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## Berkeley Hull.

The Gods of the Past and the God of the Future.

A Lecture delivered through the Medial In strumentality of W.J. COLVILLE,

In Berkeley Hall, Boston, Sunday Morning Oct. 23d, 1891.

[Reported for the Banner of Light,]

From the earliest historic ages men have been wont to worship God in some form or other. They have not always dedicated temples to his honor, but they have universally selected cer tain places, which they considered to be dear unto the Great Spirit; and in certain forms of nature have seemed to specially behold the workings of a Divine Power controlling all things, themselves included. It is even, to-day, very hard for some men to realize that if God exists, that God is good. Many persons are Theists in the sense that they believe in the existence of a Supreme Power, but Infidels in the sense that they cannot believe that that Divine Power is perfectly good: The complications of earthly life seem to them so terrible and so unjust, the innocent seeming oftentimes to suffer in spite of all their endeavors to succeed, while the ungodly enrich themselves every day with the spoils which they have taken from innocent toilers, and go down to their graves full of years and full of honors. In good health and in prosperity, they seem to have passed all their days, while the innocent are left to suffer in adversity. The rich profligate fares sumptuously, wears garments of purple and fine linen, eats the most luxuriant viands and drinks costly beverages every day, while many an honest man starves to death. If there were no life beyond, this life would be an ignominious failure.

If we had no evidences that there is a spirit ual world into which man must enter, there to receive his just deserts, this earthly life would be a mockery. The divine sense of justice within the human soul is a portion of the nature of things. If it were not, it could not be in man, who is a portion of the nature of things. If it were not for this divine sense of justice, this earthly life might possibly be the boundary line of all human experiences, and we might rest content with such a belief unless some remarkable demonstration of spiritual power were vouchsafed unto every human being, convincing him of a hereafter.

While spiritual manifestations undoubtedly occur to-day, while they have occurred in all past days, and while in all probability they will continue to occur in the future, until man no longer needs them, these spiritual manifestations are not acceptable to every mind. The evidences which are sufficient to convince one class of thinkers are entirely inadequate to supply the demands of another class. But apart from phenomena, deeper down in the recesses of human nature than any external demonstration can ever go, there exists a divine soul ever proclaiming its own existence, and ever arguing in favor of its own immortality. The soul that is within man protests against annihilation or oblivion at the end of man's earthly career, not only because the earthly life is far too brief and meager to afford opportunities for the exercise of every gift with which man is endowed, but also because a future life is needed in order to set things straight, by causing the wicked to enter into the consequences of their crimes, and the righteous and the innocent into the results of their moral excellence. While the doctrine of everlasting punishment is atrocious; while the infidelity of to-day is preferable to the Calvinism of a hundred years ago; while it is a great deal better to believe in no God than to believe in a

earthly emperor-at the same time passing out of the darkened room of modern Atheism into the bright and glorious value of the Spiritualism of the future, we shall find the idea of a God supplying all our needs through the workings of nature's laws, infinitely preferable to blank Materialism - a God never setting aside his own law in order to accomplish divine results; never sending a son into the world in a supernatural or unnatural way; never endowing man with supernatural gifts in order that he may convince the world that a Deity exists, but inspiring teachers, age after age, more and more perfectly, until the laws of nature shall be so understood that spiritual and physical laws shall be beheld by all as working in all

their operations together. Man's soul, man's reason, man's body, man himself in all his varied parts, must be the living temple of the one living God whose throne is the soul of man, and whose judgment-seat the human conscience. History proves that in all ages of the world man has endeavored to attain this end. All the gods of the past are partial representatives of the divine idea, and in order to take in correctly the situation, and estimate justly the religion of our ancestors, we are compelled to admit that the human spirit, when it first enters into material life, commences its work under the crudest possible conditions; that the first organisms which spirits took upon themselves when they incarnated themselves in matter were of the very lowest type, and that in those very lowest forms they could only behold the very smallest manifestations of the divine life. Those who have passed away from these lower bodies have, through some processes perchance fully known only to God, certainly not thoroughly understood by all of you, elevated themselves, until to-day in the spiritual world, and oftentimes among yourselves, they grasp higher ideas, and are your inspirers. Not only are those men inspired who believe intellectually in the theory of inspiration; not only are those persons acted upon by unseen agencies who call themselves mediums, or who are called so by others but every human spirit dwelling in a mortal frame is accompanied by those intelligences (dwellers in the unseen world), who are attracted to mortals through the natural law of attraction; the spirit dwelling in the mortal form just as much as the spirit in the spiritual world, repelling those who are attracted to other centres, these being kept from you by the workings of the natural law of repulsion. The laws of attraction and repulsion are necessary to keep people and things in their right places, and when they are truly understood and recoglife, all men will love all of their fellow beings, though they may not wish to associate with all of them. They will admire the beauty in every soul; they will recognize the genius in every individual, and readily bear testimony to the good which inheres in everything, but will only appropriate to themselves that which will benefit them and that through which they can benefit the universe, leaving unto those who require other discipline, and who have other works to do, association with other souls and other ma-

The very earliest gods of the world seem to have been identified with those spiritual conceptions of life which manifest unto us the existence of spirit even in the forms of the very lowest earthly creatures—not only in flowers and birds, but also in reptiles, the early fetich worshipers often finding their deities in the most powerful animals and venomous snakes.

terials.

The ancients seem to have beheld some divinity in everything; and after all, may we not go back to the old days, and, taking up the fetich idea, behold in it much that is in advance of some prevalent ideas in Christendom? The early man found a god of some kind or other in the lowest creatures with which he was surrounded, but very often Christians can only find the devil in that out of which they have not extracted any personal good. The idea that man was freely inspired in the days of his primeval innocence is in a sense correct; undoubtedly his was, the idea that God inhabited all things, and therefore in every form of existence he beheld something of divinity. The early inhabitants of this earth were not wise. We freely and gladly admit that the world is more advanced to-day than it has ever been in any fabled golden age said to be past. But we confidently assert that there was a time when men were unsophisticated like children, not knowing the difference between good and evil. This seems to us perfectly natural; and in that early life they were like children, guided hither and thither by spiritual power more completely than the intellectualists of to-day are willing to be swayed until they can satisfy themselves through the intellect that they are being guided rightly. A man who cultivates his emotions only may have a beautiful conception of life from a purely sentimental standpoint; his poetry may be very consoling to the afflicted, and may beautifully portray the glories of the life beyond death. The most illiterate man may be a model father and a model citizen, morally speaking, setting a good example to every person with whom he comes in contact, and yet you would not hold up a condition of illiteracy as the most small portion of his devotion, and that he perfect condition of human life. You would not point to that ignorant man and say: "Behold his purity. Behold the nobility of his sentiment. Do you not find in him the acme of human attainment?" You cannot argue that a wholly emotional life is a perfect life. It is a one-sided life. The intellectual life, when the intellect alone is called into exercise, is also a one-sided life. For you know full well that a man is not a saint because he is a geologist or an

entirely devoid of scholestin advantages.

When man fell he fell out of the primitive condition of innocence—a very rudimentary class-into the school of the intellect. When man fell, Reason asserted itself in the power of choice, the power of discrimination; and not until this power of reason asserted itself did than as the friends of men, through the direct man know the difference between good and evil; the sernent which tempted him was the lower nature striving to capture the reason, while the higher nature, speaking in the conscience, said unto man in the days of old: "In the day when thou eatest of the fruit of the forbidden tree; in the day when thou art sensual, and dost degrade the powers whose use thou now understandest, thou shalt surely die to happiness, to innocence, to perfect mental and physical health." While physical dissolution in itself is a blessing, yea, a necessity, while vegetables, animals, and every form of organic and inorganic existence died before man appeared on the planet, in order that they might pave the way for man, thereby proving that death did not originate with man's transgression, our sufferings, our diseases, our fears, our wretchednesses, the sting of death, the horror of the grave, the remorse which violated conscience produces in us—these are the penalties of transgression and the consequences of the fall of man. We are not going to argue concerning what might have been if man had never sinned; but we admit as a possible and as a plausible theory, that if the human spirit had not allowed the lower nature to get possession of the reason, that man might have developed up out of a condition of ignorant, pristine innocence, into one of sagacity, combining the wisdom of the serpout with the harmlessness of the dove, painlessly and sinlessly, and thereby have attained to angelhood through resisting temptation, but never yielding, thus making it unnecessary that probationary or purgatorial worlds should come into existence in order that the soul might regain the paradi to which it had lost. In the earliest times men vere almost entirely

engrossed in material pur vits. The soil was not early cultivated Friby of aving appliances were entirely unknown, and therefore the whole energy of man was bent upon securing material possessions; man could not then behold God manifested to the intellect. He beheld God manifested through the natural emotions, and also through the vegetable and animal forms, which were all around him. Do you wonder that man admired the subtlety of the serpent? Do you wonder that he imagined that some deific essence was embodied in a creaown? Do you wonder that those animals which | religious, both of the Orient and of the Occiroamed the forest endeavoring to capture him, and all he possessed, should excite his fears? Do you wonder that when the lightnings flashed and the thunders roared, and volcanoes sent up their lava and smoke, while earthquakes rent the ground in twain, that man should acknowledge the existence of a Divine Power operating through the forces of nature? But as in those early days man had but very slightly developed reasoning faculties, and as he could not, from the experiences of ages, understand how all these disturbances and trials were necessary to unfold the potencies of earth, as well as the potencies of the human soul, as he had no history out of which he might be instructed, he only thought that God was wroth with him, that God's ire was displayed, and when his own conscience smote him, informing him that he had not been true unto himself, he dreaded that he had incurred the displeasure of the infinite, and imagined a world of torment, into which all who displeased the gods must be thrust. But this dark side of life's picture could not be the only side gazed upon, while flowers, birds. copious harvests, genial rains, bright blue skies and cheering sunbeams everywhere displayed beauty alternating with gloom: Kindliness was manifested as well as cruelty. And as early man could not understand, as many of us can hardly understand to-day, that all evil is undeveloped good, and that all afflictions are the shadows which coming blessings cast directly before they reach us, and as early man could not comprehend the use of all the disturbances and miseries with which he was surrounded, he said, very naturally, "I know there is a God, but there is not only one God, there are a great many gods, and some of these gods are powerful for good, and others are powerful for evil."

And as the early man looked up at the sky above him and beheld the sun seemingly eclipsed in the winter months, and then bursting forth again in the early spring, rejuvenating the earth, he divided the year into seasons which he considered were presided over by good and evil genii. And when looking upon the starry groups, he seemed to see that they assumed animal and other forms, he considered that those constellations which appeared to rule the earth in the summer time were the abodes of beneficent Deities, as those which heralded the approach of winter were of unkind spirits. Is it at all wonderful that man is always selfish until he is developed into perfect angelhood, and should offer sacrifices to unkind spirits in order that he might propitiate them Is it at all wonderful that the beautiful gods and goddesses of earth received but a very spent the most of the time which he devoted to religious worship in endeavoring to ward off the blows which he was afraid would be struck by unmerciful and unholy gods?

Thus most of the early religions have been religions of fear, and most of the gods which have been adored by the ancients have been gods which have excited the terror rather than the love of those who were their worshipers on earth: men never failing in their endeavor to

God more tyrannical than the most cruel specialty; neither is he a sinner because he is ence to those priests who unscrupulously worked upon the fears of the credulous. Religions which were beautiful in their primitive simplicity in the far-away ages, becamedegraded, and the minds of men enslaved by them in the mazes of superstition, their multifarious deities regarded rather as the enemies agency of a power-loving priesthood. If we inquire into the very earliest, which is the very highest thought of Egypt, of India, of Persia, of Hindostan, or of any other clime, we can find nothing more beautiful than the original idea of God, revealed unto the early teachers of the world, who, before they corrupted themselves, were among the most gifted minds which have bequeathed unto succeeding generations a rich

legacy of knowledge concerning spiritual things. In ancient Egypt Osiris was a glorious being of perfect justice; a god who dwelt in the sun; and this divine circle, this eternal sphere, was divided unto man's comprehension through the figure of the triangle into Osiris the divine father, Isis the veiled mother, and Horus the divine child. The early Egyptian Trinity was a natural trinity-father, mother and child; the order of nature displayed in the stars above and the flowers beneath, and most of all in human nature. Solar worship was the divinest conception of the ancient mind; and what was known as sex-worship was nothing more than the deification of the divine processes of generation, the acknowledgment of the workings of the supreme God through the mediumship of the laws of nature, and all the organs of human and animal life.

The early conceptions of the most inspired men were so chaste and so pure, so divinely beautiful, that could you receive the interpretation as it would be given to you by the pure men and women who first grasped the spiritual idea, instead of being shocked you would be delighted, and instead of being attracted earthward you would be raised heavenward. Can there be a diviner conception of life than this-that every power that is in man is pure and noble. when unperverted, and is of the divine? Can there be a sweeter thought than this-that God manifests himself in the flesh whenever a child is born, and that every time a mother clasps a new-born babe to her breast she becomes in a certain sense the mother of God? Can there be a diviner conception of life than this-that by obeying every law of health we may find nature, uncorrupted and undefiled-that all our bodies may be temples of God, and all our powers may be put to the service of humanity. which is the true worship of God? Here is the

dent. The uncleanliness and tyranny with which they have oftentimes been disgraced is no part of their original essence, which is purity. For as we have reminded you before, while in early times men, thousands and millions in number were in degradation and in ignorance, the world was never without its prophets nor without its seers. In days of old, by the inspired seers and secresses, prophets and prophetesses-for men and women were acknowledged as equals in the days of early religion; the exaltation of the masculine element to the exclusion of he feminine was in itself a corruption, and the outgrowth of the vilest sensuality-men and women were regarded as the manifestations of God, and in the Roman Catholic Church to-day the joint honors which are paid to the Virgin Mary and to Jesus are only perpetuations of the honors which were paid to Brahma and to Maya, to Jupiter and to Minerva, to Osiris and to Isis. Wherever there was a god acknowledged it was both as male and female, and is thus represented before the Christian's gaze under the similitude of mother and son. Sun and earth in Egypt, light and darkness in India, the masculine and feminine clements of life always were displayed together. and of course most perfectly in the deffication of the human form, humanity being the highest earthly manifestation of the divine order in a spiritualized portraval. The masculine represented the intellectual and the feminine the emotional or intuitional capacities of human

nature. Probably the earliest religion was the religion of Central America, and what that was is only revealed unto students to-day through the religion of India, which is probably an offshoot from it. In very early times there was a civilization upon this continent surpassing the civilization of to-day in the wonderful attainments of the few, but very far inferior to this civilization in the attainments of the multitude. Where a thousand people are now educated, probably but one was educated then. Where a thousand to-day are capable of comprehending spiritual truth, probably but one could comprehend it in those days. All temples, pyramids, in short all enduring and curious monuments which yet remain showing that cities which have long been buried were formerly centres of learning, were erected by the supreme commands of those royal families of priests, who also made the

The inhabitants of Central America, as they migrated northward, left behind them on their way many sublime conceptions of Deity which are found at this hour to constitute the religion of the red man of the prairies. If there are those here to-day who pride themselves upon the Christianity of America, let us assure them that the Orthodox Christian God is far inferior to the God of the red man; if, as a sample of the Christian God, you take the God of the Universalist and of the Unitarian, who comes nearest to the God of Jesus of any in Christendom, then the Christian God surpasses every other God. If this idea of God is synonymous with a true astronomer, however eminent he may be in his propitiate those angry deities through obedi- evangelical idea, as it is if evangelical means

borrowed from the writings of the evangelists, God is Father of all and God is Love, and this is of course the highest of all conceptions of Deity; but this conception is the one, until very recently, most determinately resisted by most professing Christians. When we antagonize modern Christianity we do so in order that we may bring out in all its glory the beauty of the religion of Jesus When exposed in its primitive simplicity, for the religion of Jesus, if it was what it is represented to be in the four gospels, was the flowering out of all other systems in a concentrated form, an embodiment of all the best theories which had preceded it.

The conception of the red Indian to-day is most certainly far in advance of the conception of the Orthodox Christian, because the red Indian pays his devotion to the Great Spirit of universal Nature, and believes that that Great Universal Spirit abandons no one; he teaches that some time or other all will be happy. If man retains conscious individuality forever he will certainly retain it in connection with the favor of the Divine Parent.

The Sioux Indians believe in immortality and in a very rational heaven; they even bury food in the grave with the bodies of their departed heroes and friends, that they may be sustained on their journey to the happy hunting-grounds by the spirit which inheres in material things. The conception of the red man generally, and particularly the idea of the Sioux Indians, seem to us to be an idea concerning the future life something like this: that when man passes out of the material body he has to take a long journey before he reaches the celestial huntinggrounds, and that while taking that journey ho needs food to eat; and that as his body is no longer of the gross texture which your bodies are of, he cannot eat the outer substance of foods, but can extract the spiritual essence. Now this journey from earth to the happy hunting-grounds is only the journey through varied spheres of being through which every human best must pass when it leaves the mortal form, t reaches an angelic state of being. We cannot leap into the happiness of heaven until we are prepared to enjoy a perfectly holy life, or heaven itself would be for us a world of un-

ougeniality. The Indians are undoubtedly descended from those civilized men who formerly inhabited the interior of America. These must have migrated northward, and crossed the land which is now under water (that water now known as Behring's Strait) into Asia, and making their way at length into India, there estabture that possessed a sagacity greater than his essence of religion; here is the soul of all the lished the earliest system of religious worship of which any reliable written record has been handed down to posterity. This Hindu religion was as beautiful and pure as anything could be in its earliest aspects. Brahm, the Universal Spirit, was said to find his abode in all things. His worshipers never offered unto him either human or animal sacrifices, or even the fruits of the ground. They believed that they could only enter into communion with him by living lives of spotless purity, and that no unclean thought could be other than hateful to him; and through sufferings untold they sought to prepare themselves to enter into the blessedness of Nirvana, the Oriental heaven.

Nirvana is not a state in which individuality s lost, but is, according to the best thought of the most highly cultured Oriental scholars of to-day, a state in which all souls are united in wisdom and in love. Here they have lost earthly passion, fear, and everything which degrades man; spiritually becoming one with God, every soul is able to say, "I and my Father are one, as Jesus is reported to have said ere he closed his ministry upon earth. In order that they may become one with Brahm, they find it necessary to live lives of stainless purity, and obey every law of health, and to subdue the body in order that the soul within may be victorious over sense. In the Brahmanical religion the Trinity, as well as unity, is displayed. Brahma, the "Creator and Presiding Spirit of the Universe," is represented as an august person ruling heaven; unapproachable except through a mediator, and only communicating with the earth through Vishnu, the Second Person of the Brahmanical Trinity. This Vishnu is displayed before the gaze of mortals as a beautiful young man of most agreeable disposition, incarnating himself on the earth when necessary, to assist humanity forward, while Siva has been corrupted into an avenging Deity. His destructive power being brought prominently forward, and his reproductive energy kept in the back-ground, Siva is correctly the God of Destruction and Reproduction.

In the early days of Brahmanism, the priests only paid their adoration to the infinite by their spotless lives, and endeavors for the elevation of their kind; but after a while they formed themselves into brotherhoods, established caste, and sought their own aggrandizement before all things else. They lost their spirituality through self-love, and the desire to appear better than others got possession of them. Then they began to practice those degrading rites which led them to consider that an emasculated and injured body was the proper offering for them to make unto the Supreme Being. Then did they magnify the destructive power of Siva, and urge the people to build altars to Siva, as destroyer, to the neglect of Brahma and Vishnu, because by asking the people to offer sacrifices to the avenging deity they knew that a large revenue would become theirs. And here priestcraft entered into and corrupted the early tide of spirituality.

The early priests were natural mediums, persons endowed with spiritual gifts, and who knew that the way to develop spirituality was in obeying every law of health, in the contemplation of divine things, and in working for the

growth, and persecuting every man who dared to differ from them, they learned to shed bleed in the name of that Great Teacher who came to the earth to save men's lives, and not

as well as the gods of Brahmanism are beautiful to look upon; and beautiful to think of, as house a House of God and a Gate of Heaven, we consider them in their original simplicity:

sive and restricted in the idea of avatars appearing on the earth periodically, and while we the idea of the perfect man, being the medium, side of them. through whom God teaches the world; and entific or other attainments. When we pass; which God expects from us. into Prisia, we find that the same idea of inefmysteries of evil every day. Did not the early say, here is Brahm, the Creator and Preserver, river beyond. the Destroyer and Reproducer-the All-in-All.

in the Persian theed 2y when it states that all your eyes upward in grief and distress, you earth shall at some future day be absorbed into the Great Infinite Spirit, who is all? Dowe not catch the idea that all evil in the worldtoday is only good in disguise? and that all pain, by assuring you that loving ones are ever the afflictions and trials and tendencies of our around you, and that the dear ones whom you human nature, which lead us astray, all have have lost are now your helpers, and that his their legitimate uses, and all are adjusted at spiritual perfection will be displayed in man's some time or other, having worked to ther for eternal glory. That a sublime and elevating good? Did not these early men behold, in their conception of the eternal may be yours; that inspirational flights, good in all? In Greece and the thought of a God of perfect love may make Rome the pantheistic philosophers found good you tender and wise in all your dealings with level of spiritualistic pantheism, they established a religion of perfect beauty. But as soon as their corrupting practices killed the soul of their faith, then their corruption became the cause of the swallowing up of Greeian civilization in the Roman, and then the fall of Rome, which had entombed Greece; these great | humanity. peoples fell a prey to all forms of immorality before their national greatness faded. What are these gods of Greece and Rome? Those beautiful gods, Minerva, Flora, Apollo and Ju piter, who displayed themselves upon Olympus and Parnassus' sacred heights? What are those gods, who, like Orpheus, strike nature's lyre and produce sweet music throughout the universe? What are those gods who presided over households and individuals, and who were called the Lares and Penates? Who are those ancestral spirits who attach themselves to men and women according to the faith of the Chinese? These gods are all spirits who have ascended from the earth and who can be invoked. not by any special processes of invocation, but

foolish; some beneficent and others tyrannical? Are they to be looked upon in the concrete Are they to be looked upon in the concrete form as the almighty Jehovah (Yahovah), the ruler of heaven and earth? Can we dare to believe that God or his chosen representative in the spiritual world, or the guardian angel of Distance has stated that he sent it away. Not withstanding the want of recognition by the son, I am satisfied that my identification is right.

JOSEPH WOOD. any individual, will command the wholesale massacre of women and children, who have been taken captive in war? We certainly cannot, but we can believe that the Supreme Spirit allows us to be deceived and led into error when we encourage our lower propensities, and misuse our energies? Can we believe that the Eternal Spirit is capable of the foibles, and eccentricities, and petty jealousies of human nature? that he does a thing and then is sorry for it? Can we believe in a God who is so changeable that he can be importuned by his servant Moses to change his mind? Can we believe in a God who says, "I am a jealous God, and I will not allow you to pay any attention to the deities of other nations?" We can believe that such human spirits have had an existence. We can believe that the variety of intelligences who clustered around the prophets of old got possession of them for good when they wished to do good, and that unclean spirits got possession of them and gave them wicked commands when they misdirected their energies and prostituted their spiritual powers; when they wished to do evil, then they received communication from debasing spirits and mistook them for Jehovah. We can believe that the Jewish people were presided over by one Superment Being whom they called Jehovah, or, of the civilized world. Those who desire to preme Being whom they called Jehovah, or, correctly, Yahovah, signifying "a Being who always was." We can believe that this, which was the highest conception of God possible to the Jewish mind, varied with the varying conditions of their lives. We can believe that while the Supreme Spirit allows us to be deceived and led into error when we encourage our lower propensities and misuse our divinely given powers, he only does so in order that we may powers, he only does so in order that we may be led back into the right way.

We can believe in a God who allows us to form a hell into which we must enter and suffer for our misdeeds, and then by our own energies

elevation of the whole universe to the furthest lieve in a God who allows temporary mistakes limit of their ability. In Christianity we find to be made in order that his children may eduthat the very same mistakes which ruined and cate themselves for future felicity, and in a God cient systems have been made, the very same, who will see all things righted in the end, and errors perpetrated. In early days Christians all forms of iniquity ultimately crushed out; in ere inspired, as Jesus said they should be: a God who can overrule and who will overrule they possessed the magnetic power to heal by all things for the good of every soul. Reason laying on of hands, and made their way solely and intuition alike protest against the limited by the intrinsic power of the spirit: But as conception of the Orientals, Grecians, Romans soon as they sought their own pleasure and and Jews, being the ultimate idea. The gods profit only, formed iron creeds and estab- of the past were gods of virtue and of vice, lished ecumenical councils, establishing inflexi- gods loving and gods unkind. The God of the ble rules for the church, allowing no room for future will embody the sum total of excellencies displayed diffusely in all the gods of the past; he revealing himself to man's own sense of right, will allow you to worship him in any temple, mosque, synagogue or secret chamber, which you please. He will require no lavish The 2 deed the Orient, the gods of Buddhism, offerings in the form of churches, but will teach you to draw nigh unto him as you make every and to organize yourselves for religious work The manifested deity of the religion of Bud-only as you by so doing are able to benefit one dha was the incarnation of Vishnu in the hu- another. God bless all the churches which are man form: and while there is something exclusive working for the elevation of society! God is inspiring every minister who is doing his duty to the best of his ability, and is speaking to every do not favor the idea that God comines himself mind and every soul through the spirit which to Buddha, to Brahma, Vishnu and Siva, to prompts men to live pure and holy lives. God Isis and Osiris, or Jesus Christ, we believe in can work outside of the churches as well as in-

God may be worshiped in temples made with that, after all, the Saviour of the world is not for without hands, if these temples are so conone being, or one personage, but may be structed and dedicated that they become safound in every human creature who engages viours of society, teaching men to understand in philangle pic effects, and is willing to lend and obey the laws of nature. Remember that his energies to the elevation of humanity, the worship of God and the whole duty of man Those who will save the world by denying is summed up in the simple statement that themselves to help others are one with the to love our neighbors as ourselves, and to work Christ-Spirit, no matter what their religious, as assiduously for their welfare as we work for or injons may be, and no matter what their seisour own, is to render the reasonable service

fable deity is recognized beyond the powers of tion, a blind force, nor a nameless power, somedarkness and the powers of light, whom Per- times working good and sometimes evil; but stan the logy clearly defines and divides into twill be an intelligent principle of good displayed six 2cod 2cds and six evil delties, the six diving in all things, and most perfectly revealed in huities being the offspring of Ormuzd, the six evil man nature. And whether we gaze up at the genii the progeny of Ahriman; inferior to these skies or look down upon the flowers under our they also acknowledge a vast host of good and feet, or whether we look upon the illuminated evil spirits. But the Persian at last destroys | countenances of our friends, we shall behold the evil influences in his system, for he contends the Tabernacle of God. The God of the future that after the Day of Judgment perfect good will be our Father and Mother beyond all comshall be all in all. We are confronted with the prehension and all thought in the sublimity of perfect goodness, and yet revealed unto us men know how to solve the problem better through the instrumentality of the dear ones than many of our modern thinkers? They yet upon earth and those who have crossed the

Without entering into any metaphysical ar-They believed that after ages and ages have gument, and without troubling ourselves with clapsed, all deities and all souls shall be re-t theoretical conceptions of a personal God, we turned into the bosom of the Infinite Parent may leave it to you all to find your God in whatever elevates you, and prompts you to do Is there not a solution of the problem of evil your duty most faithfully. And as you turn subordinate delities who have ever presided over may not all take in the idea of the infinite, allpervading spirit in a direct sense answering your prayers, but that Divine Power will assuredly still your cries of grief and ease your in everything; as long as they kept on the high | the down-trodden and distressed; that in all your hours of loneliness, perplexity and sorrow, you may find an unfailing refuge in the sweet assurance that you can never be destitute of the protecting and enlightening love of angel friends, is our heartfelt wish to-day, not only for all within the sound of our voice, but for all

#### Verifications of Spirit Messages. To the Editor of the Banner of Light:

J. M. ARMSTRONG.

In a late number of the Banner of Light there is a message from J. M. Armstrong which I recognized, and being of more than ordinary import and interest, I read it at the "Keystone" Spiritual Conference for the two or three important lessons which were not to be passed indifferently even

not by any special processes of invocation, but rather by the quality of thought which is continually shaping the mind of man and attracting either an angel or an inferior spirit to his side.

Who are those gods of the Jews? Some mighty and some weak; some wise and some strong, about twenty-two or twenty-three years. of age, was waited upon and shown the commu-nication in the Banner, but he was out-and-out

Philadelphia, Oct. 14th, 1881.

DR. N. W. BRALEY. To the Editor of the Banner of Light:

In the Banner of Light bearing date Oct. 8th, 1881, is a message from Dr. N. W. BRALEY, of Barre, Vt., formerly of Chelsea, Vt., which to me seems very truthful. He was a man thoroughly independent in thought, word and deed, and would not be likely to seek spirit return unless it were a fact developing a law in science.

Yours fraternally,
ABBIE K. KENDALL.

Conneautrille, Pa.

To the Editor of the Banner of Light: In the issue of the Banner of Light, Oct. 8th, there is a communication from Dr. N. W. Braley, formerly a physician of Chelsea, Orange Co., Vt., but in later years a resident of Barre, near Montpelier, in which town he passed away.

I knew Dr. Braley for more than twenty years. The communication was very characteristic of him, and correct in its statements to the letter.

Geo. Severance.

Tunbridge, Vt., Nov. 1st, 1881.

The Banner of Light, the oldest and most popular advocate of Modern Spiritualism, be-gan the twenty-sixth year of its issue the first keep posted regarding the development and progress of Spiritualism will always find much

Every death carries to some small circle of survivers thoughts of so much omitted and so little done.— Dickens, in "Oliver Twist."

All your own fault if you remain sick when transform our hells into heavens. We can be- | you can get Hop Bitters that never fail.

For the Banner of Light LYCEUM POEM FOR "HARVEST SUN-DAY."[\*]

BY MISS M. T. SHELHAMER.

FIRST VOICE. Oh! what a dreary season This autumn of the year; When summer's bloom and beauty And fragrance disappear! These gruesome months that herald The winter's chill and gloom, Are symbols of the darkness And coldness of the tomb.

SECOND VOICE. Oh! what a glorious season This autumn of the year; When field and hill and forest In gorgeous robes appear: When over vale and meadov The purple mists arise, And drape the world in splendor As fair as l'aradise !

FIRST VOICE. I cannot bear the autumn, When dry leaves brown and sere Are falling from the tree tops, Proclaiming death is near; When bitter storms and tempests Go wailing sadly by, Announcing in their sorrow, All things of earth must die!

SECOND VOICE. I love the royal autumn! King of the bounteous year, When whitened fields of harvest Proclaim fruition near: When fruitful vines and branches Yield plenty to the land, And bearded grain and barley Await the reaper's hand.

FIRST VOICE. But oh! the dreary autumn Brings sadness to the heart; It tells of life decaying-Of death it is a part; I cannot bear its moaning, It fills my soul with gloom As dark as night that hovers Around the lowly tomb.

SECOND VOICE. Oh! weary child, the autumn Is bounteous in its love: It yields to man its treasures-Its life to God above ! No song of death it murmurs, But anthems low and sweet, Of faithful labors well performed, And Life for aye complete!

f'This poem was written by Miss Shelhamer, for use at the "Harvest Sunday" exercises of the Shawmut Spiritual Lyceum, meeting in New Era Hall, Boston, and was re-cited by two of its members (as above arranged) at the com-memorative session held by that organization on Sunday, Oct. 30th.]

The Magazines.

THE CENTURY MAGAZINE for November-for-merly Scribner's Illustrated. This periodical reaches us by the courtesy of A. WILLIAMS & Co., 283 Washington street, Boston, (corner School street.) who have it on sale. A portrait (full page) of George Ellot leads off its contents-a likeness which it is announced is published through this magazine by Mrs. Cross's family, and is the one by which they desire that she should be known to posterity. Mr. Fred. W. H. Myers also contributes a delicate piece of writing regarding this distinguished authoress; "Salvini" is treated of, histrionically, and the illustrations are to the point; Mrs. Burnett begins a new novel of (Whitington life; Mark Twain recites "A Curious Experience"; the art features of the number are varied, combining specimens of the works of Fortuny and Regnault, a fully pictorialized paper on the "So-called Venus of Melos," etc., etc.; "Compulsory Lane Routes on the North Atlantic." by Capt. Horatic Mckay, of the Cunard Line, is a valuable paper to nautical men and others interested in their dangerous calling. The poetry is by James Russell Lowell, Austin Dobson, Edmund Clarence Stedman, E. W. Gosse, Mary Mapes Dodge, Andrew B. Saxton, R. W. Gilder and Roger Riordan. It is announced that the December number will be largely devoted to a memorial of the late Dr. Holland (its chief editor at the time of his decease) and President Garfield, and will contain a portrait of each by Cole. It cannot fall of being an issue embodying a touching and solemn interest. We wish THE CENTURY good success for a hundred

WIDE AWAKE for November-D. Lothrop & Co., 3) and 32 Franklin street, Boston, publishers.

important lessons which were not to be passed indifferently over.

My recognition was that of the victim of Hunter, who was convicted of having fatally wounded Armstrong in Camden, N. J., for which offence, and for causing his death, he was executed. Graham, his accomplice, is now undergoing a term of twenty years' imprisonment in the Trenton Penitentiary.

I inquired at the Health Office in this city as to the mortuary return to that department. a lengthy dissertation for the children (and older readers, too, on the "Personal Duties of the President" "Sharon," "Having His Own Way" and "Polly Cologne" are continued attractively, and the whole number is a gem. WIDE AWAKE has been recently enlarged, and the announcements made by its pubthis popular favorite in the front ranks as regards magazine literature.

> THE PHRENOLOGICAL JOURNAL for November Fowler & Wells, 753 Broadway, New York City, publishers.

> The JOURNAL gives its readers portraits of the late President Garfield, his wife and mother, with brief sketches of the last two (the one concerning the first having been printed previously); an interesting article on "Presidential Nasology"; "Alvan Clark, the Eminent Telescope Maker," with portrait; " People Who Live in Grooves," and much more of an interesting and instructive nature.

> RECEIVED : VICK'S ILLUSTRATED MONTHLY MAG-AZINE for November. James Vick, seedsman and florist, publisher, Rochester, N. Y.

#### Another Explanation (?) of Clairvoyance.

An apologetic writer in the Daily Telegraph actually admits that the "countless experiments, more or less scientific," of Spiritualists "have undoubtedly left a residuum of psychological research (sic) in the world's possession." What a clever "little Jack Horner," to have pulled a small plum out of the Spiritualists' pie, and so long after Christmas, too. Then he launches into speculations as to the heightened powers of the sense of sight so acute as to see matter of light density-questions that have been discussed and forgotten, and re-discussed, many times over, these thirty years, in the periodical literature of Spiritualism, and on our platform. -Medium and Daybreak, London, Eng.

