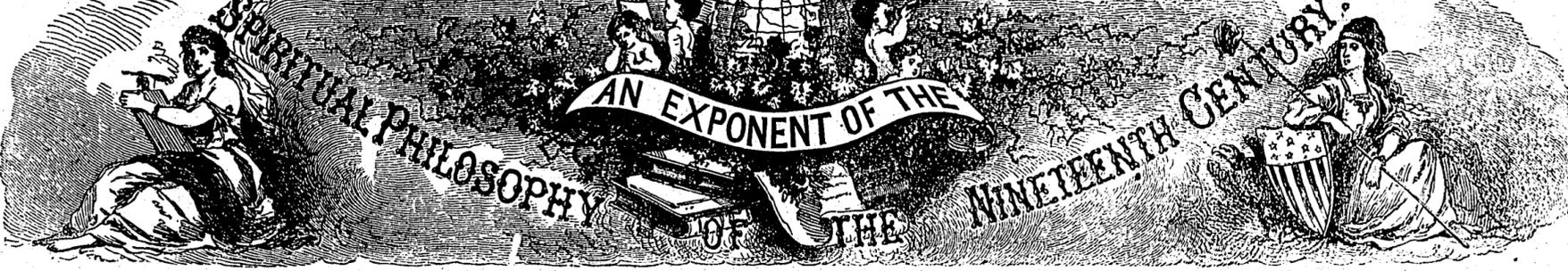


BANNER OF LIGHT.



VOL. L. COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, NOVEMBER 26, 1881. \$3.00 Per Annum, Postage Free. NO. 10.

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blinger of the perfect day. May our lives become daily more and more helpful to others as we enjoy the blessedness of angelic communion. May we become more and more ready to lend the ear to all the voices of the spirit, while by our own striving after goodness in the spirit we are protected from all malevolent influences. May we help to transform devils into angels, by following in the best way—the lovely road of charity.

And thus unto thee, Infinite Spirit and God of Love, may we offer acceptable praise by living lives of good, and obeying thy perfect will. Amen.

DISCOURSE.

In the columns of the *Banner of Light* for Nov. 5th, 1881, we find an article from the pen of the Rev. Austin Phelps, D. D., of Andover, entitled, "How Shall the Pulpit Treat Spiritualism?" It is our purpose this afternoon to reply to that article very briefly, and to sift the evidences as far as we are able—if there are any evidences which can be brought forward against the legitimacy of Modern Spiritualism by churchian opponents. You may be aware that what we refer to was copied into the columns of the *Banner of Light* from the *Congregationalist* of the 19th of October last. Prof. Phelps is considered a man of authority in certain ecclesiastical quarters. He is supposed to stand high up in the Orthodox world, and whenever he speaks there are many who are ready to listen; and we are afraid there are a great many unthinking people who will follow a leader like a flock of sheep, who are ready to abide by his suggestions without realizing that from first to last he brings forth no argument in support of a doctrine which is at once irrational and detestable; and that Prof. Phelps advocates a course of duplicity by telling the clergy to preach the Devil, though they are not at all sure of the existence of a devil; and that while they may have their own doubts as to the existence of His Satanic Majesty, they are to treat their congregations as though they had no such doubts.

Prof. Phelps admits that whatsoever there is in Spiritualism which is not the result of jugglery or deception, may be explained by scientists in future days, but considers that all attempts at explanation are for the present to be set aside, and to use his own word, the devil must be "resuscitated." Thereby Prof. Phelps admits that the devil is already dead and buried; the devil has died out of modern theology, and faith in the devil has almost entirely left the minds of all intelligent people. Dr. Phelps, by using the word "resuscitated," shows that he acknowledges this; that faith in the devil is not only on the decline, but is almost gone. He undoubtedly finds that the Orthodox Churches cannot live without the devil. He discovers that in order that they may be supported, the devil must be awakened from the dead. Consequently men who are educated, men who have passed through college and have been loaded with honors, men who have taken the title of "Doctor of Divinity," men who have been called presumably by the Holy Spirit of God to enlighten the world, are to preach up the devil to the people, even when they themselves have had no positive convictions that the devil exists. The greatest danger to morality is that of making assertions with the lip which our own hearts do not endorse. We emphatically discontinue the practice of singing or reading anything during our meetings which we cannot individually assent to with the heart. A minister or a lecturer is perfectly at liberty conscientiously to read, to sing or to advocate anything which he himself believes, without pausing to inquire whether his congregation or audience endorses the sentiment or not. But, for any man or woman to stand in a public place and proclaim with the lip that which he or she does not conscientiously believe with the heart, is most decidedly to act the deceiver's part; and if the truth is so weak that it requires to be supported with vague utterances which the heart will not assent to, then truth itself is unworthy of fighting for and unworthy of living for.

The first assertion that Prof. Phelps makes concerning Spiritualism is this: "Starting on the most general and assured ground of belief respecting this delusion." How does Prof. Phelps know it is a delusion? If he admits, as he does later on, that evil spirits communicate, then Spiritualism is not a delusion—it is a fact! Prof. Phelps has nothing to substantiate the use of the word "delusion," therefore he begins a very weak argument with an unsupported assertion. He continues: "May not much be accomplished by simply exposing the irreligious drift of it, as seen in its own records?" If you please, Prof. Phelps, will you tell us what religion is? You are a believer in the Bible, and you consider that the whole of the New Testament is inspired. Turn to the Epistle of James for the definition of religion, and the inspired Epistle of James says that "pure religion and undefiled," which is certainly the very best kind of religion, is this: "To visit the fatherless and the widows in their affliction, and keep one's self unspotted from the world."

Will you please tell us in what spiritual paper you have found the opposite course advocated as a religious course, and when or where Spiritualists or mediums, under inspiration, have urged people not to visit the fatherless and the widows in their affliction, and not to keep themselves unspotted from the world? As far as we have knowledge we boldly state that the general drift of all spiritualistic teachings, on the platform and through the agency of the press, is in the direction of cultivating human sympathies and prescribing rules of life which, if followed, make this life happier and holier. If on certain occasions words have been uttered and practices advocated by Spiritualists which are "irreligious," have no uncharitable statements ever emanated from the pulpit or from the religious press? Are there no black sheep in

the theological fold? Are there no professors of religion whose lives will not bear close inspection? But just as every Christian is ready to say we have no right to condemn Christianity as a system, because certain professing Christians are impure, neither have any the right to condemn Spiritualism because certain Spiritualists may be impure.

Christianity claims to be eighteen hundred and fifty years old; Christianity is, therefore, more than eighteen centuries older than Modern Spiritualism. And if Spiritualism found people, as it certainly did, in a condition to attract the lowest and the vilest denizens of the unseen world, the Christianity which has not reformed the world in eighteen hundred years is certainly more to blame than Spiritualism, which has oftentimes had saddled on its back all the errors of a far older and more pretentious system.

There is nothing in the teachings of Spiritualism which is of an irreligious character; while, on the other hand, it is undoubtedly an endorsement of irreligion to tell a man he may live any kind of a life, and, repenting at the very last moment, go to the very heights of glory on the merits of a crucified Saviour. It certainly does put a premium upon vice to advocate a vicarious atonement, teaching that Jesus bore the penalty of human sin upon the cross eighteen hundred and fifty years ago, and that to-day persons can be saved entirely through trusting in him.

It certainly is not advocating the cause of truth or of true religion to tell people, as they have been told thousands of times from the pulpits, that their righteousness is "as filthy rags," and that they must be saved through faith in the Saviour who has made atonement for them, or lacking this faith be lost forever. There are many good people in the Orthodox Church; there are many noble-minded and charitable people, who believe in the most horrible untruths; and yet, at the same time, no matter how good the professing Christians may be, the doctrine of the vicarious atonement is irreligious and wrong, because it tells us that though we have done the wrong, some one else must be punished for it. There is nothing which exercises a more deadly influence in society than telling a man, woman or child that he or she cannot help doing wrong, and that some one else will suffer the consequences of it. It is contrary to the Law of God, contrary to the Law of Nature, which is the Divine Law. "The soul that sinneth it shall die." While the soul can never pass out of existence, never be annihilated, or lose its individual form, it may die as to its happiness and as to its glory. It may sleep in the cold grave of misery in consequence of misdirecting its energy, but through the resurrection of the conscience it rises into the life sublime—no soul being hopelessly doomed.

Again we quote from Prof. Phelps: "Some thing is gained if we can show to the satisfaction of thinking men that this thing [Spiritualism] is not religion."

What is religion? According to Jesus, religion is anything that makes life practical and good. If religion means obedience to God through obedience to the Laws of Nature, it means simply a power in the land which develops a love of virtue and of mankind. And we contend that Spiritualism in all its aspects tends to develop a religious feeling among men, and to make them more religious than they would be without its hallowing influence, because whatever else Spiritualism proves, it proves that in the future life retribution surely awaits every person; that no word, thought or action ever goes unpunished or unrewarded, according to its deserts; and as I turn to Matthew's gospel and there find Jesus telling who will be on his right hand on the day of judgment, I do not find that he says anything about the people who called him "Lord" or who believed in his blood; but he says everything of those who have done their duty and acted charitably to their fellow-creatures. Does not Jesus distinctly emphasize the fact that on the day of judgment every "sheep" on the right hand has led a good life, a charitable life, and every "goat" on the left hand has lived an impure and an uncharitable life? Does not Jesus say that you may call him "Lord" as often as you please, but that will not save you; but if you give a cup of cold water to a thirsty disciple you shall in no case lose your reward? This gospel places the Pope of Rome and Col. Ingersoll on one level; the Materialist, the Roman Catholic, the Jew, the Brahman and the Mohammedan are lost sight of in this picture; if they are all equally sincere in their belief and action, they will go hand in hand into the kingdom of heaven, where sects and creeds are unknown.

The religion of Jesus knows nothing of the doctrines of modern Christianity. They are all spurious excrescences. They may proceed from the misinterpretation of the letters of Paul. You may support them as the Calvinists do, by references to the Epistolary writings, but support them out of the Gospels you cannot. Jesus was a mere moralist, and we challenge anybody to prove that he was anything more. He certainly was nothing less. The religion of Jesus is pure, simple morality, and we challenge any one to prove that it is anything more than that; and it is certainly nothing less. The pure morality of the religion of Jesus is this: to do unto one's neighbor as one desires his neighbor to do unto him; this constitutes obedience to the laws of God.

I have the profoundest admiration and the deepest reverence for the character of Jesus as it is portrayed in the gospels. The religion of Jesus, as there portrayed, seems to be the very flowering out of all that is excellent and divine in Brahmanism, Buddhism, Parseeism, and all other older systems. The religion of Jesus is a religion of love, a religion of justice, and a re-

ligion of truth. But Orthodox Christianity I detest with all my heart, for Orthodox Christianity is no more like the religion of Jesus than the soiled plaster which covers a beautiful fresco is like the fresco which it hides. I am willing to worship at the shrine of Jesus; I am willing to give him the very highest place among the teachers of men; I am willing to regard him, if you please, as God manifest in the flesh; but in the religion which bears his name I find almost nothing of the doctrine which he promulgated.

Where do we find the Orthodox of the days gone by? The Orthodox Jew? How does Jesus treat the Orthodoxy of his time? "Woe unto you, scribes and Pharisees, hypocrites." How did Jesus stand in the opinion of Orthodox people? They said, "Crucify him, and release unto us Barabbas."

The Orthodoxy of eighteen hundred years ago, which claimed that he was controlled by Beelzebub, was—as the Orthodoxy of to-day is—a fossilized sham. The Orthodoxy of to-day is nothing more nor less than a popularized system of deception: telling the people to attribute everything to the devil, when they do not know that there is a devil; telling people to bow down before the shrine of Diana of the Ephesians, just because the silversmiths of the city can get their living by making the silver idols; whereas if the spiritual deity is adored, if men realize that the forms and ceremonies of religion are not essential, and that creeds, and churches, and salaried ministers, are not as necessary as reformed homes and purified lives, then the trade will undoubtedly begin to decline. And it appears that the stock in trade of the Orthodox churches to-day, according to Prof. Phelps, is His Imperial Highness, the Devil. [Applause.]

Prof. Phelps continues: "Granted that it says many true things and good, it has no more of these than a religious delusion must have to be attractive to believers. Meanwhile the vile things and false, which are its practical outcome, are sufficient to discredit the whole as a system of religion. God does not thus contradict himself."

What is beyond the villainy of the Christian Church of the fifteenth and sixteenth centuries? Can we go any further in villainy than to its extreme limit—the commission of murder? Wholesale massacres have taken place in the name of the Christian religion. As long as the Christian religion was anything like the religion of Jesus, the Christians were persecuted and murdered by Jews and Pagans; but as soon as the Christian religion forsook Jesus and worshiped idols, as soon as the creeds of the churches usurped the simple teachings of the Nazarene, the Christians themselves became the persecutors. You may say that the Roman Catholics were guilty of all the atrocity. It is true that they did burn men and women at the stake, but so did the Protestants. Calvin was persecuting spirit in his time, as relentless as any Papist. In the days of the Protestant Kings of England, Roman Catholics were burned. In the days of the Roman Catholic Kings, Protestants were put to death. Catholicism and Protestantism are just alike in their attitude toward liberal thought. They have gone to the extreme limit of murdering men because they dared to form an opinion and express it. If anything is vile and atrocious, is it not murder? And, if you please, Prof. Phelps, while we can prove to you from history that your Christian ancestors have murdered multitudes in the name of religion, will you tell us who has been put to death during the last thirty-three years at the instigation of the Spiritualists? and what Spiritualists have attempted to murder or burn at the stake, or even imprison, their opponents.

Where is the villainy in connection with Spiritualism? Where are the pious frauds and murderous actions which are so intimately connected with the history of Christianity? If you are a Christian you live in a house of glass; and if you throw stones at others whom you imagine do not live in a secure habitation, if they throw back any missiles in return you will find that your house cannot stand as well as theirs. We think that if the history of Christianity is as disreputable as it is represented by Christian historians who make the best of it, it would be in good taste for the Christian to hold his tongue concerning other systems until he has entirely gotten rid of all vices from his own; and not until he has entirely wiped out all the blots from his own escutcheon should he busy himself in casting out the motes and beams which are in the eyes of his brethren of other persuasions. I do not tell you that there is nothing good in Christianity, but I affirm that there is just enough good in it to make it respectable—just as Prof. Phelps says there is just enough truth in Spiritualism to make it attractive. I do decidedly state that a system of religion that appeals to man's fear of the devil and his dread of hell is no true religion at all. If I make you an honest man by frightening you into honesty through fear of the devil and of hell, I do not make you a good man at heart, because if you had a fair chance to escape the consequences you would be a thief, you being honest only through fear of punishment. Religion does not play upon people's fears; it does not hold hell and damnation over their heads; but religion appeals to man's tender sympathies and better nature. It cultivates his love for virtue. Can anything be viler than the theology of Jonathan Edwards, who was very appropriately encolized in the *Congregationalist* immediately after Prof. Phelps' article had been printed? Jonathan Edwards' religion teaches that the happiness of the saints in heaven will be increased by the contemplation of the eternal sufferings of their condemned relatives in hell.

While I attack Orthodox Christianity, which Prof. Phelps represents, I do not attack Universalism and Unitarianism, and if there are any Unitarians and Universalists in this hall, what I say regarding Orthodox Christianity, with its long bloody history, they will know does not apply to them. The Arians in the fourth century were very much like the modern Unitarians. They were peaceably disposed people. They did good as far as they were able, and they were treated shamefully and cruelly by the Orthodox party, who were in the majority. The early Universalist preachers of America were treated just as badly as Modern Spiritualists would be if the Orthodox churches were in full power. Universalism does not appeal to man's fear, nor does it preach the devil neither does Unitarianism; and, therefore, Universalism and Unitarianism may be considered as religions because they do appeal to man's better nature. But the Orthodox minister, who is continually speaking to men's fears, and leading people to believe that they must repent in this life just because if they do not it will be very hard for them in the world to come, does not stir up the divine life in his congregation. Do you think that those people who abstain from sin through fear of being found out and punished, are people who are virtuous at heart? Certainly not! Religion must appeal to man's better nature, not to his fear of hell. Anything that simply appeals to man's fear of hell, in so far as it does this is irreligious.

Prof. Phelps says again that the pulpit achieves much if it teaches effectually that the Christian faith is true, and the "drift" of Spiritualism is altogether wrong morally, and that the Christian conscience cannot be blurred by such communion with the spirit-world. Then the Christian must decidedly not follow Jesus Christ. If I am to be tried and condemned at a Christian bar for holding communion with spirits, where will you put Jesus when he, on the Mount of Transfiguration, talked with Moses and Elias? Here you have no angelic loopholes to escape through. These were men. Moses and Elias were human spirits, and Jesus in the moment of his transfiguration communicated with human spirits; and thus to do what Jesus did in the moment of his highest exaltation is to do what is most offensive to the Christian religion as interpreted by Prof. Phelps. This is not surprising, because his religion is exactly the reverse of the religion of Jesus; and just because we admire Jesus and believe his religion to be so simple and true, we have no sympathy with the Orthodox Christian system. Jesus said unto his disciples: "These signs shall follow them that believe." What right has Prof. Phelps to bring up the text: "An evil and adulterous generation seeketh a sign," and use it against Spiritualism? Jesus, before he ascended into the spiritual world, said: "These signs shall follow them that believe." If Jesus meant that no signs should be given to us, following our teachings, would he have told us what signs we might expect? And if we are told to expect a sign, is it not likely that Jesus will keep his word? To believe in the veracity of Jesus is, according to Prof. Phelps, to be "evil and adulterous," for Jesus said, "These signs shall follow them that believe," and Prof. Phelps makes out every true believer an adulterer. They do not follow all people, and are now almost wholly withdrawn from the church in consequence of its unfaithfulness. Jesus works outside of the churches because the church creeds are so very small that he cannot get his large soul into such infinitesimal quarters. [Applause.]

Prof. Phelps says even more on this point; his words are: "Make the Church a unit against it [Spiritualism], and it can live only as one of the religious monstrosities of the times, which, like Mormonism, do not carry weight enough to make them respectable. No body of men can long hold up in broad daylight a thing which the judgment of the Christian Church has put under the ban. That thing must become offensive to the moral sense of men. It must rot."

Do the scientists of to-day ask permission of the church to advocate their theories? Do the very respectable people who sit at the feet of the material scientist ask whether the churches endorse every scientific theory, or whether they do not? And are all those scientists who hold the very highest positions in all parts of the civilized globe to be regarded as disreputable? To use the remarkably chaste language of Prof. Phelps, must their theories "rot"? Has not Darwinism dared to hold up its head while the Christian church and Prof. Phelps have not endorsed it? Have not scientists continued to advance truths as they have discovered them in spite of the efforts of the Evangelical churches to suppress them? Has not Mormonism, on the contrary, sunk because it is a revolt against human nature—its decline having really almost nothing to do with the opinion of any church concerning it, but a great deal to do with the opinions of physiologists? Col. Ingersoll is just as much opposed to Mormonism as Prof. Phelps can be, and certainly Ingersoll is not supported by the churches. Three thousand people will often gather in a hall, and pay an admission fee, to listen to Col. Ingersoll, and has not the Church put its ban upon his lectures? How is it that he can get large audiences of respectable people? How is it that Mr. Bradlaugh in England could make his way to an election to Parliament when all the churches were most resolutely opposed to him? How is it that day after day, and year after year, the churches are obliged to make concession after concession to the world in order that they may induce people even to come into them? How is it they cannot get audiences in many places unless they engage the very finest music? These signs show the very high estimation in which the Evangelical churches are held by the people. As a rule the

Berkeley Hall.

Spirit E. V. Wilson's Answer to Prof. Phelps.

A Trance Discourse delivered by Spirit E. V. Wilson, through the Medial Instrumentality of W. J. COLVILLE, in Berkeley Hall, Boston, Sunday Afternoon, Nov. 6th, 1881.

(Reported for the Banner of Light.)

INVOCATION. [BY SPIRIT GEORGE RUSH.]

Eternal and Infinite Spirit, author of life, with whom there is no variability, neither shadow of alteration, in every age thy hallowed light has glided the span of human experience. While human creeds and human theories, born of the hour and of the attainments of the moment, may rise and fall like meteors, yet faith and hope and love, yea, every virtue, all moral excellencies, all gifts of the spirit, all rich mental endowments abide forever and forever.

In one age of the world thy spirit speaketh with greater clearness than in another, for as men are always advancing nearer and nearer to the perfect man do they behold thee more and more clearly. The revelation which came to the ancient Jew is insufficient for us to-day. The knowledge communicated to the seers and savants of India, of Persia, and of Egypt is inadequate to supply our needs at this moment. And thus we gratefully acknowledge the supplementary inspiration of to-day and the continuance of the flow of spiritual water from the ever-living fount; so that wherever we may be, at whatever time and in whatsoever condition, we have only to stoop and drink of the water of the river of everlasting life that is ever fruitfully our lives, which would otherwise be barren and dead.

We praise thee that no human prejudice nor bigotry can close up the flood-gates of inspiration. We praise thee that all the attacks of the enemies of truth only result in their own discomfiture, while the truth goes on conquering and to conquer.

We praise thee that all persecutions which have ever been endured by apostles of freedom have only caused truth more widely to spread, while their blood has flowed and enriched the soil wherein it germinated; so that the blood of the martyrs has been aptly called "the seed of the church." And if to-day any apostles of freedom, any mediums for spiritual communication, are called in question; if the methods of the spiritual world are assailed; if men in their pride, presumption and bigotry will not listen to the angels' call, we know that there will be everywhere some hearts found ready to receive the good seed of the heavenly kingdom, and that it will bring forth fruit in their lives even an hundred fold.

We know that there are millions of hearts to-day who are anxiously watching the signs of the times, and longing to hear beloved voices resounding from the unseen shore; we know that there are lives daily and hourly brightened by angelic ministry; and we believe not, for we cannot believe, that thou, the Eternal Fount of Goodness, our father and our mother God—thou who lovest all thy children, and treatest them all equitably, will allow them to be deceived and led astray by evil spirits when they are searching for truth; but rather that their loving friends offer to assist them in the path of goodness.

