced by those wonderful materializations described by the Very Archdeacon and Dean Colley, A. J. Cranstoun, Professor Wallace, and many others, in which living forms materialized out of his side, and the state of his health compelled him to rest from his arduous labous for the space, of over two Let us first build a Spiritual Temple at home, | years, up to the time of his leaving England

money from the pockets of the poor and super- to make other homes the most beautiful places since been remarkably restored by spirit power, stitions people, in order to fill the coffers of the on earth; and because of the inexperience of and although his physical mediumship is for church, may pause for a moment and ask: the young who are intrusted to our charge, let a short time in abeyance, he has received back HOW WE SPENT THE HEATED TERM, IN THE Of what use is all this vast expenditure, and us resolve to preserve them from all temptations his old and remarkable power as a healer by laying on of hands, and having been invited by prominent New York Spiritualists and other citizens to exercise his gift and lecture reguto an atmosphere which is redoleht of purity; ful cures have been accomplished by him. On changes and great disasters to individuals and an eloquent address on the healing power, and nosed (clair voyatitly, and after laying his hands One was an extreme case of ophthalmia, and me to-night than all the New York physicians have been able to do.'

These astonishing exhibitions of the Doctor's magnetic healing power created considerable enthusiasm in the audience, which was greatly ncreased when a crutch was handed to him and a lady arose in the audience, declaring that she had long been painfully lame and unable to walk, that all medical aid had falled to restore the limb, and that three weeks ago-she reand from that moment she had been able to walk as well as she ever did in her life, and had not once found it necessary to use the crutch, which she now desire I Dr. Monck to keep as a trophy. He succeeded in demonstrating to the audience, by these numerous and prompt cures, that he possesses healing power of the very highest order. Dr. Monek has succeeded in a sition in the esteem and admiration of New York and Brooklyn Spiritualists as he enjoyed in England. HENRY J. NEWTON.

#### The Indian Question.

ly chief, the country turns away from the sub-In a very striking article in the Military, Journal, he enforces the lesson that the Indian Question will never be settled until it is settled righteously. Gen. Miles holds that it is a misof the British National Association of Spiritual- or to inherent differences in the nature of the by the same impulses and motives that govern Hensleigh Wedgewood, J. P.; Hon, Alexander | all other men. They have come to regard the white men as their enemies, by reason of a long tor of the Spiritual Piess, the record of whose tending back to the Spanish conquest. Gen. Miles declares that, in our treaties, " we have the record of broken promises all the way from commonly received opinion that contact with civilization improves the savages as human beings, and contends that it has degraded and bruteriorated the race. The changes proposed by this distinguished General, to reform our "vacillating and expensive policy," are, in the main, such as have been recommended by all practical students of the question. He would give the Interior Department control of the civilized and semi-civilized Indians, and intrust the management of the wild and roving bands to the War Department, holding each responsible for its wards. The policy of extermination by enforced migrations to unhealthful or uncongenial localities he would have abandoned as cowardly and Miles would locate the Indians on reservations be accounted for on the army system of disbursements. Much of the present police work of the army could profitably be directed to assisting the Indians in becoming self-supporting. were they properly placed and fairly treated: but Gen. Miles's chief reliance is in making the Indians herders of domestic animals. He says: 'A large percentage of the annual appropriations should be employed in the purchase of cattle and other domestic animals: the Indians desire them, and the Plains will support hundreds of thousands of them. They should be branded and given to the Indians by families: the surplus stock to be sold after three years under such restricted rules as would enable the owners to receive the full return for their property. From a pastoral people, the Indians should be induced to become agriculturists." The greatest civil want of the tribes is declared to be a simple system of courts, under which prompt and equal justice can be had. This is what we have many times inculcated. The Government should at once take action and bring this vexed question to a speedy termina-

# THE BLISS MEDIUMS.

fo the Editor of the Banner of Light:

Last Wednesday evening I was present at a seance given by the Bilsses in Providence. Some twenty or more form-materializations presented, and among them the full form of the late General Burnside, wearing a military coat with metal buttons. The General anpeared in full view of all present, shaking hands with some of us. A gentleman (who was not a Spiritualist and had never been at but one séance before) who accompanied me to the séance, agreed with me that no one who, like ourselves, had even seen the striking, stalwart figure and marked countenance, hair and beard of the late General could possibly mistake the identity of the spirit, which was a perfect fac simile in every particular of Gen. Burnside.

I have just received a letter, dated Oct. 13th, from a valued lady friend now in the State of Maine, from which I make the following ex-Yours truly, Thomas R. HAZARD. tract. South Portsmouth, R. L., Oct. 17th, 1881.

"On Tuesday evening last we held another scance. Wy took our places (four in number). Adelaide Neilm was the first spirit who came. She was gloriously attired, as you saw her last winter at our house, with the addition of a bright light in her hand. At my request she gave us in pantomime the bridal scene from As You Like It.' also the duet scene in 'Twelfth Night.' Next came Charlotte Cushman-strikingly familiar. I asked her to personate Meg Merriles, which she did most effectually, I assure you, for we all started simultaneously, it was so far beyond what we supposed she could do. She was very strong, not to say powerful; her tread was as heavy as that of a large man. Miss Cushman also gave us, through the person of the medium, the sleep walking scene from 'Mac--C. H. S."

# SUMMER IN NEW ENGLAND. CITY AND ON THE SHORE.

I heard the ripple washing in the reeds. And the wild waters lapping on the cra

To the Readers of the Banner of Light:

The year 1881-which biblical expositors and modern prophets have pointed to as likely to be rendered memorable by unusual cosmical nations-is fast drawing to a close. In the apprehension of the rational mind, there are no immediate indications that the ensuing three months will witness any great convulsion of Nature, much less the final winding up of our terrestrial affairs. Two of those mysterious visitors, known as comets, have come and gone, lighting up their solitary paths through the azure depths; the presence of others is already announced in the celestial programme; but none of these have disturbed the laws of solar attraction and terrestrial gravitation. Whether their burning robes have increased our atmospheric temperature, and diminished the measure of aerial moisture, causing extreme heat and dry weather, may be problems in the minds of scientific philosophers, but it is not our present object to seek their solution.

by unusual atmospheric phenomena. In the days we spent there, the average number of visceived one magnetic treatment from Dr. Monek, early part of the season the range of the mercury was low, and the cold winds came down fifty. The house has steam-power, and the temperature into the torrid heat of summer. a saline solution, and our very bones seemed The difficulty with the Poneas having been of the great city. With a blinding pain in the adjusted, through the tardy justice of the Gov- head, appetite gone, digestion impaired, and ernment and the chivalric liberality of a friend even unbroken consciousness an uncertain possession, we did not hesitate to employ our little ject, thanking Heaven that the Indian troubles ! remaining strength in crawling off the gridiron, are over. But Gen. Nelsen A. Miles warms his and making our way out among the green hills; and great executive ability. countrymen that this impression is erroneous, and running waters of Belvidere, where we found rest for body, mind and spirit

more fully comprehending the necessities of the case, summoned us to the seaside. It was our take to attribute Indian wars either to the im- plan to return in two weeks, but an earnest strange voices, resulted in such a modification two races. The Indians, he says, are governed; of our original programme that we were absent some forty days. For a month the writer was the honored guest of LUTHER COLBY, the Nescourse of perfidious and relentless hostility, ex- generous hospitality (beg pardon, we are a witness and must tell the truth) runs through three States, leaving a string of pleasant memoinvariably overreached the natives, and we find tries and a broad streak of sunshine all the way.

We are happy to say, it was not in a barren the Atlantic to the Pacific." He combats the Wilderness that we wandered for forty days. Our experiences will be long remembered as the weary traveler recalls the fresh verdure, the grateful shade, and the clear waters of the talized them. The introduction of vices and the casis where his wasted energies were restored. provocation to constant warfare have greatly deal Bro. Colby was our unerring monitor and guide, commissioned by beneficent spirits to keep us in the right way, and most faithfully did he perform his duty. But for his watchful care we might have switched off and taken the back track under a mistaken sense of duty, and thus have sustained, at least, a partial loss of the substantial benefit the spirits designed to confer upon their humble servant.

A brief record and a free running commentary on some of our experiences may possibly interest the readers of the Bunner. After a day or two spent at "the Hub," we went to Hampton cruel. To break up the tribal babits, Gen. Beach, N. H., in search of health, repose and Demosthenes learned his oratory. recreation. The host at one of the principal by families. All supplies and annuities should hotels had received previous information; our arrival was anticipated, and we found excellent accommodations at the Ocean House. The five days spent at Hampton Beach passed quickly away, then, in the sombre presence and under the strong pre-sure of a cold easterly storm, we drifted back to the city. On the succeeding Sunday we made a flying visit to the new and elegant hotel at the "Point of Pines," a place destined to present great attractions in the future. There we found a multitude of well dressed people, supposed to be descendants of the Pilgrims,

In whose bright and happy faces We saw not the smallest traces

Of the stern creed of their fathers. What a vivid contrast! The old times when one could only take "a Sabbath day's journey on the first day of the week-two miles, more or less, and then under a deep sense of religious obligation as to the equal measure of his steps. and with a demeanor solemn as scenes and reflections in a grave-yard-such, verily, were the old days now gone forever. Indeed, they seem to be quite forgotten. In the pedestriar exercises at the Point of Pines, the "go as you please" system is so popular that it is quite universally adopted. The music was not all especially sacred in the sense of long ago. In other words, it was not arranged to the measure of Old Hundred. As we happily entertain the idea that the best music is the most sacred, our sense of propriety was readily accommodated. The general freedom of the people was illustrated by swinging in the air, swimming in the sea, gamboling on the green, and love-making everywhere in leafy bowers; and-what remains may sadden the hearts of temperance reformers-it is said that the ministers of the Bacchanalia held a grand levee with open doors.

The next-wave that came over the city like burning simoon sent us to Old Orchard Beach, on the coast of Maine, east one hundred miles from Boston. There we had a varied experience, which, with some small exceptions, was promotive of health and productive of much pleasure. While there the writer had a severe attack of inflammatory rheumatism, which however, soon gave way. We have learned by experience how to manage this enemy of our peace; and it is worthy of remark that, on this particular occasion, we had-in addition to our usual treatment-the magnetic hands of a good healing medium in the proper person of Mr. Colby. By his pious regard for the Christian injunction to "bear one another's infirmities," our recovery was speedy, but it left him with a painful reminder that, wherever an intimate magnetic relation exists, there may be some-

thing catching in rheumatism. There are thirty hotels at Old Orchard, with the requisite accommodations for more than four thousand persons. Among these the Old Orchard House, of which Mr. Ebenezer C Staples is proprietor, is much the most con

superiority of the superstructure, and its commanding situation. It affords a fine view of the sea, the adjacent country, and the shore from the Dunstan River to the mouth of the Saco. Added to the natural objects, which are sure to attract attention, there are historical associations which render the whole region interesting to the traveler. The Old Orchard House was completely destroyed by fire in July, 1875, and the hard-working proprietor saw the labor of years reduced to smoke and ashes in a day. His early life had been spent on the restless ocean. We may almost say, without a figure, that he was

"Rocked in the cradle of the deep"; and hence was not easily appalled by the elements even in their wildest and most destructive moods. Trained to a life of rugged industry, he was not the man to fold his hands in despair. He did not dishonor his manhood by weeping over his hard fortune. Such was his resolute determination and unfaltering industry that, in the following year, the Old Orchard House rose phoenix like from the ashes, but in grander proportions than before.

The New House has excellent accommodations for five hundred guests. It requires a working force of one hundred persons to run the establishment in the best of the season. In The present year has certainly been signalized mid-summer it was full, but during the eight itors may have been about two hundred and upon us from the snow-fields of the north laundry and culinary departments are supplied April sat in the lap of March, and shivered all with all modern improvements. The diningover like the man on the ice-cart. In May room is the largest we have seen in our travels, we suddenly jumped from an almost freezing | and the house has a hall, expressly for evening amusements, nearly one hundred feet long by It was not exactly a leap from the frying-pan fifty wide. In the morning and afternoon the into the fire, but from northern refrigeration guests are favored with classic music by the short time in winning for himself as high a possinto something like cremation. So intense was band which, for the season, belongs to the the heat as to almost justify the apprehension house. In the evening music of a lively measure that our albuminous substance might coagu- is furnished in the great drawing-room for the in the regard of the great body of Spiritualists late. Personality was being rapidly reduced to special benefit of all who desire to illustrate the poetry of motion. Two sons and three daughters liable to calcination. It was resolved that we of Mr. and Mrs. Staples assist in the managemust get out and away from the blast-furnace ment of this excellent house. The eldest daughter has the chief direction of the industrial forces employed inside of the establishment. She is a quiet lady in her manners and movements; an almost omnipresent inspector of everything, and withal a woman of strong mind

Mrs. Staples, the excellent lady of the Old Orchard House, is one of its chief attractions. At the end of two weeks the invisible powers, | Her matronly presence, intelligence, freedom of thought and genuine liberality, not less than her sympathetic interest in whatever concerns the happiness of her guests, are calculated to fix dent, and Morell Theobald, Honorary Secretary placable savagery and treachery of the red men, protest from the spirits through many and attention and to invite the presence and patronage of refined and enlightened people. She is a confirmed Spiritualist, and fortified with abundant reasons for the hope that is in her. She never hides the light of the New Gospel under the fashionable bushel of dignified indifference and words without meaning. Among the objects of her deepest love is a gentle granddaughter in the last stage of her teens. Naturally mediumistic and timid as a young fawn, she shrinks from observation. To the thoughtful student, who discerns the spiritual element in human nature, her eyes are like deep wells in whose silent depths the darkness and the light seem alike to the observer.

The scenes along the shore bring vividly to mind the experiences of early manhood and the course of study pursued more than forty years ago. Our divinity school was in the woods and by the waves. The elements were our teachers, and through them we learned to see God in everything above, beneath and around. Not in the confined and heated air of the great city; not beneath the classic shades of the University; not at Oxford, Cambridge, Andover or Princeton aid we learn the religion of Spiritual Freedom and the theology of Nature: but in sylvan halls among the hills; in the forest arcades; by the brooksides; and, mainly, where

A way at the shore where the ceaseless wave Where the Summer wind kissed the ruffled sea, We learned the sweet lessons of liberty!

There, too, we studied music, and held solemp communion with the invisible "powers of the air." If we ever worshiped at all, "in spirit and in truth," it was there. The unwritten harmonies improvised on the grand organ whose stops are in the depths-the de profundis of the sea-were the source of a natural inspiration. In seasons of profound contemplation,

From measureless pipes of the Ocean wide, On rhythmical strains of the restless tide, From invisible lands beyond the sea. The genil of the tempest came to me: In voices loud piping through wind and batt, Moved the grand marches of the midnight gale.

As a rule the visitors at Old Orchard House were intelligent and sensible people. On the whole, the moral and social atmosphere was excellent. Of course exceptions to any standard occur in every crowd. Where hundreds congregate there will be some who carry empty heads and brazen faces so high that they onite over look people of average stature and position. They perhaps realize that they are nothing if not conspicuous, and hence such people are chiefly ambitious to command attention—to see and be seen.

As curlous Zaccheus climbed a tree For the sake of seeing what he could see. So empty souls go up in a balloon, That others may know they have come to town.

The beach at Old Orchard is in the form of a crescent six miles long. Great rocks rise here and there above the heaving bosom of the sea. Otherwise the shore is smooth, everywhere presenting a gentle slope to the water. The beach is covered with fine sand, quite free from stones and shells. There is no under-tow, or other currents that endanger the lives of fair crehtures that daily sport like water-nymphs in the

While at Old Orchard Mr. Colby and the writer made several flying excursions, by the Orchard Beach Railroad, to the Bay View House. We have not the space for an extended record of our observations here and elsewhere. We may mention the fact that Mrs. Harriet Beecher Stowe regards this place as the "most attractive along the shore." The peculiar features of the ocean scenery at this point; "the beautiful beach . . . and charming forest drives" combine to secure her preference for Bay View. A liberal class of religious people frequent this place, and the intellectual and social atmosphere seemed to be altogether agreeable. Among the clergymen of the progressive school in morals, theology and religion, we recognized Rev. M. J. SAVAGE, of Boston. The pious people at Bay View are not strait laced. Whist! Yes, indeed, ministers occupy seats at the card table, and share the honors-easy or otherwise-with "the world's people"! Shades of the Puritans! Oh where are those "burning spicuous, owing to its greater dimensions, the and shining" evangelists who used to see the

devil in the spots on the pasteboard, and whose fiery footprints scorched the grass on the hillsides of the old Zion!

The Editor of the Banner of Light and his guest were repeatedly invited to ride by the was pleased to point out the chief objects of in- | tled purpose and policy of human existence, at terest in the neighborhood. On one of these occasions we visited the residence of Mr. Thomas Goodall, a gentleman of fine taste and superior intelligence. His house, outbuildings and grounds are a museum of rare curiosities. We can not describe the several automata, and their surprising representations of the forms and functions of animal and human life. We curious and complicated in its mechanism as to excite general astonishment. This is a representation of New York and its surroundings. The great Metropolis, Brooklyn, Jersey City. Hoboken, the New Jersey and Long Island shores, Governor's Island, Staten Island, the harbor from the Narrows to Hell Gate, the Brooklyn Bridge, the Hudson River, and other objects too numerous to mention, are all presented in their proper relations. Everything in this masterly exhibition of automatic art has a surprising semblance of reality. Sailing vessels, ocean steamers and smaller craft are moving in all directions, not on a surface of glass resembling the aqueous element, and reflecting their forms and colors, but in real water. These are all so admirably navigated by means of electric forces and invisible machinery that they never collide. Mr. Goodall was much occupied on occasion of our visit, but gave us a very cordial reception.

Of all the places on the coast of New England we prefer Old Orchard, including the house that bears its name. People with good appetites go there and are not sorry, whilst those who lost an appetite somewhere else are sure to find it there. The cows in Maine are not fed on chalk, and they never give skim-milk; the soup is not too thin, and the spring chickens are of no uncertain age. Cadaverous fanatics, who have been vainly trying to foster their wasting vitality on a few Graham gems; whose regular bill of fare would starve an anchorite, and speedily reduce a normal man to a very poor scare-drow - if they survive another winter and are able to move their bones-should go to Old Orchard in the summer. And lean ladies, whose acute angles tax the costumer's art; who never show us Hogarth's line in the surf, should take board next season at the Old Orchard House. If they graciously accept this suggestion they will be able to go home after dog-days with their ribs protected by something better than satin jean and whale-bone.

One evening, a day or two before our departure, a fair committee waited on the writer and requested him to join a company of ladies in a private parlor below. A summons from such a source was not to be resisted by any normal process known to human nature, and accordingly we instantly repaired to the apartment designated, where we found some fifteen young ladies in a circle, awaiting our presence and the monitions of the spirits. For an entire stranger to enter a circle that suggested the very girdle of Venus, was somewhat embarrassing to a solitary and naturally bashful man: but we remembered that in earlier times none but vestals, or consecrated virgins, were employed to watch and renew the sacred fire on the altars of one of the principal divinities of the ancient Greeks and Romans. There was really nothing to shock the most delicate sense of propriety, and we determined to accent the sitnation, which we found to be equally novel and that was moved in the presence of so fair a cominnocence of any attempt to cause the motion of the table by muscular pressure or otherwise.

At a later hour the same evening another circle was formed, in which several gentlemen were present, including Mr. E. D. Appleton, of Boston, and a former American Consul at Constantinople. The folding-doors were thrown open and the adjoining parlor was filled with interested spectators. Though no phenomena of any special importance occurred, it was interesting to observe that the subject of Spiritualism was treated with entire respect by the whole company.

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After eight days spent at Old Orchard we left -not without a feeling akin to regret-and returned to Boston, much improved in health and spirits. While in Boston-at the invitation of Bro. Colby—we were joined, for two days, by MRS. CORA L. V. RICHMOND and her gentlemanly husband, who accompanied us to Nantasket Beach, where we spent a day of rest and pleasure long to be remembered. Though a native of Massachusetts, born within fifty miles of "the Hub," it was our first excursion among the islands of Boston barbor. On our return at the close of day the sun set in a flood of golden, crimson and purple effulgence. The evening breeze was cool and strong from the West. Our need of an extra garment was perceived by a ministering spirit, and we soon felt our shoulders, back and chest encircled by a soft, textile covering, warm as a genuine South-Down fleece. The presence of so remarkable a medium as Mrs. Richmond rendered the spirit's approach easy and its loving service a complete success.

While in the city the writer was an interested observer of the curious atmospheric phenomena which occurred on what may hereafter be known as the second "dark day" in American history. The whole atmosphere appeared to be pervaded by dense vapors, which were commonly attributed to the smoke from extensive fires in the States and British North America. Such was the prevailing darkness that fowls lost their reckoning and went to roost, and it became necessary to light up many places of business at midday. It really seemed as if some yellow pigment had been dissolved, vaporized, and then diffused through all the air and over every object within the field of vision. By what mysterious interference with the laws of light this saffron-colored atmosphere was produced, we are incompetent to determine. By what strange atmospheric conditions the other rays of the spectrum were temporarily veiled from sight, or arrested on their passage through our terrestrial atmosphere, we may never know. Whether this chromatic aberration was in any manner dependent on the effect produced by a wide area of combustion is a curious question for the scientific philosophers, and one they have not yet settled to our satisfaction. It is possible that the vapors suspended in the several atmospheric strata, like lenses may have so modified the different refrangibilities and the foci of the colored rays in the solar spectrum, as to produce the singular phenomena of a day that

will long be remembered as the dark day of 1881. Our return home was still delayed a number

the period of rest and recuperation. Our experience is likely to demonstrate their superior wisdom. We are not constitutionally disposed to be indolent, but it seems to have been necessary for us to vegetate awhile. To merely abamiable hostess of the Old Orchard House, who sorb and grow by what we feed upon, as a setbest only realizes an ignoble idea of life, and we were a little apprehensive, at one time, that we might become demoralized by this do-nothing gospel. It must be just suited to those lazy old sinners who are bound to let the world wag as it will. If heaven is to be found in the bliss of ignorance and idleness they are sure to be saved. How happy they seem! They are can only refer to a single specimen, which is so peaceful as oysters, and too quiet to make much exertion. But what can we expect from creatures whose small ambition only aims to illustrate by example the bivalvular stage of progressive life. Like waifs on the flood of sluggish memories, in their seasons of greatest sensibility snatches from the old hymnology come back to them, and-with so much energy as a pious drone may have—they join in sing-

"This is the way I long have sought, And mourned because I found it not."

By the favor of Mr. Isaac B. Rich, one of the publishers of the Banner of Light, we occupied reserved seats two evenings at the Pavilion, Oakland Garden-a charming place of summer resort and popular amusement. One of the most splendid nights of the late Summer we spent with Bro. Colby at Bay View, Boston. It was a sultry evening in town and we sought the shore for a cooler atmosphere. The heavens were without clouds. The rounded moon poured a flood of silvery light on land and sea; over beautiful islands, sleeping in the still waters, and frowning battlements that bar the world's approaches to the modern Athens. The view was magnificent beyond description. The bay was studded with boats of every size and variety, all freighted with pleasure-seekers. The commingling tones of happy voices, with jest and song, came from far and near through the clear air and over the smooth surface of the waters. The soul of music rode on the West wind. Her breath was sweet and gentle was her voice:

"Mild as when Zephyrus on Flora breathes." Venice with an Italian sky and the clear notes of her gondoliers in the incaptations of impassioned lovers were scarcely more enchanting. We could but gaze with a feeling of intense admiration at this picture of surpassing loveliness,

and at last only left the enchanted scene at the approach of the midnight hour.

While in New England we met with several excellent mediums, including Mrs. Cora L. V. Richmond, of world-wide reputation; Mrs. I. B. White, who with her husband had just returned from Europe, and Mrs. M. A. Howes, of Worcester. In presence of the last mentioned lady -who was until then personally an entire stranger—we had a most satisfactory interview with the spirits and important messages from our dear son Albert Angelo, Hon. John W. Edmonds, Dr. Robert T. Hallock, and from Mary (Mrs. Thomas L. Harris), on occasion of whose obsequies, many years ago, the writer delivered a funeral oration. The presence of this spirit revived many hallowed associations of the days long gone. The words spoken at that time, with strong emotions of mingled joy and sorrow, were the means of attracting the risen spirit to the writer. She always brings an influence pure and grateful to the spiritual senses as the fragrance of spring flowers.

"Some chord in unison with what we hear Is touched within us, and the soul replies."

agreeable. The writer was not the only object It was in a rural cemetery, on a beautiful eminence-away from the strife and noise of the pany. The table was soon moved in a very decided | busy world-that we left the ashes of one of manner, and one lady was entranced. One after | the fairest earthly beings. A tall pine casts its another each member of the circle affirmed her shadow over the consecrated spot, through whose boughs the evening winds breathe a low requiem, solemn and sweet as the sacred memories of youth and love. The inspiration of Mr. Harris was beautifully illustrated in the subjoined lines, in memoriam of his dear MARY:

THE VOICE OF THE PINE. "Oh lonely pine! Oh fadeless pine! In dreams I hear thee wave, At evening shade and morning prime Beside the lost one's grave. ' Not lost, not lost, but Spirit-found !' Thou whisperest still to me; Thou watcher o'er the forest mound. Oh lonely, sacred tree!

Oh mystic tree, thy branches thrill To meet the morning glow, But all thy earthly nerves lie still-They clasp the form below. The earthly fibrils of my breast Cling to the dust with thee-The dust beneath thee laid to rest, Oh Spirit-whispering tree !

Yet from the brightness of the dawn There comes a mystic breath-The whisper of the Angel gone From out this world of death. My bosom, like a haunted lyre, Breathes mystic strains with thee-Strains wafted from the Spirit-choir,

Oh lone, memorial tree!" The writer had several interesting conversations with the spirits through the mediumship of Miss M. T. Shelhamer, known to all Spiritualists as the worthy successor of the late Mrs. Conant and the late Mrs. Rudd. At the opening public séance for the season—at the Banner Public Circle-room, on the 6th of September-Judge Edmonds made an address through the medium, concerning the importance of the Secular Press Bureau, which appeared in the first number of the enlarged Banner. Many intelligent spirits who were influential while on earth came unsolicited to the writer in private at every convenient opportunity. Among these we may record the honored names of Dr. W. E. Channing, Rev. John Pierpont, Hon. N. P. Tallmadge, Judge John W. Edmonds, Horace Greeley, Henry J. Raymond, Dr. H. F. Gardner, William Berry, Mrs. Frances H. Green McDougal, George Ripley and N. P. Willis. The general drift of these communications is clearly enough indicated by the subjoined examples:

FROM GEORGE RIPLEY, L.L. D.,

The late eminent literary critic of the New York
Tribune.

MY GOOD FRIEND: I cannot allow this opportunity to pass without availing myself of it for the purpose of this message. I wish you to know that I am interested in the work inaugurated by the Spiritual World through your instrumentality. I refer to the Secular Press Bureau. It is an important service that will not soon terminate. With an organized staff under your general direction, a great work may be accomplished that will spiritualize the people. The world needs to be awakened and stimulated in the intellectual region as well as spiritualized, and this end may be achieved by yourself and your band of helpers. Go on, in God's name, go on; not to your own detriment, but to your own honor and the glory of the cause you represent.

Intelligent and wise spirits have watched your career and your work in the spiritual cause. They desire to place you in circumstances where you will not need to be troubled concerning your daily bread. You have of days by the spirits, who desired to lengthen | been called to the duties of the Secular Press Office,

and the way is about to be opened for you to receive aid from another source, giving you the power to outwork or embody in more consecutive form your abilities and the labors of your life. You may still direct the Secular Press Bureau movement, to the further advancement of Truth and the lasting benefit of Humanity.

As one of your private band I come to-day, expressing myself but feebly, and am,

GEORGE RIPLEY. . Yours truly, FROM MRS. FRANCES H. GREEN MCDOUGAL.

The immortal author of the following communication was for several years a member of the writer's household, and she was greatly beloved by every member of the family. Her life was that of an earnest and true reformer, whose love of truth and humanity was so' strong that she seldom gave a thought to any personal or selfish interest. Mrs. McDougal was a person of deep feeling, great intellectual capacity, and remarkable purity of life. She was familiar with popular science and English literature, and a vigorous prose writer. Her gift of poesy revealed such a power of constructive ideality as fairly entitled her to a place in the front rank of our American poets:

"MY DEAR FRIEND: I approach you with a feeling that I shall be welcome, while I rejoice in the assurance of your presence. I know that we are kindred as well as friends. Your dear companion is present, and desires me to waft her love and blessing to you, and to assure you that all your dear ones are happy, safe in the beautiful Spirit-World.

dear friend, I deeply sympathize with you in your late affliction; but I feel that you know that your beloved son still lives, is safe and happy in the Eternal World. He is no more subject to pain; his languor and weariness have passed away, and health and joy are his portion forever. Knowing this it is your privilege to rejoice, even in suffering, in the blessed assurance that you will meet each loved one in the By-and-by.

Dear friend, I am more than glad in view of the great and good work that has opened to you since my departure from the body. I am happy to find you still in the harness, and to know that whatever you may do. will be done well. I do not flatter you; I have always felt this, and only speak the truth in love.

I know that I have influenced you in the past. I shall delight to do so in the future, assisting in your work, and blessing you, whenever possible, with a new influx of spiritual power.