Dr. A. B. Dobson, of Maquoketa, Iowa. recently held two séances in Morrison, Ill., at the residence of Mrs. A. C. McKenzie. An account of what occurred at them is given in Old and New of that city, in which it is stated that an elderly gentleman received a communication signed "Mary A.," with the surname distinctly written, but he was not quite satisfied. The next communication settled it in his mind. It was: "Don't you know me? I helped to dig you out of that load of hay when it fell over on you.-Mary Ann --- " It was from a sister, and she recalled to his mind an event that he did not remember to have thought of in thirty

## The Cause Abrond.

Spiritualism at the Church Congress in England.

The Church Congress that held its sessions at Newcastle, Eng., during the early part of October (the present being its twenty-first year), was no ordinary affair, judging by the reports published concerning it. Some idea of its formidable proportions may be had from its list of officers, which consisted of the Archbishops of Canterbury and York as patrons, the Lord Bishop of Durham as President, one hundred and seven of the dignitaries of the Church as Vice-Presidents, and five sets of committees, comprising clergy and laity, to the number of three hundred and fifty-five. As we have already alluded to its preliminary proceedings, we will now only present its action upon Spiritualism. On the evening assigned for its discussion (Oct. 4th), Rev. Dr. R. Thornton, of London, introduced the subject, by remarking that "as rational men - and even more, as Churchmen, who trust in the presence with us of a Guide to our reason when the matters we deal with approach or enter the provinces of faith-we are bound to accept facts, though we may decline the inferences which others draw from them; to watch, to investigate, and so to come gradually to our own conclusions. For aught we know, these puzzling phenomena may be a new problem set by Almighty God to be solved by the rules and with the aids which he has already given to his faithful children."

After thus admitting, by implication, at least, the existence of the facts and phenomena of Spiritualism, he proceeded to summarize its teachings, which he did quite fairly, making statements regarding the two-fold nature of man, the disenthrallment of the spirit, and entrance upon a higher state of being with power to return and commune with those upon earth, the reasonableness and truth of which no one not tethered by a creed would question. Dr. Thornton, however, objected to these teachings because they are "opposed to the system of the Church," as though any system could possibly be greater or of more importance than the truth. But, though objecting to the teachings of Spiritualism as a whole, he freely admitted there is much in them with which the Church can most cordially agree, and which he frankly stated as follows:

"(1.) It is a system of belief, not of mere negation of all that is not logically demonstrated. Its adherents are not ashamed to avow that they hold as true, propositions which are incapable of mathematical proof. They are at least Theists, if no more; certainly not Atheists. (2.) It is in its very nature antagonistic to all Sadduceeism and Materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It proclaims that man is responsible for his actions, against those who would persuade us that each deed is but the resultant of a set of forces, an effect first, and then a cause, in an eternal and immutable series of causes and effects, and that sin and holiness are therefore words without meaning. It tells of angels, of an immortal spirit, of a future state of personal and conscious existence. (3.) It inculcates the duties of purity, charity, and justice, setting forth as well the loving Fatherhood of God, as the brotherhood of men, to be continued with personal recognition, in the future life. (4.) It declares that there can be, and is, communion between spirit and spirit; and so, by implication, acknowledges the possibility, at least, of intercourse between man and the Supreme Spirit-in other words, of revelation, inspiration, and

Dr. Thornton was willing to concede the truth of the teachings of Spiritualism so far as they agree with those of the Church, thus making the latter the infallible test of all truth, all not in conformity with them being absolute error. He next proceeded to take the Church to task for not speaking earnestly upon matters which in the tenets of Modern Spiritualism are made prominent, remarking that, though habithave an immortal soul, it fails to tell them "they are really spirits, and have a body which contains an immortal part, to be prepared for immortality. It makes them look on the body as the true being, the soul as a sort of appendage to it: an error against which Socrates cau-

tioned his disciples." It would seem from this that the English clergy have adopted the precautionary measures of our own against being charged with favoring the belief of Spiritualists, in that they avoid all allusion to spirits, invisible beings and the ministry of angels. Even Dr. Thornton on this occasion surmised that in the opinion of some he had gone too far, for, after making the above statement and others of a similar bearing, he said: "Here, perhaps some one will say to me, 'You seem half a Spiritualist yourlishers for 1882 show that they are determined to keep self;" and then admitted that he was one as St. Paul was when caught up into the third heaven. But we will not follow Dr. Thornton at any greater length. He evidently felt Spiritualism to be a truth, and acknowledged it to be such just so far as he dare without giving offence to the clerical censors around him.

Mr. W. R. Browne was the next speaker. He

"Some years ago several men of the very highest culture agreed together to investigate the phenomena called Spiritualism. The name of one of them he was at liberty to mention-a name that stood as high as any amongst the scientific men of England, or, indeed, of Europe-Lord Rayleigh. For a period of some two or three years these scientists spent a considerable part of their time in attending séances, in holding séances at their own houses, and in doing everything in their power to get at the bottom of and to make up their minds on the cause of such phenomena. The remarkable feature which he wished to place before their notice was that at the end of the time they were unable to come to any final conclusion on the subject, or to make up their minds as to whether the claims of Spiritualism were true or false. From that fact he was compelled to draw the conclusion that they must not pooh-pooh' Spiritualism. They must not say that it was an imposture, all nonsense, and that no sensible man could spend his time in attending to it. If these men, with all their experience and all their skill, could not settle the matter, there must be something in it. That was the first conclusion. The next conclusion was that the belief in the reality of these phenomena was not a mere hallucination, a delusion, which was a theory that certain medical men had very strongly put forward. He knew no one less subject to hallucinations than the distinguished man of science whose name he had mentioned, or some of his friends. It was absurd to suppose that over the period of two or three years they should be subject to hallucinations at the moments during which they were investigating this subject, and at no other time. Thirdly, they must adopt the view that the cause of these phenomena was a very difficult scientific problem, and that it must be olved by scientific methods; that, firstly, there must be either a supernatural cause, as the advocates of Spiritualism said, or, secondly, that there were certain natural laws of mind and matter which were not as yet understood, such as the power of thought to read, thirdly, that Spiritualism was a mere extension of the ancient and well-known science of conjuring."

The duty of the Church, in view of the above conclusions, Mr. Browne announced to be to do

tion of the phenomena was beyond its province." A common-sense man would naturally inquire, if a knowledge of a future life and a preparation for it is not within the province of the Church, of what use is the Church? The speaker then proceeded to say that the Church must be careful not to imply that the phenomena are incredible because supernatural; and why? "Because the Church [and here the Church is brought in as the great judge of what is and what is not true] was founded on the belief of supernatural events having occurred at least two thousand years ago." He said it "was most deplorable that the Church should say with a sneer that every new light and every new discovery should be set down to the high priests and emissaries of the devil." But yet the Church has always done so, however deplorable it may be, and does so to-day, where the light of Modern Spiritualism and science does not shine to dispel the darkness.

Mr. Browne is undoubtedly on the right road. His concessions to the Church are merely so many apologies that he turns about and makes to it as newly discovered truths disclose themselves to his spiritual vision, and he feels inclined to accept them. Those truths he enunciated fell not on barren ground alone. The facts he stated could not but have impressed many who for the first time heard them, of the crowning fact of all, that this, which they who are laying out the plans for a temple of God upon earth have rejected, may possibly be its chief corner-stone. He closed his address by congratulating his hearers that whatever Spiritualism may be it is not Materialism, the latter being in his view the greatest danger the Church has to face. He advised the Church to hold the question of Spiritualism in suspense, consider it an open one, and welcome the phenomena, assured that what there was in it of error could do no harm.

The Rev. Canon Wilberforce was received with applause, and spoke as follows:

"In the brief time necessarily allotted to readers at a Church Congress, it is impossible to enter adequately upon the history of the origin and development of those peculiar phenomena which would be more correctly described as 'Psychism,' but which are generally known as 'Spiritualism.' It may be briefly stated that the signs and wonders of Modern Spiritualism, which are now undoubtedly exercising a potent influence upon the religious beliefs of thousands, originated in the village of Hydesville, State of New York, in the year 1848; and amongst the men of solence and learning who investigated the subject in America, in order to refute its pretensions, may be mentioned the names of Dr. Hare, Professor of Chemistry in the University of Pennsylvania, and the Hon. John W. Edmonds. Judge of the Supreme Court of Appeal in the State of New York. The former became convinced of the spiritual nature of the manifestations, and published the results of his investigations under the title of 'Experimental Investigations of the Spirit Manifestations, demonstrating the existence of Spirits and their communion with Mortals;' and the Judge, with some members of his family, became mediums of some considerable power. He has published, in two large volumes, a narrative of his investigations, visions, and spiritual communications; also a record of the mediumistic powers of his daughter, who, in the trance state, could converse freely in languages which she had never learned. In the year 1854, the phenomena, which in America have been witnessed by thousands of people, many of whom were of the highest credibility, and whose testimony no one would think of impeaching in a court of law, began to attract at-tention in England when the visit of an American professional medium-Mrs. Hayden-brought the subject prominently before the public. Among many who investigated at that time was Robert Dale Owen, the Socialist advocate, who became convinced from what he witnessed of the spiritual nature of the phenomena, and through them of the existence of a future state. and of the truth of Christianity. From that time the movement began, and continued to spread in England and on the Continent, although more slowly than in America.

In July, 1869, the first noteworthy attempt at public investigation was made by the London Dialectical Soclety, which appointed a committee 'to investigate the phenomena alleged to be spiritual manifestations, ually reminding its hearers that they each and to report thereon.' The committee held fifteen meetings, at which they received evidence from thirtythree persons, who described phenomena which, they stated, had occurred within their own personal experience, and written statements relating to it from thirty-one persons. They invited the attendance and cooperation of scientific men, who had expressed opinions favorable or adverse to the genuineness of the phenomena; also of persons who had publicly ascribed them to imposture or delusion. But while successful in procuring evidence of believers in the manifestations and in their supernatural origin, they almost wholly failed to obtain evidence from those who attributed them to fraud or delusion. They then appointed six sub-committees to investigate by personal experiment. All of these sub-committees sent in reports, some attributing the phenomena to the agency of disembodied human beings, some to Satanic influence, some to psychological causes, and others to imposture or delusion. The later phases of alleged spirit-manifestations which have been developed since the report of the Dialectical Society may be summed up as follows: Open vision, more or less continuous; photographs of recognized departed friends of the sitters; religious impromptu addresses and poems on subjects suggested, by the audience-the medium being in a state of trance; and, most remarkable of all well-attested manifestations, the materialization of spirits through the physical bodies of mediums.

The exact position claimed at this moment by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by Mr. J. S. Farmer, called 'Spiritualism as a New Basis of Belief,' which, without necessarily endorsing, I recommend to the perusal of my brethren. Those who are following Spiritualism as a means and not an end contend warmly that it does not seek to undermine religion, or to render obsolete the teachings of Christ; that, on the other hand, it furnishes illustrations and rational proof of them, and such as can be gained from no other source; that its manifestations will supply Deists and Atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists and materialists from skepticism to Christianity. In corroboration of this statement may be appended the remarkable testimony of Mr. S. C. Hall, the founder and editor of the Art Journal. 'As to the use of Spiritualism (he says), it has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I could quote abundant instances of conversion from belief to unbelief-of some to perfect faith from total infidelity. I am permitted to give one name—it is that of Dr. Elliotson, who expresses his deep gratitude to Almighty God for the blessed change that has been wronght in his heart and mind by Spiritualism.' When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere commonplace infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established, and the influence of which is every day extended. Appealing, as it does, to the rearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in Modern Spiritualism continues rapidly to increase in all ranks of society. No real or alleged exposures of simulated mediumship, or manifest self-seeking on the part of mediums, have any permanent effect in arresting its progress; for its real strength does not lie in the claims or powers of professional mediums, or in advocacy by means of the press or the lecture-room, but in the thousands of private homes, in which one or more of the family has mediumistic power."

The speaker at this point stated what he considered to be the evils of Spiritualism, chief of nothing; to use his own words, "the investiga" which was the breaking up of church organizations and radical changes in the religious belief | could not be accounted for on the theory of deception of hundreds of thousands of people. He then continued:

" Recognizing that the general teachings of Spiritualism are inimical to almost every organized body of professing Christians, I would, with much deference suggest that we must shake ourselves free from the conventional unwisdom of the ecclesiastical 'pooh pooh! which is our modern substitute for the 'anathemastit' of less tolerant days. We must abstalu from contemptuous reference to 'Maskelyne and Cook,' remembering that these inimitable conjurers have more than once been publicly offered a thousand pounds if they would, under the same conditions, imitate the most ordinary spiritual phenomena in a private house; but that they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge. We must call to mind the fact that such eminent scientists as Mr. Alfred Russell Wallace and Mr. William Crookes, the discoverer of the metal thallium and of the radiometer, the latter through his investigation of Spiritualism, have both declared that the main facts are as well established and as easily verifiable as any of the more exceptional phenomena of nature which are not yet reduced to law."

The speaker then proceeded in a vein of thought much the same in direction as that of Prof. Phelps, of Andover, as published by us in our issue for Nov. 5th. Some idea may be obtained by our readers as to what conception the such hands were in the room connected with any orcultured clergy of England have of the real source of the spirit-manifestations in our day, and the results they are destined to achieve, by reading the subjoined paragraph from Canon Wilherforce, wherein heaffirms it to be the duty of the ministry to study Spiritualism, with an idea "to control and regulate it." That ambitious effort has been put forth on both sides of the Atlantic by the would-be leaders-on the mortal side-of Spiritualism, and they have found themselves powerless before the invisible workers on the spirit side of being who brought the movement into the world, who will keep it here | signs of affection to those who were present, and then while it stays, and will surely govern and guide in the open room, gradually decrease in size, and beit while it remains. The ambitious among the Spiritualists themselves having failed to "control" the movement, what can the Anglican or the Andover priesthood (or laymen, either, for that matter) hope to accomplish in this direc-

"The movement is here in the providence of God whether by his appointment or permission, and through it he calls upon us to do what lies in our power to control and regulate it for those who are or may be affected by its practice and teaching. If from Satan, we ought not to be content with ignorance of his devices. Whatever danger may result to those who from mere idle curiosity venture where they ought not, duty calls on us to brave them courageously, as a soldier or a physician hazards his life for the welfare of society. Spiritualism may be, and probably is, a fulfillment of the Apocalyptic vision of the spirits of demons going forth to deceive the nations. It may be that the manifestations, mixed as they confessedly are, are part of the dark clouds which have to appear and be dispersed before the promised advent of the Lord with his saints to bring in a true Spiritualism. In the meantime, even regarding the fact in its worst light, we, as watchmen and shepherds, sustain a relation toward it which involves important duties."

After remarking upon the strength of the Church, and its ability to withstand the assaults of its enemies, Canon Wilberforce closed by saying:

"The suggested attitude of the clergy toward Spiritualists may be thus summed up: 1st: As careful an examination of the facts as time and circumstances admit, that we may not condemn in manifest ignorance. Remembering the words of Solomon, 'He that answereth a matter before he heareth it, it is folly and shame unto him.' 2d: A frank admission of facts, and a conciliatory rather than hostile or dogmatic attitude toward believers. 3d: A rational presentation of Christian doctrine, so far as to show that the truths revealed are in harmony with the nature of man in his filial relation to the Father, and his fraternal relation to the Son, and in accordance with the infinite love of Almighty God. 4th: While frankly admitting any good in its teaching or influence which may be fairly claimed for Spiritualism, it is also our duty to show from the abundant written testimony of eminent Spir- sition of invisible intelligences, at all satisfactorily itualists that great dangers, physical and mental, frequently result from a too eager and unreserved submission to psychical condition. 5th: To show that in the Christian religion, rightly understood, is to be found all, and more than all, of important truth that any spirit has ever taught from the beginning of the

The concluding (fifth) item in this clerical summing up will be found, we opine, much more easy of statement by churchmen than of proof on their part. From the heights of classic rhetoric and thoughtful argumentation (according to his light) to which Canon Wilberforce had raised his audience, they were suddenly plunged into a "slough of despond," by the appearance of an adventurous (?) young fellow by the name of Stewart Cumberlandknown in London as a pretended "exposer" of the phenomena of Spiritualism. Standing before such an assembly he himself must have felt highly honored-a feeling, however, that could not have been very warmly entertained in return by those present who were aware of the young man's antecedents. There would have seemed to be some display of judgment had those having the matter in charge called a professional individual of reputed ability to berate Spiritualism and Spiritualists, show up what he might consider their weaknesses, and seek, Quixote-like, to demolish what he looked upon as nothing but "windmills"; but to advance one to the front of the battle who had neither facts nor arguments of any moment to present, leads us to suppose that the object of the managers of the Congress was to introduce a little light amusement as a mental relaxation after the long period of elaborate thought they had passed through. Cumberland began, however, in stating a truth, namely: "In Spiritualism there is a variety of manifestations," but topped it with an error by saying that of these "the so-called materialization of spirit-forms is the most objectionable," when in fact it is the most desirable to both believers and skeptics. He then shut the door in the face of all returning spirits, by stating that "common sense told them those who left this world rested from their labors." What a feeling of gratitude must have welled up in the hearts of that host of Church dignitaries upon thus being informed of what common sense remarked to them! He then entered upon a series of buffoonery criticisms upon the spiritual phenomena, which excited more laughter than applause, and more commiseration for the speaker than consideration of what he said.

The following address was prepared by T. P. Barkas, F. G. S. He not being called upon, probably on account of the length of time occupied by others, it was not delivered, but has been published in connection with the doings of the Congress: "I propose to-night, in the brief time at my disposal

to prove that the phenomena are genuine. Among the phenomena I have witnessed and re

ceived evidence to justify my acceptance of them as real, are the following:

1. I have witnessed motions of tables and other articles of furniture when such motions could not be produced deceptively, under the conditions, by any one

2. I have witnessed responses to questions which

or coincidence.

3. I have been present at séances when objects have moved without any visible or mechanical contact, and are not known to move by magnetic or other invisible physical influence.

4. I have witnessed a musical instrument played with great ability in a well-lighted room, when no visible human musician was near it; and, on one occasion, I have had a guitar played in my own hands, with no one near it but myself.

5. I have seen articles of furniture move about a room and obey unspoken, complex requests...

6. I have seen tables rise from the floor, notwithstanding the fact that by considerable pressure I endeavored to prevent them from rising.

7. I have been present when writing on a slate was produced in open daylight, when no human being nor any mechanical contrivance was near the slate or

writing.

8. I have, in daylight, had writing produced upon a slate when held in my own hand, and when it was impossible for any human being to interfere with it without my observing it, the writing being both in longhand and shorthand.

o. I have, in good daylight, had writing produced within the covers of a tightly-tied book, when it was quite impossible that such writing could, under the circumstances, be produced by any trick or deception. 10. I have grasped and carefully examined living hands, or hands with the semblance of life, when no

dinarily-embodied human being. 11. I have, when alone in a private apartment, been patted and touched by warm human hands, when no embodied being was within several feet of me.

12. I have seen living forms, having the appearance of men, women and children, walk from behind curtained recesses, when I had good reasons for believing that no such ordinarily embodied human beings were

13. I have seen human forms, having the semblance of life, grow up in the middle of the room from apparent nothingness; have witnessed those forms move about the room, shake hands with the sitters, show come invisible. I have heard similar forms speak and sing; I have seen them walk, sit, write, and lift heavy objects.

14. I have, for many hours and on many occasions, sat with an automatic sensitive, apparently in her normal condition, that is, without any signs of trance or unconsciousness, and have seen her reply in writing to questions I had personally asked, on almost every department of physics, physiology, blology, and metaphysics, in a manner which was utterly beyond my own ability either to equal or imitate, and far beyoud the capacity of any one present in the room-the sensitive herself being a very ordinarily educated woman, and entirely ignorant of every branch of physics, biology and pyschology.

The great problem which now remains for solution is not—Are the phenomena genuine? That is decided to the entire satisfaction of all who have fully examined them. The problem is-In what way can they most satisfactorily be accounted for?

I am confident, as the result of long experience, that the phenomena are not produced by voluntary trick or deception on the part of mediums. I also fail to see any satisfactory ground for believing that they are occult natural phenomena produced consciously or unconsciously by natural mundane laws, with which recognized scientists are at present without knowledge. At the same time, I have to acknowledge that in the opinion of some intelligent inquirers, whose integrity I do not for one moment doubt, and in whose judgment in all ordinary matters I have considerable confidence, the phenomena are accepted as genuine, and are supposed to be produced by some occult and litherto unrecognized natural mundane law.

I am, as the result of years of observation and much autious reflection, shut up to the conviction that the phenomena are produced, for the most part, by disembodied intelligences of various grades, and of different degrees of development and progress—the majority, if not all of whom have passed through their preliminary stages in this life.

I am quite familiar with the records of all alleged exposures which have taken place during the last quarter of a century, and, notwithstanding some real and many suppositional exposures, based upon preconceptions and hasty judgment, there yet remains a large body of incontrovertible facts, for which no theory, short of the theory which recognizes the interpo-

These despised phenomena are, perhaps, the only satisfactory antidote to the materialistic tendencies of the age. They strike at the root of the prevailing conception that there is no manifestation of thought apart from a physical brain: they show that intelligence exists apart from all forms of ordinarily organized matter. The last, and possibly the most important lesson, is, that there is a future life for man, and that that future is characterized by continual progress, and by an inflexible law, which associates happiness with good ness and unhappiness with violation of divine order."

Nothing was more apparent on this occasion than the prevailing ignorance concerning the real points at issue, unless it was the extreme paucity of sensible argument brought forward by the opponents of Spiritualism. The most that could be said against it was that its teachings were contrary to those of the church. No one will deny that the tenets of Spiritualism do conflict with many of those of the church; but the fact only goes to show how far the latter have gone astray from the teachings of the early days, with which those of Spiritualism are in perfect accord.

The Newcastle (Eng.) Daily Chronicle editorially remarked upon the Congress and its doings at considerable length. Respecting Spiritualism it said:

"That an organization, embodying all the manifold influence which authority, wealth and learning can contribute, should think the subject worthy of a place on its programme, amounts to a virtual acknowledgment that the movement in question has already taken considerable hold, and is even now making itself felt. Speaking for ourselves with respect to Spiritualism, we are inclined to believe that its rapid growth is, in a great measure, due to the circumstance that its professors have met with general contempt in quarters where they courted fair inquiry. The warning of the great poet, that there are more things in heaven and earth than philosophy has dreamt of, has not, in this matter, been recalled with the decorum it deserved Yet, as we have elsewhere remarked, no honest inquirer into Modern Spiritualism can pass the threshold of the subject without discovering that it becomes him to be modest, and to avoid using ridicule and scornthe weapons of ignorance and vanity. It is a truism to say that the attitude of scorning what has not been examined has its true anti-type in the cruel persecutions of former times, and that its effects are similar. The reader needs not to be reminded of the grand lesson which all persecutions have taught-that, after their object has gained a certain strength, they invariably fan the flames they are meant to smother. And this happens, too, whether those flames be luminaries of truth and knowledge, fraught with happiness to every soul on whom their beams are shed, or whether they be consuming fires, blasting truth and burning up everything that is good and beautiful in man. Just as the same breeze that waits the most delicious perfume will bear also on its bosom the most noisome of stenches, so will contempt and ridicule certainly nourish Spiritualism, whether Spiritualism be true or false. In truth, a wise man will comport himself modestly toward any subject about which he is whollyfor partially ignorant; and even a superficial examination ought to make it clear that the alleged phenomena of Spiritualism have a better claim to respect than have most other new subjects of a like nature. In so far as the Christian persuasions are concerned, whether established or otherwise, this is especially true.

Toward the fundamental truths of Christianity Spiritualism is not antagonistic, in the common acceptation of that word. It is, at the furthest, but a heresy,

declaring itself the enemy of every form of Materialism; and seeking its justification in the most essential of the Christian doctrines-the resurrection of the departed. Its votaries, like those around them in every country, hold that:

'It is a beautiful belief
That ever round our head,
Are hovering, on angel wings,
The spirits of the dead.'

We speak now of the Spiritualists' defense of their own doctrines; and however much unbelievers may jeer at the raps, cuffs and squeaks of modern spirits those unseen agencies that turn tables, flirt about fiddles and gultars, tie and untle intricate sailors' knots, execute their mystic drawings and writings and clutch you with their foggy hands that have neither arms nor bodies-the Spiritualists themselves profess to see nothing out of common in all this with similar manifestations recorded at all times and in all countries. It is somewhat hard to discover their in consistency when they refer the doubter to the witch that turned her sieve at Endor, the mysterious hand that wrote on the wall of the Babylonian palace, the mystic pens held in such veneration by many of the ancient fathers, the Kophinomantela of the old Greeks. and the rest of occult phenomena that have excited the wonder of men from the times of the gymnosophists, the Persian magi, the mystagogues of Egypt, the Tuscan augurs and the wise men of Don Daniel, down to Mesmer, Marie a la Coq, and the modern American medium. As in the details of their creed, so in its general principles, the Spiritualists are not slow to appeal to the very highest of all authorities. Rightly or wrongly, this is the main secret of their influence among ordinary people. Certainly, it is a fact worthy of some consideration, that the foundations of Modern Spiritualism are laid in the very heart of what is called the orthodox philosophy. Indeed, Sir William Hamliton, our great high priest of the a priori school, has blamed the irrationality of the age for swallowing the illogical hypothesis of the phrenologists, while rejecting the more consistent assertions of the clairvoyants and Spiritualists. Nor among the empiricists is it impossible for Spiritualism to secure a rational footing; for, though many of the alleged phenomena are wholly incredible, as being contrary to experience, yet the empirical philosophy draws a line between what is contrary to and what is beyond experience. Our readers may satisfy themselves of this by turning to John Stuart Mill's chapter on 'Disbellef,' to learn that the most strenuous upholders of that philosophy give a place in matters of evidence to the state of mind called suspension of judgment.'

Again, the inquirer into Modern Spiritualism cannot proceed far without having thrust upon him the some what startling contention that, though the credibility of its witnesses falls materially short of certainty, yet it is much more reliable than the credibility of those witnesses whose sole voucher has secured so widespread a belief in the wonders of the authorized creeds. The cunuch that saw Philip borne by invisible hands from Gaza to Azotus—so argue the Spiritualists—has been dead well nigh two thousand years; but there are now living hundreds of men, many of them possessing unparalleled powers of observation, who give their most sacred testimony to having seen men and women carried through the air by invisible agents. When men of acknowledged capacity and reputation, such as the discoverer of Thallium, Professor Zöllner, of Lelpsic, and Ulrici, assert that they have witnessed phenomena inexplicable by any known laws of Nature, shall we treat them with scorn—the Spiritualists askand yet accept with unquestioning faith such transmitted assertions as that the sun and moon stood still in the valley of Ajalon, and that the waters of the Pamphylian Sea fell back to make way for the Macedonian army, or, as the Jews have it, those of the Red Sea for the Hebrew Pilgrims? Such is the character of the arguments advanced in the Spiritualist propagandism. They even go further than this, seeing their recognized organs do not flinch from declaring that the miracles of Spiritualism and those of the creeds must stand or fall together, and that every blow levelled at the former is a plunging of the axe into the very root of the tree of wonders on which are hung the hopes of countless millions,"

## Better or Worse?

The Rev. Dr. T. De Witt Talmage, of Brooklyn, lectured recently in the Seventh Presbyterian Church, at Broome and Ridge streets. His subject was, "Is the World Better or Worse?" He said that the world is better than of old. It is true that we have seen two Presidents of the United States assassinated in the space of a few years but the student of the space of a few years, but the student of English or French history will find that in olden times in the same space of time five kings were killed. In fact it was an unusual thing in those days for any king to die a natural death. Again, it is said there are battles taking place now-a-days. But what was the loss of life in modern battles compared to the loss of life in the great battles of olden times, when hundreds of thousands of men were killed? The earth in the same space of time five kings were enjoys greater immunity from the sword now than ever. The plowshare is taking its place. than ever. The plowshare is taking its place. Never before was this country more prosper-ous. The speaker gave statistics to sustain this averment, and these statistics, he said, are the best of reading for all true well-wishers of the

Some persons are apprehensive that with such a flow of immigration to our shores we may become crowded. They have not traveled the United States. They are unaware of the country's possibilities. Germany has 42,000,000 of inhabitants, yet Texas alone is larger than Germany. Another indication that the world is growing better it the improvement in the schools. growing better is the improvement in the schools and colleges. It is not now as it was when the speaker went to school. Then they studied from eight in the morning until five in the afternoon. The school was called Herod's, partly because that was the name of the man who owned it and partly because it was where the innocents were slaughtered. "What letter is that?" the teacher asked. "I don't know," from the pupil. Whack! "That is the letter A." Then there was the habit of turning the pupil over the teacher's knee, and thus knowledge was driven into him from both directions. The lecturer next spoke of the advances in the sciecturer next spoke of the advances in the sci-ences, the discoveries in geography, instancing Livingstone, Schwatka and others, and the gradual but sure lifting of the human race out of slavedom. There is not one despotic govern-ment on earth to-day but has its full quota of trouble. The day is fast advancing when the tyrants must go under and governments of the people and for the people supplant them. The world is like the tide: now civilization advances and now recedes, but full tide will come as length. The world is not going backward. The world is getting better.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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To-day is a king in disguise. To-day always looks mean to the thoughtless, in the face ways looks mean to the thoughtless, in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank to-days. Let us not be so deceived. Let us unmask the king as he passes. Let us not inhabit times of wonderful and various promise without divining their tendency. Let us not see the foundations of nations, and of a new and better order of things, laid with roving eyes and an attention preoccupied with trifles.—Emerson.

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"And tool that halps away a transfer in the frees and there shall be no increaseath, a transfer new not example in the restal that the control of the family free increases away." "He have law as the family free has a second as a secon

In contemplating the present demoralized and In contemplating the present demoratized and wretched condition of a large majority of mankind, attended with an indescribable amount of "sorrow, crying and rain," and, haunted with a superstitions dread of death, it would seem almost impossible that the state of things implied in the above words of the ancient seer should ever be realized by the denizens of earth. And yet I think I may say without presumption that during the last few weeks I have been both a participant in and a witness to incidents or

reflect the mortal form, are enabled to temp-rarily reclothe their spirit-bodies with material ele-ments abstracted from the medium and sur-rounding persons and objects, so as to present themselves, under favorable circumstances, althemselves, under favorable circumstances, almost as lifelike and quite as tanzible to the senses of theil earth friends as they were when fellow-inhabitants of the earth. My soirit-family consists of my wife, daughter Mary, who passed from earth in early childhood, Fannie, i Gertrude, Anna and Esther, all of whom departed this life in early wemanhood, and Conjugate the Life and Padings as a page of the their stance, Lilly and Robinson so named by their ances spirit-relatives, who passed away in embryo or spirit-fectus, but who have grown to maturity in the because spirit-world, and return to me manifesting the like family interests, and affection as my other children.
Our circle at Vaucluse has generally consist-

seph and naself. Last summer we held several seances by no onlight, in a small summer-house, situated some twenty reds from the front of my dwelling house, from which several avenues and paths, bardeted with trees and shrubs, dispirits present, no language can convey even a distant idea of the heavenly beauty that prevails on these occasions. Besides my wife and children, many scores of other spirits have prevails on these occasions. Besides my wife and children, many scores of other spirits have prevails on the second of the summer-house. The scances held in the summer-house seemed to be highly enjoyed by my spirit-wife and daughters. Each and all of those who had been familiar with the grounds of the course out of the cabinet as natural as life so to reach model. my spirit-wife and day inters. Each and air of those who had loven familiar with the grounds on earth, would leave the summer-house by turns and roam in company with us, sometimes to an arbor at the west end of the grounds, and

side the cabinet, showing her form distinctly, clothed in black, standing beside the spirit, who was arrayed throughout in dazzling white. On all these occasions the tottering medium, though supported by my wife, walked with difficulty, doubtless on account of the loss of the chements of strength that had been abstracted from her organism to help reclothe with lesh the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the spirit-form in attendance on her. On one evening my wife and daughters Mary, the latter still residing some will residing some where residence. George is a plain, simple laboring man, who for many years stude for some years in George's family on the lightened of our community. . . . The doctor on labeled a diplomate on her beat evening my daughter where near his former residence. George is a plain, simple laboring man, who for many years stude for some years in George's family on the lightened of our community. . . . The doctor on the most of the most o plements of strength that had been abstracted enjoy greatly.

These visits they all seem to enjoy greatly.

To on her organism to help reclothe with flesh.