We will not believe that thou, Eternal Spirit of Good, dost allow thy rival and thine enemy to capture the souls whom thou lovest, and lead them to destruction unawares. When thine angels come unto us, and men call them devils, may we remember that the great Seer of Galilee, thy noble and pure Son, Jesus Christ, was said by the Orthodox of his day to be possessed of the devil: casting out devils, by Beelzebub, their Prince. When their opposition is manifested to freedom, to truth and inspiration, may we remember that all that is good and useful has been attributed by the ignorant and the bigoted to the devil. While the ignorant and the bigoted and the unkind and the unjust find the devil everywhere in the universe, may we, as dutiful children and as lovers of thy law, as those who frame their lives in obedience to it, find the devil nowhere, but thyself everywhere. And thus by our own purity and by our own justice and loving kindness, may we find in nature that which responds unto the goodness in ourselves—that even through a feeble glimmer; a trembling spark, the divinity in ourselves may yet shine out in glory. May we by all virtuous undertaking, by all noble thinking, acting and speaking, fan that spark into a flame so bright and glorious, and helpful to our brethren, that we may show forth in our lives a light which is the har-

religious newspapers of to-day state that the minister's position is not at all what it used to be, and that the churches have no such influence over the thought of the world as they had fifty years ago. And why have they lost their influence? They have lost it entirely because they have abused their power. When the churches were in power, if they had dealt mercifully and justly; if they had allowed room for growth, and had not tyrannized over the minds and souls of men, they would have been Houses of God and Gates of Heaven until this day.

A liberal church is a great blessing. A church may be the centre of great usefulness. But because the churches have abused their power, over all the civilized world men are turning away from them in disgust. Look at them in Germany. Germany has been considered the most enlightened land on the face of the earth. German scientific and literary attainments are proverbially great; yet neither the Catholic nor the Protestant Church has practically any hold at all in Germany to-day. And in the face of these facts, Prof. Phelps says he only requires the opposition of the Church in order to effectually silence all spiritualistic speakers and exterminate all spiritualistic influences. When modern scientists are investigating Spiritualism and finding that it is true, do you think that the intelligent masses will be frightened by the warning that if they dare to encounter the antagonism of the Church, they will imperil their soul's salvation and forfeit their respectability? The Churches are the causes of much modern infidelity; and if they had not preached such atrocious doctrines as they are now just beginning to leave off preaching, Spiritualism would scarcely have been needed to convince men of a rational hereafter, and to clear away mystery concerning a future life. Why is Mormonism objected to? Merely because it is unnatural and unhealthy. For a man to have many wives is for him to degrade himself and to degrade the women with whom he associates, and sow seeds of depravity and disease in the future generations.

Physiology protests against Mormonism; the necessities and the rights of children expose the errors of the Mormon system; and men from their knowledge of human life, and the requirements of the human mind and body, turn naturally with disgust against anything which is so direful in its consequences. It is not the Christian Church which has caused the decay of Mormonism; it is the average intelligence of the majority of citizens of the whole country; man's acquaintance with himself, and his innate sense of justice, prove to him that there is to be found in sensibility the fruitful cause of every conceivable evil. Man can learn by practical experience here that a life of chastity is the most pleasing life, and a life which makes him the most useful to his fellow-creatures, and by looking at the highest among the lower creatures he can learn that the very best and highest animals are those whose lower propensities have been kept in check by those who understand something of the science of life. Certainly the Church has exerted some influence against Mormonism, but we find all intelligent people are a unit against it, condemning polygamy on purely physiological grounds. We affirm that it is not because the Church says it is wrong, but because human nature rebels against it, that it cannot thrive.

If you can prove that Spiritualism degrades human nature; if you can impress the enlightened men and women of to-day that their minds or their bodies are impaired by their having anything to do with Spiritualism, then all common sense people will shrink from it. And if this can be done there is no need of resuscitating the devil. But Prof. Phelps, finding that he cannot put down Spiritualism by organizing a rational crusade against it, as reason does not show any injury which it does in the world, is obliged to implore the devil to come to the rescue. [Applause.]

Again we quote the learned Professor: "May not still more be accomplished by a thorough re-discussion in the pulpit of the teachings of the Bible on the subject of ancient magic?" Any one who knows anything about magic, knows very well that there are various kinds of magic, and that magicians of a high order in all lands have encouraged red and white magic, and have professed against black magic. And any one who has ever read the Bible, as Prof. Phelps ought to have read it before he talks about it, knows this; also, the Bible tells us that when Joseph, a man after Jehovah's own heart, occupied the very highest position in the land of Egypt, his divining cup was found in the sack of Benjamin, his younger brother, and the servant sent to recover it said: "Think ye not that such a man as my master divineth?" A man who occupies the highest position in the land of Egypt, and has been placed there by God, according to the Bible, is a diviner—that is, one who practices the art of divination; and the argument which is brought forward to justify his divination is that he is so great a man that of course he practices it. All great people in early times and Eastern lands were magicians, while they forbade the common people to exercise their gifts for various reasons.

Were not the prophets of old merely spiritual mediums? If the Bible tells you anything against Spiritualism it tells you only that you are to discountenance the perversion of mediumship. It never advises you to have nothing to do with and discredit all spiritual gifts. Black magic is running after false gods, the worshiping of golden calves, the indulgence of impure practices, and submitting to unclean spirits. This is denounced by all wise prophets of all times as well as by Prof. Phelps. Is not his God the Jewish Jehovah? And what is the Jewish Jehovah? Is he not a Concrete Being, or a conglomeration of beings? Some of those beings are pure and beautiful, and others are of the very lowest moral type. And if you wish to find any instances of diabolism in the Old Testament you will find that more evil results have followed from obeying Jehovah than from disobeying him. For Jehovah has told man to slaughter innocent women and children—commanded them to behave in so disgusting a manner that the recital of their crimes would be impossible on this platform before a refined audience.

Who constituted the Jehovah of the Jews? Not one spirit, but many. The vice of the Jew was that he bowed down to every spirit, and acknowledged the right of all outside intelligences to rule over him. If we are to do the same, and obey the church as blindly as the Jews obeyed their corrupt Geni, may we not behold a similar exhibition of unclean gods? Remember that in obedience to the God of the Old Testament, men were cut into pieces alive, and that in obedience to the God of Christianity in the sixteenth century men were burned at the stake.

Jesus came not to destroy men's lives, but to save them. Jesus came not to magnify the law

of retaliation, but to enforce the law of love. He came to appeal to the higher sensibilities of man's nature, and all his teachings do so.

Take the Bible, and you can prove anything out of it. The Bible is a very good book. It contains the most valuable suggestions and the most perfect laws possible in a code; but it contains, beside this, a great deal of rubbish and a great deal of uncleanness. You know very well there are many passages in the Bible which purport to be communications from Jehovah which you would not dare to read on a public platform or in the schoolroom. You know you would be ashamed to allow your children to read the Bible completely through, because of passages which are so disgusting that you cannot bear to have your children look upon the page where they are written. Were these communications from God? from the guardian angels of the Jewish people, from pure and holy spirits? No! they were not. They were communications from the corrupt and tyrannical priesthood, who wallowed in the mire of sensuality, and who ruled with a rod of iron; they made their own wicked laws, and allowed themselves to be victimized by unclean spirits, who pretended that they were under the influence of God.

I admit, with Prof. Phelps, that there is a great deal of iniquity practiced in the name of Spiritualism; I acknowledge that many communications are listened to and attended to which come from unholy and unhappy souls; I acknowledge that the record of Spiritualism is not altogether clean, and I testify that the Bible, and the Bibles of all ages, and that common-sense everywhere, protest against holding communion with undeveloped spirits, and allowing them to get the better of us. But I do frankly say that I never have heard of any spirit so disgusting as the Jewish Jehovah. I am certain the *Banner of Light*, or any spiritualistic paper, would not allow such communications to enter its columns as are crowded thickly upon the pages of the books of the Chronicles and the Kings.

I believe that in the past, as well as in the present, men have prostituted their energies and degraded their mediumistic powers, and that by so doing they have allowed themselves to become obsessed by unclean spirits. I know that there have been persons willing to give up everything for popularity, and communications which have come through them have been of an impure nature. I know this to be true; but until I find something which is worse, or, to say the least, as bad as that which is swallowed by the Church, because it claims to be a command of Jehovah, I shall certainly consider that Jehovah, which Prof. Phelps worships as God, no better than the vilest spirit. But as there are also evidences of angelic inspiration, both now and in the past, let Prof. Phelps and his colleagues and followers learn to draw the line between true and false Spiritualism, if they are to be listened to by rational beings. They may well display all their powers and use all their ingenuities against the evil if they but acknowledge and endorse the good.

Let us have only that Spiritualism which is pure and fair, and which is a power in the land, making for righteousness; let us admit freely that there are many evils connected with Spiritualism; but let us remember that even these evils are allowed to take place; and that even the unholy communications give us some evidence of the real condition of the unseen world. Even from the lowest spirit we can learn some good lesson. If spirits ever come back from the other side of life, lying, treacherous and impure, they are warnings to us. Do we wish to be as they are? Just as the pitiable condition of the drunkard is an eloquent oration in behalf of the temperance cause; just as the emaciated frame of some libertine is in itself a lecture upon the pernicious consequences of immorality, even so an unveiling of the hells, of all that is false in the unseen world, and the presentation to you of spirits in the very mire of wickedness, is in itself an incentive to good. It is a warning against ungodliness. So while we admit that there is a great deal of Spiritualism which needs to be expurgated, while we believe that there are many communications unreliable and impure, we are sure that they are allowed to be made—and in the judgment of wiser spirits than we they are educational in their effects upon men as they destroy the delusion that we shall be purified by death, and introduced in a moment into future happiness, whether we deserve it or not. I maintain that unclean spirits have been allowed to appear in order to show men that they are not bound down in hell, but are living here, around this earth, and that they can be elevated by the assistance you can render them.

I am ready to believe, indeed I know, that these spirits flock around you and ask your assistance; that they can be elevated as your lives are improved; and as you need to learn the lessons of life and to know what the future world really is, these darker ones are allowed to appear. You receive a revelation concerning the results of vicious lives, and to know what these consequences are, is very often to be persuaded against indulgence.

Prof. Phelps goes on to state: "May we not wisely advance our mine still further and deeper under the foundations of the delusion by resuscitating the popular faith in the Biblical demonology?" And he proceeds to remark that "we are suffering from an extreme reaction," and that it would be well to encourage all reasonable faith in the devil; he then endeavors most vainly to prove what he believes, viz: that God allows evil spirits to roam the universe at large, while the pure, the beautiful and the wise are altogether unable to interfere.

Now, think of this conception of God: Here is a pure, noble man, like President Garfield, called into the spirit-world in the very midst of his activities—only for a few months having occupied the presidential chair before being called upon suddenly to pass into the spiritual state of being. God says to President Garfield: "You can come up here to heaven, but you cannot have anything to do with the material world any longer. You cannot do any more good there. You cannot assist your fellow-men forward. You cannot communicate with them. That is impossible; but come up to heaven and be satisfied with your crown and golden harp." Children lose a dear mother, and that tender-hearted mother turns to God and says: "Can I be the guardian angel of my child? I love my child more dearly than my own life. May I protect and minister unto my child?" And God says: "No, you cannot! But you may come up to heaven and receive your crown and play your golden harp." But according to the churches, when the devil asks God: "May I lead your children into error?" God says: "Oh! yes. You may do so and welcome. You can do all the harm you like. I shall put no fetters upon you; you are free to exercise all your devilish powers!" And the devil goes

about "as a roaring lion, seeking whom he may devour," while hosts of imps go about and assist him in his work. Prof. Phelps clearly teaches that the good spirits must remain shut up in heaven, and be satisfied to relinquish all interest in human affairs, leaving humanity and their own dearest friends in charge of the devil—and thus the angel friend who purports to minister unto the child as a mother is a devil who is allowed to personate that child's mother.

I dare to state that this faith, at the shrine of which Prof. Phelps is a devotee, is blasphemous. [Applause.]

God will not let your mother come to you and help you, but causes the devil to array himself like your mother, and use your mother's face and words! Am I to believe in a God so deceitful as that? Am I to believe in a God who will not allow a good spirit to come near you, but allows the devil to impersonate your relatives and friends? If you are willing to make merchandise of your spiritual gifts, and to make your living in a shameful way, as certain people do; if you are investigating Spiritualism in order to deceive your fellow creatures, then it serves you right if he allows the devil to impersonate your friends. But if you are a kind-hearted and honorable father; or a pure-minded, youthful maiden, or a member of a select circle, the members meeting for the purposes of inquiring into truth, and the devil comes to you arrayed in the garb of an angel of light to lure you to destruction, must not God, if he allows that devil to do what he will not let an angel do, love to see souls lying in anguish, and must he not wish to give his kingdom over to the devil?

I dare not pursue this subject any further, or say more in connection with this branch of it; it is so positively blasphemous to attribute to God the actions and the motives which are clearly attributed to him in Prof. Phelps's article. [Applause.]

The devil created as an angel of light and allowed to follow you throughout your lives; a hell created for the devil, and the devil allowed to get as many people as possible into it; and saints allowed to go up to heaven and rejoice forever in the thought of the suffering of the damned: These are the leading figures in the Orthodox farce. Do you wonder that infidel lecturers are drawing large and influential audiences, while such are the teachings of the churches?

I turn from this black picture of the devil which is to be forced upon us by clergymen who are uncertain about his existence themselves; and from this revolting spectacle of an angry God who deceives his creatures; and from the clergymen who do not know that such a God exists, while they preach about him so freely, to the sublime teachings of Spiritualism, and there I find teachings harmonizing perfectly with the religion of Jesus and all great teachers, doctrines and evidences satisfactorily convincing to every human mind, who will dismiss prejudice and allow facts to speak for themselves. Spiritualism says to you truly: My dear friends, God is loving; God is just; God is the infinite foundation of integrity. Your mother, your father, your brother, your sister, your teachers, your counselors and your ancestors are around you, and are helping you forward, day by day and hour by hour. And those whom you have dearly loved on earth are your nearest friends in spirit. The Divine Energy in Nature is forever giving unto them the greatest possible power to help you. You can never be victimized by evil unless you encourage that which is unholy and impure in yourselves. Restraints are put upon evil beings by the workings of the immutable laws of Nature, and when they pass into the spiritual world they find themselves impotent. In the spiritual world good spirits have all power given unto them; and every man who has lived a good life on earth has a greater power than the devil (so called), and may wield that power as he pleases; whereas the man who has lived a wicked life, who has debased himself, and entered into the spiritual world as a fiend, has no power at all to injure you unless you give it to him. The wicked spirit is fettered by its own crime, and hedged in by its own transgression. The haunting spirits, who have appeared in all ages of the world, have demonstrated the fact of the impotence and the bondage to which evil spirits are subjected; whereas the almost almighty power of intelligent and wise guiding spirits to overcome all the machinations of any individual or abstract Satan, proves to every intelligent mind that good is the positive power, and that good alone is the triumphant force in nature.

If there is anything in Spiritualism that is wicked, it is your own folly that made it so. If evil spirits have any power over you, they use your own impure magnetism against yourself; and whenever men and women will descend to lasciviousness, or any low practices, and encourage impure thoughts, they furnish materials which evil spirits may employ against them. Unless you play into their hands, and give them the force, they cannot use it against you, and will have no power to harm you. God has given to the good power in proportion to their goodness, and has given to the evil weakness according to their lack of spiritual unfoldment. Could you see into the spiritual world, and behold it as it really is: could you see the hosts that are working to-day for the emancipation of the world; could you see the tyrants and bigots who are striving against man's freedom, you would find that Prof. Phelps is under a pitiable delusion, and is being made use of by those very undeveloped spirits who have power over bigoted minds that will not welcome the light.

Good spirits do not advocate deception. They believe in honesty and straightforwardness, and they also believe in saying just what they really believe. They believe in letting the truth fight its own way, even though their cause for the time being seem to decline. They believe in starving to death in a garret for truth's sake, rather than in descending to deception in order to live luxuriously in palaces. If you cannot support a cause by telling the truth, then allow it to die its natural death.

I do not wish to say one word against Prof. Phelps. I do not wish to call in question the integrity of the man, but I oppose his blasphemous theory, and I do wish to defend God from the insults that have been heaped upon him by this his avowed servant. And I declare that it is my duty, to do so now through the lips of another, as it was when I was upon the earth, known to the world as E. V. Wilson. In this discourse I have been greatly assisted by the band of guides regularly inspiring this instrument. To them I am deeply grateful for the privilege of addressing you to-day; perchance you have not recognized me fully, my own individuality I have tried to introduce, but, not being very familiar with this speaker, while my thoughts have reached you intact, their clothing has, however, in some instances been put upon them by the friends who have made the delivery of this lecture by me; a possibility. To you I return grateful thanks for your kind and courteous attention. May all blessings rest upon you forever.

The Rostrum.

(From The Times, Chicago, Oct. 31st, 1881.)

Further Glimpses of My Heavenly Home.

A DISCOURSE BY MRS. CORA L. V. RICHMOND.

A large audience gathered in Fairbank Hall last evening to listen to a lecture by Mrs. Cora L. V. Richmond, purporting to be controlled by the late President James A. Garfield, the subject being "Further Glimpses of My Heavenly Home."

Make way for truth upon the earth!
So fair her form, so bright her face,
That wakened into heavenly birth,
You see alone her perfect grace.

My FRIENDS—Again I appear before you in this guise; again in response to your kind sympathy I speak words that if not valuable to you will certainly be so to my spirit. Imperfect as must be this form of utterance, difficult as it is to convey through another organism and brain the thought of the spirit, still, when one has no other channel of communion, and when this, by kind invitation of the spirit-band, is offered, I certainly would be more than spirit if I could refuse the word that burns for utterance. Since the last time that I addressed you here my spirit has grown more familiar with its new form of life, more accustomed to this form of communion, for many mediums have received visitations from me. Through every channel that it was possible I have given a word of greeting or utterance, that I might the more fully become possessed of the knowledge necessary to speak that which I shall learn in my spiritual home.

The first thought that came to me after death was as when one stands at the eventide upon some mountain, beholding the glory of the sunset sky, vistas of golden beauty opening before the vision, great crimson scrolls of light that one could only penetrate with the vision of Deity—all rolled in grandeur before me. The splendor was so great, the vastness so profound, that at first it seemed to dazzle the power of mind and thought; but there was quick reaction, and there then came that which corresponds to the fading away of the light. I mean by this that after the flush of the reception of friends, of the consciousness of being, possessing every faculty of mind and thought—after this was fully assured to the awakened spiritual power, I felt the wave of retrospection. To one who has felt this in earth-life there comes no flattering response when the years of human life are recorded by the stern monitor, conscience.

And just here I wish to confess again that during that sea-on of self-examination I was filled with an utmost regret that the opportunities afforded in the earthly life were not improved by me in searching for spiritual knowledge. Admonitions I had, direct messages and ministrations; healing power that I but little understood was given to restore me to health through kindly hands, and more than one message from the world of spirits, predicting that political preferment which it never entered my thought could be realized. Afterward there came also admonitions, and warnings, prophecies of the danger to human life in my own person, which I laughed at and threw aside as the idle dreamings of fanaticism. I am here to confess now to those friends, some of whom are here present, who endeavored to enlighten me concerning the power of spirits to communicate with mortals, that in that hour of retrospection I felt most keenly the lack of this knowledge, and I would have given more for the possession of the knowledge that it would have afforded me to speak with the world of spirits when on earth than all the honors that came to my earthly existence, crowned as they were with the full tide of the nation's sympathy. And I speak thus respectfully and in full consideration of all the marks of sympathy and respect that came to me in the solemn hour of life and death. Now if I had that knowledge, the knowledge that some of my compeers had, I would give all the years of political life, all the years of training for success in earthly pursuits; for I find the lack of that knowledge is the one weakness of the spirit.

If my words shall avail to reach even a single heart that is here, whether he believes in the personality of this message or no, let him for the moment remember that the powers of the spirit are immortal; that these alone shall suffice when he casts aside his material dwelling; and though the spirit is builded of the fulfillments of duty, and though its strength is fashioned in doing that which for the moment and hour seems the highest and best, do not be self-deceived as to what is highest and best. Remember that the spiritual part of man is the greater part; that its existence is eternal; that its blemishes you feel on entering the spiritual state, and that its strength constitutes the power of the spiritual world; and though feeling that, considering the weakness of human nature and the proneness to err, I had never wantonly injured a fellow-being, I felt the lack of the knowledge that I might have possessed, of the opportunities slighted, and of the over-valuing of those duties that after all might have been better performed had the spirit been fully aware of its immortal inheritance. This word in passing.

When this after-glow of the spiritual came again—the after-glow of sympathy from the world below—I then felt the vastness of the spiritual kingdom around and above. It was night, as far as the earth was concerned. That which was glorious and beautiful in the earthly life was dimmed by the change of death; only the light of love remained, and that was made more beautiful, and rested as a star along the horizon of mortal existence which was fading from my spiritual vision. Then came on the full depths of the vision of the night. It was no longer darkness, but sphere on sphere and star and world and system of splendor, one succeeding another; and in the midst of this a yearning arose in my mind, felt often when upon earth, to behold the founders of the nation, the republic, which, though it seemed smaller every instant compared to the vaster realm that I had entered, still had been the hope, the guiding light of earthly ambition and love, and I firmly believed (as I now believe) was the hope and guiding light of the nations toward liberty.

I was led into the council of the nation, and there were those who have ever governed wisely or unwisely according to their knowledge and condition. In the midst were three. I was pointed to these as having most to do in the formation of that wonderful declaration that fashioned the avenue for the liberty of our people, for the foundation of the government of our fathers—the elder Adams, Thomas Jefferson; but chiefly, and crowned with greater light and radiant with a more ancient splendor,

I saw the face and form of Thomas Paine, who wrote with hand of fire the wonderful declaration declaring the freedom of the people of the earth, the inheritance of human liberty. And as I gazed upon his countenance the long night that had separated him from the love of this people came up before me, and I said: "Who will roll the shadow away from the face of that spirit, who, loving man, therefore loved God?" And I know the shadow is being rolled away, and the people will remember in the midst of their liberties the bright thought, the wonderful genius, the surpassing splendor of this great mind.

I was not satisfied with this, but I was taken on. My guide, whom I mentioned previously [Lincoln], was still beside me; he bore me through council after council of those eminent in history, the wonderful geniuses of freedom in past time. Through France and England, raising up before me the counselors who had given just laws, the rulers who had been kind and humane, and those in humbler life who had served freedom all unacknowledged; to Rome, where now the shriveled empire sits half-breathing and groping in darkness; to Rome, where but lately the dark night of the Romish church reigned with uninterrupted power and sway; to Rome, where from over the whole earth the signs of despotism were signally and distinctly revealed, and where one ban still sits brooding like a nightmare—the power of the Romish church to-day extending its influence over all the nations of Christendom—and I was told by those sitting in council that this would present the next great danger to the Republic. I did not think so when on earth; I do not know it now; but those wiser than I state this will be the struggle—religious liberty or religious slavery under the ban of a power that will call to its aid the benighted portion of every nation in Christendom. I could not but see that which was revealed, and I reveal it as it was given to me. I saw beyond this record, beyond the blood-stained fields of Christendom, beyond the terrors that have been given upon the history of two thousand years by religious warfare, beyond the strivings of sectional policy, and the differences that have been introduced in local governments; I saw ancient Rome rise before the vision in splendor, and from it the patriot souls that went out when the great Romish nation was founded—the empire—that which constituted the glory of the world. And those who were numbered among these saviours were not the Cæsars, were not the royal rulers, but those who spoke the words of truth and freedom, framing laws in secret chambers that were to give Rome the government of the world.

