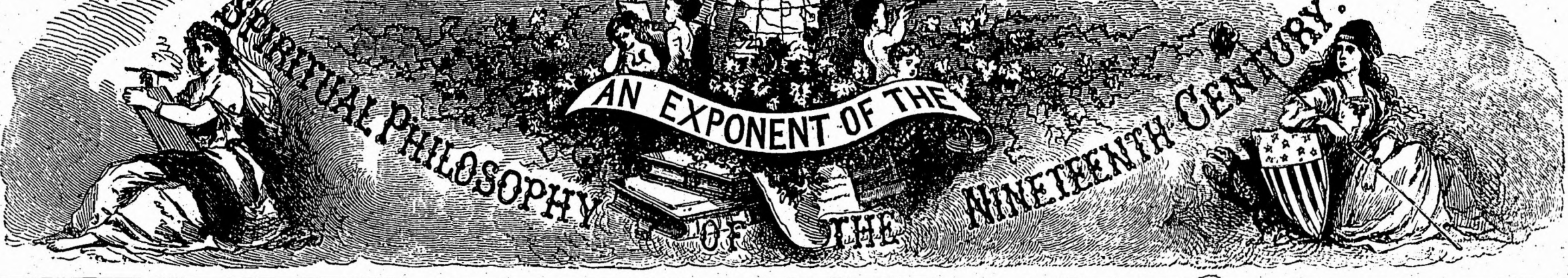


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Lake Pleasant Discourse.

The Physiological Basis and Philosophy of Spiritualism.

Abridged Report of a Lecture delivered by
PROF. JOSEPH RODES BUCHANAN,
At Lake Pleasant Camp-Meeting, Aug. 7th, 1881.
(Reported for the Banner of Light.)

In his exordium Prof. B. spoke of his first spiritual experiments, forty years ago, the intense and powerful opposition of the Medical Faculty by which he was surrounded, to which he would not succumb, which led him to renounce his professional prospects and unite with others in establishing at Cincinnati, thirty-five years ago, the first medical organization ever established devoted to scientific freedom, which took the name of the American Eclectic System, and which had no signal a success that it is now sustained by six medical colleges and many thousand successful Eclectic physicians. The platforms or public declarations of principles in this movement were all drafted by his pen, and these principles demand the largest scientific freedom, and therefore admit all spiritual truth. Prof. B. continued as follows:

The vast area of science which the slaves of the medical code are forbidden to explore is the field to which I invite you to-day. . . . The higher science rises, the holier and purer it becomes. Therefore the irreverent, scoffing man can never enter the higher realms of wisdom, and it is impossible for the highest truths to be understood and accepted by a people absorbed in selfishness, rivalry and animism. The selfish animal nature is governed by habit instead of reason; hence it perpetuates old falsehoods and shuns new truths. Upon all subjects that admit of investigation and discovery, that which is written and preserved in libraries soon becomes rubbish unworthy of the intelligence of the age. And yet to-day, while the grand evolution of science every year brings us nearer to divine truth—while it is so great in amount as to fill to overflowing every progressive mind, and the evolution of spiritual truth alone is sufficient to occupy the entire time of its student, the pedantic folly of the majority of our *literati* leads them to turn away from the flowing fountains of wisdom, and fill the palace of the soul with the antiquated rubbish of the library, until common sense is almost excluded.

Where is the pulpit that does not follow in the footsteps of sectarian leaders? Where is the college that is not bound by authority? Where is the Allopathic medical school that does not follow the fashionable code of medical faith, and carefully shun all outside knowledge developed by liberal physicians?

Whatever else a young man may acquire in a collegiate education, which is commonly called a liberal education, but ought to be called *selfish*, he is pretty sure to acquire the self-sufficient and self-satisfied spirit of the university—the spirit that has characterized such institutions ever since they were established—the feeling that he knows it all, and that if anything new is discovered by men of better observation than himself, he is entitled by his excellent education to turn aside without listening to it, or, if he is compelled to listen, he is free to answer back with petty caviling and supercilious sneers.

To such conservatives the entire harvest of truth has been gathered; and when we assure them that the spiritual field we have reached to-day is grander and richer than any field ever explored by man, they turn away to their old barn of dried-up philosophy, to thresh and thresh again the same old straw that has been threshed for over two thousand years—ever since the time of Aristotle and Plato.

The theology of the church and the metaphysics of the college are the diet of hawks and straw upon which *Reason* has starved to death. No man who has long been fed on that food is

capable of reasoning correctly. If you can find a college professor or a fashionable clergyman who is capable of reasoning correctly on spiritual facts, you will find the exception to the rule.

From that class come the stereotyped sneers against the folly and ignorance of Spiritualism, and the declaration that spirits never utter anything worth hearing, regardless of the eloquent discourses and startling prophecies so often fulfilled, which come through mediums; regardless of the wonderful flow of inspired poetry, and their profound scientific diagnosis of diseases that baffle all the colleges. I maintain that the highest enlightenment is embodied in the spiritual movement, and that the densest darkness of impenetrable ignorance is to be found on the anti-spiritual side.

Prof. B. then criticised for ten minutes the falsities of the ancient and modern metaphysical schools, which vainly assumed to be a spiritual philosophy, and illustrated by quotations the unintelligible inanity of the writings of Hegel, the leader of German transcendentalism. He continued as follows:

We have here the nectar of intellectual power. We are not walled in as the churches and colleges are against the wisdom of the future. The wisest thoughts, the thoughts of science, art and philosophy, which come to pioneer minds in one century and are rejected then, for "men never know God's messengers," are the practical knowledge of a succeeding century. That knowledge is ever repelled by the generation to which it comes. Not only Galileo, Harvey and Newton were resisted, but even the simpler truths of science and art, the powers of steam, galvanism, gas and electricity, as well as the most important forms of mechanical invention, have encountered a stolid opposition.

But they who are open to the direct influx of heavenly wisdom are open, also, to receive the advanced intelligence of the future, its invention and discovery.

The poet Holmes read before the American Academy of Sciences a poem ending thus:

"Oh I might our spirits for one hour return
When the next century rounds its hundred ring;
All the strange secrets it shall teach to learn,
To hear the larger truths its years shall bring,
Its wisest sages talk its sweeter minstrel song."

Such are the aspirations of the conservative old fogies to-day. They close their eyes to the infant sciences which are already in the world, and trust that they may look back a hundred years hence and see what liberal advanced thinkers see to-day. Dr. Holmes himself will look back a hundred years hence and realize the grandeur of all the science he willfully ignores to-day. He will see the Homeopathic pellet banishing disease; he will see illustrious spirits speaking through mortal lips, and treating diseases that baffle the colleges; he will see those spirits standing embodied before vast audiences; he will see that Anthropology is a greater science than all that ever occupied his mind; and as Lyman Beecher comes back to dissipate the thought of the hell that he preached, so will Dr. Holmes come back to dissipate some of the follies of Allopathic medicine.

The people who are supercilious and insolent to us to-day will have a vast amount of business in the way of repentance and apology when they reach the other side of the beautiful river. Dr. Holmes was a follower of Dr. Warren, and Dr. Warren is now practicing medicine through a spirit medium physician more successfully than he did in his own body. It will not be very long before Dr. Holmes will be declaiming poetry through some amiable medium—he will not have to wait a hundred years; and I think his *post mortem* poetry will not be inferior to his best. We have *post mortem* poems from Horace, Byron and Poe, which are not inferior to their *ante mortem* writings.

If the Concord School of Philosophy could be suddenly translated to a higher sphere by a flash of lightning, how changed would be its utterance, and how much wiser! Mr. Emerson would be as thoroughly changed in his views as his friend and associate, Margaret Fuller, the Countess of Ossoli, has been. When alive she paid no attention to the development of Anthropology; and the discoveries which were demonstrated in Boston thirty-eight years ago. A few days since, having come to me unexpectedly and written upon a slate, "We are to assist you in the search," I alluded to that time in Boston, and she replied with a feeling of sadness through the medium's pen: "Heaven is the school to open earthly eyes; forgive my ignorance. Your life is but clouds—ours, sunshine. Accept me as one of your workers." I had a similar expression from the poet Bryant soon after his death.

After criticising the profound ignorance of Anthropology in the colleges, Prof. B. continued as follows:

Two things have confronted me as marvelous throughout my entire adult life—first, that the world's highest intelligence has for so many thousand years failed to realize that the centre of all philosophy is in man, and the mastery of man is the mastery of universal science and philosophy. In all my reading I have found this truth expressed only by that profound original thinker, David Hume, of Scotland—not fully expressed, but still expressed; and the second marvel is that when I have called attention to this paramount philosophy, and presented its absolute demonstration, our *literati* generally feel less interest in it than would be manifested if I had discovered a new species of bug, a new hole in the pyramids, or a new manuscript in some ancient language.

This enormous absence of mind in the *literati* of all nations—failing to see what lies distinctly before them—failing to see that their centuries of speculation about man and the soul, had

achieved nothing valuable while man and the soul lay before them in the brain, easily accessible to experiment and observation, is to me one of the saddest facts in human history; and looking at it in the ludicrous light, it seems like the sagacity of the old gentleman who hunted laboriously all day for his spectacles, while they were quietly resting on the top of his head. But he was wiser than the *literati*, for when told where his glasses were he instantly seized them; but the philosophers of the colleges, when told where philosophy is to be found, are inclined to resent the suggestion as an impeachment of their own wisdom.

From the earliest periods of Egyptian, Chinese and Hindu philosophy, especially the Hindu, the deep, fundamental questions of being have occupied men's minds, but all in vain. As men quietly assumed the earth to be flat without sailing around it to see if it was so, they have dealt in vague notions about the soul without ever exploring its residence or inquiring into its laws as a matter of science.

Buddha, whose name signifies wise, and who has been the world's greatest religious leader, or leader of the greatest numbers, gave forth his erroneous speculative teachings as to the soul and doctrine of Nirvana, when there was not the slightest difficulty in dispelling all ignorance, and learning from the spirit-world the exact truth as we have it to-day. Yet Buddha speculated instead of investigating; and so in all things men speculate from the standpoint of their own self-sufficiency, and fail to investigate.

Going back in China, India and Egypt, we find neither Lao-tze, nor Confucius, nor Buddha and his followers, nor any of the Egyptians, ever had a thought of going direct into the mystery of man. Neither Hermes, Pythagoras, Apollonius, Socrates, Aristotle, Plato, Hippocrates, Galen, nor any one of all the thousand names illustrious for learning in Saracen and Christian history down to John Hunter and Sir William Hamilton of England, ever exercised so much of the simple sagacity of common sense in reference to the great problems of life as to perceive that all philosophy concentrates in the brain and soul of man, and that it was but trifling and a waste of time, to speculate without making a scientific investigation.

Where would the world's wealth of gold be if the miners had followed the example of the philosophers, and contented themselves with peripatetic discussions instead of sinking shafts to the ores? Lord Bacon discovered the absurdity of the scholastic world in its struggles for philosophy, and ably enforced his view, but did not put an end to metaphysical fooling. It still survives in the universities.

I do not perceive how intelligent men can fail to see that the soul is palaced in the brain, with all its offices and apparatus for communicating with matter and imparting its emotions to the body, and that if it is to be successfully studied it must be studied there at the only spot in which it approximates tangibility and is accessible to investigation; and until that has been done we have absolutely no scientific knowledge of the soul and the central forces of life—no true philosophy; and consequently that it would be no serious loss to mankind if we should burn about fifty thousand volumes of speculation in relation to man, which have no foundation in the fundamental laws and controlling organs of his being.

And yet in all the many thousand years since primeval barbarism, only two men seem to have had and to have acted upon this simple perception of common sense—two men of the last century, SWEDENBORG and GALL. Grand school-masters were they to the human race, yet no great teachers ever had a more stupid, perverse and reckless set of pupils—the doctors and the clergy.

The investigations of Gall led him into this field, and to him I owe the profoundest reverence as the father of true philosophy. To me it has not been so laborious as to him, since I have fortunately found an open road in direct experiment on the brain, and speedily discovered those laws of psychology and physiology which enable me to present the physiological basis of Spiritualism.

