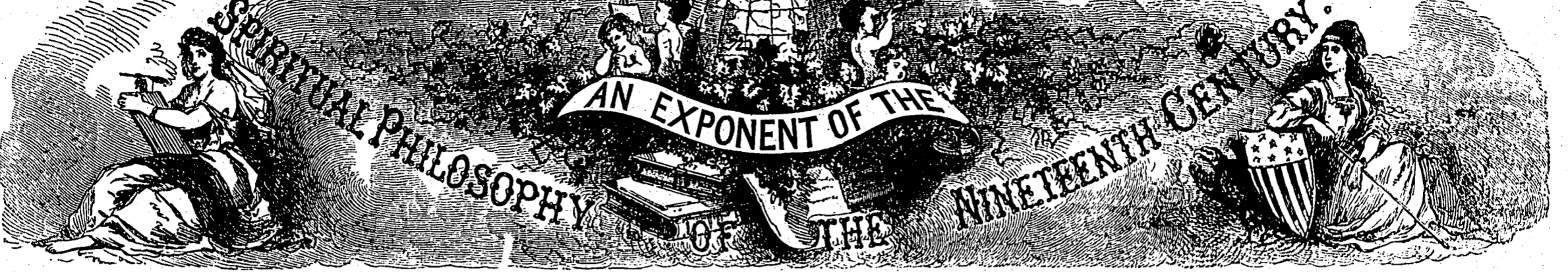


# BANNER OF LIGHT.



VOL. I.

GOLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 29, 1881.

\$3.00 Per Annum,  
Postage Free.

NO. 6.

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## 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, 1881, 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 architectural 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 superfluous, 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 appear 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 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 of union.

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 foolishness. 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 will leap into the flames unprotected by any coat of mail, that he may rescue children, who otherwise would be burned in their beds. But

we cannot admire a man who will place himself 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 duty.

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 each other, and send each other out into the 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 violin 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 apprehension 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 impression upon the heart or the mind of another; the latter having no appreciation of sound other than in a very worldly way. Our

minds must be alive to heavenly influences, and 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 assembly, you can catch physical and mental health just as truly as by breathing a tainted atmosphere 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 obtain when we are deprived of such helpful 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 whited 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 ostentatious 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 from him.

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 honesty. The love of humanity in itself is good, and every honorable man is doing good, no matter what doctrine he may preach, no matter

what methods he may employ in the advocacy 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 organizations.

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. It will not be the remodeling of the gospel, but its extension, the removal of all excrescences, and the reduction of all religion to a 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 concert 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 ill-ventilated and imperfectly-furnished hall. 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 self-denial 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 their 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 undisciplined 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 philanthropic, 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 overtaken 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 or guardian to take charge of him, there should

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 open 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 awakened 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.

Instead of believing in the good God, as soon 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.

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 temple was being built through the extortion of

Let us first build a Spiritual Temple at home, then. Let us go forth into the world, resolving

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 the imprisonment he suffered from dangerous hemorrhages produced by those wonderful materializations described by the Very Archdeacon and Dean Colley, A. J. Cranston, 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 labors for the space of over two years, up to the time of his leaving England, or this country. His health has, however,

"On Tuesday evening last we held another séance. We took our places (four in number). Adelaide Neilson 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 Merrilies,' 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 so powerful; her tread was as heavy as that of a large man. Miss Cushman also gave us, through the personation of the medium, the sleep-walking scene from 'Macbeth.' C. H. S."

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 conspicuous, owing to its greater dimensions, 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. Harriett 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 seem<sup>d</sup> 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"! Shaded by the Puritans! Oh where are those "burning and shining" evangelists who used to see the

A Story of Struggle & Triumph, in the Life of  
J. WILLIAM VAN NAMEE, author of "In the Cup  
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For sale by COLBY & RICH.

## The Rostrum.

From The Daily Times, Chicago, Ill., Oct. 24th.

## "My Heavenly Home."

A Discourse purporting to be spoken by the late President Garfield.

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 lecturer, on this occasion, and discourse on "My Heavenly Home." It was also announced that Mr. Lincoln would assist.

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 to 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 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 living, 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 observed senses, that I must pass away, that the hour had come. Up to that moment I expected to recover and fill the duties appointed to me.

With great joy, with humility and gratitude, I now 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 me was the future, and I alone filled the tunnel. 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 upon me, to be remembered; and from the future the power, and glory, and vastness of a dawning light seemed to break upon 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 ministrations 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 risen 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 me son. 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 friend, and relative, whom I had never met in earth-life, yet I knew them:

And just here let me speak of that double consciousness to which I have referred. I found that I had known them. I said to my 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 scenes that will greet you in spirit-life. We 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 not 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 gratitude, but fear, lest I should not fill the lofty responsibility, and how with a sudden plunge that office was snatched from my duties of life, and I was prostrate, struggling for existence 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 cheerfulness—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. You will wonder at this, but I cannot explain to you how surprisingly great it seems to be born again; how without doubt in the Father's love, and with the consciousness that there is 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 you it was a wondrous morning of existence, a light added to a light, a joy blossoming to a fuller joy, a cluster of stars where there had been but 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 that I had seen in my earthly life and wished 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 greeting; it was the same as if I had walked up to my mother's door and seen her smile in the sunlight, waiting at eventide to receive her boy. There was no greater or loftier endeavor than this—that 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 fifty 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. I heard 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 to me 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 reach those whom I love, and who care for me, will fall as the utterances of an enthusiast, while

idle words of vain pomp and show will go solemnly forth, blazoned to the nation as truth. Oh! 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 have said, and not press them afar off with great grief, with great sorrow or complaining.