I saw Greece and the statesmen that gave to her the highest eminence among the nations of the earth—Solon, Lycurgus—grand, great constellations of greatness. And, still more ancient, I passed to the old cities of Egypt, where, rising before me, as reproduced in the spiritual state, were the wonderful cities that have perished from the face of the earth; and there in the midst I saw the one from whom were first designed all the liberties that have been the heritage of the nations of the earth since then—more grander, more sublime, more majestic in form than any whom your vision can picture or whom the eye of man can behold—yet reigning not by the right of king, nor of power or individual inheritance, but by the splendor of his surpassing greatness, whose influence is felt upon the nations of the earth, but who is unknown even by name; a ruler appointed for the political prosperity of nations in whom government is wisdom and justice is love; who I was told is the arbiter of the destinies of earth, and who with millions of spirits rules and governs the destinies of nations of men—statesmen who rise to do his bidding—and by scintillations from his sphere breathes words of eloquence and of patriotism among the nations of the earth. And far away, stretching in long corridors of light, or grouped around in constellations of beauty, were mighty minds, ancient in splendor and in thought, bearing the majesty of perennial youth, the glory of their own achievements, each crowned with the excellence of their own lives. In dim distances I saw outlines of other kingdoms, and far away a still brighter light that pointed to more ancient splendor, whose countenance, even, I could not see, whose groupings were like groups of stars devoid of form; but I was told these also were spheres of souls. And even beyond these were still brighter lines, and more glowing countenances, that I was told were angels that kept watch over the whole earth, and bearing the standards of whatever truth shall come to man.

Can you not conceive how small in the midst of these glories my feeble thoughts became? Can you not conceive how insignificant an atom might feel in comprehending the universe around? Without that comprehension and with only a feeble glimpse, how small seemed the spirit that I possessed! And yet, among them I was recognized, and smilingly he who was my brother and friend stood beside me there, and said we are told that such will be our inheritance if we also fulfill, according to the measure of our capacity, the duties of each passing moment.

I am told that every secret can be revealed; that the earth contains no storied treasures that the mind of man may not inherit by communion with the world of souls; that when cities are disinterred the minds of the past are drawn to you; and even now the ancient Babylonian kings are thronging to that mysterious place whence the records of their doings are now being revealed, and the world will know more because of these external excavations. I am told that there is no subtle art, no profound science, no wonder of ancient Egypt that may not dawn upon the earthly mind through these same communications. I am told that schools for these communications are already established, and that these instruments—similar to the one I now employ to communicate with you—are to be made available for the transmission of all the knowledge that man has sought mainly in schools of human lore. I did not believe it when in the human form; I could not realize these methods, and I do not now say that this method is to supplant the normal and natural exertion of the human intellect—but I do say that it is to crown that natural and normal exertion with higher fulfillment; that it is to add to the knowledge you already possess the knowledge of the spiritual kingdom, and that where man gropes but blindly now in the pursuit of knowledge, I see that he will be able to be certain; for the vision of the spirit, extending in wider range and limited only by the power of knowledge, must be more capable of giving to the human thought that which the mind and soul of man craves and longs to know.

With all earthly knowledge there is limit; with all history there is a time when we pause, and human thought can explore no further; with the vision of man and the material senses and the inventions of science and the discover-

WHISPER US OF SPIRIT-LIFE.

Oh, whisper us, angels, Of that blessed shore Where sorrow and sadness Are known no more...

Western Locals, Etc.

Utica, N. Y. The City—Progress of Spiritualism—The Olive Branch—Rev. E. P. Powell and His Work—Spirit Messages—A Remarkable Seance with Mr. Joseph A. Caffray—Memoranda.

Utica is one of the most noted inland cities of the great State of New York. There is a vast amount of wealth here, and hundreds of elegant private residences are to be seen which display a cultured taste in all of their appointments.

SPIRITUALISM

has many adherents in the city, and among people who hold high social positions. Years ago lecturers on the subject visited Utica at frequent intervals, and were always accorded a good hearing.

The writer had the pleasure of addressing the friends in the Opera House on Sunday, Nov. 6th. Rev. E. P. Powell (Independent) and a majority of his congregation, the local Agnostics, Liberal Christians and Materialists were present; and these, with the resident Spiritualists, made a large congregation.

The utmost attention was given to what was said, and the audience seemed to be intensely interested in the references which were made to Prof. Zollner's experiments, the work of the Banner of Light, and the quality of current Spiritualistic literature.

THE OLIVE BRANCH.

This monthly Spiritualist journal has been published for six years. It has a history which is decidedly unique.

When Spiritualism came to the Reynolds family, of Utica, a great sensation was created in prominent social circles. The family was noted for its wealth and conservatism, and that its members—in several branches—should publicly identify themselves with Spiritualism was considered a most startling and incomprehensible thing by conservative church people.

What caused this new experience to our friends? Death—or, rather, that phenomenon of life called death—transpired in the family, and William H. Reynolds, a bright and energetic young man, passed to the spirit-world after a brief illness. His relatives were absolutely prostrated with grief. Then it was, with their hearts aching with pain, that they turned to Spiritualism for comfort. And they did not seek in vain. The loved one returned again and again and manifested his presence to those who so deeply mourned for him.

The paper has a sphere of its own. It is not a newspaper, and does not attempt to give a report of what is transpiring in the general field of Spiritualism. It is almost exclusively a record of spirit messages (most of which are written through the mediumship of David Jones, the editor), and the communications which are published in its columns are uniformly of a high order.

The Olive Branch does not engage in theological controversies. Its technical editorial department is well poised, and the comments which are therein made of current issues are always rational, and void of acrimonious feeling. To interpret the philosophical and religious influence of Spiritualism by means of numerous spirit messages from intelligent sources, seems to be its fundamental purpose.

REV. E. P. POWELL.

This gentleman was for years a prominent minister in the Congregational Church, and was located in Adrian, Mich. At an early day his radical sentiments disturbed the conservative brethren. Mr. Powell kept growing, and finally he took a good jump and left his ecclesiastical enclosure. He preached for the Unitarians for a short time in Chicago, but, being under such a headway of real progress, he could not tarry long even with the dainty and cultured Liberal Christians.

Mr. Powell's discourses soon began to attract large audiences. His radical sentiments jarred the sensibilities of some of the deacons. The dear conservative brethren were astonished to see the church filled with people; nor did the fact that many prominent Spiritualists were becoming regular attendants escape their vigilant observation.

Other clergymen were called to the pulpit, and the result was that many prominent members withdrew from the church to rally around Mr. Powell as the pastor of an Independent Religious Society, holding services in the City Opera House.

The Banner of Light representative had the

pleasure of listening to this anti-sectarian preacher on Sunday afternoon, Nov. 6th. He is a bold and original thinker and preaches in a fresh, breezy, and controversial style which impresses one with his earnestness and sincerity. He is a rationalist, and has outgrown the superstitions and narrowness of sectarianism. He is now utilizing his scholarship and past experience in the pulpit, for the benefit of the cause of liberalism.

Mr. Powell is held in the highest esteem by his congregation. His work is of a high order, and the members of the Independent Society are to be congratulated on their good fortune in securing a preacher of such mental calibre and personal worth.

SPIRIT MESSAGES.

David Jones, editor of the Olive Branch, is a finely-developed writing medium. Following are portions of a communication, written under spirit influence, in the presence of the writer, on Nov. 7th:

The need of the hour is a more clearly defined exposition of actual occurrences that are taking place. . . . Phenomenal Spiritualism should be made a study. . . . Think these matters over, and when you offer an explanation of occurring facts, do it in a way and manner that even the most skeptical will be forced to say, 'There is a foundation of fact upon which these things rest.'

A gentleman formerly connected with the Banner of Light is here. He speaks as follows: It fills my soul with joy to see the old Banner flung to the breeze; send my compliments to Colby and Rich, and tell them that the Banner of Light is as dear to me as ever. William White.

Dr. Gardner, of Boston, comes with kind greetings to all.

Dr. Grover, of Boston, says: Right blessed are they who keep a strong heart and a firm purpose to dare to do the right.

A lady comes and says: Tell Mrs. Lincoln that Mrs. Starbird is not dead. (Signed), W. H. REYNOLDS.

A REMARKABLE SEANCE.

On Nov. 8th, in the evening, the writer attended a seance given by Mr. Joseph A. Caffray, at 73 Spring street, Utica, N. Y. The medium is a young man of good address, and has been before the public only a short time; but taking the seance herein mentioned as a sample of his powers, he is destined to become widely known.

Twenty persons—Editor Jones, of the Olive Branch, being among the number—were present. A small stand was placed in the centre of the circle with several musical instruments upon it. Hands were joined—or rather, your right-hand neighbor clasped your right wrist with his left hand, thus leaving your right hand free. In this manner the circle was completed, the medium sitting as one of the number.

The light was put out, and in a very short time a powerful "spirit voice" was heard, and parties all around the large circle were touched by "spirit hands." Indeed, it seemed as though a dozen hands had been materialized for the occasion.

Finally, as an experiment, the medium left the room, and the circle was formed again. Powerful raps were then heard on the stand inside the circle. Several parties present stated that, on other occasions, the spirit-voice had been heard, and the materialized hands had touched the sitters, while the medium was in an adjacent room.

Early in the evening the medium had requested several of the visitors to write the name of some spirit-friend with whom they desired to communicate, on a pellet. This pellet was retained by the sitter, the medium having nothing to do with it whatever—neither seeing nor touching it.

The second part of the seance was in a dim light. The musical instruments were removed from the stand, and a "slate" which folds like a book—was taken from under the table cloth. This slate had two inside leaves, making six surfaces in all, for writing to appear upon. The light was turned up, and the slate was carefully examined by those who desired to do so, and all agreed that there was not any writing upon it; whereupon the slate was put upon the table, and covered by the cloth. The lamp was then placed upon the table, and turned down, and the circle formed again, as before. After singing for several minutes, the sitters listened, and the sound of writing could be distinctly heard underneath the table-cloth.

No pencil had been placed in or near the slate or on the table.

After further singing raps were heard, and soon after the spirits called for more light.

Upon examining the slate fourteen communications were found upon it—each surface being filled with writing.

The medium then read the communications, and in each case some one in the circle would recognize the message and take out a pellet, upon which, as would then appear, the name of the communicating spirit had been written by the sitter, as referred to before in this letter.

Editor Jones, however, did not write any name on his pellet, but Richard Reynolds and William and John Reynolds signed a message on the slate to him.

Spirit George Dix wrote on the slate and desired to be remembered to Gen. Jonathan Roberts, of Philadelphia. John Gray, who seems to be the presiding genius in the materializing of hands, wanted to be remembered to all who read the Spiritualist papers. Mr. Dolphus Maynard received a message from Lottie Smith, who wanted her name in the Banner report of the circle. Several messages of a private nature, involving tests of identity, were read.

The "spirits" seemed to be in high glee, and the writer judged that the seance had been a marked success in every respect, yet he was told by several regular attendants that the "power" had not been so strong as usual. During the seance the musical instruments were played upon at frequent intervals, and were thrown into different parts of the room; spirit lights also appeared.

Mr. Caffray intends to travel and exercise his gifts as a medium. Editor Jones, of the Olive Branch, who has had several opportunities of attending Mr. Caffray's seances, is enthusiastic over the manifestations which therein occur, and declares that no one can attend the seances without being convinced that the medium is honest and that the phenomena are produced by spirits. Indeed, such is the opinion of all with whom the writer has conversed, who have participated in Mr. Caffray's professional receptions.

CHIPS.

The seance is the great source of power for Spiritualism.

Mrs. Morgan, 27 Whitesboro street, Utica, N. Y., is a fine trance-medium.

W. H. Vosburgh, the healer, 65 Hoosick street,

Troy, N. Y., is successful in his work among the people.

Mrs. L. F. Foss, of 310 West 23d street, New York City, an excellent medium, has been visiting friends in Troy, N. Y.

Miss Minnie E. Hopkins, of Utica, N. Y., sends regards to the Newburyport delegation to Lake Pleasant. She intends to meet the Newburyport friends soon in New London, Conn.

Curious but true: Spiritualists are the life of over three-fourths of the alleged independent religious societies all over the country. So-called liberal and free-thinking preachers should bear this fact in mind.

The Banner reporter desires to return thanks to the Utica friends for their very cordial greeting. Editor Jones, of the Olive Branch, and his energetic wife, most hospitably entertained the itinerant journalistic commissioner.

Mr. W. J. Colville's receptions in Troy, N. Y., were well attended. The writer was present at the farewell meeting at 93 Grand Division street, on Nov. 3d, and listened with pleasure and profit to the profound utterances of the distinguished medium. Mr. Colville referred to the work of the Banner, and advised all the friends to subscribe for that paper.

New Publications.

THE NORWAY MUSIC ALBUM. A Selection for Home Use from the Folk-Songs, Dances, National Airs, etc., of Norway. Arranged for Piano and Solo Singing, with a Four-Part Song, edited by Amber Forrester and Rasmus B. Anderson. 110 boards, pp. 260. Boston: Oliver Ditson & Co.

There is a halo of peculiar beauty about the quaint songs and charming melodies that this volume brings to the American public from the "Land of the Midnight Sun," and no one will take it in hand without having forebly brought to mind that worthy musician, Ole Bull, to whose performances the public are mainly indebted for what they know of the music of the Norwegians. The volume is dedicated to his memory in a charming lithograph frontispiece, comprising a portrait of Ole Bull, and several vignettes of scenes characteristic of his native country, the whole replete with instructive and spiritual meaning. Following this we have an interesting account of his life and works, and memoranda of the music and musical composers of Norway; then the simple songs and dances, as sung and danced by the people as they go about their daily tasks, or gather in festive groups to celebrate some event of their national or family history. These have been inherited, and are, as stated in the introduction, "weird tunes, improvisations in their original form, inspired by the spirit-voices of the fjords, the mountains, the waterfalls, the forests, and by the orchestral strains which are actually heard among the mountain regions, passed along from one untutored player or singer to another, tenderly and solemnly dealt with, and only altered or modified, unwittingly, by the unconscious touch of individual fancy." The latter part of the collection includes more recent compositions—solos, quartettes and piano pieces. The words of all the songs are in Norse and English, a number of them being by Norway's great poet, Bjornstjerne Bjornson.

N. W. AYER & SON'S AMERICAN NEWSPAPER ANNUAL, containing a Catalogue of American Newspapers, a carefully-prepared list of all Newspapers and Periodicals published in the United States, Territories and Dominion of Canada, with valuable information regarding their Circulation, Issue and Date of Establishment, Political or other Distinctive Features, and Advertising Rates; together with the Population of Cities and Towns, as well as Counties in which they are published. A List of all Newspapers of the United States and Canada that insert Advertisements, arranged by Counties, with a Description of each State, Territory and County in the United States; giving the Location, Area, Character of Surface and Soil, Chief Products and Manufactures; forming a valuable Guide to the placing of any line of Advertising; also, separate Lists of all Religious and Agricultural Publications, the various Class Publications, and all Newspapers published in Foreign Languages, omitting those that do not accept Advertisements. Size 10x14, pp. 733. Philadelphia: N. W. Ayer & Son.

There remains little for us to say after giving the above copy of the title-page of this volume, further than to remark that the contents are all one is led to expect, and to add that their distinctive features are: thoroughness of detail, freedom from irrelevant matter, simplicity of arrangement, excellent facilities for reference and unusual care in compilation. To every business man who wishes to extend his business the book is indispensable as a sure index of the course he should follow.

HOW IS YOUR MAN? or, The Sharks of Sharkville. Realities of the Graveyard Insurance System. By Mrs. A. G. Paddock. 16mo., cloth, pp. 322. New York: Fords, Howard and Hurlbert.

This is designed to expose the iniquity of a speculative insurance mania, that, having taken its rise in Pennsylvania, is rapidly spreading through the South and West. The "system" derives the peculiar name above applied to it from the fact that it flourishes by insuring the lives of those supposed to be on the brink of the grave; the policies being held by strangers who hope to realize large sums on the death of the insured. One of its features is indicated in the statement made by the author in his preface that he conversed with a man, six weeks after his "mock funeral," he having "died" to draw ten thousand dollars. The story is short and racy, and forcibly illustrates its subject by many startling recitals, claimed to be based on actual occurrences.

THE FATE OF MADAME LA TOUR. A Tale of Great Salt Lake. By Mrs. A. G. Paddock. 16mo., cloth, pp. 322. New York: Fords, Howard and Hurlbert.

This is said to be something more than a creation of fancy; a true story constructed of realities existing on every side of the author during a residence of ten years in the city of Salt Lake, that in their strangeness and romance surpass any fiction that could be invented.

THE MANAGEMENT OF SICK CHILDREN.—The vicissitudes necessarily incident to an outdoor and primitive mode of life are never the first causes of any disease, though they may sometimes betray its presence. Bronchitis, nowadays perhaps the most frequent of all infantile diseases, makes no exception to this rule; a draught of cold air may reveal the latent progress of the disorder, but its cause is long confinement in a vitiated and over-heated atmosphere, and its proper remedy ventilation and a mild, phlegm-dissolving (saccharine) diet, warm sweet milk, sweet oatmeal porridge or honey-water. Select an airy bedroom, and do not be afraid to open the windows. Among the children of the Indian tribes who brave in open tents the terrible winters of the Hudson Bay Territory, bronchitis, croup and diphtheria are wholly unknown; and what we call "taking cold" might often be more correctly described as taking hot; glowing stoves and even open fires in a night may greatly aggravate the pernicious effects of an impure atmosphere. The first paroxysm of croup can be promptly relieved by very simple remedies: fresh air and a rapid backward-and-forward movement of the arms, combined in urgent cases with the application of a flesh-brush or piece of flannel to the neck and the upper part of the chest. Paregoric, poppy syrup stop the cough by lessening the irritability of the membrane, thus preventing the discharge of the phlegm, till its accumulation produces a second and far more dangerous paroxysm. These second attacks of croup (after the administration of palliatives) are generally the fatal ones. When the child is convalescing let him bave of stimulating food and over-heated rooms. Do not give aperient medicines; costiveness, as an after-effect of pleuritic affections, will soon yield to fresh air and a vegetable diet.—Dr. Felix Oswald, in Popular Science Monthly.

Liver Coughs, often taken for Consumption, are cured almost instantly with Hop Bitters.

Banner Correspondence.

Maine.

PORTLAND.—A correspondent writing under date of Nov. 14th says: "The sociable held in Army and Navy Hall, last Thursday evening, Nov. 10th, was a complete success. The Committee, Mrs. Walker, Mrs. Rannels, Mrs. Lilley and Mrs. Berry, assisted by the talented organist of the Society, Miss Alice Hatch, left nothing within their power undone that would tend toward making the evening an enjoyable one to all present, and a financial success for the Society. The supper tables were loaded with the good things, and were patronized by all present. Then came the literary part of the exercises, which consisted of finely rendered selections by the choir, and a timely address upon "Practical Spiritualism," by Geo. A. Fuller. At the close of these exercises the company disbanded, each going to his home feeling that the evening had been well spent.

The meetings at Mercantile Hall, Sunday, Nov. 13th, were well attended. In the afternoon Mr. Fuller discoursed upon "What has Spiritualism Accomplished?" The speaker labored to show that its tendency was to liberalize and spiritualize everything. It had worked both within and without the churches—but its greatest work had been accomplished among that great class of the human family styled the un-churched. Countless blessings sprang up wherever its footsteps pressed. The desert air of materialism was filled with fragrance wafted from the scented flowers of heaven. The harsh creeds of Orthodox Christianity, under its influence, were relaxing their hold on humanity. It was hastening the day when despotism and slavery would be known no more upon the earth.

In the evening at 7:30, in accordance with a previous announcement, Mr. Fuller spoke upon subjects and questions propounded by the audience. Among the many questions answered may be mentioned the following: "Did the spirit exist previous to existence of the physical body?" The answer was very elaborate, but may be condensed thus: "Yes; in that great sea of conscious intelligence known as Deity." "Is there any positive evidence of the existence of Christ outside of the Bible?" "If positive evidence is to be found anywhere for the existence of Jesus it must be found outside of the Bible. Because the accounts of his life as given therein are very contradictory, and evidently composed many years after his decease. The revelations of Spiritualism upon this subject have also been unsatisfactory; even if he should manifest it would be very difficult for him to prove his identity. In my consideration of this question, mark you, I substitute the word Jesus for Christ. Jesus was, in our opinion, the man, and Christ the overshadowing power. The records transmitted to us from the past, containing the lives of religious reformers, supposed by the masses to be incarnations of Deity, are very unsatisfactory. Many exalted spirits claim that they have seen and conversed with Jesus. If you are willing to take their word upon this matter, you have evidence outside of the Bible proving that Jesus did exist—otherwise you have no testimony save that of the gospels." Many other questions were announced, and one subject, "Hume, Humboldt, Voltaire, Paine and Ingersoll," was spoken upon at considerable length. The speaker's effort seemed to be fully appreciated, and was loudly applauded at the close.

The music at these meetings, both instrumental and vocal, deserves more than a passing notice. Miss Hatch, Mrs. Rannels, and Mr. Morgan are all very fine singers."

Massachusetts.