I remain, my dear friend, as ever, bound to you by ties of tenderest affection.

FRANCES H. GREEN McDougal." FROM NATHANIEL PARKER WILLIS, THE AMERICAN POET.

One of the Founders of the New York Home Journal. "I rejoice at this meeting, and especially that I am able to commune with you, however imperfectly. I would cooperate in your work. Not a few, but many spirits are interested in you and your present sphere of action. I would have you know that I, for one, take an abiding interest in your labors. I have watched your progress for years; have observed the good accomplished, and have felt that your powers should be utilized in sending the truth through channels of wider circulation. I have endeavored to impress you with a sense of my presence within the last twelve months.\*

I desire to have you understand that I most heartly endorse the Editor-at-Large and his work. I speak for others as well as myself. It is our most carnest desire to see this work go on. It is needed. Truth deserves to have a wide hearing.

The golden rays of morning stream upon an awakened world! The early risers behold the glorious light and are glad; but many yet slumber. We want her-

alds to arouse the people. You have been first selected, and are foremost in this work. Through the agency of the secular press you may reach and awaken the drowsy millions to the realities and glories of the We will do all in our power to sustain and strength-

en you, and we trust that mortals will second our purposes that we may be strengthened in return. More help is needed—more material aid, and we shall send out our messengers, here and there, to impress the people to render the required assistance.

Yours in fraternal love, N. P. WILLIS,"

Wherever we go-in the darkness and the light, which are alike to the spirit's vision—our footsteps are followed by watchful guardians of our lives. Those who discern spiritual things have within themselves the demonstration of their constant presence and solicitude for human welfare. When the veil is rendered thin and shadowy by a growing spirituality of feeling, thought and life; when it is suddenly rent by some mortal shock; or otherwise by the opening-through spiritual agency-of the inner avenues of perception, the luminous cloud appears in the heavens and the immortal witnesses stand revealed to the conscious soul. Under the spell of a divine enchantment we rise to a higher life and a nobler fellowship in the heavens. Well might the great Poet-philosopher of all the ages-while from his illuminated brain and over his responsive nerves were transmitted sublime monitions from the Spirit-Worldmake a poor mortal say,

"I bear a charmed life." It was ever thus since the sensitive soul first recognized a spiritual presence, and this experience will be repeated so long as time endures. In all things we discover the evidences of a divine presence-"the Father of the spirits of all flesh"-and blessed forever be his loving angels, who come and go and minister to the lives and loves of poor tempest-tossed mortals on the sea of life. Happy is that man whose hopes are anchored in Heaven.

Our Angels come and go at will On errands of celestial love, Our hungry souls on earth to fill,

With manna from the realms above. Now come what will, we should not fear, but feel secure under the brooding presence of his love. Should sudden darkness fall on our humble pathway, and the gathering storm of adverse fortune sweep away the last vestige of our temporal possessions, leaving only the ruin of all earthly hopes and a wide scene of mortal desolation, we may still trust in Him. At best all these things depend on the limits of our lease of life. And what is death but a mere circumstance in the endless cycles of being? We know that this ephemeral existence is not all of life. Let us rejoice that there are other and more beautiful spheres where needy souls find a suitable inheritance, congenial companionship and occupation, and a sweet Home forever-Where storms are Summer flaws compared with

"This refers to a remarkable experience in New York. One night in the month of January last, while the Editorat-Large solus was at his work, he was honored by a large number of visitors. This reception was unexpected and otherwise extraordinary. The company was chiefly composed of distinguished journalists and literary people, whose presence in our sanctum was accompanied by the recognition of electric forces in the air and over the body, and a feeling of unusual mental exaltation. We recognized several of the spirits at sight; among the number were M. M. Noah, Carlos D. Stuart, Horace Greeley, George P. Morris, N. P. Willis, Alice and Phebe Cary. These were followed by a shadowy host, whose imperfect outlines did not admit of identification.

So real was this visitation that we at once wrote a private letter to-Luther Colby, making particular mention of the alove names, at the same timeassuring him that we should soon receive communications from those spirits. Without special solicitation the anticipated messages followed in the order in which the authors appeared, and are herein mentioned, most of them through the mediumship of Dr. Mansfield ahd Miss Shelhamer, From Mr. Noah, C. D. Stuart and Horace Greeley the messages were made directly to the writer. The one from the author of "Woodman, Spare that Tree," first appeared in the Message Department of the Banner of Light, and contained a distinct reference to the author's presence at the spiritual reception in New York, of which the medium, Miss Bhelhamer, is presumed to have had no knowledge. The present communication from N. P. Willis, author of "Rural Letters," "Sacred Poems," etc., came spontaneously in our presence, through the same medium, and we see no reason to question its authenticity.

It is enough if we but know that in the fierce tempest that rends the sails of our frail barque, that shivers the tall mast and sends the trem bling mortal to his resting-place in coral caves. the triumphant spirit finds happy release and its passport to the peaceful lands of the blessed. As supreme Power, infinite Love, and omniscient Wisdom govern the Universe, ALL MUST BE WELL AT LAST.

"Blow, winds of night! your force combine, Without His high behest, Ye cannot in the mountain pine Disturb the sparrow's nest."

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#### CONTENTS.

Translator's Preface. Author's Dedication to Mr. William Crookes, F. R. S. CHAP, I.—Gauss' and Kant's Theory of Space, The Practical Application of the Theory in Experiments with Henry Stade. True Knots produced upon a Cord with its ends in view and realed together.

CHAP, 2.—Magnetic Experiments. Physical Phenomena. State-Writing under Test Conditions. state-writing under Test Conditions.
CHAP, 3.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Stade's Abnormal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Belings.

CHAP, 4,—Conditions of Investigation. Unscientific Men of Science. Stade's Answer to Professor Barrett. of Science, States Australia of Houseson Datasetts, CHAP, 5.—Production of Knots in an Endless String, Further Experiments, Materialization of Hands. Disap-pearance and Relippearance of Solid Objects, A Table Van-ishes, and afterwards Descends from the Ceiling in Full

CHAP. 6.—Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexperted in Nature and Life. Schopenhauer's "Transcendent Fate."

CHAP, 7,-Various Instances of the so-called Passage of Matter through Matter.

CHAP, 8.—The Phenomena suitable for Scientific Re-search, Their Reproduction at Different Times and Places, Dr. Friese's and Professor Wagner's Experiments in Con-firmation of the Author's, nrmagon of the Authors, CHAP, 9.—Theoretical, "The Fourth Dimension," Pro-fessor Hare's Experiments, Further Experiments of the Author with Stade, Cohn Transterred from Closed and Fastened Boxes, Clairvoyance.

Fastened Hoxes. Clairvoyance.
CHAP, 10.—An Experiment for Skeptles, A Wager,
Slade's Scruples, A Rebuke by the Spirits, An Unexpected Result, Capitons Objections,
CHAP, H.—Writing through a Table. A Test in SlateWriting Conclusively Disproving Slade's Agency.
CHAP, 12.—A "Fault" in the Cable. A Jet of Water,
Smoke. "Fite Exerwhere," A bnormal Sladows, Explanation upon the Hypothesis of the Fourth Dimension,
A Scance in Dim Light, Movement of Objects. A Luminous Body;

CHAP, 13,-Phenomena Described by Others,

APPENDIX A.—The Value of Testimony in Matters Extraordinary.

APPENDIX B.—Evidence of Samuel Bellachini, Court
Conjurer at Berlin.

APPENDIX C.—Admissions by John Nevil Maskelyne,
and other Professional Conjurers.

APPENDIX D.—Plato X.

LIST OF ILLUSTRATIONS LIST OF ILLIUSTRATIONS,
FRONTISPIECE.—The Room at Leipsic in which most of
the Experiments were Conducted,
PLATE I.—Experiment with an Endless String.

"He Leather Bands Interlinked and Knotted under
Professor Zöllner's Hands.

"He, Experiment with an Endless Bladder-Band and
Wooden Rings.

"IV.—Result of the Experiment.

"V.—Bitto, on an Endarged Scale.

"VI.—Experiment with Colustin a Scaured Box.

"VII.—The Representation of Conditions under which
Slate-Writing was Obtained.

"VII.—Slate-Writing Extraordinary.

"IX.—Slate-Writing in Five Different Languages.

"X.—Details of the Experiment with an Endless
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While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Witchcraft them and to-day's supermundance phenomena are the same; and found also that intervening Witchcraft bistorians, lacking or shutting off to-day's light, left unnoticed, or illogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft had its origin, and descended from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and nitsleadings by the historians, Hutchinson, Upham and others who follow their lead.

The work is worthy of general perusal.

CONTENTS. PREFACE. References, Explanatory Note-Definitions, MATHER AND CALEF, COTTON MATHER. ROBERT CALEF.

COTTON MATHER,
ROBERT CALEF.
THOMAS HUTCHINSON,
C. W. UPHAM.
MARGARET JONES, Winthrop's Account of her, etc.
ANN HIBBINS, Hutchinson's Account of Ann, etc.
ANN COLE. Hutchinson's Account, etc.
ELIZABETH KNAPP. A Case of Spiritualism, etc.
MORSE FAMILY. Physical Manifestations, etc.
GOODWIN FAMILY. Hutchinson's Account, etc.
SALEM WITCHCRAFT. Occurred at Danyers, etc.
TITUBA. Examination of her, etc.
SARAH GOOD. Her Examination, etc.
DORGAS GOOD. Bites with Spirit-Teeth, etc.
SARAH OSMORN. Was seen spectrally, etc.
MARTHA CONEY. His Heroism, etc.
GLES COREY. His Heroism, etc.
REBECCA NURSE. Was seen as an Apparition, etc.
MARTHA CARRERIE. Examination, etc.
GESUSANNA MARTIN. Her Examination, etc.
GEORGE BURRIOUGHS. His Susceptibilities and Character, etc.

SUMMARY. Number executed. Spirits proved to have seen Enactors of Witchcraft.

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LOCAL AND PERSONAL.
METHODS OF PROVIDENCE.

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APPENDIX.

CHRISTENDOM'S WITCHGRAFT DEVIL.

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COVENANT WITH HIM.

HIS DEFENCE.

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Fairbank Hall was filled to its utmost capacity last evening, it having been announced that James A. Garfield, the late President, would control the organism of Mrs. Cora L. V. Richmond, the noted trance lecturess, on this occasion, and discourse on "My Heavenly Home," It was also announced that Mr. Lincoln would

After some preliminary services, Mrs. Richmond rose in a state of trance. The spirit who spoke announced himself as Abraham Lincoln. He referred to his discourse of two weeks ago on "The Nation's Sorrow: Shall it Be Changed to Joy?" and said that while it was being delivered the spirit of Garfield stood by his side, absorbed in interest. When he had concluded, Mr. Garfield remarked that he believed he could master the psychological process that enabled a disembodied mind to control a physical brain, and expressed an earnest wish to do so. They had since then visited the medium on frequent occasions, sometimes seriously indisposing her, because the control of a spirit that had so recently passed from a bed of suffering was highly detrimental to the subject; but they believed that the end justified the means, and he was pleased to announce that not only had Mr. Garfield mastered the psychological problem, but there would result nothing detrimental to the medium when the effort was concluded. With this he would give place to his friend, the late President Garfield. A marked change came over the medium, and what was said was colored and made effective by a strong personality. Then I saw through a glass darkly. Now it is face

This transposition of the words of the apostle is ever ringing in my thought since the solemn change which you call death, but which I now have learned to call another birth. What this change implies, dear friends, no one can fully tell until he has passed that solemn bound: but I must try, for the thoughts burn for utterance, and the spirit cannot remain in quiet in its heavenly home unless some word reaches the earth and those who are left behind.

I found, on awakening from mortal life, that after the first shock of physical wounding there had been no hope of recovery; that the time that I had seen in my earthly life and wished which was spent in the attempt to restore the body, by the healing of physicians, by the nursing of kind attendants and the loving care of friends, as well as the prayers of the nation, was but a preparation for my spiritual birth; that it was known there that I was to come, and that even my own spirit, by a sort of double consciousness, was aware of it. I struggled to live; I thought I must remain; but in those intervals of sleep and partial delirium of the senses my spirit held converse with spiritual beings about me, and they told me that I was coming. I will tell you more about this double consciousness a little later on, for it is a significant feature of our wonderful existence. The period, as I say, spent in attempting to restore the body, was to me a period of spiritual training and preparation for birth, and when the hour of dissolution came the full flood of consciousness dawned upon my spirit, as well as upon the obscured senses, that I must pass away, that the hour had come. Up to that moment I expected to recover and till the duties appointed to me,

With great joy, with humility and gratitude, Linow come to tell you what has happened to me since that time. When that which is called death came. I seemed for an instant to be crowded into a narrow tunnel: from behind, the past seemed crowding upon me, while before greeting; it was the same as if I had walked up me was the future, and I alone filled the tunnel. to my mother's door and seen her smile in the I thought the past and the future must meet, and must pass one another. Would I be crushed by them? There was no sensation, but it seemed a sublime consciousness that I was to be annihilated between these two forces which were pressing and crowding upon me. I can never describe it in words. It was the supreme moment of being; greater than birth, greater than death, greater than the fulfillment of manhood was this consciousness. I was to be crushed, and as one feels when standing on the verge of Niagara, that his life is valueless compared to its vastness, or as some feel at the approach of a mighty engine, that they would fain lay down their lives in the presence of such power, so did I feel when from the past the thronging memories of an existence freighted sometimes with imperfection, but greatly with joy, crowded mon me, to be remembered; and from the future the power, and glory, and vastness of a dawning light seemed to break

mon me. Many times I remember that during my sickness I had seemed to rise as one beneath the ocean might rise, and see the morning breaking afar off. Then some loving and tender care of ministration of physician, of prayer of friends, would call me back again, and I was submerged in the waves of mortal life. Now I was impelled. The past came up with a mighty rush, and, pressing me forward, I was forced into the world of spirits, and there I stood, bewildered it is true, but so utterly conscious that I would have called on my regular attendants to behold the scene that was before me. I did call, but they did not hear me. Death did not divide us, but I realized then that time and sensation did and that they were in the ocean and I had riser above it. Then this past of which I speak came crowding upon me, all the scenes of my boyhood, my youth, my manhood, the love, the hope, the aspiration, the joy, my mother's face, the gleaming light of every countenance; these all in retrospect came before me. But other faces came that I remembered not-that I had never seen on earth. But one face at the mouth of the tunnel from which I seemed to emerge shone benign and tender, fair and loving. It was the face of Abraham Lincoln. I could not mistake it. There it was in the full light of a spiritual grandeur that I cannot describe, but with every lineament perfect, with every expression natural, only a transparent glow that made me feel as though I were in the presence of an angel, though I recognized the countenance of my friend. With hands extended, with both arms extended, he received me, saying: "I knew you were coming; you are welcome." And then my father, whose presence had been, denied me on earth, came and greeted me. I do not know, or I did not know then, how I knew it was my father, but from the instant I saw his benign face I named him father, and he named meson. Other faces that seemed equally familiar, though I had no knowledge where and when I had seen them, came out to greet me. I named them variously brother, and

earth-life, yet I knew them:

friend and guide, Mr. Lincoln: "Why is it that, never having seen or remembered my father, never having seen many of these friends in earthly life, I know who they are " He said, smilingly: "You will be surprised at many lead a double life upon the earth : one is the outward life of the senses, the other is the life of dreams. Our dreams prove after all to be the greatest reality, for in sleep, oftentimes, when not disturbed by material cares, the spirit meets and holds converse with departed friends. You will find many scenes familiar to you, and many thoughts that you have held in waking hours you will trace to the land of the spirit.'

Oh, how wonderful it seemed! Then I thought I had just awakened from a dream; that my earthly life had been a sleep, and I was now restored to my natural senses, and yet I could but remember the long, late struggle for being ; how the nation by its united voice placed me in the position of being its servant; how I had accepted that high trust with becoming humility and into this immortal presence? Can you realize gratitude, but fear, lest I should not fill the lofty responsibility, and how with a sudden plunge that office was snatched from my duties. istence in a sea of pain and uncertainty. The voice of my wife, the tender ministrations of my attendants, the sound of consulting physicians, the uncertainty, the doubt, the cheerful--all this came back to me, and yet I could not relieve myself from the joy of the feeling that I had awakened from a dream, and that however pleasant the dream might be, that unto which I had awakened was a greater joy. to you how surpassingly great it seems to be born again; how without doubt in the Father's love, and with the consciousness that there is and sympathizing with every sorrow; you who in the spiritual life a power that elevates, with perfect certainty of a future state, I still had no adequate consciousness of what that state might mean on the full awakening of the spirit. I cannot convey it to you now. I can only tell turned to you for blessing, and gave you the you it was a noonday morning of existence, a light added to a light, a joy blossoming to a full- crowned with a loftier manhood, oh, mother, er joy, a cluster of stars where there had beenbut one before.

I passed on among other friends. There were familiar scenes around me everywhere, beautiful landscapes, bits of loveliness fashioned of my childhood's dreams, fine stretches of country to perpetuate but had not the hand of an artist -all beautiful sights that I had desired to preserve in my youth and manhood, the affections of my heart, the hopes, the ambitions-the imperfections, too: and the more I advanced into this beautiful land, for land it seemed to be, though transparent as the rainbow, clear as the atmosphere-the more I advanced the more did I seem inadequate to appropriate, to enjoy: the more did I feel the insignificance of my thoughts, and yet, as an eager child, incapable of comprehending the vastness that is around it, I pressed forward ever to new scenes, new sights, new forms, and each form held the countenance of some one I had known and loved, and some one whom I had loved and not known, invisibly, impalpably loved. The ties of mind and spirit drew them to me; and these received me also into the kingdom. How long it lasted I do not know, but I seemed to pass on and on, meeting with minds whom I had known in public life, meeting with many whom the nation has named greatest and highest-but whom I felt I could not approach-meeting with these, all in kindness, and they received me with no surprise; they seemed to have known that I was coming; they received me gladly, but there was no display, no ostentation, no ceremony, no formal sunlight, waiting at eventide to receive her boy. There was no greater or lottier endeavor than this-than that they loved me and seemed to know that I was coming, and each had a kind word of welcome. I felt so at home, so humiliated, so glad, so full of pride and joy, that I was fain to go and bring my loved ones there.

Then came the recollection that I was among the dead and they were among the living. What is it to live, if it shuts out for the full period of man's life that which I saw then: What is it to live, if it be to struggle on through forty or lifty years of manhood without knowing that there are such scenes near and around! What is it to live, if, as a brazen dome, clouded on the earth side, it shuts out the glory of the spiritual state? And yet my loved ones were among the living, and I was supposed to be among the dead. Theard the sound of bells tolling. It came to me as a sound from beneath the ocean might come-a dull thud ingulfed by waves. I heard waves washing upon the shore, the waves of the nation's sympathy. I do not mean the words of praise spoken in high places. These are common enough: they belong to man's natural adulation of man. But I mean the words and thoughts of sympathy that you extended to those in sorrow-surging, surging, nearer and nearer. like the approach of a great solemn sea, a sobbing sea. It came up and ingulfed me round about; it came and broke in spray of tears over my head; and in the midst, I heard many guns, and then suddenly I was in the midst of the funeral train. I heard no sounds of martial music. I did not see the crowds that thronged the streets; I did not even see the catafalque; but I only saw the forms and heard the sobs of those who loved me. I could tell: there was no disguise. Only those who loved me were seen and known at that hour, not the masses moving carelessly, many wearing their sorrow outwardly because they must, but all giving more than in my mortal capacity I deserved; still I felt the heartbeats of those who loved me, and heard their tears fall, and would have raised my voice-did raise it, but it could not be heard. Then again I said to myself and to my friend, who did not leave me then: "Am I in the world of the living or the dead? Why do they not hear me when I speak? Why will they not answer when I console? What is it that divides us?" And again the benign countenance beamed as an angel, and he answered: "It is time and sense that divide you. Spirit lives, but the body is the veil between you and them-their mortal bodies." Oh! how I tried to penetrate that veil! How I tried to make my voice louder than the sound of music, louder than the trumpet's tongue, louder than all the words that were spoken, tender enough, kind enough sympathetic enough; but who would break the silence and tell them that I was there? There was not one; and if he had I find he would have been thought a madman. Doubtless these words to-night, all-important as they are to my spirit panting for utterance, and striving to friend, and relative, whom I had never met in reach those whom I love, and who care for me.

will fall as the utterances of an enthusiast, while

And just here let me speak of that double, idle words of vain pompand show will go solemnconsciousness to which I have referred. 1 ly forth, blazoned to the nation as truth. Oh! found that I had known them. I said to my but there may come a time-there must-when that which I know now shall be revealed to all, when you shall see and hear as I see and hear, and when with your friends who are dead close beside you and no voice to speak, no thought to bid them welcome, you will remember what I scenes that will greet you in spirit-life. We have said, and not press them afar off with great grief, with great sorrow or complaining.

The spirit of the nation 1 speak to to-night; I know that its form will be preserved. I know that no hand shall come between you and its law, its harmony, its furtherance of justice. I know that the nation will be preserved. That is nothing. It is great in the sight of man. But to know this other nation, this greater and vaster one; to know Washington, Adams, Jefferson, Lincoln, all are here; to feel the clasp of their right hand and the fellowship of their living hearts and minds; to be ushered, into the presence and companionship of their minds and feel yourself a worm-this is what I feel. Can you realize, my friends, that it is but a slight, a single throb of the heart, and the spirit is set free that all of your loved ones are there where I am, where I must live? And I must not live and I must not know this life that has come to life, and I was prostrate, struggling for ex- me unless I can make you know it also-I mean you of the earth to whom I am near and dear, whatever may be your names.

My mother, oh, my mother! You who watched and guarded me in my tender years; you who have sustained me in youth; gently, admiringly, kindly leading and guiding; you who have filled the place of both parents with the thronging cares around you of maturer life, and blessed the crowning years of manhood upon your chil-You will wonder at this, but I cannot explain dren; you who have watched that growth of manhood extend to what you thought was a loftier usefulness, and been glad with every joy now so lately cried out for me-and I was there, though you knew it not-my mother, in that hour of solemn import, when a nation's voice sustained and uplifted with glad acclaim, I first praise; and now uplifted to a higher state, will you not receive me? I touch your brow and you know it not. I place the lily of my love upon your heart; do you not feel me?

My wife, whom I heard cry even in the light of that new home, silent, with no loud voice, but with the cry of the spirit, that seemed to say: "We are separated forever until death shall take me hence": Oh, do you not know I am with you? No day has passed, no interval of hours, that I have not been near. My home is there in the home of the earth-life. Above it must be reared my spiritual temple; around it must hover the atmosphere of my heavenly

home. Do you not know that I am there? My daughter, speak to me! The light of your tearful eyes, as a flower wet with dew, shines on me in my new estate. Yours is not a crushed but only a bended spirit that will rise all the brighter for the tears; but do not feel that I am gone. My brave boys, too, I would sustain and strengthen. Pardon me if I refer to those already known to your hearts, but if I cannot breathe these words my spirit will burst its bonds somehow and come back to earth. Sustained and strengthened by my love, my heavenly home is at Mentor, where the loved ones are but it is extended as high as any spirit that knows and blesses me can dwell. All the way from that simple earthly dwelling to the spiritual vastness that now accompanies and surrounds me, is the breathing of the air of home, extended and enlarged, glorified and beautified.

Oh, nation, take off the black and drape the walls with snowy brightness if you would tell where I dwell, for I am not among the dead! I will not be dead. The nation, if it chooses, shall hear from me; but those who are near and dear must hear my voice, must understand my resence, and in whatever hour and way that I can speak that word, or make it felt to those of my household, I will do so.

For your love and kindness, for the sympathy that I feel has brought me here-without which these broken utterances could not have been given-I most devotedly thank you. Volumes of the spirit remain unspoken, thousands of thoughts remain unuttered-clustering memories and prophecies that will waken into loftier duties and higher fulfillment. Whatever sympathy and praise, whatever voice of encouragement has been given, will sustain and unlift me to higher endeavors, though I know that I did not deserve it. I do not deceive myself for one moment. The circumstance, the time, the occasion, the tendency of human sympathy, is that which has upbuilded this thought within your hearts. But this I do know: not great, not wise, not a statesman, not endowed with any of the great gifts that many would fain heap upon me, I was still the honest son of an honest republic, a devoted citizen of a community whose laws I prized beyond all praises, whose prosperity next to that of its spiritual growth I covet, and whose sympathy and prayers will help to bear me until I learn more fully the lessons of this higher council, where I sit and listen as the humblest among those who are wise and great and good, and who hold the nation's welfare in their keeping. These praises and these tokens of sympathy, your reception of my presence here to night, the thoughts that will follow me after this utterance, and the hope that in some manner these words may reach those with whom I lived on earth-whom I also shall reach in a nearer way-these will make more bright the glory of my spiritual birth, and bear me to greater endeavors in my heavenly

The discourse was closed, and the chairman made some announcements, when the medium again arose, and this was said:

"My friend and counselor has admonished me that I had intended to utter one other thought. The newness of this method of speech may have made my utterance not so consecutive as usual. Another thought is to the nation, to the bar of justice, before which tribunal the poor maniac is now summoned. Will the nation remember summum jus, summa injuria, and strive in the presence of justice not to forget that mercy is her handmaiden. For my part, if the laws of the country declare that he must come into the world of spirits, I promise you, as my name on earth was James A. Garfield, that I will be the first to receive him in the spirit-world."

RECEIPT FOR A MEDICAL LECTURE.—An English exchange has the following, aimed at the "M. Ds." "over the water"; but it will apply to the Allopathic Solons in America as well: "Write in magisterial English an essay without any meaning in particular or in general. Take three nouns in each line and convert them with the aid of a dictionary into compounds of Greek and Latin, and say at the end you have proved your point; that opponents have already given way; and that your views are victorious all along the line. Better not say what the point is that is proved, or define your own opinion."

# foreign Correspondence.

Stray Notes on Belgium, Holland, etc.

BY HEXRY LACROIX.

[Conclusion.] To the Editor of the Banner of Light

Half an hour's ride from Ostend took me to Bruges. This monastic-like old city-containing thirty-seven convents-has a Spanish look, preserved from the Spanish occupation of the country. Atthat time, under Phillip II. the religious persecutions here were very rife. Bruges is the chief-lieu of West Flanders. During the thirteenth and fourteenth centuries Bruges was the most important seaport of Northern Europe. The wealth of its citizens was prodigious. Now it ranks low indeed, and its avenue to the sea, dried up, consists only in a canal which courses through the city, bathing the foundations of houses, without much use.

One of the principal objects of interest is the cathedral St. Sauveur, a gothic edifice in brick (thirteenth century), rather plain in exterior. The interior, however, is grand and beautiful—filled with artistic treasures. The belfry of Bruges, in brick, is 350 feet high; its chime of 48 bells, like that of the cathedral at Antwerp, is all the time, more or less, in motion. There are 402 steps leading up, and the figures on the dial of the clock are three feet long.

THE CAUSE IN BELGIUM. A small monthly sheet, le Moniteur, is published in Brussels; Mr. de Turck is the editor. The headquarters for meetings, etc., are in ruc de l'Empéreur 21. Mr. V. Beyns, the generous proprietor, there attends most zealously to all wants, and exerts elsewhere a good influence. His reception was most cordial, and I cannot but praise his warm heart and devotedness to the cause. There are several other societies, or to cause. There are several other societies, or the cause. There are several other societies, or Groupes, in Brussels, beside many private circles; one is named "Paix entre Nous," or "Peace between Us," established since 1870. It is composed of twenty-nine members, ladies and gentlemen; President, M. Kools; Vice-President, M. Decelle; Treasurer, M. Jean Bospans, two Secretaries, one Fresch and the mans; two Secretaries, one French and the other Flemish—M. Frentz and M. Deseck. The scance-hall is rue Dupont, 21, in suburb Schaerbeck—meetings twice a week. Direct writing in a closed book was once obtained at this circle. I spent an evening at the regular scance, and was influenced to organize the members into different groups, assigning to each medium a suitable role. I recounted some of my experience, and showed them the American way of proceeding, whereby practical and regular results are obtained. In that consists mainly the object of my two years' mission to Europe; and, at the very start, I can say that my endeavors are being crowned everywhere by a good cordial reception and a decided will to set to work in the proper way. I gained the confidence of all by describing the character and inherent style of mediumship of each medium, etc. and the counsels given through my were

dence of all by describing the character and inherent style of mediumship of each medium, etc., and the counsels given through me were therefore duly appreciated. By stimulating them, encouraging them onward into a proper, clear channel, I realized fully the conviction that I was not working in vain.

On Sunday, 14th Aug., I left Brussels at 10:30 A. M., by la gare du Midi, for Roux, etc., on a spiritual expedition. I was accompanied and guided by Mr. Alfred Prignier, of Brussels, a most zealous Spiritist. We passed by the battlefield of Waterloo, and saw there some Englishmen, probably, who were climbing up the mound on which is erected the famous English Iion. Double-track on this route, as on most others; the scenery, villages and farm-houses all the way quite charming. At the village of Roux, about thirty miles south from Brussels, we were warmly greeted, and walked to a scattered neighboring town, called Gohyssart-Jumet, where I was expected to address, in French, an audience of about four hundred. This place is in the province of Hainaut, and the majority of the pequals are amployed in goal, hits purpovers. in the province of Hainaut, and the majority of the people are employed in coal-pits, numerous here, glass factories and foundries, which are required to benefit the cause and their desires.