The spirit of the nation I 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 inspired, 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 into this immortal presence? Can you realize 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 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 mature life, and blessed the crowning years of manhood upon your children; you who have watched that growth of manhood extend to what you thought was a loftier usefulness, and been glad with every joy and sympathizing with every sorrow; you who 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 turned to you for blessing, and gave you the first praise; and now uplifted to a higher state, crowned with a loftier manhood, oh, mother, 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 presence, 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 wake into loftier duties and higher fulfillment. Whatever sympathy and praise, whatever voice of encouragement has been given, will sustain and uplift me to higher endeavors, though I know that I do not deserve it. I do not deceive myself for a moment. The circumstance, the time, the occasion, the tendency of human sympathy, is that which has upbuilt 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 home.

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 *summa 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."

RECIPT FOR A MEDICAL LECTURE.—An English exchange has the following aimed at the "M. D." "over the water"; but it will apply to the Allopathic Solons in America as well: "Written in magisterial English an essay without any meaning in particular or in general. Take the name of each line and convert them with the aid of a dictionary into compounds of Greek and Latin, and say at the end you have given 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 HENRY 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. At that 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, with artistic treasures. The belfry of Bruges is 359 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 rue de l'Empereur 21. Mr. V. Beys, 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 *Groupes*, in Brussels, besides many private circles; one is named "*Pair 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 Bosmans; two Secretaries, one French and the other Flemish—M. Frenet and M. Deseck. The séances are held on Wednesdays, at 8 o'clock—meetings twice a week. Direct writing in a closed book was once obtained at this circle. I spent an evening at the regular séance, and was influenced to organize the members into different groups, assigning to each medium a suitable rôle. 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 our 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 me were therefore duly appreciated. By stimulating the medium, urging 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 the *gare du Midi*, for Roux, etc., on a spiritual expedition. I was accompanied and guided by Mr. Alfred Crignier, of Brussels, a most zealous Spiritist. We passed by the battlefield of Waterloo, and saw there some English soldiers, probably, who were climbing up the mound on which is the famous English lion. I saw the 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 Gohysart-Jumet, where I was expected to address, in French, an audience of about four hundred. This place is in the province of Brabant, and the majority of the people are employed in coal-pits, numerous 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 platform, addressing the friends 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. Mr. B. Martin, of Brussels, comes periodically to these these people, and as he is an able lecturer, he has 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 us—to the house of Mr. Emile Lefebvre, who will assuredly become a successful spirit-photographer. He showed me several plates, on which were very good beginnings of faces, etc., was impressed to tell him how to proceed in future, and have no doubt his perseverance and zeal will be amply rewarded. I found here good elements to develop a materializing medium, and described a person suited for such development so accurately that she was recognized at once—the spirits requiring that absent 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, the Yankoes 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 address them.

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. Gilbert. We were expected, and escorted to the séance-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 several circles on a new plan, with music, which is generally omitted in Europe. While we were on our way to supper at Mr. Bouffours' house, I was influenced to sketch a spirit-photure, 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 lawsuit, which ended well, however. The people here are poor, but very tidy. A cotton factory gives employment to a few hundred. The mechanical overseer of it is our host, Mr. Bouffours, 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 and quite successful basis, as remarkable manifestations occurred at the second séance. Two American spirits, one "*Charlie*" (colored) and "*Red-Skin*" (Indian), were brought forward before my vision as immediate controls of this circle. The first entrance 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 séance "*Charlie*" 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 are Mr. K. C. Van Prehn-Wiese, a gentlemanly Hollander, residing in Brussels. From what I have seen in Belgium, when circles-holders and Spiritists at large are made to understand proper conditions. The works of Kardec are the only ones in circulation here, and they fall much in a practical sense. Like

boys coming out of sectarian colleges, the Spiritists 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 them. 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.

## 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 fiction, had 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."

This intelligent, strong-minded woman, a little over the meridian in age, shows outwardly her inherent capacities; powerful individuality, and decided faculty of command, and with a high 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 met me in advance.

Could, celebrated for its pottery and clay pipes—Leyden for its University and its *Harlem* 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 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 Central, 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 difference 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. Merckx, Jr., and his gentle wife, both Spiritists, living No. 8 Damrak street. Mr. Merckx is highly mediumistic, intelligent, and a fine specimen of a man in every way. I was enabled through those good conditions to give spirit-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 to organize, without charge, circles in the American way, and develop mediums; that, as my spirit guides had just told me: "I would give them more than gold, the mine from which they might draw any quantity of it." This man of 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 *gratia* a séance. Thereafter, I returned to Rotterdam, where I was interviewed by a public CAUSERIE ON PSYCHOLOGY AND SPIRITISM, on Friday evening, Aug. 26th.