WORCESTER.—Fred L. Hildreth writes: "We are having a shower of good things. Oct. 23d and 30th our gifted sister, Sarah A. Byrnes, gave us four glorious lectures. May she long be spared for the mission, is our hope. Friday evening, Nov. 4th, we commenced our sociables. The programme consisted of readings, songs, recitations, &c., closing with a social dance. Nov. 6th we welcomed our English brother, Dr. Monk, to our midst, and after listening to his teachings witnessed some of his magnetic treatments on the platform, the recipients testifying that he read their cases aright, and many he helped at once. Owing to his being delayed in the evening, President Smith called upon our Brother Jay Chaapel (who is here as manager of Mr. Rothermel's seances) for remarks, which were listened to with interest, and he in turn introduced our brother; Dr. Slade, who favored the audience with an account of some of his wonderful experiences in Europe. Nov. 8th Dr. Slade gave a lecture in Grand Army Hall upon the subject of his experience as a medium, which was very fully attended and listened to with marked interest. Nov. 9th Mr. Rothermel gave a seance at Mrs. Maynard's, 54 Pleasant street, and your scribe being present witnessed all the phenomena which have been often described in your paper. It was a success, and some of our hardest skeptics were convinced. I must say that Bro. Rothermel is a wonderful medium. A. B. Brown, editor and publisher of the Republic, 460 Main street, Worcester, and his estimable wife, had a sitting with Dr. Slade, and to his honor be it said, gave in his grand paper a fair and truthful account of what transpired there, including a communication from his old-time friend, Theodore Parker, and one from his brother, J. Q. A. Brown. All praise to Bro. Brown for his devotion to Truth. Let the press of this country but do likewise, and our faith will in a few short years become the cornerstone of the world's religious convictions."

SPRINGFIELD.—H. A. Budington writes: "I have attended four seances of the new materializing medium, Ralph J. Shear, of Dalton, Mass. From three to six forms appeared each evening. On two of the evenings the materialized spirit drew aside the curtain and showed Mr. Shear sitting in his chair, while the spirit was visible. This was seen by some six persons at once. Mr. Shear has had these forms appear for the past two months. It is a pleasure to know that another medium for materialized forms is now in the field. Mr. Shear is a young man of twenty-three. His neighbors report him a person of good habits, and during his stay in Springfield he won many friends by his faithfulness to his engagements, his good conduct, and his very promising gift of mediumship."

ONSET BAY.—Sidney Howe writes: "Old Aunt Hannah passed to the pleasant world of spirits, June 17th, 1881, aged 81 years. She was an earnest Spiritualist and a former owner, in part, of land that now belongs to the Onset Bay Association. The house she once occupied is situated in the village of Agawam, near Onset. On a recent visit I found it to be a one-story building, having a large chimney in the centre. In the kitchen was the old open fireplace with

andirons; a crane, with hooks, hanging on one of which was the iron tea-kettle; in the corner were shovel and tongs; near by the bellows; one side of the fireplace was Aunt Hannah's low, straight-back chair with cushions in it. It was so inviting I took a seat in it, when the spirit of Aunt Hannah said: 'Arise and take a chair opposite; that's for strangers!' I obeyed. Passing into the back room I saw quantities of iron pots, spiders, and skillets with legs, as in days of olden times. In the garret was the old spinning-wheel, chests, stool, a string of corn, her husband's round-toed boots that had stood there since he died, twenty-eight years ago. Her sitting and bed-room contained the old-style tables, chairs, looking-glasses, and many curious things too numerous to mention. Mr. C., who now owns the place, takes great pleasure in showing his friends the antiquated house and what is therein.

A word to the Onsetters: We at Onset have a social meeting, with a circle, every Sunday evening."

CHELSEA.—A correspondent writes: "The meetings of the Chelsea Spiritual Association are well attended by intelligent audiences seeking for more light from that world toward which all are moving on. Our society is greatly indebted to Mr. W. J. Colville, who has always taken a deep interest in our welfare. Mr. E. W. Wallis gave us one lecture, which was highly appreciated. Eben Cobb gave us one of his able discourses on a recent Sunday, which was highly appreciated by all hearers."

OXFORD.—George A. Amidon writes: "In this pleasant, quiet town the attention of the public has been newly called to the spiritual phenomena, through that most gifted physical medium, A. W. S. Rothermel, of Brooklyn, N. Y., whose seances are among the most interesting and instructive we have witnessed, because they are given in a light that renders them satisfactory to both skeptics and Spiritualists. He gave a seance, Nov. 11th, in my parlors, to about twenty-five persons. Messages of a varied character were written in the light with a pencil, on a tablet resting upon the medium's head, and also while some one held it. The music-box, which our invisible visitants wound up and caused to play, was lifted by a spirit-hand high above the curtain, the hand being in full view, while it swayed the box back and forth several feet; at the same time it played a delightful air, and finally rested it upon the medium's head, from whence it was passed to Mr. Chaapel. Numerous hands were shown, patting the hands and heads, and taking off the eye-glasses, etc., of several persons in the audience, while a stranger was kneeling in front of the medium, holding his hand, his hands being at the same time tied. This was done in a full, clear light, while the spirits would turn their hands slowly over and over, that all might see them. Mr. Rothermel sat nearly two hours without hardly moving a muscle, while our spirit-friends gave the audience test after test of their loving regards and interest, and their desire to convince those present of the great facts of the Spiritual Philosophy.

I hope Mr. Rothermel will be kept at work and sustained, for the skepticism not only of the church people but of Spiritualists, as regards materialization, must vanish when they see the manifestations of spirit-presence and power given in his presence."

The truth of the above is vouched for by Mr. and Mrs. G. A. Amidon, Mr. and Mrs. B. Gates, and Mr. and Mrs. J. Barnes.

PRINCETON.—E. H. Heywood writes: "The marvelous phenomena of slate-writing I recently witnessed in a seance with Mr. Phillips, 104 Washington street, Boston. I carried two new slates with me, which were not out of my sight during the sitting; while these two slates, in broad daylight, were held tightly together above the table by myself and the medium, on the inside of one, without any pencil, a message to me was written and signed, purporting to come from a deceased brother. Other notable tests were also given.

In a recent sitting with the celebrated Dr. Slade two slates (which I and a friend previously carefully inspected) were laid upon my arm with a bit of pencil between; one of Dr. Slade's hands laid upon the centre of the table touching mine and my friend's; with the other he held the slates together. While thus laid upon my arm, the whole inside of one of them was written over in a clear, plain hand with a message signed 'J. Hall,' the scratch of the pencil being distinctly audible while the writing was done. At Dr. Slade's bidding distinct and accurate replies were written to questions put by me, the questions being written by me upon the top of the slate, and the answer upon the bottom of the slate, neither being seen by him until after both were written. Slates by invisible force were carried under the table and thrown upon the opposite side. First a chair rose and floated in the air, then a cane, then the table itself was lifted from its four feet at least twelve inches, and swung in space!

Dr. Slade goes from Worcester to Salem; thence to Hartford, Conn.; thence back to his residence in New York City."

New York.

ROCHESTER.—Cornelia Gardner writes that the firmest believers in the Spiritual Philosophy sometimes desire to test the truth of communications received by them. She says: "I find myself in just that position. My husband has been confined with a broken knee-cap five weeks; and while a competent surgeon has performed the mechanical part well, we have had some very striking manifestations of spirit power in the way of healing; no other hands than those of spirits have been used in the frequent manipulations to which he has been subjected nightly, that being their principal time to work. About two weeks since, a new force and intelligence was made manifest by one who claimed to have been in his earth-life a resident of Boston and known as Dr. Warren.

I have never known of more positive evidences of the power of spirits than we have had during these five weeks, which without their presence and aid would have been dark indeed, but with it the sick room has been illuminated constantly, made pleasant, and pain and suffering that so often attend such injuries greatly lessened. They promised us they would attend him and do their work well, and they have so far, and we shall trust them to the end, and hope for the best results."

SARATOGA SPRINGS.—Mr. P. Thompson writes: "We wish to be known as spiritually alive in Saratoga. Many who are foremost in our ranks are going away for the winter, but we hope to keep the fire burning upon our altars. We sustain, as heretofore, our lectures by Mrs. Brigham, two every month, and last month she met in a private parlor a few friends on the third evening, affording apparently a nearer and more perfect communion with spirit-

Intelligences than can be had in a public hall. Although no physical phenomena occur through Mrs. B., she affords the most convincing evidence of spirit-ecstasy in the teachings she gives.

We see with much encouragement the action of the Church Congress in England with regard to Spiritualism, and rejoice at the prosperity and enlargement of the Banner of Light.

Dr. Slade paid us a short visit, and turned the tables upon some who would have us think that the tables of stone were the only ones that had a "call to preach."

We have regular Sunday evening conference meetings, and many among us are mediumistic, but there are very few good test mediums. According to report, the phase of materialization is improving.

California.

MODESTO.—C. C. Luther writes that a copy of the Banner of Light having been sent him by his brother, he became deeply interested in Spiritualism, and though skeptical all his life, complied with the request of a friend to visit a medium.

"About four months ago I was induced, by the solicitation of an esteemed friend, to witness for myself some extraordinary evidences of the presence of spirits through a medium then here."

I complied with my friend's solicitation, from a conviction of duty to myself and an innate desire to learn something upon a subject fraught with consequences of such interest and importance to every human being.

I was introduced to the medium by my friend; being a perfect stranger, of course she had no knowledge of my antecedent life. The medium's name is Mrs. Doctress Patterson, of Portland, Oregon. Mrs. Patterson requested me to sit at a table occupying a position near the centre of her room.

After a few commonplace remarks, the medium also seated herself at the table some three feet in front of me. After a few moments, she appeared to have a slight convulsion, and, with her eyes firmly closed, talked for one hour and a half.

I was surprised and astounded at the many facts related pertaining to myself, father, mother, brothers and sisters. She gave the correct number, and names of the family, and also my own family.

Her first utterance was, "Trouble, trouble, trouble!" I had lost a wife and five children, and of course had experienced much sorrow and heart-rending trouble.

She said that I had many personal friends and relatives who had long been in the spirit-world. And especially she said: "You have one brother far advanced in spirit-life who is a bright and shining star, possessed of the highest spiritual intelligence, among the heavenly hosts."

The brother alluded to has been dead forty-seven years. I was not surprised to hear her statement. I hope it is true. I have no reason to disbelieve it. I have no evidence that her statement is not true.

I asked, "How did you obtain the information pertaining to my childhood?" She immediately replied, "From your mother." She said that my friends desired to make me sensible of their presence and love, that I might more fully realize the benefit of their ministrations.

The medium gave a correct description of my parents, brothers, nephews and children, also a description of my father's physical disability previous to death. Much information of real solid truth was imparted by the medium which it is impossible to embody in a brief letter.

In conclusion, I will state that I cannot conceive why or how any fraud can be practiced by the medium, as some people allege. She stated that I was born in a log house on a hill, close by the water, which was strictly true, and gave a description of the locality and surroundings.

District of Columbia.

WASHINGTON.—Flora B. Cabell writes: "Our first lecture for the season, Sunday last, P. M., was a perfect success. Major Thomas Gales Forster, our speaker, was eloquent in his subject, 'Spiritualism the Grandest of All Themes.'"

The large hall was filled with the elite of the city. Tallmadge Hall in its palmiest days never looked more bright or gay than on this occasion. As if swept by some enchantment hand, the large stage was tastefully decorated with choice growing plants and flowers.

In the midst of this miniature garden, this little "Eden," stood our venerable speaker, a grand old pioneer and advocate for the cause of this beautiful gospel of truth, Spiritualism, the grandest truth ever given to man; a truth that makes this life worth living for, robs the grave of its victory, teaches us there is no death, opens the doors and windows of the hitherto unknowable, gives us bright glimpses through the "gates ajar" of a better life beyond, and enables us to hold sweet converse with loved ones gone before to prepare the way and receive us when we reach the Land of Souls.

The organ was presided over by Colonel S. Rogers, who is acknowledged to be one of the finest of vocalists.

Michigan.

ALLEGAN.—J. G. W. Weeks, M. D., upon renewing his subscription, writes: "As evidence of my appreciation of the Banner of Light allow me to say that I have been a Spiritualist since 1852; was one of the first subscribers for the Spiritual Telegraph, and have marched with the Banner since its first number was issued. I am now sixty-eight years old, and have passed

through all the painful experiences of the first ten years of spiritual struggle in New England, which fell with such crushing force upon ministers (of which I was one) and their families. But the truth still lives, and so does your humble friend. I will only add what thousands feel: Well done, good and faithful servant; for all your labors in this life your reward is sure."

BREEDSVILLE.—Mrs. E. A. Squier writes: "I cannot send my subscription without a few words personally to you in expression of my very great satisfaction that there is such a paper as the Banner of Light, that I ever formed its acquaintance, and that I can receive its visits from week to week. I would like to take you by the hand and thank you for your moderate, candid, genuinely liberal course."

Iowa.

ANAMOSA.—N. G. Sayles writes as follows respecting the great need of Sunday-schools in which truth may be inculcated to the young. His remarks, applicable alike to very many localities, call for the establishment of the Children's Progressive Lyceum, a system of Sabbath instruction and exercise worthy of far greater consideration by adult Spiritualists than has thus far been given it.

Mr. Sayles says: "Are we not losing a great deal by not having our Sunday-schools in every place where a half-dozen or more can be got together. Now this is a prominent town, of some four thousand inhabitants. I built and completed the first house in it in the autumn of 1847. There are perhaps fifty Spiritualists in it, and apparently dead; whereas if we had a Sunday-school for the young, it would start them right, and assist to keep the older ones awake; and what would be a better promoter to good conduct than to inculcate into the young mind that the spirits of their departed friends and relations are all the time near, and watching over them?"

I merely drop these ideas for your consideration, knowing there are many, very many places similarly situated. Cannot some friend suggest a cheap and easy mode of organizing a Lyceum?"

WALL LAKE.—Henry W. Wilcox writes that sixteen years ago, when a youth, his attention was attracted by an advertisement of Mrs. A. B. Severance, of White Water, Wis., and he applied to her for a brief delineation of his character and diagnosis of his disease, also what business he was best adapted to. In return he received a very satisfactory answer, and has lived to see nearly all her predictions relating to himself fulfilled.

He thinks her advice given at that time has helped him a great deal in making a success in life, financially as well as otherwise, as he was a poor boy at the time, and can now see that if he had followed out her instructions strictly in regard to living hygienically (which were simple and not hard to follow under favorable surroundings,) it would have been worth thousands of dollars more to him, as he thinks his health would have improved still more and he could have been still more successful in life.

His sister, Lillie A. Wilcox, had instructions from Mrs. S., and home treatment for rheumatism, which resulted in effectually curing her of a lameness of three years' standing. He further states he has had readings from other clairvoyants, but that he has never found any one to equal Mrs. Severance for giving correct delineations of character, changes in life, and directions for self-improvement, mental and physical. Having become personally acquainted with Mrs. Severance he knows her to be a woman of culture and refinement, generous and self-sacrificing, and a woman who has many warm friends in the town she lives in as well as abroad; and, further, he knows several persons who have written to her for readings, and in every instance the parties have expressed themselves as being more than satisfied.

Texas.

INDUSTRY.—Mrs. A. M. Fordran writes: "I feel to tender you my heartfelt congratulations on the enlargement of our dear old Banner of Light. I hope all of its readers felt the delight which I experienced on opening the first number of the present volume. I am happy to note that the Message Department is to continue, for I ever have and shall read that portion of the Banner with great pleasure. Our beloved cause is spreading slowly, but surely. My family, a large one, have nearly all been drawn to the truth through the wonderful mediumship of Mrs. Annie Jackson of Waco, who is an independent slate-writing medium, communications being given in daylight, and at all times. We have had the pleasure of a visit of four weeks, during which time she made many converts. My husband, eighty years old, a life-long materialist, is now a believer. Family secrets and transactions of over forty years were written by Mrs. J. at her home in Waco, concerning my family affairs so fully that it took one hour for the spirit to write, and my son-in-law, Dr. G. C. McGregor, to transcribe, none of the parties knowing anything of the facts when given, and I am one hundred and fifty miles away from them. Oh! it is truly wonderful. Although my subscription is not out by two months, I have remitted the same to you through my friend, Mr. J. S. Norton of Brenham; also to the Editor-at-Large-Fund, and God's Poor Fund. I would send more, but we have some poor mediums to care for. May God and the angels bless and protect you in your noble work. I am nearly sixty-four years of age, and hope to live long, and always take the dear Banner of Light."

Illinois.

PEKIN.—A. B. Redlon writes: "I was pleased to see in the Banner of Light of Oct. 15th a commendatory notice of Mrs. A. B. Severance, of White Water, Wis. I have no personal acquaintance with Mrs. Severance, never having seen her, but a little over a year ago, having heard of her, and feeling that I needed advice which she might be able to give me, I wrote to her, and received in reply a psychometrical delineation containing, aside from two or three tests to which my letter could have given her no clue, advice and counsel which have been of incalculable benefit to me. May God bless her, and all others through whom our spirit-friends can speak to us, and teach us how to live. It almost seems to me that woman exists as a link between men and angels, and that she is making her love a stepping-stone by which man may climb to spirit spheres. Surely, it is man's duty to render the mediums all the assistance in his power."

LINCOLN.—Rachel J. Brancher writes: "I am doing missionary work in getting my friends to subscribe for a paper which has brought joy, strength and light to many sorrowful, weak and darkened souls. I feel my faith strengthened and my love for truth and humanity increased by

reading and practicing the glorious truth contained in the Banner of Light."

Washington Territory.

CASTLE ROCK.—Leander Bemis upon forwarding his subscription writes: "I must have spiritual food, and I get more and better for the same money in the Banner of Light than from any other source. The Lectures and Message Department are worth more than you ask for the paper. I think the Message Department is doing great good throughout the country, and I trust that its doors may never be closed."

Ohio.

BELLEFONTAINE.—James Cooper writes: "The Banner of Light, grand before the enlargement, is now magnificent."

For the Banner of Light.

TO GERALD MASSEY.

A tribute from one English poet to another—the one in spirit-life, the other yet on earth: written by Spirit John Critchley Prince, through the mediumship of Miss M. T. SHELLMAN.

Brave soul who dwellest on the earth Encased in fleshly bonds of clay! The angels recognize thy worth In heavenly lands not far away. They watch thee with their holy eyes, And guard thee with their divinest care— As on the hills of Paradise They bless thee in the hour of prayer.

Brave, earnest soul, whose fearless voice Is sounded in defense of right! Celestial white-robed hosts rejoice And praise thee in their homes of light. That thou dost wield thy magic pen Against oppression, sin and wrong, Till heaven and earth resound again With music from thy rhythmic song.

Oh, would I bless thee for the strains That echo from thy mystic lyre! The holy, prayerful, sweet refrains, That kindle Truth's immortal fire! Oh, would I bless thee for thy song Of sympathy toward the poor, Whose rhythmic sweetness tells the wrong, And pain and suffering they endure.

We watch thee with a sweet surprise To find thy soul so crystal white, And clear as dew beneath summer skies Reflecting back the heavenly light. For thou art warm, impulsive, true To sympathy and human love; And thy sweet soul hath struggled through The earthly deeps to heights above.

As one who feels thy mystic power To elevate the weak and low, To permeate the saddest hour With gladness pure as shining snow; As one who knows the potent charm That thrills through every song of thine— Who senses every impulse warm That floods thy soul with light divine,

Oh, I would bring thee words of cheer From loved ones in the world above, Who bless thee that thou livest here To brighten earth with heavenly love! Oh, I would bring the royal gem Of sympathy, of love, of truth, And form a chieftain clad in crown thee with immortal youth!

Press on, glad spirit! o'er the gleaming heights Of proud Parnassus—gained by noble power, And bear aloft Progression's brilliant lights To plant their standards on each lofty tower! Press on in soulful sweetness, while the song Of angels floats around thee from above; And God, who triumphs o'er every wrong, Enfold thee in his arms of perfect love!

Boston Spiritual Conference Meeting.

To the Editor of the Banner of Light: Our meeting on Wednesday evening, Nov. 16th, at Berkeley Hall, was well attended. The Chairman, Mr. Grosvenor, entertained us with an original poem on the Bible, and after prayer and music the writer was requested to open the discussion, which he did by affirming the vast importance of the recognized "almshouses of heaven's spiritual bounty," the mediums, conducting themselves in such a way as to avoid any discrepancy between their beautiful teachings and their practice, and to this end suggested that mediums form a Society, admitting to it none but those known to be correct in daily life; that each receive a certificate of membership as evidence to all whom he should meet of his integrity of character; that a school of instruction be established, supplying the best conditions for spiritual development; that when these mediums were fitted for their work, they be sent to various centres, such as Boston or New York. The speaker proposed that a building be rented, divided into reading and lecture-rooms, and smaller apartments for the use of healing mediums, the whole to be supported by furnishing the mediums with remunerative employment for one-half their time and the voluntary contributions of friends.

Dr. Eames, in an earnest speech, seemingly under influence, combated this idea, and thought that mediums should be developed rather through suffering than by so much fostering care, which tended to decrease rather than increase true nobility of soul. It was only in the furnace of affliction that our dross can be purged away, and the true gold of our characters made to shine with unwonted brilliancy. A gentleman, who declined to give his name, but who was a student of the subject, made remarks upon the wonderful nature of mediumship, but did not see how a medium could be a minister of God, and at the same time a door of evil. He endorsed Dr. Phelps's statement about the decline of church life in the rural districts, but thought the Methodist church was doing much good, and believed that we are on the eve of one of the greatest moral changes the world has ever seen. He was followed by Dr. Hodges, who dwelt on the importance of self-culture and the "discipline of fire," and said that so long as Jesus selected Judas for one of his disciples, we should not cast any one from us. The next speaker was Madame Parker, who, in her usual modest and felicitous manner, disproved the assertions of those who opposed homes for mediums, explained her plan for the cultivation of mediums, and opposed the idea of their living in almshouses, or as recipients of the charity of others. Mr. Hunter, a Scotchman of talent and philosophy, then arose, and in a few well chosen words endorsed the views of Mrs. Dr. Parker, and complimented her highly as second to no medium in America for devotion to the great cause of humanity. He knew her well in England ten years ago, where she sustained an excellent reputation. He also complimented Mr. Colville in glowing terms.

Dr. Eames replied to some questions and reaffirmed his idea of mediums caring for themselves. The meeting closed at quarter of ten. The subject for the next meeting will be: "Is it practicable to establish homes and schools for mediums?"

Yours fraternally, C. S.

Verifications of Spirit Messages.

REV. GEORGE B. JOCELYN.

To the Editor of the Banner of Light: In the Message Department of the Banner of Light of August 6th is a communication from Rev. GEORGE B. JOCELYN. Not having seen any recognition of the same from any one, I wish to say that I knew of the person, but was not acquainted with him, having never seen him. He was the originator of the temperance organization called "The Temple of Honor." He wrote its ritual, wrote all its degree rituals and the "Manual of the Temple of Honor," all works of superior merit, and said to excel all other works of the kind. Being a member of the above-named organization I speak what I know

of the man. He was a Methodist minister, and was also at one time (if not at the time he passed over) at the head of some institution of learning in one of the Western States. In the message he speaks of the temperance work, also of teaching, and of "feeling his old difficulty coming upon him." I was told by one who has heard him speak that he had a very weak voice, and that it was with difficulty that he could speak, as he has been by a large audience. As far as I can recollect, he passed on about four years since, as the message says. I have friends in Boston that I will consult, who had considerable knowledge of and acquaintance with him, and if anything of importance is learned, will give it you later.