On one evening my wife and daughters Mary, was some four feet or more in height, and had so encroached on the pathway through neglect of proper training that in some places there was but from eight to twelve inches space left between the over-reaching branches. There had been a shower late in the afternoon and the closely-embodied box leaves were still wer, all the performance of her household duties—most to dringing so that when we arrived at the performance of her household duties—most to dringing so that when we arrived at closely-embodied box leaves were still wet, almost to dripping, so that when we arrived at the end of the path I found my clothes saturated with moisture. As I stood beside my spirit-daughter as she was wistfully looking on the sea view she loved so well when in earth-life, I could not perceive that her flowing, lace-adorned dress was the least discomposed by the wet. Said I, "Anna, let me feel of your dress." She at once consented that I should, but I could not discover that there was the least par-She at once consented that I should not discover that there was the least parcould not discover that there was the least par-ticle of moisture on the gossamer-like lace. My spirit-daughter at length seemed to arouse from her reverie and to become conscious that she was overstaying her time, when she hastened back to the cabinet at a speed twice as fast as we could conveniently follow. I halloed to her as she rushed along through the wet box, and asked her not to dematerialize her earth-form and dress until we got to the summer-house, as and dress until we got to the summer-house, as I wanted those who were with me to certify themselves of the entire dryness of her garments. When we got back to the cabinet we found Anna waiting for us in full dress, which was, as we all satisfied ourselves, as void of moisture as if it had just come out of a bandbox, whilst the clothes of all three of us were

uncomfortably moist.
On another evening my daughter Fanny (who passed from earth at Aiken, South Carolina, less than two years before) accompanied us from the summer house to the arbor at the west end of the walk, where she sat down with us for some minutes. After a while her attention seemed to be attracted to some object in the shady val-ley to the south of us, along which runs a little brook, when she left her seat and proceeded to brook, when she lett her seat and proceeded to a point just outside the eastern end of the arbor, where she stood looking down the glen. Supposing that my daughter wished to walk that way toward the densely shaded brook, I said to her, "Fannie, you can't walk that way, as there is, as you see, a wire fence to pass." She, however, still continued to keep her stand and gaze wistfully in the same direction, when presently eyer, still continued to keep her stand and gaze wistfully in the same direction, when presently the family mare (called Dolly), which she used often to drive, came up the slope and stood close to her at the opposite side of the fence. My spirit-daughter put out her hand and caressingly patted the animal on the neck, which kindly greeting the conscious brute responded to with a subdued whinney, evidently of recognition. Generally in their perambulations my spirit-wife and daughters, in passing from the summer-house, followed us on a slow walk in Indian file. I uniformly being placed a few yards next ahead of them, but in returning, they most al-ways went ahead of us all, and at a much more rapid pace than when they proceeded outward ; not unfrequently, however, they would take my arm, and on one occasion my wife, after taking my arm at the west arbor, turned her head and beckoned my brother Joseph to give her his also, and thus escorted she returned to the sum-

At the scances I have been referring to, scores of other spirits materialized their forms and manifested their presence, which was accompa-nied with many and varied kinds of the spiritual

moshlight evenings were past, in consequence able to answer in the affirm aftive. As my officer of which all except one of our six or seven selected above the held in my wife's chamber, where all of her children had been nursed in infancy, where my daughter Anna had passed away, and which chamber had been occupied as a sleeping room by my daughter Fannie for several years before her departure for the spirit-world. For the whole medical of time since my wife's been the practice of my spirit wife and daughter than the consequence of the conversation in New-port, or took the circumstance from the mind of my of my bother after his return so Vaucluse. On this same evening the following cases of mind-reading occurred: It has almost always been the practice of my spirit wife and daughter than the circumstance to any of the circumstance to any of the conversation in New-port, or took the circumstance to wife was cognizant of the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance from the mind of the conversation in New-port, or took the circumstance for the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance to any of the conversation in New-port, or took the circumstance to any of the conversation in New-port and the conversation of the conversation in New-port and the conversation of the conversation in New-port and the conversation of the conversation in New-port and the conversa For the whole period of time since my wife's passing away in 1854, most of the furniture and fixtures of her chamber had remained as she left them, which of course added much interest

on two evenings the number reaching twenty-four each. When I attend materializing seances abroad, my spirit-wife and daughters, from a characteristic consideration for others, from a characteristic consideration for others, seldom manifest their presence, except in two or three instances, sometimes only one, of an evening. But when the circles are held at Vaucluse, I have made it obligatory upon myspiritations, and feel that the circles are held exclusively for their individual benefit, and that of such other spirits as they may permit to come. It is probably for this reason that at all the séances held at Vaucluse every member of my spirit-family usually puts in an appearance, because, as my spirit-daughter Anna once naively remarked, they "have a good right to come at their own home!" Enveloped in an atmosphere of spiritual harmony, without a disturbhere of spiritual harmony, without a disturbing element in any mind present to mar the manifestations by agitating the sensitive mental

as life, so to speak, sits on my knee, clasps me tenderly round the neck, litting her veil to kiss me, and shows to me her face distinctly, every feature, eyes, complexion and bair being often so exactly in conformity with what they were to an arbor at the west end of the grounds, and again down a long avenue to another arbor, sitsuated some twenty and more rods east of the summer-house; again up the front gravel walk to the front of the house, and again and again while off their own accord through some of the scrpentine walks. Occasionally they would sit down with us in the arbors; at other times diverge short distances to points of view they were once familiar with, where they would stand awhile gazing on lovely landscapes and vistas to womanhood before leaving the earth-life, regularly to them in earth-life, wrant apparent. awhile gazing on lovely landscapes and vistas to womannood before leaving the earth-life, wrapt apparently in retrospective contemplation. My wife and daughters always came in resplendent white complexion that belonged to them in earth-life, robes, gracefully bedecked with quantities of the timest flowing lace, and as they passed around in the full bright moonlight, or in its gleaming beams that flickered beneath the tall open two on each side of a hall forty feet in though the corresponding with trees, none but an experienced Spiritualist beholder could doubt their being heautiful heings
or surpassing in fineness of texture and brilliancy any dresses they had ever admired in a
holder could doubt their being heautiful heings
one of the same dimensions beneath, on the
north side of which is the parlor and library:
the old-timed dining and breakfast-rooms on
the south side of the lower hall, being occupied
at the south side of the lower hall, being occupied Although neither my brother nor myself need-ed such assurance, on several occasions my wife and daughter led the entranced medium outside the cabinet, showing her form distinctly and at every scance more or less individuals of my spirit-family have left the scance room and visited in turn all the other chambers on the same floor, after which they have generally passed down stairs into the library and front parlor, being absent in some internations. parlor, being absent in some instances some five to ten minutes. These visits they all seem to

(which she persisted in performing when she was almost in a dying state)—she could readily lie down a few minutes upon the bed, with was almost in a dying state—she could readily lie down a few minutes upon the bed, with her feet on the floor, so as not to soil the bed clothes with her shoes. One evening she came out of the cabinet, and seating herself for awhile in a chair, and looking wistfully at the pictures and engravings on the walls, and other little keepsakes, etc., on the mantels, bureaus and tables, some of which she arose from her seat and took in her hand that she might inspect them more closely, she went to the further side of the bed nearest the door of entrance and laid herself down on the bed just as she used to do when tired and exhausted, before she went to Aiken to die. This peculiar performance was repeated by my daughter Fannie on more than one evening.

I may here say that during a visit to Florida, a year or so before she passed away, my daughter Anna made herself a hat of the palmetto leaves of that region. This hat chanced to be lying in the apartment which the medium occupied during the séance. Exactly in accordance with Anna's arch and mirthful nature, on one of the evenings she walked out of the cabinet.

one of the evenings she walked out of the cabinet with this hat on her head, tied closely around the chin. She also had on over her white dress a dark colored short gown, and still again over this a yet darker wrapper, resembling coarse lace. Said I, "Where in the world, Anna, did you get that hat and dress?" Upon this she again retired behind the curtain, but soon came out again, with a merry expression on her face, wearing this time the same hat and a very elaborately worked brown colored sack that felt as if made of coarse serge. Anna probably meant to personify some of the country costumes she had seen in the South. On another evening my daughter Mary came out of the cab-inet beautifully arrayed, as usual, in a brilliant dress of fine white cambric, and took a seat in a chair that stood just outside the curtain. She soon began to manufacture lace, large volumes of which flowed from her moving hands, until it lay in redundant folds on and about her person. Next she disengaged a piece of this lace suffi-cient in dimensions to cover all the front of her dress from her chin to her feet. This she now manipulated with her hands, when presently flowery-looking spangles began to develop on the upper part of the lace, which gradually increased in number (downwards) until the whole piece of lace was covered with them. They were perhaps an inch each way in dimensions, and at first of a bright brown color, but soon and at first of a bright brown color, but soon they began to vary in hue, some taking on a silvery, and others a brown appearance. Again, they would all disappear from the lower part of the lace, while those on the upper part remained, and rice rersa. Mary seemed to be executing this phenomenon merely by way of experiment or perhaps for our especial gratificaperiment, or perhaps for our especial gratifica-

My youngest daughter, Esther, who passed away a year ago in Santa Barbara, Cal., usually came with the rest of my children, but not so strong as most of the others; she looked very natural in form and feature, and always wore a tiara-like head-dress, decked with sparkling gems, as did also occasionally my wife and some other members and connections of my family. nied with many and varied kinds of the spiritual phenomena, some of them deeply interesting, but none of them ever left the summer-house except my wife and daughters. As one of the specimens of curious phenomena, I will just say that on one occasion (as is frequently her wont), my daughter Anna stood outside the cabinet, and manipulated with her hands her fine, long, dark hair, until it increased several folds in volume, and extended in length so that whilst she stood erect, I pressed several inches of it on the floor with my thumb and fingers.

strong as most of the others; she looked very natural in form and feature, and always wore a tiara-like head-dress, decked with sparkling gems, as did also occasionally my wife and some other members and connections of my family. In fact, my-wife more often than otherwise comes with a bright star on her forehead. On the fine, long, dark hair, until it increased several folds in volume, and extended in length so that we could see the medium distinctly.

On more than one occasion Anna has permitted persons present to cut off small locks of her hair, or done so herself after it has been thus added to in length and volume, but when this is done she always manipulates the lock to be cut off, for a considerable time, with the fingers of both hands, apparently, to render its texture and color permanent.

For some time after her arrival at Vaucluse, this summer, the medium's health would not permit her hobling scances until after the most remarkable spirit-phenomena he had witnessed at Vaucluse to some friends in Newport (six miles away), when a skeptical person present asked him if he saw the medium at the same time the spirit appeared, which query he was then unsufficht evenings were past, in consequence able to answer in the affirmative. As my brother Joseph remarked that on the day become friends in Newport (six miles away), when a skeptical person present asked him if he saw the medium at the same time the spirit appeared, which query he was then unsuffixed even were past, in consequence of the affirmative. As my brother Joseph remarked that on the day become for the sick man. Directly both arms of the latter were extended aloft to their full length with great force, and there held in a rigid position. Next his eyes were raised upward, whilst he spirit appeared, which query he was then unsuffixed even past, in consequence of the same time the spirit appeared, which query he was then unsuffixed even were past, in consequence of the latter the scance closed, when my brother Joseph remarked that on the day become for the side with his hand, George sat silent a few moments, with his eyes fixed calmly on the face of the sick man. Directly both arms of the latter were extended aloft to their full length with great force, and there held in a rigid position. Next his eyes were raised upward, whilst he prayed with deep earnestness of volce to God to help him in his extremity; next, every sinew and muscle of the patient's body was convulsed as it has been done detailing.

or my prother after his return so Vauchuse.
On this same evening the following cases of mind-reading occurred: It has almost always been the practice of my spirit wife and daughters to kiss me before retiring for the evening at our materializing scance. On this particular evening I observed that three of my daughters after kissing manage turned to their me. habitants of earth to realler the predictions of the properly are and fulfilled.

As has been my zeed if typne for some summers as the proof of the series were early reef one of these rare, exceptionally zifted persons known as "form-materializing mediums," in whose presence, under properly arranged conditions, our spirit friends, who have left the mettal form, are enabled to temporarily made by him at the time. I could fill all the myself. As the healing spirits had foretold, he pages of the Journal with a description of other had just two more very slight turns, and then interesting and varied manifestations that occurred at these scances. But let what I have had been for months before, and continued to related suffice. Perhaps it will be enough to mend in his general health up to the time he left satisfy some readers that to those who are conmy house, a few days ago, and a month after his versant with such glorious experiences the fear severe attack. The gentleman (who declines hav-

#### SPIRIT-HEALING.

The following incident that occurred recently at my house may possibly lead some advanced minds (spiritually speaking) to suppose that it needs but a little more knowledge and exercise of a rational faith on the part of mortals to hasten the day when, through the ministration of angels, there shall not only be "no more death, neither sorrow nor crying," but even "pain" shall also practically be banished from among the inhabitants of the earth.

It was on a Sunday merning in the latter part of last month (July) that a gentleman staying at my house, who had for many months been in a feeble and precarious state of health, was seized with a violent attack of dysentery. For the three hours, from about 9 A. M. to 12 M., ifficen different calls of nature, in each and all of which the vidence was received blood by of which the voldance was nearly all blood, had so exhausted his already weakened vital powers that he became very faint and sick at the stomach. The stricken man was gifted with some medium powers and was a confirmed and experienced Spiritualist, and, of course, had little or no faith whatever in the regular doctors of medicine, and wanted none of their aid. I knew of no good healing medium within timely reach, especially on that day of the week, and, to all appearances, it looked as if within a few hours, or days at the furthest, a fatal ter-mination of the malady would ensue, and the body of my guest would be buried from my

house.

As I sat in my library Sunday noon oppressed with anxious forebodings, I saw George Weaver, of Newport, drive up in a wagon. George had of Newport, drive up in a wagon. George had not been at Vaucluse for a twelve-month or more before, and when he came into the house he said he had called out to see me on a trifling errand. I had known George Weaver for more than twenty years. He was brother-in-law to the late John C. Grinnell, one of the most remarkable mediums I ever knew, who among other wonderful spiritual gifts had that of curing cancers, which was proved by his having entirely cured seventy-nine cases out of eighty-one that he had treated—many of them (and one that he had treated-many of them (and some to my knowledge) having been cut out by surgeons and doctors several times before the afflicted ones sought his aid. John C. Grinnell anusing rather than of a useful character. For instance, George, whilst walking along the street, would be suddenly stopped by some unseen power and held helplessly fast until he said "Please," when he would be instantly released from his strange thralldom. Again, George would, on reaching his house, raise his foot to place it on the step, when it would be arrested in mid-air until he said "Please," when he would be allowed to proceed. Again, George would be hoeing in his garden, and in the act of drawing a hoeful of dirt to a cabbage or hill of corn, when his hoe would be arrested halfway to the hill, and he kept standing in a bent position until he said "Please," when he would be permitted to resume his work.

Long before the establishment of the Weather-Bureau, George had a gift of foretelling the weather. Several times, on meeting him on the road when the weather looked threatening, I have asked him whether it was going to rain or not? George would not out his hard out out his hard out out out he hard out out out out and contracts.

have asked him whether it was going to rain or not? George would put out his hand, and ask his spirit attendant to move it in certain direc-tions to intimate what the result would be, and then remain quiet until the hand indicated by its movement whether it would rain or not. The indication was, as a general rule, correct,

but not always.
Not so, however, with my old friend Osceola, Not so, however, with my old friend Osceola, the famous Seminole chief, whom, for many years, commencing full twenty years ago, I was in the practice of consulting through the mediumship of another Newport medium in regard to the weather, especially when I was about to go to New York by water. For twenty-four hours ahead Osceola would always foretell the weather greatly event to allow the first with weather exactly, even to a shower of rain, without fail, so that after a time I never hesitated to take the boat under his advice, let the weather look as threatening as it might, nor was I ever disappointed in the result.

Another phase of George's mediumship was to compose himself quietly in a chair, when he would pass into a comit transcatate and be con-

would pass into a semi-trancestate, and be con-trolled by different spirits, whose voices, spoken through his own organism, he could hear, al-though he had no control over what was said. I have talked with him for hours in this way, greatly to my instruction, as well as amuse

ment.

Of late years I have heard that George had exhibited in his mediumship some healing powers, but I had paid but little attention to rumors of this kind. But now, as a forlorn hope, I told George of the sickness of my guest, and asked if his spirits could do anything to help him. George said but little, but soon passed into a semi-trance, when a Narragansett Indian, named Applahehota, called by the whites Shankey, from his fast walk, whom I had long been familiar with through the mediumship of the late John C. Grinnell, took control, and by my request took his medium up to the sick the late John C. Grinnell, took control, and by my request took his medium up to the sick room, where he made a few passes over the sick mau, and then returned to the library. In reply to my queries as to how he found the patient, Shaukey replied, "much bad, much bad." In a short time an ancient spirit took control of the medium's organism, and in answer to my inquiries said the sick man was in a very critical condition; "but," said he, "he shall not die in your house," adding with emphasis, "we can help him!" Proceeding to the sick chamber, George took his seat on one side of the bed, and I on the other. After intently regarding his patient a few moments, George's hand was bent into a clam-shell shape and made to pass over the stomach of the sick man, as if scooping something up, which he would as if scooping something up, which he would throw behind him. Again he would press his thumb and finger on vacancy in the same direction, as if he was drawing something away, which he would also cast behind his chair. The spirit in control explained that he was thus taking away some of the poisonous elements that emanated from the diseased organs of the

In the course of a few minutes this power was withdrawn, and the countenance of the sick man assumed a calm expression. Still under spiritecontrol, he reached his hand out to me that I might note the perspiration he had been thrown into. Said the controlling spirit: "He is now well; he will have one or two more slight turns, and then all will be over," adding that the cure had been effected by the united lowers of the two companies of spirits who severally attended the medium and his patient. Within a very short time after we left the room the restored man fell into a quiet sleep, and on awakening, some three or four hours after, dressed himself and came down stairs and spent the evening in company with my brother and ing his name made public) assures me that from the moment his arms were extended he had no consciousness of having uttered a prayer, nor of anything unusual following. Neither was he conscious of having suffered any pain, as might reasonably be inferred (by those unacquainted with spiritual phenomena) by his groans and convulsive distortions.

I forgot to say in its proper place, that the spirit guides of George told us that they had brought their medium out to my house for the

express purpose of curing my sick guest. It is true that such cures as the one I have related are not often if ever effected through spirit-power, except in instances where there is a good degree of faith and receptivity on the

is a good degree of faith and receptivity on the part of the patient healed. But still so numerous are they in this present day and constantly increasing, that I hazard nothing in offering to furnish as many of a similar kind as will fill a whole page of the Journal weekly so long as I retain active mental powers up to my dying day, provided its conductors will print them.

I happen to know, to my satisfaction, that he for whom our nation is now mourning with a depth of sorrow that was never evinced by any nation before, was endowed with a spiritual nature and receptivity that would have rendered him an excellent subject for spiritual healing, and I fully believe that there are many spirithealers in the United States, through the instrumentality of whom he might have been restored by angel-power to health with like facility as was the sick man in my house, had they been allowed to have been present early they been allowed to have been present early

they been allowed to have been present early after the fatal bullet was sped.

In conclusion I may say that the fact that our doctors of medicine are conscious that their craft is in danger on account of the thousands of cases of spirit-healing that are taking place throughout the length and breadth of the United States, is rendered sufficiently evident by all the different diplomatic schools having united their forces to have laws passed. having united their forces to have laws passed in most or all of the States (in very many of which they have succeeded) making the healing of disease by the simple methods I have indi-cated, viz., by the laying on of hands as practiced and enjoined upon his followers by Jesus of Nazareth, a crime punishable with fine and imprisonment. Among these recreant States are New York, California, and many others, including Illinois, which may be learned from such extracts as the following, which I clip from a late paper, and scores of others I can furnish of like import:

of like import:

" Dr. W. H. Abbott, a successful magnetic physician of Cairo, Ill., has been forced to leave that place. The Regulars, who envied him his great success, had a warrant issued for his arrest, when he quietly left the place. The Bulletin, which is in favor of the Regulars, yet with a disposition to be fair says, we have now before us a long list of patients who have been cured or greatly benefited by Dr. Abbok's treatment, among whom are some of the most segible and enlightened of our community.

The doctor only lacked a diploma to have remained in Cairo, and revolutionize the practice of medicine here."

So progresses civilization. The spirit-healers of autiquity are now worshiped as gods in the

of antiquity are now worshiped as gods in the United States, whilst their successors of to-day

## Banner Correspondence.

## Nevada.

RENO.-Martha J. Younglove writes: "Reno is never represented in any spiritualistic paper. for the reason that it has no Spiritualist Society-no public medium at present; indeed, we are obliged to shift for ourselves in the domain of spirituality. An excellent medium, Mrs. Martha Stelling, remained with us a few months, but now resides in Bodie, Cal. She is a firstclass business and test medium, and succeeded in her short stay in convincing the most rigid skeptics. Just before her departure for Bodie the Governor of this State called upon her, and declared her the best medium he had ever visited, although having met many. In her quiet way she is doing very much for the growth of Spiritualism. She lived nearly a year in San Francisco, and her success was great in that metropolis, notwithstanding she never advertised. The great secret of her prosperity wherever she lives is the correctness of her prophecies. The few months she was with us, the few hours that Dr. Slade remained in town for the purpose of giving one of his highly interesting séances, and a few lectures delivered by Dr. J. L. York, have been the principal spiritual feasts enjoyed by the people of our town.

This locality is eminently adapted for mediums and lecturers to stop on their way to and from the East. We do not blame them for not doing so, for we have no society, consequently no one to take the lead, but are in hopes that time will effect a change in this regard. There are private séances held in various portions of Reno, but, as yet, their proceedings are not publicly known.

I wish, ere I close this letter, to write a good word for another excellent medium, Mrs. Mary M. D. Sherman, of Adrian, Mich. She is an unassuming, modest little body who does not ride triumphantly on the car of progress where her colors can be seen, but is quietly doing an immense work for the good of humanity Not only has she given me correct delineations but many others living in other towns have sent me their letters from her inspired pen for my perusal, all being correct. Indeed, the science of psychometry is as far ahead of phrenology as Col. R. G. Ingersoll is in advance of his bitterest opponent. This lady is richly endowed in psychometric powers, and if there is a diamond or pearl of great price, resting latent or otherwise in the soul, this truly wonderful soul-reader is sure to find the reflection. Do not be contented with sending her one letter for testing her power, but write occasionally, and great will be your reward."

## Texas.

WHITNEY .- T. J. Haley, M. D., writes that with his wife he passed two months last winter in Terre Haute, Ind., and attended Mrs. Anna M. Stewart's séances, during which time they saw over two hundred fully materialized spirit-

And now transpired one of the most remarkable phenomena I ever witnessed. Ceasing to came and sat by his side for several minutes, operate with his hand, George sat silent a few leaving the cabinet door onen so that the meleaving the cabinet door open so that the medium was plainly seen at the same time seated within.

#### Vermont.

EAST GRANVILLE. - Mrs. L. G. Bartlett writes: "The Spiritualists of East Granville and vicinity assembled in Convention on the 7th. 8th and 9th of October. Friday evening, the 7th, Mr. and Mrs. McGrath, of South Woodstock, gave a scance for materialization. Several spirit forms appeared at the door of the cabinet, and were recognized; two forms came outside, and danced to music, and were known to be a brother and sister who formerly lived in this place. Mr. McGrath has but just begun his labors for the spirit-world, it being only about three years since he was first developed. We earnestly hope that this medium, and his amiable wife, may be sustained and encouraged, that they may do much good for the cause of Spiritualism in this State.

Saturday forenoon was devoted to conference, and the friends were favored with speaking from our veteran Spiritualist, Daniel Tarbell, who has been noted for his brave pioneer work from the early days of Spiritualism to the present time. He was followed by Mrs. M. C. Gale of Michigan, who delighted the audience with inspirational speaking and singing. This highly gifted lady is seeking among the green hills of Vermont to regain her health, which has been much impaired by her constant labor. May she meet with kindness and support wherever she goes. There was impromptu speaking from Drs. Gould and Davis of Randolph, C. B. Cummings and others. In the evening a social dance was participated in by about twenty couples, and a séance was held by Mr. McGrath. Sunday forenoon speaking by Daniel Tarbell and Mrs. Gale. In the afternoon Mrs. Gale delivered a powerful discourse on the evils of intemperance, and closed with an invitation for questions from the audience. Several responded, and were satisfactorily answered by her eccentric and witty control. In the evening there was a scance by Mr. McGrath. Monday morning our kind friends separated and went to their homes, feeling that their spiritual strength was renewed, and that they were the better prepared for the conflicts of this life.

We would tender our thanks to Miss Minnie Carpenter for contributing to the enjoyments of the meeting by her sweet songs and instruméntal music."

TUNBRIDGE .- G. Severance writes: In common with the numerous readers of your paper, I cannot help feeling very much pleased with the enlargement of the Banner of Light. The paper has ever held the lead as an exponent of Spiritualism, and richly deserves the patronage of all the members of the spiritual fraternity. I have ever been puzzled to understand how you could keep your paper so free from personalities and the clashing interests of so many who think it 'better to reign in hell than to serve in heaven'; for in this particular no editor has been more successful than yourself. In this connection I must say a word in relation to W. J. Colville. 1 first met him and listened to his voice at West Randolph, Vt., at the late convention. I was forcibly impressed with his boyish looks and simplicity of manner, and now I do not marvel at the attention he draws where he is known, and the beauty, force and truth of his inspired utterances. As I listened to his voice I could but ask, Whence hath this man this wisdom?" Whatever is published in the Banner from him is always read with interest. A conservative Christian can read him with pleasure and profit. You are doing the public a valuable service by giving him the space occupied in your columns. Long may you live, Mr. Editor, to fling your Banner to the breeze."

## Utah.

SALT LAKE CITY .- Mrs. H. T. Stearns writes: "After lecturing here during May and June, I concluded to spend the summer, and lecture this fall. We began the fall course Oct. 8th, to a good audience, and we have reason to think fresh minds are being interested. There is no organization, but the Liberals, who, with Mr. Godbe, came out from the church of this Territory, have not lost any interest in the vital questions of the times, and are wide awake to the issues of the hour. There is a concentration of spiritual power here not found elsewhere. and in any emergency it can be depended upon. I speak in the Liberal Institute held by the owners for free use, for discussion and lectures upon all political, social and spiritual questions. Some good mediums for tests have been developed from the church. Mrs. Hank, Mrs. Hepworth, Mrs. Handley, and others not known to me personally, all help the work of spirit investigation slowly but surely. I think of giving instruction for clairvoyant development, for the unfoldment of psychometrical impressibility, such as is naturally unfolded, that is, by will and desire, and thus lead to a knowledge of spirit sight, seership and intercourse with the spirit-world. The law which holds us to these results is a natural result of action on our part, and if the coming generation can be taught the simple methods of self-culture, which lead to the knowledge of the celestial world, it will be unfolding in the kingdom of earth-life the agencies which make spiritual power normal, not abnormal as now considered. Remove the fears of evil which now obtain and institute around the infancy of earth-life protecting agencies to give a healthy spiritual unfoldment, and old dogmas of belief will pass away, and familiar friends take their place to bless, and instruct, and protect."

## Pennsylvania.

CONNEAUTVILLE .- G. W. Kendall writes: We had rather live on two meals per day and nave the Banner of Light, than three meals and lispense with it. Its weekly visits are as clouds full of goodly rain, refreshing our spirits, and giving us strength to bear up under the scoffs and jeers of those who are bound by the fetters of sectarianism and priestcraft. J. H. Wade, of Cleveland, Ohio, has proposed to the Unitarian denomination to give \$250,000 toward the building of a college in that city, provided they will give the same amount, and he be permitted to endow in said college a professorship of Spiritual Philosophy, the endowment to consist of \$50,000."

## Massachusetts.

SHREWSBURY .- H. S. Buck, Secretary of the Society of Spiritualists, writes: "Oct. 17th we had the pleasure of listening to Mrs. Abby N. Burnham, who gave great satisfaction as a speaker, and in psychometric readings. She had a fair audience, despite the bad weather, and being reengaged for the 27th, was on that evenforms, many of whom were their relatives and | ing greeted by a much larger number, who were

well pleased that they unanimously voted that she be engaged for another evening at an

ROCKLAND.-F. Beal writes: "We have managed to keep up with some interest our Progressive Lyceum, and start off this fall with some inspiring lectures from that spiritual evangelist, Dr. H. P. Fairfield. He is a live, earnest, magnetic speaker, and holds his audience spellbound by his discourse. He has aroused the people and revived the spiritual interest in our town. Spiritualism is calculated to exercise a lasting influence upon the feelings and conduct of men for good. It is a joyful message from heaven, and no one can truly object to the spiritual doctrine of life and progress as advocated by Dr. H. P. Fairfield, the trance speaker and medium of Worcester.

#### Rhode Island.

PROVIDENCE. - Wm. Foster, Jr., writes: "We sometimes boast that the days of persecution have passed, and frequently plume ourselves over the fact that this is an age of toleration in all matters pertaining to religion. It is frequently asserted that thought is free, and opinion is unchallenged save through argument. But our boastings and gratulations in this direction are vain and empty. It is true the rack, thumb-screw and faggot are no longer used; these old instruments of torture have their substitutes, however. The leaven of persecution, the bigotry of intolerance, the hatred of free discussion, all have a potency which the holder of unpopular opinions will find out to his cost in some form.

These thoughts have been suggested by the course pursued by the landlord who had rented one of his tenements to Mr. James A. Bliss, lately removed from Philadelphia to Providence. After Mr. Bliss had decided to change his residence, he cast about to find a tenement, and finally leased one he thought fitted for his use. He bought his goods, moved in, and before he was settled was peremptorily ordered by the landlord to vacate forthwith. Mr. Bliss sought the reason, and was told that if it had been known he was a Spiritualist he could not have had the tenement. Mr. Bliss replied that he would remove instanter if the landlord would pay the expenses. This was refused, and then Mr. B. tendered one month's rent. The landlord hesitated to take it, but finally did so. Mr. Bliss, thus assured of shelter for the time being, at once secured another tenement for a year, and will continue his work in the spiritual field which has most auspiciously opened.

This transaction exhibits the spirit which animates the steeple-house religion of the day, akin to that which has animated Christendom for centuries; the fangs of the creedal serpent have been blunted, nevertheless it still strikes. And right here let me ask why it is that so many Spiritualists still pay tribute to the churches, and indirectly sustain that persecuting spirit almost daily exhibited, not alone by those who arrogate orthodoxy, but by some who profess liberalism: Let these sectarians be deprived of the countenance, the moral and pecuniary support of that large number who really are not in sympathy with them, and they would be shorn of much of their power. They would be less arrogant, less persecuting, less

A correspondent, "H. W.," writes from Providence, under date of Oct. 20th, an account of phenomena witnessed, from which the subjoined is condensed: "I attended a materializing seance in this city a short time since, and sat passively studying and weighing all the details of the phenomena presented; when I was notified I was wanted at the aperture of the cabinet, in company with a lady medium with whom I had had numerous sittings. In a moment the door flashed open, as if by a spring, a youthful face appeared, bowed politely, with an air of authority, and when asked if it was Maestlinus (an Italian spirit with whom we were familiar at our sittings) replied in the affirmative by repeated slammings of the door. He appeared again with a semi-smile on his face, this time bringing it close to the aperture, as if to give us full satisfaction, and scratching on the door with his finger in imitation of writing, which he had previously told us would be given by the independent method. After he had retired another spirit opened the door, keeping somewhat backward, and gazing steadily into my face. The head was an eminently intellectual one, being very deep and broad in the region of Causality and Comparison, and wore a heavy beard of medium length. The general appearance of the figure was German, with something ancient about it. The figure moved but little, but continued to gaze at me steadily; it was a set, thoughtful, penetrating gaze. I asked if it was Kepler, of astronomical renown, both from the impression the figure made upon me, and from previously knowing that he was the leading intelligence acting for my welfare. In reply his hand was raised vertically, and fell to the horizontal, pointing directly into my face with solemn earnestness. This was repeated three or four times, each time more emphatically. I then asked if he could indicate to me in any manner that it was Kepler. In response he shook a white handkerchief before the aperture: he also tried to let me shake his hand by request, but could do no more than rapidly touch mine sufficiently long for me to note that the temperature was below my own.

I do not know the cause, but I felt humbled under the pointed finger and set gaze. We were then informed by an attending spirit of the materializing medium that they could come no more. These forms were followed by others until the séance came to a close."

## New-York.

BROOKLYN. - A correspondent, "S. W.," writes: "It has been overlooked in the report of our meetings at Phoenix and Everett Halls, that on the several occasions when the justly celebrated Dr. Monck, of England, has been speaking upon the platform or exercising his healing powers in public, raps were heard distinctly at a distance of several feet from him. sounding, as one has beautifully expressed it, 'like the echoing footsteps of angels,' attesting by these sounds their presence and power. The Doctor has endeared himself to all who have come into contact with him and the beneficent gift that has been vouchsafed to him."

LA FARGEVILLE.-H. J. Kilborn writes: "E. Anne Hinman, after a month's visit at this place and Clayton, N. Y., left Friday morning, Oct. 21st, stopping at one or two places on her way to North Bennington, Vt., where she has been engaged to speak during the month of November. Miss Hinman has done a great amount of good for the cause of Spiritualism in this little village. For a place of so much opposition, and where so little was known of our philosophy, there has been a grand awakening., I when the founders of the republic die, give hope that know of a number who have been made brighter the republic itself may be immortal.—Daniel Webster.

—they can see their way more clearly—by hearing the truths that have been given by the guides of Miss H. during her visit. Miss Hinman came here a stranger to all, but in her two visits has made many warm friends, all of whom regretted to have her leave; for it was repeated by one of the controls at her last visit, as at her first, that we had not only taken their medium into our homes but into our hearts.

Miss H. did not come here because she expected any great compensation, but was sent by the spirit-world to spread light and truth, and speak to the people that are hungering for spiritual food. If she comes again, we, as Spiritualists (of whom there are not many here), will do all that lies in our power that she may be rewarded for the good work she has done and may do in the advancement of Spiritualism

Miss Hinman gave three lectures at Clayton, and some eight or ten parlor lectures at this place. Owing to not having any hall at the time, we were obliged to hold meetings at private residences, but we had large and appreciative audiences. Hereafter we shall have a hall to go into. We have a nice little hall, which is about finished, that will be open to the truths of Spiritualism. We have no organization, and are not able to do much for speakers, but if they come this way to spread the truth we shall do what we can for them."

#### Kansas.

TOPEKA .- Miss J. M. Hutchinson writes: Looking over your column of 'Correspondence,' and finding no reminder of the existence of 'earnest workers' in this place, I take the liberty to assure your readers that the 'little grain of leaven' is yet with us, encouraging us to still further search in the cause of truth. Weekly meetings Sunday evenings are attended with a somewhat increasing interest, at Mrs. Greer's residence, corner of Sixth and Topeka Avenues, where all interested are cordially welcomed by one who has worked zealously in this noble cause. Our loved medium, Mrs. Abbie L. Lull, and regular speaker for the evening, after opening the exercises with prayer, speaks upon subjects given from the audience, after which descriptions of spirits seeking recognition from their earth-friends are given. Good tests are received. The spirit side of life seems ever ready and anxious to bring proof of the immortality of the soul. Thus, little by little, is strength gained to assist the weary, earth-bound pilgrim to look up and see, in the near future, the glorious sunshine of God's 'Heaven,' which is slowly but surely coming to all on earth who will open the chambers of their souls to receive. God speed the time when all creeds will be forgotten in the earnest desire to know of the First Great Cause which governs the universe."

#### Minnesota.

WORTHINGTON.-Mrs. Emory Clark has furnished the editor of the Advance a piece of board procured by her during the past summer. upon which is this inscription: "Taken from the old Fox House, Hydesville, Wayne Co., N. Remarking upon which a correspondent forwards us the following from the Advance: "In this old house, just one generation ago, occurred the original spirit-rappings, from which Modern Spiritualism, as a distinctive movement, began. In one generation the movement has spread over the world, undermined the theology of the churches, taken from death its terrors, given positive demonstration of a future existence, and secured millions and even tens of millions of believers. The old house in which the rappings began still stands, and the 'Fox girls.'-one of whom married Dr. Kane, the Arctic explorer, and the other married a distinguished English gentleman-are still in the prime of life and doing good service by their mediumship. No other modern movement be-

## Indiana.

TERRE HAUTE.-J. D. Robbins writes: We are still favored with excellent materializations at Mrs. Stewart's séances, held regularly at Pence's Hall. Her daughter Ida, who is but twelve years old, already gives indications of becoming a materializing medium of great power. Our séances are strengthened by the presence of Mrs. Emma Hurst, whose medial gifts are excellent."

[From "Geraldine," the new anonymous novel in verse.] BUILDING AND BEING.

The king would build, so a legend says, The finest of all fine palaces. He sent for St. Thomas, a builder rare, And bade him to build them a wonder fair. The king's great treasure was placed at hand, And with it the sovereign's one command— Build well, oh builder so good and great! And add to the glory of my estate. Build well, nor spare of my wealth to show A prouder palace than mortals know." The king took leave of his kingdom then, And wandered far from the haunts of men. St. Thomas the king's great treasure spent In worthler way than his master meant. He clad the naked, the hungry fed, The oil of gladness around him shed. He blessed them all with the ample store, As never a king's wealth blessed before. The king came back from his journey long, But found no grace in the happy throng That greeted him now on his slow return, To teach him the lessons he ought to learn. The king came back to his well-spent gold; But no new palace could he behold. In terrible anger he swore, and said That the builder's folly should cost his head. St. Thomas in dungeon dark was cast, Till the time for his punishment dire were passed. Then it chanced, or the good God willed it so, That the king's own brother in death lay low. When four days dead, as the legend reads, He rose to humanity's life and needs. From sleep of the dust he strangely woke, And thus to his brother, the king, he spoke:-I have been to Paradise, oh my king ! And have heard the heavenly angels sing.