Every thoughtful observer, in entering the sphere of spiritual knowledge, has been embarrassed by the absence of any satisfactory science and philosophy. From the physical man we seem to leap at once into supernumundane mysteries which tax our faith, puzzle our reason, and dazzle our imagination. Unable to comprehend these mysteries in the light of science, one class will draw back from the vision and hold themselves paralyzed by indecision and skepticism; another class will go on in enthusiasm, but finding nothing to satisfy reason, they sometimes throw reason aside and yield to blind credulity.

I would speak to both, saying to the skeptic: Fear not—you are on solid ground; and if you wish a scientific explanation you shall have it. To the credulous enthusiast I would say: You do wrong to go beyond the limits of experiment, for spiritual science rests on as solid a foundation in human anatomy as chemistry finds in the property of atoms.

That department of Anthropology which is called SARCOCOSMY, and which traces the operations of the soul in every part of the body, enables us to understand the spiritual as well as the corporeal body.

But it is chiefly in the brain that the great mysteries of life are concentrated, by the knowledge of which the mysteries of the universe are solved, and all the detached facts of Spiritualism organized in that great body of science which reveals the plan of the universe.

As the brain is to the human body, so is the divine element of life and wisdom to the spiritual body. The brain is thus the highest repre-

sentative of God in the material world, and is the home of that divine element which constitutes the identity and the eternal life of man. Hence when we explore the brain with the scalpel, and still more when we explore its inner life by psychometry, we are marching directly onward to the brightest realms of divine wisdom. When we study the optic thalamus, the corpora striata, the corpus callosum, the three commissures, the hippocampi, the quadrigemina, the fornix, the septum lucidum, the mammillary bodies, the pineal gland and the numerous variable and complicated convolutions, we are studying not merely an unstable, perishing structure, but a home of divinity itself and its system of offices.

Is it not very remarkable that during these five thousand years or more in which science has freely ranged from telescopic stars to the secrets of buried continents and cities, and from the giant forms of extinct monsters to the limitless wonders revealed by the microscope, it has so uniformly adhered to this lower sphere of physical bodies and physical effects, without even attempting to rise to the higher sphere of the spiritual universe, when it is reaching down to us, inviting us to enter its mysterious vestibule, the brain of man, by entering which we pass the portals of eternity, and gain access to the highest laws of the universe?

Why is it, that though for forty years I have proclaimed that the door has been opened by the key of experiment, have pointed out the way by numerous publications, and given to my friends a glimpse of the infinity beyond, not a college in the land has taken any action on the subject, and excepting my friend, Prof. Denton, no living scientist of national reputation has entered upon the investigation? I do not complain of this in the least. It is entirely agreeable to me that the explorer should be left alone to finish his explorations without being conscious of a neighbor.

The reason is found in the present condition of the world's mentality. It is for the same reason that huge fishes swim in the sea, and never rise like birds to greet the splendors of the sky, because they are adapted only to a grosser element. Especially is it because the medical intelligence of this age is controlled so thoroughly by materialism, atheism, bigotry, and selfish ambition, that it cannot even receive the truths of medical practice from liberal minds; and it cannot explore the brain, because the brain is the organ of the soul, which the physical scientists are resolved shall not be recognized. The medical colleges generally in their present mental condition are no more competent to engage in psychic science than a group of Indian warriors fresh from battle to engage in cultivating the flowers of a hot-house. As the poet Harris says:

"For he who reads mankind to man
Needs painter's eye and poet's tongue,
Else of creator's mighty plan
The vital part remains unused."

Pardon these introductory remarks, which are necessary to explain my position in reference to that divine science for which the ages have been waiting so long—that divine science which occupies the immense spheres between the science of the universities, which deals in purely physical facts, and that dim immensity which is above and beyond all science—that dim immensity, sensed by our faith alone, which is the centre and summit of all religion.

This vast area between the religion of faith and the science of sensation is occupied by the science of man—man in the body and man disembodied. The science of disembodied man is rapidly developing by the revelations of Spiritualism, but it is an incomplete, one-sided development, lofty and beautiful on the spiritual side, but on the earth-side loose, vague and unscientific—not like the spire of a temple standing on solid foundations, but like the loose lower edges of a floating cloud, glided above by the sun but not resting on the earth.

All Spiritualists are impressed at first with this lack of a scientific basis, and thousands reject the well-attested facts, because the scientific basis is not furnished. And as it does not come people cease to look for it, and accepting facts now, expect to find their philosophy only in a future life.

This theme, the physiological basis and philosophy of Spiritualism, viewed as a science, would require a volume to do it justice, and the remnant of my life is mortgaged to the task of placing it on record as a portion of the limitless science of Anthropology. Of course this lecture cannot do it justice, but I would desire to answer or glance at these questions, as far as possible.

1. What relation does the soul of man bear to his physical body?
2. How does the soul take its departure from the physical body, and how does it enter and develop it?
3. What is the physiological basis of clairvoyance—what enables the soul, while occupying the body, to reach out in perception and discovery beyond the range of any of the senses?
4. Why is man a religious being, and what relation does he hold in his interior life to God and to the angel world?
5. What relation do the lower organs and faculties of the brain sustain to the higher nature?
6. What is the relation between the essential laws of the soul and the laws of the universe?
7. What is the value of the spirit-world as a factor in human development, and what are the means by which we may realize its benefit?
8. What is the philosophy of animal magnetism, and how may it be employed in the preservation and restoration of health, the perfection of education and the advancement of religion?

Man is a triune being. He consists of, first,

a body; second, the controlling organ, the brain; third, the spirit, or soul, which occupies the brain.

When this material organism is dropped he is still a triune, consisting of the spiritual body, the spiritual brain and the central soul, which is his connection with the divine. And if in the dim distances of eternity that spiritual body should cease to be necessary, he would be a triune still. His trinitarian constitution would arise of necessity from the presence, on one side, of God, on the other side of nature. The noblest interior element is ever identified with divinity; the exterior element is identified with nature, however refined it may be hereafter, as our body here is identified with the gases of the atmosphere, the carbon of vegetation, the lime, sulphur, phosphorus, sodium, potassium and iron of the earth.

Between the God-side and the nature-side of there is a centre not absorbed in either, but representing or bringing together both. Thus the clouds are intermediate between the sunshine and the ocean, and when they die as clouds the sun-element goes off in lightning and caloric, and the ocean-element falls as water.

The human head, in which soul and brain come together, offers us the nature-aspect of the Divine and the spiritual aspect of the matter which has been organized by spirit power and brought into intimate conjunction. Hence it is in the brain that we are enabled to understand the nature and operation of the spirit power, and there is no other way in which it can be scientifically investigated, for we cannot fully understand the spiritual in this life, but we can understand the material. Hence if the spiritual and material are strictly parallel, all the details of one corresponding to the details of the other, and both being governed by the same laws, it is an easy step from our comprehension of the physical to the comprehension of the spiritual—and psychic science thus becomes an exact science, partaking of the exactness of geometry.

The first rational step in the study of man as a whole was that of Dr. Gall, who developed the connection of the mind with the brain, and thus made it a subject of positive science. We can portray the brain as the geographer portrays a country by his map, and as we study the brain rightly we master the mind. Gall was a solid, practical thinker, and we are indebted to him for the first true development of the anatomy of the brain, which made it possible to study it intelligently.

Swedenborg also deserves great credit for studying the brain in connection with the soul, but he was too much of a speculative theologian to be a very good scientist, and hence he did not develop the anatomy which is the basis of progress. I have not read the work of Swedenborg on the brain, for I did not think it necessary, and I did not wish to have my mind biased, or my originality impaired, by reading his views in relation to man, which Swedenborgians said were in some things similar to mine.

Having thoroughly studied Gall, I soon discovered in testing his doctrines of cerebral functions by appealing to nature, that he had left his work but half finished, and in many respects inaccurate. Moreover, his methods of investigation were so inaccurate and so difficult in arriving at certainty, that I felt the necessity of taking a different course, and forty years ago I discovered the method of direct experiment on the brain by which I could verify, correct, and enlarge his discoveries. Direct experiment places us on the bed-rock of the foundations of science, and my experiments on the brain, repeated by others, (for there is scarcely any civilized country in which my experiments have not been repeated,) are as permanent a foundation for physiological science as the experiments of Magendie and Bell, which distinguished the motor and sensitive roots of the spinal nerves.

I do not, therefore, need any authority or confirmation either by Gall and Spurzheim, or by Swedenborg. I know the brain anatomically, by dissection, and functionally, by experiments, which brought its functions into operation. I know what I have done a thousand times, and can do a thousand times again without any difficulty in demonstrating the functions of every half inch of the human brain, and illustrating the same by reference to the brains of quadrupeds, birds, and fishes, for whatever we find in man is also partially developed in animals.

Thus may we ascertain the possibilities and capacities of humanity, and the laws of life which rule the psychic world up to the highest archangels, as well as all forms of life on this planet; for throughout the universe, from the lowest fish to the highest archangel, God has but one plan, one scheme of life, and that plan he has displayed before us in the human brain, where he has placed the most accessible of all sciences—the easiest of acquisition, the richest in its revelations, and the most important—the center of wisdom and guide of progress.

In the brain all the powers of life that actuate each organ of the body are controlled, as a nation is controlled from the royal throne; and as each organ receives orders by a special channel—the army from the department of war, the fiscal agents from the treasury, and the mail service from the Post Office Department—so do lungs, liver, stomach, muscles, heart, &c., receive their commands from special localities in the brain, and when we reach these localities by magnetic or nervous impressions, or even by the power of will, we may develop health or disease, sanity or insanity, life or death.

The demonstration of this—the demonstration that by certain defined localities we can reach and control each psychic quality and each physiological function (as joy or sorrow, intellect or will, digestion or muscular action)—is the greatest advance in medical philosophy and

practice of the present century—indeed, as to the philosophy of medicine it is a total revolution. It has enabled my pupils to treat at least one-fourth of all diseases without the use of medicine, in a far safer, better and more pleasant manner than with drugs; and in a milder climate, where the nervous system is more predominant, all diseases may be treated without medicines successfully. Some of my pupils have indeed been so successful as to dispense almost entirely with medicines in this latitude, and from the broadest view of human experience and progress I am satisfied that this is the result to which all the world is gradually coming; for in the colder climates, although less sensitive, the power of the spirit-world is developing the refined sensibilities, and making men more sensitive, that they may feel the spiritual power both of mortals and of immortals.

Look forward to the time when the medical profession will be totally changed in its character, and believe that the medical profession of the next century, in its most enlightened members, will differ from the medical profession of this century as much as Channing or Starr King or Dr. Peabody or Mrs. Richmond differs from Calvin, Pope, Gregory, and Ignatius Loyola. It will not be a banding any science they have attained, but by finding science that is deeper, higher, more practical and more reliable, a medical science which will not stimulate in blindness over a false diagnosis, but will see the actual condition and progress of the patient, and will know, in a case like that of President Garfield, at the first interview, where the bullet has gone, and how entirely secure is his life, which would never have appeared to be in imminent danger under a more rational practice. I had no doubt of the result from the first, for psychometry and Spiritualism pronounced him safe.

Note.—The death of President Garfield before the publication of this lecture does not make me regret or wish to cancel this expression. Prophetic impressions are not infallible, either with spirits or mortals. There was good reason to believe in his survival in the strength of his constitution, and his death was due entirely to an accidental or unexpected hemorrhage from a small artery. The impression of death was recognized in a spirit-sphere only on the last day, when this new danger came in. But for that hemorrhage he would have been alive today, and would certainly have survived under rational treatment, which, however, he did not have. The real wound was entirely overlooked, and nothing was done to counteract pyemia, while the functions of life were overpowered by nearly five hundred grains of morphia, and near a thousand of quinine.

All the allopathic colleges in the world are incapable of making such diagnoses, prognoses and cures of diseases as more than twenty individuals, perhaps even a hundred, on these grounds, could learn from their own experience. I have known liberal physicians of eclectic principles to be in active practice for several years without a single death among their patients.

If the magnetic physicians of this country were suddenly summoned as witnesses before a legal committee of investigation and required to describe without reserve the disastrous and fatal errors of medical practice, and the suffering inflicted on society by professional folly in the name of science, which excludes and ignores the most important healing agencies known (including many new remedies), the revelation would astonish the world. It is the duty of liberal physicians to produce the passage of laws which will compel the registration of deaths, with the names of the attending physicians, and thus fasten the responsibility for medical practice where it belongs.