Mr. B. Martin, of Brussels, comes periodically to address these people, and as he is an able lecturer he has done much toward keeping the ball rolling. But the real soul of this organization is Mr. Alfred Crignier, my companion and friend. After the Conference we went—quite a number of use to the bouse of Mr. Emile Le. a number of us—to the house of Mr. Emile Le-febure, who will assuredly become a successful spirit-photographer. He showed me several plates, on which were very good beginnings of faces, etc. I was impressed to tell him how to proceed in future, and have no doubt his perse-verance and zeal will be amply rewarded. I found here good elements to develop a mate-rializing medium, and described a person suited for such development so accurately that she was cognized at once—the spirits requiring that beent person as their medium for that purpose. At this gentleman's house the table was laid and all present partook of the warm, brotherly fare. These Walloons are an intelligent peo-ple, the Yankees of Belgium. On leaving I was surprised to find that my hotel bill had been paid, and I was forced to accept the amount of fare from and to Brussels—it being a rule so to do toward all who come to these friends to ad-

I went next with friend Crignier to another group, which he established and patronizes. It was on our way back to Brussels, at a village called Mont St. Guibert. We were expected, and escorted to the scance-hall by six members of the Fraternity. Here I addressed some thirty people for about two hours, and, as at Roux, I found good elements of mediumship, which I individually surveyed and described—to the satisfaction of all—and established severto the satisfaction of all—and established soverall circles on a new plan, with music, which is generally omitted in Europe. While we were entertained at supper at Mr. Bouffioux's house, I was influenced to sketch a spirit-picture, which was fully recognized. It startled and pleased every one. I was asked also to describe the disease of a lady present, which I did satisfactorily. The Fraternity here is not numerous, as at Roux, but it has had to contend against strong clerical warfare and face a law. against strong clerical warfare and face a law-suit, which ended well, however. The people here are poor, but very tidy. A cotton factory gives employment to a few hundred. The me-chanical overseer of it is our host, Mr. Bouffioux.

who is a warm intelligent brother, and a great mechanical genius.

At Mr. Crignier's residence, in Brussels, I organized the select circle held there on a new organized the select circle held there on a new and quite successful basis, as remarkable manifestations occurred at the second scance. Two American spirits, one "Charlie" (colored) and "Red-Skin" (Indian), were brought forward before my vision as immediate controls of this circle. The first entrances a sister of Mr. Crignier, and has already won the friendship of the whole party by his sayings and doings. At my suggestion a large music-box was purchased, and at the next scance "Charlie" and "Red-Skin" both showed their satisfaction. They nier, and has already won the friendship of the whole party by his sayings and doings. At my suggestion a large music-box was purchased, and at the next séance "Charlio" and "Red-Skin" both showed their satisfaction. They and other controls have assured me that they will be able to perform good feats through this circle, and awaken thereby the attention of others. Mr. Crignier deserves to be repaid, in that way, for his untiring and devoted endeavors. And I, as an organizing tool under celestial guidance, feel already elated at the success met. Mr. and Mrs. Verheyen, at whose house this circle is held, are heart and hand in the cause, and so is Mr. R. C. Van Prehn-Wiese, a gentlemanly Hollander residing in Brussels. From what I have seen I feel confident that the cause will gain much in Belgium, when circle holders and Spiritualists at large are made to understand proper conditions. The works of Kardee are the only ones in circulation here, and they fail much in a practical sense. Like

boys coming out of sectarian colleges, the Spiritualists on this continent would seem to have to learn over again to be up to the time with us. Apart from that a prevailing notion is active among them that most spirits communicating are in a bad way and require to be prayed for; hence prayers innumerable, and little done to enlighten themselves. I have alluded to those points carefully, and shown those side issues to be irrelevant alongside of the broader and finer avenues of comprehension; and I may add that my observations, illustrated by common-place comparisons, were taken in good part and understood. part and understood.

part and understood.

SPIRITUALISM IN HOLLAND, ETC.

On the 17th of August I left Brussels en route for Rotterdam, The Hague and Amsterdam, by the Rhineish Railway, with coupon return tickets—cost thirty-six francs. Before getting to Rotterdam my spirit-friends came to me and announced that there was nothing to do in Holland in the way of organizing working circles; that some individual mediums could, however, be strongly developed; and that was all—for the present! And on my return, I found the situation exactly as described.

I spent an evening with Mr. and Mrs. Van Calcar, No. 38 Willemstraat (William street), both devoted to our cause. Mrs. Van Calcar, known to the literary world as an authoress of merit, in works of imagination, has for over four years devoted her attention to the publication of a monthly organ (large book size) of over thirty-two pages, called "Op de Grenzen van twee Werelden," "On the Boundaries of Two Worlds."

van twee Werelden," "On the Boundaries of Two Worlds."

This intelligent, strong-minded woman, a little over the meridian in age, shows outwardly her inherent capacities; powerful individuality, a decided faculty of command, tinctured with originality. Through her direct influence and writings she has induced many of her countrymen, of the higher classes, to notice our doctrine and its facts. Mrs. Van Calcar showed me some remarkably well-executed drawings performed through a medium by spirit-influence. I was to have met next day a number of spiritual friends and mediums at Mrs. Van Calcar's house, according to this lady's request, and see what could be done to advance their mediumship, etc.; but I had to leave without being able to perform my ordinary work—as I was informed next morning that Mrs. Van Calcar was unable to attend to her promise, through illness. That contretemps proved what my spirit-friends had told me in advance.

Gouda, celebrated for its pottery and clay pipes—Leyden, for its University and history— and Haarlem for its organ and linen bleaching, and Haariem for its organ and linen bleaching, etc., lie between the Hague and the Metropolis. Charming spots are traversed, flowery and shaded by elegant trees. Windmills meet the eye in every direction, with their long revolving wings. The eleven provinces of Holland are all flapped by those antiquated "institutions"—and in winter time the whole country is under water as to exercise the exercise. is under water, so to speak, as ice forms its

is under water, so to speak, as ice forms its crust.

Amsterdam, the great and fine metropolis, situated on the river Amstel and the Ij (an arm of the Zuyder Zee) is finally reached. The first station is on the outskirts, the second, the Censral, is in the city, and there most passengers landed. Between the two stations a good view of the harbor and shipping is obtained. This is a stirring centre of commerce, being so actively connected with all parts of the world. It is a most remarkable city, different in every way from all others. Redeemed from the sea and reared up proudly on a vast number of dams, its aspect is bewilderingly grand. One can scarcely realize the labor, patience and perseverance required in building up this noble city—on so many millions of piles.

I spent an agreeable evening with Mr. J. V. Maurik, Jr., and his gentle wife, both Spiritists, living at No. 8 Damrak street. Mr. Maurik is highly mediumistic, intelligent, and a fine specimen of a man in every way. I was enabled through those good conditions to give spirittests to these friends, and advise them as to development of mediumship. The other evening I was the guest of another thereuen disciple.

tests to these friends, and advise them as to development of mediumship. The other evening I was the guest of another thorough disciple, Mr. Krabbe, whose wife was sometime since a good physical medium, but had to give up on account of delicate health. While in Amsterdam I was interviewed by a lawyer, Mr. Van Stolk, of The Hague, who came to me, I sensitized, for the purpose of seeing wonders. I finally told this gentleman who, like the great majority of Dutch Spiritists, want conditions and facts according to their way—and who, therefore, can rarely be satisfied—that I had not come to Europe to give tests to any one, but here, glass factories and foundries, which are many and extensive. In the afternoon I was escorted by a group of friends to a nice, clean hall, and soon after Mr. Crignier introduced me to the audience as "an American medium who had come to teach them the American way of proceeding, etc." For two hours I stood on the rostrum, addressing listening ears and eyes that sparkled with lively interest. For one hour, at least, I examined men and women who came forward to submit to a psychological examination and learn what to do to be developed as mediums. In several cases I described spirits about some, and in others saw, also, what was required to benefit the cause and their desires. the world, and of means, fully comprehended my meaning, but failed to appreciate the truth. But I could not help it; his making unfavorable conditions for himself, prevented me, and his invisible friends, from giving him gratis a scance. There and thus ended my spiritual experience in Holland, and I returned gladly to Brussels, same route, to prepare for a public CAUSERIE ON PSYCHOLOGY AND SPIRITISM, on Friday evening, Aug. 26th.

I had then to face about five hundred people.

I had then to face about five hundred people in the Salle St. Michel, but I stood it well enough, considering my inexperience. More than half of the audience were confirmed Spiritists. I recounted my experience, and in a general way spoke of the status of the cause in "Amérique." I invited those present to propose questions on the doctrine, but none of the skeptics availed themselves of the opportunity to—confound me. The Causerie way could nity to—confound me. The Causerie was ended by a great number of ladies and gentlemen by a great number of ladies and gentlemen coming at my request to submit to a psychological examination, etc. I went through the operation in a fair way, and, as L'Etoile Belge said the next day (although Materialist), it proved that the lecturer was "gifted with a personal spirit, of an agreeable kind, quick at answering and difficult to upset," etc." The remainder of the editorial, or compte-rendu was buffoon-like—to please the majority of the fifty thousand subscriber? of that "Star" of Belgium. Another paper was still more complimentary, but I did not inquire its name from the one who read it to me. The principal object in view was to stir up public notice and also stimulate the Spiritists thereby; both objects have been gained somewhat. I had intered also stimulate the Spiritists thereby; both objects have been gained somewhat. I had intended to defray the expenses of advertisements, circulars, hall, etc., and charge a small entrance fee; but Messrs. Beyns, Crignier, and a few others insisted on defraying, themselves, the cost, and making the Causerle gratuitous. So much for their zeal. And as L'Eloile said, "notwithstanding its being free, the audience was quite respectable." Next day many came to me in my room as inquirers, and I was en-

was quite respectable." Next day many came to me in my room as inquirers, and I was enabled to satisfy a good number.

Some fifty Spiritualists met together at night in the hall in Mr. Beyn's house, to hear me again, and be advised as to their mediumship, etc. I dwelt persistently on organization, and was influenced to choose those wanted to form light and dark eighter assimilar to the comwas influenced to choose those wanted to form light and dark circles, assigning to each a particular phase. Several of the mediums had strong points, which I described, although they were strangers to me, and it was found that I had hit right. That helped me on in my work. It was approved, at my suggestion, that this hall should in future be open day and night, as a lecture, reading and séance-room—with adjunct apartments, and be the Head Quarters of Spiritualism in Belgium. I informed my hearers that I would solicit encouragement from our stranger brothers—and, therefore, if any of my good readers are favorably disposed to help

of the doctrine, as I requested. Toward the close of the meeting I organized about twenty circles, light and dark, choosing, according to direction, those that should form part of them direction, those that should form part of them-Singing, or instrumental music, was recom-mended to each circle, and all agreed to employ it in the future. They also agreed to federate themselves as the Brotherhood of Charleroi, to each contribute (if but a trifle) at quarterly meetings, to publish a bulletin of the progress made by circles, &c. Friend Crignier, and others, who had come with me from Brussels, enjoyed the work done; the first doing much to help me. To show how carnest these people are, a group of Golyssart came with a fine are, a group of Golyssart came with a fine Mortuary Cloth, which they had had made, to serve in future for the interment of any brother or sister passing away. I was also much grati-fied to see the medium, which had been chosen fied to see the medium, which had been chosen through me, for the principal materializing instrument of the place and neighborhood. It became at once evident that I was well guided, on seeing for the first time that young girl of about nineteen years of age. I had been told, before the meeting, to give a twenty franc gold piece to this medium—which I did gladly—to serve as an encouragement and example to others. It was my lively spirit daughter, Emma, who gave me that excellent advice. Before leaving this place, and others in Belgium, I announced that in about a year hence I would nounced that in about a year hence I would come to see what progress had been made.

On Tuesday, Aug. 30th, I was en route, six hours ride, to Paris, wherefrom I write the last

page. And so, au revoir.

# Free Thought.

IN RE HENRY S. LAKE.

To the Editor of the Banner of Light:

In your issue of Sept. 17th I find a message signed Henry S. Lake. In the interest of truth will you please allow me space for a brief communication? I wish to make it because the friends whom I have scattered over the length and breadth of the land, feel the interest in it which was voiced by one who met me at the League Congress, and exclaimed: "Have you seen the message in the Hanner? We have

We have

you seen the message in the Banner? Volume looking for your acknowledgment. Now, Mr. Editor and friends, I did see the communication; I read it, and, I confess, laid it sadly aside. I had been anxiously awaiting its appearance; not that I needed proof of the existence of those whom we call dead, but beexistence of those whom we can dead, but be-cause there are many connected with me who do need it; and this message furnished no evidence of that character. The entire pur-port of the article could have been gathered from a pamphlet which I published, and from notices of my public work, while there is not a single reference to any circumstance or not a single reference to any circumstance or event which can establish the identity of the spirit, or demonstrate the fact that he dictated the communication. I do not mean this as the slightest insinuation against the honesty of the

slightest insinuation against the honesty of the medium, for I do not say that the message may not be entirely what it claims to be, but only that, under the circumstances, nothing therein contained furnishes any evidence to me that it is so. While I have the profoundest respect for the advocates of the Spiritual Philosophy, and have demonstrated, to my entire satisfaction, the fact that spirit beings can and do communicate; while I cheerfully and heartly give in my adherence to Spiritualism, and believe that the Message Department is a useful and valuable part of the Banner of Light, and shall always be glad to know when it has aided to establish the truth of spirit communion, yet I hold that we should examine as critically, and declare as honestly, all facts which may appear against our Philosophy as the most analytical and rigid materialist could do.

alist could do.
Wishing the Banner of Light continued pros-

very truly yours for truth,

MRS. .H. S. LAKE.

Elgin, Ill., Oct. 10th, 1881.

The above communication from Mrs. H. S. Lake having been submitted by us to the Spirit President of our Free Circle for investigation, we have since received the following from him

By all means publish the letter at once. The ladywriter, Mrs. Lake, breathes a spirit of candor and fairness. We regret that while nothing was given in the spirit-communication to which the lady refers to disprove the identity of the spirit, it contained noth ing to positively prove it to the satisfaction of all.

We wish to make the statement that we know nothing of the pamphlet or writings spoken of by the lady neither seen nor heard of them, and that she will be ready at any time to make affidavit to that effect.

Spirits are not always as careful as they should be in giving evidence as to their identity, when controlling mediums. Many of them seem to feel that all they need do is to send out their words of affection and advice, to have them accepted by their friends. We know not whether this was so with the spirit in question; but we do not blame the lady-Mrs. L.-for wishing to receive positive evidence as to the identity of the spirit manifesting to her.

make conditions favorable for the return of the same spirit at the Public Circle, when we trust he will be able to identify himself satisfactorily to all concerned. JOHN PIERPONT.

# MEDIUMISTIC PRESCIENCE.

BY WM. EMMETTE COLEMAN.

To the Editor of the Banner of Light:

Mrs. R. A. Robinson is well-known as a medium in San Francisco. Among her psychic gifts that of circumstantial prophecy seems the most remarkable. I have heard of a number of instances in which she affirmed that certain definitely-specified events would occur in the lives of individuals, all of which were literally verified, sometimes after the lanse of years. Of course I cannot personally testify to the truth of these, though I have no cause to doubt their truth, and believe them true. I can, however, give evidence personally in one remarkable instance of this lady's clairvoyant prevision, as I was fully cognizant of the prophecy some time previous to its fulfillment. It is, I think, worthy of public record.

Some months since, during a visit of Mr. John W. Cherry, of San Francisco, to Mrs. Robinson, she informed him that she saw him nominated and elected to the position of Recorder in this city. At that time he had no hope either of a nomination or election, and placed no confidence in the prediction. He so informed the medium, but she insisted on its truth. Mr. Cherry, to further test the matter, requested his daughter, a lady entirely unknown to Mrs. R., to call on her, and have a sitting, telling him what she said on her return home. He said nothing to his daughter concerning what Mrs. R. had told him. The daughter had the sitting. Mrs. R. normally having no idea who the lady was; and during the sitting, in the course of which the daughter says she received many satisfactory tests, Mrs. R. again had a vision of Mr. Cherry in the same official position. This she told the young lady, who returned and told her father. He still continued quite dubious about the nomination, etc. However, as the political cauldron began to boil, his name was broached

at length nominated him by one vote. Mrs. R. also told Mr. Cherry some time previously that Mr Robert J. Graham would be nominated and elected Superintendent of Streets. This nomination was also unanticipated, but he was nominated by the Republicans. After the nominations were made, Mrs. R. predicted that

for Recorder, and the Republican Convention

would be elected, as well as nearly all the Republican ticket. Previous to the election a de cided opposition to Mr. Graham was manifested by a certain clique in the Republican ranks on personal grounds. His friends thought this might lose him a thousand votes. In addition, the Democratic majority at the last preceding election (presidential) was over 2000. This making in all over 3000 majority to overcome, Mr Graham's friends had scant hopes of his success. Mr. Cherry also had opposition in his party, and his defeat was deemed almost a certainty. Owing to the heavy majority against them, the Republicans had little hope of electing any save a few of their most popular candidates, running against objectionable opponents.

Being fully informed of all the prophecies sometime before the election came off, I watched the contest closely to see what the result would be. Despite the unfavorable indications, Mrs. R. insisted on the truth of her predictions. Whenever Judge Blake rode by her house she would always see "Mayor" over his head. To the surprise of all, the election proved a Waterloo to the Democracy. Out of over thirty candidates the Republicans elected all but four (unpopular men). Judge Blake received over 3000 majority, and Messrs. Cherry and Graham nearly 2000 majority. Every prediction was literally fulfilled. That the predictions were made some time before their fulfillment, I can youch for, of my own knowledge. I have been trustworthily informed of a number of similar instances of pre-vision, in matters of minute detail, on the part of this medium.

Query: By what power is this lady enabled to foretell these things? My opinion is, by a union of her own natural clairvoyant power with that of outside spirit-influence. Her natural faculty of clairvoyance is assisted and stimulated by her spirit-guides-a portion at least of her impressions and visions being due to direct spiritual influence and impartation. An extended personal acquaintance with Mr. R. justifies the assertion that I am convinced that she is an honest, conscientious medium, free from all semblance of deception or trickery.

In the category of such mediums, in this city, may also be placed Mrs. Albert Morton, among others. Mrs. Morton is an honest, devoted Spiritualist and medium, and a conscientious worker for humanity and the spirit-world. I have also found Mrs. A. S. Winchester an excellent test-medium, earnest and sincere, doing a good

work for truth and humanity.

Presidio of San Francisco, Cal.

# The Reviewer.

ON THE SOUL: Its Nature and Development. By Peary Chand Mittra, Late Member of the Bengal Legislative Council, and Honorary Magistrate of Calcutta, Fellow of the Calcutta University, etc. 8vo., flexible cloth, pp. 96, Calcutta: Printed and published by I. C. Boise & Co., 249 Bow-Bazar street.

The writer of this book became interested in Spiritualism in 1860, his attention having been called to its claims at the time of the decease of his wife. As the first step in his investigations he wrote to Judge Edmonds, and in conformity with instructions received from him, established, in connection with Dr. Berigny, weekly séances, at one of which he became developed as a medium of communication with the world of spirits. Since that time, with his faith daily and increasingly strengthened by personal experience, he has been zealously engaged in imparting to others that knowledge which had blessed his own life, and has published a number of works to that end.

The present treatise is divided into two parts, the first treating upon the Nature of the Soul. In pursuing the inquiry, quotations are presented from all authors of repute who have given any consideration to the subject-these being largely from the sacred books of India. In the Rig Veda, the most ancient of these, and from which it is supposed all others have been derived, the soul is denominated "the unborn part of man"; and further, that the soul does not see by the eye, smell by the nose, touch by the hand, hear by the ear, or taste by the tongue. These organs, according to the Vrihad Aranka, are fetters to the soul. Of the soul it says: "The weapon divideth it not; the fire burneth it not; the wind drieth it not away,' All that we can do in this matter is to endeavor to It is "exempt from every organ, unattached it containeth all things; and without quality it partaketh of every quality." All the sacred writings contain similarly exalted ideas of the nature of the soul. They consider it to be the "wisdom principle," subject to no change or variation, and free from all phenomenal qualities and attributes, and in these points essentially distinct from the mind. All bondage refers to and is in the mind. "The soul," says the Vishna Purana, "is pure, and composed of happiness and wisdom, and in constant freedom." The Rishis further taught that God is light, his light is infinite wisdom, and the human soul is an emanation of that light.

Passages from different Sanskrit works are next given: "It is the soul which conquers hunger, thirst, grief, delusion, old age and death."-Prasna. "The soul is pure, because it does not participate in the qualities; it is distinct from the qualities because it is itself knowledge."-Katha. "As the moon has phases, although what they indicate are not real, so the different phenomena from birth to death belong to the body and not to the soul."-Srimat Bhagabat. "He who sees all things in the soul and the soul in all things, does not slight anything."

-Baiasaneya. These teachings are given by inspiration, and are claimed to be, with much reason, the first recorded in human history of the spiritual nature and immortal destiny of man. The commerce of India was the means of bearing these ideas to other portions of the earth, although an intimation is given of the possibility of their transmission in other ways. "It is remarkable," says our author, "that the ideas which are emanations of the soul take root speedily are quickly accepted by those who are fitted to appreciate them, transmit themselves to distant climes by the force of their magnetic influence, and become insensibly interwoven as warp and woof of new-formed idealistic culture." The writings of the religious and philosophical authors of all times are imbued in various degrees with the views first given in the sacred books of India, and the teachings of advanced spirits now finding voice upon earth conform to them and confirm their truth.

The second part treats upon the development of the soul, and in elucidation of the subject extracts are given not only from the writings and utterances of mortals, but from those of spirits. The Vedantists classify the hindrances to the development of the soul under five heads -nutrimental, vital, mental, intellectual and blissful. The Samadhi or Nirvana state is

obstacles to progress above specified. In this tion of it. In speaking of phenomenal Spirit world the brain, and the organs through which | ualism, this same intelligence touches the keyit acts, envelope the soul, and it is the object of those who would attain soul-development in the truth always stands preëminent, the advothis life to learn the means by which the soul can at will be separated from the brain and its organs. In India, the practice of Yoga is engaged in for this purpose, and the great spirituality and power over and in union with occult agencies in that distant-land, of which we occasionally receive accounts, are doubtless resultant therefrom.

A few general directions for its practice of Yoga are given in this work. The first step is Pránáyama, the purpose of which is to tranquilize the mind. It leads to reverie or abstraction, and is followed by Pratyahara, or the suspension of the senses. A somnambulistic and clairvoyant state succeeds, and then Samádhi, the Nirvani, or spiritual; this once attained is never lost. Those who practice Yoga acquire great health and vigor of body, and it appears to be simply a means of developing what we should call the gift of mediumship. This is inferred from the results that follow the practice, and the remark of Mittra: "While advocating Yoga, I may mention that I do not practice it because the working of the spirits on me supersedes it."

That very much may be learned by Americans and Europeans in a study of Oriental philosophy, and much that the bigotry of the past few centuries has condemned as superstition and the outcome of "heathen ignorance," will be found to embody truths and principles of vast import, there can be no doubt. The people of India may also learn from us, and glean much from the rapid and astounding developments of spiritual knowledge this country has witnessed during the past thirty four years. This volume of our friend Mittra will accomplish great good in both directions, and, while valuable to his own countrymen as a means of information, will be equally so to our own.

# Banner Correspondence.

Massachusetts.

EAST BRAINTREE - G. E. Pratt writes: Although the Banner of Light has not heard from our Society for some time, we have not been merely lookers on, but have been doing a little in the way of presenting our philosophy to the public. Like all other Societies, during the warm weather we did not hold regular meetings; but our people being unable to spend the time or means to attend the camp meetings, we held three Sunday grove-meetings in a beautiful grove owned by one of our own members, and called 'Hayward's Grove,' two of which were eloquently addressed by Mrs. C. Fannie Allyn, of Stoneham, and the other by Mrs. M. S. Wood, of West Newton. We commenced our regular meetings Sept. 18th, in Williams's Hall, just across the line in Weymouth, the first of which was addressed by Dr. Van Namee, the second by Mrs. Carrie F. Loring, a young speaker belonging here, and a very promising lecturer and test medium, who ought to be encouraged in the work by being called to other places to exercise her God given powers.

Oct. 2d we had the pleasure of listening to Miss L. Barnicoat, of Chelsea, a very good speaker and remarkably gifted in psychometric readings. The people felt that they were well repaid for their attendance, and we are impressed to say that none will regret securing her services if desired.

Oct. 9th our platform was occupied by Mrs. K. R. Stiles, of Worcester, who gave general satisfaction both by her lectures and tests. By her evident honesty of purpose and sincerity of manner she wins hosts of friends wherever she goes, and none can fail of receiving good from her ministrations."

LAWRENCH.-A correspondent writes: "It is a hard task for a thinking mind to assign any good reason why the hundreds of Spiritualists in this city and elsewhere who are certainly possessed of the means do not patronize the spiritual press, and also give their aid in the support of lectures, meetings, etc. The meetings at this place have been discontinued, at a pecuniary loss, I am sorry to say, to our active brother Coonley, under whose management they proceeded. Dr. Coonley has, since his coming to Lawrence, performed several good cures, which have caused considerable inquiry. Dr. C., assisted by his wife, who is an excellent medium, holds interesting séances every Thurs-

day evening at his residence, 507 Essex street.' LYNN. - A correspondent, "S.," writes: Spiritualism is progressing finely in Lynn, and a more general interest is being manifested as the long winter evenings approach. The circles of Mrs. J. Francenia Dillingham are being well attended and some excellent tests given. Mrs. D. was to occupy the platform at Wakefield, Sunday, Oct. 23d, and from there go to Great Falls, N. II."

OXFORD.-Mrs. George A. Amidown writes : J. Frank Baxter was with us on Wednesday evening, Oct. 12th. Although the night was cloudy a good audience gathered to listen (which its members did attentively) to his lecture on 'Spiritualism and its Practical Good.' He also gave several tests which were all recognized as remarkably convincing and correct. Mr. Baxter is an eloquent speaker and fine singer. He gave general satisfaction, and has left a favorable impression on the minds of his hearers."

Tennessee. MEMPHIS .- Mrs. Annie T. Anderson writes:

You will have such a surfeit of congratulations upon the enlargement of your paper that I could not in the least add a laurel leaf to give it prestige; however, please accept my tribute due your twenty-five successful years of faithfully recording the manifestations of the invisible world. In your twelve-page issue of Sept. 24th was to my mind the best discourse of Mrs. Richmond that has ever reached the Banner's readers. At this momentous period of changes, it must have a weighty influence by the logic used as regards the purpose and destiny of Modern Spiritualism. When many investigators are presenting hair-splitting arguments in favor of the personal teacher Jesus of Nazareth in order to reconcile Orthodoxy, to have a spirit untrammeled give forth a philosophy on the laws and principles of Spiritualism, leads us to hope for the ultimate emancipation of humanity from the creeds and dogmas of sectarianism. When the invisible guides of Mrs. Richmond say that as the engineer causes the escape of surplus steam he may suffer death, but thereby many are saved, he understands fully that it is not necessary for posterity to fall prostrate at the feet of this one martyr, for another will step in his vacated place to complete his unfinished work. How well the spirit says that truth expresses itself according to human growth, and Judge Blake, Republican nominee for Mayor, | purely that of the soul, and free from all the | whatever your state is, that will be your recep- | then trust in Hop Bitters.

note of this modern philosophy by saying that cates do not.

Mrs. Richmond shows her own well-balanced organism when repeating the thoughts of the invisible world by saying that an evidence is such, or it is not. If it is, no after-line of revelation invalidates it, and if you perceive your spirit friends by personal evidence of any kind, that testimony is not invalidated by anything that may come to another. This very logic sustained my own belief in Mrs. Stewart's genuineness, of Terre Haute, when the 'exposure' was at its height, two years ago. All the denunciatory epithets against the medium could not invalidate the evidence of my own senses in the appearance of a friend with the Master-Mason's apron on, a fac simile of one I embroidered for him twenty years previously, and all present ignorant of such a spirit in or out of the form. I said then that the truth could afford to wait till her committee vindleated their medium, and right royally have they done so. The invisible intelligence well says a cause cannot be affected by any amount of human imperfections, so believers need not fear that harm will come to Spiritualism from its detractors within or without the ranks. The various conflicting opinions about the genuineness of mediums cannot destroy the great underlying fact of phenomenal and inspirational angel gifts."

HENRYVILLE .- J. J. Pennington writes: 'Many thanks for the enlargement of the Banner of Light both for myself and also for all God's children, in this and in the spirit-land. We greatly need a good materializing medium in this place; and such an instrument could accomplish much good in this part of the vine-

#### New York.

STOCKBRIDGE .- Mrs. R. A. Hall writes: The Spiritualists of Georgetown, Madison Co., N. Y., held their annual meeting in Brown's Hall, Sept. 24th and 25th. The meeting was called to order by Bro. Timothy Brown nominating S. P. Hoag as President, E. D. Cook Vice-President, and Mrs. R. A. Hall Secretary. Bro. Chaapel, of Philadelphia, gave an interesting talk. At the conference A. A. Wheelock spoke in a very stirring manner of 'The Knowledge of Faith.' The evening session opened by singing 'The Sweet By-and-By.' Lecture by A. A. Wheelock-'What is Truth, and Where do you Find it?' On Sunday the forenoon was wholly taken up in conference-theme, 'Responsibility.' At 2 P. M. A. A. Wheelock gave a memorial address: 'Garfield as he was, and Garfield as he is.' The evening session opened by singing 'Nearer, my God, to Thee.' A short address on 'Individual Identity' followed, and closed a pleasant and profitable meeting. A kind and harmonious feeling was manifested throughout, and the influence must be felt far beyond the mystic river.'