An angel said it was builded there By the good St. Thomas, with love and care For our fellow-men, and that it should be Thy palace of peace through eternity." The king his vision pendered well, Till he took St. Thomas from dungeon cell, And said, "Oh builder! he most is wise Who buildeth ever for Paradise."

'Its glories there in that radiant place Shone forth like a smile from the dear Lord's face.

And there I saw, by the gates of gold, A palace finer than tongue has told;

'Its walls and towers were lifted high In beautiful grace to the bending sky;

A FIRST CLASS COMMENDATION.—A farmer on being asked to write a testimonial for a patent clotheswringer, produced the following: "I bought your clothes-wringer, and am hugely pleased with it. I bought a jag of wood, which proved to be green and unfit to burn; I ran the whole load through your wringer, and have used the wood for kindling over since."—Ex.

SPECIAL CORRESPONDENCE.

New York City.
Progress of Spiritualism-"The Two Worlds"-A New Public Medium-Miscellaneous Items.

Spiritualism in the great metropolis seems to be in a flourishing condition. Services at both of the Spiritualist Societies are well attended, and the Lyceum continues to attract a large number of young people. The debates at the Harvard Rooms are as interesting as ever. The Brooklyn meetings and conferences maintain their high reputation for order and intelligence The local mediums and healers in New York City and Brooklyn report that there is a growing interest among the people on the general theme of Spiritualism.

No cause ever had a more brilliant series of victories than Modern Spiritualism. Science, philosophy and religion are indebted to the new movement for many valuable facts, useful suggestions and noble ideas.

Mediumship is the corner-stone of Spiritual ism. Genuine spiritual manifestations do occur. By these signs we conquer. Again and again has the attention of the public been called to the facts of Spiritualism, and this course will have to be pursued for many years to come. Explain to us, skeptic, the cause of the phenome non of independent slate-writing, or the great marvel of "form" or materializing manifestation. The spiritual gifts of history are still operative—that is the declaration which Spirit ualism makes to the world.

Spiritual phenomena answer the question of the ages: Shall we survive the dissolution of the body? There is a great doubt of immortality settling down upon the world. The Church is powerless to prevent this condition of things. Her past grandeur was in spiritual phenomena. How many Christians remember this fact, even on Easter Sunday? The Church fails to meet the demands of the hour. Her claim that the days of spiritual influx are over seems cold and heartless to the modern thinker. Is not God as loving as formerly? Why should God grant more to the first than to the nineteenth century in the direction of evidence of immortality?

"THE TWO WORLDS."

This new paper in the spiritual vineyard eems to have made a good start in the race for success. Dr. Crowell, the publisher, is a very genial gentleman, with nothing of the icono clast in his composition, and his view of Spiritualism is—as the writer understands it—that the movement is supplemental to Christianity: an added leaf to the existing order of things. A leading feature of The Two Worlds will undoubtedly be the emphasizing of the growth of Spiritualism in the Church. This is certainly an interesting incidental phase of the progress of Spiritualism. Does Mr. Crowell over-rate the significance of this phenomenon in the life of the Church in our day? Time will tell. Mr. and Mrs. A. E. Newton are the managers of the editorial branch of The Two Worlds. They are well known as veterans who have labored for years in a self-sacrificing spirit for the cause of Spiritualism. Mr. Newton is an accomplished journalist of great experience and power; and Mrs. Newton is a lady of fine culture, and clear spiritual insight. Spiritualism is not a new theme to these editors, and they have brought to The Two Worlds the wisdom gained by years of observation, experience and study. The publisher is to be congratulated relative to his choice for the guidance of the editorial department. Recently, Capt. H. H. Brown, the wellknown lecturer, was invited to the position of assistant editor. He is a speaker of ability, and will undoubtedly display his versatility in a commendable way by demonstrating his ability to perform in an acceptable manner the arduous duties of the place which he has accepted. That The Two Worlds may find a place

for itself and secure a growing constituency, certainly a desirable and probable outlook. The spread of Spiritualism is what we all labor for, and blessed are all instrumentalities which help to bring about that end. Let us all work together in the unity of the spirit.

A NEW PUBLIC MEDIUM. Mrs. Eva Josef, of New York City, is highly recommended by many persons who have vis ited her scances. She is a lady of refinement and culture, and the development of her medial powers was as great an astonishment to her as to her friends. Mrs. Josef is a medium for physical manifestations; musical instruments are played upon without human contact at her seances; ponderable bodies are also moved by the spirits, and fine drawings are executed, and communications in different languages written under test conditions. This lady will soon advertise in the Banner of Light relative to her public work in connection with Spiritualism. She is worthy of encouragement and patronage from Spiritualists.

CHIPS.

The writer had the pleasure of meeting Prof. S. B. Brittan in New York, and was highly edi fied by a conversation with him.

Parties having a good ritual for Spiritualist funerals are requested to address Mrs. John W. Wheeler, of Orange, Mass., in relation to the matter.

Parson Newman (Methodist), of New York City, is doing his best to crush free thought and Spiritualism. You have undertaken a big job Mr. Newman. Adieu.

Begin, brethren, at the carliest possible moment to agitate the question of Sunday trains to the camp-meetings in 1882. Who knows what schemes are being concocted to prevent such a consummation?

Ingersoll pleads for a "miracle." He should visit Dr. Slade! At one of our friend's séances Mr. Ingersoll can receive evidence of the existence of super-physical power. In time the orator of the prairies will reach Spiritualism.

H. S. Williams, formerly of Boston, and one of the founders of the Onset Bay Association, is a resident of New York City. He is as deeply interested in the progress of Spiritualism as ever, and sends cordial greetings to Colby & Rich. Mr. Williams and his charming wife are a genial couple.

"I find myself inspired supremely by the possible that calls for revelation; by the forces that sleep imprisoned in the sanctuaries of unquarried truth, or stretch their hands at sound of sledge and drill, imploring for release. Does God ever stint his utterances because no creature hears?" - Selected by Mrs. Murilda Field.

Mr. W. J. Colville spoke in Troy, N. Y., Oct. 30th, and was greeted by a select audience of intelligent Spiritualists. His discourses were listened to with great attention, and were highly appreciated. There are many Spiritualists in this city, and in all probability meetings will be renewed permanently at an early day.

Deacon Daniel F. Fairman, of the Universalist church of Stafford, Conn., recently attended one of Dr. Slade's séances. The manifestations were varied and convincing, and the deacon was highly delighted. Mr. Fairman was among

the early investigators of Spiritualism. He is a firm believer in the reality of spirit-communion. Tell the brethren in the church about your experience, deacon, and thus become a missionary for Spiritualism.

Many young Unitarian and Universalist ministers who affect a horror of the work of the iconoclast, should re-read the sermons of Channing and Parker. The holy tone and lordly manner which a large percentage of the young men who have served their time in a theological foundry uniformly adopt, is absolutely shocking to common, every day people who earn their living by hard work. Dear young men, you have a great deal to learn; while you were in the theological prison the world advanced, and you must hurry up or you will be left behind. The meeting-house does not govern the march of civilization. There is a good hint for you.

Mrs. H. F. M. Brown, the veteran worker in the cause of Spiritualism, has been regarded with affectionate esteem by thousands of Spiritualists for many years. By her death the visible army of adherents to Spiritualism loses a well-tried and steadfast standard-bearer. Our arisen sister was both gentle and heroic; she had the courage of her convictions, and never wavered from the line of duty; her interest in the young was marked, and she labored on the Lyceum Banner years ago with ability. Her mortal form has been put into a grave, but her arisen spirit cannot be buried; and now, our sister has entered upon the duties of life in another sphere of being. Who will take the places of the old-time workers? One by one they go from us! Their names should be revered; and reminiscences of their sacrificing labors should be printed for the benefit of the public. Accept our love, dear sister; come to us with an inspiration of peace and progress.

North Adams, Mass.: The Banner of Light missionary visited this thriving town not long ago, and made "calls" on the many resident Spiritualists. The brethren welcomed the itinerant journalist cordially, and ordered books and subscribed for the Bannet in a way that caused that individual to feel very happy. Col. Arnold, a prominent citizen, said: "I am glad to meet you, Mr. Reporter. The Spiritualists here are greatly pleased with the enlargement of the Banner. We propose to rally with renewed zeal to sustain Colby & Rich in their good work. The Banner must be maintained. I am glad to see that its conductors are so enterprising. The voluminous reports which have been published of all the great camp-meetings have been invaluable. The camp-meetings are sources of power for Spiritualism. Write about them all you can, young man; give us all the details. Tell your employers that, for one, I think they are doing splendidly!" The writer thanked Col. Arnold for his kind words, and assured him that Colby & Rich had incurred the large additional expense involved in increasing the size of the Banner, with a feeling of confidence that the Spiritualists of the country would appreciate such a course.

New Haven, Conn.: Conductor Frank Hermance is a man of sterling integrity. For years he was at the head of the Free Lecture Association, and with Ed. Whiting and others labored valiantly for the spread of Spiritualism. Year after year the meetings were supported. After a time Mr. Hermance, owing to ill health, resigned his official position. A few years ago the meetings ceased. Since the close of the services in Loomis's Temple of Music, Messrs. Hermance and Whiting have been regular in their attendance at the Universalist church, to which Rev. M. II. Houghton (formerly a prominent Spiritualist lecturer) ministers. Mr. Houghton has not surrendered his independence or freedom, nor has he lost interest in Spiritualism. Like a sensible man, he reads the Banner. Messrs. Hermance and Whiting are as firm in possible that they may become deacons in Mr. Houghton's society. Elect for yourselves, gentlemen, the organization in which you choose to work. There is no pope in the spiritual movement to dictate to you. The writer learned with pleasure that the Spiritualists have just organized a society. Dr. Monek addressed the friends on Oct. 30th, meeting with excellent success. CEPHAS.

#### Notes from Onset Bay. o the Editor of the Banner of Light:

An unprecedented sale of cottage lots has oc curred at these grounds, sixty having been sold since the opening of the present season. West Boulyevard and Longwood Avenue are being graded; also East Boulevard from the bridge across East River to the junction of

outh Bouleyard. The auditorium is being painted to correspond vith the fine appearance of the speaker's stand. Cyrus Peabody is building a cottage on West Central Avenue

B. II. Bourne is building a cottage on East Central Avenue. Thomas Dean is building a cottage on Union

Thomas Glass is building a cottage on Pearl Avenue, opposite the Mediums' Home, on lot bought of Sidney Howe.

Sidney Howe is still improving his lot on Pearl Avenue and Eleventh street, and putting his cottage in readiness for winter occupation.

Mossrs. Benjamin and Vaughan are having a good fall work in the teaming husiness.

good fall work in the teaming business.

Mrs. Jennie P. Ricker has bought lot 84, corner South Boulevard and Prospect Avenue, and is grading it. and putting in a fine bank wall.

The increase of travel to Onset Bay Grove, for the season of 1881 over the season of 1880, was twaty-five per cent. was twenty-five per cent.

The Association intends extensive building

during the coming winter and spring.

Mr. B. II. Bourne may rest assured that his many friends congratulate him on the addition of a son to his home at the Twin Cottages.

The reason lots are selling at Onset so fast is because the people want a summer home where they can obtain a feast of spiritual things.
Miss Achsa Paine has built an addition to her cottage on Highland Avenue.

The Association are taking steps toward the

widening of Highland Avenue ten feet.
Mrs. Mary A. Pierce, of Boston, has bought
lots in section 20 for a summer home. Miss Celeste H. Farwell, of Boston, has bought

Kies Doane has bought lot 562, making a fine addition to his beautiful cottage, and will sink well on the lot at once. A scance was held in Sidney Howe's cottage,

A scance was held in Sidney Howe's cottage, Pearl Avenue, Sunday evening, Oct. 30th, at which twenty persons were present.

Mr. and Mrs. Alfred Nash remain at their cottage on South Boulevard, having plenty of time and knowing how to enjoy the autumn days by the seaside. They are crowning the beauties of summer with the fullness of autumn. The demand for a first-class restaurant at the west end of West Central Avenue, where board can be had by the day or by the week, is fast developing, and such an enterprise should be in active operation early the coming season. It is one of the most beautiful locations on the grove. More than seven-eighths of all the cottage lots in

one of the most beautiful locations on the grove. More than seven-eighths of all the cottage lots in that vicinity have already been sold, and about one-half of all the cottages built are in that locality. Summer boarders do not-wish to be compelled to travel to Onset Avenue for their meals. It is hoped this much needed demand will be supplied.

W. W. CURRIER. Some things are past finding out. The love for whiskey is what staggers a man.—New Orleans Picayune.

**Boston Spiritual Conference Meetings.** 

Our meeting on the evening of Nov. 2d at Berkeley Hall, notwithstanding the inclement. weather, was very fully attended. We were favored with the presence of three distinguished speakers, aside from the usual ones, and the meeting was one long to be remembered as an occasion fraught with the atterance of some of the most sublime truths that mortals are often requested to listen to. There seemed to be a neavenly inspiration filling the room, and waft-

heavenly inspiration filling the room, and wafting our souls into the blest atmosphere of angelic ones. Such a meeting as this amply recompenses its originators for all the labor expended in behalf of these gatherings.

After the usual opening exercises, Mrs. Dr. Parker, of England, in an address of great beauty and pathos set forth the claims of lady mediums to the kind regards and charitable consideration of Spiritualists. Her address was calculated to increase the sympathies of all present for those doomed, as she said, to a moral burning at the stake, as much as were the martyrs of olden times to a physical. In lieu of this terrible treatment, she advocated a home for mediums, where, in the midst of favorable surroundings, they could pursue their divine calling, exempt from the galling chains of poverty and the taunts of the mercenary.

divine calling, exempt from the galling chains of poverty and the taunts of the mercenary.

Mrs. Parker was followed by our talented friend, Mr. E. W. Wallis, of England, who, under control, delivered a masterly address upon the importance of purity in mediums, and on mediumship in general. Without mediumship, there would be no Spiritudism. Other systems pretended to have a divine sanction, but; failed to exhibit any proof thereof, while Spiritualism, through its mediums, constantly showed its divine origin, and substantiated its claims its divine origin, and substantiated its claims to heavenly approval. As medianiship was the corner-stone of Spiritualism, it was of the last importance that it should be exalted in its importance that it should be exalted in its character and calculated to draw to its embraces all that is noble and pure in human society. Mediums were themselves partly to blame for the misconceptions of the outside world of the character of Spiritualism. He blamed Spiritualists as much as mediums for this perversion. Mr. Wallis's remarks were constantly applauded during and at the close of his truly wonderful effort, which seems to the writer to be one of the best addresses he has favored us be one of the best addresses he has favored us

with in this city. The next speaker was Mr. Grosvenor, who, in a few fitting words, commended the views of the speaker. Other speakers followed, whose remarks must be omitted, as the space you have kindly allotted us is nearly full. The pro and con. of this subject was fully presented, and the audience retired conscious of having enjoyed a rich intellectual and moral treat.

rich intellectual and moral treat. John Orvis, Esq., the great labor-reform agitator, thrilled the audience by a short speech of matchless cloquence on the true divinity of Spiritualism as the grand motor power of the universe, introducing a "new heavens and new earth wherein dwelleth righteousness"; and he earth wherein dwelleth righteousness"; and he also favored the plan of Dr. Thayer and Mr. Pearson for an establishment for the protection of mediums, of which Mr. Wallis in his normal state doubted the expediency.

The next question is, "How Should Spiritualists Treat their Mediums?"

Yours fraternally

Yours fraternally, NEW SHEET MUSIC RECEIVED .- From Geo. D. Nowhall, 50 West 4th street, Chelmati, Ohio, "Good

Morning," "Song of the Ball," two songs as sung by Julia A. Hunt in "Florinel," words by Sydney Rosenfield, music by J. W. Bischoff. "Mountaincer's March," by Louis Meyer; "Ocean Grove Schottische," by H. M. Hoke; "Ties of Friendship Waltzes," by Maurice H. Strong; "Minuet de Brabant," by Louis Meyer; "Fatries Watch Her in Her Cradle," and music by James E. Stewart; "Lillie," Tyrollenne de Salon for the plano, by Louis Meyer; "The Hall Storm," a representation of nature, for the plane, by Henri Lessire; "Mother's Rondo" and "Flow'ret Schottische," two new numbers of "Five Family Favorites," by Charles Kinkel.

From F. W. Helmick, 180 Elm street, Cincinnati, Ohlo, "Never go Back on a Traveling Man; or the Boys on the Road," a commercial ballad. Words by Robert Lovell, music by Charlle Baker.

They have a custom at Hanwell, Eng., peculiar to that place, known as "Bumping the Curate," which is ancient if not honorable. Some time since the present curate was taken in hand and "bumped," taking offence at which their Spiritualism as ever, though it is remotely he brought the bumpers to a magistrate and had them fined. A subscription was immediately opened, and so freely did the money flow in that the fines were paid and a handsome surplus left, which was handed over to the funds of the parish church choir, thereby heaping coals of fire on the head of the curate, and giving additional recommendation to the bumping process as beloing the cause of education.

> En In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Bad Dreams, Disturbed Sleep, Indigestion, Stomach Gas, all vanish before Hop Bitters.

## Passed to Spirit-Life:

From Cambridgeport, Mass., Oct. 27th, Mrs. Josephine, wife of Jotham S. Bradeen, aged 38 years 8 months and 23 lavs.

days.

Funeral services were held at her late home, 4 Oak street, on, the afternoon of Oct; 30th, which were attended by a very large circle of relatives and friends, who by their presence testified how strong a hold she had upon their afterlions, as well as their deep sympathy for the hereaved family. The exercises consisted of an address and Invocation by Dr. John H. Currier, of Roston, assisted by a fine quartette under the direction of Mr. L. B. Guyer, of Cambridge, which feelingly rendered three appropriate selections. On Monday, Oct. 48t, her remains were taken to her old home, Waterboro, Me., to be piaced by the side of those whose spirits awaited her on the thither shore of life.

She leaves a loved companion, an only daughter, two sisters, a brother, and a large circle of relatives and friends, most of whom are cheered by the knowledge of an eternal reliaion; and the memory of the sont-ties that bound her to them will be as fragrant as were the flowers that loving hands placed upon the casket containing the form only of their arisen loved one.

On Tuesday, the 16th day of August, the remains of Mrs. Emily Myers were committed to earth. This sister enjoyed, in a happy conviction of the truth of our philosophy, the religion of spiritualism. Her children and other relatives were present at the funeral, and manifested much interest in the remarks made by the writer and by Bro, Juo. Hover. On Sunday, the 21st of August, the writer, by special request, spoke at the funeral of John Mintzer, who, though

not an outspoken Spiritualist, was convinced of the truth of Spiritualism, and passed over in bilssful assurance that "If a man die heshall it o again," Several of his immedi-ato relatives strong in the faith were present, but not in tears!

JOSEPH WOOD.

Philadelphia, Pa Philadelphia, Pa.

From Ashby, Mass., Aug. 16th, Charles F. Crosby, aged 32 years and 8 days.

82 years and 8 days.

Mr. Crosby had been a sufferer for many months, but finally the messenger came for him, and he passed to spirit-life. He was one of the pioneers of Spiritualism in his vicinity, ever welcoming to his home all who were interested in promulgating its truths. His children will miss him, especially one who was so faithful to her parents. May the loved ones gone before minister unto them and cheer their hearts. The funeral was largely attended; and the mortal form was carried to Ashburnham and laid beside his companion, who preceded him some two years to the spirit-life.

MARY L. FRENCH,

From Deerfield, Mass., on Friday night, Oct. 7th, Mrs. George Sheldon, at the age of 61 years.

George Sheldon, at the age of 61 years.

The services were opened with prayer by Rev. Mr. Buckingham, the Unitarian minister, after which Mr. E. W. Wallis delivered a very impressive discourse, which was listened to with marked attention, particularly by the Unitarian and Orthodox ministers who were present. Many said, if that was Spiritualism, they would like to know more about it. Mrs. Sheldon was very happy in her knowledge of Spiritualism. She said in my house two weeks before she passed on: "It seems to me that I have just begun to live."

Greenfield, Mass., Oct. 31st, 1881.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line.] TO BOOK-PURCHASERS.

Colby & Rich, Publishers and Booksellers, No. 9 Mont-on-ry Place, corner of Provincestreet, Boston, Mass. at of Spiritual, Progressive, Reformatory and Miscellaneous Books. 447.
447.
447.
4 for Books, to be sent by Express
y allow part cash. When the induction in the order, the balance mass
s for Books, to be sent by Marl, may is included by their or the amount of the form to the form their part as their tree courses of a dollar in postage story a referred. All business operations as the statement of the statement of

SPECIAL NOTICES. Notices of Spirotus' ist Meetings, in order to insure preinful insertion, must reach this effice on Menday, as the BAN-NER OF Litelity goes to presseary Tueslay.

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 12, 180

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street/Lower Floor:)

WHOLENGLE AND RETAIL AGENTS: 14 Frank'in Street, Boston.

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

COLBY & RICH.

PUBLISHERS AND PROPRIETORS. CONTROL BUSINESS MANAGER, EDITOR, COLLY ASSETTANTEDITOR.

The work or Spinish and a brodustheanly re-

#### A Good Word in Good Time.

It gives as unqualified pleasure to read a candid article or discourse which involves the subject of Sphitmalism, in the present riot of voices—both of ministers like Prof. Phelps, who seek to save their imperilled calling by summoning Satam to their aid, and of Jaymen who are jeering at and denouncing it for the sake of currying favor with the ecclesiastical influences that, though in a state of silent decay, still dominate society after a fashion, and obstruct the progress of truth while professing to have it solely in their keeping. In the Christian Register appeared, not long since, an article on "Spir-tally considered, affect his judgment regarding itualism," by George S. Merriam, which was so frank and well conceived in the main that ref- prised to note that when he comes to make up erence to it is not at this time unseasonable. It is but one of loany similar ones that will be with his interior belief—his natural insight become, in exposition and defense of what the writer calls the "fresh claimant" in the field of human belief and knowledge. He remarks that it enters "the field from which the old forces of spiritual faith are melting away"; that "it meets men at the very point where their doubts and fears are most strongly focused, where positivism has only a denial, where liberalism searcely knows its own mind; the old question, 'If a man die, shall he live again?'" And he adds that "it offers the strongest affirmation that he shall live again. It meets just that aspect of the matter where longing is most intense, and offers to the bereaved not merely the promise, but the foretaste, the present experience of refinion."

This is to the point, and its meaning is not double or concealed. We understand this clearsighted and plain-spoken writer when he says of Spiritualism that "it appeals not to metaphysical or historical evidence, not to mystle authority," but that "it says: See, hear, touch!" that "its proofs are phenomena which impress the senses, the senses which both church and science have taught men to accept as final arbiters." "The church," he explains further, "rests its whole tremendous claim on the evieighteen hundred years; and here are wonders wrought before our eyes to-day. Science makes sense-knowledge its only test; and here are sense-phenomena which science cannot explain away, or account for, or disprove as coming whence they claim to come-from a world of disembodied human existences. Even if untaught by church or science, the ordinary man gives to the evidence of his own eyes and cars a readier credence than to any other authority."

Here, thinks the writer, are the traits which may readily win for Spiritualism a swift and large growth. He says with truth that in forecasting the religious future of mankind, intellectual men are always prone to attribute too great an influence to purely intellectual forces; and because Spiritualism seems to them irrational, unphilosophical, and even unspiritual. they are slow to believe that it can have wide prevalence in what we call an enlightened age. A popular faith, however, does not win acceptance in proportion to its purely rational character. He illustrates this statement by saying that a philosopher of the age of Seneca or of Marcus Aurelius might have described the Christians in this way: "They are an enthusiastic and superstitious people, chiefly of the uneducated class, whose principal belief is that of a supernatural world into which the soul passes at death, and who, in support of this, allege certain stories of the reappearance of their leader after his death and burial, too incredible and trivial to merit investigation." This account, he strikingly observes, is not very unlike what a modern scientific philosopher might say of the Spiritualists. But they have, he adds with effect, what the scientists have not-and that is, a belief which appeals

profoundly to the heart of the average man. He supplies at this vital point personal testimony to the fact that Spiritualists have, in support of their belief, a mass of striking facts, of which the scientists have notably failed to give an explanation, toward which their general attitude is one of rather supercilious and ineffective scorn, and which have won from their own ranks some eminent converts, including Mr. Wallace, who shares Mr. Darwin's scientific honors. And he testifies further that Spiritualism has a practical advantage in its freedom from elaborate organization. It has no such difficulty, he says, as liberal Christianity encounters in trying to use the old bottles of church organization for the new wine of modern life. | my estimation."

He thinks the vagueness and flexibility of its creed, beyond its one great article, favorable to its extension. Its most promising field he such grievous pressure of material hardships as makes the European socialist willing to look away from a future world, that he may right his wrongs and better his condition in the present. For these sufficient reasons he asks with and in England of America increased by pointed effect why Spiritualism should not gain in the physical life of sixty-three years. He a wide prevalence, and play a large part among contending should be part among contending should be a large part among contending should be

The fact that no complete and satisfactory explanation has yet been given of its phenomena, on other grounds than the theory of influence from another world, he regards as one cause of its continued security from over- afternoon of Wednesday, Nov.9th. throw. After making all allowance for trickway by Mr. Wallace, in his "Defense of Modern Spiritualism."

But he interposes the objection to Spiritualism that the communications it offers from another sphere are trivial; and that many sensitive and reverent people are likely to be re- reformer and a man: relled not only with incredulity but with positive aversion, because "the great hope of im-; mortality is assured at the cost of such vulgaribut the very highest intelligences communicate; he would have a novelty in the descriptions of the other life that would add to the current vo-THE NEW ENGLAND NEWS COMPANY, cabulary: he protests that professed messages from the other side are discredited by the character of their contents.

While he rejects the claim that Spiritualism | gratitude to the generous donors: embodies a spirit of brotherhood, of moral aspiration and of worship of the highest, "which was the threefold sentiment of Christianity even in its cradle "-he is ready to admit that itis the "assertion and alleged evidence of two finets—the continued existence of the human soul after death, and its articulate communication, should be favor be a factor and communication, should be favor be a factor and communication, should be favor be a factor of the minimum and the factor of moral bearing or any spiritual impulse. He in-The solution sprintiff variety as desirable manyers. I fers that a noble nature "may out of these manows from the highest sphere of angelic life to the lowest conditions of a manopalace. It is as broad as terials extract nutriment, but that they just as wisdom as complete, from a love, and its mission is to readily lend, themselves to baser use." He is bless manker to The Perform. fers that a noble nature "may out of these madeparted friends possesses any noble and uplifting quality-which position on his part seems to argue a singular conception, to say the least, regarding the human heart and its affections, and the unlifting and purifying inthence which live and sorrow walking hand in hand can bring to the bereaved while journeying amid the shadows of time. We began by saying that this writer was can-

did and clear-sighted, and he is, beyond the large majority of his class; we are so accustomed, however, to witnessing the phenomenon-among outside writers on Spiritualism of how the habitual surroundings of a man, merthe New Dispensation, that we are not surhis expressed opinion on the subject it is evicomes suddenly darkened or at least shortened by the limitations which naturally rule in his case. Notwithstanding he finally asserts that the facts taught by Spiritualism have no moral bearing nor spiritual impulse; that a mere declaration of immortality to man "has no necessary tendency to make man any better"; yet he has done the truth some service in the course of his previous remarks, and for that is to be credited. To recapitulate: He criticises the creeds of the Church; he protests against the utter insufficiency of the teachings of Science; and confesses that the liberal Christianity to which he subscribes has "no existence even as a distinct faith." And he freely says of Spirthat appeals profoundly to the heart of the ton, established among his employes a sort of cooperaaverage man"; that it "offers the strongest affirmation that he (man) shall live again"; that it offers "the foretaste, the present experience, of reunion"; that "its proofs are phenomena which impress the senses, the senses which both Church and Science have taught men to accept as final arbiters." This is perhaps as much as ought to be expected of him; and with thanks for what he has thus far done we leave him with the hope that in time he will attain dence of physical wonders at a distance of that larger knowledge which waits on longer

## Friendly Commendations.

The following are given as specimens of the deasant comments called out from our patrons by the enlargement of the Banner:

I have read the Banner of Light for many years. and it is improving. It takes a moderate, firm course, and does justice to all sides; a good, an excellent paper; and since it has been enlarged it is still better. The lectures in it are splendid; they will do much good. I lend my papers to all who will read them, and they are beginning to make an impression. It does seem to me that the atmosphere is impregnated more and more with spiritual intelligences. We surely are living in an age of enlarged progress. The human mind is stretching out more than ever before. I am sure Spiritualism has a large share in the progress we are making.

I wish you an extended circulation, for you certainly deserve it. Continue to advocate the cause of the Indians. They need your help.

Respectfully, Ruffin, Rockingham Co., N. C., Nov. 1st, 1881.

George A. Stevens writes from Troy, N. Y. Nov. 4th:

"As it was through the instrumentality of the Banner of Light that I became a convert to Spiritualism, it is with profound pleasure that I tender you my congratulations on the enlargement and success of your lournal. The addition of four more pages, the able articles that each week fill its columns to repletion, and its neat typographical appearance, are certain to

give the Banner greater success in the future even

A correspondent writes from Baltimore, Md.: "The Banner of Light should be the pride of every true Spiritualist. No one has derived more pleasure from its enlargement and success than myself."

Mrs. J. E. Mills, of Haverhill, writes:

than it has enjoyed in the past."

"Allow me to express my thanks for your generosity to all patrons of the Banner of Light, as evinced by the enlargement of the paper. I trust it will be duly appreciated by the spiritualistic public. They should all rally at once to the support of the best paper I think published. I have been a reader of it for twenty-six years."

Benj. Fisher writes us from Richmond. Ind.: "I am well pleased with the Banner of Light's expansion. It gives room for lectures, and some of them are excellent; the one through Mrs. Richmond, entitled' Shall the Nation's Sorrow be Turned to Joy?' I think is the best I ever saw printed. The publication of those lectures doubles the value of the paper, in

#### Decease of E. R. Place.

Edward R. Place-concerning whose necessarily-fatal sickness from consumption our readthinks to be America, because here there is no ers have been informed, and whose pressing pecuniary necessities have been relieved in part by their generous contributions-passed on from his suffering mortal body to the transcendent joys of the spirit-world at 5 o'clock on the afternoon of Monday, Nov. 7th, after an experience maintained consciousness to the last, and held with unshaken trust to that knowledge of the after-life which Spiritualism brought to him in the years that are gone. His funeral obsequies took place at his late residence, No. 37 Columbia street, Cambridgeport, Mass., on the

Thus another of the old workers for human ery and exaggeration, he admits that there re- betterment and progress has gone to his reward. mains a large, varied and impressive mass of. It must indeed be a pleasure to those who have phenomena that are quite unexplainable by the contributed to the fund for his benefit, to known laws of the universe. These phenomena know that their practically-expressed sympahe admits to have been marshaled in a striking thy made lighter and more endurable the painful and trying hours of his closing life.

The veteran medium, John M. Spear, in forwarding us from Philadelphia one dollar for Bro. Place (which is acknowledged in its proper location), thus bears testimony to his worth as a

"I have known Mr. Place almost forty years. Before the advent of Modern Spiritualism he was a good worker and an able writer in the anti-slavery cause, zation." This writer, then, would have none took interest in the temperance and peace movements, and was an early advocate of our beloved faith."

> The following sums for the fund have been received by us since last acknowledgments-the report covering the date of his decease. The amount has been paid by us into the hands of his invalid widow, who desires to express her

> From Mrs. M. H. Warren, Natchez, Miss., \$3,00; C. C., Boston, Mass., \$4,60; Rev. Photius Fisk, Boston, Mass., \$5.00; Mrs. J. Davis, Watertown, Mass., \$1.00 F.P. Howland, So. Abligton, Mass., \$2,00; Mrs. M. J. B. Hunt, Charlestown, Mass., \$10,00; L. V. Flint, Baldwinsville, N. V., \$1,00; J. B. Thorndike, Portland, Me. \$2,00; J. N. Bond, East Jefferson, Me., \$1,00; Elisha Allen, Winooski, Vt., \$1,00; John M. Spear, Philadelphia, Pa., \$1,00; Joseph Wood, Philadelphia, Pa., I,00 Richmond Goold, Philadelphia, Pa., \$2,00.

#### A Discourse by E. W. Wallis,

Bearing the title "THE WORLD'S THREE SAVlours," will be printed next week-reported specially for the Banner of Light columns, as delivered by him in Berkeley Hall, Boston, October 30th. A correspondent having listened to this lecture at the time of its presentation by Mr. Wallis, writes us as follows concerning it-his encomiums having been borne out by the corroborative testimony of various visitors at our office. We feel confident that those who peruse it on our pages next week will unite to make the favorable verdict unanimous:

"I strayed into Berkeley Hall this morning, and without making any invidious comparisons, I have no hesitation in saying I heard the most profound and able address I ever listened to in this country or Europe. It was clear-cut, and contained the most absolute truths in one hour's lecture that I ever heard delivered from any platform. I hope I shall see it in some permanent form, when I shall feel it a pleasure to distribute it to the extent of my ability."

Re We published last week an announcement made by a New York correspondent that William Green, Esq., of Brooklyn, was dangerously ill. The sickness assumed a fatal character, and he is now a partaker in the grander order of life, a share in which is the inevitable birthright of every soul. Concerning the deceased the New York Times remarks in the course of an extended obituary notice:

"Mr. William Green, who died in Brooklyn, was one of a band of men notable in their day for the brave stand they made in philanthropic and religious move ments, and in his death the circle which included the Tappans, William Lloyd Garrison, William Goodell, John Rankin, Dr. Abraham L. Cox and others is again narrowed. Mr. Green was born in this city Aug. 12th, 1796. About thirty-eight years ago, Mr. Green itualism that they who hold it possess "a belief then interested in iron smelting and rolling at Boontive system, by which each workman shared in the profits of his employer, and was equally interested with the proprietor in the success of the establishment. He was a man of strong traits of character methodical, always to be relied upon, genial, generous and conscientious. His intellect was vigorous, and his views broad and charitable."

> We devote much space this week to a digest of the proceedings concerning Spiritualism, occurring at the late Episcopal Church Congress, in England. During the consideration of this subject it is reported that twenty-five hundred persons were present; and though we have taken occasion to revert in some measure of criticism to certain things there suggested, vet coming, as these addresses do, from prominent clergymen of the Church of England, who are not Spiritualists, but who yield to the pressure of facts to admit the truth that the phenomena occur, and to recognize in a public manner the importance of the claims as to their origin, it must be confessed that the occurrence was one mainly fraught with advantage to the cause, and as such we recognize it.

> On our fourth page will be found an extended account of some of his experiences in the materialization phase of the spiritual phenomena which Thomas R. Hazard, Esq., communicated to the columns of the Providence (R. I.) Journal. In view of the bigoted action so often taken by the secular, and nearly always by the religious press (vide the Congregationalist, et als.), regarding articles bearing favorably on Spiritualism, we think our readers will agree with us that the Providence Journal certainly deserves the thanks of the friends of the cause generally for its exhibition of fairness and candor in placing Bro. Hazard's narrative before its patrons.