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, and I recounted to them, in a general way, spoke of the *causerie* 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* was ended 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* did the next day (although a 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 bluffed-like—to please the majority of the fifty thousand subscribers 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 intended to defray the expenses of advertisements, circulars, hall, etc., and charge a small entrance fee; but Messrs. Beys, Crignier, and a few others insisted on defraying themselves, the cost, and making the *causerie* gratuitous, to the honor of their zeal. And as *L'Etoile Belge* was notwithstanding the papers were all made—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 Spiritists met together at night in the hall in Mr. Beys' 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 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 intended to defray the expenses of advertisements, circulars, hall, etc., and charge a small entrance fee; but Messrs. Beys, Crignier, and a few others insisted on defraying themselves, the cost, and making the *causerie* gratuitous, to the honor of their zeal. And as *L'Etoile Belge* was notwithstanding the papers were all made—was quite respectable." Next day many came to me in my room as inquirers, and I was enabled to satisfy a good number.

On Sunday, the 28th, I was again at Gohysart-Jumet, and addressed about four hundred Spiritists. Several asked questions about points

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. Singing, or instrumental music, was recommended to each circle, and all agreed to employ it in the future. They also agreed to federate themselves as the Brotherhood of Charities, to each contribute (if but a trifle) at quarterly meetings, to publish a bulletin of the progress made by circles, &c. Friend Crisler, and others, who had come with me from Brussels, enjoyed the work done; the first doing much to help me. To show how earnest these people are, a group of Gohysart came with a fine Mortuary Cloth, which they had made, to serve in future for the interment of any brother or sister passing away. I was much gratified 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 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, *adieu*.

## 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 *Banner*? We have been 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 because there are many connected with me who do not need it, and this message furnished me evidence of that character. The entire purport 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 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 medium, for I do not say that the message may not be entirely what it claims to be, but only that, under the circumstances, no *other* person could furnish 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 heartily 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 *critically* and *dispassionately* all facts which may appear against our Philosophy as the most analytical and rigid materialist could do.

Wishing the *Banner of Light* continued prosperity, I am,

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 in reply:

By all means publish the letter at once. The lady-writer, 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 nothing 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 in her letter; and we are certain that our medium has never 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 to 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.

All that we can do in this matter is to endeavor to make conditions favorable for the return of the same spirit at the Public Circle, where 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 lapse 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 for Recorder, and the Republican Convention 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 Judge Blake, Republican nominee for Mayor,

would be elected, as well as nearly all the Republican ticket. Previous to the election a decided 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 vouch 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 Mitra, 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. Bose & 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 sittings, 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 Yrihad 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." It is "exempt from every organ, unattached to 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 Vishnu 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."—*Srimad Bhagavat*. "He who sees all things in the soul and the soul in all things, does not slight anything."—*Bhagavateya*.

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 purely that of the soul, and free from all the

obstacles to progress above specified. In this world the brain, and the organs through which it acts, envelope the soul, and it is the object of those who would attain soul-development in this 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 Prāṇāyama, the purpose of which is to tranquillize the mind. It leads to reverie or abstraction, and is followed by Pratyahāra, or the suspension of the senses. A somnambulist and clairvoyant state succeeds, and then Samādhi, 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 Mitra: "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 Mitra 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 Allen, 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 Nance, 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. Barnicot, 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."

LAWRENCE.—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 Conley, under whose management they proceeded. Dr. Conley 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 sittings every Thursday 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. Francis 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. H."

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 faithful 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 whatever your state is, that will be your reception of it."

In speaking of phenomenal Spiritualism, this same intelligence touches the keynote of this modern philosophy by saying that the truth always stands preëminent, the advocates 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 face *smile* of one I embroiled in my own belief in Mrs. Stewart's genuineness, of Terre Haute, when the 'exposure' was at its height, two years ago. 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In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications (contributed) of our correspondents. Our columns are open for the expression of impartial truth, but we cannot undertake to endorse, the varied statements of our correspondents, or to assume responsibility for them. We do not read anonymous letters and communications. The name and address of the writer are indispensable in connection with all contributions. We cannot undertake to return preserved manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.

Subscribers to **Spiritualist** Monthly, in order to insure prompt insertion, must reach this office on Monday, as the **BANNER OF LIGHT** goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, OCTOBER 29, 1881.

**PUBLICATION OFFICE AND BOOKSTORE.**  
No. 9 Montgomery Place, corner of Province Street (Lower Floor.)

**WHOLESALE AND RETAIL AGENTS:**  
THE NEW ENGLAND NEWS COMPANY,  
11 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,  
39 and 41 Chambers Street, New York.

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THE WORK OF SPIRITUALISM is a book of the universe. It is not a book of the spirit, but a book of the life, the highest of human life. It is a book of wisdom, of compassion, of 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 is not all moonshine. Some day the people along the Indian Territory border will awaken to the plain fact that Capt. Payne was right, 'after 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. He admits 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 Oklahoma has never been exaggerated, and he declares 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, barter or trade, as surely as the sun shines or the waters run." There is no mistaking the meaning of this. Then Capt. Payne touches on his trial in the United States Court at Fort Smith, Arkansas, seeking to create the impression that the Government was, and still is, with him in his plundering designs. He denies that 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 injustice 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 he 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 demurrer." He says the Court had not time to get at the facts in 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 'referred to pursue the sickly, sentimental policy which only tends to impoverish 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 'dodging the main issue,' which was the fine, by allowing the demurrer. 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, declaring 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 Railroad, 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 preemption 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 Territory 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 bravado: "Avoid starting in large numbers, so as to occasion no unnecessary comment." Ah, yes; this is to be a surreptitious 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 conceit of such a scheme.