The science of Anthropology, which I demonstrated before a scientific committee at New York in 1875, convincing physicians of high standing, reverses the old philosophy of medicine, and proves that life comes down from the invisible, from the spirit-world, and does not come up from dead matter by mere organization and chemical arrangement. Moreover, I have proved a thousand times that medicine acts by an invisible element, or energy, and not by its ponderable substance. Consequently life, being immaterial or spiritual, is really affected by the immaterial or spiritual agencies connected with matter, and not by its amount of physical substance. Hence, if we administer the spiritual substance without the material, we are in the highest line of scientific refinement and progress; and hence in some cases a gold spiritual medium may be worth more than twenty colleges and hospitals; and a little sugar of milk impregnated with the spirit of a medicine is given by Homeopathic practitioners—and statistics have convinced an insurance company that they are twenty-five per cent. more successful than Allopathic drug doses.

As the divine influx developed life on the earth, so does every spiritual influx advance and elevate life. I have traced the channels of this divine influx. I do not know what Swedenborg has said on this subject, but I know what I have found.

Gall was too purely anatomical and materialistic in his tendencies to investigate his subject. He had the misfortune of belonging to the old medical profession before any step for its reformation had been taken, and was himself the pioneer reformer of his physiology. That was a misfortune for him. I beg of you, if you have any influence over young men, never to allow them to go to an allopathic school of medicine to be crammed with bigotry and ignorance, mentally ruined for life unless they have extraordinary independence of thought. The career of Gall was limited by this influence and the influence of German skepticism. He looked to the external rather than to the internal, and by his methods of investigation on the cranium he could not reach the interior of the brain, as by his philosophy he could not reach the soul. Swedenborg, beginning with the soul, did not reach down to a proper and complete anatomy; and Gall, beginning in anatomy, did not reach up to the independent life of the soul. There was a vast territory between them, unexplored. The entire temperate zone of life between the God-side and the Nature-side was but little known. Nor had Swedenborg made a complete and correct survey of the God-side, as we find many errors in his teachings, where imagination and theology misled him. Nor had Gall completely surveyed the Nature-side, for he overlooked all the physiological functions of the brain, and knew nothing of SARCOSIS, though he appreciated it grandly now, and has expressed his sentiments to me in his own emphatic way.

In this comparatively unexplored region I find that there is really a Divine influx into the human constitution, and that it flows into a delicate interior structure which lies at the basis of human development.

The whole constitution of man is trine, and the brain itself is trine also. It consists properly of three brains, and this view, though strictly anatomical, you will not find developed in your books. As the whole constitution has a God-side, a Nature-side and a centre, so has the brain. It consists of a psychic brain or cerebrum, a physiological brain or cerebellum, and an intermediate psycho-physiological brain or the optic lobes—the centre of vision.

The central or intermediate brain is larger in fishes than either the psychic or physiological brain, and the loss of the psychic brain does not hinder them from swimming about with intelligence, avoiding obstacles as if their perceptions were correct and complete.

In the progress of development from fishes, the lowest vertebrate animals, up to man, the highest, this optic centre or middle brain declines in its relative importance. This central brain, in which physiology and psychology are very closely united, is inadequate to a higher order of life. The psychic forces require a distinct habitation, which is gradually enlarged in the higher animals, until in man it forms the complex and convoluted cerebrum, or brain proper, to which everything else is subordinated, and which in the well-developed adult man is about seven inches long. At the same time the physical or physiological forces demanding unrestricted development enlarge the cerebellum (though less than the cerebrum). Meantime the middle brain (the optic lobes, because they originate the optic nerve) is almost stationary in development, so that in man it is entirely hidden by the cerebrum and cerebellum, with which it maintains close connection.

All the cephalic bodies are double. The cerebrum and cerebellum consist of right and left halves or lobes for each side of the body, and the middle brain also consists of two optic lobes in animals, but in man there is a furrow or depression across their middle, making anterior and posterior parts, so that it appears quadruple, and is called the quadrigeminal bodies (corpora quadrigemina).

This middle brain (corpora quadrigemina) retains in man, notwithstanding its small development, its complete resemblance to the great brain in its plan of development and the distribution of its functions, so that we can understand how it might act as a complete substitute for the latter in fishes.

We are now at this great vital centre of which physiologists know so little, and we observe its intimate association by continuity of nerve fibres with the psychic and the physiological brains. We observe, also, that it is a centre of intellectual influx from nature; it receives all the visual impressions of the optic nerves, while the influx through other nerves comes in about an inch lower at the medulla oblongata, with which it is closely connected.

The central tract of nerve matter from the quadrigeminal bodies to the end of the spinal column is the great channel of influx of impressions from nature, of which the highest is the visual influx into the quadrigemina.

Immediately above this column is the channel of the divine influx, which comes in through the pineal gland. By the divine influx I mean that flow of life and love into the soul which comes from the great Over-Soul—the Infinite Spirit of nature which we call Deity—an inspiration which develops man into the likeness of the angel-world, and which in its highest fullness fits him to be the Christ or divine messenger, diffusing the divine influence in human life. This region is active among all spiritual and truly religious people whose noble examples and wise words make life more heavenly around them. I believe that in the future evolution of humanity it is destined to become a controlling power.

In my next lecture I shall show how this sublime function of the pineal gland is illustrated by comparative anatomy.

You perceive already that the subjects of my two lectures are too vast for more than the most superficial glance. I have selected the divine influx as the theme of the most commanding interest and vital importance to humanity, but shall say nothing of present or our relations to the angel-world.

The apparatus of this divine influx is the gray matter of the brain. Our most transcendent faculties have their cerebral apparatus as well as the lowest elements of life. The pineal gland is chiefly composed of this gray substance, which physiologists recognize as the indication of an active function belonging to the structure. It is connected by small peduncles to the centre of the great stem of the psychic brain, the cerebrum.

The psychic brain has a double stem, or trunk, from which it is developed—the striated body (corpora striata) and the optic thalamus, as they are called by anatomists (one thalamus for the right and one for the left hemisphere). The former is the more physiological or lowest part of the cerebrum, in which the mental energy originates commands to the muscles. This exists alone in the brains of fishes. The latter (the thalamus) is the stem of the higher brain, in which the moral and religious sentiments are located. The pineal gland is connected by its peduncles with the interior superior portion of the thalamus, and thus transmits its energy (for it has no other outlet) to those nobler elements of character which constitute the worth, the dignity and the happiness of man.

In these anatomical and psychic facts, which bring us so near to heaven, I see an infinite promise for humanity. I see that as the earth is cold and barren when the rays of the sun are excluded, so is humanity cold and worthless when the divine light is dimmed or excluded, and man descends to the likeness of the lower end of the animal kingdom, in which the pineal gland is absent.

But, as all powers, inclinations and organs may be cultivated until they grow into pre-eminence, this element and divine channel of spiritual development may increase under spiritual culture until the entire earth becomes a suburban garden for the angels of celestial cities, who would be our daily companions even now if we were worthy of their companionship.

Whatever is possible to one is possible to the entire family of man, and we know that the angels in former times, and in modern times also, have walked with men in visible forms, and spoken with audible voices. We know that angelic powers have so inspired and strengthened a few of the nobler sons of men that the honest record of their wondrous deeds and healing powers is regarded by many as merely a superstitious fable. But we know its truth, we know that what has been called miracle is in progress today in many favored spots. These so-called miracles are the blossoming of heavenly flowers in human life, and though they may be rare exotics to-day, they shall fill the earth in time. This is the prophecy of that inspiration which comes by influx to the interior of the brain and interior of the soul—a loving and sustaining sentiment.

Go forth, my soul, to all the race of men, Uplift the fallen and illumine the dark; And from the caverns of the spirit's death Raise up to life and joy the fallen soul, For night, and gloom, and discord shall fly Before the incoming soul of beauty, life And boundless love.

Banner Correspondence.

Tennessee.

HENRYVILLE.—I. I. Pennington writes that he has been for three years a Spiritualist, after holding to the Methodist belief for forty-eight years. Since he became convinced of the truth of spirit-return, and grasped the full import of the revelations of the spiritual philosophy, he has enjoyed more quietude of heart, and happiness regarding this life and that which is to come, than during the almost half-century in which he was a Methodist—although he thinks he was throughout that extended period quite as happy as the average of members in that denomination. He states that he is located some seventy-five miles from any place where public sances are held, but the want of his soul is supplied by the utterances of spirits through the mediumship of his three children, who are yet quite young—the eldest not being fourteen years of age. He is enthusiastic on the subject of family sances, and considers the home-circle for angel-communion to be "the most sacred spot on earth." He would have those inquiring into Spiritualism make the effort experimentally to see whether they have not some person in their own households who is gifted with mediating powers. He recommends these inquirers to address Messrs. Colby & Rich for a copy of the pamphlet containing rules for the formation of spirit-circles, which this firm send free to any applicant.

New York.

NEW YORK CITY.—Alfred Weldon writes: "Capt. H. H. Brown, who is now permanently located in our city, having been engaged as assistant editor of the new spiritual paper, *The Two Worlds*, delivered two very eloquent discourses at Frohisher Hall, No. 25 East 14th street, on Sunday, Sept. 18th. His subject in the morning, 'Evidences of a Future Life,' and 'Hereditarily,' in the evening, were handled in a masterly manner, and were enjoyed and appreciated by large and intelligent audiences." Capt. Brown was to speak again at the same place, on Sunday morning, Sept. 25th, upon "The Life after Death," and in the evening Mr. Henry E. Sharpe was announced to discourse on "Faith." These meetings are free to all. "On Sundays, Oct. 2d and 9th, we shall listen to one well and favorably known over all our country, Bro. Lyman C. Howe, who will, we are confident, meet the needs of a large class of Spiritualists and many others who are seeking spiritual food; and last but not least, on Oct. 16th, the old vigorous, philosophical veteran, the Hon. Warren Chase, from whom we expect some of that sound, logical, spiritual thought that the thinking portion of Spiritualists of to-day demand. Our meetings are a success every way, and the efficient choir and congregational singing help to make the services very enjoyable."

Connecticut.

MERIDEN.—A. W. Cadwell writes: "I propose to be included in your List of Lecturers, and think I may be able to do some good for the glorious cause of Spiritualism. I am ready to make engagements with spiritual societies to give lectures on spiritual phenomena, &c., and close with some experiments in Mesmerism and Psychology. Probably few if any have had a more varied and interesting experience with spiritual phenomena than myself. I design to make my lectures self-sustaining by charging a very small admission fee and sharing the receipts with the Society, which I think will be better for the Society than to engage a lecturer at any stated price. I should not like any engagement for less than three to ten nights, as I usually give at least six to twelve exhibitions of mesmerism on an average in each city I have visited during the last few years. My residence now is 320 Cook Avenue, Meriden, Conn. Spiritual Societies wishing to make any arrangements for my services in New England or further west, can correspond by addressing me as above. If any Society requires reference, I cannot do better than refer to the editor and proprietors of the *Banner of Light*, and Dr. A. H. Richardson."

Ohio.

MOUNT VERNON.—Abraham Blair writes: "There are quite a number of mediums in Mount Vernon, and also believers in the philosophy and phenomena of Modern Spiritualism; but they are mostly silent, and not active workers. For myself, in spite of all the dark clouds that may from time to time overshadow the mind and spirit, I can firmly say that my faith has never been stronger than it is at the present moment. I have enjoyed twenty years' reading of the luminous pages of the *Banner of Light*, the first journal that gave me anything like a rational solution of the phenomena. A mere statement of facts and circumstances that at first seemed to be unexplainable by any known laws of nature, did not satisfy my mind. Now, however, the field of investigation is widening, and our inclination to seek further information seems to be about to be gratified. I have often-times felt my innermost emotions welling up toward you, Mr. Editor, and all your noble co-laborers, whose efforts are toward the highest good of mankind."

Missouri.