#### Vermont.

WEST RANDOLPH.-Dr. S. N. Gould writes: Bro. J. D. Stiles has done a grand and noble work during his stay in this State, having been with us about nine months. He has attended conventions at Rutland, Waterbury, South Troy, and the annual convention at West Randolph; an anniversary at Essex Junction, a two days' meeting at Morrisville, giving two or more of his marvelous séances at each of these gatherings, convincing the skeptic, the doubting mind and the unbeliever of the truth of the im mortal life, and the importance of living a true and perfect life. Besides attending these gatherings he has been continually at work, holding meetings and giving his séances at Morrisville. South Troy, Montpelier and other places, and now comes fresh from the field to our village, West Randolph, to help us uproot error and sow the seed of truth in one of the most Orthodox alaces on God's footstool still continue to keep him on his way."

# Michigan.

GREENVILLE .- Mrs. George Pixley writes: We are having meetings in which quite an interest is being taken. We have had for a speaker Mr. Kenyon, and his addresses have been simply grand. Mr. Kenyon, whose address is Grand Rapids, Mich., ought to be called out. He is quite a young man, not more than thirtyfive years of age, but a grand medium, a fine inspirational speaker."

# THE FARMER'S CORN.

At early dawn, when o'er the leaves The boar-frost creeps and steals their bloom, When trees stand stiff in gloom Beneath the sunless morn, Old Farmer John salutes his sheaves Of ripened corn.

Bright jewels 'mong the stubble gleam, And sparkle from his careless tread, And gossamer, outspread, Enrobes the naked thorn; But Farmer John, to all a-dream, Moves through his corn.

The startled hare before him springs.
And down the furrow speeds like wind,
While crisp leaves spirt behind;
The yellow mists, upborne,
Skim o'er the vale on, noiseless wings
Above the corn. Above the corn.

But Farmer John, with anxious eyes,
The struggling streaks of dawn surveys,
And, through the spreading haze
That yells the face of morn,
A blood-red rim he sees arise
To greet his corn.

And fear creeps through his trembling veins And tear creeps through his trembing.
As the rising sun dilates in red,
And, as each mountain's head
His crimson hues adorn,
John quakes to think the coming rains
May swamp his corn.

Still high o'erhead the waning moon Reveals a patch of clearing blue, And hope comes peering through With Lana's welcome horn, That yet a favoring sky at noon Will bless the corn.

The changeful sun, erst steeped in fire,
Rehold, pours forth rich amber streams
That quench with bright foy-gleams
The frowns his face had worn,
For Heaven and he may now conspire
To save the corn.

See, o'er the east a golden mantle 's flung!
Fast move the mists from out the north,
And, as the winds come forth,
To little shreds are forn The great cloud-masses that o'erhung
The golden corn.

And lo! the wakened crows soar high;
How arrow straight they upward fly
O'er bits of dappled sky,
And leave the earth forlorn;
While clouds of lazy rooks float by
The tempting corn.

What smiles sleep in the farmer's eyes!

To-day he'll "in" that precious grain,
For he knows the dreaded rain,
Such bodings dare not scorn.
So, whistling thanks to sun and skies,
He leaves the corn.

WATTER BUCHS WALTER BUCHANAN.

- Good Words.

It is said that a rib was taken from Adam wherewith to make woman, which, if true, is the reason why man has been running after that lost rib ever since !

When life is a drug, and you have lost all hope,

# New Rooks.

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THE FIRST GOSPEL OF THE INFANCY OF JESUS CHRIST,—Received by the Guostics, a sect of Christians in the second century, and translated into English by Mr. Henry Sick, Oriental Professor at Cambridge, in 697.
THOMAS'S GOSPEL, OF THE INFANCY OF JESUS CHRIST,—Printed by Professor Corteins in a note to his Works of the Apostic Fathers, from a MS, in the King of France's library, No. 2279, and Bishopfol Caesarea, A. D. 305.
THE EDISTLES OF JESUS CORREST AND ARGARUS KAND.

Works of the Aposthe Fathers, from a MS, in the King of France's fibrary, No. 2239, and Bishojol of Cresarea, A. D. 315.

The Epistelis of Jesus Christ and Abgares King of Fdessa, "Preserved by Enseldus, one of the Council of Nice, in his Ecclesiastical History, B. I. c. f. a.

The Gospid, of Nicolemys, Formberly Called The Council of Nice, in his Ecclesiastical History, B. I. c. f. a.

The Gospid, of Nicolemys, Formberly Called The Arts of Pontius Phate. Published by Prof. Grynamis in the Orthodoxographia, 1555, foun, it, p. 645.

The Apostles' Child Institute Ancient Middle the articles of Christ's Descent into Hell, and the Communion of Sahits. See it thus handed down in Mr. Justice Bailey's edition of the Book of Common Prayer, swo, 1812, p. 9. Note: Also in Bingham's Antiquities of the Christian Church, folio, 1756, B. Jo. c. 4, s. 12.

The Apostle's Child In 1876, B. Jo. c. 4, s. 12.

The Apostle's Child In 1876, B. Jo. c. 4, s. 12.

The Epistle of Payl, the Apostle to the Laddiceans, From ancient Mss. in the Softoniae, and the Library of Ioames, a Viridario, at Padua. See also Poole's Annotations on Col. by, fig., and Hari MSS, Cod. 1212.

The Epistles of Payl, and Hari MSS, Cod. 1212.

The Epistles of Payl, and Hari MSS, Cod. 1212.

The Epistles of Payl, and Epistle To Senega, with Seneral on account of those Epistles amongst the holy writers of the Church. They are preserved by Sixtus Senerals in his Bibliotheque, pp. 89, 89.

The Acts of Payl, and Theclas.—From the Greek MS, in the Bodied an Library, copied by Dr. Mills, and Franks The Senal Ensisted Chamon to the Centralis.

MS. In the Bodleian Library, copied by Dr. Mills, and transmitted to Dr. Grabe, who edited and printed it in his Spleileghum.

THE FRIST EPISTLE OF CLEMENT TO THE CORRESTITANS; The Second Episibe of Clement to the Cortuctions; The Second Episibe of Clement to the Cortuctions; The Second Episibe of Clement to the Cortuctions; The Episibe of Ignatius to the Episesians; The Episibe of Ignatius to the Episesians; The Episibe of Ignatius to the Philadelphians; The Episibe of Ignatius to the Philadelphians; The Episibe of Ignatius to the Physical of Episesians; The Episibe of Ignatius to the Physical of Episesians; The Episibe of Polycarp to the Philadelphians; The Episibe of Book of Hermas, which is called his Visions; The Second Book of Hermas, which is called his Commandes; The Third Book of Hermas, which is called his Commandes; These are the "Genuine Epistics of the Apostolical Fathers; being, to gether with the Holy Scriptures of the New Testament, a complete collection of the most primity entity in the Acount of the Apostolical Fathers; being, to also an approximate and production of the most primity antiquity for about a hundred and fifty years after Christ. Translated and production of the preliminary discourse relating to the several Treathese, by the most Reverend Father in Good, William (Wake) Lond Bishop of Libroin, "afterwards Lord Archibishop of Canterbury, The authorities and productions addiced by this crucities and honest prelate, will be found in great number in the Introduction and Discourses to the Edition of the Archibishop's Translation of these Epistics, published in 1817, by Mr. Bagster, Paternoster Row.

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insortion, must reach this office on Monday, as the BAN-SER OF Literit goes to press every Tuesday.

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THE WORK OF SPIRITE VLISM I astrondus the universe. It ext nels from the highest spheres of angelie life to the est's colibbins of human lungrance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, John Pierpont,

#### The Oklahoma Cry.

We find in a paper that is published at Wichita, Kan., that another invasion is already on foot for the conquest of the lands of the Indians in Indian Territory, which has been christened the "Oklahoma boom," Capt. Payne. is at the head of it, and he is described as "the tireless, persistent, sensible Capt. Payne." The paper referred to says "there is much in his attempts to settle these so-called Indian lands. It to the plain fact that Capt Payne was right. fafter all," and it copies with much approval from his open letter on the subject of this new "boom." We will repeat the substance of his proposition so far as it concerns the real matter in hand. Headmits that the coveted Territory is a land almost flowing with, milk and honey, in which cheap homes are to be had for the asking. He says that the picture which has been drawn of Oklahov a has never been exaggerated, and he deel; res it to be what he has always described it to be, a "beautiful, grand country "

What is more, he declares it to be "absolutely ours ours to cultivate, to live upon, to sell, the place next in ronk would quite as justly barter or trade, as surely as the sun shines or need to be accorded to some mind of conservabarter or trade, as surely as the sun shines or the waters run." There is no mistaking the ing and glorifying in the common breast the meaning of this. Then Capt. Payne touches on sense of the wisdom and riches of belief the his trial in the United States Court at Fort | world already has found rest in. Smith, Arkansas, seeking to create the impres | The writer then proceeds to pay, as might be sion that the Government was, and still is, with expected, a certain amount of tribute to the him in his plundering designs. The denies that | conservative elements in society, but avers also he was ever fined for his invasion of Indian Territory, or that he was ever put under bonds. He has the matchless effrontery to state that "the Court could not, dared not, put itself on record as having been guilty of such gross in- his work, which we prefer to give to our readers justice to a citizen of the United States who was entitled to its protection for doing that which Congress authorized him to do." The bare idea of Congress ever having authorized the invasion of Indian Territory! Yet be acknowledges that he was arraigned and tried by the United States Court at Fort Smith; but he says it was "not in any sense upon the merits nor facts in the case, but upon a demur." He says facts in the case, but upon a demur." He says entitled. The Man Jesus, a book expressive the Court had not time to get at the facts in not juercly of a purely individual, but of a the case; and he adds that if the Government had given him the trial he asked for, expected, and desired. Oklahoma would to-day have as many people as Florida.

\*This, he says, the court dared not do. He says it "preferred to pursue the sickly, sentimental policy which only tends to impover sh the white citizen of the republic to support the red man," whom he proceeds at once to abuse by a vile description of his dress. The court is charged by him with "dod sing the main issue," which was the fine, by allowing the demur. This is the reason for his calling himself ' to day as free a man as walks upon the soil of historic Kansas." And he goes further and defies the Government, denving that there is a law in existence which can fine any American citizen for settling upon the public lands within the Indian Territory. He denies that the ceded lands belong to the Indians, but insists that they belong solely and exclusively to the Government of the United States, and are therefore part of the public domain. He proceeds to quote a section from the charter of the Atlantic and Pacific Railread, arguing that it has forty miles on each side of its road bed, but that each even as well as each odd section is, by the same act, subject to preëmption and homestead laws. And he adds that in October, 1880, Attorney-General Devens decided that the road had forfeited no right nor franchise, and that the company were therefore entitled to the lands.

He asserts that there is absolutely no question as to the right of himself and others to settle on each even section within the limits of this grant. He does not believe the Government would undertake to put settlers off of the line of this road in the face of so plain a law. He asserts that the Indian title to these lands was extinguished in March, 1866, by the Government paying the Indians in cash, for every acre of land, from ten to thirty cents per acre. And, after much more of the same purport, he goes on to say that the suit for damages against. Gen. Pope, for forcing them from Indian Territory, will be tried in the Leavenworth County Court in December, and that he has no doubt they will recover damages. "From this on," he proclaims, "it will be our purpose to push hard from every side." He requests all members of "our colony" to go into the Terri- | history, tory from every quarter, and by the nearest

route, and select a claim and settle upon it." And here comes a caution from him which does not bear out his pretension of courage, or his actual show of braggadocio; "Avoid starting in large numbers, so as to occasion, no unnecessary comment." Ab, yes; this is to be a surreptitions affair, and, therefore, the less attention it attracts the better.

His plan, briefly, is as follows: "I will have horseback men (messengers) all over the country. They will get your location and report to me, telling you in the meantime where I am located. After thirty or forty days, or when there are enough of us in the country to hold it, we will come together at some given point, hold a meeting, elect officers, make laws, etc. Go into the territory and get on your claims; not all in one day, but as fast as you can for the next two months. There are thousands of people in the country to-day, and going all the time. Why not us? The grammar of the last question is worthy of the concocter of such

To show how much sympathy there is for such a scheme, the paper in Wichita, Kansas, that publishes this nefarious proposition remarks approvingly that "the pressure of the surrounding white population upon the Indian Territory is reaching a point where it will be irresistible." And it quotes the St. Louis Republican as being entirely right "when it says that sooner or later that territory will have to be open to white settlement, for it stands directly in the path of inunigration and commerce between this part of the country and the Southwest." But the question is: "Does the Government connive at any such scheme of robbery?"

#### The Man Jesus.

We referred in our latest issue to the truly remarkable book, by Rev. John W. Chadwick, named above, which had just claimed the publicattention. It was to be expected that a eally liberal work on a religious topic which could call out such a meed of praise as we then transferred to our columns from the e of the staid and conservative Boston Advertiser, must have within itself important characteristics which would eventually bring it, in a wide and prominent degree, under the public notice; and such proves to be the case—the new book receiving nothing but praise, at least as far as we have seen, on the part alike of press, reviewers, and the reading public.

[It is to us, we would parenthetically remark in this connection, one of the most cheering and aplifting among the "signs of the times" that the secular press-unfettered, as are the denominational journals, by the old traditions of the creedal bodies to whose championship they are pledged-has entered in so many ways into the theological arena, and has gained a hearing and influence there; for every utterance of free speech on religious matters from the columns of the great dailies of the United States is a is not all moonshine. Some day the people peal of thunder in the ears of the bizoted nonalong the Indian Territory horder will awaken progressives, who would put (were they able) all new lights vouchsafed by nature to human experience under the bushel of their own persenal and "extinguishing" supervision.]

> The Sunday Herald, of Boston, has in its issue for Oct. 23d an editorial entitled "The New Rationalism" which speaks in the clearest terms of commendation of this new volume. The article begins as follows:

"In comparing the life-work of Bentham and Coloridge, John Stuart Mill bassomewhere said that if, in awarding the highest meed of praise to the two greatest and best men of any given century, the foremest rank would have to be assigned to him whose courage and original vision had made him an innovator and pioneer, tive structure, wholly absorbed in strengthen-

that "the world needs its innovators, likewise, and, if life and thought are to grow, must have them." The article closes with the following eloquent passages regarding Mr. Chadwick and without curtailment. [The italies are our own.]

"Nothing is more a distinguishing mark of the present age then the number of thoroughly equipted scholars who, abreast with the latest that has been demonstrated in science and criticism, are still eager to resuscitate from the annals of the past whatever is profound, touching, and imperishable in their records. A very striking illustration of this is found in a recent book by John W. Chadwick, of Brooklyp, N. Y., widely prevalent tendency of the time. No early Italian Peragino could have undertaken a picture of the divine Son of Man in a spirit a picture of the divine San of Man in a spirit more tender, loving, and at times even tear-ful, than has Mr. Chadwick in his portraiture of Jesus. And yet the work is written from the standpoint of the most extreme rationalism. the standpoint of the most extreme rationalism.

To the old supernatural and miraculous conceptions not a particle of quarter is given. Indeed, in the very interest of loving veneration for his subject, they are indignantly thrown aside by the writer. Admit them, and to his mind all e pathos and subl mity, all the tender human interest and appeal, are stricken out of the heart-moving story. Now all this is very dif-te ent, from the vein that prevailed in many of the carlier rationalistic artempts of this kind. Once fairly over the bar of the first chapter of the book on 'Sources of Information'—a chap-ter necessarily somewhat dry to all but exact students—and beart and imagination as well as intell-et are floated off on the great, heaving ocean of living human history. As the mind is swept along on the cloquent current of the writer's speech, it is impossible not to share his enthusiasm in his vital sense of how inmeasurable the grandeur and pathox of the great drama of reality that has been engeted in the actual history of the and has been enacted in the actual history of the race transcend the supernatural legend that was for ages substituted in its place. The revival once again in this, age of the historic sense of the power of living into and feeling the throbbing pulse of the tragedy and triumph of the jast—in all this Mr. Chadwick rejoicingly shares.

It is to him as though he had been enabled through it to shake in loving human handclasp to laugh, weep, exult with the tender or sub lime spirits of all the ages. And this evidently seems to him so good for the heart, so good fo the head, that he cannot endure the thought o the head, that he count endare the hodgin of seeking the divine and inspiring outside instead of inside the marvel of the human soul. Howis all history reanimated and filled with vital breath through such a treatment I Galilee and Indea are no more dreamlands, but solid granite and seething soil, an arena form with violent human passions, ringing with shouts of exultant expectation, sweet with tender ecstatic dreams, manacled with clamping irons of bigotry and hard routine. Then that loving, passionately-yearning, pathetic, tragic, triumphant life of Jesus lived out under such appalling conditions of external reality—its every vision, prayer, agony, hope, the vital outcome of action and re-action between the deepest and holiest in such a soul and so stern a surrounding actuality - as one reads these pages, it is impossible not to feel how in every touching element the story gains through being transferred from a realm f dream and immateriality into a realm where the heart weeps or exults over something kindred to itself, and its own tragic or triumphant

The present age is to be congratulated on the | witnessed the successful operation.

work that is doing to day by many and many a scholar like Mr. Chadwick, at once brave and reverential, thoroughly modern and thoroughly devout. Too long has there been a divorce be twen rational criticism and genuine bundar cuo-tion. It is in win to think to turn back the life tion. It is in vain to think to turn back the tide tion. It is in vain to think to turn back the life of free, resolute, and untrammeled thought, thought absolutely compelling different concep-tions from those natural to ages of ignorance and superstition. The truest friends of religion and of every exalted feeling in the breast of man are the men into whose souls the iron of this country of deaths and country has available. of doubt and struggle has entered most deeply, and who, while recognizing bravely and once for all what must imperatively be abandoned, yet retain perfect clearness of vision and unshaken loyalty of affection for all that abides fresh, young, and innoctal, the same yesterday, to-day, and to ever."

#### The Very Air is Tremulous with the March of Spiritual Battalions!"

Exclaims Prof Phelps in the last Congregationalist-and truly; but, alas! while he is a minister, and, therefore, supposed to be on a more spiritual plane than his mercantile and mechanical fellow-mortals, be is really unable to recognize the victorious advance, in our days, of the great armies of "the republic of God," and mistakes them for enemies and demons. His article in that paper is a rallying cry to a sentiment among men which leas fortunately lost its power over the modern mind, viz: physical contest on matters of belief, for if his remarks mean anything they point to the eventual (because regarded as self-protectionary) use of every power, ecclesiastical, political, civil and military, to meet the cohorts of Salan, whom he regards as a personal being who is levying relentless war, in our times, upon the Divine Principle. He is of opinion that Spiritualism is irreligious in its drift (which depends, one would say, very much on what is defined as "religion"], and would have the people rally from the recoil induced by the Salem witch craft proceedings, and occupy once more the good old ground of biblical demonology! But are the possessors of common sense to be thus dragged backward by an interested ministry toward the midnight of the past, when the East is all aflame with the portents of hope and cheer? No. no ! Peace, Prof. Phelos : the night owl has sung his song for the nineteenth centuty; do not seek to feebly imitate him now, when the heavenly lark is in the sky and the golden rays of a new and diviner morning are pouring their blissful beams upon an awakening world!

#### The Church Congress and Spiritualism.

We referred last week to the initial chapter in the history of the late Church Congress in Newcastle, England, and to what was said during its continuance regarding Spiritualism. Wo shall revert to the doings at this Congress in our next issue; meanwhile it may be of interest to our readers to know that the London correspondent of The Western Morning News (Plymouth, Eng.,) for Oct. 6th, thus paragraphs the matter (regarding spirit communion) for the pations of that journal:

Spiritualism seems, really to be touching the cler gy. It is evident, from the tone of the discussion yesterday, that most of them have come to the conclusion that there is 'something in it.' First the Archbishor of York began to Inquire and to say that he though Spiritualists might be Churchmen. He has been followed by several canons and not a few simple reverences. The Rev. Dr. Thornton, who spoke of the phe nomena as real, but the result of psychic force, is the ricar of St. John's, Notting Hill, the successor of Arch bishop Tait's promising son. He is also the brother of Lord Lytton's well-known Foreign Secretary. A plan preacher, and a little of a High Churchman, he is a nan whose judgment may generally be trusted. Canon Wilberforce is, of course, the son of the greatest of modern bishops. He also regards Spiritualism as though there were something in it. The Spiritualists in London are overloved at this pronouncement of elerical opinion, and are likely to offer their assistance to the clergy to prove by demonstration that the mate rialist hypothesis is untenable."

# Children's Spiritual Lyceums

Should be established everywhe account for the lukewarmness of Spiritualists in this respect. There are two prosperous Lyceums in Boston, and several in other places The children of Spiritualists should be educat ed in the grand truths of Spiritualism, if the cause is to bear ample fruit in the coming years. This matter is, therefore, of the utmost import-

THE SCIENTIFIC BASIS OF SPIRITUAL ISM," BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

RT A great deal of talk is made in various quarters in regard-to the fellow, Daniel Mac-Lennan, of San Francisco, in which the Banner of Light is quoted. All we have to say is that the reason we did not print the list of names sent us endorsing him as a bona fide medium. was, that in addition to the evidence of reliable Spiritualists in San Francisco that he was an impostor, we also received at the time a private letter from one of the most prominent signers of the document pronouncing MacLennan a fraud and giving the best of reasons why, in that writer's opinion, he [MacL.] should be considered so-affirming that he signed the document itself through certain circumstances applicable to himself alone. At the writer's particular request, and for good and sufficient reasons which he gave, we do not feel it to be in order to cite his name, but we still hold the letter on file at our office.

Western or Christian Civilization, as it is pompously and falsely called," says the Minnesota Worthington Advance, "is being forced upon the Chinese, and we shall soon see among these 'benighted heathen' all the signs of Christian civilization, such as whiskey, tobacco, fastliving, hot-bed schools, children prematurely old, boy-men, insanity, idiocy, delirium tremens, a blood-thirsty spirit, and a prevailing notion that their manifest destiny is to make everybody think, believe, and do as they do, or be shot or bayoneted." We especially agree with the writer's remarks wherein he alludes to the Orthodox Church members' desire to annihilate all those who do not believe as they do t Prof. Phelps's last epistle to the Christian Pharisees of this day is evidence of this fact.

RT A correspondent informs us that at the noon recess of Dr. H. P. Fairfield's lectures, in Hauson, Mass, Oct. 9th, one of the audience, a lady, made a misstep and tell down stairs, thereby breaking the bones in her left arm. As soon as known. Dr. Fairfield was influenced by his spirit-control; the fractured bones were prop erly set, splintered and bandaged, and the lady taken home in a comparatively comfortable condition. More than one hundred persons

#### A Successful Sitting.

Last Sunday evening we attended at the residence of Mrs. Bigelow, 3 Hancock street, Boston, a private séance for materializations—Mrs. II., of this city, being the medium. During the evening some eight different forms appearedone male and seven female—and were, in a majority of cases, recognized by persons making up the circle. (As an instance, a gentleman present from the West recognized a young Indian girl whom he had met with in presence of several other media, and who gave him her name correctly.)

Among the forms so manifesting was that of an ancient Greek spirit, robed in a peculiar costume; this spirit approached us and made himself known (and was at once recognized by us) as an intelligence with whom we had frequently conversed through the mediumship of the late Mrs. J. H. Conant. This form was a head taller than Mrs. II., and any hypothesis assigning her an identity with the spirit falls to the ground in view of the circumstances attending his coming to us-one of which was that he himself drew aside the curtain of the cabinet and showed us the medium sitting in her chair, two forms being thus manifest to our sight at one and the same time. This convincing proof was also afforded to the company by others of the materializations which were seen during the evening.

#### Berkeley Hall Lectures.

As stated in a previous issue arrangements have been perfected for the regular publication in pamphlet form of the Suuday morning discourses pronounced in the above-named hall by the guides of W. J. Colville. The series has now reached its second issue, and those desiring can obtain "All Things Made New" and "Why Was Our President Taken Away?"-which constitute the numbers already brought out-by application at the Banner of Light Bookstore, No. Montgomery Place, or to Timothy Bigelow, Esq., No. 3 Hancock street, Boston. The price of these neatly gotten up brochures is merely nominal, and it is hoped that the friends of progress will do what lies in their power to scatter broadcast an ong the people these grains of "seed corn," that a harvest commensurate with their worth may spring into existence in coming days.

The Channing Memorial Church at Newport, R. I., was consecrated Oct. 19th. The day was auspicious and the proceedings highly interesting. Seven hundred people attended the evening services. Among the speakers was Rev. James Freeman Clarke. He commenced his address by speaking of the influence of a single soul, such as that possessed by William Ellery Channing, "which becomes a part of the public education, and one of the great forces of humanity. Such was the soul of him whom we commemorate today—a soul, to be sure, in a puny body, which after suffering in the decaying form, was consigned to the grave." Here we beg leave to differ with Mr. Clarke, as we do not believe that Dr. Channing's sout, after it left its decaying form, was consigned to the grave. Oh no! His great soul passed to the higher life, when relieved of its tenement of flesh, and has been active in working for humanity ever since. He has been with us many times since he passed on, encouraging us in our spiritual work, and assuring us of victory over error at last. He often controlled Mrs. Conant, our late public circle medium. and enunciated words of wisdom through her

"The influence of Channing," said the speaker, "was greater, on the whole, than that of any other man who had lived in our generation, as he revolutionized the ideas of the world in regard to religion"—in which statement we fully concur; and we may add with the strictest propriety that he is now wielding a still vaster influence over the destinies of the hu-Channing's what his teachings had done for mankind. He had heard it said that Channing was a greater philanthropist than he was a theologian, but he showed that such was not the case, and he referred to what he did for humanity in the days of abolition, the last appeal of his life being for universal liberty. When Dean Stanley came to this country, he said that the only two things he wanted to see were the rock where the Pilgrims landed and the grave of Channing. Channing's religious life was eloquently told, together with what he had personally done for fallen man. His moral earnestness and purity of heart were dwelt upon at length. "But for Channing," said the speaker, "I should not probably have been a minister, for it was Channing who, in addition to his writings, personally aided me while I was struggling with the stern realities of life."

VOLUME FIFTY.—With its issue of September 24th, the Bainer of Light entered upon its fifteth volume, enlarged to twelve pages. What a history could be written of the many trials, a history could be written of the many trials, persecutions, etc., undergone by this paper in that space of time; yet, as many as they were, for every one endured hundreds of people were brought to the light of the knowledge of the truth of its cause, and the publishers should have the thanks of the civilized world. for the untiring energy and zeal with which they presented and advocated this noble cause for it is due to their efforts that Spiritualism has made such rapid progress in the minds of thinking people.—San Francisco Light for All.

Thanks for this kindly notice of the Banner. It is indeed true what our contemporary says in regard to the many trials, persecutions, etc., we have passed through in the long years since the Banner was established at the beliest of the spirit-world. Were only the half of our vicissitudes made known to the public the recital would astonish every reader of them. But we have suffered in silence, knowing full well the responsibility of our position. As the editor of Light for All truly says, our compensation lies in the fact that for every trial we have endured hundreds of people were brought to the light and knowledge of the truth of our cause. If the world at large does not award us credit, we know that innumerable spirit-friends do, as we have received many messages from them encouraging us to persevere in the good work.

W. P. Boone writes us from Clarksviile, Mo., under a recent date, that he has just returned home from a visit to the materializing medium Mott, at whose residence (in Memphis) Mr. Boone and his wife attended four seances for materialization, with the best results among the intelligences recognized being a son of our informant.

A postal card from Brazil acknowledges the receipt of the Banner of Light, "the exceedingly interesting expositor of the Spiritual Philosophy of the nineteenth century." Revue Spirite is not received regularly at this office. Please send the two last numbers.

#### Dr. Babbitt's "Religion."

Mr. James Dow Tatum, of Alabama, writes enthusiastically concerning Dr. Babbitt's new work, "RELIGION," and declares that when his orange orchards are in full bearing he is going to spend a part of his fortune in circulating it. The following letters were addressed to the author, the first being from Dr. O. O. Stoddard, of Philadelphia:

"I have perused your 'Religion,' and am exceeding pleased with it. It proclaims a most beautiful and glorious gospel, based, as it seems, on science and sound philosophy. . . . If all could be led to be-lieve in such a gospel the world would be almost infinitely better than it is at the present time under the existing creeds and dogmas."

The following is from Mr. John Rutherford, a cultured gentleman of England:

"DR. BABBITT: Dear Sir-I am exceedingly pleased with your work, 'Religion.' It is a most important addition to spiritual literature, and puts, I think, our views of the progressive and ultimate salvation of all souls on a sound and philosophical basis. Hitherto, it must be admitted, our hearts have been stronger than our heads, but in 'Religion' I see harmony or balance -the intellectual or logical capabilities being equal to demonstrate that intuitions of the spiritual nature and the promptings of the affectional are true. The chapter on the teachings of a leaf, of flowers, of trees, etc., is very fine-in fact is quite a prose-poem, and will put our Lyceum teachers on the right track in their efforts to instruct and at the same time to entertain the young. I hope you will write a Manual for Spiritual Sunday Schools."