> The New York Sun-with its eye on Prof. "Gulliver" Phelps, D. D., no doubtspeaks as follows in its issue for Nov. 3d. This new Gulliver is assuredly "whistling to keep up 'the creedal' courage" with a vengeance:

> "Prof. Gulliver, of the Andover Theological Seminary, has been carefully studying the lead-ing Orthodox doctrines as they are held in New England to-day, and his conclusion is that the theology of that part of the country is as sound now as it was in the time of Jonathan Edwards. He finds no change at all in the Orthodox views of the trinity, regeneration, miracles, the soul's immortality, and future punishment."

> Ko A Two Days' Convention was held during the past month at West Randolph, Vt.-also interesting meetings-under the auspices of the Spiritual Atheneum Society; an official report of the exercises will appear in the Banner for

> Mrs. E. F. Rogers (who, by the way, is an intelligent Spiritualist), the proprietor of one of the most famous custom laundries in the country, has a card on our seventh page.

#### "One Who has Learned Something"

Has an article on our 12th page which we confidently recommend to the attention of Professor Phelps and his party, as well as our own readers generally. The writer thereof is an exclergyman, who sees with a clear eye and strikes with a sure hand.

f.g. Dr. Monck lectured on Wednesday, October 26th, at Phonix Hall, Brooklyn, and publicly healed fourteen sick persons. Judge Daly addressed the audience, and related, from personal observation, the entire recovery of a lady believed to be at the point of death, through Dr. M.'s magnetic treatment, after the doctors had pronounced her case desperate and their help vain. Judge Daly also declared he had just witnessed the materialization in the light and without cabinet of his daughter, from Dr. Monek's side. Dr. M. spoke and healed publicly at Worcester, Mass., last Sunday, and will do so again next Sunday, Nov. 13th. He receives patients daily at his New York offices, 205 East 36th street, Thursdays excepted, on which day he receives at his office, 402 State street, Brooklyn.

#### 12 In these days, when Prof. Phel

dover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

BT Dr. Townsend, the Psychologist and Phrenologist, lectured to a fine audience at Paine Memorial Building, Boston, on Sunday evening last. He will continue the course through the winter every Sunday at 10:30 A. M., the public cordially invited. Phrenological examinations from 1 to 8 P. M., each day at his residence, 219 Tremont street.

A letter from our valued correspondent, Mrs. Helen Barnard Densmore, will be found in another column. The address (second) she speaks of as having been delivered through Mrs. Richmond by Spirit Garfield, Oct. 30th, will be given to our readers in our forthcoming issue.

The Second International Anti-Vaccination Congress, recently held at Cologne, was presided over by Dr. Hubert Boëns, of the Belgium Academy of Medicine. We shall publish in our next a report of its doings from William

As will be seen by her card elsewhere, Mrs. John R. Pickering, the celebrated materialization medium, is now holding séances in

Mrs. T. Hadley, of Lexington, will please accept thanks for flowers for our Free-Circle

133 "Lancet's" Providence letter will appear in the next number.

## Movements of Lecturers and Mediums.

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

Mrs. M. A. Emerson has been at the Bates House Saratoga, during the season, where she has won a good reputation as a test-medium and magnetist. Dr. D. C. Dake is doing a prosperous business in his

nooms at 111 West 11th street, New York City. Mr. Rothermel is now in Springfield, Mass., giving éances. His address is 45 Pleasant street (care M. E.

Taylor), Boston, Mass. Ophelia T. Samuel will be in Sturgis, Mich., during

the month of November. Dr. G. H. Geer lectured for the First Spiritualist Society of Geneva, O., during October. He is engaged by the same Society for November.

I. P. Greenleaf will speak in Newburyport, Mass., Nov. 20th; Beverly, Dec. 4th and 11th; Worcester, Dec. 18th and 25th. Would like engagements for Jannary and February. Address him 29 Indiana Place Boston, Mass.

Persons or societies desiring J. H. Harter to lecture on Spiritualism, Temperance, or other reforms, or desiring him to officiate at weddings or funerals, can address him at Auburn, N. Y.

R. W. Sour, the remarkable medium who was so specially and pointedly referred to in Epes Sargent's Scientific Basis of Spiritualism," has now established his headquarters in Cincinnati, O.

Ira E. Davennort has again been called to meet be reavement in his family-having just lost the material presence of another little one (the second which has passed on within the brief period of five weeks). Mr. Davennort desires that we make known to his friends in Boston the reason of his continued absence from this city, and announces that he will return and recommence his séances here at as early a date in time as he finds practicable.

J. Frank Baxter will lecture and give exercises in mediumship, if circumstances allow, for the Hanson Spiritualist Society, in the Town Hall, on Sunday, Nov. 20th, at 1:30 and 7 P. M. He is also, we are informed by Geo. F. Lane, expected to lecture in Lane's Hall, Silver Lake, Monday evening, Nov. 21st.

Mr. and Mrs. J. T. Lillle are now located at No. 99 Prospect Place, Brooklyn, N. Y., for the months of November and December. Parties desiring their services for week-day evening lectures and singing will please address them as above. Will also attend funerals, and are ready to make engagements for mouths of Sunday lectures later in the season.

Moses Hull speaks in Andover, O., Sunday, Dec. 4th; in Linesville, Pa., Dec. 11th, and in Buffalo Dec. 18th and 25th.

Dr. L. K. Coonley spoke in Lowell last Sunday to very good audiences. He desires engagements for Sunday lectures or week evenings. Terms to suit all. Mrs. Mattie E. Hull lectured in Andover, Ohio, the 6th inst. Will speak in Linesville, Penn., the 13th inst. She will spend the remainder of the month in Western Pennsylvania. In company with Moses Hull she will hold meetings in Buffalo, N. Y., the 18th and 25th.

J. Wm. Van Namee, M. D., is now recovering from his late illness, and would like engagements to lecture in Connecticut, New York, New Jersey and Pennsylvania. Can be addressed 145 First street, Newark, N. I., where he will probably remain during the winter. Spirit Wm. Lloyd Garrison, it is announced, will

speak through the organism of Mrs. R. Shepard-Lillie, at the Brooklyn Institute, corner Washington and Concord streets. Sunday evening, Nov. 13th, subject: "Our position as Spiritualists in reference to political, temperance and other reformatory movements."

Mrs. S. A. Byrnes addressed a public meeting at Wakefield, Mass., Sunday, Nov. 6th. The andlence fully appreciated the truths she uttered, and for an hour and a quarter listened with close attention to her

D. P. Kaynor, M. D., has withdrawn from the lecture field and the practice of medicine, on account of his engagement as metallurgist and chemist with a manufacturing establishment in Ohio requiring all his time and attention.

Jennie B. Hagan, after filling engagements in East Braintree, spoke to good audiences in Quincy, afternoon and evening, Sunday, Nov. 6th; and at North Scituate Monday, Nov. 7tb. She will be in Brockton Thursday, Nov. 10th; in East Braintree Friday, Nov. 11th and Thursday, 17th; will speak at Quincy Sunday, Nov. 13th, and Wednesday, 16th. Will make en-

### BRIEF, PARAGRAPHS.

The late convention at Louisville almost converted Editor Watterson to the woman suffrage cause. "As time passes," he says, "the higher education, with its improved implements and its larger opportunities, will still further develop and expand both woman and her work; and the end shall see-suffrage perhaps, but certainly equality-equality in the presence of earthly statutes, as it exists before the Throne of Grace.

It is asserted by an exchange that a man in Oswego, N. Y., has discovered that horse-chestnuts are good food for cows. Dried, the cattle eat them eagerly and thrive upon them.

What water is without dampness; What food is without nourishment: What life is without motion: What fire is without heat;

All these, and worse, is man without honesty. What did Mrs. Hayes say to Rutherford when she heard he had been riding on the Sabbath day?—Ex.

Walnut timber thieves, who have been overrunning the Indian Territory, have been checked by Secretary Kirkwood, who has rendered a decision that all walnut on the Indian reservations belongs to the Indians, and cannot be removed without their consent.

A spiritual paper is about to be started in Atlanta, Ga., by Stockwell & Co. Believers in spiritual intercourse are fast increasing, and they feel the need of an organ in the South.—The Universalist Herald, Not-

The process of welding together the different parts of the huge Bartholdi statue of Liberty, presented to America by the Government of France, was begun on

Oct. 24th. Mr. Colby of the Banner of Light was complimented on his birthday, Sunday, Oct. 16th, by a visit from a delegation of the Shawmut Spiritual Lyceum, who presented hima beautiful bouquet of flowers. This compliment to the veteran Spiritualist was well deserved, and we also tender our best wishes.—Voice of Angels.

Dr. George T. Angell, Boston, Mass., writes to the city press that, "if there are, as I think there must be, many others in Boston and Massachusetts (like myself) who would join a society to prevent or limit vivisection, or the cutting up of dogs and other animals in experiments, I would be glad to have them send me their names and direction, specifying or not, as they

please, amounts they would be willing to give.'

A seaman in going to leeward
Ran into and knocked down the steward;
And thereupon laughed,
As he walked away aughed,
And remarked, "I hope he's inseeward."
—[Boston Transcript.

SINGULAR ACCIDENT. - While the British ship Frieneburg was discharging rails at Oakland, Cal., recently, the chain slipped and three ralls went through the ship's bottom, sinking her.

Even the beauty of the American autumn will not, we are assured, be so great this year as usually it is, owing to bad weather. Fallure affects even decay.— C. C. Hazewell.

A western exchange describes in thrilling terms the conflagration of a church edifice in its town-affirming that, while some one else first saw the flames, Officer Krack . . . heard the glass crack," adding that "the cracking of the glass had evidently been caused by the heat." Truly it was a Krack-ing time.

#### AUTUMN.

AUTUMN.

How dead ripe hang the leaves upon the trees, While here and there-the rustle of the breeze Discloses tinge of scarlet or of gold, Warning us that the year is growing old! The purple clusters load the bending vine, And in the cornfield yellow pumpkins shine, Suggestive of the very best of ples. Plump pears and blushing apples feast the eyes. And oh, how yellow seems the golden light Poured by the sun o'er valley and on height; While far-off hills, half hid in haze of blue, Give the perfecting finish to the view.

—[Boston Post.

Wednesday, Oct. 12th, completed the 389th anniversary of the Discovery of America, by Christopher Co-lumbus, which interesting event took place on the 12th of October, 1492. We shall get through our national celebrations in 1889, just in time to rest, and then take up the business in regard to the American Continent, eleven years hence.

A good disposition is more valuable than gold; for the latter is the gift of fortune, but the former is the dower of nature.—Addison.

An exchange says that many a wise pate has been puzzled over the following mathematical problem: If four men build a wall five feet high in four days, how long will it take six men to build a wall eight feet high

At the dinner-table: "Mamma!" "Well, my dear."
"Why do n't Garfield have a ple named after him?
Was n't he as great a man as Washington?"—Boston

Thirty-six thousand one hundred and ninety-one changes were made in the New Testament by the revisers. In the Book of Revelations alone there were

"I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation, and that the hush and thrill of spirit which we feel in them may be owing to the overshadowing presence of the invisible. St. Paul says, 'We are compassed about with a great cloud of witnesses.' How can they be witnesses, if they cannot see and be cognizant?"—Harriet Beecher Stowe.

Dr. Bliss has invented a new medical figure of speech pussonification.

Young Sawbones—Yes, when a man falls down in a' fit, the best practice is to stand around, discuss the treatment, and let him get out of the fit the best way he can.—N. Y. Com. Adv.

Speaking of the dreary backwardness of Yorktown, as emphasized by the late celebration, the Boston Herald queries:

Does the curse of Mars rest upon the town which witnessed the closing act in the war of the Revolution, that the desolation of 1781 should have reigned there these hundred years?"

In Salem, N. H., the other day, a valuable cow was choked to death while eating apples. It was simply a matter of cores.—Lowell Citizon. To prevent cheap and improper plumbing there

should be a corps of inspectors to inspect the plumbing of every dwelling as it is put up. There is a law to this effect in the principal cities of Great Britain.

I desire deliberately and publicly to repeat that I regard every child who dies of compulsory vaccination, now that its possible fatality is so well understood, to be murder.—Prof. F. W. Newman.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.

A quiet young man from Shanghai Indulged in a piece of mince pai. His life work is o'er, His form here no moer Will visible be to the ai.

Some poor clergyman - of the Congregationalist stripe, probably-wails out in one of our exchanges: "Nothing can be more painful to the feelings of a minister when he comes to water his flock, than to find that many of them are not at the well."

The flock whose depletion he mourns has doubtless found clearer and cooler springs than those which scantily feed the theological well.

A little shaking up occasionally will do young men good. They who have been blanks may become double sixes.—New Orleans Picayune.

## God's Poor Fund.

Received since our last acknowledgment: From M. D. Bell, Malden, Mass., \$1,00; Mrs. Harriet Leonard, Holyoke, Mass., 50 cents; A Friend, Santa Barbara, Cal., \$5,00; Friend, \$5,00; E. J. Huling, Saratoga Springs, N. Y., 50 cents; C. C., Boston, Mass. gagements for week-evenings and for Sundays after, \$2,00; Mrs. J. Davis, Watertown, Mass., \$1,00; No Name, \$1,00.

Spiritualist Meetings in Boston.

Vew Era Hall.—The Shawmut Spiritual Lyceum meets this hall, 178 Tremont street, every Sunday at 10% A. M. B. Hatch, Conductor, J. B. Hatch, Conductor,

THE SHAWMUT SEWING CIRCLE, conducted by the ladles of this Lyceum, meets in Park Hall, 176 Tremont street,
on Thursday afternoon of each alternate week, at 3 o'clock,
fentlemen friends are invited to the evening exercises,
Mrs. C. L. Hatch, Secretary.

Mrs. C. L. Hatch, Secretary.

Palne Memorial Hall.—Children's Progressive Lycoum No. I holds its sessions overy Sunday morning at this hall, Appleton street, commencing at 103/0 'clock. The public cordially invited. F. L. Union, Conductor.

Borkeley Hall. A Berkeley street (Odd Fellows' Ballding).—Free Spiritual Meetings overy Sinday at 10:30 A. Mand 3r. M., and every Wednesday at 71:49 P. M. Sacred Concert first Sunday in the month at 7:30 P. M. Rresident and Lecturer, W. J. Colville (residence 30 Worcester Synare); Freasurer and Secretary, Timothy Bigelow, 3 Hancock street. The public cordially invited to all-the services.

Eacle Hall.—Surjetual Meetings are held at this hall,

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Ehen Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 30 clock.

Pythian Hall, 176 Tremont street.—Meeting every lunday afternoon at 2½ o'clock. Dr. N. P. Smith, inspira-

Monal speaker.

Science Hall, 712 Washington street.—Spiritual meetings every Tuesday, at 3 P. M. W. J. Colville replies to questions under influence of his spirit guides.

Berkeley Hall.—There will be held every Wednesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sector party, are invited.

vited.

Ludies' Aid Parlors, 718 Washington street.—The
spiritualist Ladies' Aid Society meet in their Pariors every
Friday afternoon and evening. Business Meeting 4 r. M.
President, Mrs. A. A. C. Perkins; Secretary, Mrs. A. M.
H. Tyler. Mystic Hall, Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock.

Chelsen.—The Spiritual Association holds meetings at 3 and 7/2 r. M. in Temple of Honor Hall, Odd Fellows' Bullding, opposite Bellingham Car Station. Next Sunday afternoon, conference; in the evening W. J. Colvide will occupy the platform.

NEW ERA HALL.-Every seat was occupied to-day by an interested audience, and I think all the friends are pleased to find our Lyceum in such a flourishing condition. Every memin such a flourishing condition. Every member has worked with much energy to place it in the front rank, and it is firmly believed their labor is fully appreciated. We were honored to-day with the company of Mr. and Mrs. Hopkins, both able workers in the field of Spiritualism, and Mr. H. interested the school in a brief descriptive address. Mrs. David Adams, one of the first to rally at the call made to inaugurate a progressive Lyceum in Massachusetts, was also present, accompanied by her daughter, Miss Susie M. Adams, who. by her daughter, Miss Susie M. Adams, who, as a graduate of the Lyceum, has become one of Boston's favorite elecutionists. This young lady gave a select reading and also a vocal selection.

lady gave a select reading and also a vocal selection.

The regular service opened with selections by the orchestra. Singing and Silver Chain recitations followed. The Banner March was finely executed. The following joined in reading, recitations, and vocal and instrumental music: Abbie Bridgeman, Mamie Henley, Willie Farnum, Ernest Fleet, Emma Ware, Gracie Burroughs, Hannah Nortinger, Bessie Stevens, Bessie Brown, Daisy Ellis, Hattie Rice, Gertie Coflin, and, last but not least, the two year-old wonder, little Blanche. Then came the Physical Exercises, closing with singing.

The pupils will be entertained every Saturday afternoon at our hall. Dancing and games will be pupils will be concluding with a collation under the charge of a committee of ladies. These entertainments will be free to all pupils of the Lyceum. Reader, pay the Shawmut Lyceum a visit and witness the efforts there made. Our motto is, "Do good unto others."

Secretary Shawmut Spiritual Lyceum. Boston, Nov. 7th, 1881.

PAINE HALL.—The morning of Nov. 6th was

PAINE HALL.—The morning of Nov. 6th was a bright and cheerful one. The audience that greeted us was even larger than the Sunday pre-

greeted us was even larger than the Sunday previous. It is exceedingly gratifying to us to see the growing interest the public manifests in us; and it shall be our earnest endeavor to prove ourselves worthy of it. Our programme to-day was a good one, and the applause which greeted the efforts of each child was hearty. The aid which our friends are rendering us is appreciated, and we desire here to thank them all, the Banner of Light especially, which for fifteen years has chronicled our work and progress.

Our exercises were as follows: Recitations by Ella Waite, Fred Young, Otto Buettner, Mamie Havener, Allie Waite, Amy Peters, Benny Myers, and Arthur G. Cook; songs by Etta Parr, Jennie Smith, Emma Parr and Jennie Weeks; piano solos by Moses Myers and Nellie Thomas; plano duett by Helen M. Dill and Emma Bell; recitation by Mr. Geo. W. Coots, of the "Death of Sampson," and a reading by Alice Messer. The calisthenics were led by the Conductor and Assistant Guardian. After the Target March the Lyceum adjourned.

The thanks of the Association are tendered to the Ladies' Ald Society for kindly giving us the use of their hall for last Sunday's benefit.

F. L. OMOND, Cor. Sec.

Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.-Sunday last, Nov. 6th, our hall was crowded at every session, and no discord existed in the anthem the assembled souls poured forth. Father Locke gave an interesting discourse, and thrilled the audience in the rendering of some of his most popular original songs. Dr. S. A. Wheelock spoke with much feeling regarding his experience in the spiritual work. Mr. Street, of New York, gave some stirring reminiscences, which elicited warm manifestations of appreciation from his hearers. Mrs. Dr. Perkins spoke in her usual eloquent and inspired strain. Mrs. Maggie Folsom, a power in the control of the spirits, threw out pearls of thought with a lavish hand. Mr. J. T. Sell, an earnest worker in our vineyard, gave a number of tests remarkable for their accuracy and import. Mrs. Dr. Court was controlled, and gave the experience in spirit-life of one who confessed to have been, when on earth, a "witch torturer." Mrs. Leslie and Mrs. Henley each gave several interesting tests, which were recognized as true. Mrs. J. F. Dillingham, of Lynn, was present in the afternoon, and the favor with which she was received gave ample proof of her mediumistic gifts. at every session, and no discord existed in the

CHARLESTOWN, "MYSTIC HALL." - Sunday, Nov. 6th, Mr. F. A. Heath occupied the platform in the afternoon at the usual hour. After a song by the choir, a beautiful poem was improvised by the guides of the medium, after which they delivered an interesting discourse on "What Must we Do to be Saved?" closing with a poem. After a song, improvised upon subjects taken from the audience, several excelsubjects taken from the audience, several excellent tests were given, which were satisfactory to those for whom they were specially designed, and interesting to all. The exercises concluded with a song by Mr. O. Fuller, the well-known and popular vocalist.

Next Sunday, Nov. 13th, Mr. F. A. Heath and Mrs. H. W. Cushman will speak and give tests in this hall at 3 P. M.

O. B. M.

## Meetings in Lowell.

To the Editor of the Banner of Light:

Sunday, Nov. 6th, Dr. L. K. Coonley, of Lawrence, spoke upon a subject given by the audience, in a masterly manner. At the close of the afternoon services many in the hall gathered around the speaker, greeting him warmly, and extending their hearty sympathy to him in his grand work. In the evening-after a solo by Mr. William Severance-a blind musician who has of late become deeply interested in our beautiful philosophy-Dr. Coonley called for a subject from the audience. Several were hand-"Spirit-Control," both of which were discussed to the entire satisfaction of the large audience present. The speaker manifested the most profound reverence for all that is held sacred by the people, claiming Spiritualism as the grand lever that is to move the car of progress and raise humanity from the mire of superstition. He was accompanied by his wife, who is a fine medium. Next Sunday J. F. Baxter will occupy the platform.

Timothy Biglow, Esq., which we shall print next week.]

At 3 P. M. the hall was again well filled. when Mr. Colville, controlled by Spirit E. V. Wilson, delivered a vigorous and scathing reply to Dr. Phelps, a favorable notice of which was given in the Herald of Monday, the 7th. It fully exposed the falsity and absurdity of the attitude Dr. Phelps assumes toward the greatest question of the age. [Only a perusal of the printed discourse can give an idea of its ability and do so.

Letter from Chicago. To the Editor of the Banner of Light:

On Sunday evening, Oct. 30th, at Fairbank Hall, another address from President Garfield Was given through the mediumship of Cora L.
V. Richmond, entitled "Further Glimpses of
my Heavenly Home." This discourse, differing
widely from the one delivered two weeks previously, cannot fail to satisfy the most exacting
of those critics who thought there were not
eleganese culture and ability there were not eloquence, culture and ability sufficiently manifested to identify it as coming from James A. Garfield. Grown more accustomed to his new surroundings, betterable to control a mortal organism, filled to overflowing with enthusiastic approximation of the way life provided for him. appreciation of the new life opened before him, and impatient to enter upon its activities, he came with an earnest desire to give voice to the new revelations that have burst upon his astonished vision.

The first address, purporting to emanate from this personality, was so evidently a newly-awakened spirit struggling for utterance that it furnished the best possible test of personality; so this second one, given under the new conditions, gives an equally overwhelming proof of iden-

The central thought developed in General Garfield's last address is the surpassing importance of the spirit over the material, of the necessity for right motives and straightforward conduct in life; the greater importance of spiritual culture, and the insignificance of what mankind deem of the greatest value—material success. This is forever the battle line on which the contests with matter have been fought since the beginning of time, and the results of which to narrow human vision have so often been decided in favor of material

so often been decided in favor of material powers.

A remarkable social event was the meeting of Sojourner Truth with a goodly number of the First Society of Spiritualists at the residence of Mr. and Mrs. Harmnut, on Tuesday evening of this week. This wonderful woman, over a hundred years old, prophetess and sybil, has been to her people a veritable oracle and inspired leader for three-quarters of a century, or more; her voice has sounded from pulpit and rostrum, in warning to the ungodly, the ignorant and oppressor; called of God, she has devoted her life to a singleness of purpose in doing whatever her hands have found to do in his vineyard, and she comes to the end of her journey carrying her years lightly, and bearing her sheaves with her.

Notwithstanding a hundred years have passed over her head, she is still vigorous in mind and body. Her sight has been renewed, her hearing is still acute, she says she often hears more than is pleasant to remember, and her general health is pleasant to remember, and her general health is good. Her hair, which was white several years ago, has been restored, and is black as in

youth.

In conversation the deep tones of her voice ring out as of old, and there are flashes of that brilliancy which in anti-slavery days made her one of the central figures of that wonderful group of men and women who used to stir the social and political world to its very centre.

The reception given to her by "Oulna" was, as I have said, a significant event. She was welcomed by a host of invisibles who gathered to do her honor; Spirit Lincoln came with a message of commendation, and snoke words

message of commendation, and spoke words of encouragement and sympathy; said that she had prophesied to him that he would be assashad prophesied to him that he would be assassinated, and that he then know that it would
be his fate. He addressed her as a prophetess
and servant of truth; said that he was greatly
interested in her life-work, and that he helped
to guide and guard her. "Ouina" then came;
said that many years ago she had named her
"The Prophetess"; and after giving her a
characteristically beautiful poem, said that
George Thompson, William Lloyd Garrison,
and others of the anti-slavery workers, were
there to greet her. Then an Indian control
known as "The Chief" spoke to her in an unknown tongue words that, when interpreted by
"Ouina," flowed with rhythmic measure, and
burned with a fire born of the life in the happy
hunting-grounds of the Great Spirit.
This manifestation of spirit-control calls for

hunting-grounds of the Great Spirit.

This manifestation of spirit-control calls for more than a passing notice. The gentleman whose organism is used to voice the utterance of this Indian chief has but lately come into the fold of Spiritualism; for many years an honorable and honored member of an Orthodox church, without knowledge of Spiritualism or mediumship, and without seeking it, he unexpectedly found himself only a partner in the control of his vocal organs—discovered that without his consent or preparation of any kind without his consent or preparation of any kind an unknown intelligence, speaking in an unknown tongue and giving other evidence of personal presence, was linked with himself; and this when all his faculties are active, and himself in a perfectly normal state. This intelligence reverses the property of the linked to the property of the linked to the l self in a perfectly normal state. This intelligence represents himself as having belonged to a tribe of Indians who had received many injuries from the pale-faces, and whose only object in spiritual life was to revenge himself upon them for the wrongs inflicted on his people; but that since listening to the teachings given by the guides of Mrs. Richmond he has learned the lesson of forgiveness, and now his words of eloquence are sounded always for love and charity instead of revenge and hate. His medium is a constant attendant on the ministrations of Mrs. Richmond, and a brilliant example of the power of spiritual truth to reach the heart and brain of those who are ready to receive the truth.

ceive the truth.

The chief is fortunate in having found a chan-The chief is fortunate in having found a channel that is ready at all times to voice his messages, and whenever he speaks, although in an unknown tongue, he holds his hearers spell-bound by true eloquence of gesture and expression. The facial expressions alone of the medium when the chief is present speak volumes, and when his words are Interpreted by Ouina, they are entirely different from her own, both in style and matter, and reach to the lofticst ideal of amateur and critic.

A very interesting test was given through Mrs. Davis by E. V. Wilson, by reminding Sojourner Truth of a communication he had given her several years before at the residence of Amy Post. It was with great difficulty that E. V. Wilson could make this plain through Mrs. Davis's control, and some little time before Sojourner could make out the meaning of the communication, but when the light at last broke it came in full flood upon her, and she related

tt came in full flood upon her, and she related at length all the details of the communication received by her, through E. V. Wilson, at that time, and which was of so convincing a nature that she dates her belief in Spiritualism from

that she dates ner vener in a that day.

A very pleasant feature of the evening was the preurranged preparation by the friends of Mrs. Samuel, a devoted worker and inspired speaker of the New Dispensation, to celebrate her birthday; remembrances in the form of gifts and flowers, and a beautiful poem by "Ouina," added grace and beauty to the hour.

HELEN BARNARD DENSMORE.

## Berkeley Hall Meetings.

Sunday last, Nov. 6th, at 10:30 A. M., a memorial service was held in Berkeley Hall, in token of the transition to the higher life of one of the oldest and most faithful of Boston Spiritualists, Calvin Tarbell. It was in his old home on Tyler street that W. J. Colville held his first reception in Boston three years ago. From that time to his passing away, Mr. Tarbell has been a firm friend and supporter of Mr. Colville, and of all engaged in spreading a knowledge of the truth concerning man and his relations to the spiritual world. The services were impressive and appropriate, the music of a high order, the floral tributes beautiful, and the invocation, discourse and poem delivered through Mr. Colville's mediumship, happily adapted to the occasion. The discourse having been reported for our columns, nothing need be adapted to the occasion. The discourse having been reported for our columns, nothing need be said in this connection further than to state that it gave pleasure and comfort to all who heard it, and was a well-merited tribute to the noble life of him in whose honor it was delivered. [We have received a friendly tribute to the memory of Mr. Tarbell from the pen of Timothy Bigelow, Esq., which we shall print next week.]

OF

BANNER

thoroughness. We hope our friends will see to it that this address, which we hope to bring out at an early date, in paper and pamphlet, is read and circulated all over the land.]

In the evening, a fine Literary and Musical Entertainment was given by eminent artists.

Sunday next, Nov. 13th, Mr. Colville's subjects will be: morning, "How Can we Helpour Spirit Friends to carry out their Benevolent Designs?" afternoon, "The Immediate Duty of Spiritualists and Liberalists."

The Conference Meetings held regularly in this hall on Wednesdays, at 7:35 P. M., attract

this hall on Wednesdays, at 7:45 P. M., attract great attention.

Mr. Colvillo continues his instructions on magnetism, psychology and kindred subjects, in Science Hall, 712 Washington street, every In Science Hall, 712 Washington street, every Tuesday at 3 p. M.: he holds public receptions every Monday at 8 p. M., in the spacious parlors of 30 Workester Square: and on Fridays, at 3 p. M., in Highland Hall, Warren street. Engagements for Thursday evenings out of the city may be made with Mr. C. by addressing him at 30 Worcester Square.

The next musical entertainment will take place on the first Sunday evening in December.

#### Meetings in Springfield.

To the Editor of the Banner of Light:

Spiritualism has attracted but little public attention of late, as our society has held no regular meetings for over a year. Mrs. Carrie Twing and other mediums have, nevertheless, rendered good service to the cause, and kept the interest alive, converting many by their mediumistic gifts, and in every case stimulating in giving. After hearing Mr. J. W. Fletcher at Lake Pleasant it was decided to secure his services, and open our meetings in November. Our first Sunday has indeed been a success. The lectures were well attended, and listened to with great interest, especially in the evening, when the

were well attended, and listened to with great interest, especially in the evening, when the speaker indicated with deep earnestness the true worship of the spirit.

After the lecture the audience was held almost spell-bound by the tests which were given. "I see," said the medium, "a spirit who passed suddenly to spirit-life, was ill but a short time—a plumber by trade—his name is Albert Jarett; he comes to his wife, Maggie, and desires to communicate as regards the children, especially concerning one whom he calls George, sires to communicate as regards the children, especially concerning one whom he calls George, who is in uniform." Recognized by Mrs. Jarett as true. "The spirit of Dr. David P. Smith is present," said the medium, who at once gave a characteristic message. Recognized. "A young lady who died in August is present; was troubled with asthma; says Gloucester was the place she died in. Gives Ida as her name, and comes to her brother." Recognized. "I am on the water, commander of a ship, now a man, Stickney—Capt. David Stickney is the name given—appears; he brings a log-book which his son now has. He comes to the Doctor, and his grandson Edward." Recognized.

These lectures will continue through No-These lectures will continue through No

Matters in Portland, Me.

To the Editor of the Banner of Light : The People's Spiritual Meetings held in Mercantile Hall, under the judicious management of Mr. II. C. Berry, are rapidly increasing in interest. The untiring and ceaseless efforts of Mr. Berry in their behalf have been crowned with

success. Able speakers have occupied the plat-form every Sunday, and their soul-stirring, clo-quent utterances have produced a deep and lasting induced upon the community. At present we have with us Mr. Goo. A. Ful-ler, of Dover, Mass. He commenced his labors here Sunday, Nov. 6th, and will remain during the onlive month. Lorge and attentive and the entire month. Large and attentive audiences greeted the speaker both afternoon and evening, and all seemed well pleased with his efforts to instruct and please. In the morning he discoursed upon "Liberalism of the Churchhe discoursed upon "Liberalism of the Churches"; in the evening a song which was beautifully rendered by the choir suggested a subject to the inspired speaker: "Is it all of Life to Live? Is it all of Death to Die?" The discourses were replete with thought, and commanded the closest attention of the large audience. Mr. Fuller will speak in the same hall next Sunday at 2:30 and 7:30 r. m.

Mrs. Nellie Nelson, of Boston, is at present in the city. Her public scances and private sittings are giving almost universal satisfaction. She is sowing many seeds by the wayside which we trust will yet produce a bountiful harvest.

Dr. Geo. W. McClellan, formerly of Chelsea, Mass., is located at the Chadwick House. The Doctor is a genial gentleman and an excellent magnetic physician. He is full of business, and has already made some wonderful cures.

magnetic physician. He is init of business, which has already made some wonderful cures.

A reliable materializing medium could find plenty to do here, and would meet with a hearty welcome by all the leading Spiritualists of the

#### Meetings in Lawrence, Mass. To the Editor of the Banner of Light:

The Spiritualists of Lawrence manifested considerable enthusiasm over the tests and comnunications of Mrs. A. L. Pennell in Forrester's Hall, Sunday, Nov. 6th, afternoon and evening. If Mrs. Pennell develops in the future as she has done the last few years, she will

be the most powerful medium in her peculiar phase in this country.

Next Sunday Mrs. Carlisle Ireland will occupy the platform.

Dr. Charles D. Sherman has been chairman of meetings held in the cause every Sunday with few exceptions for the last three years, and as a magnetic healer is pushing some wonderful. few exceptions for the last three years, and as a magnetic healer is making some wonderful cures. He is a natural physician, and the spirit-world has given him powers that very few possess. He has opened an office, 329 Essex street, Lawrence, and has been very favorably received by the people. received by the people.

Lawrence, Nov. 7th, 1881.

#### Meetings in Beverly, Mass. To the Editor of the Banner of Light:

Mr. E. W. Wallis occupied our rostrum last Sun-Mr. E. W. Wallis occupied our rostrum last Sunday, Nov. 6, giving excellent satisfaction to very good audiences. His subjects were, afternoon, "Wicked Virtues and Virtuous Wickedness"; evening, "Is Spiritualism Superstition, Idolatry, or Magic?" The above themes he handled with great power and an eloquence that fairly electrified his audiences.

electrified his audiences.

He spoke for us again on Wednesday evening,
Nov. 9th, and will be here Sunday, Nov. 13th.
He expects to speak in Newburyport Friday
and Saturday evenings, Nov. 11th and 12th.
Societies in want of a fine speaker should engage Mr. Wallis, for he will soon leave for England.

E. T. Suaw.

## A. B. French in Philadelphia.

To the Editor of the Banner of Light:

A. B. French, Esq., of Clyde, Ohio, delivered a very excellent series of lectures here, during the month of October, to the First Association of Spiritualists. The attendance was good at the beginning, but increased to the full capacity of the hall as the lectures proceeded. It was Mr. French's first visit to Philadelphia. All are pleased not only with the lectures, but with the lecturer, who has gained many warm friends by his fine social qualities.

Mr. French may be sure of a welcome back to this city whenever there is a vacancy on our rostrum and his engagements are such as to admit of his filling it. He speaks during the present month at Alliance, Ohio. W. W. C. Philadelphia, Nov. 1st, 1881.

## To Business Men.

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

#### Special Notice.

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

Ra In these days, when Prof. Phelps, of Anlover, is preaching up a new crusade on the old-time "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

#### The Secular Press Bureau,

PROF. S. B. BRITTAN, MANAGER.