Yours truly, F. W. JONES. Bridgeport, Conn., Nov. 11th, 1881.

JOSEPH CHESSMAN.

To the Editor of the Banner of Light: On seeing the communication of spirit JOSEPH CHESSMAN in your issue of October 23d last, I considered that I would derelict of duty did I not make some effort to verify it. I accordingly, in pursuit of this object, applied to a well-known rigger of this city, who in reply to the inquiry "if he knew him" replied, "Know him! I think I should. I have been in his employ for twelve years. A high-church, moving Spiritualism with uniform contempt, he seemed to be surprised and apparently dumfounded at the reality that presented itself on perusing the article. He subsequently acknowledged, though reluctantly, the characteristic truth of it, particularly the significant manner in which he speaks of his going out."

Yours for the Truth, J. MADISON PLATT. San Francisco, Nov. 9th, 1881.

What Members of Parliament have Said about Compulsory Vaccination Acts.

"The inequality of the Vaccination Law is a strong reason for doing what we can to mitigate its severity."—The Right Hon. W. E. Gladstone. "I am not disposed to counsel people to submit passively to laws which in their hearts they thoroughly disapprove, and which their consciences and their health are concerned."—C. H. Hoopwood. "If the ingenuity of honorable members could devise some way of mitigating the evils attending the operation of the present Vaccination Law, I should be glad to consider it."—Right Hon. Selator Booth. "The best of the local government board cannot deny that children die under the operation of the Vaccination Acts in a wholesale way."—J. W. Pease. "Each (small-pox) epidemic, since Jenner's system, had been more severe than the preceding one."—Right Hon. Earl Percy.

I have received most touching letters from all quarters, complaining of the wrong sorrow and suffering inflicted on families through the Vaccination Acts."—Sir Thos. Chambers. "I consider the present mode of carrying out the (Vaccination) Law most cruel and unwarrantable."—W. H. James.

"The law which inflicts penalty either on a parent who unwillingly to have his child vaccinated, is monstrous. I think your case one of great hardship. These repeated penalties are, in my view, most unjust. I wish the law were changed."—The Right Hon. John Bright.

I maintain that all the elements justifying compulsion on the part of the State are wanting in this instance of Vaccination."—P. A. Taylor.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

By EPES SARGENT. Boston: Colby & Rich. This, the last work of the above-talented and well-known author, most ably sustains his reputation as a champion of Spiritualism. The author has carefully drawn together a mass of evidence from his own experience and from trustworthy and reliable witnesses, embracing various kinds of physical phenomena. But the foundation of the argument for a Scientific Basis seems to be laid on Clairvoyance and Direct Writing, and the author invites refutation, or explanation on any other hypothesis than that Clairvoyance is a manifestation of the soul. With sharp and well directed argument, Mr. Sargent refutes the opinions of Wundt, Carpenter, Beard, Hammond, Youmans, and others of the same school. Referring to the investigations of the Rev. Joseph Cook, Mr. Sargent says:

"The Rev. Joseph Cook has drawn down upon himself the attacks of some of his evangelical brethren because he and his friends had the candor and the courage to testify to certain objective phenomena which they witnessed in their own country. Upon these they are at liberty to put what construction they please; to explain them by an undiscovered psychic force or by the co-operation of evil spirits, or by nothing in particular. It is enough for Spiritualism that they have not denied the phenomena that actually occurred."

With reference to so-called exposures, he writes: "The influences affecting the phenomena are extremely subtle and imperfectly known. But I have repeatedly learned this from practical study and experience. The unuttered thoughts, the will, the emotions of persons, unconsciously present a sitting for phenomena that actually occur. Their character and facility of production which is none the less potent because occult and incredible to the unprepared mind. I have known a medium—whose honesty was never doubted—whose mind was the most unimpaired test conditions, to be mentally paralyzed by the presence of two or three persons, each bringing perhaps an adverse spiritual environment, all vehemently opposed to the success of the experiment, and not only intent on the detection of fraud, but earnestly hoping to find it. Admitting the spiritual theory, it is unreasonable to suppose that such persons may have brought influences of a different kind, and that they would, if they had, have not affected her as to confirm their own unbelief and suspicions of trickery."

"If this is so, and our own experiences confirm the opinion, there is as much necessity to test the sitters as the medium; and it clearly proves that our intentions, motives and purposes ought to be of the purest whenever we presume to come into active contact with the world of causes, even though invisible to us."

In illustration of the sympathy there exists between the materialized form and the medium, the author quotes from Dr. F. L. H. Willis, as follows: "On one occasion a gentleman present drew a knife from his pocket with a long, keen blade, and taking no one into his counsel, watching his opportunity, plunged it into a violent, low note of the psychic hands. The medium uttered a sharp cry of pain. The sensation was precisely as if the knife had passed through his hand. The gentleman sprang to his feet exultant, thinking he had made a most triumphant exposure of trickery, and fully expected to find the medium's hand pierced and bleeding. To his utter chagrin and amazement there was no trace of a scratch even upon either hand of the medium; and yet to him the sensation was precisely as if a knife had passed through muscle and bone, and the sensation of pain and soreness remained for hours."

The value of such a work cannot be too highly estimated. The facts are undeniable, and demonstrate the reality and possibility of communion between the two worlds of Being.—Herald of Progress, London, Eng.

Passed to Spirit-Life:

At Young's Hotel, Boston, 5th, of apoplexy, Capt. Prince S. Crowell, of East Dennis, Mass., aged 69 years. Capt. Crowell was one of the leading and prominent men in the Cape Cod District. In early life he followed the sea, but in later years was engaged in shipping and railroad enterprises, accumulating large wealth by his far-seeing and intuitive knowledge of men and things. In the early movement in 1847 to free the median's hand from a shackle with Garrison, Phillips and other prominent Abolitionists for the freedom of the slave. Capt. Crowell was the son of honor in his business relations, and was considered as good as his bond with persons he had dealings with. He had no political aspiration, although sought and requested to fill responsible offices. In religious belief, he was an outgrowth, "liberal thinker"—not a vestige of the doctrine that the innocent should or were capable of suffering for the guilty was in his make-up; but studied the power of work in Spirit-land, and explains in earth and spirit spheres, was embodied in his daily life and practice. In the early days of Spiritualism, he was not ashamed to investigate its claims. Twenty-five years ago the writer of this attended many spiritualistic gatherings with him, and knows that he fully realized and accepted the truth of the doctrine that the median's hand being a higher life of usefulness and activity, its condition in that state being founded on its obedience, or otherwise, to natural law, and its acceptance or rejection of any scientific form of belief.

He leaves a widow and five children, who will miss his genial face and noble, stately form; but his spirit will linger with them to their comfort and bliss. Boston, Mass.

From Charlotte, N. Y., Sept. 5th, Mrs. Emma G. Mowall, second wife of Geo. V. Chautler, in the 24th year of her age. Deceased was a native of Colborne, Canada, and in early life became a member of the Christian Church, but after her marriage, from reading the Banner of Light, and attending the lectures of Rev. Geo. B. Jocelyn, she became liberalized with the principles of the Spiritual Philosophy, and met her end through Spiritualism. Although she had many ailments, and many assurances of her gradual and sure change. Her loving disposition and kindly nature endeared her to all who knew her, and she is greatly missed by her friends. Her funeral was largely attended by friends from Rochester and the vicinity of her adopted home. Com.

New Books.

Man and his Relations.

ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY; The Relations of the Faculties and Affections to the Organs and their Functions, and to the Elements, Objects, and Phenomena of the External World. BY N. H. BERTMAN.

For fifteen years the author has been employed in researches which have at length resulted in the production of this extraordinary book, covering the wide range of Vital and Mental Phenomena, as exhibited in MAN and the Animal World, in every age and every clime. In the language of one of our ablest literary reviewers, "The author has a happy faculty of so illustrating obscure and profound subjects, that they are comprehended by the common mind."

The BERTMAN'S graphics earnestly with the facts that have puzzled the brain of the philosopher, and which have been the greatest Wonders of the Material World. In respect to his treatment of the subject, the Medical Faculty of the University of Pennsylvania, Philadelphia, and the Faculty of the University of Michigan, Ann Arbor, have pronounced the work a masterpiece of scientific philosophy and the Political Reformer will find it a valuable and profitable instruction. For sale by COLBY & RICH. Price, 50 cents. Postage free.

SEQUEL TO THE STELLAR KEY.

BY ANDREW JACKSON DAVIS. This important and attractive new book, which is destined to meet with a hearty welcome and rapid sale, is known by this suggestive title: "VIEWS OF OUR HEAVENLY HOME."

The human heart is aching with painful doubts concerning the future life, which this book is designed to enlighten and dispel, and the thinking mind is hereafter to find abundant food for thought. The language employed is plain and easily understood. "Views of our Heavenly Home" is a work destined, we think, to be even more popular than Mr. Davis's first book, "The Heavenly Home." It contains nearly three hundred pages, and is illustrated with impressive diagrams. In cloth binding, 75 cents; postage 4 cents; in paper cover, 50 cents; postage 2 cents. For sale by COLBY & RICH.

A PLEA FOR THE JEWS.

BY A GENTILE. THE CRUSADE AGAINST ISRAEL. IS WAR ON Christianity and Democracy. This has just been issued in a neat pamphlet. Our Hebrew friends especially will do well to read this tract, for the Times and to give it a wide circulation. Single copies, 50 cents; 100 copies, \$5.00; 500 copies, \$25.00. For sale by COLBY & RICH.

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Liver Complaint, Mental Dyspepsia, and Headache. BY M. L. HOLBROOK, M. D. This book aims to condense and put into practical form the very best knowledge current on the subjects of which it treats. It also points out that it can be easily understood by any reader, and puts into his hands such knowledge as will enable him to keep his system in good health, and to avoid the working order, and might be in the hands of every person who would maintain these organs in health, and escape them when diseased. It will save many times this cost the patient's life. Price \$1.00, postage free. For sale by COLBY & RICH.

TIPPING HIS TABLES.

Reminiscences of a Rambler; Experiences of an Explorer. Edited by "An Explorer of Spiritualism" by Rev. John Gorton, Northfield, Vt., 1872. By ALLEN PUTNAM. In response to a general demand, this able production is issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and earnest thought. Paper, 25 cents; postage free. For sale by COLBY & RICH.

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Colby & Rich, Publishers and Bookstore, No. 9 Montgomery Street, Boston, Mass. Keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books.

SPECIAL NOTICES.

In putting from the BANNER OF LIGHT into type should be taken to distinguish between editorial articles and the communications of our correspondents.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 26, 1881.

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

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

THE AMERICAN NEWS COMPANY, 20 and 22 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC R. RICH, Business Manager, Editor, and Proprietor. JOHN W. DAY, Assistant Editor.

The work of Spiritualism is broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance.

The Fourth Dimension of Matter.

In the Medical Tribune for November, the opening article is by Alexander Wilder, M. D., and contains a clear and succinct exposition of Zollner's new and startling theory of Subtension, or the Fourth Dimension of Matter.

Dr. Wilder tersely observes that there are two ways of assailing new ideas—by ridiculing or abusing those who propose them, and by trying to account for the phenomena on other principles.

Commenting on the theory of the "fourth dimension," Dr. Wilder remarks that religious persons, especially those of a mystical turn, need find little perplexity over it, for the reason that they acknowledge the existence of spiritual forces as well as material ones.

Yet there is a world of difference between a dead and a living person. Life, thought, and will are as real entities as physical strength, attraction, appetite and the like.

Another says: "I have no knowledge of any such dimension of space, nor do I realize the necessity for any such explanation. When a real knot is tied in an endless rope, or when a ring of iron is suddenly sprung upon an investigator's arm, under circumstances precluding possible trick by sleight-of-hand, he has done it by instantaneously rendering a sufficient section of the matter as soft as water."

Another or perhaps we should say a more elaborate statement of the same theory is quoted by Dr. Wilder as follows: "The instant this chemical nerve-force meets the section of matter to be melted, the change from hard to soft and from solid to fluid is as quick as a flash of lightning; and not less quick is the withdrawal

of the force, and the restoration of the part to its previous ordinary condition. Of course the possibility of this dissolution of a solid once admitted, you logically perceive that the human arm could suddenly and unconsciously pass through the appropriate section of an iron ring, or a rope could be made to pass through itself—matter rapidly and so perfectly as to transcend both the observation of investigators and the logical conclusions of the intellect."

This is a sort of an explanation, and that is all. But it may be better comprehended by understanding the phenomena of diffusibility in gases. One gas acts as a vacuum to another. Just as much of each of two gases will diffuse into the space of the other as would expand into a vacuum of the same size.

Dr. Wilder does not attempt any advocacy of the new theory of a fourth dimension. He sees no good reason to dispute the phenomena which relate to it. He believes there is a truth in the matter that is well worth ascertaining, although it will require a hero, who is also an expert manipulator, to unfold and elaborate it.

A Mere Matter of Language.

Not many weeks ago the Dallas (Texas) Herald published an article editorially on "The Isms of the Day" that was evidently intended to be a crusher. Possibly it is, for such persons and things as were made to be crushed easily. A little more bottom to the writer's mind would enable him to say what he wants in terms which would at least have a fixed meaning for himself.

The particular ism at which he aims his disjointed and meaningless phrases is Spiritualism. Not that he denounces it outright; he professes too tender a regard for the multitudes who believe in it, even at the North. Still, he says he is glad to know it has comparatively few followers and believers in the South.

This writer says he reads the Banner of Light, but only to be "astounded at the so manifest folly printed in its columns." It would like to be amused instead, but he admits it is "too serious a matter" for that. We do not much wonder, in fact, that one who writes in such an indescribable style such nondescript notions, and who himself has never yet learned the alphabet of clear and consecutive expression, should characterize the Message Department of the Banner as containing nothing of value.

The serious part of his charge, however, is really the most humorous. He objects to the messages that "they are not in good, that is, pure English; and every one of them is phrased in the idiom peculiar to New England." He cruelly declines, at this point, to tell us what that peculiarity is, which is of course our loss and his gain. But when he comes to the culminating point of stating that "it is not reasonable that a Southern-born and reared man or woman would, returning from the spirit-land, converse in a language that is a verbiage different from that they used in life"—he puts us wholly out of conceit with his ideas, thoughts, information and language together.

No one in particular minds it when such a writer as this observes, in his own "pure English," that "the humbuggery of the whole spiritual nonsense is patent on its face"; because he says in the same breath that "the wonder is that sensible people can be deceived by it." We should say so. A humbug so patent on its face that sensible people are deceived by it! That is indeed a phenomenon the like of which is seldom seen!

From the foregoing there is nothing to extract that deserves the most meagre comment, except the suggestion—perhaps the writer would prefer to call it an "idea"—that the spirits of people that have lived in the South can never be "induced to speak in the language of the North." In the first place we must inform him that because of the peculiar mental process made use of in controlling a medium, the returning spirit, while giving expression to his (or her) own thoughts is led to use largely the language of that medium in making them known; therefore the phrasing in the messages transmitted, against which he so strenuously objects because the medium in this case is a New-England lady, is that of New England; while communications given for instance in Dallas, through a native Southern medium, would naturally partake of the linguistic peculiarities of Texas. Then, again, it is barely possible that there is no North and South in the spirit-world; and if this queer writer on Spiritualism and New England and the English language should carry his sentiments with him, he might find them a something to be outgrown (rather than cherished) in the broader light of the better land. Spiritualists themselves will hesitate whether to pity or to laugh, on reading the statement of this new and unheard-of objection to the possibility of spirit communion.

Some of them, we feel sure, will have the charity as well as the humor to say that disembodied spirits are at liberty to express themselves to mortals in the method which is nearest at their command and the best suited to their use, whatever that method may be.

Beliefs about Man.

Mr. Savage, of the Unity Church in this city, is preaching a series of discourses concerning the origin of man, which of course involve and include a discussion of the doctrine of evolution. His third discourse had for its special theme, "Sin and Salvation," in which he peremptorily denied the dogma of the fall of man. The second of the series was on the "Origin of Man." The first one was preparatory to those which were to follow, being a general answer to the question: "What is Man?"

He affirmed that the problem would be no nearer solution by going back through the ages to the beginning of life. We should still have to confront the question of the origin of matter, and the origin of its originator, and of his originator in turn back into eternity. He held that we cannot really think of the origin of things; we must think within the limits of our nature; it is needless to struggle for more than that. Our concern is simply with the inquiry, how man came on the earth. He refused to accept the story of creation, the flood, and the reproduction of nations, except as an unauthenticated legend. It did not originate with the Hebrews, but was brought by them from Babylon, and thence from a still older people in the Euphrates valley.

Mr. Savage refuses to accept the story for another reason, that there are facts in Egypt in stone which show a high state of civilization four thousand years ago. And the science of language—philology—is against the story, too. According to Genesis, all human development has occurred since the flood; but existing languages can be traced back to that time, and they show no signs of unity—if of relationship. Ethnology is also opposed to the story. Four thousand years ago, monuments were made in Egypt showing negroes as fully developed in race features as they are to-day. Yet we are asked to believe that in the last four thousand years negroes, Chinese, American Indians, and all other diverse races have effected a development. Geology has likewise shown that the Bible story of creation cannot be literally true.

Paleontology has revolutionized the thought of the world. The discovery of marine shells in the Alps has put the date of creation far back of the six thousand years of the Bible. Life has been on the planet for millions and millions of years. It has been proved, he proceeded to say, that there is a development of organic forms from the time of the oldest rock strata to the most recent. There may be gaps in the record, but the series is nevertheless recognized by common intelligence. At one end is the lowest form of life; at the other end is man, the culmination. The marvel only is that the record has been so perfectly preserved. Mr. Savage alleged that the only theory possible for rational beings to hold is, that of the development of the organic forms in one stratum out of the organic forms of the strata below. The theory of special creations he absolutely rejects.

Theologians, he observes, allow the fact of development until they come to man; to account for him they hold a special act necessary. Yet they give no reasonable ground for their belief. The explanation is simply egotism; they dislike to acknowledge their relationship to animals. Yet man shares almost every faculty with animals; nor can the line be precisely found that divides the animal and vegetable kingdoms; no more can it be found that divides the animal kingdom and man. There are three thinkable theories, he stated, that can be held as to the origin of man; he may have been created instantaneously from the dust beneath his feet; he may have been born of ancestors very unlike himself; or he may have sprung from ancestors somewhat unlike, but generally like himself.

And he proceeded to consider each of these three theories. The first, in his opinion, is not worth seriously considering; there is no shred of proof of it. Nor is the second theory, in his opinion, supported by the slightest proof, which may be called proof. Only the third theory is left, and that is named Darwinism. No matter how many breaks in the evidence may be pointed out, he declared that all the evidence to be had on the face of the earth is in its support. The first two theories, then, have no support. The third has sense. But he pronounced it utterly unphilosophical and unscientific for a man to be a materialist; the best scholarship of the world tells him he must think of himself as a spirit. Man, according to Mr. Savage's view, is the animal who has developed a consciousness of himself; the animal who stands at the summit of attained civilization, never dreaming that he is at the end, but believing in an infinite possibility of progression; because he believes in an infinite life at the heart of things, he has ended by thinking that he is a Son of God.

Falling Off in the Churches.

We cite the subjoined as one example of the instinctive turning away from the heartless creeds of the past which is so general on the part of the modern mind. The constant recurrence of this falling away in other churches than the one instanced below has alarmed even Prof. Phelps and his ministerial brotherhood— from central, staid old Andover, outward through all the radii, even to the periphery of the Orthodox wheel—till they are willing to invoke the exercise of the darkest passions of human nature to sustain them in putting down Spiritualism, which they recognize—and justly—to be the prime cause of this general illumination and enfranchisement of the moral "common sense" of the masses.

The instance is as follows: The Evangelist, a self-styled "religious" weekly, makes a comparative statement of the strength of the (Northern) Presbyterian Church, which is peculiarly timely in the light of current events, and extremely interesting. At the time of making this report, the denomination is represented to have 5,598 churches in regular operation, in which sermons are preached and prayer-meetings held every week, except in hot weather. Attached to these churches are regular Sunday-schools, in which are taught 635,564 children. During a term of seven years past, this church has grown to the extent of 380 ministers in full standing, and 699 churches. And for that time the sum of the contributions for all purposes was \$8,674,291. On the other

hand the number of persons admitted to the church "on examination," otherwise called converts, has been steadily diminishing for the past five years, having now dwindled to 25,344 members.

Now this, in all practical lights, is calculated to discourage those who devote themselves to the care of the churches. The old Presbyterian establishment has generally been supposed to possess great strength, whether it was as popular as some of the others or not. Here is a showing of a gain in ministers and in churches for the past seven years, but of a falling off in the membership. It must require a wonderful power of faith to sustain the spirits of the managers in the face of an exhibit of this character.

The Conference Meeting.

It has always been found to be one of the most valuable adjuncts to Spiritualist Conventions, Grove and Camp-Meetings, and a powerful assistant in making of interest the sessions of local organizations everywhere—giving, as this order of informal gathering always does, an opportunity for any so desiring to state their views to their fellows from the rostrum, and affording to all additional facilities for cultivating a more extended acquaintanceship personally with others holding the same ideas in the domain of "faith and practice."

Such being the beneficial effect of the social conference, when oratory is involved, a like beneficial result may logically be expected if the system be introduced into the realm of published literature. Such, at least, is our own opinion, and upon that plan we have acted for many years past—the Banner Correspondence department being regarded by us as a conference on paper, wherein any brother or sister who feels disposed can briefly (as under the "ten minute" rule of the forensic conference) state whatever appears to be of interest to him or her, in the localities where they reside. Any one who will take the trouble to examine into the matter will see that in that department we print from week to week matter which partakes largely of the nature of like recitals in the conference and "experience meeting." At each issuance of the Banner of Light we give extracts (all we can afford room for) from the letters of volunteer correspondents residing in all parts of the United States, who feel moved upon to write us accounts of what is doing for Spiritualism in their respective neighborhoods. We are always glad to receive these kindly letters from our readers, wherever located, and earnestly invite all who may be so disposed, no matter if they are "unaccustomed to writing for the press," to break over any feeling of reluctance in this regard, and forward us in their own fashion details of what is going on where they dwell touching the holding of sances, the development of media, the delivery of lectures, etc. We will, on our part, make use of whatever portions of their letters we judge to be most available; and the "conference" thus participated in will, we feel sure, be enjoyed by the friends and workers everywhere, whether they be participants in or readers of its "proceedings."