Prof. Phelps berates Spiritualism without reserve in the pages of the Congregationalist, and when such a man as Prof S. B. Brittan asks that the editor of that paper give him room to reply to this Andoverian scold he is coolly informed by the editor aforesaid that, forsooth, he has not space in his columns for a discussion of Spiritualism. But later events prove that though he could not find room for Prof. B.'s trenchant defense of Spiritualism, he could and did allow Prof. Phelps to attack it again-some three columns being devoted to the purpose in a late number of his paper. It really seems to us that the editor of the Congregationalist must be either an outrazeous bigot, or a person totally ignorant of the most ordinary principles of justice. We shall print Prof. Phelps's latest article in full next week, that our readers may be treated to the view of a specimen of the ancient cobble-stones with which Andover proposes to make a last effort to prop up the falling temple of the creedal Zion!

Real In the course of his sermon on man's preaching and nature's, on Sunday last, that prominent Bo-ton divine, Cyrus A. Bartol, complained, and rightly, that while order, bounty and beauty formed the celestial triad in the teachings of nature, the same characteristics did not appear in marked degree in the preaching of man, at least, generally considered. "Bounty," he said, "speaks to the heart as order does to the mind. The beauty of nature appeals to the spirit. Order which pervades nature tells of the past, and gives the details of the plan. Bounty is of the present tense. Beauty speaks of the future. The pulpit is too dogmatical, too much a theological or denominational school, and it would be well if its occupants would let into its ministrations some of the light and beauty of nature's study."

Mr. E. R. Place, of Cambridgeport, whom the friends of late have kindly assisted, we have visited, and found him in the last stages of consumption. His wife is also too sick to render him any assistance. We gave him all the funds in our hands received by us from generous hearts, and also handed him, in addition, twenty dollars, to enable him to pay his nurse-for all which in a very feeling manner but feeble voice he tendered his cordial thanks. His last words to us were that he was ready and willing to go; that Spiritualism was his only solace in man race. Mr. Clarke referred in glowing this hour of his affliction. We would intimate to the charitably disposed that more will be required in his case, and we trust a generous public will see that it is forthcoming.

The Bulletin, Norwich, records that the Connecticut Camp-Meeting of Spiritualists having, by petition, approached the selectmen of the town of East Lyme, praying for permission to build a road from the village to its new grounds, was met in town meeting by those who objected to having a road laid out across the State's military camp. Also "the clergymen of the village recognized a counter attraction to their religious services in the Sunday gathering at the camp, and stoutly opposed the opening of a road, whether broad or narrow."

Mr. and Mrs. James A. Bliss have removed from Philadelphia to Providence, R. I., where they hold materializing scances on Sunday, Wednesday and Friday evenings, at 8 o'clock; developing circles on Tuesday evenings and Friday afternoons, and receptions on Thursday evenings. Mr. Bliss is, we are informed, actively engaged in an effort to form a local society of Spiritualists in that city. Those who are interested in such an undertaking, can address him at No. 47 Greenwich street, for particulars.

Speaking of the origin of man, on Sunday, Oct. 23d. Rev. Minot J. Savage, of Boston, (as reported) gave expression to the following conclusion:

"Of the three theories of man's origin which could be considered by an intelligent mind, the creation from nothing, from an ancestry unlike himself, and from an ancestry different from himself, but still of the same species, the speaker claimed the last, or the Darwinian theory, to be that finding the most logical support in

Mrs. C. H. Decker, of 205 East 36th street, New York City, is a remarkably gifted psychometrist; of this there is not the slightest doubt, our certainty being founded on satisfactory experiences of our own. We can confidently make the same affirmation regarding Mrs. A. B. Severance, of White Water, Wis., and desire at this time to specially recommend these ladies to the attention of the inquiring public.

"PHILOSOPHIE ORGANIQUE, by Dr H. Doherty."—This valuable contribution to speculative philosophy is published in Paris, and by Trübner & Co., of London. It is a handsome book of 447 pages, and is destined to create, as Dr. Doherty's other works have, some deep thinking and possibly some sharp discussion. It will be reviewed at length at some future time.

A report of services in memory of Willie Goodwin, held in Republican Hall, New York, on the 16th, by the Children's Lyceum, of which he was a member, will appear in our next.

Attention is called to the business announcement made in another column concerning Rev. John W. Chadwick's new work, "THE MAN JESUS."

### Decease of Mrs. H. F. M. Brown.

To the Editor of the Banner of Light: Our beloved sister, Mrs. II. F. M. Brown; passed to a higher life from National City, Cal., on the 8th of October. For two years she had been in feeble health, and abandoned the lecture-field for the rest and quiet of home life with her three sisters on the Bay of San Diego, Santhern California. But the genial climate with her three sister; on the flay of San Diego, Southern California. But the genial climate and gentle breezes from the Pacific failed to restore her to health, as her friends hoped. She never fully shared this hope, but was never desponding or sad in contemplation of the final change. Spiritualism, which had blessed her life for more than thirty years, was her trust and delight to the last.

nd delight to the last. Through all these years of her professed faith Through all these years of her professed faith in the communion of spirits, her most intimate friends never heard her express the slightest doubt of its truth. She gave explicit directions with regard to her burial, which were strictly carried out. True to her generous and cheerful nature, she requested that the last services rendered her should be as pleasant as possible for her friends' sake, and free from unnecessary display. At her request a white casket was for her friends' sake, and free from unnecessary display. At her request a white casket was procured and loving friends contributed for the occasion large quantities of beautiful flowers: A pillow of pure white blossoms, bearing in the centre, in green, the word "Rest"; wreaths of purple violets and white; an evergreen initial, "B,"; bouquets of magnolias, roses, and a great variety of other flowers; an elegant design composed of delicate flowers and smilax, reaching from the ceiling to the head of the casket; beside a profusion of smilax in all parts of the room, reminded those present of the "evergreen fields" beyond the "flower-encircled door."

The services consisted of remarks from Prof.

The services consisted of remarks from Prof. E. T. Blackmer, her brother-in-law, who gave a short sketch of her life-work, and read one of her favorito poems, "Not Dead, but Risen" Rev. David Cronyn, a personal friend and lib-

eral Unitarian, read another favorite mem, "O! may I Join the Choir Invisible," and made beautiful remarks on immortality—speaking impressively of that immortality so commonly overlooked, the immortality of our earthly work that lives afterware.

ove-looked, the immortality of our earthly work that lives after us.

The Banner of Light, from its first publication, has been to Mrs. Brown a welcome friend, but particularly so after her retirement from public life. Through it her interest in her former co-workers was stimulated, and any new facts regarding the Spiritual Philosophy brought to her mind. The resting-place of her mortal form is on an elevation overlooking the Pacific Ocean, the heautiful bay of San Diego. Pacific Ocean, the beautiful bay of San Diego, in view of the mountains of Mexico, and the nearer ones of Southern California.

[Mrs. Brown has been well and favorably known to ourself and our readers for years; she has now passed from the field of mortal trial to the rest and recuperation which the spirit spheres afford. We shall transfer to our columns next week a tribute to her memory, appearing in the San Diego (Cal.) Union, of Oct. 11th.—ED. B. of L.]

"THE SCIENTIFIC BASIS OF SPIRITUAL ISM," BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

The civic commemorative service appointed by the Municipal Government of Bos ton, in recognition of the event of the death of President Garfield, took place in Tremont Temple on the 20th inst. The hall was appropriately draped for the occasion. Mayor Prince made the introductory speech, after which Gen. N. P. Banks delivered a lengthy eulogy, concluding his eloquent address in the following appropriate words:

"There is no cause or incitement, to crime in the political controversies of this year that might not have occurred under any other administration; and no cause or justification of any kind whatever for such an ineffable and inexplable crime as the murder of the mild, generous, warm-hearted, forgiving and Christian Chief Magistrate whose loss we mourn. Political assassination is not insanity. It proceeds from infection and distemper of the mind. It is not necessarily limadministrations and nor to any special form of government. It can as well be applied to the settlement of a grocery bill, if an excitation be created, as to the overthrow of a dynasty. It is another form of the doctrine of annihilation, and the remedy for its evils is to avoid convulsions, private and public, restrain passion, avoid injustice, practice moderation in all things, and do no evil that good may come. The year 1881 is the completion of the full halfcentury since the first open movement was organized for the control or destruction of our Government. The lesson of this half-century, with all its trials, sacrifices and triumphs, is that it is good to maintain and defend the Government of our country and its lawfully constituted authorities, whether or not we created them or like them. In the contemplation of this half-century can we find cause to wish the Government had been destroyed? Or can we now wish it destroyed? The lesson of Garfield's life is an admonition to protect and defend the Government. His birth marks the period when it was first assailed by enemies domestic; and at the close of his life he gave his last hours of health and strength to improve and protect it. His last friend should give his last sigh to maintain it, not for his honor, which is untarnished, nor his glory, which is immaculate, but for his country, which still has perils to encounter, and libertles to defend for the benefit of mankind."

THE ELEVENTH ANNUAL REPORT OF BOF-FIN'S BOWER, the very commendable institution established and mainly supported by the personal effort of Miss Jennie Collins, is published and makes a fine exhibit of good accomplished through its instrumentality for the working girls of Boston. Interesting items are given relating to the industries that furnish the largest amount of employment for women, and it is gratifying to learn of a growing tendency to place the compensation of capable girls working in these establishments so high that they can afford to surround themselves with comfort and refinement. Boffin's Bower is located at 1031 Washington street. It has a library of 400 volumes, and is supplied with magazines and papers. No extravagance is indulged in its furnishing, but everything is made comfortable, attractive and pleasant. During the year this report covers, 1,670 girls and women were furnished with places in families, clerical work and all that was necessary being done without one cent of charge to either party Thirty-five hundred free dinners were also served during the winter months to girls out of employment. Of her visitors and her own labor, Miss Collins says: "They come in sickness, in disgrace, in temptation, in discouragement, in fear, in every phase of human misery; and not one is sent forth without a patient, sympathetic hearing, and the best advice and encouragement that can come from the fullest experience of eleven years' ardent, faithful, and continuous labor in behalf of the women." The report alluding to the city probation officer, Mr. Edward H. Savage, who attends the courts and gives poor, unfortunate girls who may for some slight misdemeanor be brought before them, a chance to reform, says that he discharges his duty in the most wise and humane manner. There is no institution more worthy of the aid of those who are able to render it than this "Boffin's

Bower."

#### BRIEF PARAGRAPHS.

The storm that was so severe in England on the 14th, was felt in France and Germany. Throughout North Germany there was much destruction of property, and a corresponding loss of life. There was a rise of twelve feet in the Elbe, and much wreckage on that river. At Altona several vessels were stranded; five wrecked at Bremen, and a number of seamen drowned.

Why do n't the people "boycott" the dentists, who deal in so many acres?

Amateur Artist, painting a bunch of apple-blossoms, to a small boy, looking on: "Well, Tommy, do you know what they are?" Small Boy, with absolute certainty in his tones: "Yes, marm. Hens."

Mr. Underwood, the Infidel, it is said, is to be the permanent editor of the Free Religious Index. How's that, Bro. Seaver?

"Judge, what is the best substitute for wisdom?" asked a loquacious lawyer. "Suppose you try silence," responded the judge.

Whatever is is natural; therefore, there can be nothing supernatural.

It is proposed to erect a monument over the grave of Spotted Tall, which lies upon a hill overlooking the agency. No better epitaph can be put upon it than the dead chieftain's own words: "I never fought the whites except to secure justice to my people. Never killed a white woman or child, nor allowed it to be done by another when in my power to prevent it."

The life of a reformer is full of disappointments; but the most aggravating is to have his motives misunder-stood by those he would help out of the logs of super-stition; his offered assistance repelled, and the bene-fits he longs to confer on mankind rejected without examination.—The Agnostic, Dallas, Tex.

THE FAIR of the New England Manufacturers and Mechanics' Institute, held at the upper end of Huntington Avenue, Boston, for some time past, has been suc cessful beyond the expectations of its projectors. Over nine acres of exhibits are there displayed-the model Shoe Factory, printing presses, looms, fron-working machinery, etc., (all in full operation,) making a fine show, and the lighter and more delicate products of man's ingenuity affording a skillful countervall to the ponderous items in the collection. The largest Camera Obscura in the United States is located in this build ing. It is a pleasant place to visit, and we hear it whispered that perhaps it may be kept open till the middle of November.

Nothing causes greater grief to an old and virtuous printer than the thought that his boy, his first-born, his Horace Greeley, may grow up to be a little devil.—

Old Ocean may be excused for "lashing himself to fury" occasionally, on the ground that he has been crossed a good many times.

Are blacksmiths who make a living by forging, or carpenters who do a little counter fitting, any worse than men who sell iron and steel for a living?

When a man says he makes his living by keeping a ountry tavern is n't it a sort of declaration in inn-dependence?

A certain committee on pecuniary "ways and means' did not mean exactly what they said when they announced, "The smallest contributions will be most gratefully received."

A certain doctor of divinity said every blade of grass was a sermon. The next day he was amusing himself by clipping his lawn, when a parishioner said: "That's right, doctor, cut your sermons short."

GOOD ADVICE .- Be helpful to the aged, respectful to those in prime of life, companionable to the young, and useful to all.

### RIDDLE.

I'm found in king, but not in queen;
I'm found in was, but not in been;
I'm found in was, but not in go;
I'm found in send, but not in go;
I'm found in high, but not in low;
I'm found in hen, but not in cock;
I'm found in stone, but not in rock;
Now, iddlers, place these I tters right,
And a river in India will come to sight.

The trial of the four Nihilists, members of the Black Division, who were indicted for secretly printing a revolutionary paper, has terminated. The woman Krilova, Plankoff, and Prikhodko were exiled to To bolsk, and Perepletchkoff was sentenced to four months' imprisonment.

Have few bosom friends; and the few that are necessary, select with the greatest of care. It is a greater art than many suppose to make a judicious selection of filends in whom suitable reliance should be placed. In all cases the most powerful, and often the most bitter enemies, were former friends.

Cornwallis surrendered at Yorktown a hundred years ago: but Wallis the medium, from England, has taken us by storm.

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts and multiply the griefs which he purposes to remove.

There is a remarkable uniformity of evidence that the business of this country is in an extraordinarily prosperous condition.

Mr. Vennor predicts that there is to be warm weather during the approaching winter, "broken by waves of low temperature of brief duration." Bad news for coal dealers.

Rev. Abijah Green was found dead in bed in New York, 20th inst., suffocated. He had blown out the gas! A similar occurrence took place at a hotel in this city week before last. A respectable gentleman from Maine blew out the gas. The result was in his agony he rolled off the bed. His moans attracted a lodger in the next room, who notified the office. The door was forced open, and the gentleman found insensible. A physician was called, and finally succecded in restoring him to consciousness.

# THE GRANDMOTHER.

- "Grandmother, what makes your hair so white?"
  "Child, it is the winter; it is the snow of years."
  "How is it your eyes have lost their light?"
  "It is because I have shed so many tears."
  "What made those wrinkles I see in your cheek?"
  "They were ploughed by frouble, by trials sore."
  "What makes you bow so, and look so meek?"
  "A wind from heaven; I belong here no more."
  "But why do you always murnur, say,
  When you hug and kiss me?" "My child, I pray."
  —[From the French."

"Never milk while the cow is enting," is the advice of a bucolic contemporary. Judging from the character of some of the milk that comes to market, it would be more to the point never to milk while the cow is drinking.

Special attention is called to the prospectus of the Banner of Light which app are in this issue. This is the oldest, and one of the most ably conducted spiritual papers in the United States. Send for a sample copy, which is free.—Scientific Investigator, Portland, Oregon.

A prominent feature of the display at Yorktown, Va. on the 20th, was the salute of the British flag. The army joined the navy in this unusual and graceful act of courtesy toward the mother country. What a dif-ference between this occasion and a hundred years ago! Queen Victoria, too, in this time of our nation's sorrow, has won a new title to the loving respect of every American heart. The two events have become

Prof. King and his balloon got swamped. He and his companion du vovage suffered greatly for five days.

We are under obligations to our friend, Mr. John Wetherbee, of "Wetherbee Villa," at the Highlands, for a generous supply of Louis Bon pears. These are the kind of prayers that editors can fully appreciate, Bro. Newton.

"An esthetic discourse," said the Lady Altheato her husband, as they rode home from church. "Right you are," said Lord Algernon, who had found a soft place on the pew-rall for the repose of his lordly head.
"It was anesthetic."

#### Bacon versus Bacon.

To the Editor of the Banner of Light :

The joke of the season is on Rev. Dr. Leonard Woolsey Bacon, of Norwich, Ct., who was the fiercest of the adherents of the "Sunday Law." This gentleman appealed to the following "Blue Law" in order to stop the Sunday excursions of the Steamboat "Ella":

"Every proprietor or driver of any vehicle, not employed in carrying the United States mail, who shall allow any person to travel therein on Sunday by we as surrise and sun-set except from necessity or mercy, shall be fined \$91, to be paid to the town in which the offence is committed."

Although this statute has nothing to say about steamboats, yet using it as a pretence the bigots raised such a cry that Sunday excursions in Norwich were stopped. Sunday was too holy for anything like amusement-so said Bacon and his army.

Now for the sequel: A few days ago the Rev. Dr. Bacon, of Norwich, Conn., entertained Ex-President Hayes and Congressman Wait. Of course the party went to church. But later in the day-horrible to relate-Mr. Bacon took his | Oak Leaf and Helping Hand...... guests to ride-a pleasure excursion-and several hours were passed in showing the distinguished guests the beautiful sights in and around Norwich. Rev. Dr. Bacon is thus liable to a fine of \$20, according to the "Blue Law" which he championed so valiantly in the recent discussion of the Sunday question :["] and, all things considered, he ought to be willing to meet the issue and pay the fine like a man, or else his protestations against Sabbath breaking will be seen by all the world to be but so many empty sounds. CEPHAS.

(\*)A local newspaper is credited by the *Truth Secker* with containing the following 'pungent paragraph in the prem-

ises:

''It is clearly the duty of the authorities to arrest Dr. L.
W. Bacon, Col. John T. Walt and Ratherford B. Hayes
and, on conviction, to fine them \$20 cach. Mr. Hayes has
escaped. Dr. Bacon and Mr. Walt are still here. They
have not been arrested; neither has Dr. B roon vointeeced
any applogy for his inconsistency. The writer med Mr.
Walt this morning, and asked him whether he was aware
that, he tad violated the law? 'Yes,' was the reply.
'But,' scratching his head and Jingting the keys in his
right hand trousers pocket, 'you know I went in for letting the Ella go,'"

The Boston Herald sarcastically helps Dr. Bacon and A.

The Boston Herald sareastically helps Dr. Bacon out of his difficulty, in these words:

his difficulty, in these words:

"Roy, Dr. Bacon did not violate the blue Sunday law
of Connecticut. He simply took out a sick child for an airling, and paralited Ex-President Haves and Congress man
Walt to accompany him. The steam re Ella, when she
wishes to indulge in Sunday excursions hereafter, will take
aboard a sick child or two "for an airing."

We shall soon resume the publication of Answers to Questions propounded to Mr. W. J. Colville, the excellent trance-medium, which answers were given by him at our public Circle-Room some time ago. Their publication was deferred on account of the pressure of important matter upon our columns at the time they were delivered.

George A. Bacon, of Melrose, Mass., who was recently a clerk in the Pension Office at Washington, has been appointed to a responsible position in the Department of Agriculture.

Bo It gives us pleasure to state that Mr.

M A meeting of Liberals was held at Harrisville, Texas, last month, at which Frank Howard, after delivering an address on the Land Question, spoke at some length on Spiritualism, in which he is an earnest believer.

#### Movements of Lecturers and Mediums.

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

Mrs. S. Dick would like engagements as lecturer and test medium. Address Banner of Light office.

Capt. H. H. Brown will speak in the Universalist Church, in Hyannis, Mass., Saturday, Oct 29th, at 71/2 P. M., and 101/2 A. M., Sunday, the 30th. He will also speak on Sunday for the Society at East Dennis, Mass. He will make Sunday engagements for the winter. within twelve hours' ride of New York City, and week day engagements consistent with his other duties. Address 100 Nassan street, New York.

On account of sickness in his family Ira E. Davenport has been obliged to discontinue his seances in Boston and return to his home in Buffalo, N. Y. He purposes reopening his circles in Boston as soon as practicable.

Dr. L. K. Coonley wishes to make engagements to lecture on any dates except Thursdays, during the fall and winter. Parties desiring week-evening or Sunday discourses can address him at 507 Essex street. Lawrence, Mass.

Mrs. Abble N. Burnham spoke to Increasing and enthusiastic audiences in Worcester, Mass., 'et. 2d, 9th and 16th; in Shrewsbury, Oct. 17th and 27th; in Newburyport, Oct. 23d; she is to speak in West Duxbury, Oct. 30th; in Newburyport on the first and second Sundays of November, and in Wakefield, Mass., the third Sunday of that month.

A correspondent writes that A. W. S. Rothermel. who is now at Cohoes, N. Y., has been doing good work in Albany of late. He will travel toward Boston, holding séances wherever desired on the route. Address him at once for engagements at Box 605, Cohoes, N. Y.

Dr. Abble E. Cutter will commence a course of lectures on Physiology and Hygiene in Rev. W. H. Cudworth's Church, Meridian street, East Boston, on Monday evening, Nov. 7th. These lectures will be for the benefit of the Ladies' Physiological Society of East Boston, which Dr. Cutter was instrumental in forming one year ago.

E. W. Wallis will speak in Berkeley Hall, Boston, Oct. 30th, and in Chelsea the same day: Beverly, Nov. 6th and 13th; Worcester, 20th and 27th; Portland, Dec. 4th and 11th; Manchester, N. H., Dec. 18th; Newburyport, Dec. 25th. Secretaries desiring his services during '82 should write at once, stating date and terms. Week-evenings can be engaged on reasonable terms for lectures or scances. Wilto care Banner of Light, 9 Montgomery Place, Boston.

At last advices Charles H. Foster was reported by his physicians to be slightly improving in health. Dr. J. M. Peebles is now at his home in Hammonton,

#### God's Poor Fund. Received since our last acknowledgment:

From C. F. Dittmar, Newport, R. I., \$100; S. S. Todd, M. D., Kansas City, Mo., \$1.00; Mrs. Elvira Lewis, Steuben, Me., 25 cents; A. Dunlap, Cleveland, Ohio, 25 cents; Miss H. E. Wolcott, Corry, Pa., 45 cents; J. D. A., Danvers, Mass., \$2,00; Willis Taylor, Chesaning, Mich., 50 cents; A Friend of the Poor, Mount Vernon, N. II , \$2.00; Henry Train, Morgan City, La., \$1,09.

# To Business Men.

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

# Special Notice.

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

#### The Necular 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 secul-r press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations extnestly solicited, in order that Prof. Brittan may be enabled to enlarge his

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r	Louis Horton, Somerville, Mass, Friend, Reading, Mass,	1.1
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Each line in Agate type, tw nty cents for the first and subsequent insertion, on the seventh page, and diffeen cents for every b sertion on the eleventh mage. Mpccial Notices forty cents per line, Minion, each tasection.

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47 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 whereou they are to appear.

# SPECIAL NOTICES.

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

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

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The uniform steadiness of this lamp renders it immeasurably superior to every other (luminating process in exist-ence. We direct particular attention to this distinguishing quality of "FREEDOM PROMFLUTTERING OR WAVERING, ONLY LIGHT POSSESSING THIS PROPERTY Baltimore, Philadelphia, Boston, etc., want auxiliary

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These discourses will be brought out at a price which will barely cover the cost of publication—thus enabling all in sympathy with the advance and progressive thought therein embodied, be circulate them broadcast over the land without great pecuniary outlay.

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spinar weakness.

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Are held at the RANNER OF LIGHT OF FICE, corner of Province step and Mentagenery Place, every Terk-DAY and Frittoay Afternation. The Ital-reliable is seed only for these every at the open at 2 which is steed only for these every at with the open at 2 which is seed only for the seed of a wing no extress nation the confusion of the seader, every the case of steed the case every it has seed who me tenessity. The public are contribly tracted.

The Messages price should under the above heading indicate that spirits carry with them the characteristics of their earths the to that he not whether to good or evil—consequently those who passit in the earthsy schere in an undesteloped at the even in a year seed of the reader to receive no do time put forth by spirits in these columns that does not compet with his or her reader on. Alleytress is mach of traff as they provide no more.

So it is one expesses as machor than as well as recognize for the our expesses desire that those who may recognize for messes eso their sprittine deswil verify them by instruding us of the let be perfected by the destroy of the solution of the solution of the form the real contract of the solution of the form the transfer of such that the solution is the first of the property of the solution of

##TWo natio warren questions for answer at these Sources, Miss shelf and r weshes it distinctly understood that she gives to private satingly at anything heither does she receive visitors of These res. We does tay sor Firstays, ?

35° Letters of inquiry integrand to files be attituded to the Barror should be the addressed to the medium in anyease. biressed to the medium in any case Lewis B. Wilson, Chairman,

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

Scance held Sept. 20th, 1881.

Oh. Thou Four of all Blassing! Thou source of all Love! we feel our hearts attimed in homony with thee. At this sacred serson of soul-communion, we feel a quedening sense of thy power, and of thy sympathetic tenderrass fluiding within the spirit, and causargh following and in aspiration and praise to ward the characteristic flow upward in aspiration and praise to ward the giver of all life, the guither of all being, the grand, eternal, master spirit, whom, although we may not comprehene, we may feel, and acknowledge, and recomple as our helper and our friend. We praise those with pay uncersting, we adore there with graftinde unspeakable, and of! may the aspirations of the respective of fingenize and purity, and be acceptable in this such. And may those thessed enes who gather from the immortal shores be able to send forth their words of clear then things of a better and a purer life which all may mide their tokens of invisible presence and heliculassy which shall be of good cheer to the hearts of those who mourn in sadness here below. We ask that the bessing jest upon all humanity; we ask that the se who wark in the pathway of doubt, sortow and distress, may become confort dand strengthened, and thus chabled to press forward until they helicated, and thus chabled to press forward until they helicated, and thus directed to press forward until they helicated the light. We ask that those who dwell in affluence and plenty, blessed with happdness and peace, may feel the quickening breath of thy synaphy, and be led into communion with those less fortunate than them elves, that they may become helpers to those in need; and thus, linked with thine angels above, press forward to the realms that he beyond. Invocation.

#### Questions and Answers.

Controlaing Spinir. - We are ready for your questions, Mr. Chairman.

your questions, Mr. Chairman.

QUES.—Is the acquirement in this life of a knowledge of the various languages of earth of any advantage to an individual when he becomes an inhabitant of the spirit-world?

ANS.—As the acquirement of the various languages is one source of information, it becomes one form of education to the individual, and must of more than a contract of the various languages.

must of measure be of advantage to him as a spirit. A spirit presenting a work for humanity here below is grawn into relation with nany minds in many countries, and there is thus esta dished a magnetic current which is of as-sistance to him in the prosecution of that work. If such an one has acquired when in the earthform a knowledge of various languages, he will be able to enter into sympathetic communion with the best minds of every age and clime; the highest thought of all countries becomes accessible to him, and he will find himself gain-

ing in calcure and intelligence.
Q. By B. H., of Ohio.! Why is it that some spirits return to this life and say they do not believe in the possibility of their coming back to earth and communicating with their triends?

A. Because, having been confined and cramped while in the form, by the tetters of doğum, creed, or seet; having been opposed to sieking after knowledge concerning spiritual to seeking after knowledge concerning spiritual things; having, indeed, manifested opposition, perhaps, toward all spiritual things, they find themselves cramped and fettered in the spiritual world, and blinded to true spiritual knowledge has they were blinded while in the form. Unwilling to gain knowledge, they were conteined with simple belief, and in returning to physical like and earthly things, they doubt the evidence of their own senses, as many doubt the evidence of their senses while in the body, when the manifestations of spiritual light are when the manifestations of spiritual light appear before them. Experience long and deep must be the teacher of such spirits, and these experiences in spirit-life will most certainly educate them into a knowledge of spirit communion with mortals, as well as many other

Q. Does there not exist in the spirit-world some method of computing time similar to that we have on earth? Spirits have said they take no note of time. If this is so, by what means do they make appointments, or manage thou-sands of matters in which a fixed, an universal standard of hours, days, weeks and years is required here!

A. A spirit whose interests and inclinations or pursuits recall him to material life and keep him in rapport with friends in the mortal, will, have no difficulty in measuring time as you measure it here below. Spirits who are not frequently recalled to earth and earthly things sometimes lose note of time, and far faturing have a difficulty in gathering up the records of the past. Exalted spirits, those who are advanced in spiritual law and wisdom, have no need of keeping account of time, for they have the jower of knowing in an instant when and at what place their presence is required, and perceive at a glance what they desire to know. The computation of time in the spiritual world is not as it is upon earth, as we have many times stated. It would be useless for us to explain our method to you, for you could not comprehend it.