SHELBSNA.—C. G. Brown writes: "The message published in the *Banner of Light* of the 10th Sept. from AGNES BROWN is one of the best, and is truly characteristic of her. She was unselfish in her desires here, and is better enabled to move onward and upward in accordance with the law of eternal progression. May God and his spirits bless all noble mediums, especially Miss Shellamer, for the immortal truths expressed through them, and the encouragement given to us by their ministrations to bear this life's struggles. Thanks, my brothers, for your noble and zealous labors in this highest of all movements to benefit humanity. No doubt in our ranks, or out of it, can deprive us or cause us to doubt the glorious messages as published in the noble *Banner*."

Wisconsin.

RACINE.—E. Stebbins writes that Racine has a population of 17,000, adding, "If any mediums traveling in the West will look in upon us, and help open the eyes of the spiritually blind, I will entertain them free of cost, and make an effort with the aid of others to awaken a new interest in Spiritualism in this city and its vicinity."

Michigan.

GREENVILLE.—J. W. writes: "A Society of Spiritualists was organized in this place last summer. Meetings have been held fortnightly, each time with increased interest. Prof. J. W. Kenyon, of Beaver Dam, Wis., is now with us, giving a course of lectures on Spiritualism. He is a free and easy speaker, and gives good sound

instruction to the people. I heard him speak under inspiration at our Camp-Meeting at Battle Creek, and also at the late Quarterly Meeting in Rockford, Mich., when it seemed to me his controls must be of a very high order, and that his services should be sought for by every band of Spiritualists in Michigan. He intends to spend the winter in this State. I hope the friends of progress will sustain him and keep him in the field."

Nevada.

VIRGINIA CITY.—Prof. Flint writes, giving further information respecting the singular case of a young lady, the leading facts of which we gave our readers in the *Banner of Light* of Sept. 10th: "The gratitude of the young lady's family and friends for the services rendered by Mrs. Meyer can well be imagined. For the whole period of her illness the young lady says her own mind was a perfect blank. During the latter part of her sickness, and at intervals since her recovery, a Comanche Indian, styling himself 'Hawk Eye,' has taken possession of her occasionally, as he claims, for the purpose of building up her physical health. Miss Kinney is now entirely recovered and is engaged in teaching."

Pennsylvania.

PHILADELPHIA.—John P. Townsend, upon renewing his subscription, writes: "I want the *Banner of Light*, that I may study the individuality of the communications given at your Public Circle-Room. The one from GIBSON FROST, printed Feb. 19th, 1881, was worth a half-year's subscription. I knew him very well. It was satisfactory. I believe it was from him."

Written for the Banner of Light. A HYMN TO MORNING.

BY BELLE DUSH.

Oh, Earth, how fair, how blessed thou art,
And pleasant to behold,
When Morn'g on the eastern slopes
Loops up her scarlet of gold!
Her rare and radiant tresses
Hide the starry crown of Night,
And fall in shining ripples
Adown her robes of light.
Her smiles are on the mountains,
Where wave the northern phes,
And o'er the mist-robed fountains
A jeweled rainbow shines.
The east is a sea of amber,
Where cloud-ships come and go;
The west in a purple splendor
Lights all the scenes below.
O'er rock and rill and valley
A rosy mantle rests,
And fairer than the diamond
Are the gems upon Earth's breast.
And oh, the blessed sunlight!
How cheerfully it falls
Alike on kingly palace
And lowly cottage walls!
Oh, the beauty of the morning!
How radiant and how rare!
And oh, how sweet the voices
That tremble on the air!
A song of joy seems rising
From every quivering leaf,
And the lapse of hill and river
Breathes out a tone of grief.
With soft and gentle murmurs
Sings every wind that blows,
And something of a wondrous power
Haunts every opening rose!
The green old woods are ringing
With the anthem of the birds,
And their matin hymns are joyous
As the sound of loving words.
A song that fills my being
With a calm and pure delight
Seems, like a sweet-voiced angel,
To welcome in the light!
Oh, the music of the morning!
How it thrills and fills the air
Till the echo that it wakens
Seems an answer to a prayer!
It comes with joy and gladness
To many a household throng,
And calls us forth to labor
With merriment and song.
When I look on so much beauty,
Ah! I marvel at the love
That has showered such blessings on us
From the peerless gates above!
And I thank the Loving Father
For the joys of morning given,
Yet more than all I thank him
For the thoughts which lift to Heaven
Belvidere, Seminary.

Michigan Mediums' Medical Association.

To the Editor of the Banner of Light:

The adjourned Annual Meeting of the above Association took place at Battle Creek, Aug. 19th-21st, in conjunction with the Annual Camp-Meeting of the State Association of Spiritualists and Liberalists. The Rev. Chas. A. Andrus, President, occupied the chair, Mrs. M. E. French, of Greenville, acting as Secretary pro tem. After a general welcome had been exchanged the usual routine business was gone through, which was followed by various amendments to the by-laws, of a reformatory character, among others a change in the membership-fee to one dollar per annum, any person of good moral character being eligible, irrespective of locality. Dr. J. A. Marvin, of Detroit, offered the following, which was adopted:

Resolved, "That a committee of three be appointed to take into consideration the desirability of instituting a Magnetic Medical College, to be national in character, and that they be authorized and empowered to adopt such means and make such arrangements in the matter as they deem best, and report such action at the next meeting of the Association."

Several applicants for diplomas were in attendance, who were subjected to a rigid examination in the various branches of medicine and magnetism by the Board of Censors. Diplomas were granted to practicing physicians from California, Pennsylvania, Missouri and Michigan.

In the election of officers the following were reflected: Rev. Charles A. Andrus, of Flushing, President; Dr. A. W. Edson, of Lansing, Treasurer; A. E. Nugent, of Lansing; Secretary. Dr. Wm. Hicks, of Rockford, was chosen Vice President, and Dr. Wm. E. Choate, of Jackson, took the place of Dr. M. B. Sheets on the Board of Censors.

The meeting throughout was highly successful and very enthusiastic, all being well pleased with the rapid progress made in the building up of the undertaking. Practicing physicians of the new school and mediums generally are doing their utmost to further its interests and secure for it that recognition it so justly deserves, realizing the necessity of combining for their own protection and the formation of a future grand and useful institution.

The Board of Censors will meet at intervals, as the application for diplomas may warrant.
A. E. NUGENT, Sec.

Spiritual Phenomena.

Written for the Banner of Light.

SYNOPSIS OF SPIRITUAL PHENOMENA Witnessed in Philadelphia in March, April and May, 1881.

BY THOMAS H. HAZARD.

IN TWO PARTS.—PART ONE.

MRS. KATIE H. ROBINSON.

Soon after I arrived in the city I called at 2123 Brandywine street, which for some twelve or more years past has been the residence of this celebrated trance-medium, but learned that she had not yet returned from her prolonged tour to Boston and other places in the Eastern States. Some weeks afterwards I called again and found Mrs. Robinson at home, in fine spirits after her enjoyable visit abroad, and looking brighter and better in health than I had seen her for years. On the next day I called and had a most delightful sance with her, scores of my spirit-friends being present, the world-renowned *White Feather* among them of course. During all the many years I have known Mrs. R., I think I have seldom if ever witnessed a more beautiful exemplification of her heaven-inspired gifts than was exhibited at this sance.

Before leaving the house I had an interesting interview with her mother, a venerable lady of eighty or more years, who has been entirely blind for a long time, but still sees with her inner vision and converses with her friends from the other side of life, and has done so for many years, commencing long before the date of the rappings at Hydesville. Visitors of Mrs. Robinson should, if practicable, obtain an interview with this highly-gifted and interesting old lady.

During the remainder of my sojourn in the city I held ten private sances a week with Mrs. Robinson, all of which were satisfactory in an eminent degree. I also attended a public evening sance given at Mrs. R.'s by P. L. O. A. Keeler, with which she was highly pleased, especially as it had the effect to convince her skeptical husband (a disbeliever heretofore) of the genuineness of the physical phenomena, there performed in the light, that usually occur only at dark sances. Apart from her wonderful mediumship Mrs. Robinson is a lady of refinement and culture, deserving the respect and encouragement of every true Spiritualist, because of her charitable disposition and her unalloyed, heroic efforts to maintain in comfort her infirm husband and mother.

I have in another article given some of my experiences at several of Mr. Keeler's sances in Philadelphia, and also with Henry C. Gordon (with the exception of the last two I attended at Mr. Gordon's), therefore I will not now dwell upon them further than to repeat that I know them both to be gifted with wonderful mediumistic powers of various kinds, including that highest grade of all—form materialization.

MRS. EUGENIE BEST.—A NEWLY DEVELOPED MATERIALIZING MEDIUM.

For some years I have been convinced that it is mainly from the evidence conveyed to the three senses of seeing, feeling and hearing, as manifested through the culminating phases of the spirit phenomena, form materialization, that the world is brought to a full knowledge of the immortal destiny of the soul of man. Hitherto it has made but limited progress in both America and England, from the fact that the human instruments used for form materialization by the angels have been assailed with such bitter persecution, both from within and without the spiritual ranks (particularly the former), that there have been few qualified mediums found willing to meet the terrible sacrifices that were involved in the practice and declaration of their semi-divine gifts. So severe has been the ordeal the mediums for form materialization have been compelled to pass through, that even our spirit friends at one time were evidently doubtful of their being able to accomplish their designed work for humanity, from the lack of human instruments willing to submit to the obloquy and odium that were poured out on their unresisting heads. This went so far that some two or more years ago the alleged spirit of Theodore Parker, communicating with me through the organism of an entranced private medium (unknown to the world), said that unless true Spiritualists should everywhere arise and protect their materializing mediums from the assaults that were being made upon them, their angel guides would be obliged to withdraw them from the field of labor, and the cause of Spiritualism would be put back an hundred years. It looks to me now as though the culminating point of danger has passed, and so many new mediums for materialization are being developed and entering the field, that the angels will be able to overcome all obstacles, and establish the new science of form materialization on a firm and enduring basis. Among many other newly developed instruments used by the angels for form materialization, I chanced, whilst in Philadelphia, to meet Mrs. Eugenie Best, a distinguished spirit medium for sketching and drawing. Learning that Mrs. Best had recently for the first time entered a cabinet for the purpose of obtaining form materializations, in which she had been very successful, I solicited the privilege of attending a special sance, to be held at the residence of Col. S. P. Kase, (of whose family she was then a guest), on the 11th of May, 1881. The circle of friends present was small and harmonious, and the manifestations that ensued were of high order.

Among other forms, what purported to be Joan of Arc came just without the folds of the cabinet arrayed in a most beautiful white robe, overlaid with glittering spangles of silver. She permitted each and all of the company in turn to approach the cabinet and inspect her features and dress.

Soon after Joan of Arc retired, a youthful ballet girl came out arrayed in an exceedingly tasty bloomer costume, and amused the company some minutes in dancing with infinite grace in the space between the cabinet and circle of sitters. To all appearance she was a real ballet girl of the stage, and I think probably the character of the interlude she personified might have been interpreted by any sitters in the circle who were well posted in operatic and theatrical performances. On one occasion she came near to where I sat and threw out her delicate, slippered foot toward me so that I touched it with my hand.

I had arranged with Mrs. Best on Sunday, the 8th, to hold this sance on Tuesday, the 10th. On Monday, the 9th, at a private sance with Mr. Fletcher, my daughter Gertrude came and requested that I would obtain two flowers, one white and the other red, and wear them in my bosom or a button-hole on the next evening at Mrs. Best's materializing sance. In the meantime a friend called and invited me to take a drive with him that afternoon through Fair-

THE DECLARATION.

What makes my heart so wildly throbbing?
I'm glad, not sorry—yet I sob!
What ails me that I cannot rest?
He told me what I partly guessed.
Why will the tears o'erflow my eyes?
It must have been the glad surprise—
Surprise to find I rightly guessed,
Delight to hear he loved the best.
A sudden joy affects like grief,
But with joy's tumult comes relief.
To feel all fears are set at rest,
As when he drew me to his breast.
—Mary Gordon Clarke, in *Temple Bar*.

[From the *Saint Thomas* (D. W. L. Times).]

Animal Magnetism and Homoeopathy in the Treatment of Tropical Fevers.

By C. E. TAYLOR, M. D., F. R. S.

One of the most frequent derangements of the system to which a person is subject when living in a tropical climate, more especially if he be a European or American, is that of fever, a form of disease that often produces the greatest disorders in the human economy.