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 present of the surrounding white population upon the Indian Territory is reaching a point where it will be irresistible." And it quotes the *St. Louis Republic* 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 immigration 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 public attention. It was to be expected that a really liberal work on a religious topic which could call out such a meed of praise as we then transferred to our columns from the *St. Louis Republic* and the *St. Paul Pioneer-Press*, must have within itself important characteristics which would eventually bring it, in a wide and prominent degree, under the public notice; and such proved 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 uplifting 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 pearl of thunder in the ears of the bigoted non-progressives, who would put (were they able) all new lights consigned by nature to human experience under the bushel of their own personal 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 Coleridge, John Stuart Mill has somewhere said that if, in tabling the highest meed of praise to the two greatest and best men of any given century, the foremost rank would have to be assigned to him whose courage and original vision had made him an innovator and pioneer, the place next in rank would quite as justly need to be accorded to some quiet conservative, whose whole life was absorbed in strengthening and glorifying in the common breast the sense of the wisdom and riches of belief the world already has found rest in."

The writer then proceeds to pay, as might be expected, a certain amount of tribute to the conservative elements in society, but avers also 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 his work, which we prefer to give to our readers without abridgment. [The italics are our own.]

"Nothing is more a distinguishing mark of the present age than the number of thoroughly equipped 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 unimpeachable in their records. A very striking illustration of this is found in a recent book by John W. Chadwick, of Brooklyn, N. Y., entitled, 'The Man Jesus.' A book expressive not merely of a purely individual, but of a widely prevalent tendency of the time. No early Italian Perugini could have undertaken a picture of the divine Son of Man in a spirit more tender, loving, and at times even fearful, than has Mr. Chadwick in his portrait of Jesus. And yet the work is written from the standpoint of the most modern rationalism. To the old, supernatural and miraculous notions, 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 the pathos and sublimity, all the tender human interest and appeal, are stricken out of the heart-moving story. Now all this is very different from the vein that prevailed in many of the earlier rationalistic attempts of this kind. Once fairly over the bar of the first chapter of the book on 'Sources of Information'—a chapter necessarily somewhat dry to all but exact students—and heart and imagination as well as intellect are floated off on the great, heaving ocean of living human history. As the mind is swept along by the eloquent current of the writer's speech, it is impossible not to share his enthusiasm in his vivid sense of the grandeur and pathos of the great drama of reality that has been enacted in the actual history of the race transcending the supernatural legend that runs 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 past—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 sublime spirits of all the ages. And this evidently seems to him so good for the heart, so good for the head, that he cannot endure the thought of seeking the divine and inspiring outside instead of inside the marvel of the human soul. However, all history reanimated and filled with vital truth through such a treatment! Galilee and Judaea are no more dreamlands, but solid granite and seething soil, an arena torn with violent human passions, ringing with shouts of exultant expectation, sweet with tender ecstatic dreams, manacled with clanking irons of bigotry and bad 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 reaction between the deepest and holiest in such a soul and so stern a surrounding actuality—as we read in every touching element the story gains through being transferred from a realm of dream and immateriality into a realm where the heart weeps or exults over something kindred to itself, and its own tragic or triumphant history.

The present age is to be congratulated on the

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 between rational criticism and genuine human emotion. It is in vain to think to turn back the clock of time, resolute, and untrammelled thought, thought absolutely compelling different conceptions from those natural to ages of ignorance and superstition. The trust of freedom of religion and of every exalted feeling in the breast of man are the men into whose souls the iron of this epoch of doubt and struggle has entered most deeply, and who, while recognizing bravely and once for all what must imperatively be abandoned, yet retain in perfect clearness of vision and unshaken loyalty of affection for all that abides fresh, young, and immortal, the same yesterday, to-day, and forever.*

## "The Very Air is Tremulous with the March of Spiritualist 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, he 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 has fortunately lost its power over the modern mind, viz: *physical control* on matters of belief, for if his remarks mean anything they point to the eventual (because regarded as self-protective) use of every power, ecclesiastical, political, civil and military, to meet the efforts 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 witchcraft proceedings, and occupy once more the good old ground of biblical demagoguery! But are the possessors of common sense to be thus dragged backward by an interested industry toward the midnight of the past, when the East is all aflame with the portents of hope and cheer? No, no! Peace, Prof. Phelps; the night owl has sung his song for the nineteenth century; 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. We 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 patrons of that journal:

"Spiritualism seems really to be touching the clergy. 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 Archbishop of York began to inquire and to say that he thought 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 phenomena as real, but the result of psychic force, is the vicar of St. John's, Nottingham, the successor of Archbishop Tait's promising son. He is also the brother of Lord Lytton's well-known Foreign Secretary. A plain preacher, and a little of a High Churchman, he is a man whose judgment may generally be trusted. Canon Witherspoon 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 overjoyed at this pronouncement of clerical opinion, and are likely to offer their assistance to the clergy to prove by demonstration that the materialist hypothesis is untenable."

## Children's Spiritual Lyceums

Should be established everywhere. We cannot 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 educated 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 importance.

"THE SCIENTIFIC BASIS OF SPIRITUALISM," BY EPHES SARGENT—HIS LAST GREAT WORK PRIOR TO HIS DECEASE—IS A BOOK REPLET WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

A great deal of talk is made in various quarters in regard to the fellow, Daniel MacLennan, 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 *Warthington 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, fast-living, hot-bed schools, children prematurely old, boy-men, insanity, idleness, 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! Prof. Phelps's last epistle to the Christian Pharisees of this day is evidence of this fact.