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

AMOUNTS PAID IN AND PLEDGED FOR 1881.

| _   | CASH PAID.                                 |       |
|-----|--|-------|
| S   | From Jan, 1st to Sept. 30th, (nine months) | 40115 |
| t   | Mrs. A. E. Morrill, Philadelphia, Penn,    | 3.    |
| U   | S. A. Morse, Philadelphia, Penn            | 3.    |
| - 1 | Louis Horton, Somerville, Mass,            | ï.    |
| U   | Friend, Reading, Mass.                     |       |
| ٠.  | Chas. D. Prindle, Charlotte, Vt            | 1,    |
| t.  | C. E. T., Concord, N. H.                   | ĩ.    |
| ľ   | Andrew Thom. Fort Reno, I. T               |       |
|     | Moses Hunt, Charlestown, Mass              | 20,   |
| i   |  |       |
| 0   | CASH PLEDGED.                              |       |
| ĭ   | Melville C. Smith, New York                | 25.   |
| ι   | Alfred G. Badger, 179 Broadway, New York   | 10.   |
| - 1 | M. F. Congar, Chleago, Ill                 | 2.    |
| .   | Augustus Day, Detroit, Mich                | 3.    |
| ,   | B. F. Close, Columbia, Cal                 | 3.    |
|     | Oak Leaf and Helping Hand                  | 5.    |
| t   | Charles Partridge, New York                | 50.   |
| al  |  | ,     |

#### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Laght a fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Dalston, London, E., England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us,

COLBY & RICH.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT, W. H. TERRY,
No. 84 Russell Street, Melbourne, Australia, has for sale
the works on Spiritualism. LIBERAL AND REFORM
WORKS, published by Colby & Rich, Boston, U. S., may
at all times be found there.

H. SNOW'S PACIFIC AGENCY.

Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Cobby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free.

NAN FRANCISCO ROOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Brancer of Light, and Splight and Reforma-tory Works published by Coby & Rich,

NEW YORK ROOK DEPOT.
D. M. BENNETT, Publisher and Bookseller, 41t Eighth street, New York City, Keeps for sale the Spiritumi and Reformatory Works published by Colby & Rich.

AUGUSTION DAY, 73 Bagg street, Detroit, Mich., is agent for the Bramee of Light, and will take orders for any of the Spiritum and Reformatory Works published and for sale by Colary & Rich. Also keeps a supply of books for sale or circulation.

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E. M. ROSE, 57 Trumbull street, Hartford, Conn., keep constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

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WASH, A. DANSKIN, 58 North Charles street, Baltimore, Md., keeps for sale the Branner of Light.

PHILADELPHIA BOOK DEPOTS. by COLRY & RICH are for sale by J. H. RHODES, M. D. at the Philadelphia Book Agency, Rhodes Hall, No. 5652 North 8th street. Subscriptions received for the Enniner of Light at \$3.00 per year. The Enniner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Binner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colary & Rich.

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## RATES OF ADVERTISING.

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

page, and afteen cents for every insertion on the eleventh page.

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

Husiness Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

\*\*AT Electrotypes or Cuts will not be inserted.

AP Advertisements to be referred 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. Danskin, Physician of the 'New School," asks attention to her advertisement in another column.

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

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 0.1.

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## MRS. J. R. PICKERING,

MATERIALIZING MEDIUM, is now located at 132 Chandler street, Boston, Mass., where she will hold Scances overy Tuesday and Saturday evening, at 8 o'clock. Parties will be received on other evenings or afternoons, by previous engagement.

MRS. C. H. LOOMIS, of Philadelphia, Trance Medium. For diagnosis and letters on business, en-close lock of hair, age and §1. Magnetic Treatments given at 9 Davis street, floston. Iw—Nov. 12, MRS. M. A. PORTER, Clairvoyant Physician. Letters answered for \$1.00. Consultation Tuesdays, free to ladies only. Send for Circular. 38 Kneeland street, 4w\*-Nov. 12.

MRS. S. DICK Medical and Trance, 31 Common street, Boston. Hours 10 A. M. to 9 P. M.

MISS KNOX, Test and Business Medium.

Nov. 12.-1w\*

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June 18, -1yis 13 Temple Place, Boston, Mass,

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Nov. 12.—4w = B. G. DUVAL, Sec'y, Austin, Texas.

## KNABE

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BUSINESS AND TEST MEDIUM. Will attend Private Circles. Hours from a A. M. to 5 P. M. No. 70
Pleasant street, Boston. W. Nov. 42.

MRS. ALDEN, I MRANCE MEDIUM, Moderal Examination, and Mag-nette treatment, 32 Tremont street, Boston, Nov. 12,

SAN FRANCISCO.

BANNER OF LIGHT and spiritualistic Books for sale, ALBERT MORTON, 210 Stockion Street. Nov. 15,-481f NERVOUS DEBILITY PILLS. The most remarkations below the property of the agree Thousands ented by their ald. Price of per hox 6 for an postant. NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, Ms.

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Miss, REBECCA BOWKER CASEY, Trance Nov. 12. - 1w.

## Berkeley Hall Lectures.

W. J. Colville's Sunday Morning Discourses.

No. 1: All Things Made New. Delivered Sunday morning, Sept. 18th, 1881.

No. 2: Why was our President Taken Away?

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

No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct. 2d, 18st, Single coples 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 seadeflivered by only in to the ex-son of 1881-2.

These discourses will be brought out at a price which will barrely cover the cost of publication—thus enabling all in sympathy with the advanced and progressive thought there-in embodied, to circulate them broadcast over the land with-

out great pecuniary outlay.

Paper, single copies, 5 cents; 6 copies for 25 cents; 13 copies for 50 cents; 30 copies for \$1.00; 100 copies for \$3.00; postage For sale by COLBY & BUCH, Banner of Light office; and TIMOTHY BIGELOW, Esq., No. 3 Hancock street, Bos-

## THE MAN JESUS. A Course of Lectures

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For sale by COLDY & RICH.

The Spirit of the World.

Eye, or Earth, ultimated in Woman, enters the Church triumphant, and receives from Above 12 strings for her earth, which has been unstrung since the occurrence recordin Genesis III : 6. The scene is laid In the chamber of the Great Pyramid of

The scene is laid in the enamor of the Great Pyramia of Egypt.
Grouped around the redecined woman are numerous Historical persons belonging to different periods of time. There are also figures symbolizing Art, Science, Religion, and the four Nations, Europe, Asia, Africa, and the United States. 12 figures are related to matters connected with the story of the Pyramid.

The picture was painted by the late Chas. 1. Fenton, of Boston, at intervals of time during 18 years.
Photograph, calbust size, 33 cems.
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## Message Department,

Public Free-Circle Meetings

Are held at the RANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TCESBAY and FRIDAY AFTERNOON. The half which is used only for these stames, will be spen at 20 clock, and services commence at a o'clock precisely, at which time the doors will be closed, allowing no extress unto the conclusion of the Sance, everythicase of also utclacessity. The publicare confinity untitol.

The Message published under the above heading indicate that put servey with their the characteristics of their earth-life to that becomes whether to receive on each condition. We ask the reader to receive no dectrine put forth by spirits in these columns that does not comper with his or her rea on. Allexpress as much of truth as they precibes no more.

\*\*For It is our earnest desire that those who may recognize

to more. It is our earnest desire that those who may recognize he messages of their storie-frields will verify them by informing us of the feet for publication.

As Associating distinguished stories to beheld natural flowers gone our circ belles in tail to, we solled denations of such room the friends in earth-life who may feet that it is a pleaser to place upon the altar of spirituality their floral offersors.

#2- We have written questions for answer at these Market make with a fit distinctly understood that she Miss Shelhamer wishes it distinctly understood that she make the market does she re-Schematter was at any time ineither does she re-ially safe saft any time ineither does she re-ally safe translags. Wednesday sor Fridays. Legists of inquiry in regard to this department of the LEWIS B. WILSON, Charman.

Memages given through the Mediumbhip of Miss M. T. Shellinmer.

Some light Oct. 11th, 154. - Children's Day.

Invocation.

Oh, Then, whose leve for lumanity, and whose care, not only for its requirements but for its gratification, are so beautifully expressed in blooming flower and warding bird, in all things sweet in Nature—in the tiny blossom, the warding birding, and the harmony of luman in hairs, which nests a down into the nature is soul, calling forth all the love, sympathy and tenderness therein, we appreach thee at his hour, praising, and bearing unto thee blossings for what thou hast bestowed upon these intelligent beings, capable of appreciating and of bearing gratifude to thee. For all things beautiful which we behold in nature we praise these for the sweet blossoms of human life, the little children, who are growing upward unto thee, their Father and Helper and Friend, we adore thee, lifess and benefit those who are more mature. We lask that then wilt send thy ministering angels to assist these little ones in giving forth their expressions of love and in necence. As one of old hath said: "Suffer little chaldren to come into me, for of such is the for little chaldren to come unto me, for of such is the kingdom of heaven." And if we welcome these little kingdom of mayen." And it we wearone these little-ones wherever they may be found, seek to learn of them, and seek to cultivate within their souls inno-cence, parity and affection, we shall most assuredly realize something of the kingdom of heaven, where in-nocence and simplicity abound, where love uniteth every heart.

#### Lizzie F. Bingham.

am not very small. I am not so little as the children all around me, for I am over four teen years old. I don't know how to come very well, but an old gentleman here told me if I would come to day, when the children came, I would get the power and strength to talk. I have only been dead a little more than two weeks, so I don't know much about this spiritworld, only that it is very beautiful and very homelike to me; but I wanted to come back; I wanted my brother to know I could come back, and that I could come and see him and bring him my love. That is the reason I have come here to-day with the little ones. I am not sorry I died now; I feel glad, because, as another says, I never would have been strong had I lived in the body, and would have been sickly and weak, and so it is better that I should pass away; for and so it is better that I should pass away; for I am strong now. I am growing stronger every day and am getting more used to my new home, which I like very much. I just want to send my love to all, and tell them I am happy. I come from Salmon Falls, N. H. My name is Lizzio F. Ringham. Lizzie F. Bingham.

#### Stella Noyes.

I was a little, little bit of a girl when I went away, not two years old; but I am more than three years old now, and I want to send my love the same as the biz jeoples do. You do n't know me, does you'' to the Chairman. I 'se Stella. I was a little baby when I went away. I didn't go yery far, no, I didn't, because I came back and seed my mamma, and papa and my sister, and I played at home lots of times, I did, when and seed my mamma and papa and my sister, and I played at home lots of times, I did, when they thought I was way, way off. I was n't, was 1? And does you want to know all about my papa's name and my mamma's? My papa is Charlie. (What is his other name?! What is my papa's other name? [as if speaking to a spirit.] Oh, dear! a man here, he say, "Now get it all straight before you speak." I guess I has got it all straight. My papa's name is Noyes. My mamma is Jennie. Where didyou live?! Home with papa. [Where was that?! I must ask the man. He says: Lynn. To the Chairman!] Is you writing a letter for Stella? Say I wants to send some flowers home, pretty flowers that smell nice! oh, pretty! And will you say I do like to hear the lady sing pretty, pretty, all the time. I can hear 'em sing up in the spiritworld; and I is growing up there; I is n't going to be a baby any more. I is going to grow up to be a nice little girl and help the peoples lots. [As if just perceiving the audience!] Oh, you has got a lot of two play hore?! Stella little time. As if just perceiving the audience (!) Oh, you has got a lot of peoples here! Stella did n't see 'em before ; but I love 'em all. I do n't want to go, but a man here makes Stella sleepy, he do. I's going.

## Patrick Haggerty.

I wanted to come. It is a long time since I died. I was only four years and a half old, that's I wanted to come. It is a long time since I died. I was only four years and a half old, that 's all. I am ten, now, because I growed just the same as though I was here. I died, that 's what mamma called it, and my little brother died, too. We died, both of us, and went away together, and I took care of him: that is, I didn't take much care of him, only I played with him, and tried to keep him from being lonesome. He is my little brother Dannie. He wanted to come to-day, and he could n't, so he say: 'Well, Patsy, you go and say I am here too; I send my love, and we'll both go home as soon as we can, and try and make the folks know we are there." That's what he said. He is getting big now: he is most eight, now. We are together all the time.

My father lived in Salem; do you know where that is? do you think you could find my folks? My father's name is John Haggerty, my mothers name is Ellen, and the good man here said I could come and speak for Dannie, and me too; that would be like two coming, you know, and perhaps my folks would find it out, and want us to come home nearer and better, so they would know it. You know what I mean, don't you?

We are having a real good time. We go to school: we try to be good boys, and we don't come back much, because the people don't know it, and we don't like to come unless they know it, and we don't like to come unless they know, because there is no fun in it. Don't you see? That 's all I can say. My name is Patrick Haggerty. There was an old gentleman cambere, the other day. I was here too, and I wanted to come, but I couldn't, because there was a spirit here that didn't want any one to come if he could help it. This old gentleman did come and talk to the people, and he told me to never mind, but come next time, and he would come too, and help me to come and talk, and come too, and help me to come and talk, and he did. [To the Chairman:] Good bye; I thank

## Mamie Turner.

Margaret Constitution of Salar Color of the property and analysis of the salar salar salar salar salar salar s

things not quite ready, then he'll say "Lucy Ann, can't you hurry up things?" Then my mamma will say, "They'll he ready in just a minute." That is mamma's name—that 's what papa calls her. I'll ask the big nam. '(Aside)) "What's papa's name?" The big man say, "William." To the Chairman; Do you suppose he knows what papa's name is better than I does myself? 'Il don't believe he does, 'cause he never did see my mamma, he never did see I before, so how does he know? 'Tell me? He is a big man; perhaps he do, but I do n't believe it. Now my teacher, she is way over there, but she is n't near enough she is way over there, but she is n't near enough to speak to the big man.

to speak to the bix man.

I don't feel bad no more: I don't have no badness in the back or in my neck. Oh! it was so had there in my neck and way down my back! and then I went away pop, and they never did see nothing of I any more. Don't you think they'll want to hear how I'se got along? Then you'll please let 'em know, won't you, that I'se got along real nice. I'se got a real nice teacher: she is some one that used to live in the same place with my mamma—in the same house—and she is called Clara. She sends her love to my mamma, and so does I—and to my papa, too mamma, and so does I-and to my papa, too-and tell him not to get cross at my mamma; I and tell him not to get cross at my mamma; I don't want him to, because my mamma is real, real nice. My mamma says he is nervous. I don't like to have him nervous, because he makes things thy when he is so. He used to say he'd have to whip Mamie, but he did n't do it. He told my mamma that Mamie talked too much with her mouth. 'Perhaps now he would be glad to hear you talk.' Yes, he would, because he feels real lonesome. I seed him one time after I went away—him and mamma—one Sunday, up in mamma's room; she opened a place and showed him lots of little things I used to have, and I seed my papa cry real hard. I to have, and I seed my papa cry real hard. I wanted to tell him I was there, but I couldn't, Wasn't that fearful! A little boy here—he's bigger than I is—he say, "That was rough": I think so, too. I must go now, so good-by every-

#### Willie F. Pickett.

To the Chairman! Do you want a little boy to come? My throat feels bad—all choked up. I wish it would go away, I want to talk. You know I died one day. I was n't siek very long, but I was choked up, and felt real bad in the throat, and everything my mamma did for me didn't seem to make me get well. Then I went off outsite I is the very total throat he went didn't seem to make me get well. Then I went off quick. It is n't a yearyet; it won't be a year for a good while. I think it was March—yes, I know it was, because it was only a little while after my birthday. I was five years old, and I am going on six now. I want to send my love to my mamma and papa, and tell my mamma I don't want her to cry and feel bad when she thinks about me, because it makes me feel bad, too: I can't come near her so well. My mamma is a medium, because the spirits say so; and they say that by-and-by I will get so I can come to her real close, and make her feel it. That is what I want: and I want to come to my papa, too. My papa's name is just like mine, only too. My papa's name is just like mine, only when he puts down his name William he puts a

when he puts down his name William he puts a big A after it, and if he was going to put my tame down he'd put it down Willie, with a big F after it. Don't you see?

I have got lots to say. I want to say that I saw the lady that I came to in the night: I like her ever so much, and I came come to her real good. Her name, her first name, is just like my mamma's first name, and I like that. Shelikes my mamma, too; she thinks a heap of her; that makes me come to her good; then she can draw the spirits; so I come, and I like to come. I want to say that I think she's real nice, and I send her my love, along with my love for mamsend her my love, along with my love for mam-ma and papa. I saw her yesterday, and got help from her (she did n't know it) to come here help from her (she did n't know it) to come here to-day. I kind of hitched on, you know; you know how they hitch on when they get a chance; that's what I did. I want to say, too, there 's a nice old lady up in the spirit-world that takes a heap of care of me, and they call her grandma. She has been in the spirit-world a good while, because she went there before I came to life, before I knew anything at all; and she keeps growing better, nicer, brightershe keeps growing better, nicer, brighter— cause a spirit told me so. She takes care of me a good lot of the time, and she sends her love to mamma, and would like to-send her re-gards to papa, if he will accept them. I guess he

I am going to have a nice little letter for my mamma, so she won't cry any more. I want to say I go to school, and I like that firstrate: I think it is a real nice school; I try to learn, and

I want to say something right here that my teacher told me to say, because perhaps it will make mamma feel better and easier, and per-haps it will make some of the other mammas who have lost their little boys and little girls, and who feel awfully bad about it, feel better, too. It is a little piece I've learned in the spirit-world, that my teacher told me to speak here for my mamma, and all the other mammas:

God gave me one day a flower, Pink and white its petals were; Oh! it was a lovely treasure, Sweeter than the richest myrth. How I praised the tender blossom! As I watched its powers unfold, Daily gaining strength and vigor, To withstand the heat and cold!

Oh! my little dainty flower! Its sweetness filled my very heart— Thrilled my spirit with its beauty, Till of heaven I seemed a part!

And I loved it, for it gave me All the richness of its love! Choicest flower, from God's garden— Sent me from his world above,

But alas! my little flower Faded from my mortal sight, Drooped and withered in an hour, Turning all my day to night!

Now I weep in bitter anguish
For the beauty and the bloom
That departed with my treasure,
Leaving me enwrapt in gloom.

Hark! a voice disturbs the silence, Grand and solemn, sweet and clear, These the words the angel utters: "Weep not, for thy lost is here;

Safe within God's holy garden, Tended by his angels bright; And it blooms for thee in beauty, Far removed from storm and blight."

Will my mamma like that? Well, now, I have n't any more to say, only that my papa lives in Melrose, a little ways from Boston: his name is William Pickett. My name is Willie, with the big F. I want to send my love to my mamma and papa first, and then to all the rest of the people. I haven't got any brothers nor sisters, but then I know lots of people, and I send them my love from the spirit-world.

## Willie Pike.

I was a little bit of a boy when I died, and I have been growing ever since, so I am quite a big boy now. I don't know where my papa lives exactly, but I believe it is Somerville. You see I did n't live there when I was here. Papa has moved and moved, ever so many times. Ho has lived in Chelsea, way down by the water; in Charlestown, and in ever so many places. I think he keeps moving all the time. I don't know as he does, but it seems so to me. My name is Willie, too, just like that other little boy's, and my papa's name is Will, just the same as his papa's, only his last name ain't like his. I guess my pa will see my letter. If he does, I want him to know I can come back, and that I Mamie Turner.

[Referring to flowers on the table, addressing the Chairman:] Oh, the pretty flowers! Did you bring 'em for the little girls and little boys? Ain't they nice! They smell nice. I was only a little girl, and I am only a little girl now: but I've got a mamma and papa way off in Montreal. I wants you to find 'em, because I wants to come home. Can you send me on the cars? [We will send your letter.] I don't want that, I wants to go myself. I wants to go right straight home to my papa and my mamma. My name is Mamie Turner. [What is your father's name?] I don't know what my papa's name is, only it is Turner. My mamma calls him papa. I know what my mamma's name is, because my papa called it. My mamma's name is Lucy Ann. Turner. When papa gets real straight, when he don't look as smiling as he does at other times, he'll say "Lucy Ann." When he feels real nice, and everything is going on pleasant, he calls my mamma Lulie. That is just true, and my papa he is real nice. You mustn't think he isn't. He isn't cross all the time, only once in a while, when he gets all worked and moved, ever so many times. Ho has lived in Chelsea, way down by the water: in Charlestown, and in ever so many times. I think he keeps moving all the time. I don't know as he does, but it seems so to me. My name is Will, just the same as his papa's, only his last name ain't like his. I guess my pa will see my letter. If he does, I want into know I can come back, and that I am tra little baby as I was when I was here: I have would tell them they have a little brother, who went away to a nice place, who comes to see them, and wants to play with them, and have them all nice and good. I think papa milght tell them about it, or else mamma might, so they'd know that by-and-by they'll see their brother in the spirit-world, when they go there. I want my mamma to know I can come, and come right near her, too. I want her to think that I am there, and not way, way offinal more and gother. I have flowers all the time, and everything pretty. I want

to be just as nice and kind to my mamma as he things, lots of 'em, because she likes pretty things, same as all mammas do. I want to see 'em, too, when I come back. I don't mean those that cost heaps of money; I mean pretty little things. I came here because my real old grandpa brought me here; he wanted me to come; he thought perhaps it would do some good. He said so. And a nice lady here, who knowed about the spirits coming back before knowed about the spirits coming back belore she died, wanted me to come, too. She is real kind. So they helped Willie to come. I want to say I am going to keep growing and growing, till I get to be a man; then I am going to help my mamma all I can, and help my little sisters and little brother, and I am going to have a nice, pretty home in the spirit-world, so they will be pleased when they come to see me. I live with my old grandpa—he is my mother's papa—and with my old grandpa—that's my papa—and with my old grandpa—he is my mother's papa's mamma too; I live sometimes with her, and sometimes with my old grandpa, and I have just a nice time all the time. My name is Wille Pike; my father's name is Will.

#### Georgie Wilson.

[To the Chairman:] How do you do? I have seen you before. I came once before when you had a lot of little ones. Then I gave you a whole lot of stuff to put down, and a whole lot more stuff not to put down, don't you know? I said I knew a lady by the name of Susan, and I was going to make her send my letter in the paper to my mother and father, and you know I told you that my mother would drop it like a hot potato. She did: I knew she would. You asked me to come again and tell you all about it. The gentleman who has charge here told me I could come if I wanted to, because he thought it might do some good. He won't let us come twice unless there is something to be done. I want to tell you that the lady my mothus come twice unless there is something to be done. I want to tell you that the lady my mother's hows sent her the paper, and my mother is awfully mad with her. She sent her the paper with the letter in it. My mother read it, and then she read it to papa. He said it was all nonsense, and she didn't like it very well. Then I came round, and I noticed that father didn't put his head in the newspaper so much evenings, and mother wasn't quite so gloomy. That's the way things went on, and mother put the paper up. Then I was there another time, when she had that paper looking at it, and what do you think she did? She put it in the tire; yes she did, truly. A little while after that father asked her where that paper was, She said, "What paper?" She knew, of course. He told her the paper that had the letter in it that pretended to come from Georgie. She said she took it to kindle the fire with; she said she didn't want it laying round for people who didn't want it laying round for people who were coming in to look at. And what do you think he did? He went and bought another one, and that tickled meawfully. I don't know, but I guess he thinks it was me, and was n't any pretending, because when he brought it home he put it in mother's face and said there was no need of leaving it laying around, but to put it away in the bureau drawer; he wanted to keep it to see if anything came out of it. There has nothing come out of it yet—perhaps there will,

sometime.

I want to tell you something else; he had to get a man to send for the paper, because, you know, that was some time afterwards, and they did n't have any on hand; he had to wait for two or three days, and he never said a word to mother till he came walking in with it. I want to say that every two or three weeks he buys one of your papers, and looks down to the end one of your papers, and tooks down to the end of those letters to see if Georgie's name is there. So won't you please to put my name in, and when he buys the next one—I guess he won't buy any for a week—he'll see it.

Oh! I tell you that it is just the best fun you ever saw! Well, it is! You know I've got an uncle in the spirit-world, and he just thinks it is right. He talk no to a head and he just thinks it

over saw! Well, It is: 1 out know I've got an uncle in the spirit-world, and he just thinks it is rich! He told me to go ahead, and he 'd back me up every time, so I am going to. My uncle is my mother's brother, who died quite a long time ago: he was about nineteen years old, I guess. He was full of fun and he says that my mother used to say that he, was the plague of her life. There is a woman in the city whose name is like my last name. She's a medium, and I know I cam come there. I want my father to go to her and let me come. If he does, I won't come here any more talking so much, if he don't want me to. I'd like to come; perhaps I will; but if he'll go to the medium whose name is like our name, and will let me come and talk to him, or come and do something, so he'll know it is me, and mother will go too, then if he don't want me to come here and talk so much, I'll only talk a little. I think that is fair, don't you? I want that lady, Susan—it won't do to call her last name—she lives in New York—I want her to send my mother a paper, one with my letter in it, for four failur myth not got one though I think think it is a real nice school; I try to learn, and I want mamma to know I have got a nice, pretty place to live in: that I have a good time whenever I'm a mind to, and I am a mind to all the time: and that I come back real often to see her and papa. I've been to see papa scratching—he does scratch—with the pen, and I like to go round everywhere and see what is more apper, one with my letter in it, for fear father night not get one, though I think going on. I can do it, too. fear father might not get one, though I think father will buy it anyway; but then, you know, to be sure, I want her to send it. I think she will, because she is real good. She didn't quite like to because I talked so rough; she thought mother wouldn't like it, because I called her first name, and she 'd know who it was. Mother didn't like it a bit; she hasn't spoken to her since. This lady said she couldn't help it; she thought it was her duty to send it, and I guess she will feel it her duty to send another one. I hope she will.

I hope she will.

There is something else I want to say. My mother don't go to church so much as she used to. I don't know why, but she don't seem to want to, and father says he had rather stay at home and read the paper; and then it isn't quite so lonesome as it used to be! I told you how father came home and read the how father came home and read the paper, and sometimes he went out, and how he'd read and read it all over, and then read those advertise-ments that do n't amount to anything, and then ments that don't amount to anything, and then go to bed; and my mother she was so gloomy, he didn't like to go home at all. Since I wrote that letter and spoke out so, he don't read so much; he stops when he gets to the advertisements, and mother talks to him now more; she don't seem so gloomy. I guess she thinks I am round spotting things; and so I am. [To the Chairman:] Don't you remember who I am? Perhaps you don't, because it is a long time since I came. My name is Georgie Wilson. I have got all over the cold I got going to church. You know mother wouldn't let me go out sledding, because she said I'd get cold, and two days afterwards I got an awful cold because I lost my scarf going to church. You know it is

days afterwards I got an awful cold because I lost my scarf going to church. You know it is better to die from going to church than it is from going outsledding! [Where did you live?] In New York, in the big city; father will get my letter, I know; he is getting quite interested. I think I shall bring him round, by-and-by. I want to say that my uncle sends his love to mother, and says he won't "plague" her any more. He's getting to be an old man. He don't look old a bit; he don't act old, either; he's just full of fun. He says he'll teach me lots of good things, and we will make it lively for mother when she comes over. My father did n't know him, so it is no use to say anything to him about him. Mother will know; k-guess she'll think the "dead folks" are all turning up, and so they are. I've got to go. [Try and come again.] I do n't believe I'll get the chance to come again, but I'll try to control and let you know somehow or other whether they get you know somehow or other whether they get my letter.

## Vashti.

Vashti comes to send many greetings to the Vashti comes to send many greetings to the big father. She has got a heap to say, but cannot get it through the new medie's thinkers very well. The harvest moon comes round, and the big father's anniversary comes, you know, so all the pappôoses in the hunting-grounds, that used to come to the big father, want to send their love and say they will bring him greetings and flowers and strength when the sun shines once more. Vashti wants to say that she will not come much through the medies—perhans once more. Vashti wants to say that she will not come much through the medies—perhaps never—that her work here is over, but she is going to learn of the big teachers in the hunting-grounds so she can be a teacher like "Woonie." She goes to school now to Woonie, and in three more harvest moons Vashti will be a teacher; that's what the spirits tell her; her work will be used on the see as a messenwork will be up above, not here, as a messen-

ger.
[To the Chairman:] "Pretty Doctor" sends his love to you, and he sends it to everybody. He has shown Vashti ever so many the former of the sends that the sends is to everybody. told her all about the birds and the flowers and things, so that she could go way up in the school and get ahead of the others. He wants to say to you that he is doing well, that he has

found a work in the spirit-world, and that he stood and appreciated by souls in the immortal cares not to return to earthly scenes, only to send the influence of his magnetic strength and love to his friends. That is "Pretty Doctor's" message. Vashti has come to give greeting and to send love. Good moon.

#### Little Helen,

For Addie M. Royers, Albertine Eckerle, Eva Baker, and Pearlie.

A gentleman who has charge of this meeting in the spirit-world told me I lead better come and finish up the business, because, you see, there are three or four little ones here that want to say just a word, and they can't get control of the medium very well. He thought I had better come and speak for them. I have I had better come and speak for them. I have been here before, so I know how to come. I am little lielen. My grandpa lives in Philadelphia—Grandpa Joseph Woods. Before I speak for the little spirits, I want to send my love to grandpa, and tell him I am real happy, and getting along nicely in the spirit-world, as usual. I want him to know that grandma sends her love to him, too. I want to tell him that grandma do n't want to rest one bit; she used to ma don't want to rest one bit; she used to think she want to rest one bit; she used to think she wanted to rest forever. She's just as lively and active as any of us; she don't ever think of resting; that's the best of it; she don't stop to think whether she's tired or not. I guess that will please grandpa ever so much. I went away when I was a little bit of a tot. I am ten years old now. I have been learning in the spirit-world. My teacher, Mary, sends her love to grandpa, too; she feels quite acquainted through me with grandpa.

There is a little bit of a girl here; she was four years old, about four years and a half, when she passed away to the spirit-world. She has n't been there a year yet. She lived in Boston. She haved in Boston. She haved in Boston. She wanted to come ever so much this afternoon—something attracted her, some influence in the room. Her name is Addie Rogers. She has a middle name that begins with M. She sends her love, and wants her folks to know that she can come home, and sometime she will try to come and talk.

Now there is another little girl comes here. I have known her in the spirit-world; that is, I have seen her. She lived in Cincinnati when she was here. I didn't know her when she lived in the body. I never knew anybody that belonged to her. She is a real nice little girl. All the children are good in the spirit-world, because the grown people are kind to them, and they can't help being good. Her name is Albertine Eckerle. She was five years old when she died. Died is n't the right word, anyway. She passed to the spirit-world two years ago last summer, about July, and she has been trying to come to her people in Cincinnati, but don't know how, and she has been brought here to be helped. The gentleman thinks if I speak for her it will prevent her from trying to control to-day. Perhaps sometime she can come and speak for herself.

Now I want to tell you about a little girl I Now there is another little girl comes here.

Now I want to tell you about a little girl I know very well. Her folks live near Philadelphia. Her name is Eva Baker. She has cried a good many times because she could n't make a good many times because she could n't make her father and mother know she was around them. I speak for her here, because I think some of them, somebody that knew her, will see her name, and will find out that she feels so badly because she cannot come to them and will let them know she wants to send her love. And sometime I am going to try and come to grandpa, through some medium at home, and bring that little Eva, and see if between us we can't give her instruction how to find her father and mother. It is n't in the city of Philadeland mother. It is n't in the city of Philadelphia, but just a little ways from there. If I come home to grandpa, way off there, he can find out all about her.

There is a little spirit comes and wants to There is a little spirit comes and wants to send her love to her medium, and to say she enjoys her beautiful flowers very much indeed. They have given her power this afternoon. And many spirits send their love with hers and surround the medium with a happy influence, with sympathy and affection, and she feels that everything is beautiful, and is opening brighter and brighter, with greater power in her work—there is more work, broader work, and the future will reveal it all. That little spirit is called Pearlie. spirit is called Pearlie.

That is all I have got to say, except to tell grandpa not to mind what some people say: everything is all right. We are getting along very well with our work—he is helping me ever

#### Séance held Oct. 14th, 1881. Questions and Answers.

CONTROLLING SPIRIT.—We await your questions, Mr. Chairman.
QUES.—[By Mrs. A. D. Chapman, Marcus, Iowa.] What is thought, and the law that governs it?

erns it?

Ans.—Lexicographers would define thought as the act of thinking, as the conception or generation of ideas, as the operation of the mind, in reflecting upon or considering any subject; but to us thought is more than all this: it is the basis of the mental endowment, that factor of mind which produces intelligence, will and reason, the essence of the spirit, or the soul itself, it you please: Without thought mankind were mere animals, swayed by impulse and caprice. Higher than all feeling, loftier than consciousness, thought lifts man above all clse below, and links him with the Divine Mind, the source of all intelligence and power. Who shall explain the laws that govern thought? When we can comprehend the laws that govern and control the universe; when we can understand the laws that govern the spirit; that rule the soul; when we can understand and comprehend and analyzed the Highite then we may attent the when we can understand and comprehend and embrace the Infinite, then we may attempt to explain the laws that govern thought, not be-

ore. Q.—[By Jonathan E. Wood; Huntington, W. Va.] Can a spirit visit the planets and describe to us the appearance and condition of their inhabitants?

A.—Spirits who are not earth-bound—held to the material through their interests or associa-tions—have the power to visit other planets. Many of them have done so, a few of whom have probably communicated what they saw and heard at those places to mortal friends in pri-vate. Doubtless the time will come when humanity will receive many communications from spirits concerning other planets than the earth, describing their inhabitants, scenery, &c. But when that time arrives, humanity will be able that it the arrives, number of what is given— that is, the conditions of this planet will have so far advanced and developed from what they now are that the people will better comprehend what is given concerning other planets.

what is given concerning other planets.

A question arises before us from the minds of individuals in the form which we will attempt briefly to answer. It is this: Many individuals find themselves cramped and limited in the power of expressing their thought. Ideas stir within them which seem to be complete in themselves, but when given utterance they fail to satisfy the mind. Beautiful imagery appears before the mind. Beautiful imagery appears before the mental vision, but cannot be expressed. Why is this? Are the limitations which bind the in-

mental vision, but cannot be expressed. Why is this? Are the limitations which bind the individual caused by a defect in the physical system, or do they pertain to the spirit?