A close observation of the effects of animal magnetism in several severe cases has led us to place the result of our experience before the West Indian public, not without a hope of its being useful to humanity, and of being fairly heard as an advocate of its claims as a therapeutic agent in such fatal diseases as yellow or gastric fever, diseases that may be said to be the terror of new comers from a cold climate, and which are perfectly amenable to this powerful natural force, when combined with well-selected homoeopathic remedies and a due observance of hygienic conditions.

The word fever (from *ferre*, to be hot, to boil) serves to designate a morbid condition, distinguished by an unnatural heat of the skin, a quickened pulse, thirst, restlessness, languor and a general disturbance of the system. Fever also possesses the property of passing from one kind to another. Thus inflammatory fever may be altered by depleting measures into a low typhoid condition—or a simple fever, by judicious treatment, into an inflammatory one; or assume the intermittent form; the same attack may present all these appearances.

Should the general public, for whom we write these lines principally, not be content with this simple definition of the word, we would advise them to enter the domain of classical medicine and there seek an explanation among the thousand and one descriptions that each author claims as correct, just as bleeding was once considered the right thing and as sulphate of quinine is the fashionable remedy to-day.

Chlorum à son goût; and we have no fault to find with the man who prefers what he calls "a good dose of castor oil," or a "rousing emetic," a blister or seton, or even a few dozen leeches, provided such heroic measures were still countenanced by the more advanced physicians of the age. But the fact is, they are not, and a proof is, that the great new sect of "Natural Doctors" in Germany are beginning to show cause for trusting Nature to herself alone, without drugs or blisters or phlebotomy; and only securing for her the best conditions of quiet and air, warmth or coolness, at our disposal. This, the great schools of magnetizing physicians that have their properly-organized societies in France and in Italy, and lately in the United States of America, have unceasingly urged as the best means of triumphing over disease.

Such names as the Baron Du Potet, Pietro d'Amico, Aulinger, Dr. Teste, Dr. Charpignon, Dr. Surville, Dottore Vitale Chiesa, Dr. Buchanan, Dr. Newton and a host of others I could mention, Italian and French physicians, many of them members of the most learned societies of Europe, have proved by their frequent use of animal magnetism, its wonderful power as a therapeutic agent, in the treatment of diseases peculiar to their own countries, and as such I now place it before the inhabitants of these islands as a remedy for their own, of inestimable value and worthy of their closest attention.

Du Potet says in his *Thérapeutique Magnétique*, "Il est certain pour nous que le magnétisme dans une infinité de cas procure l'évasion de la fièvre lors même que l'on magnétise des gens à l'état froid, c'est à dire bien portants." This I have often found to be the case myself, a considerable quickening of the pulse, sometimes reaching 120, and a dryness of the skin manifesting itself in susceptible persons. Here we have another illustration of the truth of the principle of *similia similibus curantur* and the correctness of Hahnemann's theories, for in every case that we have treated magnetically we have found that just as the action of magnetism can produce a febrile condition in a sensitive organism when in good health, so can it arrest the course of fever when properly applied to a person afflicted with that disease.

But let us suppose a magnetizer thoroughly conversant with the science he professes, face to face with a case of tropical fever. If he is acquainted with the properties of the agent at his disposal he will not hesitate to develop the fever or to develop its symptoms, just as the Homoeopath would administer aconite for the same purpose, infinitesimally, let it be understood, and not a *la mode* of those seeking a compromise; nor will he get alarmed at any increase in the temperature or acceleration of the pulse, because he will know that very soon all these phenomena will lose their intensity and a sweet calm will quickly supervene, providing he has not the baneful influence of an overdose of some "rousing medicine" or narcotic to contend with. Then directing his action upon the intestines, starting from the tip of the stomach to the abdomen he should seek to determine their movement, magnetizing steadily with the points of his fingers, always remembering not to influence one organ more than another, and that all the methods of his art that can triumph over the disease are good. A general magnetization of the patient by longitudinal passes is always beneficial, and invariably serves to soothe and tranquilize the patient.

One magnetization daily is not sufficient. Several are necessary, should the gravity of the case require it, and a sort of gentle *massage* should be practiced all over the body. This not only helps the patient immediately, but brings on a gentle perspiration and with it repose.

It is a noticeable fact that in all cases where we have employed animal magnetism alone, or as an auxiliary to the practice of Homoeopathy in the treatment of diseases peculiar to tropical climates, whether bilious fevers or otherwise, the convalescence of the patient has been extremely rapid and the general state of health afterwards remarkably good, from the fact of the magnetism sustaining nature in her efforts to purify the organs of every germ of disease. A singular property that may be questioned by those who have not investigated the matter for themselves, but just as true as an indiscriminate

use of drugs may, should the patient recover, cause a long convalescence and leave behind fresh germs of destruction. As an illustration of what we have just advanced we beg leave to place on record the following: We were asked to attend a young colored domestic servant, who had been suddenly stricken with what the generality of people in St. Thomas are now pleased to call the "bad fever." Diagnosing her case we found the pulse quick, a high degree of fever, great heat of the skin, which was excessively dry and parched, foul tongue, strong throbbing of the arteries, and she complained of great pain in the head and back, with a burning pain in the stomach. Her eyes were heavy, she was exceedingly restless, and her whole appearance denoted a disturbance of the system of a most serious nature.

Obtaining her consent, we commenced magnetizing her, and directing the fluid to the head and the pit of the stomach with great energy for about the space of ten minutes, we had the satisfaction of plunging her into a profound sleep. Intensifying the action, we continued the magnetization with longitudinal passes for fully half an hour, during which time big drops of perspiration rolled off her skin and a general air of ease and contentment spread itself over her countenance. Reversing the passes, and willing her to be well, we woke her refreshed, free of pain in the head, back and stomach, and a few doses of Homoeopathic Baptisia and Belladonna administered in alternation by her kind-hearted mistress, completed the cure, the girl being able to attend to her duties a few days afterward.

We wish it to be distinctly understood that it is from no vain desire of notoriety that we publish this, one of many such cases that have come under our notice, but simply to show that the study of this noble science is no vain chimera, but worthy the attention of every man who is charitably disposed toward suffering humanity, and is not so blinded by prejudice as not to see in such facts as these the wisdom of God in placing his own natural means at our disposal when the resources of a too often materialistic science prove a failure.

In terminating this article, we claim the indulgence of our readers for rendering what is only a just tribute to Homoeopathy as a powerful auxiliary to animal magnetism. The claims of this great advance in Therapeutics, the only system that can compare with Magnetism as an application of the finer or infinitesimal forces to the cure of tropical diseases, are ably set forth by Dr. Holcombe, who has had a large experience in the treatment of yellow fever, and who reports as follows:

"According to my observations, seventy cases out of a hundred will get well anyhow, if not drugged; five cases in a hundred are stricken with death at the beginning, and would die under any practice. The remaining twenty-five are legitimate subjects for therapeutic experiment." (Here we entirely disagree; no patient should be experimented upon.) "Of this number the Allopaths lose about ten, and the Homoeopaths one or two, sometimes three, or even as many as five in very malignant epidemics as that at Norfolk (U. S.). This is the precise numerical value of the two systems. This year I have treated sixty-nine cases with four deaths. Dr. Davis up to November 5th had treated two hundred and eighty cases with eighteen deaths. Our clinical experience of yellow fever for the last three years may be thus tabulated:

	CASES.	DEATHS.
First year we treated	555,	33
Second " "	112,	0
Third " "	349,	22
	1016	55

This is a mortality of 5.4 per cent., or leaving out entirely the mild epidemic of 1851, a mortality of 6.08 per cent., a point to which we earnestly solicit the attention of candid and truth-seeking men."

We need hardly add that wherever Animal Magnetism has been employed from the commencement, the effect has been immediate, and where Homoeopathic medicines have been used in conjunction, it has intensified their action, developed the symptoms, accelerated the crisis, and brought about a rapid convalescence, enabling the patient to attend to his affairs in a few days after recovery from the attack—a *sine qua non* much to be desired, where so many die from the so-called heroic treatment, and what appears to us in many cases a violation of Nature's most precious laws of health.

St. Thomas, August 18th, 1881.

Dr. Monck's Address in London.

A short time previous to the departure of Dr. Monck (who is now in New York) from England upon his visit to this country, he addressed an audience at Ladbroke Hall, London. His remarks upon that occasion were reported by a correspondent of *Light*, and published in that paper, as follows.—Ed. B. of L.]

"Since I last lectured here I have spent a year or more with my heaven-sent and honored friends, Mr. and Mrs. A. J. Cranston, at their charming retreat in Switzerland. During my long illness they nursed and cared for me with such love and generous thoughtfulness as perhaps is seldom bestowed upon an afflicted son by the most devoted of parents. On the approach of winter such was the state of my health that they determined to send me to the balmy climate of Italy, where I remained several months. With the exception of the time I was the guest of a well-known Spiritualist in Naples, the whole of the heavy expenses connected with my living and traveling were spontaneously defrayed by that noble gentleman, Mr. Cranston. Indeed, I believe that from first to last they must have spent considerably more than £200 in their endeavors to restore me to health. On my return to Switzerland I soon felt it my duty to make an effort to achieve my own independence. To this end the spirits gave me several excellent inventions, advising me to patent them, and indicating that by their sale I should accomplish my object, and when health and my suspended medial powers returned I should be in a position to serve the cause of truth without fee or reward. Just then Archdeacon Colley started a Testimonial Fund for my benefit and as a mark of the regard and sympathy felt for me by many friends. To this my honored friend, Mr. Cranston, gave magnificent subscriptions, as also did my august friend and patron, Prince George of Solms, as well as Sir Charles Isham, and other generous friends whose names are too numerous to mention. With this money I patented the inventions, and after another long attack of illness which prevented my placing them on the market, I am able to tell you to-day that in a few weeks I hope they will be on sale in every part of London. On account of illness and other severe trials I have been unable to publicly thank my friends for that noble testimonial earlier; and this being my first reappearance in public, I feel it my most pleasant and grateful task to return my heartfelt thanks to all the generous subscribers to that Fund; to Mr. M. Theobald, its Honorable Secretary, to whose judicious and laborious services its success is largely due; and to those ladies and gentlemen who honored me by constituting the Testimonial Committee.

I shall have to repeat my thanks more fully another time, but I cannot let this opportunity pass without acknowledging with hearty thanks the deep debt of gratitude I owe to Mr. Cranston, Mr. Theobald, and all my good friends who have rendered it possible for me to place my spirit-given inventions at an early date before the world. If I have been silent for a long time I beg to assure them it was not because I was ungrateful, but partly through months of prostration, through illness and trouble incapacitating me for any effort, and partly through my desire to be able to meet my friends and offer them, with my thanks, proofs of the commercial success of my patents. As soon as my health and powers return, I shall redeem my promise to place those powers at the service of Spiritualism in all parts, without fee or reward. But this, as you will see, must largely depend on my gaining a moderate independence through the sale of the patents, as it would be impracticable for me to labor for a living, and at the same time gratuitously exercise my medial gifts."

Dr. Monck then took as his text, "Let us go on unto perfection." The address was perfectly spontaneous and inspirational. He dwelt in his old strains of eloquence on the true definition of perfection, the possibility of attaining to it, the duty of pursuing it, and the effect of the thoughtful and devout study of true Spiritualism as a means of attainment. He enlarged on the necessity of going on unto perfection in the higher cultivation of the intellectual, moral, emotional and spiritual nature of man, observing that the physical nature must likewise be trained upwards by the adoption of a pure vegetarian diet, by pure air, regular habits, cleanliness, and the lawful development of its powers and functions. The address was listened to with profound attention, and the speaker was frequently applauded. It is not too much to say that it was an exceedingly fine and thrilling oration, and the cause will be no small gainer if Dr. Monck can be persuaded to place his unique powers as an orator at the service of Spiritualism.

At the conclusion of the meeting Dr. Monck's old friends crowded round him. Many were the expressions of warm sympathy and attachment, and it appeared that he could have had many engagements for sittings, etc., had he been able to accept them.

Matters in Terre Haute.