A correspondent informs us that at the noon recess of Dr. H. P. Fairfield's lectures in Hanson, Mass., Oct. 9th, one of the audience, a lady, made a mistake and fell 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 properly set, splinted and bandaged, and the lady taken home in a comparatively comfortable condition. More than one hundred persons witnessed the successful operation.

## A Successful Sitting.

Last Sunday evening we attended at the residence of Mrs. Bigelow, 3 Hancock street, Boston, a private séance for materializations—Mrs. H. of this city, being the medium. During the evening some eight different forms appeared—one 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. H., 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 Sunday 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. 9 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 among 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 soul, 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 tenebrous 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 lips.

"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 reorganized 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 human race. Mr. Clarke referred in glowing terms to Channing's theology, and spoke of 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 *Banner of Light* entered upon its fifty-fifth volume, enlarged to twelve pages. What a history could be written by 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 behest 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 Clarksville, 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 sittings 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." The *Revue Spirituelle* 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 exceedingly 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 believe 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 outrageous 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 cobbler-stones with which Andover proposes to make a last effort to prop up the falling temple of the creedal Zion!

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 this hour of his affliction. We would intimate to the charitably disposed that more aid 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 sittings on Sunday, Wednesday and Friday evenings, at 8 o'clock; developing circles on Tuesday evenings and Friday afternoons, and receipts 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 nature and science."

Mrs. C. H. Decker, of 205 East 38th 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 10th, 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."

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

To the Editor of the Banner of Light:

Our beloved sister, Mrs. H. 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, 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.

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 procured, and loving friends contributed for the occasion large quantities of beautiful flowers: A pillow of pure white blossoms, bearing in the center, 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 display 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. E. T. Blackmer, her brother-in-law, who gave a short sketch of her life-work, and read one of her favorite poems, "Not Dead, but Risen." Rev. David Cronyn, a person of fine and liberal Christian mind, and another favorite poem, "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 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 many 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 beautiful bay of San Diego, in view of the mountains of Mexico, and the nearer ones of Southern California.

F. M. K.

[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 SPIRITUALISM," BY EMES 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 CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

The civic commemorative service appointed by the Municipal Government of Boston, 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 inexplicable 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 limited to the reform administrations and governments, nor to any special form of government. It can as well be applied to the settlement of a grocery bill, if an exaltation 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 half-century 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 liberties to defend for the benefit of mankind."

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 Tobolsk, and Perepletchikoff was sentenced to four months' imprisonment.

Have few bosom friends; and the few that are necessary, select with the greatest care. It is a greater art than many suppose to make a judicious selection of friends 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 Walls 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 weeks 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 succeeded in restoring him to consciousness.

## 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 don't the people "boycott" the dentists, who deal in so many aches?

*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, mam. Hens."

Mr. Underwood, the *Infield*, 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 natural; therefore, there can be nothing supernatural.

It is proposed to erect a monument over the grave of Spotted Tail, 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 misunderstood by those he would help out of the bog of superstition; his offered assistance repelled, and the benefits 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 successful beyond the expectations of its projectors. Over nine acres of exhibits are there displayed—the model Shoe Factory, printing-presses, looms, iron-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 contrast to the ponderous forms in the collection. The largest Camera Obscura in the United States is located in this building. 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 parent than the thought that his boy, his first-born, his Horace Greeley, may grow up to be a little devil.—*Ed.*

Old Ocean may be excused for "fashing 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 country tavern isn't it a sort of declaration in immediate 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 man, but not in been;  
I'm found in seed, but not in soil;  
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, riddlers, place these letters 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 Tobolsk, and Perepletchikoff was sentenced to four months' imprisonment.

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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 makes those wrinkles I see in your cheek?"  
"They were ploughed by trouble, by trials sore."  
"What makes you bow so, and look so meek?"  
"A wind from heaven; I believe have no more."  
"But why do you always murmur, say?"  
"When you hug and kiss me?" "My child, I pray."  
—[From the French.]

"Never milk while the cow is eating," is the advice of a buccolic 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 appears 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 difference 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 historical.

Prof. King and his balloon got swamped. He and his companion *du voyage* 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 Althea to her husband, as they rode home from church. "Right you are," said Lord Algernon, who had found a soft place on the pew-rail 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 between sunrise and sunset except from necessity or mercy, shall be fined \$20 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 Waiter. Of course the party went to church. But later in the day—horrible to relate—Mr. Bacon took his 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 entitled by the *Truth Seeker* with publishing the following pungent paragraph in the premises:

"It is clearly the duty of the authorities to arrest Dr. L. W. Bacon, Cal. John T. Wait and Edward B. Hayes, on complaint, to the tune of \$20 each. Mr. Hayes has escaped. Dr. Bacon and Mr. Wait are still here. They have not been arrested; neither has Dr. Bacon volunteered to accompany him. The seizure of Dr. Bacon, when he was in the morning, and asked him whether he was aware that he had violated the law? 'Yes,' was the reply. 'I certainly did not intend to violate the law, but in my right hand I possess a pocket, you know I went in for letting the Ella go.'"