As the thought is perfect, and the mental imagery seems to be complete in itself, the fault cannot lie with the spirit; the defect must be with the physical, perhaps through inherited tendencies. It may be through a lack of intellectual culture, it may be in the organ of speech, or that the capacity for fluent speech is not properly developed. The defect lies with the material, and causes the spirit to imperfectly express itself through the organs of the brain. To those afflicted thus we would say: Fear not; your spirits may be as grandly unfolded as those more fortunate in expression than yourselves. It will be so if the thought is complete and the ideas fully developed and rounded out. We believe there never was a poet who found his song as beautiful and satisfactory to himself after verbal expression as it appeared to him in his mind. We believe no artist ever completed a picture, or any form of art, to his entire satisfactory for the embedium of art, and says falle. mind. We believe no artist ever completed a picture, or any form of art, to his entire satisfaction, for the embodiment, we may say, falls short of the dream. The ideal is the reality, originating in the spirit. The outward expression upon the canvas or the sculptured marble is only an imperfect representation of the reality which lies back of it. But it will be fally expressed at some time in the first section. expressed at some time in the future, when the spirit is unencumbered with a physical frame. Then all its beautiful imagery, all its complete thought and ideas will be acknowledged, under-

#### George S. Gardnier.

[To the Chairman:] Good afternoon, sir. Less than three years ago I inhabited a mortal frame. At that time, I assure you, no idea of passing from the material entered my mind. The sumfrom the material entered my mind. The summons came to me somewhat unexpectedly. Suddenly, in the silence of the night, I was called to another world. Shall I say it was a better world? I find that land whither I have gone a good one, a bright and beautiful world, but yet I had interests and associations in this world of yours that bound me to it, and made it a beautiful one to me, and I do not know as I have found a better one. I wish my friends, however, to feel that I am well situated and happy in the spiritual world, but I have by no means forgotten them, or the interests that were mine while in the form; neither have I forsaken my old haunts and associates. A life expended in business pursuits wedded me to the material, perhaps, to a certain extent. Certain is it that they call me back, and still awaken within me thoughts and interests of the material, and of those who were connected with me. I wish to thoughts and interests of the material, and of those who were connected with me. I wish to send my love and remembrances to those near and dear, as well as to my friends and business associates. I was well known, sir, in Newport, R. I. I may truly say that the firm of "Bateman & Gardnier" was the largest house in the city. I believe I am not over-reaching in my statement, and as a member of that firm I was considerably well known throughout the business portion of Newport, as well as in its social circles. I would have my friends realize that life, after passing out of the body, is real, is continuous, and it would give me great pleasure to tinuous, and it would give me great pleasure to be able to return into private counsel with them, and impart to them something of the spiritual as well as to renew old associations and familiarities, and have them feel and realize that I am, as a spirit, in entire sympathy with all my former friends. George S. Gard-

#### Gracie Sharland.

Gracie Sharland.

I came, many years ago, through a different organism from the one I am now controlling. I came as a little child at that time. It is my desire to return once more and speak a few words to my friends and to those who knew me when I was a little girl in the flesh. Years have passed away since I was taken to the beautiful spiritworld, and I have grown, as I would have done on earth, in stature and in years, until now I am not as one of those little ones whom you take to your hearts and call your pets and your darlings. I have dear ones in the form to whom I wish to recall memories of myself as I was, and also to awaken in their souls thoughts of me as I may be in the spirit-world, and have a realization that I am there, waiting and watching for each one to come to me; that I am seeking to prepare the way for them and to make it bright and shining and straight; that I shall do all in my power to have itso. At the same time I can do but little unless they work with me and seek to make their pathway straight and beautiful, because it all lays with themselves.

Although our friends may do all in their now-

Although our friends may do all in their power to ease our passage through the mortal to the spiritual—do all that love can suggest to make our lives happy and beautiful, we cannot have them so unless we seek earnestly and tru-ly to live right and well, and do our duty as God

has given us to understand it.

I come to speak for myself and for those who are with me. One, a dear spirit for whom I was named, is with me in the spirit-world. She came, worn and weary, with the marks of age upon her; but she has thrown them off, and at the present time is happy, and strong and headthe present time is happy, and strong and beau-tiful. She stretches forth her hands to guide the loved ones home, and sends her greeting with affectionate words of sympathy and re-

the loved ones home, and sends her greeting with affectionate words of sympathy and remembrance.

Before a great while, we perceive that one more will join us in the higher life—in a short time as the spirits measure time—will pass away and leave the old place, the old, familiar circle. We will be ready to greet that spirit with love, sympathy and welcome—and all will be well.

We would say to those who remain: Live so that when your time comes to go you will be ready to lay down the mantle of materiality with rejoicing, with not one shadow of regret, but rather with eagerness to push forward, to enter and explore new realms of being, feeling that whatever comes it will be well with you.

My people are in Boston. I feel that some of them will see my message. Possibly they will not believe that I have returned, yet I know that they must and will think that something or some one has called and spoken to them from the spiritual world for their own good. I come with love, with the same affection that I held for them when a child, only intensified—for it has grown with the growth of my spirit, and I would lead each one to the beautiful, glorious home in the spiritual world. Gracie Sharland.

## MESSAGES TO BE PUBLISHED.

Oct. 14.—Thomas F. Abbott; Florence Adams; Capt. Da-vid N. Edwards; Controlling Spirit, in behalf of Olive Belle Sandham, Asa H. Bradley, Henry Woods, Mrs. Mary French.
Oct. 18.-H. W. Clemens; Emily Jones: F. B. Frothing-ham; David A. Brayton; Mrs. Katle H. Horton; John David A. Brayton; Mrs. Rome -. Chapman; Sybil A. Conant; Charles S. Sisson; George Whitney; G. F. Hay-

A. Conant; Charles S. Sisson; George Whitney; G. F. Hayward.
Oct. 25.—Robert T. Tucker; Lucy J. Brown; Benjamin Pierce; Mrs. Lizzle A. Hall; Clemmie Norton; Luther, Stone; J. Ballester; Alico Murray; Edward Bowen, Oct. 23.—John Raymond; Susie D. Littchfield; Nathaniel White; George B. Gates; Sarah Donnell; Mrs. Lucy S. Webster; Edward Gwinnell,
Nor. 1.—George F. Etich; Charles Grant; Charles R. Barstow; Henry Gleason; Maria Morris; Cornelius Mayer; Hattle Isabel Glubs; Mrs. Hattle A. Stone.
Nor. 4.—Abel Hunt; Clara White, to William Blake; Annle Marston; Mrs. Louisa Mills; Capt. E. E. Rudolph; Coleste, to Henry Lacroix; White Flower.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Truth is mighty and has prevailed. See its triumph in Hop Bitters.

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The New Hampshire State Spiritualist Association will hold a Quarterly Convention at Futney's Hall, Sutton Mills, Saturday and Sunday, Nov. 18th and 20th, 1831. Good speakers are expected. Visitors will be entertained during the meeting. Per order, Anna M. Twiss, M. D., Sec'y.

#### IN THE VALLEY.

Down in the valley fall shadows cool
When the fervid heat on the hillside burns;
They waver across the dusky pool
That is greenly bordered with fringing ferns.
The bridge above it is moss embrowned,
All lvy-festooned from arch to rail;
And dark-leaved laurel across the ground
Wanders and winds in a mazy trail.

The World is far, with its cheer and strife—
The World is far, with its cheer and strife—
The resiless World that can make no use
Of sorrow, or brighten a clouded life.
Here Nature, calling to peaceful ways,
The gift of her hidden lore confers;
While her blue-bells sing, on tremulous sprays,
A song for the soul in tune with hers.

A song for the soul in tune with ners.

My heart to the pulse of the Summer beats,
As I follow her steps through lonely nooks,
And read, in the silence that Thought entreats,
The poems we never find in books.
Too swiftly her golden moments silp—
Already the roses begin to pale:
Alast for this sweet companionship
When mouning winds through the valleys wall.
—[M. A. M. Cramer.

## Biographical.

MRS. H. F. M. BROWN A TRIBUTE BY C. M. PLUMB.

To the Editor of the Banner of Light:

Several months ago a mutual friend said to

me that Mrs. Brown had expressed a wish that if anything were said on the occasion of her decease, a few words might be spoken by one of two or three persons. My name was mentioned as one of them.

In obedience to that request, and feeling then that the hour of her departure was not remote, I prepared something for such an occasion. Months have passed, while she has lingered, only waiting for the glad summons to depart. Separated by hundreds of miles, I now learn of her departure ten days after the event (Oct.

May I ask you to kindly afford me the more commanding platform of your columns, to reach that larger audience of Spiritualists and reformers who have known Mrs. II. F. M. Brown many years, perhaps longer than myself. I trust that abler pens, of those more familiar with her work, will embody a more just and complete record of her life. They cannot offer a more sincere tribute to her memory than this

a more sincere tribute to her memory than this unspoken speech of mine:

It is a privilege—sacred and profound—to contemplate death in the light of a true Spiritual Philosophy. Death, this peaceful translation from a valley of shadows, clouds and darkness—a world of mere forms, objects and materials, to that better life of spiritual reality, of freedom and expansion, of brightness and glory!

It is a privilege also to contemplate such a life as that of Mrs. Brown, one chapter of which only has just closed. It was a life serenely and unselfishly lived; a life so enveloped in an atmosphere of humane, loving thoughtfulness of others, of intense faithful service for others, of hopeful, aspiring example to others.

hopeful, aspiring example to others.

Here was a worker; and not only a worker, but a teacher and exemplar. A womanly life, full of those thousand nameless charms and graces which beautify and glorify the feminine character; but also an efficient, serviceable life, such as we all might well emulate, and none

chiracter; but also the enderth, service life, such as we all might well emulate, and none can fail to venerate and respect; a pure and true life, faithful to the holiest principles, loyal to truth and freedom, justice and right!

Earth has no spectacle more ennobling and sublime than a life thus signally devoted, aspiring and reverential. Here was activity joined to intensity; simplicity to purify; magnanimity to charity, and philanthropy to fidelity. How truly may we unite in the tribute, "Well done, good and faithful servant! Thou hast entered into the joys prepared for thee."

It is permitted to but few persons to labor so successfully in so many different fields of human effort. Here was one who had all the enlarged vision, all the enthusiasm, all the earnestness and devotion of the one-idea-ist; while the thought and fe long and effort thus given to one cause seemed but an added inspiration and an enlarged power for another work, and yet another.

to one cause seemed but an added inspiration and an enlarged power for another work, and yet another.

The versatility of her philanthropy, if I may so express it, was as remarkable as her energy and endurance. For long years Mrs. Brown served as a shining light, an active laborer, and an efficient counsellor in all the several fields of reform—Temperance, Anti-Slavery, Labor, Homestead, Woman's Rights, Spiritualism and Social Reform. Few leaders commanded more universal confidence and respect: few could number more intimate, loving friends in all the ranks of human reformatory movements.

For a third of a century or more she has been closely allied to all the prominent workers in these fields, and I cannot attempt any just tribute to her life-work. I may, at best, seek only to offer a feeble personal memento to one I was privileged to treasure as a friend, one I know to have been faithful and true, self-denying and generous; one whose very faults had a charm, so transcendent were her virtues.

There are reformers and reformers. We find in the ranks of every movement not a few, even among the leaders, whom we marvel to see identified with the cause, by reason of their lack of the least interest in any kindred movement. And yet others who seem created for a special work, in which we find them enlisted.

ment. And yet others who seem created for a special work, in which we find them enlisted, but good for little else. Some, alas I there are who give the lie in one direction to all they profess or seem to possess in another; whose very rigor and power for good in one cause, seem drawn from what they should feel, but do not, in every other; their capacity or zeal for one reform being dependent upon their indifference to all else connected with human progress. And

to all else connected with human progress. And some "like him who builds his goodness up so high, it topples down to the other side!" Others there are, rare souls, of whom this noble woman was a conspicuous example, who are interested in and identified with every good word and work: whom we instinctively recognize as leaders in all grand, humanizing and liberating reforms. They are such by necessity; by virtue of the clearness of their perception of the principles of justice and liberty, and the integrity of their devotion to them. Such we know and feel to be agitators, reformers and teachers, by nature and organization.

zation.

Mrs. Brown seemed to have an instinctive interest in and a Divine call to labor for every reform. And it would be difficult to say in which she was most at home, with which she seemed most earnestly identified.

Some there are, engaged in every good work.

Some there are, engaged in every good work, who demand of us charity and forbearance for all their means and methods, though confident of the earnestness and uprightness of their purposes; people who command our respect, and yet tax our endurance; whom we are compelled to believe anxious to help a good cause, but who are almost sure to injure it.

There were those who valued emancination so

There were those who valued emancipation so devotedly, they would have enslaved the oppressdevotedly, they would have enslaved the oppressor to secure it; those who appreciated temperance so highly as to be intemperate in advocating it; who loved peace so well they would fight
to win it! Such was not this soul. Her advocacy of any cause arose from a clear interior
perception of underlying principles, and lofty
integral fidelity to them. She recognized human freedom as a necessary ultimate and perpetual right, because of her consciousness of
what liberty meant, and her apprehension of
the truth that principles are unbounded in their
application, that truth and justice are not respecters of persons.

She abhorred oppression in every form, because of her spiritual perception of human individuality and all its rights, obligations and necessities.

cessities.

She scorned superficialities, creeds, forms, and all artificial barriers and restraints, whether or not hoary with age or sanctioned by custom, religion or law, because of her unerring recognition of the boundlessness of truth and the universality of freedom.

She was sympathetic always, ready to counsel, protect and defend, especially the cause of the weak and defenseless, the wronged and suffering, because of her innate appreciation of Bitters will do wonders. Prove it by trial.

justice! She was more than kind, tender-hearted and sympathetic; she was eminently just.

Nor was it strange that Mrs. Brown's perception of the right was clear, because her. ception of the right was clear, because her vision was never narrowed by personal interest or prejudice, never clouded by selfish obtrusions. I never knew a person who, in her affections and sympathies, in her thoughts and feelings, in her writings and expressions, in her life and deeds, was more entirely devoid of selfishness. Clear-eyed, tender-hearted, whitesouled woman! I would there were more like thee!

At a certain period in the history of the great At a certain period in the history of the great reforms, in the trying time of agitation and active contest in the Anti-Slavery work, in the early days of the Spiritual Movement, and the dawn of the Woman's Rights and Social Agitation in this country, I doubt if a living person had a wider constituency of confidential associates in the ranks of all these and kindred movements; touched more noints of personal influciates in the ranks of all these and kindred move-ments; touched more points of personal influ-ence, and wider expanse of public labor; more thoroughly apprehended and aided in molding each new step taken in either work, or altogeth-er had a wider sphere of intense useful activity than Hannah Frances Morrill Brown.

Herself the early editor and publisher of *The* Agitator, a paper devoted to Woman and Re-form, the author of frequent books and pam-phlets for children and Reform, a vigorous writer, an carnest, eloquent speaker, she was

phlets for children and Iteform, a vigorous writer, an earnest, eloquent speaker, she was the personification of intensity, philanthropy and activity. She had not only wonderful versatility, but an endurance and capacity to labor that seemed like steel.

Mrs. Brown did not, as perhaps some do, seem to thrive upon other people's misfortunes—gathering strength where they lost it. Her sources of power were not in her outward associations; they were not from without, but within; not from below, but above. She was humanely, dithey were not from without, but within; not from below, but above. She was humanely, divinely inspired. She was not like a fountain, she lacked repose; but was rather an engine of power. Activity was perhaps her first quality next to her benevolence; which shone high above all other traits. Intensity would perhaps best express that quality of her organization. I never knew one more wholly alert and alive. The personification of a live humanitarian and reformer, this woman lived and labored.

Mrs. Brown gave her life to the oppressed and enslaved, to Woman and to little children. Her heart warmed ever toward these little ones; and in the preparation of useful juvenile works, the writing of simple helpful stories for children, and in the establishment and conduct of Children's Lyceums, she devoted many months and years of her life.

years of her life.

years of her life.

It has been said that we are each day building for eternity. There is but one imperishable material, which, wrought on earth, abides eternal in the heavens. Every interior impersonal experience is an attainment, material which enters into the everlasting structure which—all unheeding its beauty or deformity—we are slowly but surely building. It is wrought of unselfish, loving thoughts, kindly words and noble deeds! As well hope to carry our granite warehouses, or gold and silver ornaments to the spirit-world, as the less tangible but equally mortal mementoes and monuments

but equally mortal mementoes and monuments of our avarice, ambition, selfishness or pride. Spirit is all-pervading and impersonal: mat-ter is circumscribing and minute. Even Spirit Spirit is all-pervading and impersonal: matter is circumscribing and minute. Even Spiritualists are just beginning to comprehend that vital allegiance to the world of spirits is secured by no mere acceptance of a faith, by no zeal for phenomena, no blind dependence even upon angelic ministration; but is the fruitage of impersonal, unselfish purpose, the thought of kindness and deed of love! All work for ourselyes dies with time. All work for others is launched upon the sea of eternity, and never dies. To have wrought within this kingdom of beneficence, of truly spiritual forces, is to have become allied to the Infinite.

The seal of this divinity shone like a star on the brow of our sister. She loved the happiness and well-being of others more than her own; she felt the wrongs done to another more than her own; she gave her life more to others than to herself; and thus living, thus building, we know she has gone to an imperishable mansion, garlanded with thoughts of love, and made bright and glorious by grateful tears and the holy incense of thanksgiving.

As the source of all material things is in the spiritual, so there is no perfect basis for human reform except in the higher truths of Spiritualism. Christianity made but imperfect philanthropists and humanitarians, since it only held out the hope of the possible ultimate common destiny of a part of mankind, and men forever came short of granting perfect liberty, and aiding perfect equality, by reason of the present actual differences in men and their conditions, and the fancied differences which would eternally divide them.

When we learn—as we are now taught—that all human souls are from the infinite, having a

eternally divide them.

When we learn—as we are now taught—that all human souls are from the infinite, having a beginning in eternity, we perceive the everlasting hold every human being has upon all possible rights, privileges, blessings and opportunities. Thus divinely taught, we recognize human rights as an inalienable birthright, and an explied destiny as insearchle from existence. man rights as an inalienable birthright, and an exalted destiny as inseparable from existence.

All the inharmonies of life are earth-begotten and mortal; all the harmonies are of the spirit, and descend from the skies. The principles of justice, liberty, charity, harmony inhere—are within the spirit. Their outward recognition is forced upon the slowly awakening spiritual consciousness by their external denial, or the outward expression of their convention. consciousness by their external denial, or the outward expression of their opposites. The visible and apparent powers are the resisting material agencies, whose vanquishment is the work of the spirit. It is matter that is seen, spirit is invisible. Injustice and oppression are felt, make themselves manifest in human groans and tears, agony and suffering, while justice and freedom are known only by their negation, or the manifestation of the opposite of human slavery and wrong.

or the manifestation of the opposite of human slavery and wrong.

The very purpose of matter is to hide the things of the spirit, and thus awaken the soul's activities by the effort to burst the bonds, throw off the shackles and strip away the disguises which not only characterize life, but which are indeed all there is of external life.

Life is from within. All we see of beauty, all we hear of harmony, all we enjoy of bliss are but expressions of that which pre-existed within the soul, else they never would have had expression in our experience. And these manifestations can come to us while we are in the flesh, only through the resisting forces or opposites which awaken them. To the external the only revelation of the good, the true and harmonious is through the so-called evil, false and inharmonious. And it is only when in spiritual posses-

is through the so-called evil, false and inharmonious. And it is only when in spiritual possession of the one, that we learn how necessary and altogether right was the other.

Human injustice, and oppression even; the tears of sorrow and despair; the pangs of deprivation and want; the agony of waiting and enduring—are all but the agencies of time for the work of eternity—the opportunities of matter for the education of the spirit. The absolute lethargy and entombment of the multitude under the weight of all these, but emphasize the glorious enlargement and growth of the few, who serve as beacon-lights and pledges of the many.

To recognize injustice and wrong and have no

To recognize injustice and wrong and have no share in them; to perceive the right and labor to secure it; to feel the pang of others' sufferings

secure it; to feel the pang of others' sufferings as if they were our own; to shed with the sorrowing tears of sympathy and love; to comfort and strengthen the weary who are waiting; to see the coming dawn of a better day, and to live illumined by its first beams and buoyed by its spirit—all this was the privilege and joy of this risen one.

To have been counted as one chosen by the angel-world for the spiritual work of overcoming evil, opposing wrong, resisting tyranny, vanquishing mortal impediments—was Divine preferment. Such consecration had our sister—more exalted than the anointing of kings, a commission higher than that conferred by principalities and powers.

Her last written word that has met my eye

Her last written word that has met my eye reads: "I have not long to stay. Glad when the morning breaks." "Fell asleep as peacefully as an infant"—is the final mortal record, traced by a sister's hand. The morning has dawned!

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## Pearls.

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

NATURE'S WORK. Ermine robes of the winter's weaving,

Jeweled and gift by the shining sun. - E. O. Pierson.

Heaven trims our lamps while we sleep .- Alcott.

OUR BETTER DAY. Oh! day long looked for, oft foretold, Best theme of prayer and song. When Truth and hight shall judgment hold,

In triumph over Wrong !- Lewis J. Bates. Any coward can fight a battle when he's sure of winning; but give me the man that has pluck to fight when he's sure of losing. - George Eliot.

SAVE THE CHILDREN. Oh! save the little children Of poverty and erime, Whose butter wall is sounding Through the dim aisles of Time. Ye may not cleanse the torrent,

Whose course is strong and sure, But ah! it needeth little skill To make the fountain pure - (Mrs. K. B. W. Barnes.

Through every rift of discovery some seeming anomaly drops out of the darkness, and falls as a golden link In the great chain of order .- Chapin.

## CONCLUSIONS:

OR,

BY JOHN WETHERBEE.

ter of a century of experience. This number tions as a factor in human affairs, if not now. will be rather an introduction, and be hardly a what some would wish, is among the possi-"conclusion," yet I will try to make it termis, bilities, and by their investigation we have nate in one, after making my apology.

most of them is a disposition to be familiar, to assure us that day is approaching. quite gray they might feel familiar, but not so starting from this side as a man of consequence aptly express it; but it is all right; possibly and becoming at once a nobody. This need not also, but he loves quietly to give, and give largepeople teel as well as read my thoughts. There be the case, but such is the general fact. I do is a great truth in psychometry, or soul-read-not expect, by saying this, to reduce the value, incl and the face behind the mask of the form the desire, the love of, or the acquisition of of it, but he is laying up his treasures where is often asmounced; the face or form that in a wealth; I do not even expect to reform myself celestial point of view will one day be the real in my estimate of worldly success in a financial John, is now thus finding expression through point of view. I only know there is danger in my pen, if not through my looking-glass,

to eredit me with both common-sense and honesty; if I write more than I ought to, and "for the privilege of being independent." I am there "conclusions" be perhaps a superfluity, aware that but for wealth Washington would it is because these letters make me feel that never have been the father of his country, nor I have got a hearing, so that I write expecting to be both read and believed.

The foregoing, as I have said, is introductory, and explains why I write these "conclusions," and enables me to say how impossible it is for bank account; still the words of Pollock fit me to answer letters. I would like to do so most human cases, only read wealth for gold in more than I do, but the material affairs of life the passage quoted: are a strain on me: I hope it will not always be so, and some of the best spirits in my environment have said things will be brought about to relieve this strain, so that I can give a calmer thought to my pen-work, public and private, than is possible now without burning my candle at both ends.

I will make this terminate at least in a "con clusion," by saying that I endorse most fully the statement once made in the Scientific American by its very skeptical editor, where he says, "If true, such words as 'profound,' 'vast,' 'stuof the world's history: it will give an unperishable lustre of glory to the nineteenth century." This skeptic thus labels Modern Spiritualism, but with an if - if true. I, knowing it to be profoundly true, say ditto without any if.

It was hardly necessary for me to say this, for if lucky, hit many birds with one stone.

mind that we have an intelligent, invisible environment, composed of spirits who have once semi-annual interest but for its value in the been mortals on earth, and who still are interested in and perhaps have more or less a supervision of human affairs. I know of no intelligen e, and can conceive of none, that does not uttered, who said Eben Francis, on the other proceed from the human organization; therefore, I should conclude, on general principles, that this invisible intelligence was human; but do chores; that John E. Thaver was prowling my conclusion is supplemented by the fact that about his own closets wondering where his the testimony of this invisible intelligence itself is, that it is human. In every instance, I use these well-known names not to individufrom 1848 to date, no matter what the nature or alize them, but to represent a class who are the character of the communication, comes the dead and their bodies buried, but who do not positive assurance, expressed or understood, that I am thy brother man, once a dweller on such sensuous avenues as they can to reach the earth, but now the same individual inhabiting the spirit world. This bottom fact at the base manna of the higher life; are spirits in prison, of Modern Spiritualism is as certain as is the fact that there is such an ism current in the world. Identification of the spirit is difficult and often questionable; not so the fact that the invisible communicator is a spirit. I know of nothing more certain than that we are surrounded by an innumerable company of angels, using bible language, of a multitude of human spirits, using spiritualistic language. To me the fact of day and night is not more certain than | Huntington - strange as it may seem, had the fact just stated.

In this connection let me say that some of the most unmistakable evidences of the intelligent communication of spirits, such as independent | poor here, and thereby to have been rich now, slate-writing on my own slate and before my eyes, the slate not out of my possession, purporting to come from a father, and signing his it, for it is the pearl of great price. I do not name, or the answering of a sealed letter while | propose to state this point dogmatically, but the holding it in my hands, have been bogus, or reader must trust me when I say I have a clear what we would say in the form, forgeries of the

strangers after all.

This invites a word on the unreliability that students of this philosophy have noticel, and the statements of Mr. H. or Mr. B. when they must paddle our own cames, and by deing so our manhood will be the jetter for it - rowth them for aid and guidan e.

This more or less oc asimal unreliability does not after the fundamental fact of the conseious post-mortem survivat of man: that fact WHAT SPIRITUALISM HAS TAUGHT ME. is settled, whether the communication is relialready learned that the fault is as often at this-Does any one say, Who cares for Wetherbee's end of the line as at the other; that it ta' es generous; one of them is, and one of them is conclusions? or What does he know? Well, both ends for perfect results. It has taught us not that is a fair question; and my answer is, that I also that spirits have no power to so control a a great many people write to me as if I was man that he can make oak axe-handles out an encyclopædia, and I am aware that I am not, | of pine wood; and the inference is that as hunot even an abridged one. By the letters be- manity's head gets to be on the average chronifore me and the flux of them that have passed, cally level, "the divinity that shapes our ends," I find myself pretty well known, thanks to the or the spirits that supervise human affairs, Banner of Light, if it is any advantage to be will be more intelligently reached, or underthus known. The general tenor of these let- stood, and we will not have to complain of unters is quite flattering, more than 1 think my reliability. The major axis of this in we ment articles merit. The most pleasing point in is as yet below the horizon, but enough is above

I have never seen, address me as Brother spirits on accumulated wealth is a low-grade his right hand know what his left hand doeth, John. Tinterpret it that they esteem me clevel one. The most disappointed man who passes er; perhaps if they knew that my hair was over is the man of property, on the averageit that the many do not escape. I know it also millionaire. This is the logic of Spiritualism, I am also pleased with the general disposition to be, when not an idol, one of the most useful and it teaches a lesson that the nineteenth adjuncts to human condition, or, as Burns says, Theodore Parker been the iconoclast he was if penury had "chilled the genial current of his soul," or Wendell Phillips had the self-denial to dodge ambition for truth's sake but for his large

"Gold many hunted—sweat and bled for gold; Waked all the night and labored all the day. And what was this alburement, dost thou ask? A dust dug from the bowels of the earth, Which, being cast into the fire, came out which, being cast Into the fire, came out A shiring thing, that fools admired and called A god; and in devout and humble plight Before it kneeled the greater to the less; And at its altar sacrificed case, peace. Truth, faith, integrity; good conscience, friends, Love, charity, benevolence and all The sweet and tender sympathies of life,"

Wealth, I am aware, is a great means of civilization; it has distanced missionary work as a civilizer. A nation must have accumulated pendous,' would have to be strengthened a wealth before it can have culture; and for effithousand fold to be fitted to express its import- cacy it must be concentrated in a minority, not ent instance, that time is about two weeks, beance. If true, it will become the one great event diffused. We can say of it as of offences in the words of scripture: "It must needs be that wealth comes, but wee unto him by whom it comes." I do not mean that soul-elevation, heart, love and sympathy, abound with the poor, and all the selfishness with the rich; there is as much meanness-often more-in the idolatry of my writings testify to the fact; but let me add it than in its possession. There are too many before closing No. 1 that what I may write un- exceptions to the rule for the wealthy class to der this heading will answer the many letters have the monopoly of selfishness, but still it of which I have spoken, and perhaps answer the may almost be said that the possession, as well purpose as well or better, besides saving me as the love of wealth, is the root of all evil-that some autographical work. It is no new thing is, is dangerous to the spirit-and Modern Spirfor me to shape my contributions for the Ban- itualism, by its prevision of the next life, will ner to meet correspondents' wishes, and thus, yet teach, and to a practical point, that fact, so that men will not dare to die mere money-bags; II .- There is no question of the fact in my they will grow centrifugal and diffusive, gradually investing their surplus money, not for its next world, invested here and becoming there Summer-Land securities."

There was a profound truth that the medium side was a street-sweeper; that Samuel A. Way was begging for employment as an office boy to money was and why people did not notice him. know that they are in the other world, but seek fleshpots of earth, not having yet discovered the as to the higher life, waiting for their deliverance; but there, as here, one has to work out his own salvation. Lucky is the man of this kind who has any saving grace to awaken such a corpse of a spirit after this life's fitful fever is over, so that he can sense the trail in the direction of such salvation. One of my spirit-friends -and his story is an interesting one, but I cannot tell it in a "conclusion"; I refer to Ralph that small button of saving grace. It took a great while, but it saved him, and he sees now how wise he would have been to have been even in that enduring and spiritual wealth which a man had better part with all he has to possess

knowledge of what I am now talking about.

able ones have assumed to be certain persons debtor to the world; to have the world owe me, when they were not; but the fact of any spirit and not I owe it. Of course I should protect and proved for all dependent upon me, proper and proves the law, so if one or more survive death, be they friend or pretender, then to their sphere of life, aiming for their happiall do; so I am hespitable even to an invis ness; I should not smother them with affluence, ible interloper, for the degroestrated proof of a but I should begin my centrifugality before old survival I must confess, however, that I do age had me for its own. I certainly, as some not see the sense or the object of one spirit pre- wise people have done, would do my benevolent tending to be another, and I am some it acs hin- acts before I died rather than afterwards-that dered from manifesting my feelings on the re- is, do it myself rather than let my estate or exturn of the departed, my manhood naking me, ecutor do it for me. Of course I would try to averse to shedding tears, either of joy or sor- be wise and just in these investments, for no row, over the return of those who may be income or returns in kind, as well as generous. I think to-day there are many men and women whose hearts are willing but whose flesh is weak. I think also there are people in the often with grief: though inclined to rely on walks of Spiritualism, and outside of it also, who can do and desire to do humanity good, were in the form, when coming as spirits and even do do it by word, pen and sympathy, we have to take their statements with a con- who could do it better if the laws of meum and siderable margin of doubt. I presume this tuum permitted them to draw on the exchequer subject will be better understood some day, of the well-to-do. I sometimes am astonished and we will be able to find the wisdom of the when I see men growing old, rounding their departed of more practical value in material! three score and ten and traveling toward four affairs than now is possible, and he as sure of score with burdensome wealth, with incomes of their statements as we are, or as I am sure three hundred dollars to one thousand dollars a now that they are spirits. I try to find a wis- week, that have got to drop out of their hands as dom in this unreliability, and succeed tolers soon as their lean spirit leaves the body, yet ably well, for I see it to place us all that we cannot let go now. I think it a melancholy and pitiable sight to see a man totter into his grave leaving his pile on the brink for his hungry inbeing of more consequence in a spirit's eye heritors, glad of and wishing his exit, and ofthan that we should too confidingly ban on tener than otherwise going counter to his wishesor quarreling over the spoils: and he, by a law baunting his wealth as a murderer haunts the scene of his crime, awake to his destitution, but not awake to the summer-land-and never to be till that wealth has all dissipated and found able or unreliable, and Modern Spiritualism its way into the busy veins and arteries of huhas settled it. If Modern Spiritualism settles, man life, with no surely of waking up even then. I .- Under this heading I propose to write my nothing else but that, it leads in the race all I know a man, or rather spirit, who for twenty bottom thoughts, or "conclusions," on some of other discoveries, and holds the champion's years has been in a dark cellar sorting over the points in Modern Spiritualism after a quar- belt. The practical value of the exmannica- potatoes, to use the small and decayed ones first, for fear he will come to want. Verily! verily! he has his reward.

I have in my mind two unostentatious people, both exceedingly wealthy; both think they are

"Oh, wad some power the giftle gie us To see oursels as ithers see us!"

Both of these men dislike importunity. There they are right; one does not like to be bored for aid. It is better to be impressed or inclined than persuaded from the outside; it is a question whether a coaxed generosity will turn out as a Summer-Land security, and that is what we all want, what life is for, but very few, comparatively, know it.

One of these two men that I refer to do n't like to be importuned, and people get rebuffed who Old and young, male and female, people whom | 111,-The estimate put by the great and good have the assurance to attempt it; he does not let and his right hand would not know any more if his left hand told it. The other man also dislikes importunity, and he "rules out" intruders, ly, and no one knows it save the angels, and they are good at keeping secrets. He is not aware moths cannot corrupt nor thieves break through and steal; he may die with a smaller estate for it, and that is his aim, but he will wake up a century needs.

## BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

DECLINING THE RESPONSIBILITY.

Lies have many legs and error is seldem tongue-tied, BRO. COLBY-In respect to the reparation of injuries "better late than never" is doubtless a sound maxim in morals; but in the conduct of a public journal it seems to be obsolescent. lie is ten or fifteen days old, and has obtained a certain currency, it is presumed to have a right of way which may not be disputed. The subjoined letter was respectfully declined for the reason that too much time had elapsed since this long-legged tarantula started on its journey. Thus, in the policy of the press, there comes a time when it is too late to right a wrong, because it is not accounted good journalism to revive old things. As defined by the presyoud which all lies that have contrived to run fast and escape detection must continue to have the freedom of the press. We acknowledge the right of the several professions to be governed by their own laws, whether the same be wise or otherwise, and we are pleased to acknowledge that the Tribune has of late been very fair in its treatment of Spiritualism. S. B. B.

#### SPIRITUALISM NOT RESPONSIBLE. THE CASE OF REV. JOHN A. LANSING.

To the Editor of the Tribune: In a recent issue of your paper it was reported that "A Spiritualist and his confederate" had managed to swindle the widow of the late PROF. THOMAS C. UPHAM out of the sum of \$14,000. The persons named in this business are all represented to be Spiritualists, when the truth is, not one of them can, with any show of propriety, be so classified. Mrs. Upham is a well-known lady of great moral worth and reliwell-known lady of great moral worth and religious influence; but for years she has opposed Spiritualism with a determination that did not permit a spiritual paper to find a place in her household. And where is the evidence that either Rev. John A. Lansing or his fair confederate believed in Spiritualism? In your report the Rev. John is said to be a Methodist, but I am informed on excellent authority that he is a Baptist. This is, however, quite unimportant. That he is regularly commissioned as a minister of the Christian church is not disputed; but it does not appear from any evidence I have been able to obtain that he either called himself a Spiritualist or was willing to called himself a Spiritualist or was willing to be so designated. The assumed identification of this person with Spiritualists is certainly not supported by the annunciation of his peculiar views as expressed in the extract which you published from one of his letters to Mrs. Upham. To vindicate this opinion [ will here introduce the extract, from which it must be sufficiently evident that he was never a Spiritualist in any sense likely to command the recognition of rational believers:

"I cannot meet with your demands to-night. The plans and arrangements were all made in God and I can only move as he commands. Can you not follow the word of God as it came to you first? You know the word to be of God now as you did then. Follow it as you did then. The papers are all drawn in God and are at his disposal.