That we may not be regarded as straining a point in order to utilize the comparison we have instituted between a general conference and our "Correspondence" department, we call attention to the following epitome of the contents of that department for the present week: MASSACHUSETTS.—Fred L. Hildreth speaks of the services rendered the cause in Worcester, of late, by Mrs. Sarah Bynes, Dr. Monck, Henry Slade, et al.; and pays a just tribute to the independence of spirit manifested by A. B. Brown, Esq., editor and publisher of the Republic of that city, in putting the facts of a sance attended by him [B.] before his readers; H. A. Huntington, of Springfield, tells of what he witnessed in presence of the new materializing medium, Ralph J. Shear, of Dalton, Mass.; Sidney Howe draws a pleasant picture of an old-time home near OXFORD, Mass.; A correspondent writing from CHILMARK refers to the well-attended session of the Spiritual Association there, and bears witness to what W. J. Colville, E. W. Wallis, Eben Cobb and others have done as speakers to render those meetings successful; E. H. Heywood, of FRENCHTON, endorses the mediumship of Dr. Slade, also of A. H. Phillips, the independent slate-writer, and relates phenomena accorded to him during sittings with these gentlemen; G. A. Amlund, of OXFORD, treats in like manner the mediumship of Mr. Rothwell.

NEW YORK.—Cornelia Gardner, of ROCHESTER, relates the occurrence at her home of direct spirit-manifestations, whereby her husband has been greatly benefited in case involving a surgeon's skill; P. Thompson, Esq., writes from SARATOGA SPRINGS regarding Mrs. Nellie J. T. Brigham, and the valuable advice which her lectures and sances have wrought for the cause in that place. ILLINOIS.—A. B. Reddon, of PEKIN, tells what Mrs. A. B. Severance accomplished for him through her psychometric powers; Mrs. Rachel J. Brancher, of LINCOLN, refers to the Banner of Light in kindly "note."

IOWA.—N. G. Sayles, of ANAMOSA, champions the Children's Lyceum cause.

WASHINGTON TERRITORY.—Leander Bemis, of CASTLE ROCK, speaks appreciatively concerning our Message Department, the value of the lectures printed from week to week in the Banner, etc.

MAINE.—A correspondent writing from PORTLAND tells of a pleasant social meeting held there recently under the auspices of the Spiritualist Association; and also makes commendatory reference to the recent addresses of George A. Fuller in that city.

CALIFORNIA.—C. C. Luther writes from MONESTO regarding the tests he received through the medium gifts of Mrs. Dr. Patterson, of Portland, Ore.

DISTRICT OF COLUMBIA.—Mrs. Flora B. Cabell, of WASHINGTON, writes of Thomas Gales Forster, and the success which is attending his meetings this winter at the nation's capital.

NIGHGAN.—J. G. W. Weeks, M. D., of ALLEGANY, speaks favorably of the Banner, as also does Mrs. E. A. Squier, of BREEDSVILLE; and James Cooper, of BELLEFONTAINE, Ohio, expresses himself in like manner.

Mrs. A. M. Fordtran also writes from INDUSTRY, TEXAS, and H. W. Wilcox, from WALL LAKE, IOWA.

We think a glance at the above will serve to firmly establish our right to the comparison with the institution of which this article begun; and also to demonstrate the practical value of the "Banner Correspondence" department to Spiritualists everywhere. Friends, the "conference" is open; let us hear from you in brief.

Read "ZOLLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations."

Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

J. William Fletcher—as will be seen by reference to his advertisement on our eleventh page—will soon leave his office in Boston, to fulfill a month's engagement in Philadelphia. Parties intending to hold sittings with him before his departure from this city will do well to remember the announcement.

The Rev. Robert Collyer Looking in the Bible for Guitau's Inspiration.

Under this suggestive heading the New York Sun, of Nov. 14th, devotes some of its space to a report of Mr. Collyer's consideration of a topic which is just now awakening reflection in many minds. We present the following from the condensation made by the Sun, as another evidence of the fearlessness of modern secular journalism, which dares to inform its readers openly on many mooted topics, concerning which the religious press (so-called) keeps up an ominous and frowning silence:

"Guitau's declaration that he was divinely inspired to murder President Garfield was the topic of the Rev. Robert Collyer's sermon at the Church of the Messiah Sunday morning. It was not rare, Mr. Collyer said, for murderers to set up such a defense. In one of the Eastern States not long ago a man who had murdered his children declared that God had demanded the sacrifice, and compared himself to Abraham.

"If the cause of this madness remains," said Mr. Collyer, "you cannot stamp out the curse by hanging the guilty man, or sending him to an asylum. Men must be taught what true faith is. Had Guitau been a Jew the people would have said to the Jews, 'There is something wrong about your faith; and if this thing goes on we shall hold you in some degree answerable for the consequences.'"

"We should see where the bad spot is in our faith, and endeavor to remove it. The stories of Abraham, who would have slain his own child, and of Jephthah, who murdered his own daughter, are stories looked up in a system of faith. God could have nothing to do with such back intentions. The churches still hold to the idea that the whole Bible is a divinely inspired book. There are preachers who recite its myths and legends in a dramatic and impressive manner to susceptible audiences, as if they were events of yesterday, and occurred only a little way up the Hudson. It is not an uncommon thing to hear of men who have gone mad under the influence of such teaching. This bigotry to the Bible, this bondage to the letter, makes men commit murder.

"Let us say to these churches and ministers, 'Here is something you must look to!' It was asked of Col. Ingersoll after the assassination, 'What can you say to comfort us now? Not one word!' Although this is true, it is also true that there is nothing in Mr. Ingersoll's belief that would have prompted Guitau to the commission of his crime. We must say to the ministers, 'You must revise your standards and take this evil doctrine out of them. It is an insult to the white majesty of Heaven.'"

Trancoid Jurisprudence.

That sciolist par excellence, Dr. George M. Beard, is about to make another onslaught upon the popular patience. It is announced by a Philadelphia exchange that the Putnams are soon to bring out this new effort to "darken counsel with words of no meaning," and that it will bear the suggestive title of "Trance and Trancoid States," etc. The secular critics are already bearding this singular genius by making the statement that he has not in all his utterances, oral and printed, brought out anything of positive value; while Spiritualists, themselves, know that if another educated man (so-called) exists on earth who surpasses Dr. Beard in stolid self-complacency, and in utter and inane ignorance on the subject of the spiritual phenomena, and the fields of mesmeric and psychologic research, that man has at least failed to put in an appearance in behalf of his claim. The peculiar nomenclature made use of by Dr. Beard is severely dealt with by the exchange in question, it particularly wishing it understood that the term "Trancoid," coined by him, is "alike terrifying to the ear and abhorrent to the intellect"; which assertion we prefer to broaden out till it covers all the various incubations which he has from time to time brought before a suffering world.

We were recently privileged to greet many friends in the course of a brief visit to Washington, Baltimore and Philadelphia, and shall retain pleasant memories of the tour. We regretted to find our old and valued acquaintance, Gen. John Edwards of Washington, confined to his house by serious illness. We attended Mr. Thomas Gales Forster's lecture on Sunday evening, Nov. 13th, and found a large audience in waiting to listen to his eloquent remarks. He has been engaged to speak in Tallmadge Hall, Washington, every Sunday evening during the winter.

While in Baltimore, Mr. and Mrs. Wash. A. Danskin indefatigably exerted themselves to make our stay pleasant, which it was, decidedly, and we desire to thank our host and hostess for their kindness. We had an agreeable and highly satisfactory sitting with the spirit guides of Mrs. Danskin. Mr. Danskin accompanied us to the Baltimore park, which is an ornament to the city and a pleasure to every beholder. It comprises between seven and eight hundred acres, is ornamented by stately, and has a fine lake. Mrs. Danskin by the popular verdict is declared to be very successful in the treatment of disease, by letter and otherwise. Several prominent people in Baltimore, who at first repudiated her because of her belief in Spiritualism, were, however, when sick, glad to have Dr. Rush prescribe for them after the "regular" doctors had failed to effect a cure; and every case thus treated through Mrs. D.'s mediumship was brought to a successful conclusion.

While in Philadelphia we attended a sance at the residence of Mrs. Katie B. Robinson, 2123 Brandywine street. Our sitting proved very interesting. Some thirty spirits manifested, including some of our translated co-workers, and relatives. Mr. E. R. Place, so recently passed on, made his presence known, and was desirous of expressing thanks to all who aided him in his last earthly hours.

In answer to the inquiries of our friends regarding the "Jackson-Johnson" trial at Denver, I have to say that I reported on the 2d of October, "ready for trial." For some reason the U. S. district attorney was not disposed to proceed, and said that I need not appear again until I was notified. A. B. MEECHAM.

The above, from the Council Fire (Washington, D. C.), for November, tells its own story. We advertised some time since to the attempt made by certain parties in the West to hold Col. Meacham and other friends of the Indian responsible for the outcome of the dastardly "Jackson-Johnson" affair (on the part of the whites). It seems that the Colonel has just scored a palpable victory over the borderers who were on his trail; and we join with all lovers of truth and justice in congratulating him thereon.—Ed. B. OF L.]

We have received from the Secretary the official report of the Quarterly Meeting held recently in South Haven, by the Spiritualists and Liberalists of Van Buren and adjoining counties in the State of Michigan. It will appear in our next issue.

Our thanks are tendered the author for a copy, received on the eve of going to press, of "Spiritualism at the (Eng.) Church Congress, by M. A. (Oxon), with Advice and Information for Enquirers," a timely and useful publication.

Arbitration for the Indians.

A Scalped and Scarred Peacemaker's Appeal for the Red Man.

The National Arbitration League meeting, held recently at the E Street Baptist Church, Washington, D. C., proved one of more than ordinary interest.

Col. Meacham is a man whose personal experience with the Indian has not left a spark of regretful sentiment.

In treating of arbitration as a remedy for Indian troubles, Col. M. said he would not attempt to discuss the subject aside from its relation to the Indian.

At that time Col. Meacham recited several instances to show that in national matters, and in fact, in settling all great difficulties among themselves, arbitration was the recognized method.

Referring to the massacre of Gen. Canby in the Lava Beds, he said: "If good faith had always been kept with them no horrid massacre would have disgraced the name of Modoc."

Then taking up the case of the Sioux chief, Sitting Bull, there never has been a time, he said, when the chief would not have left a court of arbitration in matters of quarrel between him and the Government of the United States.

Arbitration presupposes and recognizes that both parties have certain rights in the premises, and this is just what Sitting Bull has contended for from the beginning of the troubles to the present time.

He claimed to be heard in his own behalf. This we have denied him. He asserted that he had certain rights in the northwest, and especially in what is known as the Black Hills.

The Government half-conceded their right by agreeing in the treaty of 1863 that the Black Hills should remain a hunting country for the Sioux Indians for a period of twenty years.

It was also understood that white men should be kept out until the expiration of that time. I blush for my Government when I remember that within four years of the making of said agreement it authorized the invasion of the Black Hills by an armed body of men who discovered vast mineral deposits, and although the Government did not authorize the settlement of that country by white men, it suffered it to be done.

"Let us," he said in conclusion, "as the leading nation of the world, redeem ourselves by fulfilling the covenants made by our fathers that this continent should be the home of justice to all men; and let us stand out boldly as the champions of human rights without qualification."

Stepping Down and Out. The servants of the church are becoming refractory in every direction. They are shaking off the reins of ecclesiastical government and leadership, and having ventured to think for themselves, are resolved upon speaking for themselves; the consequence is, councils are called, trials held, and the rebels are deprived of their standing in the church militant.

This revolutionary movement has finally belted the world, and the Harbinger of Light announces that at Melbourne, Australia, the Presbytery have "sent" on Mr. J. C. Stewart, and because he would not retract his statement that the standards appeared to him to teach that millions of the heathen are consigned to endless perdition, that some infants are non-elect, and that the world was created in six literal days, that august body of solemn seigniors have manifested their power and prudence by taking from Mr. Stewart his official position as a presbyter.

"The discussion, for the most part," remarks the Harbinger, "was extremely diverting, by reason of the assumption of omniscience by some speakers, the quibbling and hair-splitting indulged in by others, the falsifications of history and doctrine, the wonderful professions of charity and brotherly love, and the funny antics of these very funny men."

The Boy-Revivalist, Harrison, has been making himself very conspicuous of late in San Francisco. At a meeting held there recently he spoke of the manner of his departure (when it should supervene) from earthly existences in the following singular language: "Sometimes I think I shall not die. But when my time comes angels will come and place me under their wings and bear me gently away." All which shows that the young man has the same exalted view of himself as that held by the late Elder Knapp—preceded by some dozen years Prof. Phelps in ascribing the spiritual phenomena to the devil—and others of his genus. It is singular that the entire want of proper self-respect argued in his (H.'s) description of his projected entry into Paradise did not evangelize the callow intellect of the "Boy Evangelist" himself; but then the ideas it embodies are, after all, the logical outcome of an acceptance of the doctrine of vicarious atonement.

Most people would prefer entering heaven walking upright, and in plain sight of whoever might be there to see, rather than to sneak into it, tucked "under the wing" of a theological "angel."

Read the notice of the late Epes Sargent's able work, THE SCIENTIFIC BASIS OF SPIRITUALISM, which we copy from the London Herald of Progress. Prof. Phelps's ministerial "Satan-finders," and the chronic "fraud-hunters" to be found among Spiritualists themselves, will both encounter advice applicable to their peculiar mental states by a perusal of this close condensation of valuable facts on the part of our English contemporary. Read the notice, we repeat, and then read the book itself—which Colby & Rich have on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Daily Sun, Fall River, Mass., republishes the communication contained in the Message Department of the Banner of Light, Nov. 19th, from David A. Drayton, who, it will be recollected, stated that he had been intimately connected with several institutions in that city, and held large interests in works both there and in North Adams.

Cleveland (O.) Lyceum Societies.

The Semi-Monthly Societies of the Cleveland Lyceum are thoroughly enjoyed by those who attend them. They are held in Weisgerber's Hall, corner of Prospect and Brownell streets. That of the present week will be held on Thursday evening; the next Dec. 6th, and on every alternate Tuesday evening thereafter until the middle of March.

The following kindly reference to the Banner of Light's enlargement appears in The Spiritual Offering (published at Newton, Ia.), for Nov. 12th. D. M. & N. P. Fox, its editors and publishers, have our sincere thanks for their good wishes thus pleasantly expressed.

THE BANNER OF LIGHT.—We call attention to the prospectus of this, the oldest and largest spiritual paper in the world. As an eight-page paper it gave weekly an immense amount of valuable reading matter; now, with twelve pages, its facilities to disseminate our teachings are proportionally increased.

Two weeks ago, in one issue, its patrons were favored with the reading of three lectures delivered by three of our best speakers, besides a great variety of other interesting matter. This is unparalleled in the history of spiritualistic publications.

The marked success of the Banner, as evidenced in its enlargement and increasing influence for good, demonstrates as true the assertion that Spiritualism is growing, and never before in its history has its power been felt as now. The fact too should not be forgotten, that from the large publishing house of Messrs. Colby & Rich every known Spiritualistic and liberal publication can be obtained, their publishing facilities now ranking with the best in America.

We congratulate the publishers of the Banner, and especially its veteran editor, Luther Colby, who has for so many, many years stood at the helm and kept the ship steady in its onward course. Of him it may be said:

"Well hast thou fought The better fight, who single hast maintained Against revolved multitudes the cause Of truth, in word mightier than they in arms; And for the testimony of truth hast borne Universal reproach, far worse to bear Than violence."

The State of Texas met with a severe loss on the 9th by the burning of the Capitol building at Austin, and the total destruction of the State Library and Museum, ancient historical collections, and many valuable portraits and other paintings; fortunately, however, nearly all of the State Records were saved, as were also the plans for the new capitol. The fire originated in the record room in the basement of the building at noon, but from what cause is unknown. At the time the board of commissioners for the erection of the new capitol were in session, with whom were Gov. Roberts and others, some of whom narrowly escaped loss of life. The actual loss to the State is beyond computation, for the reason that it fell mainly on works of historical value that no money can replace. The Governor worked heroically in rescuing everything possible until urged to desist by friends who feared for his safety.

The following is from the Hartford (Ct.) Courant's "Religious World" column, and appeared under date of Nov. 5th. We are informed by a correspondent that this part of the Courant is gotten up by a Reverend D. D.—himself of the Congregational Church; this fact will give the excerpt criticizing Prof. Phelps additional weight with the reflecting:

"Prof. Phelps is an honored and brilliant clergyman, but his counsel to the pulpit on this matter is not marked by much wisdom—quite otherwise. Fancy the 'pulpits' resounding with discussions on the old notions of magic, necromancy, demonaical possession, and the acknowledged belligerent powers of Satan! Good Lord, deliver us!"

Split E. V. Wilson has, through the media organism of W. J. Colville, given a discourse in reply to Prof. Phelps, of Andover, which will, we think, provoke much thought in that individual's mind—of course presupposing freedom of thought to exist under the breastplate of an uncompromising creedal champion such as Prof. P. aims to be. Turn to the report on our first page, reader, and see if you do not agree with us.

Owing to the Banner of Light forms going to press one day earlier on account of the occurrence of "Thanksgiving" during the week just closed, several articles of merit arrived too late for insertion. Among them was a Chicago letter from Mrs. Helen Barnard Densmore; and an interesting account of the late eclectical action taken by the Connecticut Eclectics regarding the disgusting practice of vaccination; we shall give these articles to our readers next week.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

"A. Roethermel, physical medium, has been recently giving very successful and satisfactory sances in the light in Worcester, Millford, Oxford and other towns near Boston." So writes Jay Chaapel, who adds that he (R.) can be addressed at 45 Pleasant street, Boston, Mass.

Mrs. H. V. Ross has recently held a number of materializing sances at the residence of J. A. Foster, in Anthony, R. I., that gave such great satisfaction that Mrs. R. was strongly urged to remain longer; but other engagements prevented her from doing so.

Read the account of a sitting with the new medium, Joseph A. Caffray, of Utica, N. Y., which our correspondent "Cephas" contributes. See fourth page.

Mrs. S. M. Ingraham, of Windsor, Vt., has our thanks for a bouquet of flowers for our Public Free Circle-Room.

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 SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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.

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BRIEF PARAGRAPHS.

The Medical Retrospect, official organ of the Medical Association of the District of Columbia, has letters from eminent physicians and surgeons assailing the treatment of Garfield by Dr. Bliss. Advocates of progress in medicine will look on with perfect resignation while the struggle between the "regulars" proceeds—confident that in this instance (as generally) the truth of the aphorism that when a certain class in community "fall out" honest men will get their dues, will find demonstration.

The Banner of Light continues its issue of twelve pages, which we understand will be permanent. The Banner, in its enlarged form is the cheapest, spiritual or other journal we know of.—Voice of Angels.

"HELEN'S BATHS."—An entirely new edition of this famous book has been published by T. B. Peterson & Brothers, Philadelphia, Pa., with a very handsome illustrated cover, having portraits of Budge and Toddle, Martha, Mary and the Goat upon it.

HAYES'S RIDE. Out from the West on the Sabbath day. Bringing the Norwichefs fresh dismay. A spirited steed through the village bore A pair at the rate of 240 or more. Telling the age of good morals was o'er. With Rutherford breaking the Sabbath day.

There is war in Zion. It is alleged by the press accounts that a recent comparison of the amount of work done, and the amount of money expended by the American Bible Society, shows that it costs twenty dollars to distribute a one-dollar Bible, and about fifteen hundred dollars to convert a one-cent heathen. The struggle over the affairs of the Society has begun in good earnest—the Connecticut brethren, who have made the attack, saying that they mean business.

It is said that a Birmingham curate recently stated from the pulpit that the Lord fed five hundred persons with five loaves. The clerk whispered from below, "Sir, the reading is five thousand." "Hold your tongue, you fool," was the reply; "it's just as much as they can do to believe the five hundred."

Prof. Robertson Smith, late of Aberdeen University, Scotland, who was suspended from teaching on account of his advanced liberal ideas, was presented, Nov. 1st, with £1,000 worth of books, and it was announced that a sum exceeding his former salary had been raised for his benefit by his supporters.

In love of home, the love of country has its rise.—Dickens, in Old Curiosity Shop. The Idaho Enterprise laments that the untamed bicycle has now invaded its part of the boundless West. The editor protests, and rightly, that these vehicles have no right "to run on the sidewalks," but not being ligoted, he announces that he has "no objection to their being allowed the streets, providing a law is enacted requiring the riders or drivers to wear tails behind."

The sermon that the Rev. James L. Hill delivered at Lynn, several days ago, was not remarkable in quality; yet the preacher became so affected that he had to lean on the desk for support, the sexton felt that in the aisle the choir could not save the doxology, and a number of women were carried out in a fainting condition. It was coal-gas from the heater, and not eloquence from the pulpit, that produced this commotion.—The Truth-Seeker.

The Gulltan trial still drags its slow length along. It would seem as if the "malpractice" theory was about to be accepted by the defense, rather than that of insanity. The spectacle on Saturday, 19th, of the assassin bending in simulated nonchalance over the fragment of the late President's spine which was brought into court, proved too much for the feelings of the audience, and when, on adjournment, the prisoner was en route for the jail, the van containing him was shot at by a pursuing horseman, who afterward made his escape. Gulltan received a slight flesh-wound in the wrist. The police subsequently effected an arrest in this case, but at the time of our going to press the question of identity is regarded as somewhat problematical.

Rev. Dr. Thomas lectured before the Philosophical Society, Chicago, recently, advocating the teaching of ethics and morals in public schools and the use of text books, compiled from Christian and Pagan sources, for that purpose. In the French Chamber of Deputies, Nov. 17th, M. Roche, of the Extreme Left, introduced a bill proposing secularization of the property of religious orders and the edification of seminaries and consistories, and complete separation of Church and State.

Prof. A. E. Carpenter will present practical illustrations of the laughable marvels of Mesmerism in Tremont Temple, Boston, every night in November (except Sunday nights, and the night of Nov. 26th). The exhibitions he has given of his powers, at that place, and up to the present time, have been well attended and successful.

A religious controversy at Nevada, Ia., resulted in the election of four anti-Christians out of the six School Commissioners, and the Bible has consequently been excluded from the public school. Commissioner Price, in his annual report, says that "if white men were treated as we treat the Indians, the result would certainly be a race of worthless vagabonds." Something like this has been heard from good many of Mr. Price's predecessors. But it is not observed that the treatment is materially altered for the better.