The Boston *Herald* sarcastically helps Dr. Bacon out of his difficulty in these words: "Rev. Dr. Bacon did not violate the blue Sunday law of Connecticut. He simply took out a sick child for an airing, and permitted Ex-President Hayes and Congressman Waiter to accompany him. The seizure of Dr. Bacon, when she wished to indulge in Sunday excursions hereafter, will take about 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.

It gives us pleasure to state that Mr. 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.

A meeting of Liberals was held at Harpersville, 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 7½ p. m., and 10½ 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 Nassau street, New York.

On account of sickness in his family Ira E. Davenport has been obliged to discontinue his sittings 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. Conolly 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. Abbie N. Barnham spoke to increasing and enthusiastic audiences in Worcester, Mass., Oct. 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 sittings wherever desired on the route. Address him at once for engagements at Box 605, Cohoes, N. Y.

Dr. Abbie 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 sittings. Write 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 Hammon, N. J.

God's Poor Fund.

Received since our last acknowledgment:  
From C. F. Dittmar, Newport, R. I., \$1.00; S. S. Todd, M. D., Kansas City, Mo., \$1.00; Mrs. Elvira Lewis, Struben, 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, Cheesing, Mich., 50 cents; A Friend of the Poor, Mount Vernon, N. H., \$2.00; Henry Train, Morgan City, La., \$1.00.

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 do so.

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 Secular Press Bureau.

Prof. S. B. BRITTON, MANAGER.

Present address, 29 Broad street, Newark, N. J. This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTON may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.  
From Jan. 1st to Sept. 30th, (nine months)..... \$145.75  
Mrs. A. E. Morrill, Philadelphia, Penn..... 3.00  
S. A. Morse, Philadelphia, Penn..... 3.00  
Louis Horton, Somerville, Mass..... 1.00  
Friend, Reading, Mass..... 1.00  
Chas. D. Fiddle, Chicago, Ill..... 2.00  
C. E. T. Concord, N. H..... 1.00  
Andrew Thum, Fort Reno, T. T..... 1.75

CASH PLEDGED.  
Mollie G. Smith, New York..... 25.00  
Alfred G. Badger, 179 Broadway, New York..... 10.00  
M. E. Conger, Chicago, Ill..... 2.00  
Augustus Day, Detroit, Mich..... 2.00  
B. F. Chase, Columbia, Cal..... 3.00  
Oak Leaf and Helping Hand..... 50.00  
Charles Partridge, New York..... 50.00

RATES OF ADVERTISING.

Each line in *Agate* type, for fifty cents for the first and subsequent insertion on the seventh page, and fifteen cents for every insertion on the eleventh page.  
Special rates forty cents per line, *Minion*, each insertion.  
Business Cards thirty cents per line, *Agate*, each insertion.  
Notices in the editorial columns, large type, inserted matter, fifty cents per line.  
Advertisements of a religious nature, sent for publication, or of a purely secular nature, will not be inserted.

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

SPECIAL NOTICES.

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

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

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 43d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O. I.

ADVERTISEMENTS.

"MARKLAND ELECTRIC LIGHT AND POWER CO." Incorporated under the Laws of the State of New York.

"Non Assessable." "No Personal Liability."

President, GILBERT L. HAIGHT, Vice President, HORACE E. DILLINGHAM, Treasurer, CHAS. MINZESHEIMER, Secretary, G. JEROME FIQUET.

TRUSTEES: S. V. WHITE, GILBERT L. HAIGHT, CHAS. MINZESHEIMER, THOS. C. RUCK, JNO. J. KIERMAN, GEO. O. JONES, HORACE E. DILLINGHAM.

WE claim that W. H. Markland has discovered a new departure in electricity, and has produced a most wonderful Electric Lamp for which he was granted a patent in August last, and which is now the property of this Company.

The uniform steadiness of this lamp renders it immeasurably superior to every other illuminating process in existence. We direct particular attention to this distinguishing quality of "FREEDOM FROM FLUTTERING OR WAVERING, THE ONLY LIGHT POSSESSING THIS PROPERTY."

Baltimore, Philadelphia, Boston, etc., want auxiliary companies for sale of this lamp.

The Stock from such companies would go into the Treasury of this Company.

A large resource of income will be derived from the manufacture of lamps under this patent, for use of Hotels, Theatres, Manufactories, and for street lighting.

The Edison and United States Electric Light Stocks are selling at \$1,000 and \$100 per share, respectively, and we see no reason why the stock of this Company should not soon be in demand at a premium.

A limited number of Shares are now offered for sale by subscription at \$100 per share, as follows: FIFTY CENTS payable on application, balance as called for by Directors of the Company.

Full paid Stock delivered on payment of \$1.00 per share. Draw all checks to order of C. Minzeshimer, Treasurer. Subscription books are now open at the following offices:

WM. EDELL YOUNG, 30 Broad Street.  
WM. H. PATTERSON & CO., 67 Exchange Place.  
H. E. DILLINGHAM & CO., 13 New Street.  
JNO. J. KIERMAN, 2 Broad Street.  
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Address for Prospectus, WM. EDELL YOUNG, (Member New York Stock Exchange) 30 Broad Street, New York.

THE GREAT KIDNEY AND BLADDER TONIC.