# William Shepard.

(To the Chairman i) How do you do, sir? I visited you once before, I can hardly tell how long since. I am sure it is not two years, because two years ago I had some work in view on the earth, which appears now to me to have been not of a pleasant nature, but it was con-genial to me at that time. You see I am not what I was then, and I know that it is quite a long time since I was brought to this place. I think it may be about a year since, but measur-ing time is strange to me now, and at I look at ing time is strange to me now, and as 1 look at myself at this time, and look back upon myself as I then was, it seems to me that it must have been years instead of months. I felt that I mus come and speak. I am permitted, even invited, to do so, by the spirit in attendance, because he assures me it may be of use and benefit to some one in the form. If so, I shall be happy that I

on will not recognize me, for I am entirely You will not recognize me, for 1 am entirely different in appearance from what I was at that previous visit. I seemed to have had my eyes opened at that time, partially by what I found here, and partially by those who were with me, seeking to assist and elevate me, as they call it. From this place, I passed out with the friend who brought me hither, to a place in the spiritward which I had never soon before: in fact world which I had never seen before; in fact, all that I had seen of spiritual things was rough and barren to me, there was nothing pleasant to my sight; I did not care to remain. I found myself constantly returning to earthly scenes and associations, and coming in contact with those I had known when I was in the form. But all this has been changed. I was taken to a place in the spiritual world, very beautiful, more beautiful than I can describe, and was brought into contact with two beings who were very kind, very gentle and tender, who took me, as though I had been a child, into their keeping, gave me all that I seemed to require; treated me with kindness taught me concerning

very kind to me. In looking back over my past life, I feel that I have cause to regret a great deal. I have misspent many hours; in fact, I have almost made a failure of what was givhave almost made a failure of what was given me to do; but I know, for so I have been told, that I may retrace those steps and commence anew; and in stepping out in this search for a new life and new experiences, my first duty and privilege is to return here and make my presence known... I wish to say I thank you for the kindness extended to me at my previous visit. You give me a thower which previous visit. You gave me a flower, which was of untold value to me, it was so sweet and beautiful; and although I was rough and uncouth, you treated me with kindness. As I went out from here with the friend who brought me, the memory of that kindness and that flower went with me. I found there were better and brighter beings to associate with than those all had known: I found there was something beyond worth striving and living for, and from that time I have been seeking to know something better. I would further add that I am not idle in the other life; that I can take reckoning of my manufacture and the reckoning of my manufacture. that time I have been seeking to know some-thing more of this higher life. Unless I can benefit some friend I do not care to return fre-quently. I have been able to come to one who has not been living as he ought to. I have at times been able to bring an influence to bear upon him. I will say, with shame, that previ-ous to my return to earth in this way, I had brought an influence upon that person not for his good; that is, I had sought to assist him in obtaining material things at the expense of his spiritual welfare. He may have thought it was all for his good, although he knew not that I was with him; he may have thought it all right and beautiful for him to be able to get those

things in his own way. Now, I know it was not good, not right nor beautiful: that I was not working for his interests. For the last few months I have been, at ests. For the last few months 1 have been, at times, not often, but occasionally, able to come to him and bring him other influences, and he has not known what it meant. He has struggled with himself, and sought to throw them off: he has thought he was growing weak and watery getting to be one of the milk-and-water sort, as he expressed it. I wish to say it is not so? he only feels the influence of the carrie world man him, twying to load him to is not say are only rees the immence of the spirit-world upon him, trying to lead him to something better and higher. I do not know that my triend will see this message, it is not likely be will—be never looks into this Spiritlikely he will the never looks into this Spirit-nalism—he understands nothing about spirit-nal things; yet it does me good to come and speak thus. I expect to gain much good from coming, for I gained so much before, I have rea-son to look for it. If I gain as much power as before, I am sure I shall be able to assist my friend; and if I do so he will leave the old life, heave the city entirely and achieve to his mathleave the city entirely, and go home to his mother and father on the old farm. They have not seen him for many long years; they have grown old and feeble; they do not know to what he has descended; they need not know. He has felt, at times, of late, a desire to see the old place and the old people. He has thrown that desire off, but I shall work upon him if possi-ble, until I lead him away from the place where he now is.

he now is.

I feel so much better and so much manlier than I did when I was here before, that I wish to call myself now, William Shepard. You will remember, perhaps, that I called myself at that time "Bill" Shepard. My friends would not recognize me as well by any other title. I wish to leave that behind with the old life. I thank you, sir. I hope I shall be able to assist you as you and others present have been able to assist me.

#### John Lawton.

I feel a weakness and a coldness stealing over the faw reakiness and a coldness steading over me, such as I had during my last 'hours upon the earth. The temperature of the body be-came very low, for I was ill a long time. Men-called, it consumption, and as it was a wasting of the vital forces of the frame, I suppose that is the right term to use. It is but a short time since I left the body, but a few weeks, compara-ticale stacking and it somes as though I main since I left the body, but a few weeks, comparatively speaking, and it seems as though I am in haste in thus returning. And so I am. Finding that I am not deprived of anything which was of value to me as a man while in the form, finding that I am well and happily situated in another life, that I am not obliged to pass through any purzatorial condition, finding that I am surrounded by pleasing sights and by kindly friends, and am well conditioned, that I am able to remember and appreciate all that was done for me while in the form, and also to remember and take an interest in my relatives and friends who remain in the body, I am in and friends who remain in the body, I am in haste to return and speak to my friends, to seek to come into communication with them, and to assure them I am happy in my new life. I am a young man, and there was much that was pleasant to me on earth. I had many friends, and I wish to reach them if I can. I wish to hank them for their kindness to me during the beautiful display which they made over my re-mains, for the pains which they took with them. I appreciate it all, and I was pleased with it at time, for I was present as a spirit.

A sense of deadly weakness seems to inter

fere with my communication, but still I feel that I have more to say, if you will kindly bear with me for a moment while I send my love to my friends. I wish particularly to reach my brothers, who are well-known in Middletown, Conn., who are prominent citizens of that place. I hope by reaching Michael to reach also James and others. I wish to assure them that I thus speedily return from the spiritworld to assure them of my welfare, to assure them that I am in a good place, and I am told that in a little while I shall be able to work as

To those near to me, in Portland, Conn. where I resided, I send my love, and assure them I shall be ever ready to watch over and befriend them from my spirit-home; and at any time, should any friends or relatives desire to hear from me more fully in detail, concerning my new life and my past career, I shall be glad to return to them if they will find me a medium through whom I can come. John Lawton, of

# Mrs. Harriet B. Love.

A period of years, sir, has clapsed since I departed from the mortal life. As I return to this world and gather up the weeks and months which have lengthened into years, I can count more than five winters, and it seems to me there is a sixth. I have not been living entirely in contact with my mortal friends, or with earthly things: I have devoted my life more especially to the spirit-world, and have not attended to the passage of time as I would have done had I remained in the form. I had many friends in the mortal. As I return to this place my thoughts go out to girlhcod. I have friends my thoughts go out to girlhood. I have friends who reside not far from here, and I wish to send my love and remembrance to each one. But I also have friends in Camden, N. J., where I passed away, and it is my strong desire to reach those friends to-day. I send out my thought to them, bearing my love and sympathy. I do so carnestly wish to meet them, and to come into autward communion with them, that I may in outward communion with them, that I may in-form them of some things which I have learned which I know will be of benefit to them ere

ney pass from the mortal form.

I am told that by coming here I shall be able I am told that by coming here I shall be able the more readily to reach my friends, and I trust I will. I am also in hopes that my message will be seen and accepted by them; that they will thus learn that I have returned from the spirit-world, not only to bear them love and greetings, but also to send them a current of magnetic strength, which will re-invigorate them for future work which I see before them. I have met my father in the spirit-world. I

I have met my father in the spirit-world. I was pleased to meet him, and he desires me to send his love to his friends, to assure them he is happy and well and at work. His name is William Brooks. He was a resident of Cambridge, Mass. I am Mrs. Harriet B. Love, wife of Capt. C. Love.

# James Price, U. S. N.

sponse, but there is a need in the soul of a friend, which is borne to me in the other world, and which I feel I can supply. I am James Price. I was for many years pilot of the United States steamer Tallapaosa. My steamship was at the Portsmouth Navy Yard, in New Hampshire, when I died. My friends are in Washington, where I was known. My friend, who is in trouble and need, is in Washington at the present time, and to him I send out my recognition. ent time, and to him I send out my recognition in response to his silent call. I wish him to know that it has reached me in the upper world; and that I know I can give him the advice he needs. He knows of a spiritual medium in Washington, and I desire him to visit that medium, that I hay come and communicate with him. He is not a Spiritualist; he has no faith

Much obliged to you, Mr. Chairman, for this

John Leonard. My name is John Leonard. I am here not to make a speech, not to parade myself before the world; I would much rather have come in a quiet place and private way, but could not and I am much oblized for being allowed to come here. I come to reach my brother Peter, who is a workman in Jersey City. I want him to know that I am with him very often. He feels strangely at times, but especially in the morning before going to his work. He does not know how to account for his feeling thus; things are then made clear to him which have puzzled him before, and when he gets into dif-ticulty, if he sits down all alone, very early in the morning, before the noise of the day begins, he "seems, to get calightened concerning his troubles, and is a puzzle to himself. I want him to know that it is only the result of spirit in-fluence upon him; that spirits have the power to come back after death and exert an influence over their friends in the body, to guide them; sometimes to protect them, and sometimes to do them harm if they are so disposed. And I want my brother to know that I am often with

him, helping him the best I know how.

It is twelve years since I died and left my work undone. Finding myself able to come back to my brother, I have influenced him the best I knew how to follow my wishes and plans. hest I knew how to tollow my wishes and plans. He has done so very well, and I thank him for all he has accomplished. I now can see that there is nothing more to be done in that direction, but there is work for my brother concerning himself solely as an individual, first, and concerning his family, next. I know that I can help him in that work, and I am told I shall gain nower here to do so. If the ere only I can help him in that work, and I am told I shall gain power here to do so. If he can only feel that I come, it will assist me. I want him to sit alone in the morning as often as he can, and I will give him those thoughts and ideas which will be of assistance to him, similar to those which I have given him in the past, and which have assisted him. I want him to know that his little daughter Mary is a medium, and her presence in the home assists me in my work. By, and-by, when she leaves school, I think I and-by, when she leaves school, I think I shall be able to develop her powers, and then we will not be obliged to look around here and there, seeking a medium for communication. Our parents send their love, and others who are

### William Rollins.

[To the Chairman:] Now that I am here sir, I seem to have but little to say, yet I have been anxious to come for many months.

I died from the effects of an injury resulting from a falling tree. I feel the distress and pain somewhat at this moment, and it seems to eramp my utterance. I wish my friends to know that I am in good circumstances, and satisfied with my sprifting life. Vatters which istied with my spiritual life. Matters which concerned me in the body, and in which I am interested, call me back occasionally, and probably will do so for some little time to come. I see a change ahead, sometime within the next year, which will free me from material things, and then I shall probably devote my time and attention to a spiritual work. Let my friends know that I remember them, and am awaiting the shall be a shall be shall the time when I shall meet them in the spiritworld. I am satisfied with things as they are here, as I feel that my work and my interests are not to be centred in the mortal, but are to be turned to things in the spiritual. I am from Newington, N. H. William Rollins.

# Mary E. Newman.

The beautiful flowers seem to give me strength alluding to flowers on the table]. I am not weak in the spirit-world, but there seems to be a sense of weariness and weakness left upon a sense of weariness and weakness left upon the medium by a spirit who has manifested which affects me. I have a dear friend who is at present living with her sister-in-law, Mrs. Benton, of Wheeling, West Virginia. Mrs. Benton, the sister-in-law of my friend, whose name is Hattie Loring, occasionally, I am informed, reads your paper, and in this way I hope to reach my friend. We were dear companions, almost inseparable, when living, in the State of Pennsylvania. My friend was a school-teacher; she is one at present, but not engaged in her occupation, because her health engaged in her occupation, because her health is precarious. She has been advised to lay her work aside for a time, and so she is sojourning

with her sister-in-law.

I wish to say to my friend: Dear Hattie, many years have passed away, or many years as you count time, since we were together. You have experienced changes, some of them pleasant, others sad and sorrowful, since I passed out to the higher life, but they have all proved grand experiences for the unfoldment of your spirit: and you feel this, although you do not understand a great deal concerning the spiritual philosophy and the immortal world. spiritual philosophy and the immortal world. I have watched your career, for I have been attracted to you. I find that we are sisters in the spirit. We were not related by mortal ties, no bond of consanguinity existed between us, and yet, since passing to the other world and learning of spiritual kinship, I am informed that we are sisters in the spirit, and that is why we were drawn together in the mortal, and why I am attracted so closely and affecting why we were drawn together in the mortal, and why I am attracted so closely and affectionately to you now that I am a spirit, divested of the mortal garb, and you still in the physical life. And, having watched over you, knowing of your sad and pleasant experiences, I have felt that I must send to you a few words of consolation and of encouragement. You are secting now from your labors and you constitute that I must send to you a few words of consolation and of encouragement. You are secting now from your labors and you constitute. of consolation and of encouragement. You are resting now from your labors, and you question concerning the future; but there is a work before you, there is unfoldment going on within you which will strengthen and brighten and quicken your intellectual powers, and in place of teaching in the school room, your work in the future will be devoted to literature. You have had glimmerings of this, but the plans have been only half developed within you. You will see the feasibility of them in a little while. Rest now quietly for a few months, that your brain may become strengthened and your mind still further unfolded; then in the future your work will go on to a grand fulfillment. I send you my love; I remember the plans and hopes work will go on to a grand fulfillment. I send you my love; I remember the plans and hopes which we discussed in the past. I know how futile some of them proved to be, how gloriously grand others became. I know that they were all for the best, and that we shall meet and talk them over in the summer-land. I will

for permitting me to return in this way. My name is Mary E. Newman; and you will be kind enough to add, Lauretta. My friend will understand.

#### Martha J. Hardesty.

It is quite a while since I died, but I want my friends to know that I can come back; that I am looking around to see what has been done, and that I know what they are doing. I took a great interest in things around home, because there were many things taking place which concerned me. I had some property, and I wanted to see it disposed of for the best welfare and highest benefit and interest of those for whom I left it and so League and watched for whom I left it, and so I came and watched the proceedings, day after day, until all things were settled. I don't know but that everything has been done as well as I could wish, or as I could have had it done if I had been here in nere. I would further add that I am not idle in the other life; that I can take reckoning of my soundings and surroundings pretty well, and have been able to pilot some poor souls into a better hatbor, or condition, as you would call it, than they knew before. I am not boasting, nor given to brag, but I tell these things that my friends may know I am not without an occupation which is congenial to me. My friend whom I desire to reach is in shoal water, fast running aground, and he wants some one to help him out. If he will trust his old friend he can be guided into deeper water, where all will be smooth sailing. I am ready to do the work; it is only for him to take up with my offer. I hope he will do so.

Much obliged to you, Mr. Chairman for this opening. ion know that I am able to return and look after things a little, and see how they and the rest are getting along, it may do them good, and I am sure it will me. I have been trying to help the children, and others, and I think I shall be able to do so better in time.

It hurts me somewhat to talk here, so I will not say any more, only that I hope ere long to come through the medium in Baltimore that I have seen there, and so get a better knowledge

have seen there, and so get a better knowledge of home-life and surroundings, and perhaps a message to my friends nearer home. I am Martha J. Hardesty.

#### Séance held Oct. 4th, 1881.

Questions and Answers. Ques.—What was the producing cause of the unusual appearance of the sky in this city and other portions of New England, on the 6th of

September : ANS.—The peculiar appearance of the atmosphere, upon the 6th of September last, we consider to have been due simply to the formation of clouds opaque enough to veil the rays of the sun, but not sufficiently dense to obscure their yellow light. Had you not been blessed by the appearance of those clouds upon that day you would have doubtless experienced the most in-

would have doubtless experienced the most intense heat from the sun.

Q.—Is it possible for an individual upon earth to engage in pursuits having for their object the accumulation of a vast amount of material wealth, and at the same time cultivate those qualities requisite for the acquirement of spiritual treasures.

itual treasures? A.—An individual who devotes his entire time, energies and abilities to the production or securing of material wealth will not probably seek to cultivate the spiritual part of his being or to acquire wealth of the spirit which will be for his advantage in the future; but it is quite possible for an individual to devote his business energies, his outward capacities, to the acquire-ment of material wealth, and at the same time ment of innternal wealth, and at the same time be able to seek for and attain spiritual treas-ures. We do not consider that every individu-al who inhabits a mortal form, and has acquired a great amount of material wealth, is, for that reason, cramped and dwarfed and stunted to the utmost degree in his spiritual stature, for we know that it is possible for individuals to accomplate was wealth to draw it to them. we know that it is possible for individuals to accumulate vast wealth, to draw it to themselves, as it were, and at the same time to look toward spiritual things. This is not always the case, but it has been known, and, consequently, we would say that individuals who are wealthy may at the same time possess spiritual treasures.

Q.—What is the comparative value, in a nutritious and health-giving point of view, of bread made by hand and that made by machinery?

A.-Bread that is made by hand, in order to furnish nutrition to the consumer of it, should always be molded by an individual who is perfectly healthy in mind and body, for he or she who molds the bread and forms it into loaves imparts magnetically to the substance. If the individual is unhealthy, is filled with disease, either in its incipiency or in an advanced stage, he will impart of this ill-health to the bread, and the consumer of the wheaten loaves will otherwise our preference would surely be given to bread formed by machinery, as that can impart no harm to the consumer, even if it does not impart much nutriment.

# Susan Ware.

My thought and my desire go out toward Springfield, Mass., as there my friends reside, as there all the interests which are centred in material things, and which affect my spirit, are to be found, and I feel that perhaps by approaching this point, and rect that perhaps by approaching this point, and sending forth my magnetism, in sympathetic waves, toward my friends, as well as by giving expression verbally to some little thought of mine concerning them, I may be able to reach those who are near to me, and to inspire them with a desire to learn something of the immortal life, to know something of the home where their friends have gone, and also to open avenues through which their friends may return and manifest to them. That is why I have come here to-day. My name is Susan Ware. It is many years since I passed from the mortal form to take up a home and a body in the spirit-world. I knew but little of things pertaining to the spiritual. I was somewhat engrossed in material things, I was somewhat wrapped up in the theological church. I was contented to believe that I should live after the death of the body, and that I should perhaps find a good and beautiful place, but I had no real idea of the spirit-world, and it has taken me wars to those of the conditions which me years to throw off the conditions which warped my judgment because of those views. When I first passed away, I seemed to be in a mist or fog. I could not see clearly. When my friends came to me, I thought: How is this! I did not expect to recognize you in such forms in such tangible shape; I do not understand it And so it has taken me a long time to comprehend these things, but now I feel that as I have learned lessons which I should have learned while in the body, it is my duty to seek to re-turn to earth, and teach my friends these lessons, so that when they too pass to the other life they may emerge into the clear light of knowledge.

I wish to send my love to my friends. I wish to say I am interested in material things, to a to say I am interested in material things, to a certain extent. There are pursuits engaged in by two of my nearest friends, that are of great and abiding interest to me. They were of interest to me when I was in the form, and I have sought to influence my friends in their chosen avocations, in order to bring them good in material ways. If they will give me an opportunity of coming in wrights I know I can portunity of coming in private, I know I can impart some information to them which will be of assistance-information which I possessed while in the body, but which I did not give to others at that time. I think I have said quite enough, and so I will not take up any more of your time.

# Ella Lapham.

My name is Ella Lapham. My earthly home was just outside Fond du Lac, Wisconsin. I might say it was a part of Fond du Lac; and yet it was considered without the limits of that place. Like many others, I have been seeking to manifest to my friends in the form, and I have not succeeded at all; so I am attracted here by the strong desire which is mine to reach them in material ways, and call their attention to my life in the spirit-world. I do not know as my message will be accepted as coming from me; I can at least make the attempt to convince them of my presence and of my power to re-James Price, U. S. N.

It is hardly two years since I was called to another life—since I was summoned by the form which I had not cared, as I knew of them before, and, in fact, kept me with them until I began to lose the desire for the old life and associations and to reach out for something begond.

Now, sir [to the Chairman], I return and speak in this way because I feel it to be my duty. I wish to say that I have found my dear ones, my mother, and others who have been in strong desired.

James Price, U. S. N.

It is hardly two years since I was called to awas called to another iffeel a call was summoned by the Great Commander to take my place aloft. I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost interest, however, in things here below; I have not lost time of them in material. I will have not succeeded at all; so I am attracted lite by the strong desire which is mine to reach them in material ways, and call their other in the summer-land. I will able to use you as a like of them in the summer-land. I will able to use you as a leave of them in that same work myself, when in the summer-land. I will able to use you as a leave of them in that same work myself, when in the summer-land. I will able to use

one in particular has been very sad and un-pleasant; from which have come other changes which have also been unpleasant. I have known of all these; I have known of the direction taken by one member of the family which has caused uneasiness to others; and I wish to say, al-though I was unable to prevent this uneasiness, though I could not guide my friend as I desired, yet I feel that I have been able to bring a little influence to him which has been of benefit; and if I can only come back through earthly avenues into closer communion and contact avenues into closer communion and contact with my friends, I know I shall gain power to ward off other changes which seem to loom up in the future. I would say that those changes which appear before them will not be so unpleasant or so sudden as they now seem destined to be. I know they seem inevitable, but I am also sure that they will be warded off, and that these action down as no nor a form. I find it did I am also sure that they will be warded off, and that pleasanter days are to come. I find it difficult to express myself as I desire, and yet avoid mentioning those things which I know my friends would not have me mention in public; but if I can only call their attention to them in this way, and assure my friends I am working for their good, and to bring about certain events or results which are desirable, and which can be brought about, if they will cooperate with me intelligently; if they will remain passive and not seek to attempt any renovation themselves, all will be well; but if William attempts to make any effort in the direction he is now thinking of, I am sure the result will be disastrous to himself and those connected with him. I am not sure that my message will be received, or if received that it will be accepted as coming from me, but I make the trial. I have been told that the message would be seen by those who once knew me, and that is be seen by those who once knew me, and that is why I came.

#### A. M. Ballard.

A. M. Ballard.

[To the Chairman:] Sir, I approach this place in order to reach my friends. I feel that I shall do right and perform a duty by coming and announcing myself. I feel that my words will be seen and accepted by some one of the numerous friends of mine who yet remain in the mortal garb, and so I am here. I was not bound by family ties; I am not attracted back to the form by any friend closely allied to me by ties of consanguinity, but because I still continue to take an interest in physical life and material things. I was known throughout central Kentucky, and there are many individuals yet remaining in the form whose hair is silvered by the weight of time and care and business, who know of me; who, indeed, brought their young lives and the bloom and freshness of youth to my apartthe bloom and freshness of youth to my apartments in order to receive instruction; in order to receive a stimulus to the young mind which should cause it to spring forth and acquire a vigorous growth and unfoldment. And I still continue to take an interest, to take pride in those individuals and in their caueer; so I rethose individuals and in their career; so I return, from time to time, quietly, in order to come into contact with their minds, to perceive how they are advancing and unfolding, and watch the current events of their lives. At such a time the thought has presented itself to me, Why not seek to return openly, and to send forth an announcement of spiritual presence, that after death there is life immortal; that there are powers unfolding grander and broader and higher than those which you have known and experienced in the mortal? Why not return to send forth an expression of love and fraternal greeting of sympathy to old associates and friends in the body? I have neted upon that thought and am here to-day.

While present, I would say that my cousin, Hon. Judge Ballard, desires me to send out his fraternal greetings to his associates, colleagues and compeers, who remain in the flesh. He would have me say that his existing life, is un-

and compeers, who remain in the flesh. would have me say that his spiritual life is unfolding, is advancing, is growing, and that he is to-day interested in all affairs which tend to promote the welfare of man at large—not man the individual: that he is at present desirous of coming into communication with one man the individual: that he is at present desirous of coming into communication with one of his old friends and closest or nearest associates, in Louisville, Ky., and if the opportunity is given him, he will certainly come and manifest for himself.

I would say that although I have come to-day, I do not expect to return frequently in this

I would say that although I have come to-day, I do not expect to return frequently in this way, unless I find that I can gather experience and knowledge for the unfoldment of my spiritual powers and abilities. I am a novice in this control of a mortal organism, and find myself cramped and limited in expression, but if I succeed in reaching a friend of mine in the form, and calling his attention to the immortal life he will impart of this ill-health to the bread, and the consumer of the wheaten loaves will partake of that disease. It may not express itself in outward form, but it may be manifested in an increased irritability or restlessness of the consumer. Provided bread could be always formed by healthy, cheerful individuals, we would prefer to have it made by the hands: otherwise our preference would surely be given to that sphere of action where knowledge is gained, where teaching is imparted, and after I have gained this knowledge, I shall be glad and ready to impart it in turn unto others. I was well known throughout Oldham County. I feel it possible that some friend of mine resident there will learn of my return. I send out my friendly greetings to my friends in La Grange, and trust that I shall yet be able to take them all by the hand and give them greeting as in days of yore. I inhabited a mortal form for many long years; more than three-score years and ten were mine in the body. Not yet three years have passed since I became an inhabitant of the immortal world. I do not feel qualified to speak of the grand instruction there to be at tained; of the grand lessons there to be attained; of the grand lessons there taught and learned; of the grand experience which is there to be found by the spirit; but when I do feel qualified, I shall be pleased to return and speak of those things to my friends. A. M. Bal-

MESSAGES TO BE PUBLISHED. Oct. 4.—Frederick Dunbar; S. J. Walker; Walter M. Holmes; Mrs. Mary F. Long.
Oct. 7.—Nellie Haskell; ArchbishopSpaulding; Abel Hunt; George W. Sands; Susan Pennell; James McCaslin.
Oct. 11.—Children's Day.—Lizzle F. Bingham; Stella Noyes; Patrick Haggerty; Manie Turner; Willie Pike; Willie F. Pickett; Georgle Wilson; Vashti; Little Helen, who also spoke for Addle M. Rogers, Albertine Eckerle, Eya Baker, and Pearlie.

Willie F. Pickett; Georgie 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. Abbott: Florence Adams; Capt. David N. Edwards; Controlling Spirit, in behalf of Olive Belle Sandham, Asa H. Bradley, Henry Woods, Mrs. Mary French, Oct. 18.—H. W. Clemens; Emily Jones; F. B. Frothingham; David A. Brayton; Mrs. Katle H. Horton; John Haves.

Oct. 21.—Martha S. Wyman: Moses C. Chapman; Sybil .. Conant; Charles S. Sisson; George Whitney; G. F. Hay-

Mr. Smalley writes to the New York Tribune that the British court were quite astounded by the Queen's order to go into mourning for one week on account of President Garfield. Not but that they felt the sympathy, but kings, queens and princes are never moved officially except by the personal bereavements of beings of their own kindred or caste. To recognize this Western man of the people as one of the true sovereigns of the earth was a concession to human equality quite unprecedented. The manifestation of mourning among the people was spontaneous, and even preceded any public suggestion of it. The London supply of American flags to drape with black was early exhausted. A great many Englishmen "could not help" dropping a line to Mrs. Garfield. They seemed to think there would be nothing out of the way in homely expressions of sympathy to this brave woman also "of the people". in homely expressions of sympathy to this brave woman, also "of the people." This manifesta-tion of regard is precisely what has been supposed to be the exclusive and last peculiar prerogative of kingship—what they prize as "loy-alty." Now it appears that upon the manifesta-tion of occasion for it, "loyalty" goes out to a stranger and a widow, sitting in grief in a far-

# Married:

At the Adams House, Boston, Oct. 20th, 1881, by Rev. Minot J. Savage, Lewis E. Bullock, of Brockton, to Ella A. Childs, of Beverly.

# Passed to Spirit-Life:

Erom Malden, Mass., Oct. 12th, Charles Alonzo Norcross, nly child of George H. and Catharine L. Norcross, aged 5 years 2 months and 14 days.

A beautiful, delicate little plant; too delicate to withstand the cold autumn blasts of our material existence, has been tenderly transplanted by the divine gardener from this cold mould to mature in the warmer soil of the spiritual life.

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

Written for the Banner of Light. WE GATHER AS WE SCATTER.

BY BELLE BUSH. When weeds grow in our garden, Instead of golden grain, Shall we blame the weeds for growing. And upbraid the careless sowing,

Will the thistle cease its growing, Or the nettle lose its sting, If we sit us down in sorrow Bewailing for the morrow The harvest they will bring? Will our chiding or our sighing Clear the field to plant anew?

Or rise and sow again?

Where an idle soul reposes Will a bed of thornless roses Ever drink the morning dew? Where only tares were planted

Shall we find the tasselled corn? On the bleak and barren mountains Where flow no singing fountains, Dawns there e'er a harvest morn?

Far reaching and eternal Is the law of love and hate. In the realms of mind and matter We shall gather as we scatter. Come the harvest soon or late. Belvidere Seminary, N. J., Oct. 16th, 1881.

### SPECIAL CORRESPONDENCE.

Connecticut.