To the Editor of the Banner of Light:

I desire, for the information of many inquiring friends, to report through your columns that Annie M. Stewart is in good health, and her sittings, which the hot weather suspended, are now resumed. The interest in the sittings, by the assistance of Mrs. Emma Hurst and Miss Ida Stewart, and the increased medial powers of Annie M. Stewart, is more than redoubled.

Mrs. Hurst is a recently developed medium, possessed of wonderful powers for materialization and spirit-photography.

Miss "Ida" is the "la petite" school daughter of Annie M. Stewart. Though young in years, having celebrated a few days since her twelfth birthday, she is endowed with medial powers for the materialization phase, that astonish even experienced and advanced Spiritualists. Spirit "Charlie Smith," the ever-faithful director of the Stewart sittings, is now generally-situated, and he, with his select spirit band, superintends the sittings of each of the above named mediums, whether given separately or connectedly.

Minnie, the entrancing control of Mrs. Stewart, is in the sittings a most attractive element, and never fails, by her wonderful tests and laugh-provoking remarks, to interest and amuse the company.

"White Dove," the daughter of Minnie, has charge of Mrs. Hurst, and proves to be, as the entrancing control of her medium, in interest equal to the mother.

"Laughing Water," the adopted daughter of "White Dove," holds "Ida" during the sittings in the unconscious trance. "Laughing Water" is a lively, merry-making little Indian squaw, who, in attracting attention and furnishing tests of spirit identity, is not the inferior of either the foster mother, "White Dove," or the grandmother, Minnie.

With the above mediums, under the management of the Pence Hall Committee, investigators of spirit phenomena can scarcely fail to find the evidence sought. Those coming from a distance to attend sittings are advised to drop a note of inquiry in advance to the writer or to the Pence Hall Committee.

The sittings room is open to all earnest investigators of the wonderful phenomena, and none, excepting the unjust and unprincipled, will be refused admittance. The committee will continue to superintend the sittings and enforce order.

SAMUEL CONNER,

Member of the Committee.

Terre Haute, Ind., Sept. 18th, 1881.

The "Allen Boy's" Mediumship.

To the Editor of the Banner of Light:

In the last issue of your valuable paper I notice a letter from Dr. A. S. Hayward, in which he makes mention of a conversation had with the "Allen Boy" regarding the séance he held when D. D. Home was present. In justice to the medium permit me to state that I was present at that séance; and as it was a failure so far as any demonstrations were concerned, I cannot understand how or why Mr. Home could pronounce it a fraud. I knew D. D. Home was there; the "Allen Boy" did not until after the séance closed. Dr. J. H. Randall was manager at the time, and if called upon no doubt will corroborate the Allen Boy's statement, as well as my own.

I have known Mr. Allen since the early days of his mediumship—think he was only nine or ten years of age when I first witnessed manifestations of a remarkable character in his presence; have met him often since, and consider him a genuine medium. D. D. Home's assertion to the contrary notwithstanding.

I judge, from what I have read regarding manifestations that occur in the presence of Mr. Home, that he is a very fine medium; and it seems to me very strange that he is so ready to pronounce other mediums frauds—for certainly he has not been exempt; that name has often been applied to him, and very likely as unjustly as is his application of it to the Allen Boy. It always grieves me to hear one medium censuring another; and feeling that Mr. Home had unjustly accused Mr. Allen, I felt it my duty to testify in behalf of his mediumship. I am a friend to all mediums.

ANNIE LORD CHAMBERLAIN.

12 Rush street, East Somerville, Mass.,
Sept. 19th, 1881.

A sign posted up in a Missouri saw-mill reads: "The saws are all running; no use to touch them to convince yourselves."

Free Thought.

"CHRISTIAN METEMPSYCHOSIS."

To the Editor of the Banner of Light:

I find in the *Princeton Review* for the month of May an interesting article entitled, "Christian Metempsychosis," from the pen of Prof. Francis Bowen, of Harvard University. The Professor starts his article by asking that oft-repeated question, "If a man die, shall he live again?" The writer tells us that the Christian Scriptures give an affirmative answer, and that man's future life will be in some manner a state of retribution for the life that now is; and further, he says we have an implicit affirmative from the "Master's" own lips, and the solemn announcement of a fixed period of final judgment. Prof. Bowen, further on in his article, allows that no definite information is given respecting the period, nature or circumstances of our future stage of existence; and the purport of his article is to discover what becomes of the soul between the time of the dissolution of the body on earth and the final judgment, which lies in a future, aeons and aeons of ages yet perhaps to come; for, observes the writer, "if retribution can be thus postponed, if the dreamless sleep can be thus continued through indefinite ages without infringing the claims of justice, it would seem almost a gratuitous act to waken the soul again to consciousness." We turn with the Professor with aversion from the sleep of the soul until the indefinite judgment day of the churchmen, and think he utters a great truth when he says that "an immortality the entrance upon which is to be so long deferred seems terribly like annihilation."

What, then, becomes of the soul after death and before the judgment day? This is the question which Professor Bowen essays to answer, or at least to give us a theory or hypothesis which he considers covers the ground and makes the vexed question clear and logical. Metempsychosis is the hypothesis which he opines solves the question, metempsychosis—"the same soul inhabiting in succession an indefinite number of mortal bodies, and thus prolonging its experience and its probation on earth till it has become in every sense ripe for heaven, or the final judgment." We are told that "the doctrine of metempsychosis, or the transmigration of souls, may almost claim to be a natural or innate belief in the human mind; that Pythagoras and Plato taught it, and that it was adopted from them by most of the philosophical sects who built upon their foundations." "If life upon earth," continues the writer, "is limited to a single mortal body, it is so brief as to seem hardly sufficient for so grand a purpose as an eternal life hereafter."

The Spiritualist naturally pauses here and bethinks himself how easy becomes the solution of this problem of the soul after death in the light of his philosophy. We are not put to such a strait as to invent or accept the theory of the soul animating so many bodies on earth so as to fit it for the hereafter. If Prof. Bowen could but cut loose that death-weight of the great judgment day, as understood by the church, and know that our present life is but a rudimentary state of existence, and that the soul, or spirit, on leaving the body takes on a spiritual body in the realm of spirit, and thus advances one step further on the ladder of progression, he would, methinks, find in this truth, as evolved by the philosophy of Spiritualism, far greater comfort than in the hypothesis which he brings forward as the only tenable ground in the discussion.

The article on "Christian Metempsychosis" is a long one, and contains many points of interest; but my purpose has been only briefly to allude to that one which has reference to the whereabouts of the soul after the death of the body. The perusal of the article in its entirety cannot but prove interesting to all, and especially to Spiritualists. Our philosophy contains the key which unlocks all these mysteries which the churchman finds so hard of solution, for the reason that he cannot cut himself loose from some texts of the Bible which hold him creed-bound and spiritually blinded.

Yours in Spiritualism, E. L. ARCHER.

New York City.

THE FOURTH DIMENSION.

To the Editor of the Banner of Light:

The reader of Zöllner's "Transcendental Physics" will hardly feel that he has a thorough comprehension of the author's meaning until he can focalize the idea into a single word; the signification of which may give a tolerably good expression to what is intended to be conveyed. Without this a world of four dimensions will be something as meaningless to the generality of readers as those long congeries of cyphers that go to make up astronomical distances in space: where a group of three or six cyphers, more or less, are without practical value, in our estimation, of what can be expressed in figures, but not so measured mentally. So with the idea of a fourth dimension; it is inconceivable by the mind, and yet, numerically expressed, it seems no marvelous thing to increase by a single unit the possible dimensions of bodies. It has occurred to the writer that a very suitable name for this fourth dimension of space would be *subtension*, and that the very fact of its having a name would enable us to understand it more readily than if it had nothing more explicit than the numerical difference attributed to it.

In a world of three dimensions there are, of course, length, breadth, and thickness; all of them modifications of *extension*, and comprising all that we know of its possibilities; but, in the world of four dimensions, there is, says Zöllner, another aspect of the case: one in which our system of geometry is at fault, and its axioms cease to apply there; matter is subjected to transcendental laws, and conditions are apparently reversed. For this reason, "Subtension" seems an appropriate term to express what we find to be the fact; for, as the word *subtend* means "to extend under, or be opposite to; as the line of a triangle that subtends a right angle," so, precisely, does this principle underlay, or prove opposite to the laws of terrestrial physics, and subtend or enlarge the area of three dimensions, until it takes on the grandeur of the Infinite. There is a trinity in the ideas representing extension, and there may be the same also with those of subtension. At present, all that we know of it is, from the passage of matter through matter, without disintegration—a fact that few will even admit to be possible; much less try to analyze it in detail.

SIGNA.

The old Conarder Persia, in its day the finest vessel afloat, took six tons of coal to carry a ton of freight across the Atlantic; the Arizona, a new steamer, about double the size of the Persia, takes a fifth of a ton—such have been the improvements in the machinery, etc., of the steam marine of the world.

The Rostrum.

The Age of Reason and the Age of Intuition.

A Trance Discourse delivered by Spirit Thomas Payne, through the Medial Instrumentality of
MRS. CORA L. V. RICHMOND,
in Parker Memorial Hall, Boston.

[Reported for the Banner of Light.]

INVOCATION.

Almighty God! most potent counsellor and all-wise friend! Thou spirit, thou knowledge and truth, thou love and wisdom, men name thee Jehovah, God, or Lord; but for thee there is no name. Thou art the Infinite of life, and our souls go out to thee in praises and communion. We would be one with thy truth, one with thy knowledge and love. The unspeakable dominions of the heavens are thine. The laws that govern the earth emanate from thy mind, and life itself is the outermost pulsation of thy being. Oh! thou all-glorious and potent soul, we praise thee for every blessing, for every thought, for all intelligence, for the progression of earth and the planets, for the radiance of the firmament of stars that fill the universe with light. Ever within the soul the voices of praise are loud, the songs are triumphant. The victory is attained; conquest over grovelling instinct and desire; victory over doubt and superstition, the intuitions of the mind and spirit leading us ever on until the soul is glorified in its own kingdom, and enters into its own inheritance.

Oh God! make this hour sanctified to truth, to the attainment of wisdom, to the unfolding of the spiritual kingdom. Make us one with those laws that apply to every child of earth, and give promise of the angel even in the darkest human lives. May the sound of thy voice be heard in every soul, and the thought of thy intelligence pervade every mind here present. Let us make an altar to truth, consecrated with whitest purity and love, adorned with wisdom and intelligence. Remembering all past things, and looking toward the future, aware of the living present, one with thy voice and mind, one with the expression of thy truth in every age, oh! divinest soul, we praise thee forever!

DISCOURSE.

When history makes warfare over the thoughts of men, the gods rescue those thoughts, and they become divine. When flint and steel clash there is fire, but when the voice of a child is heard, there is love. The world grows by giant heavings, wherewith the child-man is born, but when that work is completed, growth comes so gradually that you wonder how old age creeps on apace and you have not known it. Once there was an age of bigotry. Superstition held the race in thrall, and the mind of man fashioned creeds for human worship, while God dwelt in the infinite universe, pervading infinite law with infinite love. To-day there is superstition. It may be found in so-called religion; it may be found out of it, for mankind are as prone to worship creeds of their own forming as ever, and the God they worship, whether it be themselves or an idol of the imagination, is still their idolatry. But religion, in her most essential attributes, is allied to reason as the soul to the body. Let no one defame the name of reason by saying that it is born wholly of the dust. Let no man declare in the name of reason that man hath no mind as well as body, spirit as well as organism. The reason of man prevailing at this day and taking preponderance over authority of creed or authority of sense, is that the universe is governed by law, the spiritual and the natural, each according to its state and condition. Whatever that spiritual may be, its infinitude prevents human comprehension, but the government is the same. Whatever that nature may be, most of it is yet undiscovered, and man can by no means declare himself to be in possession of nature's final terms. Freedom is so exalted, truth is so exalted, knowledge is so undeniably the possession of futurity, that man must walk slowly, patiently and in all humility to discover those divine resources that lie in the immutable nature of things.

But because we are in an age when reason asserts its power, and because reason claims freedom from thrall, and we are not therefore in an age exempt from government, law, order, harmony; and because we declare reason to be that attribute of the Most High that takes on knowledge already gained and measures that knowledge by approximate results, we are not therefore in a position to determine the faculties of knowledge, or to declare from what sources that knowledge shall come. The only province of the human reason, in possession of all facts, is to judge of their relative position one to the other. Greater knowledge gives greater capacity for the exercise of the reason; and as this attribute has been so essentially mistaken, let us place it in its proper position at this moment, and we shall make no mistakes in the future.