CURES Inflammation or Catarrh of the Bladder, Diabetes, Incontinence or Retention, Gravel, Sediment, Stricture, Dropsy, Stomach, in the Bladder, Stricture, Hemorrhoids or Piles, Discharges, Diseases of the Prostate Gland, Bright's Disease. It cannot be too highly recommended to those who are afflicted with any disease of the Kidney or Bladder. Price per bottle \$1.00. Address S. E. W. ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U. S.

PARTNER WANTED.

I have a bearing (Orange Grove and Hotel, Locust on the most beautiful and healthy on the Gulf Coast of Florida. A lady and Spiritualist interested. A fine opportunity for some one with a little ready money to start out in a good business and a beautiful home in a most delicious climate. Address M. C. WRIGHT, Orange Grove Hotel, And Gulf Coast Real Estate Agency, Clear Water Harbor, Fla.

MRS. C. L. LOOMIS, of Philadelphia, Pa., Trance Medium. For diagnosis and letters on business, enclosed in large envelope, to Magnolia Treatment given at 9 Davis street, Boston. 17-20 Oct. 22.

MRS. REBECCA B. CASEY, Magnetic Treatment, 129 Harrison Avenue, Boston.

Berkeley Hall Lectures.

W. J. Colville's Sunday Morning Discourses.

All Things Made New.

Delivered Sunday morning, Sept. 18th, 1881. Single copies 5 cents.

Why Was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 25th, 1881. Single copies 5 cents.

The demand for Mr. Colville's lectures, on the part of the public at large, has been so great that the publishers have decided to issue in pamphlet form the morning series to be delivered by him in Berkeley Hall, Boston, during the 3rd of 1881-2.

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 there embodied, to procure them broadcast over the land with great pecuniary outlay.

Paper, single copies, 5 cents; 6 copies for 25 cents; 12 copies for 50 cents; 24 copies for \$1.00; 100 copies for \$3.00; postage free.

For sale by COLBY & RICH, *Banner of Light* office; and THOMAS BIGELOW, Esq., No. 3 Hancock street, Boston.

## LYDIA E. PINKHAM'S Vegetable Compound

IS A POSITIVE CURE

For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the merits of this Compound will be recognized, as relief is immediate; and when its use is continued, in ninety nine cases in a hundred, a permanent cure is effected, as thousands will testify. On account of its proven merits, it is today recommended and prescribed by the best physicians in the country for all forms of female weakness, including all displacements and the consequent spinal weakness.

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

It cures Bleeding, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It works at all times, and under all circumstances, in harmony with the laws that govern the female system.

For Kidney Complaints of either sex this Compound is unsurpassed.

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

LYDIA E. PINKHAM'S VEGETABLE COMPOUND



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## Pearls.

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

THE INVISIBLE PAINTER.  
Oh! Painter of the fruits and flowers,  
We own Thy wise design.—W. H. Miller.

Ceremonies 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 evil than in many formal prayers.—William Penn.

DO NOT CONDEMN.

Be not too ready to condemn.  
The wrong thy brother may have done;  
Ere ye too harshly censure them  
For human faults, ask, "Have I none?"  
—Eliza Cook.

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

SCIENCE OF THE HEART.

To be resigned when life betide,  
Patient when favors are denied,  
And pleased with favors given:  
Most surely this is wisdom's part  
This is that essence of the heart  
Whose fragrance breathes to heaven.  
—Cotton.

The fairest flower in the garden of Creation is a young mind, wisdom, and un-folding itself to the influence of divine wisdom, as the heliotrope turns its sweet blossoms to the sun.—Sir J. E. Smith.

## Original Essay.

## A NEW EDUCATION DEMANDED.

II.

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

In your paper of April 21st, 1881, appeared a communication, stated to have been given at your Circle-Room, through the mediumship of Miss Chelmer, 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:

"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 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. Judge J. W. Edmonds, the unflinching masses, those who pass by Spiritualism with a sneer and a scoff at the present time, will not only cease to examine for themselves, but will be obliged to give our beautiful philosophy that recognition which belongs to it of right; they will be obliged to recognize in this truth one of 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 spirits must be fertile in efforts for human good), 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 "J. W. Edmonds." 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 learning lessons 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 wickedness. 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 difficult work."

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 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 "convoled for the purpose of weighing kings, emperors, tyrants, teachers, and theologians in the bal-

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 1871 or 1873, 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 conduits." In answer to inquiries from the audience as to the membership of this body, etc., it was at the same time stated: "I (i. e., the spirit communicating) belong to it myself. John A. Andrew belongs to it. Dr. Rush, Dr. Fisher, Dr. Rufus Kittredge, and Dr. John Francis, all belong to it. So do Dr. Heiman, Dr. Arzyle, 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 (Francis?) Wright is the General Secretary." "The *Educator* is an exponent of the principles that govern that body." "Ben. Franklin is a member," etc.

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. FRANCES WRIGHT, Cor. Sec."