New London, Norwich and Stafford-Warm Commenda tions of the Banner of Light by Veteran Spiritualists-Mrs. Kingman, author of "Intuition," etc.-Memo

To the Editor of the Banner of Light: The Banner of Light commissioner recently visited the city of New London, and was most cordially received by the resident Spiritualists. The cause of Spiritualism has many earnest defenders in this city. It was a pleasure to greet the veteran Spiritualists, some of whom have been constant readers of the Banner of Light since its first issue. The testimony of the brethren was that, though with them public speaking on the subject of Spiritualism was

was kept alive by reading the Banner. I do not exaggerate, Mr. Editor, when I say that you have many very warm friends in New London, who regard you with affectionate esteem, and who appreciate the work which you and your worthy colleague, Mr. I. B. Rich, have been and are doing for the cause of Spiritualism and humanity.

of rare occurrence, their interest in the cause

"Tell Colby & Rich, Mr. Reporter, that we are all delighted with our enlarged Banner!" Such were the words spoken to your representative many times during a series of "calls" on prominent Spiritualists here a few weeks ago.

In New London, as in many other localities, Spiritualism is a silent but growing power in the church. Rev. Edward Bacon preaches sermons in which the progressive tendencies of the age are clearly shown. Liberal clergymen should receive every encouragement from Spiritualists. A few of the clergy who are intellectually convinced of the merit of the "rational" view of things, worry a little about a "moral interregnum," and in reality have fears regarding impending chaos, which prevent a full exposition of the gospel of freedom and progress on their part. Any intelligent Spiritualist can at once disabuse the mind of a doubting clergyman of such fallacies, and put serenity in the place of trepidation. Nor need the fear of a debilitating optimism cause our would-be progressive clergymen to pause in the work of heralding a larger faith to mankind. The Spiritual Philosophy, while it teaches optimism in a large sense, nevertheless emphasizes the necessity of individual effort in facilitating the natural order of development. We all have a work to do. It is our high prerogative to cooperate with the Divine Order and thus hasten the dawn of the long-looked-for day of peace and unity.

The Universalists are building a nice church, which will probably be dedicated in the spring. A clergyman like Rev. Mr. Houghton, of New Haven, Conn., or Rev. Mr. Brunton, of Brighton, Mass., could easily secure a large hearing in New London, and accomplish a vast amount of

NORWICH.

This is an enterprising city of sixteen thousand inhabitants. Byron Boardman is prominent among the local workers. During a recent debate on the Sunday question, in which several prominent clergymen participated, our friend hurled broadside after broadside of argument from the liberal standpoint, in the form of tracts, at the conservative army. The result was satisfactory, a reaction having already set in, even in the church, against harsh and arbitrary Sunday laws.

Mr. Boardman subscribes for all the spiritual papers that he can hear of, as he is bound to keep up with the times. He is anxious to aid in increasing the circulation of the Banner of Light, especially since it has been enlarged without increase of price.

Messrs. Baxter and Greenleaf have lectured for the friends here. Their discourses are appreciated by the people.

STAFFORD.

The Spiritualists here enjoy preaching under the provisions of the will of the late Calvin Hall, Esq. All of the prominent speakers in the field have visited this place in years past. Of late Mr. Baxter, Dr. Peebles and Dr. G. H. Geer have lectured for the society. Drs. Storer and Greenleaf are old-time favorites here.

Calvin Hall, Mr. and Mrs. Harvey and other arisen workers are tenderly remembered by the Spiritualists of this community.

MRS. F. KINGMAN.

The writer had the pleasure of meeting this distinguished author not long ago. Mrs. Kingman is a lady of culture, force and originality. Her skill as a writer and thinker is grandly revealed in her dramatic and philosophical novel, 'Intuition," which has commanded a very large sale for several years.

Our esteemed friend has been laboring for some time, elaborating a new system of education. She will take the lecture-field at once. and will, in all probability, establish an institution in New York City. Miss Isa Ives will be Mrs. Kingman's assistant in the work.

The proposed system of education will have for its main object a search for the "cause" of things. The "Righ Subjective" is the unique title which the author gives to her new school.

Parties desiring further information relative to Mrs. Kingman's contemplated work can address her at New London, Conn.

CHIPS. Dr. N. H. Smith, of New London, Conn., is highly successful as a healer.

Mr. Fuller and family, of Willimantic, Conn. are veteran Spiritualists.

"Spirit-communion is one of the factors in the equation of life."—Ed. S. Dwight, Stafford,

have Dr. Monck and Mr. Wallis speak to the Spiritualists of that town.

Mediums, to the front; the people want facts. The phenomena of Modern Spiritualism are the essential factors in the structure. Mrs. Martha F. Dwight, of Stafford, Conn., is

an excellent clairvoyant physician. Some of her recent cures have been absolutely startling. If you want to buy a present for a friend, send to Colby & Rich for Zöllner's "Transcondental Physics," and Sargent's "Scientific Basis

of Spiritualism." Frank Sisson, Esq., of New London, Conn., and his estimable wife, extended many courtesies to the Banner reporter during his sojourn in that city. Thanks.

James E. Hayden, Esq., of Willimantic, Conn., is not a "notional" man. He is an earnest Spiritualist, and takes great pleasure in welcoming Spiritualist lecturers to his elegant

George W. Burnham, Esq., of Willimantic, Conn., is always ready for a theological discussion. He takes a prominent part in the debates at the conference meetings in the spiritual church of that place.

When you loan your Banner of Light to your neighbor, reader, this week, ask him to subscribe for the paper for one year, and see what he will say. The chances are that Colby & Rich will know something about the reply.

J. Frank Baxter continues his highly useful

labors on the platform. His career as a teacher of Spiritualism has been a marked victory. He recently spoke in Stafford, Conn., giving descriptions of spirits that involved marked tests of personal identity.

Start parlor-meetings, friends, in your respective localities, if your numbers will not warrant the hiring of an expensive hall. Appoint one of the friends to read a lecture from the columns of the Banner of Light, and then you will have a little society of your own. Try

Rev. Mr. Maxham, (Universalist,) of Stafford, Conn., has ministered to his present parish over fifteen years. He is an estimable man, and his sermons glisten with the light of a rational Spiritual Philosophy. Quite a number of his congregation are favorably disposed toward Spiritualism.

Prominent Christian clergymen all over the country are admitting, in their pulpits, the cardinal truths of Spiritualism. Will American Christianity display sufficient elasticity to assimilate the gospel of Spiritualism? This question is too deep for the writer. He hereby turns it over to his more philosophical brethren.

Dr. Henry Slade is gaining honors as a lecturer. He spoke in New London, Conn., Oct. 16th, and in Stafford, Conn., Oct. 23d, meeting with excellent success. His scances for spiritual manifestations convince the most skentical. The Day, of New London, published a lengthy report of Mr. Slade's lecture. Allyn Hall was crowded to repletion, and the speaker was attentively listened to. Mr. Slade's work in New London has created a profound sensation. CEPHAS.

The Lesson of the Assassination.

In the department of the "Editor's Easy Chair," in Harper's Magazine for October, occurs the following, which, while evidently written before the President's decease, carries with it a profound appreciation of the results achieved by the unprovoked attack upon the then chief magistrate of the nation. "The murderous intent" has since been "fulfilled"; and "a calamity which no man can measure" has befallen the country; let us trust that the lessons of the dire event may not be lost sight of by the people in the future:

"The angel is often plain enough through his disguise," said Cincinnatus, lately; "but I really could not see what good was to come of the shot at the President. Yet I see it clearly analysh way."

enough now."
When the rural sage was asked what it was when the rival sage was asked what it was that he saw so clearly as the beneficent consequence of a blow that appalled the land, he replied: "The event instantly showed the depth and exfent of the demand for a thorough change in the system of patronage; and it revealed a feeling of hearty sympathy in the Southern part of the country that was most delightful. I am an old man, and I know that you, Mr. Easy Chair, do not talk polities; but I do n't remember in all my life an expression of feeling which showed the entire 'South' and the entire 'North' in such harmony as that which followed the pistol shot of Guiteau. It was, to my mind, the clear indication that there is no essential reason of difference and discord, as there always has been until within a few years. I confess that in my enthusiasm I seemed to be lifted up to a sunny Pisgah, and to look off that he saw so clearly as the beneficent consebe lifted up to a sunny Pisgah, and to look off into a land of Beulah. It was a glimpse of that good understanding, that true union, which I do not remember ever to have seen before, but which I now believe to be at hand."

Cincinnatus is a rural sage, but as he turns furrow upon the green hill-side he also turns a very shrewd eye upon his country, and this time at least the situation seemed to justify his pacific judgment. There has been, certainly, no heartier expression of indignation at the crime, and of interest in the victim and in the common welfare, than that which has proceeded from the Southern press. Perhaps it was only upon some such sudden and unforeseen occasion that such an expression could be elicited. The event lifted the whole country

seen occasion that such an expression could be elicited. The event lifted the whole country for a moment out of partisan politics, and showed its real unity and sympathy. There was no necessity of apparently changing or yielding opinions, a necessity which ordinarily retards political progress, and obscures the real situation. One frank and sincere word, like a flash of light in darkness, revealed what otherwise might have remained long concealed. This common feeling, the soul of which the Union is the body, will doubtless be further discovered, as it will be certainly fostered, at the Yorktown Centennial. That is the last and crowning celebration of the great Revolutionary events that have engaged the country during the last six years. It is one of universal interest, for the surrender of Cornwallis was the close of the struggle in the field, the practical acknowledgment that American independence could not be prevented. That historic day and spot would be the fitting time and place for the surrender of any surviving hostility of feeling between the North and the South, and late events have happily disclosed that there is ing between the North and the South, and late events have happily disclosed that there is less of such hostility than has been supposed. There could be no centennial celebration and commemoration so becoming as the inauguration of such an era of national good feeling as that of which the tone of the Southern press about the President is the harbinger. No man familiar with history, and who has observed human nature, could have expected that the story of the last fifty years in this country would end suddenly like a nursery tale with living happily ever after. So long a diversion of feeling, followed by so tremendous a contest of arms, was sure to produce an actual alienation, which would continue long after any formal settlement, and which could be only gradually healed. It was evident also that, besides this traditional feeling, party spirit would nourish a factitious enmity, so that it would be almost impossible to discover how deep and wide the impossible to discover how deep and wide the actual separation might be.

This has been the situation for some years,

every intelligent and patriotic man hoping that time and the disappearance of the root of bitterness, and immigration and industrial activity and commercial intercourse would weld the wrenched parts together, and restore the spirit of union with the form. But it mus

The Stafford, Conn., friends are anxious to be owned that it was very difficult to test the progress of the restoration, and very easy to assert with plausibility that there was no pro-gress whatever. Suddenly the most improb-able and unforeseen of events occurs. A nunderous shot is fired at the one man who symbolizes peaceful and perfect union, and instantly sea to sea the whole country springs to its feet with one common cry of horror and

That emotion has revealed us to ourselves. That universal and sincere expression has tested the progress of restoration. We have discovered that we are not so mutually hostile as we believed; and should Heaven grant that the President be completely restored to his old vigorous and sturdy health, we may even dure to orous and sturdy health, we may even dare to think, if the wound be proved perfectly harm-less, that the bullet carried a blessing which could not have been foreseen or suspected. And even should the murderous intent be fulfilled,

could not have been foreseen or suspected. And even should the murderous intent be fulfilled, and a calamity which no man can measure befall the country, the generous feeling which a common sorrow has revealed could not be denied or concealed. It would still be the bird of halcyon brooding upon the tossing wave.

The skeptic may shake his head at what he will call sentiment, and remind us all that there is no sentiment in politics. He is right so far as the spoils politics of "the Falstaff friends who follow for the reward" is concerned, but he is wrong about the great politics. Patriotism is but a sentiment. The national instinct which inspired one side in the war, the love of the State which inspired the other; loyalty to a king, to a state, to a nation—they are all sentiments. What carried our fathers to Yorktown a hundred years ago? Webster shall answer for us: "The Revolution was fought upon a preamble." What carries us to Yorktown this year but a sentiment. Our fathers formed a Union to secure certain specific purposes, for which the combined strength of many men was indispensable. But the actual bond of union was community of race, language, religion, tradition: that is, it was sentiment. It was sentiment that made the Union, and it is sentiment that will restore it. It was fra-

It was sentiment that made the Union, and is sentiment that will restore it. It was fraternal sentiment that won the victory at York-town, and it is fraternal sentiment that will make its centennial commemoration the earmake its centennia commemoration the ear-nest of a truer Union than we have ever known. It is the revelation of the depth and strength of this sentiment which Cincinnatus looks upon as the angel in the dark disguise of the 2d of July.

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Mr. Perry, who is the literary editor of the Cincinnati Gazette, is one of the most learned and able crities, and one of the best historical scholars of the age in the Orthodox ranks. His work is a review of Kersey Graves's "Sixteen Crueffied Saviors," He claims not only to have refuted that work, but to have maswered and overthrown all the leading arguments of the indicel world against Ciristanity and the Bible. And Mr. Graves claims to have met and answered and thoroughly demolished all of Mr. Perry's arguments and hostitions against indicellity and in support of Orthodoxy. The most interesting and amusing feature of this work of Mr. Graves's is his "Ecclesistical Conti," in which he examines all of Mr. Perry's witnesses and authorities, one by one, and arrays them against each other, and sometimes against Mr. Perry himself. The witnesses, in their cross-examination, not only contradict each other and sometimes themselves, but condemn each other, showing some of them are not qualified to act as witnesses in the case. This feature of the work is really laughable. It shows not only the utter failure of Mr. Perry to prove what he designed, but that some of his witnesses seem to turn "State's evidence," against him and testify for Mr. Graves. And in addition to all this Mr. Graves has cited from many of the ablest authorities of the world an amount of historical testimony against Mr. Perry that is absolutely overwhelming. The work is calivened by numerous ancetotes illustrative of Mr. Perry's absurdifies, One roader pronounces it, "a humder-blast against Mr. Perry and a dead shot on Orthodoxy, which leaves not a grease spot of either," "In the two works will be found the ablest arguments both for Orthodoxy and infidelity.

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own time, and showing beyond all question that a FOUNT OF HEALING VIRTUE, a HETHESDA far more especious and available than was that in Ancient Jerusalem, is open for modern hymanity.

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# Pearls.

THE INVISIBLE PAINTER. Oh! Painter of the fruits and flowers We own Thy wise design.- Whittier.

Ceremonles differ in every country; but true politeness is ever the same.

WHAT IS RECEIVED. We receive but what we give, And in our life does Nature live: Ours Is her wedding garment, ours her shroud! - Coleridge.

God is better served in resisting a temptation to evithan in many formal prayers .- William Penn.

DO NOT CONDEMN. Be not too ready to condemn The wrong thy brothers may have done: Ere ye too harshly censure them For human faults, ask, "Have I none?" - Ellia Cook.

Be discreet in all things, and so render it unnecessary to be mysterious about any .- Wellington.

INCENSE OF THE HEART. To be resigned when ills betide, Patient when favors are denied, And pleased with favors given: Most surely this is wisdom's part This is that incense of the heart Whose fragrance breathes to heaven.

- Cotton.

The fairest flower in the garden of Creation is a young mind, offering and-unfolding itself to the influence of divine wisdom, as the heliotrope turns its sweet. Franklin is a member," etc. blossoms to the sun. Sir J. E. Smith.

# Original Essay.

A NEW EDUCATION DEMANDED.

PHILANTHROPIC SPIRITS INTERESTED IN IT. To the Editor of the Banner of Light:

In your paper of April 24th, 1880/appeared a communication, stated to have been given at your Circle-Room, through the mediumship of Miss Shelhamer, in the name of that well-known philanthropist and Spiritualist, now a denizen of the upper world, HENRY C. WRIGHT. After sending a personal message to a friend of his, the communication proceeds:

the communication proceeds:

"I am here in company with a number of friends, Chairman, this afternoon, who bid me give to you, and those assembled here, and those in connection with the Banner of Light, their most hearty greeting. They are a band of twelve workers in spirit-life, who come here this day to gain new power and strength for what lies before. It is a band, sir, organized by my friend Judge J. W. Edmonds, in order that Spiritualism may be presented to the world, the secular world, in its proper character. They are convened at this place this afternoon, and they have gathered together a character. They are convened at this place this afternoon, and they have gathered together a large company of invisible hosts, and have brought hither this company of visible beings, in order that they may gain new power and strength for their work. This work is already begun, and is beginning to show its good results. By-and-by, Chairman, the unthinking masses, those who pass by Spiritualism with a sneer and a scoff at the present time, will not only pause to examine for themselves but will only pause to examine for themselves, but will be obliged to give our beautiful philosophy that the grandest movements of the age, that is to redeem, to uplift humanity. No need for me to name over that band of twelve. Chairman, there are those in the body who are well aware of whom that band consists. I am glad to meet you all at this time and place."

In the absence of more explicit information as to the precise work in which this spirit-band was engaged, and the names of its members, I do not feel authorized to affirm that this interesting announcement necessarily refers to what I am about to state. I only say that it seems to well fit the case; but whether the same or some other movement was meant (for benevolent is prepared to demand and adopt an improved spirits must be fertile in efforts for human system. In the mean time, he and his band degood), the following facts appear to be equally

worthy of attention.

In June and July last, a medium with whom I am personally acquainted, and of whose good faith in the case I have no doubt (but who does not care to be publicly known at present in connection with this matter), was impelled to write a series of spirit-communications signed "I. W. Envoyps." In these communications the spirit-author refers to his well-known interest during his earth-life (awakened by his experiences at the bar and on the bench), in the penal institutions of this country, and in efforts to elevate and reform the criminal classes—the results of which were far from satisfactory to him. He proceeds to state, in effect, that after entering upon a higher sphere, and there learninglessons of humility and charity which he had failed to attain on earth, he became aware of some mistakes he had made, and was anxious to do something more for the improvement of humanity. Becoming associated with and taught by those wiser and more advanced than himself, he had come to see that he could work most efficiently to the desired end by laboring to establish an improved system of education, with suitable institutions, on the earth-a system which should tend to the prevention of crime and wretchedness. He had associated with himself a band of qualified teachers, who would teach of various important topics (some of them usually ignored in our schools), and the work was to be carried forward "as a branch of the Spiritual Congress," which body, he says, had "led him into this great and somewhat dif-

Here I may diverge to remark that the existence in the spiritual world of a "congress"—a deliberative body which concerns itself with the affairs of "this mundane sphere"-is an idea which doubtless will seem chimerical to many Spiritualists, and altogether ridiculous to the rest of mankind. This is not strange, considering the general reticence of communicating spirits regarding such a body and the popular notions respecting the future life. It is quite possible that few spirits who communicate belong to this congress (if such exists), and

ance of Justice and Truth," and the outcome of whose labors is to be "a new dispensation," etc. And he transcribes a number of somewhat remarkable semi-prophetic addresses given by "delegations" from this body to various peoples of the earth. Later, in 1857, a large volume appeared, entitled The Educator, consisting mainly of communications purporting to emanate from subordinate associations connected with a Spiritual "Assembly or Congress," and all looking to the introduction of various reforms upon earth. These communications were given through the mediumship of John M. Spear, and edited for publication by the writer of this article. Still later (in 1874 or 1875, I believe), there appeared in reports of Questions and Answers, given at the Banner of Light Circle-room (Mrs. Conant being the medium), the statement that a Congress of Spirits exists, whose object was said to be "to push forward all reforms on earth." "Everything," it was declared, "that has a seed of good in it, that will be for the ultimate good of the race, comes under the head of reform. It is the business of this Congress to push it forward through mortal coadjutors." In answer to inquiries from the audience as to the membership of this body, etc., it was at the same time stated: "I (i. c., the spirit communicating! belong to it myself. John A. Andrew belongs to it, Dr. Rush, Dr. Fisher, Dr. Rufus Kittridge, and Dr. John Francis, all belong to it. So do Dr. Heman, Dr. Argyle, and Dr. Fontaine," "Thomas Paine is the president thereof. I am proud to say he is the president, and an able one he is, too." "Francis (Frances?) Wright is the General Secretary." "The Educator is an exponent of the principles that govern that body." "Ben.

Whether these several testimonies through distinct channels refer to one and the same associated body of spirits, or whether there have · been or are several different spirit-congresses representing different classes and purposes, is not my province to affirm. I will only add that a recent communication addressed to myself, relating to the new Educational movement, is signed, "For and in behalf of the Spiritual Congress, Thomas Paine, Pres. pro tem. Fran-CES WRIGHT, Cor. Sec." 5

These evidences of the existence of organized bodies in the spiritual world, for the promotion of human advancement on earth, I submit for what they may be worth to the individual reader. In my own mind, while testimonies to the super-mundane source of reformatory suggestions and influences have much interest, as tending to show the continued participation of departed worthies in the world's great work, yet they are subordinate to considerations of the intrinsic value of such suggestions. While it is gladdening and vastly encouraging to believe that such noble and powerful helpers are ever with us, and are acting deliberately in an organized capacity—and hence that success sooner or later is assured-yet no proposed reformatory measure is important because alleged to emanate from an exalted spirit, or an associate body of spirits, but only because it is needed, and is plainly adapted to the present conditions of human society on earth.

To return to the purported communications from Judge Edmonds: He proceeds to sketch the general outlines of the improved Educational system which he desires to aid in inaugurating. These, I may say, are wholly in line with recognition which belongs to it of right; they a plan which I have for some time seen to be will be obliged to recognize in this truth one of needed, and have contemplated attempting to practicalize, when sufficient means and adequate health should be at my command-having been, as you are aware, engaged in educational work in former years. In some particulars, however, this scheme is broader in its scope than I had conceived. The Judge further indicates that his general plan of operations is to act, in concert with his spirit-associates, upon and through selected and prepared media in various parts of the world, by planting seedthoughts and stimulating the growth of the same in competent minds, until public sentiment sire the preparation and publication of a somewhat full exposition of the system, and will aim to secure the establishment in this country of one or more model schools in which it shall be practicalized, and its advantages demonstrated. And the Judge expresses a desire to have it known to his friends both in this country and in England that he is engaged in this work.

These communications from the honored Judge were followed by a series of papers purporting to be from the several members of his associate "band," each treating of some special feature of the proposed system. These papers are twelve in number (which is the number of the band spoken of by Henry C. Wright), and the names attached to them include some of the most noted educators and philanthropists of modern times.

The papers, however, like those purporting to emanate from the Judge himself, consist merely of outline sketches, or suggestive hints, not intended for publication, but only to aid the person in whose hands they were to be placed in elaborating and practicalizing the system. Yet the names of the members of the band, and the topics of which they severally treat, may be of interest to your readers, and I am permitted to give them as follows:

ROBERT RANTOUL, JR., (once a member of the Massachusetts State Board of Education, and a prominent lawyer and statesman,) discourses of Discipline, or punishments, both inordinary schools and in penitentiaries, urging that they should be wholly of a reformatory aim and tendency.

HORACE MANN (formerly Secretary of the same Board, and afterward President of Antioch College in Ohio,) writes of Methods, especially commending the Object Method, so termed, and recommending its wider application.

Anson Bunlingame (once United States Minister to China, and afterwards Ambassador from China to the civilized nations of the earth,) recommends a cosmopolitan Eclecticism in the proposed system, and affirms that the plan instituted centuries ago by Confucius and his disciples in China has some features worthy of

those not members may be ignorant of its existence. It is possible, also, that its members are not anxious to be known in their associate capacity, but prefer to work mainly through silent influence upon individual minds to accomplish the beneficent ends they have in view. Be this as it may, it is well-known to the earlier Spiritualists that the distinguished seer, A. J. Davis, in a work entitled The Present Age and Inner Life, published in 1853, narrates repeated visions by himself of a "vast multitude of spirits" in session, which he calls "The Spiritual Congress," composed of representatives of different nationalities, which body, he was informed, had been "convoked for the purpose of weighing kings, emperors, tyrants, teachers, and theologians in the bal-

adoption, as have the systems of some other countries.

DR. GEORGE HASKELL (who once contemplated the founding of an Industrial School in New Jersey,) represents the eminent desirableness of Industrial Education for both sexes.

ROBERT OWEN (the well-known Philanthro pist and Social Reformer, calls attention to the importance of Circumstances, or favorable conditions for the success of any scheme of improvement - which conditions he thinks now exist to a greater extent than at any former

JOHN HOWARD (the Philanthropist) treats of Prison Discipline and the importance of a sys tem of Education that will prevent crime, poverty and disease.

WM. ELLERY CHANNING (the great preacher) discourses of Religion, and the Culture of the Conscience, with the duty of strict obedience to the higher law of Justice and Neighborly Love, presenting Jesus of Nazareth as a type of the highest manhood, never yet excelled on earth.

MRS. ELIZA W. FARNHAM (author of "Woman and Her Era," etc.,) treats of Corducation of the Sexes, and the importance of a balance of the sexes in school, in the teachers, and in all occupations; also, of making no distinctions on account of sex, color, rank or nationality, in the schools of the future.

FRANCES WRIGHT (the well-known reformer) urges the desirableness of Social Culture, or of Home Schools-of awakening in pupils a hunger and thirst for knowledge, and of enkindling high, generous and noble life-purposes.

MRS. ELIZABETH BARRETT BROWNING (the distinguished English poetess) speaks of the unselfish devotion and spirituality that must char acterize the teachers of the new system, and portrays the universality of its scope-while she deplores the existence of a rigid system of caste in her native land which will present a formidable obstacle to the introduction of the new Education in that country.

DR. BENJAMIN RUSH (the noted physician and philanthropist, of Philadelphia,) treats of the sacredness of Life, the importance of Health and of teaching pupils how the latter may be preserved and restored, instead of being under mined and destroyed, as it often is in existing educational institutions. Lastly,

DR. BENJAMIN FRANKLIN (the world-renowned philosopher and economist,) presents some suggestions on the subject of Economy, and the importance of its being inculcated in connection with industrial training, etc., in

All the papers above referred to, when completed, were, in accordance with the expressed desire of the leader of the "band," Judge Edmonds, placed in the hands of the present writer, with the request that I would carefully examine them, and make such use of their contents as I might see fit in preparing for publication a treatise setting forth the outlines of an improved system of education. In that work, so accordant with my own predilections, I am at present engaged, as I can command time and means; and I hope ere long to make at least a beginning toward the founding of a school which shall embody the plan.

It must not be supposed, however, that the ideas embraced in this educational system will be altogether new to the world. The several members of the "band" referred to, and many others in the higher life, have doubtless long been engaged in dropping "seed-thoughts" into receptive minds in this and other countries on earth, which have borne more or less of valuable fruit. But the plan, as a whole, has proba bly never yet been practicalized in this world.

Although the communications above alluded to were not designed for publication, yet as they touch instructively on a variety of topics not strictly educational, some excerpts from them will, I think, be of interest to the Spiritualist public, and may be presented to the readers of the Banner of Light in a future article.

A. E. NEWTON.

Matters in Chicago. To the Editor of the Banner of Light:

The season opens auspiciously here in spiritualistic circles. The First Society of Spiritualists have re-leased Fairbank Hall for a year. and Mrs. Richmond commenced her ministrations there on the third Sunday of September. The audiences thus far give promise of a larger interest in the subject of Spiritualism among the people outside the ranks than was notice-

able last year. Mrs. Richmond has returned from her summer work with renewed strength and vigor for the winter. The amount of ministerial work accomplished through the organism of this most gifted medium is fruly a marvel of power. An average clergyman would be appalled if called upon to attempt it; indeed, it is more than any of them could do.

Last Sunday evening the spirit of the late President Garfield spoke through Mrs. R. The announcement was quite sufficient to fill the hall: for, while people do not believe in Spiritualism, still somehow they are interested to hear from "supposed spirits."

The personality was decidedly apparent, especially so to those educated in the law of spiritcontrol. There were no heights and depths of oratorical power, no flow of flowery words, of pathos and stirring eloquence, such as Garfield in the flesh would utter on some grand occasion, but the struggling spirit striving for the first time against great obstacles to speak across the gulf that divided him from the world of his earthly friends. But for the aid of his friend Lincoln, and the advantage to himself there presumedly was in the act, he could not have

accomplished it. He has already learned the lesson of the worthlessness of external things, and the supremacy of the spiritual; as for the nation, that, he said, would live; but this rising nation which burst upon his vision-it was of this he would speak. with trumpet sound if he could; but, alas! he found when raising his voice it could not be heard by mortals. But it is not of the substance of his discourse I will speak, as the readers of the Banner of Light will have an opportunity to read it in full. It was published verbatim in the Times of this city, and a full abstract was

in the Tribunc. In a very busy life, Gen. Garfield found no time to give Spiritualism that searching investigation which he always gave to new subjects; his attitude toward its claims in later life were not of marked antagonism; he knew something of the phenomena, and when a congressman in 1874, employed a magnetic physician, who claimed to heal by the laying on of hands, and gave her a letter of acknowledgment for the benefits received. Soon after his nomination, and before the tidal wave of success had set toward his future, I gave Mrs. C. H. Decker, of New York City, a letter which he had written several years previous, to psychometrize, which she did with great correctness, prophesying his

complete and overwhelming success in an un-dertaking just entered upon; foreshadowing the publication of the Morey letter, and the storm of vilification and abuse which followed. This was published in Miller's Psychometric Circular in July, and a copy sent Gen. Garfield at Mentor before his election.

When I met him in Washington soon after his inauguration he asked me about the modus opgrandl of obtaining this reading, and remarked that he had given it to several of his friends, who pronounced it phenomenally correct, and he thoughtfully remarked it was very strange how it could be done. --

Released from an absorption in external matters, his spirit has entered upon a new field of labor—a study into the spiritual nature of man and his relations to God and the universe. No one who knows the earnestness with which he grappled with new and difficult problems when environed with matter, can doubt the sure and steady progress he will make in, this, to him, new realm.