The highest gift of the human mind is reason. I do not say this is man's highest gift, nor do I say this is the spirit, or the soul; but the highest gift or attribute of the human mind is reason. What comes into the mind independently of reason is to be judged and regulated by it afterwards, in accordance with human needs. If knowledge comes through the senses, reason shall tell man what to do to-day. If knowledge comes through intuition, or in the *a priori* sense of Kant, then reason is to distribute this according to the lower state of human requirement; and the office of reason is not to discover, but to express; is not to make new pathways of truth, but to state the relative positions of old pathways, that we may not be entangled with too much of the old-time rubbish and debris of ages. Reason clears the pathway for progress. Reason declares the weight and measurement of ideas. Reason marks the parallel lines of human history, and decides that when empires rise and perish there is corruption; decides that when wrong is committed there must be retribution; decides that where men-stealers abound there will be warfare; decides that where tyranny exists there must be compensation, or emancipation. This is the voice of reason; but liberty herself is heaven-born, as truth, as love, as wisdom are, and these guide reason. To these reason is but the handmaiden, and we are to follow in the wake, using the powers reason has given us to perceive and distribute those finer elements of the human mind from the Infinite.

Let no one declare that this mind is from the senses. Let no one declare that this infinite is either his or my personality. Let him perceive his relations and mine to the universe, but keep silent concerning that Infinite voice that can only be revealed by signs and tokens belonging to the Infinite Knowledge. For my own part, at the present hour, I desire distinctly to state that I have never doubted the existence of an Infinite Mind, at any time or place, on earth or in spirit-life. I desire it to be distinctly known that I never doubted the immortal consciousness of man. Every creed or dogma of humanity I rejected, for these are human devices, born of the various needs and ambitions of past ages; but the interpretation between the Infinite and my own mind is my interpretation. My reason is the interpreter, the judge and jury between us, and the Infinite

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SPECIAL NOTICES.

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THE WORK OF SPIRITUALISM is a broad and noble enterprise, extending from the highest spheres of angelic life to the lowest conditions of human ignorance. It is a broad and noble enterprise, extending from the highest spheres of angelic life to the lowest conditions of human ignorance. It is a broad and noble enterprise, extending from the highest spheres of angelic life to the lowest conditions of human ignorance.

Methodists and "The Power."

Every body knows that the Wesleyans, who were the founders of Methodism a little more than a century ago, were personally familiar with the phenomena of Spiritualism, and were full believers in the reality and meaning of them in their family and social experience. Methodism thus had its origin in what its devotees are still willing to call "the power," without which it never would have lived to become the large denominational force that it is. There are now fifteen million Methodists in the English-speaking countries, mainly, with twenty branches of the original stock, now styled a church.

It looks too much like kicking away the ladder on which an order or an individual has ascended, to begin to cast ridicule on the very agency that in a large degree brought an organization into being. It was only because Wesley, the founder, felt so sure of the presence of "the power," that he had the strength to go forward and break away from the Church of England in order to establish a church of his own. The movement was entirely a reformatory one, at first, within the Established Church; at the last it assumed an independent men, and broke away from the fastening which no longer had any spiritual strength to hold the followers of Wesley in the fold. It is thus plain enough that Wesley acted in this under direct and continued inspiration, as he did in all things else.

It is the recollection of this original and vital fact that inclines us to point with condemnation to all current efforts on the part of Methodists to despise "the power," that brought them into being and has nurtured them ever since. We recently read an account of a Methodist camp-meeting at Mount Tabor, in New Jersey, that challenges this condemnation. It appeared among the regular reports of the *New York Herald*. The writer thinks it is amazing what an amount of fanaticism and crude thought passes in these religious gatherings for Christian experience of the ultra-sanctified sort. And then he speaks of a brother in the camp who related an "experience" to the listeners. He had, it seems, an adult daughter who had been a professing Christian, and who, in answer to his prayer, was brought under conviction for full salvation.

He prayed with her for two nights and two days successively, with all his might, she having, it appears, no faith in "sanctified saints." During the greater part of this time her father said she was in a comatose state, "under the power," and yet in this unconscious condition, he said she had conversed with her mother, who had been dead for years. At six o'clock on the morning of the third day, according to the recital, she emerged from what this flippant reporter terms "the glory state," and exclaimed "Glory!" "Peace!" and the work of sanctification to her soul was complete. This reporter thereupon gives the opinion gratis that if this is a fair sample of the process of sanctification, it is a legitimate inference that but little intelligence is needed in sanctifier or sanctified to accomplish the work and produce the so-called Christian experience of the "higher life."

There is no mistake, however, that he is familiar with the lower life. He ridicules this Methodist brother's statement that the divine presence was so clearly manifest in his cottage that all his family seemed to feel it with their hands as well as in their hearts. The brother said he had a very similar experience when his wife, now deceased, was sanctified. The reporter continues his relation with an account of a "clerical old gentleman" present who endorsed all that the brother had just said. This clerical speaker stated that "he had himself visited the young woman while she was under 'the power,' and observed the wonderful transformation in her. He admitted his skepticism on the subject until a similar experience entered into his own family, and this personal experience received fresh confirmation in the case of the brother's daughter above related.

Then, says this truly penetrating reporter, a sister, "in a semi-hysterical state of mind and body, half crying and half laughing, told how she too was 'sanctified' several years ago in a similar manner, and held communion with her daughter who had been dead twenty-three years." And after briefly remarking on the sermon that followed from a Reverend and D. D., he observes that "this is the style of Christian experience that the higher life of holiness produces in men and women—the correction of nervous irritability in one direction (ac-

ording to the preacher's personal confession), only to give it vent in another (meaning the 'semi-hysterical'). In other words, he cannot see that "the power" in spirit-manifestations, and in the case of the woman at the Methodist camp-meeting, is identical, and spirit-power always.

The President's Death.

By whatever agency, or from whatever motive, the taking off of President Garfield was accomplished—however poignant the public grief at the event, which seems untoward to us all, we are to receive it precisely as we do everything else in mortal life, and as if it were as much in the true and providential order of things as, according to human standards, it is denounced and deplored as a heinous act of injustice and wrong. We mortals are too apt to confound the real meaning of such events with the feelings they excite in us at the time. We are like children who hold their hands before their faces and imagine they have blotted out the sun. In the very depth of the universal sorrow, it becomes us all, as beings that are capable of looking beyond this immediate present, to consider that, though the murdered President and his bereaved family are made to suffer, it is their part of the great present sacrifice which they are called on to make with the rest of us for the common good. Such is the law of life in the social and sympathetic creation. There is no ulterior and larger good gained save by the postponement of present plans and pleasures and the sacrifice of our eager desires. When we learn, in fact, that the highest life consists only of the most generous sacrifice, we have learned the whole of the secret.

The most of us can see, and are ready to confess it, that this shocking occurrence, with the prolongation of personal suffering by the victim, has been the best possible discipline for the sensibilities of a people who were rapidly running into materialism and general worldliness. We could not contemplate the patient endurance of his sufferings by the stricken President without yielding up to him the deepest sympathy of which we were capable. We could not look, day by day, into the secrets of that little family circle, into which so cruel and causeless a war had thrust itself and shattered all their dreams of innocent happiness, without feeling that there are things in life far more precious than those which appear on the surface, and realizing that we are all members of a common family circle, after all. And we could not daily exchange these inquiries and answers, these remarks and commentaries, all of them freighted with sympathy and sorrow alone, without being drawn together in closer relations than ever before. So, that this is a great spiritual experience for us as a people. We look abroad over the world only to have it impressed the more deeply on our minds by the sight of the rulers and the people of foreign countries pouring out their sincerest sympathy in common with ours. Of the fact that there is a high spiritual intent in thus calling a nation of fifty millions of people to the discipline of a profound sorrow, there can be no question.

Hereditary Immortality.

Mr. Alcott, in one of his recent philosophic utterances at Concord, read the entire ode of Wordsworth's on Immortality, which he said covered the whole field of life. He declared himself a believer in the heredity of souls. In his view, eternal life incarnates itself in bodies, and sheds them again like leaves in autumn. A babe is the symbol of the Godhead. The little one finds its way out into its physical organs, pushed from behind, and not drawn out by something acting upon it through the organs. Every instinct is a movement of the Godhead itself. The senses are merely the organs of the instincts, and the lower senses belong to matter and have nothing of the spiritual in them.

They were styled the mere feelers, the antennae of the soul. It is through the eye and ear that the mind becomes able to translate the symbols which it perceives in the outward world, and thus becomes conscious of ideas. The instincts are all diviners. Only when the passions get control of the body do we say that its glory has departed. Some persons retain their child-like freshness through life. These are the poets, and in them God's purposes are wrought out. The highest minds, said Mr. Alcott, do not reason—they see; they divine. Our instincts are all working within us, but above them are our reason and understanding. The minds which see clearest and furthest are the real poets. Mere rhymes do not touch the heart; they tickle the ear, but that does not constitute them poetry. He thought Wordsworth must have been inspired when he wrote his Ode on Immortality.

Wordsworth, he observed, and the early church generally, adopted the doctrine of spiritual heredity. He believed that no one has ever lived without having some glimmerings of this doctrine. Souls coming from God, who is immortal, must also be immortal. If there were any beginning to our existence, it must also have an end. Most people, said Mr. Alcott, say that they began to exist when the body began; but the soul then only took on a mortal form. If there was a first man and first woman, we can certainly date our existence from them. We may have been as old as the oldest, though we are the billionth in order of time on the earth. The soul knows no time. Time and space are not entities; they are mere measures of the mind.

We are creatures, said the venerable speaker, outside of time and space, but at our earthly birth we came into time and space. Death is the passage out into the eternity whence we came—into the immortality which we have not fully lost. If an individual began existence at his birth, then he would cease to exist at his death. But if we inherit immortality, we shall live hereafter, and must have existed before our earthly birth. Mr. Alcott insisted that this view was held by the early Christian Church, and is maintained by the Church Fathers in their writings, especially by Origen; but it has been lost sight of, he said, in modern times. It is the doctrine of re-incarnation [re-embodiment] which so many Spiritualists hold, and it is interesting to see it announced at this day in Concord.

Shocking as it is to every patriotic instinct when a President is murdered, it causes no feeling of alarm as to the perpetuity of the government. The sovereigns of this country can never be assassinated; there are too many of them. Their representative, as the official head of the Republic, may be killed, but the indestructible Union lives on. It is an excellent thing to remember at this time that the government of the United States of America does not stand on its head.

The President's Premonitions.

After his nomination at Chicago, the late President Garfield is reported to have said to a personal friend who questioned him in regard to it: "I have felt about it ever since I was nominated," and only two weeks after he was inaugurated, remarked: "I am sorry I was not in the Senate, instead of being President."—These remarks conveying the idea that he had a premonition that something of an unfortunate nature would eventually happen to him. More especially does it seem that this was the case, as he subsequently said to a friend: "Remember always that this life is a battle, where we struggle on to a beginning, but it is in the endless cycles of eternity that our lives must be rounded and perfected."

The *New York Sun* for Sept. 21st contains the following concerning a strong impression on Mr. Garfield's mind, which events have unhappily verified:

"WASHINGTON, Sept. 20th.—One of the peculiar incidents connected with the tragedy is the prediction made by Gen. R. D. Mussey, a well-known lawyer of this city, and a personal friend of the late President. On Saturday, Aug. 27th, when the physicians gave the President up, announcing to Mrs. Garfield and the Cabinet that he could not live, Gen. Mussey was asked about his opinion, he being on the evening of that day in New York. He said that he did not think the President would die on that day, and that if he died at all it would be on Sept. 19th. Being asked for an explanation of his reason for fixing the date of his death so far in the future, he said that on Sept. 19th, 1863, Gen. Garfield was made a Major-General for his gallantry at the battle of Chickamauga, and that he had frequently told him that he thought he would die on the anniversary of his promotion. Gen. Garfield was a great believer in dates, and the verification of the prediction under the circumstances is regarded as one of the most striking of the many strange incidents connected with the case. Gen. Mussey is here now; and on being asked to-day in regard to his prophecy, which was printed the following day in several newspapers, said he did not claim that it was his; that he only repeated what Gen. Garfield had told him several times with an earnestness that impressed him so much that he never forgot it."