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 a plan which I have for some time seen to be 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 seed-thoughts and stimulating the growth of the same in competent minds, until public sentiment is prepared to demand and adopt an improved system. In the mean time, he and his band desire 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 in ordinary 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 BURLINGAME (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

Since the above was written, the writer has met with a pamphlet entitled "Experiences of Samuel Bowles in Spirit-Life," written through the mediumship of Carrie E. F. Wing. Mr. Bowles was a well-known Massachusetts editor and journalist, and long deceased; and I see nothing in the pamphlet inconsistent with the authorship it claims, allowing for the well-known difficulties of communication through a medium. In this pamphlet the author speaks of "the efforts of the Spiritual Congress to overcome the blindness made in the earthly one." They must have plenty of work on hand, more worthy than "leading round the thrice" "And again of being himself introduced into gatherings in the spirit-world" where questions are to be discussed privately to cutting into what we term the "Spiritual Congress." Further on he says: "In what we call our Spiritual Congress there convene those from every part of the nation, who, through some past bond of sympathy with those to (who?) act in the earthly Congress, may hope to awaken in them a desire to work for the real good of a great people." This seems to imply that the Spiritual Congress here referred to is composed only of representatives from our own country, or possibly Mr. Bowles may have been thus far introduced only into an American branch of the Congress. It is certainly not improbable that a more cosmopolitan body may exist, composed of representatives of many nationalities, as testified by Mr. Davis and others.

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 Philanthropist 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 day.

JOHN HOWARD (the Philanthropist) treats of *Prison Discipline* and the importance of a system 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. FANSHAM (author of "Woman and Her Era," etc.), treats of *Co-education 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 characterize the teachers of the new system, and portrays the universality of its scope—while she deprecates 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 undermined 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 schools.

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 probably 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 released Fairbank Hall for a year, and Mrs. Richmond commenced her ministrations there on the third Sunday of September. The audience thus far give promise of a larger interest in the subject of Spiritualism among the people outside the ranks than was noticeable 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 truly 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 spirit-control. 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 presumably 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 *Tribune*.

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 had written several years previous, to psychometrize, which she did with great correctness, prophesying his

complete and overwhelming success in an under-estimated 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 operandi* 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 book.

Ouida 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.

## RETAIL AGENTS FOR THE BANNER OF LIGHT.

BOSTON, MASS.  
NEW ENGLAND NEWS COMPANY, 14 Franklin street.

THOMAS MARSH, 919 Washington street (south of Faneuil Hall).

LUTHER W. BIRBY, 2167 Washington street.

T. F. WITTE, 235 Tremont street (corner Eliot).

CHARLES E. BROWN, Boston and Maine Depot, Haymarket Square.

JOSEPH W. SHEPARD, 115 Cambridge street.

A. HALL, 17 G street, South Boston 11st.

HOYDEN'S BOOKSTORE AND LIBRARY, No. 222 Broadway.

G. D. JOHNSON, 6 North Main street, Fall River, Mass.

W. E. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.  
THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street.

C. C. H. & H. G. TYSON, 100 West 14th street, corner 6th avenue, near 16th street, and 745 7th avenue, near 24th street.

W. S. BARNARD, Republican Hall, 55 West 33d street.

W. L. LEITCH, 63 Hudson street.

W. H. LEITCH, 63 Hudson street, near Broadway.

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held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2 1/2 and 7 1/2 o'clock. Speakers and members of the Society, and all who understand the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

**PHILADELPHIA, PA.**—The First Association of Spiritualists holds meetings every Sunday at 10 1/2, 2 and 7 1/2 P. M. at the hall corner Spring Garden and 8th streets. The Keystone Association of Spiritualists holds a Spiritual Congress every Sunday at 10 1/2, 2 and 7 1/2 P. M. at the hall corner Spring Garden and 8th streets. Everybody welcome. The Second Association of Spiritualists holds conferences every Sunday at 10 1/2, 2 and 7 1/2 P. M. at the hall corner Spring Garden and 8th streets. Everybody welcome. The evening, at Thompson-street Church, below Fort. James Marlor, President; Charles W. Yard, Secretary.

**SAN FRANCISCO, CAL.**—The First Spiritualist Union Society holds a conference every Sunday at 10 1/2, 2 and 7 1/2 P. M. at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and sittings in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

**SANTA BARBARA, CAL.**—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at 10 1/2, 2 and 7 1/2 P. M. Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary P. Hunt; Secretary, Mr. George Childs; Musical Director, Mrs. Emma Beatty.

**MAINE, MAINE.**—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 1 and 7 P. M. S. G. Hooper, President.

**NEWLAND, N. J.**—Meetings are held every Sunday morning and evening. John G. Foster, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Mrs. Susan Cornell, Corresponding Secretary. Children's Progressive Lyceum meets at 1 1/2 P. M. Charles E. Greene, Conductor.

**WORCESTER, MAINE.**—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7 1/2 P. M.

## SPIRITUALIST LECTURERS.

REVISED AND CORRECTED.

REV. WILLIAM ALCOCK, Swift River, Cummington, Ms.

J. MADISON ALLEN, Matfield, Mass., box 25.

MRS. N. R. ANDREWS, Matfield, Delton, Wis.

C. FANNIE BAKER, Cummington, Mass.

MRS. R. AUGUSTA ANTHONY, Auburn, Mass.

MRS. M. C. ALLEN, Inspiring Hall, 134 E. Line, Vt.

W. H. ALLEN, 100 Cedar Falls, Ia.

REV. CHARLES ANDRUS, Fitchburg, Mass.

MRS. EMMA HANCOCK, 1111 Gloucester, Eng.

MRS. NELLIE J. T. BIRCHAM, Cummington, Mass.

MRS. H. W. SCOTT BIRGGS, Westfield, Mass.

BISHOP A. BIRCHAM, Cummington, Mass.