Movements of Lecturers and Mediums. (Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.) We are requested to state that Mrs. Dr. Abbie E. Catter is at present ill, and absent from Onset Bay. She will return as soon as able. Answers to communications sent there will be delayed in consequence, but will be honored in due time. Jennie Rhind lectured in Lynn, Mass., on Sunday, Nov. 13th, in Dr. Burdett's course. Miss Jessie N. Goodell lectured in New Haven, Nov. 13th, and is to return there at an early date. She is to speak in Cunningham Nov. 27th, and in Worcester Dec. 4th and 11th. "Christian Infidelity" and "Biblical Objections against Spiritualism" were Moses Hull's subjects, in Frohisher Hall, New York, on Sunday last. Dr. L. K. Cooley lectured on Saturday and Sunday, Nov. 19th and 20th, for the State Spiritual Association, at Sutton's Mills, N. H. He is to speak for the Society at Wakenfield, Mass., Sunday, Dec. 4th.

God's Poor Fund. Received since our last acknowledgment: From Mrs. Mary P. Gray, Everett, Mass., \$1.00; F. H. Morrill, Philadelphia, Pa., \$2.00; Martin P. Chase, Steadman, N. Y., 50 cents; M. W. Wall, Victoria, B. C., \$5.00; George James, Andrews Settlement, Pa., \$2.92; W. H. Carl, Covelo, Cal., \$10.00; Jos. Davis, Tenino, W. T., \$2.00; Washington Peck, Tenino, W. T., \$1.00; Thomas H. Blake, Athol, Mass., 50 cents.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

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

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

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The Cotton Exposition.

The Atlanta (Ga.) Exposition is indeed a splendid exhibit, and will do the South a great good. The Atlanta Cotton Exposition (Ga.) may quite a compliment to the delegation from Chicago and the Northwest, and styles Hon. George S. Bowen, of Chicago, the "Moses" of that party; also speaks of prominent men from Wisconsin and Indiana being included in the number attending.

A great variety of machinery for the preparation and the manufacture of cotton is exhibited. A remarkable feat was accomplished on Governor's Day, when a suit was taken from the plants in the morning, it was cleaned, cleared, woven, and colored; and a suit made from it was worn by Gov. Colquitt, and another by Gov. Bigelow, of Connecticut, at Gov. Colquitt's reception in the evening. Surely this fact shows how marvelous are the machinery and the handwork of the age.

In woods and minerals the exhibits are valuable. Coal and iron are in abundance and of good quality. North Carolina exhibits minerals, coal, and fruits.

On "Governors' Day," Governors Colquitt of Georgia, Bigelow of Connecticut, Jarvis of North Carolina, Hoyt of Pennsylvania, and Blackburn of Kentucky, each spoke for his State. Hon. Geo. S. Bowen spoke for our industrial and commercial interests with decided effect, which was highly appreciated. Hon. W. K. Sullivan, of the Chicago Daily Journal, made a speech that surpassed all others. Hon. E. B. Houlton spoke well for Wisconsin.

The railroads have reduced their rates of fare. The Chicago party are enthusiastic and pleased with their trip, and recommend others to go and visit the grand Exposition at the South.

A Card. During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this country, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling for book canvassing), \$30 per month and expenses paid. So, if you are out of employment, send your name and address to the Wallace Co., 60 Warren street, New York.

The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Company make a special offer to readers of this paper who will write them at once, and who can give good references.

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

AMOUNTS PAID IN AND PLEDGED FOR 1881. CASH PAID. From Jan. 1st to Sept. 30th, (the numbers) \$115.45 M. E. Estlin, Philadelphia, Penna. 3.00 S. A. Morse, Philadelphia, Penna. 3.00 Louis Horton, Somerville, Mass. 1.00 Friend, Reading, Mass. 1.00 Charles H. Clark, Boston, 1.00 C. E. T. Concord, N. H. 1.00 Andrew Thom, Fort Reno, N. T. 2.00 Mrs. L. M. Clark, Boston, 1.00 G. B. Crane, St. Helena, Cal. (received through the Agency of The True World) 10.00 A. A. Smith, New York, 25.00 Mrs. Almida Fordham, Industry, Tex. 3.00 Henry Train, Morgan City, La. 5.00 Mrs. G. B. Marsh, Fort Gallop, 2.00 Charles Farbridge, New York 50.00

CASH PLEDGED. Myville G. Smith, New York, 25.00 Alfred G. Budget, 179 Broadway, New York, 10.00 M. E. Estlin, Philadelphia, Penna., 30.00 Augustus Day, Detroit, Mich. 5.00 R. P. Close, Columbia, Cal. 3.00 Oak Leaf and Helping Hand, 5.00 Charles Farbridge, New York 50.00

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

The Northern Wisconsin Spiritual Conference Will hold a "Three Days' Meeting in Spiritual Hall, Omro, Dec. 21, 22 and 23rd, 1881. Frank T. Ripley, of Boston, has been engaged, and will be invited to participate. Friends, please bear in mind that you are all interested in the truth of Spiritualism. If your business is such that you cannot attend, send your contribution to the Treasurer, J. Woodruff, Ripley, previous to the meeting. Mr. Ripley will give tests of spirit presence from the rest during the conference. Usual contributions to us.

Dr. J. C. PHILLIPS, WM. M. LOCKWOOD, President. Omro, Wis., Nov. 18th, 1881. BUSINESS CARDS. NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our English lecturer, and will be invited to participate. Friends, please bear in mind that you are all interested in the truth of Spiritualism. If your business is such that you cannot attend, send your contribution to the Treasurer, J. Woodruff, Ripley, previous to the meeting. Mr. Ripley will give tests of spirit presence from the rest during the conference. Usual contributions to us.

AUSTRALIAN BOOK DEPOT. And Agents for the BANNER OF LIGHT and W. H. FERRY, No. 81 Russell Street, Melbourne, Australia, has for sale the work on Spiritualism. LIBERAL AND REFORM WORKS published at Colby & Rich, Boston, U. S., may at all times be found there.

H. SNOW'S PACIFIC AGENCY. Spiritualists and Reformers work of the Rocky Mountains can be procured at retail prices by the publishers of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HEMMAN SNOW, 317 Broadway, New York, or calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Izora Hall, 737 Mission street. Catalogues furnished free.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reformatory Works published by Colby & Rich.

NEW YORK BOOK DEPOT. D. M. HENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

DETROIT HALL AGENCY. AUGUSTUS DAY, 72 High street, Detroit, Mich., is agent for the BANNER OF LIGHT and W. H. FERRY, for all of the Spiritual and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

PROVIDENCE, R. I. BOOK DEPOT. JAMES A. HISS, 47 Greenwich street, Providence, R. I., will take orders for any of the Spiritual and Reformatory Works published at Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. JOSE, 57 Temple street, Hartford, Conn., keeps constantly on hand the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

PHILADELPHIA BOOK DEPOTS. The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., of the Philadelphia Book Agency, Rhodes Hall, No. 565 1/2 Chestnut street, Philadelphia, Pa., at the rate of \$2.00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

BALTIMORE, MD., AGENCY. W. H. A. HARRIS, 69 N. E. 2nd street, Baltimore, Md., keeps for sale the Banner of Light.

TRUY, N. Y. AGENCY. Parties desiring any of the Spiritual and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBERG, 65 Housick street, Troy, N. Y.

CLEVELAND, O. BOOK DEPOT. LEE'S BAZAAR, 105 Cross street, Cleveland, O., circulating library and depot for the Spiritual and Liberal Books and Papers published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. JACKSON & HIGGEE, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD HOBBS, Bookseller, No. 109 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT. THE LIBRARY, N. E. C. 829 N. 4th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first and subsequent lines of the seventh page, and fifteen cents for every line insertion on the eighth page. Special Notices forty cents per line. Minimum each insertion. Business Cards thirty cents per line. Agate, twelve cents. Notices in the editorial columns, large type, printed matter, fifty cents per line. Postage on all advertisements. No electricity or cuts will not be inserted.

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

SPECIAL NOTICES. Mrs. Sarah A. Danksin, 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. J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 2d street, New York. Terms, \$3 and four-cent stamps. REGISTER YOUR LETTERS.

ADVERTISEMENTS. CEPHALINE. This invaluable Nerve Food has been tested and approved by more than 100 New England Physicians. It is an immediate, permanent and infallible cure for Nervous and Bilious Headaches, Epileptic Fits, Dyspepsia, Liver Troubles, Nervous Prostration, Sleeplessness, Vertigo and all Nervous Disorders. It is an unequalled Tonic for the whole system; renews and nourishes the Nerve-Fibres, and imparts lasting vital force. It should be had in hand in every household. Urge your Druggist to get it, or we will mail it postpaid on receipt of price, 50 cents per box, 6 boxes \$2.50. Send for Authentic Proofs. Address, H. F. THAYER & CO., 14 Temple Place, Boston, Mass.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore No. 112 Fifth Avenue, New York. Oct. 8—3m15

PAIN AND SUFFERING. ARE OVERCOME THROUGH THE MAGNETISM OF Raymond's Vegetable Ponetrator, APPLIED TO THE HOLLOW OFS OF THE FEET AND BODY. I RESPECTFULLY ASK SUFFERING HUMANITY TO PRESENT A CASE OF RHEUMATISM, GOUT, SCIATICA, BRUISES, SWELLINGS, OR ANY AFFECTION OF THE MUSCLES, PUBLIC SPRAINS, OR TO INVESTIGATE THIS VALUABLE REMEDY AND HOW IT OPERATES. Correspondence addressed, W. A. W. RAYMOND, Druggist, 35 South Street, Boston, U. S. A. Price, Per box, \$2.00 and \$4.00. Retail, 25 and 50 cents per box. Nov. 2—3m15

THE VITAL REGENERATOR. The Great Kidney and Bladder Tonic. CURES Inflammation or Catarrh of the Bladder, Diarrhea, Hemorrhoids or Hemorrhoidal Gravel, Sediment, Back Pain, Dropsy, Stone in the Bladder, Stricture, Mucous or Purulent Discharges, Disease of the Prostate Gland, Bright's Disease. It cannot be too highly recommended to those who suffer with any of the above diseases of the Kidney or Bladder. Price per bottle \$1.00. Sold by W. A. W. RAYMOND, MEDICAL INSTITUTION, 21 Tremont Row, Boston, U. S. A. 1881—May 14.

MRS. C. N. BROWN. MEDIUM, 21 Concord street, Charleston, Other hours from 10 A. M. to 5 P. M., No. 511 Broadway, Sundays, Terms \$1.00. 25—Nov. 26.

DR. C. J. REILEY, INDEPENDENT, State-Writing, Materialization, and other Spiritual Phenomena, under strictest conditions. Private Sittings from 10 to 4. Public Circle every evening, 9 Davis street, Boston. 18—Nov. 26.

MRS. M. E. RHODES, PSYCHIC and Magnetite Manipulations, for Nervous, Rheumatic, and other ailments, under strictest conditions. Hours from 10 to 4, 31 Common street, Boston, Nov. 26—1w

MRS. I. A. BROWN, BUSINESS AND TEST MEDIUM. Will attend Private Circles, Hours from 9 A. M. to 5 P. M., No. 79 Pleasant street, Boston. 18—Nov. 26.

S. C. TURNER, PSYCHOMETRIST, has unparalleled success with Chrono-Logues. No drugs used. 202 Washington street, CHICAGO, ILL., U. S. A. Nov. 26.

MRS. L. F. WALKER, Business, Test and Chrono-Logue Medium, 9 Washington Square, New York. Hours, 9 A. M. to 6 P. M., Tuesdays, 2:30 and 7:30 P. M., Fridays, 7:30 P. M., No. 21 Dover street, New York. 26—Nov. 26.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street. Nov. 15—18r

NERVOUS DEBILITY PILLS. The most remarkable remedy of the age. Tills are a safe and effective remedy for all cases of Nervous Debility, Headache, Dizziness, and all other ailments of the Nervous System. Price \$1.00 per box, 6 boxes \$5.00. Sold by W. A. W. RAYMOND, MEDICAL INSTITUTION, 21 Tremont Row, Boston, Ms.

MRS. A. S. WINCHESTER, Psychometric, Clairvoyant, Clairaudient, Spiritist, and Test Medium. Examination of Minerals a specialty. Letters by mail from lock of hair or photograph, \$3. 734 Bush street, Address letters, Box 197, San Francisco, Cal. Nov. 26—18r

ROOMS TO LET, 30 Worcester Square. Parlor, sitting room and bedroom by the day or week, should call at the above address. Terms reasonable. Nov. 26—18r

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Broadway and Montgomery Place, every Tuesday and Friday AFTERNOONS. The hour which is used only for those matters which are of general interest, and which commence at 3 o'clock precisely, at which time the doors will be closed, allowing no access until the conclusion of the meeting, unless by absolute necessity. All persons are cordially invited.

The messages published under the above heading indicate that some of the spirits-friends of the earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an unimpaired state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in those messages that does not comport with his own. All persons are cordially invited to attend.

It is our earnest desire that those who may recognize the messages of spirits-friends will verify them by informing us of the fact for publication.

As our annual visitors desire to behold natural flowers upon our grounds, please call on us at 10 o'clock on the 1st of December, at which time it is a pleasure to place upon the altar of Spirituality their floral offerings.

We have written questions for answer at these meetings.

Miss Shelhamer wishes it distinctly understood that she gives no private sittings, and that she is not to be visited on her own premises, Wednesday or Friday.

Letters of inquiry in regard to this department of the Banner should not be sent to the Editor, but to Miss M. T. Shelhamer.

LEWIS B. WILSON, Chairman.

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

Science held Oct. 21st, 1881.

Invention.

Oh! thou who knowest the wants of the human soul, and who will respond in thine own good time and way, we look to thee for that power which will inspire us to do our duty as we are able. We look to thee for that strength which will sustain us through the trials and experiences of life, which will spur us on to make higher and better and nobler endeavors, day by day, and which will implant within the soul the desire to excel in good and spiritual things. We approach thee, O our Father, certain that we shall receive of thy tender sympathy and affection, certain that we shall feel thy benediction upon our efforts, and that we shall be able to ask that we may still prove faithful to our work, and to that which we feel to be right. In all good works, in all lofty aims and endeavors, in all tender charities and sympathies, one for the other, in loving services to each other, may we prove faithful, and may we thus pass without ceasing, not by words but by deeds. May we, in our little daily acts and words, express unto those around us, and unto the higher ones above who watch our lives, through the veil of sympathy, love and tenderness, and in this way may the aspirations of the soul go forth higher and higher, until they meet with some response from the angels beyond the material sphere. Answer, O our Father, and the world would have some to be true, but bearing the record of our lives, may it open before thy sight as one which, although it may contain blemishes, and mistakes, and failures, yet bears the impress of true and noble living. We would, O our Father, that we might be more sympathetic, and promising to do our duty as well as we may know how.

Questions and Answers.

CONTROLLING SPIRIT.—We are prepared to consider your questions, Mr. Chairman.

Q.—[By Mrs. M. A. Darling.] Warren Chase says that when we are asleep upon earth we are aware of the spirit world, and that we converse with those whom the world terms "dead." If this is so why is not the fact of such interviews alluded to by those who communicate through the Message Department of the Banner of Light?

A.—During the hours of sleep the spirit of the individual has the power at times to pass out from earthly scenes into the spirit-world, and witness scenes and incidents occurring there, and also come into communion with its spirit friends abiding there. At other times the spirit of the sleeper, not being fully able to leave the body because of some disturbance connected with the physical, has the power to enter into communion with spirit friends surrounding it. Such experiences are rarely remembered by the individual in his waking hours, or if remembered the memory is but fragmentary and the effect is of a nature tending to not frequently allude to their experiences with earthly friends; yet we believe we are making a correct statement when we say that spirits have returned through the Message Department of the Banner of Light, not only through the instrument we are now controlling, but also through those who occupied this position in times past, and have made statements to the effect that they have not and conversed with their mortal friends in the spiritual life, during the hours of slumber of the physical bodies of their friends. Undoubtedly each one of you, in passing to the spirit-world, will recognize individuals, scenes and surroundings that you never beheld with your mortal eyes, but which you have become familiar with during your visits to the spirit-world, while the mortal form rested in slumber.

Q.—[By G. W. McKinstry, of Lowell, Falls, Mass.] Have we a moral right to accumulate wealth by the labor of others? If not, is restitution made in a future life?

A.—We contend that any individual has the right to accumulate wealth sufficient for the maintenance of himself and those dependent upon him, in comfort, and to provide for the future so far as to make provision against the encroachment of age or disease, which would incapacitate one to make bodily labor. Each individual who is industrious, intelligent and healthy, can do this much. But we do not believe that individuals have the moral right to employ the labor of others for the mere purpose of accumulating large fortunes. There are different departments of labor. Many individuals are competent to work with the hands, providing they are intelligently guided by those possessing the necessary knowledge. It is necessary for certain individuals to labor for others, and for certain individuals to employ others in the performance of labor; but it is not necessary for any man to employ labor at the expense of the laborer, which we find too often done. We hold that very few individuals can accumulate wealth by the hundreds of thousands, in perfect justice to all and honor to themselves; some one must suffer, either the employe or some individual associated with the successful financier in business relations. Consequently the man who causes another to suffer for his own aggrandizement or enrichment, will find in the future that he has pursued a very wrong course, restitution for which will have to be made, by the individual who has done the wrong being obliged to spend his future in seeking for the advancement and welfare of others; in seeking to ease all kinds of personal selfishness, and to desire to benefit and bless his kind. A lifetime upon the earth is brief compared to eternity; and restitution will surely be made throughout the eternal years, by those who have done wrong and caused others to suffer.

Q.—[By C. B. C.] While I do not doubt the fact, I would be pleased to ask why it is that all mediums of strong power become so weak and exhausted after their sittings? Why cannot power be given to ward off such conditions?

A.—There has never yet been a machine invented in mortal life that would withstand the wear and tear of continual friction. It is the same with humanity. Mediums, more especially those who are being constantly used and operated upon by individuals in the form, by individuals outside of mortal life, are pressed upon by various magnetic, moral or less of which are incorporated within their systems; were they not surrounded by bands of powerful, intelligent spirits who to a certain extent ward off these adverse influences and magnetisms, and to a certain extent supply the waste which is continually going on, they would break down long before they do. It is impossible to supply the full amount of power required by mediums in their work. A medium who is often in the field of public labor, for a season possesses a certain amount of vital force which can be expended in that work; but various material and spiritual influences are continually pressing upon her, and drafts are made upon her system which cannot be fully supplied—hence exhaustion ensues. It is only a question of time when the frame will break down entirely under such treatment. When you can invent a machine that will be kept in perpetual motion and will withstand the wear and tear of time and never give out, then may you be able to find mediums who can continue in the work which the spirit-world brings to them and withstand all its frictions and influences without breaking down under the pressure, and not before. If the physical gives out, the mental will be sure to do so.

Q.—Is not an idea or thought the same in all

minds, irrespective of the nationality of the person and the language that person employs to express his ideas? This being so, cannot one spirit impart to another that other intelligently receive information, though each is ignorant of the earth-language of the other? A.—Language is the vehicle of thought in physical life, but it is not a necessity to the spirit. Those who have passed beyond the experience of earthly life can communicate intelligently with each other without the aid of mortal expression. In all spirits do not converse alike, and all are not thought alike. Thought is the same to all spirits, but it may be further developed in the minds of some than in others. The spirit most advanced will understand all that the lower spirit desires to communicate, the same as the student who is advanced in scholarly attainments will comprehend all that is expressed by the younger student. But a spirit holding a thought which is partially developed will not be able to comprehend the same thought when entirely elaborated by a spirit further advanced in intelligence and knowledge, any more than the young child just beginning to understand the rudimentary principles of mathematics will be able to comprehend the higher principles embraced in Algebra which the advanced scholar understands—because experience and study are required in this branch for the attainment of perfection, as well as in other departments of life. Two spirits occupying the same plane of thought, embracing the same ideas, will be able to understand each other thoroughly, irrespective of the various languages they may have employed when in the form.

Martha S. Wyman.

I have not much to say, yet I would like to make myself known. I am an old lady; I feel to-day, as I come, aged and worn, because so I felt before I passed from the body. In the spirit-world I am not so—I am gaining strength and youth. As I come here to-day and perceive those who are gathered here, I feel that perhaps there is no room for a humble body like myself, yet I am invited to come and speak. I only wish to tell my friends that I am happy; that the mistakes, the sorrows and the pains of earthly life seem to be swallowed up; I only remember its pleasures, its joys, its bright lines—and they come to me with extra force in my spirit-life. I am satisfied. I want to get back to live in the body if I could; I hope I shall never be obliged to do so. I have a bright home and a good one. I have met friends; they are with me and join me in love to those who remain. I am Martha S. Wyman, from Winchester, Mass. It is hardly two years since I died and left the body.

Moses C. Chapman.

[To the Chairman:] It was in the spring, sir, when I was called from mortal life the first of April—it will be a year since I was called. I had inhabited a mortal form, which became so familiar to me that at first I felt without it for fifty-nine years, but I became accustomed to my spiritual body and liked it very much better than the old one, for it does not seem to be subject to the same amount of wear and tear as the mortal. I have friends in different places in Massachusetts I would like to reach if I can, at least those who are near and dear to me. Many years ago I met you in a room in New York. I was in North Leominster, where I passed away, where friends of mine now reside. I wish to assure each one that I am with them in the past, only more thoroughly and completely, because I am not engaged in those outward pursuits that so much attract and interest the mind. My spirit can lend with theirs more completely, because there is no separating wall between us; no misapprehensions can arise, no misconceptions; spirit understands spirit without the possibility of mistake. So I have found it in my experience, and I speak from what I know, not from the knowledge of any other. To my friends I send my best love, my kindest sympathies, and the assurance that I shall be more than glad to greet you all, and will welcome you when you come to the spirit-world. Remember me to all friends, to all old-time associates who are still living, and assure them that I am not dead, but that I live to take an interest in them and to greet them in the future. Moses C. Chapman.

[A lady who was present when the above message was given informed the Chairman, at the close of the sittings, that she was well acquainted with Mr. Chapman, and knows that all the statements made by him in regard to his earth-life are perfectly correct. She was very much pleased to witness so convincing a manifestation of spirit-identity.]

Sybil A. Conant.