As an evidence of the substantial nature of the love and esteem in which the Society hold their gifted speaker, her friends came together a hundred strong to celebrate the fifth anniversary of her marriage with Mr. Richmond. They gave her a surprise in the form of a wooden wedding, at the residence of Mr. and Mrs. Mitchell, presenting her with a number of very beautiful presents, all of wood, according to the

Ouina gracefully acknowledged for the couple, who, she said, although married for five years, could not yet make a speech for themselves. She painted in touching words the contrast between the pale, fragile woman of five years Back, and the embodiment of health before them, and told them that her husband's care and devotion, aided by their tender love and sympathy, had made the new picture.

HELEN BARNARD DENSMORE. Chicago, Oct. 15th, 1881.

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# SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall. Charles Holden, Fresident; E. T. Shaw, Treasurer and Secretary. The public cordialty invited.

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

Z. T. Griffen,

A Meeting of Spiritualists and Mediums will be held at
Grimes Hall, 13 South Halstead 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 CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets irregularly in Weisgenber's Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10½ 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 RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ P. M., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking. Dr. J. L. Enos, President; Mrs. Nannie V. Watren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer. HANSON, MASS.—Regular meetings are held on al-HANSON, MASS.—Regular meetings are held on al-ternate 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 88% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary.

S. D. Buell, Secretary.

LYNN, MASS.—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.

LEOMINSTER. MASS.—Meetingsare held every other Sunday in Allen's Hall, at 2 and 6½ o'clock P. M. F. L. Haskell, President; Mrs. Fannie Wilder, Corresponding Secretary.

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

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MANCHESTER, N. H.—Spiritualist Society holds public circles every Sunday at 64 P. M. in its hall, No. 14 Opera House Block, Hanover street. As a Emery, President; Joseph Freschl, Vice President; G. F. Bumrill, Secretary. PORTLAND, ME. - The People's Spiritual Meeting is

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OCTOBER 29, 1881.

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10 A. M.

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Ladies' Md Parlors, 718 Washington street. The

Fred Cooley, Gracle Burroughs, Little Blanche, Jennic Lothrop, Hattie Yoong. The exercises were of a very interesting pature, and were much enjoyed by the audience in attendance.

The annual Harvest Day will be celebrated on Sunday next. We present the usual appeal to all friends to make donations of thowers, finits, vegetables, &c., in aid of the decorative work, etc., also that all will embeaver to attend the sussion of the Lycento at that time as extend the session of the Lyceuta at that time, as extra efforts will be made for an interesting service. Owing to business engagements in behalf of the school we are obijzed to be very brief with

our report for the week.
J. B. HATCH, JR., Secretory,
Shocmut Spiritual Lyccum.

are again returning, and our hearts are made shad by the interest which the public is mani-festing. That it will continue we have the festing. That it will continue we have the promise of leading Spiritualists and Liberals whose presence cheered as today. All seemed to be baptized anew in the spirit, and the two hours' session, which we now chronicle, passed happily away.

As was advertised, the happy father and mother of the child who was to be declicated to Spirits dism entered the hall with the little one amid the soft strains of music by Prof. Bond's amid the soft strains of music by Prof. Bond's orchestra of seven pieces. They were followed by ten misses thessed in white, each bearing a floral offering for the daughter of Mr. and Mrs. F. L. Union. Arrived on the platform, they stood in a semi-circle about the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest and sang one verse of a song adapted to the object of interest of

plause of the large audience present.

Before the dedication service a duet by Mrs.

Souther and Miss Dill was finely rendered;
which was followed by a recitation by Jennie
Weeks, a song by Louis Buettner, a recitation which were very appropriate for the occasion, and a song and double encore by the ever-ready

John Wetherbee was called upon and made remarks which were full of his usual good hu-

is stencily increasing. Next Sabbath was announced as "Harvest Sunday," when a general good time may be

After the Target March the Lyceum adjourns d. F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.-Last Sunday, Oct. 23d, our meetings were crowded day and evening, and the most perfect order and harmony prevailed.

John Wetherbee gave us on that occasion a highly interesting oratior upon "The Evidences of an After-Life." Father Locke, as is his wont, diew vivid and instructive word-pictures from his life experience, with song as well as speech. Mr. Lothrop and Mrs. Dr. Perkins each delivered a most excellent inspirational discourse. Mrs. Maggie Folsom supplemented her well-chosen remarks with several spirit communications, the truth of which was verified by the parties interested. Mr. James T. Sell, of Cambridgeport, delivered a number of his peculiar "Spirit Tidings," which were readily recognized. Mrs. L. W. Litch and Mrs. Henley, of Boston, and Mrs. Dr. Walker, of Charlestown, gave many startling tests, and their ministrations John Wetherbee gave, us on that occasion a many startling tests, and their ministrations were thankfully received. Miss Annie J. Webster, of Chelsen, spoke and sung in tall trance; her singing electrifying the audience with its spiritual richness. The services of the day were most impressively closed by a discourse from the inspired lips of that able worker in the field, Mrs. Hattie Wilson.

EBEN CORD, Conductor.

CHARLESTOWN, MYSTIC HALL (No. 70 Main street).-Sunday afternoon, Oct. 20d, a large and intelligent audience assembled at the usual hour, and listened with great satisfaction to an eloquent discourse given by the guides of Mr. F. A. Heath, the blind medium and trance speaker. He discoursed on "The Eternal Life Beyond." Several beautiful songs were also improvised and sung by Mr. Heath. Remarks and several tests were given by Mrs. Fannie she hi unfold Rray.

Next Sunday, Oct. 30th, Mr. Heath will occupy the platform in this hall, at 3 r. M., the subject of the discourse to be given by the audience.

SPIRITUALIST LADIES' AID SOCIETY FAIR.-The ladies of this society will hold a sale of useful and fancy articles in their parlors, 718 Washington street, commencing Tuesday evening, Dec. 7th. Season tickets only fifty cents, entithing the holder to one share in five capital prizes, for sale by members of the society. Contributions respectfully solicited by the Committee. Mrs. A. A. C. Perkins, Chairman.

RA A clergyman on Long Island has explained to his congregation "that the reason why the prayers of the people had not saved President Garfield's life was because the yound, riesdent Garneld's life was because the wound, as shown by the autopsy, was fatal from the first; and, morcover, that there was really no instance where a miracle had been performed in connection with gun-shot wounds!" This is delightfully clear and frank; but the skeptics will naturally say, "What chance, then, to get a miracle in anywhere?" We had supposed that it was in that was to not seen a miracle. that it was in just such cases, where natural law, if left to itself, would bring an unwishedfor result, that miracles were of use." - Free

No power can die that ever wrought for Truth. fames Russell Lowell,

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

Our meeting of Oct 11th was well attended and was addressed principally by Mr. Colville, who endorsed the views of the writer as advanced by him respecting, not a communistic colony, but a new settlement, of those disposed to carry out in business the cooperative plan, and afford remunerative employment to those needing it with especial peference to women, now doomed to work at an unjust rate, and all other classes needing the helping hand of society. Mr. C. threw out many valuable hints to be observed in the formation of such a colony, and lowelt much upon the necessity of individual afform and confection of chargeter as vidual reform, and perfection of character, as essential to its success. He stated that moun-tainous regions had always been deeped the The 18th conclusion, N. Presidential transfers of such and arrays were necessary of the Court for the Few Verester squaret mest beyond be for such high spiritual develop-section, Thurbo likeway 3 Harcek ments as seemed to be contemplated by those that I may be a such as the services and this movement. Messrs, Rhodes. engaged in this movement. Messrs, Rhodes, Lee, Adams and Grosyenor all made excellent and impressive remarks on the same subject. The question dramsed was: "Do the Spirits design the Establishment of a new order of Sodety, formed after the Model of the New Jeru-

salem?"
The meeting of Oct. 18th was participated in by Rev. Wm. Bradley, of Jamaica Plain, Mr. Grosvenor, Mr. Rhodes, Dr. Mayo and the writer. There seemed to be an earnest desire on the cart of all to learn more of the nature of the copperative movement. Of course there was some diversity of opinion, but all agreed that there was room and necessity for a great chance in outward conditions, so as to render our abode here conducive to our best interests. Spirit and Lobost with a crimary in their Parties every
Figure of the on and even of Business Moreing (p. 8)
Problems, Mrs. A. A. C. Petidies: Soretary, Mrs. A. M.
H. Teit.

"Mystle Hatt, Charlestorn District. Meetings are factorists by 7, 70 Main strept, every sunday afternoon, at Robertsk."

"Stall every man be paid alike for his labor, regardless of its intrinsic value?" It was contented on the one hand that Christianity re-Chelsen. The Solitonal Association holds meetings at a large of the one hand that Christianity required to the Association holds meetings at a large of the control of the meeting at a large of the control of the meeting at a large of the control of the control

New Eng Hara.—The following pupils joined in the exercises of the Lyceum on Sunday, Oct.
234: Ernest Fleet, Willie Farnum, Emma Ware, Fred Cooley, Gracle Burroughs, Little Blanche, Jennie Lothrop, Hartie Young. The exercises wire of a very interesting nature, and were plan would be of value limits some one could be found to execute it. The point seems to be: "Who was the most useful, the architect who contrived the building, or the mason who did the work?" There seemed to be a feeling, on the part of some, that a practical difficulty would be found in selecting those qualified to unite, as hardly any two individuals agreed in their animons, but individuals agreed in their animons, but individuals of oxonsite seem unite, as narmy any two individuals agreed in-their opinions: but individuals of opposite sen-timents do unite for specific purposes, and there is no valid reason why they should not join hands in one grand movement to lift the race from degradation and place it where it can receive the celestial rays now being poured upon it by angelic visitants from a higher sphere.

PAINE HALL.—A crowded house, Oct. 22d, greeted Lyceum No. 1—the gallery and all standing-room being utilized. The golden days are a aim returning and our hearts are made same remained to the same re same remuneration? It is earnestly desired that all Spiritualists interested in philanthropy, and all others, regardless of religious belief, who desire the elevation of the race, should at tend and participate in these meetings. C. S.

#### Berkeley Hall Meetings.

On Sunday last, Oct. 23d, W. J. Colville lectured in the morning on "The Gods of the Past and the God of the Future," and in the afternoon on "The Divine Law of Cure," The morning discourse has been reported for these col-

itual Philosophy, his engagements making it impossible for him to lecture in Boston during

impossible for film to feeture in Boston during the coming winter.]

There is no longer a meeting in Berkeley Hall on Friday, the evening having been changed to Wednesday at 7:45 P. M. at which time the services will consist of singing, reading, invocation and a short address from W. J. Colville (under inspiration) followed by speeches from any members of the andience who desire to expense their views on the arbitrary makes disars. press their views on the subject under discus-

flict with his regular duties at home. Address for all particulars 30 Worcester Square, Boston.

The Chelsea Spiritualists are to be congratu The Chelsea Soiritualists are to be congratulated on the rapid progress of the cause in their vicinity. The neetings in Temple of Honor, Hawthorne street, are always interesting and well attended, Conference on Sundays, at 3 P. M., lecture at 7.3° P. M. Ladies' Aid Society meets for work every Friday at 2 P. M., and holds public meetings at 7:30 P. M., when a good test medium is always present. On Sunday evening last W. J. Colville lectured very acceptably on "The Divine Law of Cure," and Sunday next, Oct. 30th, at 7:30 P. M., E. W. Wallis will occupy the platform.

# Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society Folds meetings of Everett Had, 388 Futton str et, every Sunday, at 3 and Y P. M. H. W. Benedlet, Prestdent. Regular speaker, Mrs. F. O. Hyzer. Conference, Saturday, at 8 P. M. Prof. Dean Chaldman. Dean Chairman.

The Brooklyn-Spiritual Fraternity holds conference meetings every Friday evening, at 7½ o'clock, at Brooklyn Institute, corner Wishington and Concard streets, Oct. 28th, "The World's Saviour," Mrs. Hester M. Poole, Seats free, and every one welcome. S. B. Nichols, Prestdent.

The Eastern District Spiritual Fraternity meets at L cham's Hall, Ninth street, near Grand, every Sunday, at74 p. M. D. M. Cole, President.

8179 P. M. D. M. vor. 1 resource. The Enstern District Spiritual Conference meets every Wednesday evening at Phonix Hall, at 74. Charles R. Miller, President; W. H. Coffin, Secretary,

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

Our hall was well filled on the evening of Oct. 21st; many extra seats were brought in, and some of the friends had to stand all through and some of the friends had to stand in through our meeting, which did not close until 10:30 P. M. Mrs. Mary A. Gridley was announced to speak from the words, "Thy Kingdom Come." Mrs. G. is a very pleasant and agreeable speaker in her normal state, but within a few months she has been passing through a new phase of unfoldment, and is controlled by a spirit who announces himself as "Common-Sense," whose announces himself as "Common-Sense," whose intention is to place her upon the platform as a public teacher, with her eyes open, in nearly her normal condition. On this occasion the first control of this kind was undertaken, and Mrs. Gridley thus influenced, said: "Thy kingdom come has been uttered by countless millions who have lived on the earth plane; prattling children have been taught to say it, and children of an older growth have failed to comprehend, its true spiritual significance. God's hend, its true spiritual significance. God's kingdom is to come to tho individual soul by the unfoldment of all its divine attributes; and how many can say this here to-night in the true spirit. For each of you have a kingdom of your many can say this here to-night in the true spirit. For each of you have a kingdom of your own, and when you have attained full control of all that enslaves and debases your souls, and have come into the true divine spirit inherent to every child of God, you will be in the kingdom of heaven, here and now. God's own kingdom is in the domain of the soul. If I could lift the veil, and you could see the legions of spirits, near and dear, who have come here to-night in this spirit of universal charity and fraternity, you would catch in your inmost souls the divine spirit brought to you, each and every one. The two worlds are blending and mingling in one harmonious unity. The kingdom of the spirit and of the external world are bound together in the bonds of love. To those of you who are mediums, do you realize your high calling? do you live pure and true lives? are you receptive to the divine will? Strive most earnestly for this purity of individual life, and when you walk the Geth-

semane of this life, you can reach that apex in human life where you may fully realize that God's kingdom has come here and now."

Mr. J. W. Wilson said: "'Thy kingdom come, thy will be done,' God's will has ever been done in all the countless ages; we can aid in this coming of the kingdom by being true to all the best and kindney attributes of our sands the best and highest attributes of our souls. Let me say to Sphilualists, if you believe in our faith, be not ashamed to testify for the truth everywhere, in public as well as in private, and you will command respect from all for your earnest sincerity."
D. M. Cole said: "Few have been able to

D. M. Cole said: "Few nave need and to comprehend its true spiritual significance. The churches have failed to comprehend it. The king kills his enemies; the priest burns the heretic; the Spiritualist privs that there shall be no more sin nor ignorance. God is in all evil as in all good. His kingdom has come—is here now. When the love bie overcomes selfishness in you and me, we have reached the kingdom." in you and me, we have reached the kingdom."

A. E. Newton, of the Two Worlds, said: "The

A. E. Newton, of the 1mn 0 mils, saw: "The kingdom we must establish in ourselves. God dwells in you and me, and is not in a far off distant world. He is right here, in our inmost souls, and if we would only listen, he would tell us what is the rightcons way—to do what is the best to do, keeping our passions down, teaching us what is the better, the right thing to do, and then his kingdom will come into our rouls?

Mrs. Dr. A. E. Cooley said: "I think Divine Harmony will establish a universal fraternity, leading us to feel that every man is a brother, every woman a sister. That is what the king-dom to come is to be. When that comes we shall have a universal brotherhood, all teeling that they want to know the truth. This large meeting shows that the work of this Fraternity broadens, and that its influence and fraternal spirit are becoming better understood, and appre-

ciated."

Mr. Fred Haslam, Chairman of the Everett Hall Conference, made the closing address, urging upon all to live in a true, religious life that unfolds in each individual soul the highest and

est possible life here.

Dr. F. W. Monek explained, as he understood Dr. F. W. Monek explained, as he understood it, the law of healing: that he did not claim to heal all who came to him; some cases he could not reach at all, others he might relieve partially, and some he could care permanently. This healing power often relieved acute pain instantly. For a healer to reach his best unfoldment, he should live a pure lite, and diet so that his physical condition as well as mental should be in the truest harmony. His patients should be prayerful and receptive as well as passhould be prayerful and receptive as well as passive. Dr. Monck's ideas were expressed in a frank and foreible manner, and made a marked impression. Some ten or a dozen persons came torward on his invitation, and nearly if not all

torward on his invitation, and nearly if not all of them said that they were benefited.

Dr. Monek will head on Thursday of each week, in Brooklyn, at 402 State street; office hours from 4 to 10 p. M.

Friday evening, Oct. 28th, Mrs. Hester M. Poole is to becture on "The Saviours of the World"; Nov. 4th. Prof. Henry Kiddle will lecture; subject, "Shall I become a Spiritualist?"

S. B. Nichols, Brooklyn, N. Y., Oct. 22, 1881. Brooklyn, N. Y., Oct 22, 1881.

#### "Everett Hall" Meetings.

To the Editor of the Banner of Light :-At the conference on Saturday evening last we were favored with a most admirable address by the famous Dr. Monek, of England. He com-menced with materialization, but gradually his thought carried him into the more congental field of the higher philosophy of Spiritualism. After relating some wonderful experiences in materialization he remarked that it may be

Space will not admit of my detailing the excellent addresses made by Mr. Peevy, Dr. Newbury, Mrs. Tryon, and last but not least, Deacan Cole. The hall was crowded with a delighted and enthusiastic andience. Dr. Monek has kindly consented to favor us with his presence again at next Saturday evening's conference, when in addition to an address he will give proofs from the platform of his powers as a healer of the sick.

Among the sick.

Among the subjects handed up to Mrs. Hyzer at the afternoon meeting on Sunday last she selected and combined with certain others the question: "Is a person who has a fine education

education. True education consists in the harmony of relation between the visible and the invisible, between what we call the ideal and the actual. The highest harmony of relation between these is the highest representation of education. When knowledge is obtained we have simply got the fires burning; we have got an illumination, but we have not got education. Let us be very careful that we do not call knowledge education. Let us be very careful that we edge education. Let us be very careful that we do not suppose we are educated even after our minds have become illuminated—not until we can give solid demonstration in character that it has wrought itself out into our life, and then

How beautiful it is, how glorious, to realize that the time is surely coming—and by a continuity of reasoning from basic facts we can demonstrate it—that the time is coming right on by the very nature of education, when we may educate every single atom of our body and develop every nerve and every ounce of thesh until we stand a living volume of an educated soul from the crown of the head to the soles of the feet; that this is to be the history of humanity, no matter how long it takes for me or you to attain it. Whether a single one reaches it in this generation or not, it lies in the eternal law of God, sustained, yindicated, demonstrated, wrought out into the highest harmonies of artistic conception in the human brain—that every particle of your matter shall be perfectly harmonized with every single ray of your ideal, until you stand a sublimated con ception of the divine harmony between matter and spirit. This is what it is to be educated."

Chas. H. Benedict, Acting Sec.

Brooklyn, Oct. 18th, 1881.

The announcement that Dr. Monck would be with us on Saturday evening, Oct. 22d, when in addition to his delivering the opening address he would exhibit his powers as a healer of the

he would exhibit his powers as a healer of the sick from the platform, drew together a large audience. The Doctor's remarks were necessarily brief. He sajd: "Every man has his lifework, and he is fitted for that work and only needs developing; and when he exercises his will-power, and endeavors to live according to the highest light that is within him, he will find just what God would have him do.

In regard to this healing power, we all possess it; some in a greater degree than others; yet in whatsnever degree it may be possessed it can be developed. I do not know the time when history does not recognize the healing power possessed by every human being. Back in the temples of Egypt, inscribed on its stone monuments, or painted in colors that yet flash out as though they came but yesterday from the palette of the painter, you will find that these wise Egyptians believed in the magnetic power. They believed it was the lamp of life which could not go out."

Upon the conclusion of his remarks the Doctor invited half a-dozen people suffering plysically to come forward, all of whom in the short

tor invited half a dozen people suffering plays-ically to come forward, all of whom in the short space of half-an-hour felt better, one gentleman, whose hearing has been impaired for many years, remarking, after the treatment given him by the Doctor, that he could hear more clearly than for the past three years. Mrs. Kimball followed the Doctor with a few

well-chosen remarks and description of what she clairwayantly saw during the Doctor's operations. The meeting closed with brief remarks by Mr. Miller, and the singing of a hymn. CHAS. H. BENEDICT, Acting Sec.

Brooklyn, Oct. 22d, 1881.

Study Hop Bitters Book, use the medicine, and you will be wise, healthy and happy.

Spiritualist Meetings in New York.

The Nortety of Progressive Spiritualists holds meetings every Sunday in Republican Hao. 55 West 334 street, at 163 A. St. and 75 F. B. J. A. Cozino, Secretary, 95 West 46th street, Children's Progressive Lycount meets at 2 P. M. Charles Dawbarn, Conductor; Wellam Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

The Second Society of Spiritualists holds frence ings every Sanday morning and evening, at Frobishe mee ings every Sanday incrning and evening, at Frobisher Hall, 23 East lith street. Mrs. Milton Rathbun, Secretary,

#### Second Society, New York City. Fo the Editor of the Banner of Light:

On Sunday, 16th inst., we were favored with two excellent lectures by Hon, Warren Chase, of California, who retains to a remarkable decree his vigor, bidding fair to add years to his long record of usefulness. He was greeted by intelligent audiences made uplargely of friends who listened to this active vators in the carly who listened to this active veteran in the early days of Modern Spiritualism. In the evening the hall was taxed to its utmost capacity, and all were benefited by the able discourse, rendered in Mr. Chase's concise manner. May his life-work be extended until upon some faithful champion his mantle shall fall and be worn to the satisfaction of our brother, who shall then have passed on to the realities of the life beyond.

On the 23d inst., morning and evening, Mr. E. W. Wallis, the noted English lecturer and medium, occupied our platform with great acceptance to the assemblies who listened with profound attention to the beautiful truths from the spirit world through the lips of our earnest, havened by whether the close of each lecture. the people vied with each other in expressing their appreciation of his labor, and should be return to minister unto us, as we hope he may, he will be enthusiastically welcomed. Both lectures proved his guides to be of a high order of intelligence and goodness, and we predict for him a long and useful career. We would earnestly commend Mr. Wallis to all societies desiring to present the truth in a forcible and acceptable manner to the starving multitudes. If will feed the hungry, stimulate the inert, and awake to thought the sluggish souls who seldom rise to expression, save to carp and cavil, for-

Mr. Wallis kindly favored us, under control with a few practical thoughts upon mediumship. Little by little the seed is sown; may we not look forward to a glorious harvest?

Mrs. Milton Rathbun.

#### Meetings in Troy, N. Y.

W. H. Vosburgh writes, Oct 20th: "I hear on all sides, among the readers of the Banner of Light, remarks of gratification and praise in reference to its enlargement. We keep up with interest our weekly circles at Pythian Hall, wear the corner of State and 1st streets. Mr. W. J. Colville, of your city, is to address us Oct. 30th (Sunday) at this hall; and Nov. 13th Mr. C. B. Lynn will speak at Rand's Hall, this city. Our aim is to inaugurate a series of meetings through the fall and winter in the spiritual field of reform. We feel that the people are more anxious to hear concerning its claims and phi-losophy than ever before in the history of its development: and while all reforms are essential, as stepping stones to the great temple of truth, yet the spiritual theme will, and is, becoming of the greatest importance to humanity. Light, more light, is the watch-word. I wish you the greatest success in the grand work in which you are engaged."

#### Meetings in Vermont.

Geo. A. Fuller lectured in Burke's Hall, Morrisville, Vt., Sunday, Oct. 16th, at 11 A. M. and 1 P. M. Both meetings were well attended, and the closest of attention was paid to the speaker's inspired utterances. In the morning he chose for his subject "The Religious Basis of Spiritualism," and said: "If Spiritualism was simply a science, it could never satisfy the intense longings of the soul. The ordinary investigator only perceives the phenomenal side of Spiritualism while the above transfer at its Spiritualism, while the devout worshiper at its shrine both sees and feels that which gives life and tone to the great spiritual movement. That which cultivates the finer sensibilities, and awakens the dormant spiritual nature of man, is here more advanced in spirit life than one who is housest but ignorant?" What follows is but a meazie sketch of a most profound and eloquent growth maintained. All our meetings must as meazie sketch of a most profound and eloquent mor. The selections by the orchestra were more than the collection will be collected by the orchestra were and Mrs. Ford and Mrs. Ford and Mrs. Fill, were well performed. A large collection was the result of the entertainment and we are happy to say that cur fund on hand is steadily increasing.

Next Sabbath was announced as "Harvest filet with his regular duties at home. Address revealing principles enshrined within. Music, poetry, painting and sculpture are important factors in religious worship. In Spiritualism there is much that enriches art, or in other words there is much in Spiritualism which can words there is much in Spiritualism which can only be revealed through a careful study of the fine arts. Art and religion have always been associated, and are bound together by inseparable chords. Art is the embodiment of man's finer spiritual perceptions. 'Man cannot live by bread alone,' but requires spiritual food for the sustenance of the soul. Some say, 'Take cannot the body and the soul will take the contact the body. care of the body, and the soul will take care of itself.' But we would say, both need caring for—the body requires physical training and material food—the soul must have spiritual food. food. Religion reveals unto the finite the grandeur and glory of the infinite. It lets the glorious sunlight of truth in, warming up our frozen natures. It binds all humanity in one common fraternity, and strives to make all hearts beat as one. Such, in brief, is the nature of that religious which temps the brief Salair. that religion which forms the basis of Spirit-

ualism."

In the afternoon Mr. Fuller discoursed upon "The Reasonableness of Spirit-Communion."

He spoke in the same hall Oct. 23d, and lectured in the Town Hall, Charlestown, N. H., Oct. 18th, 19th and 20th. His time now while he remains in Vermont is fully taken up. Parties in the vicinity of Portland, Me., desiring his services for week-day evenings during the month of November, may address him at his home, Dover, Mass. Dover, Mass.

# Portland (Me.) Meetings.

The lectures continue in their interest, and the audiences, especially in the evenings, are limited only to the size of the hall. On Sunday last (so writes a correspondent) Mr. J. W. Fletcher spoke from subjects presented by the audience, and gave interesting discourses upon the "Philosophy of Death," "The Cause of the Present Discontent," "The Relation Between Soul and Body," and "The Irish Question." In the evening the subject was: "The Spirit-World as it is," and was a beautiful description of life beyond the vale. It was listened to with marked attention.

Mr. Fletcher will close his engagement with next Sunday's lectures, and be tendered a reception by his many friends on Monday evening, Nov. 1st. The lectures continue in their interest, and

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

Judging from the crowded audiences that by Mrs. Nellie Nelson, of your city, Sun ay the 23d, we should say that Spiritualism was in the ascendency in this city. I am informed by old Spiritualists that there has never been a time spiritualists that there has never been a time since the advent of our beautiful belief when there has been such a lively interest shown, especially among the better classes, as at present. The mere announcement given that Mrs. Nelson would hold a test-scance at the above hall served to bring together upward of two hundred people at the afternoon scance, while in the evening the hall was completely packed an hour before the time advertised for the scance to begin, and at least one hundred

the seance to begin, and at least one numeral failed to get even standing room.

Mrs. Nelson gave many very wonderful tests, giving in rapid succession the full names of departed friends, describing the spirits and relational describing the spirits and relationship. ing many facts connected with their mortal career, and in several instances the tests were of such a striking nature as to move many to tears. Mrs. Leslie, an excellent medium, also

of Boston, assisted Mrs. Nelson, giving some

Mrs. A. L. Pennell will speak to us next Sunday, Oct. 30th. Dr. S. J. Damon.
Lowell, Mass., Oct. 24th, 1881.

"THE SCIENTIFIC BASIS OF SPIRITUAL SM," BY EPES SARGENT- HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETH WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

#### Passed to Spirit-Life:

From Boston, Oct. 19th, suddenly, of apopl xy, Samuel

From Boston, Oct. 19th, suddenly, of apopl xy, Samuel A. Hastings, at the ripe old age of 75 years.

Mr. Hastings is well known in Boston as a Spiritual of decided convictions, and for the past few years hade voted much of his time to the phase of the phenomena recognized as full-form materializations—of the veiliy of which he became convinced becondquestion. He made the subject a study, and chimed that he possessed subtle forces in his organism which assisted mediums in that phase of sulvit manifestations. He managed soveral 65 ances, and was quite positive to have certain conditions compiled with—his aim being to arrive at the best results.

Mrs. Laura Hastings Hatch, the musical medium, who enternained Boston audiences in the past, was his only child, His wife preceded him to spirit-life a few years ago. Mr. Hastings had much natural talent, and had a good education, tanding well in the estimation of men of high position in society, as the following (Herald) report of his funeral centralied and framingham yesterday afternoon, was a very impressive one, made so by the fact that he was a Knight Templar He belonged to the Middlessex Lodge of Framingham and also to the Montgomers Commandery of Milford, Muddlessy Lodge of Natick acted as escort. Deceased was antive of Framingham, and members of Middlesex Lodge and Meridian Lodge of Natick acted as escort. Deceased was antive of Framingham, and members of Middlesex Lodge and Meridian Lodge of Natick acted as escort.

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