Yours in Christ Jesus, the Lord God. Amen.

J. A. LANSING."

Now this godly gabble may not prove that the author was and is an arrant hypocrite and mercenary deceiver; but if not, it is at least evidence that he is the victim of a religious fanaticism amounting to lunacy. In neither case is Spiritualism in any way responsible for his irrational views and apparently criminal conduct. He does not so much as recognize the possible agency of a single departed human being in the affairs of this world. On the contrary, he attributes averything—all his own "plans" ry, he attributes everything—all his own "plans and arrangements"—to the Supreme Being, not names of certain parties. I of course have had If I was a wealthy man I should certainly merely as the first cause, but as the proximate genuine ones, but some of the most unmistak- make it a point to die a creditor rather than a lagent in every human action. This priestly

He entertains the theocratic view of the divine government, and insists that his own business papers are no less God-given than the Mosaic tablets. To use his own language, they are "all drawn in God!"

To say that this pious mountebank is a Spiritualist is to utterly disregard his own testimony and all the evidence in the case. This man does not appear to have any views in common with a single Spiritualist on earth. I write this after thirty-five years of uninterrupted intercourse with this people. In this long experience the undersigned has not met with one who entertained the notion that our ordinary human arrangements voltions and motivements motives. rangements, volitions and movements, motives and methods of action, are all subject to the constant and direct interposition of a divine personality. Moreover, Spiritualists neither find nor look for "the word of God" in the several parts of speech; it cannot be shut up in nouns, yerbs and adjectives; nor have we any idea that Deity has anything, especially, to do with the business of drawing legal and illegal papers for dishonest or deluded cleraymen, who may be striving by unlawful means to possess the property of some pure-minded, unsuspicious widow of an honest and eminent Spiritualist.
The Asbury Park Journal, whose editor is

quite likely to be well informed, says this is a case of "religious fanaticism" with a special adaptation to "business." I also learn-from adaptation to "business." I also learn—from a very intelligent professional gentleman acquainted with the family—that Miss Mary C. Ward is a pious maiden lady of mature years; that she received her early religious instructions of the control of t tion in the Presbyterian church, of which her father has been an official member; that she trusts in God, believes in a personal devil, and has no faith in other spirits; that she has been conspicuous at the Union Church meetings at

conspicuous at the Union Church meetings at Ocean Grove, which would not have been permitted had she been a Spiritualist.

The Rev. Mr. Lansing concludes his pious cant by subscribing himself, "Yours in Christ Jesus, the Lord God. Amen!" The Spiritualists who believe that Jesus of Nazareth is the Supreme Deity are few and far between; but the pious individual who is characterized in your report as a swindler, is strictly orthodox in the prominence he gives to the common faith of the nence he gives to the common faith of the Church. The truth appears to be that a lady, of spotless character and reputation, has been de-prived of the estate left her by her excellent hus-band, who was an eminent Spiritualist, through the agency of an ordained minister of the Christian

Let us be just to the accused parties. We can neither measure the wrong that has been done, nor intelligently estimate the moral delinquency nor intelligently estimate the moral delinquency of the principal in this transaction, until the case has been fairly adjudicated. But if other people are to be held responsible for the conduct of this man, justice will be promoted by allowing that responsibility to rest precisely where it legitimately belongs. All attempts to dishonor the truth of Spiritualism and its just claims to the world's faith are worse than vain. The disciples of the Spiritual Philosophy are everywhere firm, in principia, non homines.

everywhere firm, in principia, non homines.
In the love of Truth and Justice,
S. B. BRITTAN.
29 Broad street, Newark, N. J., Oct. 21st, 1881.

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Secretary. The public cordially invited.

CHICAGO, ILL., The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:39 and closes at 2:39 r. m. every Sunday. All are invited. Z. T. Griffen.

A Meeting of Spiritualists and Mediums will be held at Grimes Hall, 13 South Halstead street, Sundays, at 3 r. m. J. Mathew Shea, M. D., principal speaker and test medium, assisted by other well known clair voyants and test medium. Strangers and others cordially invited. Geo. Mostow, Chairman.

man.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at 7:450 clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets, at 10:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton Secretary.

ton. Secretary.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets irreputarly in Weisgerber's Hall, corner Prospect and Brownell streets, at 7½ F.M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10½ A.M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and visitors cordially invited free? Correspondence of the above Societies can be addressed to Tillie H. Lees (Watchman), 105 Cross street, Cleveland, O. CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meeta every Sunday, at 7½ r. M., at Enos Free Library Rooms, Iowa Avenue. Inspirational speaking. Dr. J. L. Enos, President: Mrs. Nannie V. Warren, Vice-President: Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MASS.—Regular meetings are held on al-ternate Sundays, W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religiousservice at 86% East Market street, svery Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

S. D. Bueil, Secretary.

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

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

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

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PORTLAND, ME.—The People's Spiritual Meeting is
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office to the same of the same

Farrington Block, Congress street, at 2½ and 7½ o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 78 Lincoln street.

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PHILADELPHIA. PA.—The First Association of Spiritualists holds meetings every Sunday at 10½ A. M. and 7½ P. M. at the hall corner Spring Garden and 8th streets. The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2½ P. M. at the hall corner Spring Garden and 8th streets. Everybody welcome. The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marior, President; Charles W. Yard, Secretary.

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Author of "Bible Marvel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witchraft and Miracle," "Agassiz and Spiritualism," etc.

While producing this work of 482 pages, its author obvi-While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Witchcraft then and to-day's supermundane phenomens are the same; and found also that intervening Witchcraft historians, lacking or shutting off to-day's light, left unnoticed, or lilogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

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

The work is worthy of general perusal.

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# Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 12, 1881.

PROF. PHELPS'S COUNSEL TO THE PULPIT.

BY ONE WHO HAS LEARNED SOMETHING. To the Editor of the Banner of Light:

It has turned out just as I thought if would. Prof. Phelps has finally, in the Congregationalist of Oct. 19th, in response to so many inquiries that he could not well ignore them, undertaken to tell his brethren of the pulpit "How they should treat Spiritualism." His answer, divested of superfluities, is, in substance: Denounce it-denounce it unsparingly, as all of the devil. There is not a hint of the duty first of any previous investigation of the phenomena or, of the quality of the communications given through them. The bare fact that These are from the spirit-world seems to be recognized. "There is who d in it," he says: "there is the rub." But it is bad mind, he assumes, "This thing is not religion." It is "the irreligious drift of it as seen in its own records," that he would have the preachets specially note and expose. "Wintever else it is, it is nothing which commen syself to the religious instincts of men." "The difft of the whole is wrong morally." With this sweeping assumption, or rather with this surrageous and unqualified calumny, he thinks that he and those whom he can induce to chesit can so brand "the delusion," that all Christian recobe shall at least have it, whether they has wanything about it or not.

Doubtless at least, in the present writer's epinion -whatever is essentially irreligious is doorned in the end to failure and rejection by mankind: And doubtless it is a shrewd, if not an honest, way of assailing any truth to stamp it, and stamp it vehemently, as "irreligious." This is an old art, and has done effective service for thousands of years before Prof. Phelps's day against many a truth of science, of philosophy, and of religion, too, that now stands sebers it will long continue to serve its end. That and is to excite fear and detestation, but not candid inquiry.

If the Professor could only prove some of his broad assertions he would say something really to the point. If he could prove that Spiritualism has in it "nothing which commends it-"the drift of the whole is wrong morally," he would speak to some purpose. If he could identify it, except by pure assumption, with necromancy, the dealing with familiar or evil spirits? for gain or forbidden knowledge, or other un-But wholesale and unsupported slander achieves

Had the Professor discriminated in respect to ly, while others are frivolous and debasing, he would have commanded the universal assent of all intelligent students of the subject. Multiheartily endorsed his position, and welcomed the opportunity, accordingly, is generally actell the world what Spiritualism is and what it in various ways it was led to render. does. Thousands upon thousands of highly inbe sneered by any one out of their profound convictions of the beauty and the value of the truths they have thus received. Thousands upderived the highest religious lessons, the most then. powerful convictions of sacred truth and the! Such a judgment, it hardly need be said, will guides. It is idle to denounce to such the source

alism and Spiritualism. of government or of religion, though often bring the strong supports of modern science to made, has met with no signal success. It is facts which now seem to many in both pew and rather late in the day to denounce and punish pulpit mere idle tales. men, whether for eating pork or kindling a fire on "the Sabbath," or communing for heavenly | Prof. Phelps strongly urges, to his old place instruction with beloved or honored ones who as "a Power in the universe, whom God conhave entered upon the wide activities and ele-descends to treat as a belligerent," "a real, a vated visions of the immortal life.

mitted few tactical blunders grosser than to pronouns of which his name is the antecedent, array the church against facts. It has caused them many a retreat from an inglorious field. But they do not seem, some of them, to learn | truth, is a question too large for present discusbetter. The church has but to commit herself | sion. Let it abide thorough and courageous inbetter. The church has but to commit herself sion. Let it abide thorough and courageous inunder such guides as Prof. Phelps to an indiscriminate assault upon Spiritualism, confounding under that name all its disclosures of facts | sion. Let it abide thorough and courageous investigation through all the channels of knowledge which are open to us. Let no man be
ing under that name all its disclosures of facts | scared by the dicta of any other man's authori
scient reforms, not only in rengion, out in scicontinuous disciplination of application of spiritualism has constructed no altars, has
it is an 'ology.' It is the highest religion of spiritualism has constructed no gorgeous forces, has suspended no
ture and human perfectibility.''

Mrs. Kimball said: "The religion of Spiritualism
the highest religion of spiritualism has constructed no altars, has
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ture and human perfectibility.''

Mrs. Kimball said: "The religion of Spiritualism has constructed no gorgeous forces, has suspended no
ture and human perfectibility."

vile," as he has done, to find that she has dashed friend of Christ"; "Tampering with the thing herself against immovable rock, where her fight from motives of curiosity is a sin"; "The curilodge, and whose rebound upon her will be ternot only an evil, it is a sin." These papal edicts rible, but she does at least three other things may not be ratified in Heaven. They are much needlessly makes an enemy out of what might intended to do, feeble, timid souls who suffer be an invaluable ally in her true work. She their thinking to be prescribed for them. But cuts away her own historical foundations as contained in the records she calls "The Word of God," rendering them incredible by logical consistency. And she deprives her own members to an indefinite extent of the most genuine and intense convictions they could have of the reality of spiritual things, and "the power of the world to come." When she has done her best at this suicidal work she will find herself reduced essentially to a mere secular organization, proposing to herself and achieving only worldly and selfish ends.

Do some tokens of a conscious tendency to this issue appear even in the way or means by which Prof. Phelps seems to propose that the Church shall vanquish Spiritualism? "Much is gained," he says, "if we can cut this evil adrift from Christian support. No other support of it can give it a respectable prestige among the religious of the age." Is it, then, a question simply of prestige? Is it by virtue of her superior respectability of position, or is it by her real spiritual power, that he hopes she will achieve this great victory? He adds: "No body of men can long hold up in broad daylight a thing which the judgment of the Christian Church has put under ban." And with an animus that cannot be disguised whenever he touches this theme he subjoins: "That thing must become offensive to the moral sense of men. It must rot."

Now this depends. It depends on what is incant by the "judgment" of the Christian neant by the "judgment" of the Christian Church, and by what means this judgment is and Dr. F. W. Monek. obtained. If it is really the deliberate and honest opinion of the Church, given in the best exercise of its intelligence and conscience, that is one thing, and a thing not to be lightly regardcure on its legitimate evidences. Socrates was ed. But if it is merely its blind and passionate cure on its legitimate evidences. Socrates was "irreligious"; Galileo was "irreligious"; Lu- denunciation, to which it has been spurred by ther was "irreligious," Even Jesus, the Christ, its chiefs; if it is the outcome of only its ignoration which I have taken as my them this evening is doubtless one that at present is asked with increasing frequency and anxiety them this evening is doubtless one that at present is asked with increasing frequency and anxiety them. pliemy. It is a stale device, this, and to many ambitions; then this "judgment," so called, is seems a very shallow one. But with great num- a very different thing, and little enough to be feared. Such judgments have often been pronounced by the Church; and on them the world has usually and decisively set its reversal. A good deal of this kind of judging is being done here and there in the Church to-day, And the call for it from some pulpits is violent enough. But every successive generation, not to say self to the religious instincts of mankind," that every decade, is sweeping some such judgments away into an oblivion to which their authors themselves are often the most eager to consign them.

An illustration of this may be found in the history of the position of the Church in the worthy purposes, he would achieve something, anti-slavery struggle of the last generation to which the allusion in Prof. P.'s article seems nothing-except discredit to him who indulges peculiarly unfortunate. I speak what I knowwhen I say that in that struggle the Church did not lead. In its organic capacity, or as Spiritualism, and recognized the very palpable represented by prominent ceclesiastics, or in fact that it has its higher as well as its lower great conventions, through its pulpits as a aspects, that some of its communications are of body, or through its press, it faltered, equivothe noblest character, intellectually and moral-cated, raised subtle distinctions that were mere sophistries behind which to shelter a hideous iniquity; denounced earnest anti-slavery much more heartily than slavery itself; tried to aptudes of pronounced Spiritualists would have ply the gag on free speech and free prayer; in various ways disgusted honest and honorable an earnest word of warning against a degrading men in great numbers in the Church and out parted spirits remain for an indefinite time essentially in character what they were on earth, and that multitudes go over "the narrow sea" of its public ufterances, its formal and carefully studied "resolutions." It was not the in great ignorance and moral debasement, and of course will utter themselves, when they have | ganizations that led the great assault upon the "sum of all villanies"; but it was an unorgancepted by Spiritualists. And the fact is to them | ized army of good men and women in the full of admonition. But that, on the other Church and out of it, and perhaps in nearly hand, spirits of the highest intelligence and equal numbers. The Church itself in nearly purest feeling sutter themselves, through chosen all its branches came slowly enough into the mediums, in a style every way worthy of such great battle-field. It was about all it could do beings, with a wisdom and an eloquence that to keep abreast of public sentiment outside its would reflect credit on any utterances of the pale. It has been ready enough since to claim pulpit or the press of to-day, this is equally cer- laurels that do not belong to it. But it is not tain. The learned Professor seems not toknow for the most part eager to republish the record this. But he should know it if he undertakes to of its "resolutions" and the "judgments" that No! the Church is a power only when it has

telligent men and women know it, and cannot reason, truth, righteousness, and courage-in a word, God-on its side. Then it is: and its "judgment" thus based is indeed a formidable thing. When this can be fairly arrayed against on thousands will confess, moreover, to having Spiritualism its hour has come-but not till

strongest incentives to pure, benevolent and de-not soon be evoked by such appeals as Prof. yout living, from these invisible friends and Phelps makes, and would have the pulpit make, tion through the mediumship of Charles Ham-There is one piece of pleasant reading, howof their best life as diabolic. It is worse. It is ever, in his article, and it occupies in space a to such a pitiable display of ignerance and big-great deal of it. It is an honest acknowledgment that the pulpit has now for some time Of one thing Prof. Phelps and all his brethren failed to recognize and enforce, as it should in the pulpit must take note if they would now have done, some Bible truths respecting the exinstruct the people on this great subject with- istence and agency on earth of spiritual beings. out stultifying themselves. They must recog- In this he is undoubtedly right; and in the nize the fact-known by all men, unless they further declaration that to this neglect is largealone are to be excepted-that there is Spiritu- ly due the general incredulity and derision with which the evidences of this agency have been The assumption that identifies all study of received, Sadduceeism, or in modern parlance, this branch of science-for such it is-with the Materialism, has been allowed to conquer too pursuit of ancient necromancy or the arts of large a portion of Christian territory through black magic, has been too often and too fully the negligence of its defenders. True enough, exposed to require a repetition of the work Let them, then, rush to the rescue now, and here. It is fairly equalled only by the other as- claim and vindicate the whole truth on this matsumption which is commonly connected with ter. Let them search the Scriptures for all it, namely, that whatever was interdicted to their testimony respecting it. Let them not the ancient Hebrews under the Mosaic institu- merely learn what is said of evil spirits, and tions is prohibited to all men for all time. their power over men; but also what is record-Preachers, presume too much on the stupidity | ed of exalted and holy spirits, and of their comof their hearers when they base what they call munion with men-good men, too-and of the argument on either of these groundless assump- great benefits they thus conferred. There is tions. There were obvious reasons for many much more of this than many, even ministers provisions in the Mosaic laws that were appro- of the Gospel, have seemed to see. When they priate only to a people under a peculiar train- have discovered it, and unfolded it to their peoing. The attempt to engraft these provisions ple, they will open the way for a true view of more or less upon modern institutions, whether Spiritualism. And thus they will ultimately

Whether the restoration of Satan, which personal, an imperial Power," so great that we Ecclesiastic leaders have in all time com- well might, as our fathers did, "write even the beginning with a capital," would be a real advance in theological, or rather in demonological

and principles as a mass of "things false and ty. "The séance is no place for any professed is hopeless. In such an assault, not only does osity itself which leads men to seek from such she fly in the face of fact, which she cannot dis- sources a knowledge of the invisible world is whose folly is almost as incredibly great. She | more likely to frighten, as no doubt they were wise and good men in great numbers have, after much careful investigation, thought quite differently, and have heartily blessed God for the precions truths and influences that have come to them from the spirit-world through the sé-

> Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society holds meetings at Everett Hall, 38 Fudies Street, every Sunday, at 3 and 75 P. M. H. W. Benedict, President. Regular speaker, Mrs. F. O. Hyzer, Conférence, Saturday, at SP. M. Prof. Dean, Chairman.

> Brooklyn Spiritual Fraternity.-Sunday service Large Hallof Brooklyn hastitude, corner Washingtonat Brooklyn Spiritual Fraternity.—Singly services in Large Hallof Brooklyn In-Stude, corner Washington and Concord streets, seven blecks from Fulton Ferry. November and December, Mrs. R. Shepard-Lillie will speak under spirit control at 3 and 7 P. M. Prof. J. T. Lillie, an accombible plantst and vocable, has charge of music, Conference meetings held in Leaver Hall of Brooklyn Institute every Friday evening, at 7 yet clock. Nov. 11th, an Experience Meeting; Dr. Heary Shade has been invited to be present; Nov. 18th, "Organization a Necessity," Judge A. H. Dalley; Nov. 25th, "The Sabbath," Deacon D. M. Cole; Dec. 2d, Col. Win, Hemstreet, S. B. Nichols, President.

The Enstern District Spiritual Fraternity meets at Lathan's Hall, Nin't street, near Grand, every Sunday, at 75, P. M. D. M. Coo. President.

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

### Brooklyn (N. Y.) Spiritual Fraternity.

fo the Editor of the Banner of Light: The announcement that Prof. Henry Kiddle was to give the opening address at our conference attracted a large and cultured audience, who listened with deep and earnest attention to its delivery. Among others present were the celebrated physician, medium and healer, Dr. Charles B. Kinney, and wife, Miss A. M. Beech-

Prof. Kiddle, who has been very ill for many months, is somewhat better and more like his olden self; and while he spoke with some difficulty, his enunciation was clear and distinct, and the earnest prayers of his friends every-where are that he may be speedily restored to

anxiety by thousands of persons—silently, in their inner conscience, if not outwardly in audible expression. Many persons are daily confounded with facts and phenomena that appear to them to demonstrate, the actuality of spirit to them to demonstrate the actualty of spirit existence, and the endless continuity of our lives after the dread event called death; and when they are told that the evidence thus presented emanates from Spiritualism, they are brought directly to the interrogatory, 'Shall I become a Spiritualist?' Because this seems to them equivalent to the question, Shall I become a witness to the truth 'Shall I are line. come a witness to the truth? Shall I enroll my-self among those who, favored as 1 have been, have been brought to see this great light, and have been brought to see this great light, and are striving to open the darkened windows of men's understanding, so that they, too, may receive the light, and there may be, in the end, a general illumination of the spirit that will sweep away the vice, wretchedness and crime that disfigure humanity?

Containly the revelations that are now coming

Certainly, the revelations that are now coming from angelic hosts—the ministers of truth and from angelic hosts—the ministers of truth and purity—must be intended to lead to this; and one cannot go astray who strives to work with them as a fellow-servant of the Most High; and the result of all such labors must be a blessing—a means of spiritual exaltation and purification to the worker himself and a benefit to his fellow-creatures. Can there be anything higher than the consecration of one's self to the great and sublime work of elevating and spiritualizing humanity? not simply improving the condition of men's lives here, but preparing them for a blessed and blissful immortality beyond? Such, I am sure, have been the reflections of many a mind when, having been brought to a conviction of the fundamental truths of Spiritualism, and into communion with departed

Why did those who, in the early years of this movement boldly avowed their convictions and hore witness to the truth in the face of a hoothore witness to the truth in the face of a hooting, jeering, ignorant world, make this great sacrifice? What were the sentiments, what was the sublime, soul-uplifting faith that induced John W. Edmonds, for example, to descend from the exalted position to which he had been elected by the free suffrages of his follow, many and in which he was daily accurrent. fellow-men, and in which he was daily acquirreflowmen, and in which he was daily acquiring additional honor and winning the esteem of all around him, and by the announcement of his new convictions, to incur the hatred, scorn and contempt of both friends and foes—to place himself in a position in which there was 'none so poor to do him reverence,' beyond the mere handful of disciples of the then new announcement of spirit-communion? It was the conviction that a new spiritual impulse was to be given to the world, and that it was his duty to ayow his sympathy with it, and to cooperate with the unseen workers, acting, as he believed, as the servants of the Most High."

The speaker quoted extracts from Judge Edmonds's published works, from Rev. Adin Ballou and others, showing that Spiritualism was not antagonistic to a true Christianity nor to the teachings of Jesus; he also quoted a predic-

mond:

"The day is at hand when the mighty works which have been done in former ages to attest the wisdom of this sphere, will not be remembered in comparison with the wonders which spirits will perform. The incredulity of men will require such wonders as no mind has ever witnessed. The general unbelief in immortal spirits will become so great, so deep and so unyielding that few persons will be reformed without the most striking and irresistible demonstrations of power. Great numbers will resist even the evidence of their own senses; many will turn from the wonder their own eyes have seen or ears have heard, and strive to account for it by conjectures the most unreasonable, while others will have the temerity to denounce the fact as the work of an evil spirit. But a great multitude which no man can number will receive the manifestations with grateful hearts."

"Twenty-eight years ago was this proplicey

"Twenty-eight years ago was this prophecy made, and those of us living know and have seen its complete verification. The lecturer said that Spiritualism as yet was not a system of ethics or science, that individuals held antagonistic views, and that the excrescences which had marked its progress could not properly be attributed to the cause, but rather to the lives of such of its followers who were unspiritual in themselves. He did not regard Spiritualists in their present chaotic state as a distinct body of religionists, although the United States Census Bureau in its present reports was at-Census Bureau in its present reports was attempting to recognize and classify them as such. Spiritualists have no formulated principles of any kind. No body of truths, moral or spiritual, have been put forth by any spiritualistic association, organization or coterie, or by any individual Spiritualist, which have not been assailed, impugned, derided or denied, by other Spiritualists, who claim as good, sound, and as authoritative a foundation for their views as is claimed for those opposed.

authoritative a foundation for their views as is claimed for those opposed.

What constitutes a Spiritualist, then? The answer must be: a belief in the spirits of the so-called dead, and their power to communicate with the living. The speaker showed that all nations in the past had in a certain sense believed this, but that we are now living in an age of material sense protection and theoretical and age of materialism, practical or theoretical, and the most important function of Spiritualism is to destroy it, and introduce a powerful spiritual element in human thought. This, when thor-oughly interfused in all the different departments of human knowledge and human en-deavor, will bring about the most beneficent and useful reforms, not only in religion, but in science, politics, education and sociology.

Spiritualism has constructed no altars, has

offered up no bleeding sacrifices in the worship or for the propitiation of delified spirits, supernal or infernal, as the pagans did—for the Modern Spiritualist is influenced not so much by the sentiment of adoration as by the sympathetic feeling of love: and the spirits of these times come, not proudly exacting a reverential recognition of their power (numen) as deities, but in parbs of sacred humility offering and asking human sympathy and love.

Spiritualism is a leaven, and whether the loaf is to be white or brown, wheat or rye, good or bad, depends upon the ingredients in which the leaven is placed. Some have found through Spiritualism a path leading to the loftiest moral and spiritual principles such as those I have already referred to, while others have discovered in it only antagonism to existing moral, social and

ready referred to, while others have discovered in it only antagonism to existing moral, social and religious standards. Some have found their religious nature exalted, purified, intensified, by their communion with spirits; others have been conducted to an abnegation of all religion—all recognition of any intelligent Supreme Ruler of the universe."

The speaker also showed the evils resulting The speaker also showed the evils resulting when mediumship was made a matter of merchandise, and that this should be avoided as far as possible, and said he believed that the time has come for Spiritualists to take a new departure, specially among those who desire to unitize their efforts for the spiritualizing of the age; this is in a true unison and harmony with the teachings of Jesus, that Spiritualism has in the main improved the character of those who have embraced it, and thousands who had no faith in a future life can now see clearly to the beyond. In summing up he said, "I say to my friend who asks, 'Shall I become a Spiritualist?' 'In view of what I have said, you must consult your own judgment and cona Spirituans? In view of what I have said, you must consult your own judgment and conscience; but be not dismayed by the perversions and vagaries, moral or intellectual, of self-willed humanity. These cannot affect the truth, and what is true, if properly and wisely employed, can never harm, but must, in God's grand scheme of things, have its appropriate place and action, which must be beneficent; for God himself is but another name for Truth, truth eternal and absolute, to which every soul will endlessly aspire in its eternal progress toward infinite purity and wisdom.'

My friends, I trust I shall not be misunderstood in this address. The time is critical; I be-

lieve a new departure is at hand: and all who wish to preserve the truth of Spiritualism in its purity and reforming power must join it. By this I mean that there will be a more definite enunciation of principles. The corollaries to spirit communion are vastly more important than the main proposition. The world cannot be reformed by blatant radicalism, atheistical denunciation or raving irreverence. The standards of moral purity must be sacredly preserved, and the precepts of true religion must be obeyed. Those precepts have never found a simpler or fuller expression than in the words of Christ when he walked the earth and swayed the mulwhen he walked the earth and swayed the multitude by his spiritual influence and wisdom. Spiritualism is a grand and holy thing: and its sacred character should most sacredly be preserved. If it be not, it will be cast out; 'for if the salt has lost its savor, wherewith shall it be salted?'" The lecture closed with an extract from Tennyson's "In Memoriam," wherein the poet touched the vital point in spirit-intercourse.

Short addresses were made by Deacon D. M.

spirit-intercourse.

Short addresses were made by Deacon D. M. Cole, Mrs. Dr. A. E. Cooley, Mr. Thompson of Ancora, N. J., and Mrs. R. Shepard-Lillie.

Mrs. Lillie is speaking acceptably for us on Sundays in the large hall of the Brooklyn Institute. Subject of her Sunday-evening discourse, "Salvation from What, and to What?" The afternoon meetings are question-meetings, and she gives poetical character scances, and, when conditions are favorable, sees and describes spirit-friends of those present in the audience.

S. B. Nichols. Brooklyn, Nov. 7th, 1881.

#### Eastern District (Brooklyn) Conference. To the Editor of the Banner of Light:

After being introduced by Mr. Miller, Dr. Monck spoke of several cases of suffering, which he relieved, at New Haven, Conn., during his recent visit there, particularly that of an old lady of eighty years who had been deaf since her birth, and whom he enabled to hear. After some remarks in the vein that a clear conscience and a warm heart are the potent forces of life, and are the life of the healer, the doctor invited those who were suffering and desired to be relieved to the platform, and several availed themselves of the opportunity-subsequently testifying to having received great benefit from

his treatment.

Dr. Granville next addressed the audience.
He said: "Spirit is power; and you have seen a proof of its power to-night. Such things as these will lead the medical gentlemen to discover that they have something yet to learn. This mighty power comes to lift the people from

the abyss of materialism into which they have Judge Daly said: "My brother asks me to bear testimony. I think you have seen and heard sufficient testimony to-night. Some may say that these people imagined that they were healed. Well, if a man is sick and does not know it, he is very comfortable. As for the case of a lady referred to by Dr. Monck as being marvelously restored, I can confirm the ing marvelously restored, I can confirm the truth of his words in every particular. She was apparently very near death when the Doctor arrived. During his efforts to restore her the floor shook, the walls vibrated, and my name was spoken by invisible lips. After she began to recover, a joyful tune was beaten by unseen hands upon the wall of the room. The scene hands upon the wall of the room. The scene was one which I can never forget; it was an overwhelming exhibition of spirit-power. Since then I have a convincing proof of the Doctor's powers in materialization. A few nights ago, while sitting with him, he passed under the control of his friend and guide, 'Samuel.' I heheld a mist-like appearance issuing from the Doctor's side which gradually condensed, and assumed the form and features of my little daughter in ethereal heauty and perfection. daughter in ethereal beauty and perfection. From this a voice came, saying in a pretty child-ish way: 'Papa, I am so happy.' This wonderful manifestation lasted a few minutes, when the form again resumed the cloud-like appearance and returned, seemingly absorbed by the Doctor. I am very glad that I was permitted to witness such a confirmation of the accounts which have come from England respecting these manifestations.

Dr. Monck then said: "It is the happiest day of my life to be here and see so many kind and intelligent faces, and especially my dear friends, Mr. Miller and Judge Daly, whom I love as brothers. The phenomena known as materializations exhausted me so in England that I was obliged to discontinue them. I went first to Switzerland, and then came to this country, where the spirit-world has given me this power of healing. Some have said these manifesta-tions are false, hence I am glad that there were two witnesses, and that they are here to-night

two witnesses, and that they are here to-night to testify to their truth."

Mrs. Anna Kimball spoke highly of Dr. Monck's mediumship, and said: "I have seen the proof of materialization in myself, when my dear child materialized in my presence, when I was alone in my room, and I am glad that Judge Daly has been privileged to testify see he heart angled."

as he has to-night."

The remarks of all were listened to with breathless interest by a large audience who filled the hall to the very doors.

W. H. Coffin, Sec. 204 South 8th street, E. D., Nov. 2d, 1881.

#### Everett Hall Conference. To the Editor of the Banner of Light:

The discussion of the subject of our last Con-ference, "The Religion in Spiritualism," was resumed at our meeting on Saturday evening,

Nov. 5th.

Mr. B. E. French said: "The religion of Spiritualism is as natural as Spiritualism itself, and one is the outgrowth of the other. It ought to find its way to the prison, and seek to educate its inmates. It ought to be made practical, and carried with you wherever you go, day and night."

Dr. Newbury said: "The religion of Spiritu-

alism is spirit communion. It leads me into the great Temple of Truth, and there I find all humanity, and wander at will, gathering as much as my mind can contain, going out as far

as I can, learning all the hidden things that the spirit reveals."
Mr. J. R. Bartlett said: "The religion of Spir-Mr. J. R. Bartlett said: "The religion of Spiritualism teaches me not the doctrine of love to God and love to man, but the love of God through love to man. It teaches me to love to live and not to dread to die. I do not accept the doctrine of human perfectibility. I do not believe I will ever attain the point where there will be no work or nothing to aspire to. I would not give much for a heaven of eternal rest. If I was asked to define my idea of God I would say that he was the sum of all existences, the I was asked to define my idea of God I would say that he was the sum of all existences, the life of all life, the being of all beings. As I cannot separate space, neither can I divide God from the universe."

Mr. McLeod said: "This is a very large subject. If we draw upon the seers and sages of the past I think their views relative to God all culminate in one point, namely, that God is a sphere, a central sun in the universe."

#### EVERETT HALL MEETINGS.

In answer to a question, Mrs. Hyzer said, last Sunday afternoon: "We have had as strong manifestations of the healing power through mediums within the last thirty-three years as anything said to have been done by Jesus of Nazareth." In support of this statement she cited the wonderful cure of herself, twenty-girlt years ago. She had been sick for a long cited the wonderful cure of herself, twenty-eight years ago. She had been sick for a long time, and the physicians told her she could not live many weeks. One day, when her case looked the darkest, and all hope for her recov-ery was abandoned, she was suddenly relieved of all pain, taken from the bed she had not left for months, and within twenty-four hours and herself expounding the doctrines of Spir-

itualism.

In answer to a question respecting inspira-tion. Mrs. Hyzer said:

"A man is no more inspired, in the general sense or universal interpretation of this idea, the human race is no more inspired than is the bird upon the wing, or is the tiniest insect. We may be inspired by the sweetness and per-We may be inspired by the sweetness and perfume of flowers; by the presence of an individual: by some delightful incident that occurs that intensifies our emotions. When inspiration first came to my organization, it thrilled like an electric current the veins and the circulation of the blood until I would be chilled so that I could scarcely speak plainly enough to be understood. I have never been forced by this something which we call 'inspiration' to say anything contrary to my own thought and idea derstood. I have never been forced by this something which we call 'inspiration' to say anything contrary to my own thought and idea in my normal state. So far as I know I have never been inspired by any female spirit, and I have often wondered the reason of this, and why all my inspirers are men, and in explanation my guides have told me that the executive power of the masculine intellect in the aggregate is positive and can influence me more power of the masculine intellect in the aggregate is positive, and can influence me more positively than the feminine could. Something above or outside of my own order is that which would have the most positive effect. If I had a broader, grander brain, if I had a richer soul if I was more cultured, if I had greater experience—in short, if I was a greater medium, I should have greater inspirations and greater would be the results. Bring to them material and they will inspire that material. They inspire what you have, and the more you have the greater the result."

Chas. H. Benedict, Acting Sec.

## Spiritualist Meetings in New York.

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

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobisher Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary.

#### The Frobisher Hall Meetings. To the Editor of the Banner of Light:

The Second Society of Spiritualists of New York City is having a pentecost this month. Yesterday, Nov. 6th, Moses Hull began a month's engagement with us. In the morning we had a engagement with us. In the morning we had a more than usually large forenoon audience. Mr. Hull'delivered a historic discourse on "The Maid of Orleans," calling particular attention to her mediumship. The discourse was logical and thoroughly convincing, insomuch that a majority of the audience have requested Mr. H. to repeat it, which request will be complied with probably on the last Sunday evening of this month. month.

At night the lecture hall was crowded, every seat being occupied, many standing the whole evening, while several who could not get into the hall went away. The subject was, "What is Spiritualism?"

Is Spiritualism?"
Next Sunday, in the morning, Mr. Hull discusses "The Old and New Versions of the New Testament," and in the evening "Brains or Bibles, Which? A History of the Great Conflict." Should the weather be favorable it will be impossible to get our audience into Frobisher Hall.

Alfred Weldon,

President Second Society of Spiritualists.
23 East 14th street, Nov. 7th, 1881.

At thirty we are all trying to cut our names in big letters upon the walls of the tenement of life; twenty years later we have carved it, or shut up our jackknives. Then we are ready to help others, and care less to hinder any, because nobody's elbows are in our

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