I wish to communicate with Mary E. White, of Philadelphia. I am told that I may do so from here. The lady is my sister, and I am very anxious to come into communion with her, for she is in need of knowledge concerning the spiritual life. She is also in need of advice concerning the mortal life. I am a widow, a single, and obliged to labor for her daily living. She has many hours of weary toil, and she sometimes feels that she would like to lie down and sleep, never to wake again. I have witnessed these moods of depression; I have seen her hours of weariness, and her longing for the old life when we were all together in our country home. I wish to tell her that although the old home is broken up, although her dear William is far away, and although she is alone, she is far away from her sister, though her sister has passed away, and is, as she thinks, dead, and mother and father too, have departed from earthly life, yet we are not all scattered; we are together; for even those who are in the spirit are with her in her humble home, and we send out to our loved one who is far away, influences which strengthen him in his career; which bless him, even though he knows not from whence they come. And I wish to say, also, that he will return to her when his time of service has expired. Then she will not be lonely any more; then will she feel that she has something to live for; for we know that brother William will bring with him that which will sustain, support and strengthen her in her work, and he will locate near his old home. Therefore I send these words of encouragement, pointing to the future. The months will pass by with slowness and weariness, we know, but they are speeding away, and a better day will soon dawn. We all send our love. As I said, we are together; we have a sweet home in the spirit-world prepared for those who remain in the mortal. Not many years shall pass before they will join us, and then we shall look back upon all our earthly experiences, not with sorrow, but with ease, and sometimes with pleasure. I am Sybil A. Conant.

Charles S. Sisson.

I feel impelled to approach and to manifest. I have attempted to do so many times in the past, without having the desire to control and speak; yet to-day the remarks made by your chairman, concerning the accumulation of wealth, have impressed themselves on me, and I cannot shake them off. I was considered very wealthy, and a man of influence and position, yet, as I look back upon my earthly career, and then behold my spiritual life, I am not satisfied with what I possessed, and with the life that was mine while in the body.

It seems to me now that I did not make the most of my opportunities and abilities; it seems to me now that I attended too thoroughly to material interests, and not sufficiently to the welfare of the man, the spirit, the immortal part of my being. I desire to send out a few words of warning, of exhortation and of advice to those connected with me by the nearest ties, and who are to-day, in the possession of that worldly wealth which was mine. I wish to send out with these words my love and expressions of sympathy. I left sons in the mortal form, one of whom has attained a position of honor, filled public places with satisfaction, and whose career and interests I have watched, since my departure from the physical form, as keenly and critically as I could have done while in the mortal. I am glad to see that he has accomplished what I would have him seek to do in the spiritual. I would have him seek to dispense of that bounty which is his, for the benefit of those who are in need. I do not believe in encouraging idleness, either in my own or in others, and I am sorry to say I have another son who has not made the most of his opportunities. He has squandered that which was given him, he has allowed his gifts to lie

idle, and to rust. I have watched his career with pain and sorrow. I could not but realize that there is something in life to be obtained besides pleasure or personal aggrandizement, he would not fritter away time, and other things which are his, nor seek the haunts of dissipation, but he would attend to the unfoldment and development of his spirit, his mind and intellect, and at the same time seek to benefit his fellow-beings.

I send out my greeting and words to all who were connected with me, and are to-day connected with me by ties that mortal life cannot sever, and assure them that the life of the spirit is something more than can be comprehended by mortals; that the doings of earthly life make up the life of the spirit to a certain extent; that we create the condition of our existence over there, by our actions here. It is true, as the spirit said who answered the questions, that we should accumulate wealth without doing injustice to others. We either grind the labor out of human beings, for a mere pittance, or we seek to overreach our business associates. We look upon our transactions as legitimate, as perfectly fair dealing; we take advantage of all the license that the law allows us; we accumulate vast possessions, and when we pass to the spirit-world, we find we have nothing there. Our overreaching, our injustice, our exacting, weigh against us in the balance, and we are held down by all these things, when we would fain rise above them. My home in the spirit-world is good, but it might be better; my surroundings are pleasant, they might be brighter. I understand it. And as I return to mortal life, I feel to speak a few words, imperfectly expressed though they be, and to say to those who are my friends and my relatives: Look well to your earthly career; seek not for possessions; assist those who are in need; not by encouraging idleness, but by alleviating want; seek to bless those who are worthy, by employing their abilities to the best advantage for themselves, not for self. Allow a little of God's sunlight to enter their homes—I mean, his sunlight of happiness and peace.

My friends are well known in New York. My sons, my friends and relatives are there at times. I return to the old haunts and places, and try to come into communion with these friends. I am sorry to say I find them so enveloped in material interests that I cannot reach them. I send out a thought from here, hoping to penetrate the outward crust and reach the spirit within. My name is Charles S. Sisson.

George Whitney.

[To the Chairman:] Allow me, sir, to express myself in a few words. George Whitney, of Philadelphia, Mass. I was prominently known in that place, and occupied public places, and was a member of the School Committee. I have a desire to reach my friends, and have them know that I am still an active man, for I despise idleness. I wish them to know that I take an interest in education, and also desire to promote the best interests of humanity. I believe in education. I believe it to be the grandest moral renovator and elevator of the race. I believe that education, properly directed, will save the world from such terrible consequences in the future. I believe that ignorance is a curse indeed. That "ignorance is bliss," is entirely false. Knowledge is power, and when you give that power to all human beings, they will be able to care for themselves, body and soul, and work for their own best interests. Therefore I appeal to my friends to work early and late for the advancement of humanity, for its education and unfoldment. I wish them to see to it that they are in this way they will most certainly bless themselves; therefore it is the best policy to pursue in every direction.

I desire my friends to know that I shall seek for knowledge in the spiritual world, and if I receive that which I think will instruct them, and be of practical use to them, I shall seek avenues through which I may impart what I obtain to those who are in need.

This is all I have to say. I send it out, trusting it may be received. I shall look anxiously for the result. I thank you, Mr. Chairman.

G. F. Hayward.

[To the Chairman:] I am hardly pleased with this feeling of pressure which comes over me, but desire to return to mortal life for a few moments. If you will, sir, kindly allow me to tell my story, I feel it is possible it may be seen and accepted as coming from me by my friends who are in the form. My home was in Nevada, far away from this place, yet it was congenial to me. I have friends in Virginia City whom I trust I shall be able to reach. A little event happened to me, I can't say it was an accident, because I have learned that there are really no such things as accidents—which carried me out of the body in something of an unpleasant manner. I was a road-master; and in pursuing my duty and avocation, was traveling upon the engine of a down freight train. I was on one that was borne by two engines, and was upon the forward one. When we turned the bend near the Merrimack Mill, near Virginia City, we encountered a very large rock, and as I perceived that we would certainly strike the rock, I jumped, very naturally; but the engine, in striking the boulder, lurched it from the track and it fell upon me. That was the cause of my departure from the physical. I was not prepared to go; I was not prepared in any sense, as I feel it now, to pass from the mortal to the immortal side of existence. There was very much that I could have performed and settled myself in the spirit-world, and if I had remained in the body, there were friends I would have wished to communicate with ere that time arrived; but that was not to be; consequently I am obliged to be satisfied with things as they are. I am so, to a certain extent; and if my friends can realize that I have the power to return, to watch over them, to perceive their doings, to understand their interests, shall feel very satisfied. If they can send out to me—say—say you call these instruments—for me to come to them and hold private and personal interviews, I shall be fully satisfied; for I perceive this spiritual world is a good and glorious one, and it presents opportunities to the spirit to employ its energies and capacities to the fullest extent.

The occurrence of which I speak, which sent me out of the form, happened about eight months ago, and after this lapse of time I find myself in Boston, seeking to manifest to my friends as a spirit—not without a body, for I am in full possession of an organism in the other life—but as a spirit disembodied of the physical frame, yet intelligent, conscious, active and earnest, who desires to reach them, to send them his love, to assure them of his safe arrival and welfare in the spirit-world, and of his desire to meet and converse with them in private; also to assure them he is satisfied, that he will meet and greet each loved one, in the immortal life, some time in the future. I may not have expressed myself very clearly. I feel that if I can do so in any degree it will be a pleasure and gratification. I am G. F. Hayward.

Science held Oct. 25th, 1881.

Questions and Answers.

Q.—[By E. A. Coffin.] I have been led to believe that the inhabitants of spirit-spheres are accustomed to term the Power that made this planet "Sensorium." Please inform me whether the belief is correct?

A.—There is a certain order of spirits who dwell in the spheres, and all these spheres were created thus, and all planets and quickened them with life, "the Sensorium" of the Universe; with this class is not found in all the spheres of spiritual life. There are many spirits who call the Power that created the planets the "Central Light"; others, the "Creative Force," the "Supreme Intelligence," the "Infinite Power," and so on. The spirits advanced in knowledge, and are able to grasp and comprehend the nature of the Infinite, to understand more and more of Deity, they themselves partake, in a certain measure, of infinitude, and attempt less and less to explain and define these terms to mortals, knowing that the finite can never understand the infinite. Words, to spirits, are nothing; ideas, knowledge, comprehension, are all.

Q.—Are the spirit-spheres invariably peaceful and quiet, or are they subject to seasons of excitement, noise, and general confusion?

A.—We are not of those who believe that mind is developed from matter, for we know that matter is created for the uses, and purposes, and experiences of the spirit; so do we also know that outward conditions are caused by the inward; that physical surroundings develop from the spiritual. We hold that the surroundings of a spirit correspond to the conditions of that spirit. Those who delight in turmoil, in confusion, who are never at rest, will find themselves inhabiting spheres where from disturbances and commotion frequently arise; those who delight in peace, who are harmonious, will find themselves dwelling in spheres where calm is the general condition, where tumult is unknown, where peace forever abides. It depends upon the state, the condition of the spirit; the outward surroundings and conditions are symmetrical.

Q.—Are the sun, moon and stars, as seen by the dwellers upon earth, alike visible to the residents of the spirit-world? A.—The sun, moon and stars, visible to you of earth, are likewise visible to the inhabitants of the spiritual world; also many other planets which are invisible to you of earth, even though you seek for them through the telescope, are plainly seen by many of the inhabitants of the spiritual world.

Robert T. Tucker.

[To the Chairman:] I have come here to-day to tell a little story all about myself. Am I correctly informed that this is the fall of 1877? Then I would say that I will be ten years the coming spring since I died. It was the latter part of March, in the latter part of the week, and if I am not mistaken the services over my remains were held upon the following Monday. Had I remained in the old body two months longer I should have passed my seventy-seventh year on earth—but that anniversary came to me in another life—and for nearly ten years I have been residing in the spirit-world with my friends. Many of them passed on before I did, but I have met and welcomed others, who came to the other life since my departure from earth. They all join me in sending their regards and greeting to those who remain.

There are a few in the body whom I would like to reach, and to have known that I can return from another life. My interest, however, centers in the spiritual life, because most of my friends are there, and because I have found a work there which is agreeable to me. I occasionally like to return and see how the world is advancing, and how its inhabitants are getting along. My name is Robert T. Tucker, and my home was in Canton, Massachusetts. In my time there were many Tuckers in that place, but I have seen them pass away, one by one, before my departure from earth. I have seen others who are still in the spirit-world since that time—one not very long since. I find they are thinning out on this side; yet there are those remaining who may need to know and learn something of the spiritual life and its doings, and I come as a representative of many an old neighbor and friend who is unable to come himself and speak to those who knew us while in the form, and to request them to seek to know something of the life which is beyond this present one.

I believe I have given all that is necessary, and have got my story straight, for I polished up my memory before coming in, as I was desirous of doing well. I believe that whatever is worth doing at all is worth doing well. [To the Chairman:] Much obliged to you, sir.

Lucy J. Brown.

My mother reside in St. Louis; her name is Mary Brown, and she is a widow. My father is with me in the spirit-world, and I wish to say, for him and for myself, that we are happy and contented. We know things are not so pleasant for mother, she would like them to be, but we would like to make them so, but we do not know that the trials and the shadows will pass away and the sunshine will come to her, if not in the mortal, surely in the spirit-world. I have sought to return to my mother through a private circle, in St. Louis, but I did not know how to proceed, I think, as I did not succeed at all to my desire. I was only able to make a few unintelligible marks upon paper, and I left in a state of great anxiety. I was invited here that day before I could go to a medium and send a message to my mother. I have come, bringing my love and also father's love to her and to George, and to tell her that we have not forsaken her; we are not far away; that we are in entire sympathy with her at all times, and are very often by her side. My name is Lucy J. Brown.

Benjamin Pierce.

[Addressing the audience:] Good afternoon, my friends. I am pleased to come here to-day. I have attempted to do so many times, but have not been able to succeed. I was an old Spiritualist while in the form. Spiritualism and its truths were a great consolation to me for many years. I did not believe, for I knew that Spiritualism was true; it was something that I could take hold of and appreciate for myself. I could feel it not only possible, but true, that I could come into communion with those who had passed on before and learn something of their whereabouts in the spirit-world. Not only this, but the philosophy of Spiritualism appealed to my reason, and I accepted it as my religion. I met with some persecutions because of this. I was frowned upon by those who did not believe as I did. There were many around me who would have been glad to have had something occur that would make me renounce my Spiritualism—that would cause me to deny and decry it—but it was so much a part of me that nothing could do so. I passed on to the spirit-world. I had no fear of death; I knew whither I was going and whom I should meet; and my expectations were fully realized. I wish to say to my friends that the half was never told; it was impossible for me to comprehend all things concerning the spiritual life which my friends were living, and which is a part of my own life at this time; and it will be impossible for me to explain these things to those who remain in the body, because they will not understand them. They are not material things, and have nothing to do with matter; they are entirely spiritual, and one must be a spirit, independent of matter and mortality, to comprehend them.

I send my regards, my remembrances, my fraternal greetings to all friends. I have been in mortal life during the past, and I shall be with them in the future, and will endeavor to make my presence known as frequently as possible. I have shown myself to mediums; they have seen me; and certain friends of mine know that I can and do return. I am from Chattanooga, Tenn. Benjamin Pierce. I passed on to my glorious home in the spirit-world somewhat more than six years ago.

Mrs. Lizzie A. Hall.

I wish to return because I have found that Spiritualism is true, and through Spiritualism I can come into communion and contact with my family and friends who are now on earth. I wish to send my love to my friends in my former home, and tell them that there is much that I could reveal to them if they came to Hatan and will seek an opportunity for me to listen to them in private. As I look back over the last few hours of my earthly life I rejoice that I passed away as calmly and quietly and beautifully as I did. I did not feel ill. I had retired to slumber; my spirit seemed to pass out, far away from home, as in a dream. I met with friends I had known in girlhood's days; I saw faces I had never seen before, and I was glad to see them, but whose bodies had been buried beneath the dust of earth. I felt like one who is welcomed to childhood's home. And as I sought to break away, because something seemed to draw me back, I found that I had indeed entered a new home; that my earthly body was to be laid at rest; and that my spirit should live forever. I had no sorrow, no pain; it was pleasant to meet those I had loved so long; and I was glad to see them, but all things were so familiar that those who were old friends who had come to give me greeting. But I have not forgotten those who remain in the body. Oh! no; I often seek to manifest to them. I watch them as they pass to and fro in daily life; I perceive that changes are to occur to them—to one in particular—changes that will be for the best, and with which I will be satisfied, as also will others in the spirit-world. But I felt that I would like

to send my love, and assure each one that I am satisfied with what came to me; that I am not at rest, but at peace. I say, not at rest, because there is no idleness where I am, and rest seems to imply inactivity. I say I am at peace, because all is calm and pleasant; and yet I am at work in harmony with others in the spiritual world, seeking to devise means and plans for the benefit of those who are in the darkness of ignorance concerning the spiritual world. I seek to work first for those at home, and afterwards for those outside of home.

My husband's name is John Hall; he resides in Quincy, Mass. My name is Mrs. Lizzie A. Hall. I lived in the body about forty years.

[Mrs. E. A. Pratt, of Randolph, was in the circle when the above message, and also the one from Mr. Robert T. Tucker, were given. She stated to the chairman that she was well acquainted with both the parties, and fully recognized them from the accuracy of the statements in each message, especially so in the case of Mrs. Hall.]

Controlling Spirit.

For Luther Stone, J. Ballester, Alice Murray, Edward Bowen.

There is a spirit present, a male, who tells us that he has been endeavoring to control at this circle for a number of years. He presents the appearance of an elderly gentleman as he approaches and comes in contact with material life. In the spiritual he is a very bright and shining intelligence. He tells us that he understood a great deal concerning Spiritualism while in the body; that he was a believer in its teachings and truths, and that he realized his expectations and hopes. When he reached the immortal life, he found his companion and dear ones ready to meet and welcome him. He says: "I have been seeking to manifest at your public circle, for I felt it my duty, and I also desired to send out fraternal greetings to my friends, particularly to the officers and members of the Boston Spiritualist Lyceum. I wish them to know that I always feel an interest in them and their work, that I take an active part in all that concerns them to-day, as I did in the past, or as I sought to do. I meet with them from week to week, in company with others who have passed on before. We compose a grand Lyceum in the spiritual world, reaching from the infant child to the matured man and woman; and we ever seek to guide you in the right way, and we will extend our influence to you, and through you to others, also; at the same time, we ask your cooperation, your earnestness of spirit in the work. Your sympathy and your love will thus be extended to all humanity, and you will become a power not only in Boston, but in the world." He gives his name as Luther Stone.

A male spirit approaches, who tells us he has not resided in the spirit-world for any length of time. He does not understand how to control a medium, but he understands how to communicate with his friends, especially those who have charge of his effects. He says, "I was a business man in the body. I feel now that I have lost my vocation. I am not entirely at rest. I had a cigar establishment, a manufactory and retail store combined. I was attracted to the old place until it was disposed of, and then I severed my connection with it to a certain extent; still it is familiar to me, and I feel that I have returned to the old place. I wish to send my love to my friends. I wish them to know that death has lost its sting for me. We are not bound by any creed, we are not dependent upon any priest or preacher, we must depend upon ourselves and our own merits; this I have learned, and only this. I have found a home and friends awaiting me. This is all that I can tell concerning the other life, but I am not at all backward in wishing more news. Please to state the names of those known in New Orleans, where I resided." He adds: "Those who passed daily to and fro, and are familiar with Exchange Alley, and the Old Corner, will know of me." He gives his name as J. Ballester.

A young lady present, I should judge about twenty years of age, desires to communicate. She resided in Frederick City, Maryland. She says her friends are in Fredericktown and Baltimore, and this is her message: "My name is Alice Murray, and I wish my friends to know that I am not desisting from my return to the time; the resurrection came to me when I passed out from the body." She explains that her intimate friends believe that the spirit sleeps until the judgment day, when it shall be awakened and called to account. She desires to dispel this belief, and to bring a knowledge of immortal life, also of the power of spirits to return and communicate to mortals. This is her first attempt to speak. She promises to come in the future and give something more.

A male spirit approaches, not more than thirty-five years of age. He says, "I was somewhat known in New Hampshire. My home was in Piermont. I have a brother living in Haverhill, N. H. I passed out from his home. When I return here and find that my message is to go forth I feel somewhat ashamed to speak concerning my manner of death, and yet it is best that I should speak, and let my own existence; not because I was depressed by any of the circumstances, nor that there was any stain upon my character. My surroundings seemed to be pleasant, and they were so, to a certain extent. At times I felt a power pressing down upon me which I could not determine or define; it was as though I were enveloped in clouds, and it was not until I was in a state of unconsciousness that I could not bear any longer, and I was preferred to life; and in one of these moments I took my life in my own hands. I have seen the causes now that operated upon me while in the form that explain my condition, and I am satisfied that I have passed out from the mortal. I return because I wish my friends not to grieve for me; not to feel that I am eternally lost; on the contrary, I am happy. I am a man, and I am a man, and I have the power to return, and bring my own self to assist those who are here more fully than I could have done were I in the body, I am in a measure satisfied; and in consideration of my feelings, and of the conditions through which I, at times, passed, I do not say I regret my act. I probably should have become very unhappy myself, and have made others unhappy likewise. It is best that I have passed out at the same time I warn all my friends against attempting to take their lives. They cannot do it. They may change conditions but they cannot get away from themselves, and it is best for them to remain in the body. I may seem to speak in contradictory terms, stating that it was best for me to put myself out, and for them to remain—but for their own welfare I speak as I do. I cannot receive any tendency in any friends to do this thing; but I feel to speak a word of warning." The spirit gives his name as Edward Bowen.

MESSAGES TO BE PUBLISHED.

Oct. 23.—John Raymond; Susie D. Litchfield; Nathaniel White; George B. Gates; Sarah Donnell; Mrs. Lucy S. Webster; Edward G. Winnell; Clemmie Norton. Nov. 4.—George W. McKinstry; Charles E. Barstow; Henry Gleason; Maria Morris; Cornelius Mayer; Hattie Isabel Gibbs; Hattie A. Stone. Nov. 4.—Abel Hunt; Clara White; to William Blake; Mrs. Marston; Mrs. Louisa Mills; Capt. E. E. Rudolph; Celeste; to Henry Lacroix; White Flower. Nov. 4.—John Milton Jones; Mrs. Mary F. Roberts; John Milton Jones; Hannah Anderson; Mrs. Mary E. Yancy; Enoch Stearns. Nov. 4.—John Milton Jones; Mrs. Mary F. Roberts; John Milton Jones; Hannah Anderson; Mrs. Mary E. Yancy; Enoch Stearns. Nov. 4.—John Milton Jones; Mrs. Mary F. Roberts; John Milton Jones; Hannah Anderson; Mrs. Mary E. Yancy; Enoch Stearns.

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 SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

No hospital needed for patients that use Hop Bitters, as they cure so speedily at home.

Pearls.

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

THE HUMAN DART.

There are few students of physiology who have not recoiled when about to plunge the knife for the first time in their lives, into a subject for dissection.

is a little magnetic battery in itself, producing electric currents, similar to the ordinary battery, only instead of being charged with acid and zinc, these living piles are kept in action by carbon and oxygen: carbon for their use being furnished by food and the oxygen by the atmosphere.

CHALDAIC RECORDS OF UXMAL.

Dr. de Plongeon, a Mexican antiquarian [who, by the way, is an old correspondent of the Banner of Light], announces some interesting discoveries among the ruins of Uxmál, in Yucatan, and he believes that Chaldaic words form an inscription on a stone which, he thinks, forms part of a Masonic lodge.

SPIRITUALISM IN AMERICA.

Spiritualism in America seems to be in an unpleasant state at the present time. There are jarring strings which sound disagreeably upon the ear that is anxiously strained to catch "the harmony of the spheres."

"THE SCIENTIFIC BASIS OF SPIRITUALISM."

By EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CONSEQUENTLY NOT OUTSIDE OF NATURE.

SPIRITUALIST LECTURERS.

- REV. WILLIAM ALCOCK, Swift River, Cummington, Ms.
MRS. A. ANDROSS, trance speaker, Dalton, Wis.
C. FANNIE ALLEN, Stoneham, Mass.