"We have received from San Francisco a copy of the *Light for All* Supplement for Sept. 15th. It really seems to us that after a careful and unimpassioned perusal of its plain-spoken contents, and an examination of the carefully-prepared diagram it presents of the 'office and science-room of D. MacLennan, 111 Geary street,' no unprejudiced person will fail to be convinced that that individual is what we have already—on the authority of worthy correspondents—declared him to be, viz.: an impostor; and we again counsel Spiritualists everywhere to give him a wide berth.

If nothing else were made public showing that Mr. MacLennan, of San Francisco, is, so far as Spiritualism is concerned, an arrant humbug, the gross attack upon Mr. Morton in the *Sunday Chronicle* of the 18th inst., which has no signature, but was no doubt written by MacLennan, is quite sufficient. It is the grossest display of blackguardism we have ever seen in print in so small a space. No genuine Spiritualist medium would ever be guilty of putting in print such mental rubbish. What is the most astonishing is the fact that so respectable a paper as the *Chronicle* would for pay allow its columns to be so disgraced.

"Mr. James G. Dow, who for thirty years has been known as a Spiritualist, passed from his home in Helena, Montana, to the spirit-world on the morning of Aug. 25th. His life had been one that commanded the love and respect of a large circle of friends, and the services upon the laying away of his mortal body were, at his request, of the simplest character. None of the church routine of forms was observed; friends gathered around with music and flowers; Mr. E. W. Knight made an appropriate address, referring to the perfect rectitude and spotless character of him whose life had ended on earth, and pointed with cheerful hope into the future, where life finds its only fruition.

"We print elsewhere the report—specially prepared for our columns—of a discourse delivered some time since by Spirit Thomas Paine, through the trance mediumship of Mrs. Cora L. V. Richmond, entitled 'THE AGE OF REASON AND THE AGE OF INSTINCT.' At the time of its delivery it was universally admired by all who heard it. Many inquiries have been made by correspondents at a distance, and the friends in Boston and 'the region round about,' as to when we proposed to print this address. But, primarily by reason of a lack of space, and finally through a desire to embody it in our new volume, we have deferred its publication until now.

"As will be seen by reference to our column of correspondence, Prof. J. W. Cadwell proposes to enter the lecture-field. The following item from the *Reporter*, published at Turner's Falls, will give our readers some idea of his ability: 'We have been more favorably impressed with the philosophy of Spiritualism by our conversation with Professor Cadwell, and what we saw of him at the spiritual camp-meeting and his lectures and experiments in mesmerism in this place, than by all we have hitherto seen and heard at Lake Pleasant.'

"Hundreds of letters—received from friends in all parts of the world—continue to reach us, testifying to the amount of pleasure and comfort which these correspondents have found by perusal of the *Banner of Light* Message Department. Knowing that we likewise have the approval and blessing of those in the angel life in the matter of maintaining this open door for spirit communion, we are more than ever encouraged to continue the good work.

"A valuable article on 'Animal Magnetism,' etc., will be found on our fourth page. Its author, Charles E. Taylor, is already well known to the readers of the *Banner of Light* as a liberal-minded and progressive apostle of medical reform in the West Indies; and his views are worthy the attention of others of our patrons who may reside in tropical countries.

"L. G. Bartlett writes that a Spiritual Convention will be held at East Granville, Vt., on Friday, Saturday and Sunday, Oct. 7th, 8th and 9th. 'The evenings will be devoted to séances and materialization, and the exercises through the day will be for instruction. Fare cheap and railroad fare one way. D. Tarbell, agent.'

"Dr. Hodge, the distinguished Unitarian divine, tells what he does not know about Spiritualism in a late number of the *North American Review*. We shall consider his revelations (?) in our next number.

"S. has an announcement on our 12th page, concerning Onset Bay, which may be of special interest to friends in this part of New England.

The Doctors of England Seeking Protection.

The doctors all over the world seem to be fully aroused to the fact that their profession is in danger, and their practice also, which is of far more importance to them. The twenty thousand medical men of Great Britain held a meeting by their representatives in St. James's Hall, London, July 29th, for the purpose of taking measures to convince the Government Medical Board that something should be done to protect the people, whom, they assume, have their rights to health and happiness infringed upon under the existing state of affairs. Whether their professed anxiety for the people is not, in fact, a far greater anxiety for themselves, may be judged from what they ask for, which is, as stated by the *Herald of Health*, that medicine, surgery and midwifery be established by the State, just as religion is established, with this slight difference, that there shall be no toleration of non-conformists or dissenters; that none but registered physicians shall be allowed to practice, and no one be registered without a State license; the State license to be granted only to those who pass an examination by a board appointed by the Government for the three kingdoms. No diploma or certificate of any of the nineteen different bodies now giving qualifications in medicine and surgery to be admitted. The plan is to get control of the board, and have these points embodied in a bill and passed by Parliament. In reference to the meeting the *Herald* says:

"It was not large, and for talking ability was the feeblest we ever attended. The movers and seconders of the four resolutions, passed by the votes of about one-third of those present, were, with the possible exception of one Irishman, not oratorically gifted. It did not matter. The proceedings were cut and dried. The Association had made up its mind—knew what it wanted, and went for it then and there.

And this when we are approaching the twentieth century! when there is a good degree of freedom in trade and religion; when Catholics and Quakers are no longer sent to prison, but have seats in the Cabinet and represent her Majesty as governors and judges. The State religion has been disestablished in one of the three kingdoms, and may probably be in the other two—but the doctors hope to establish medicine, and put down every kind of quackery except their own. Something might be said in favor of such a plan if medicine were a science—if the intelligent public were not learning so much of the laws of health as to have less and less faith in medical systems which are constantly changing, which rest on no principles, and have been of very doubtful benefit to humanity. Gentlemen, it is too late to establish medicine by force of law. The people are not very wise, or they would have borne what they have borne from the doctors; but State medicine, as advocated at this meeting, in a hole and corner of St. James's Hall, is distinctly impossible."

Return of Mr. J. Fitton to England.

A note from this gentleman gives us the information that he would return home at once, his guides not permitting him to remain in the States during the winter months owing to the delicate state of his health. He also informs us that he may in all probability return to America next season. Mr. Fitton left Boston on Saturday last. He was fully appreciated here, and we deeply regret the necessity of his sudden departure. Our columns give evidence of his excellent mediumship.

"Those who compose what is denominated the 'regular faculty of physicians' are slaves to a system that is working an immeasurable degree of injury. They are not allowed to use their own judgment, but must conform in every point of their practice to the 'Code'; and a violation of that is liable to be their death-warrant as a 'regular,' even though it may have saved the life of a patient. It is stated that such a step taken by Dr. Bliss originated the quarrel known to exist between himself and certain other doctors, which, according to the *Medical Tribune*, began when Vice-President Colfax was stricken down with paralysis, while discharging his official duties. A Homeopathic physician had been called to treat the case; but wishing to divide the responsibility, he asked for a consultation, and Dr. Bliss responded to the call. The following week the Allopathic Society of the District of Columbia read him out from their fellowship, for 'conduct unbecoming an honorable physician,' to wit: consulting with a Homeopath."

"Thanks to Mrs. C. P. Hatch, of Petaluma, Cal., for a basket of exquisitely arranged dried grasses and choice flowers. Mr. and Mrs. Hatch are visiting friends in Boston and vicinity.

"Also to Mr. and Mrs. Boardman, of Old Orchard, Me. (who attended the *Banner* séance held Friday, Sept. 23d), for a donation of elegant flowers for our circle table.

"The First Society of Spiritualists of New York City have, according to *Two Worlds*, 'settled down after their summer vacation, happy again under the ministrations of Mrs. Brigham.' The Second Society will commence their regular meetings the first Sunday of October, with Lyman C. Howe as speaker; and he will be followed by some of the best talent on our platform.

"A friend in Connecticut, in renewal of subscription, says: 'I cannot do without the companionship of the *Banner of Light*. It is like a staunch friend, bringing, as it does, messages from the loved ones on the other shore, and scattering intelligence all over the civilized world to free the minds of humanity from the errors incited by bigotry.'

"The Brooklyn (N. Y.) Spiritualist Society resumed its regular Sunday meetings the 18th, and will hold meetings every Sunday hereafter at 3 and 8 p. m. Mrs. P. O. Hyzer, who has spoken for this society for three years, remains with them this year.

"We shall give to our readers next week a lecture specially reported for our columns on 'Three Curses, and How to Remove Them'—E. W. Wallis, of England, being the trance-ordinator through whom it was pronounced.

"Geo. W. Burnham, Esq., writes from Williamantic, Ct.: 'I consider Dr. Monck one of the best speakers now among us, and hope that he will be sustained in his work.'

"Mrs. Lizzie Lenzberg has returned from Lake Pleasant to her office, 231 West 30th street, New York, and resumed her professional labors as a test medium and healer.

"We regret to learn that Mrs. Mary G. Nichols, of London, Eng., has recently met with a serious accident, having fallen and fractured one of her limbs.

"Read Alfred Weldon's New York City announcements, under 'Banner Correspondence.'

The Two Worlds.

As our readers have already been made aware, Dr. Eugene Crowell has established at 100 Nassau street, New York City, an able and sterling journal titled as above, and devoted to Spiritualism and its advancement—and has called to the chief editorship of his paper our valued friend, A. E. Newton, Esq., who is a veteran in the line of spiritualistic endeavor. We have received the second number of *The Two Worlds*, and find it an improvement, even, upon the first. We wish our new contemporary success in the fullest measure of the term, for the field of effort for the good of the cause is wide, and the true workers therein need have no fear of jostling each other in the course of their labors.

We find the following allusion to the *Banner of Light* in the latest issue of *The Two Worlds*, and transfer it to our columns, at this time, desiring to express, as we do so, our thanks for the brotherly appreciation of which it is the vehicle of expression:

"The *Banner of Light* for Sept. 17th closes the present volume, and the publishers announce an increase in its size, beginning with the next number. We would congratulate them on the prosperity this indicates, and give them our best wishes for the future. Among the contents of the initial number of the new volume is an article by the editor of *The Two Worlds*, its Message Department is unusually full this week. Dr. Dison's review of Foreign Spiritual Literature is excellent. The leading editorial is upon the review in the last *Atlantic Monthly*, of Prof. Zollner's 'Transcendental Physics.' It is an able article. We quote this paragraph:

"The facts of spirit-communion and the phenomena may as certainly be ascertained and verified as any other facts of which the human senses are capable of taking cognizance. The laws which guide and govern those facts is not too easy a matter to discover, for the reason, among others, that they operate through intelligent entities, and not through elementary and inanimate substances. The person who refuses to recognize, first of all, the necessity of respecting certain conditions which are essential to the successful operation of the laws, refuses, of course, to even begin the investigation for truth, which is accompanied in all cases by conditions that are laid down, as we advance on our way."

Dr. Monck.

Just as our forms were being put to press we received the following flattering notice of this excellent medium from New York City, where he is located for the present. Our informant says:

"Permit me to offer you a word relative to that wonderful man, Dr. Monck. He opened the Conference at the Harvard Rooms here yesterday. His eloquence defies description. After his discourse, he proffered to heal a number of persons on the platform. In this he was very successful. Of this fact I am a witness, as I was one of those treated (for deafness) previously, and had to sit close to the speaker, but after the touch of his hand, I could hear at a considerable distance away the fine spirit-rays that were given all round the Doctor on the platform. JOHN McLEON."

Dr. Monck informs us that he is open to receive a few more invitations for lectures, with public healing, etc. He will commence his work in Connecticut in October. He desires engagements in California and places on route during the approaching winter. He may be addressed care of Dr. Newbrough, 125 West 34th street, New York City. Friends who have not received replies to letters are desired to write him again, as a number of letters have gone astray.

W. J. Colville.

Just as we were going to press we received from a kindly correspondent a tribute to Mr. Colville's work in the country, and a reference to his last Sunday services. Unable to give the account place in this issue, we shall print it next week. Meantime our readers will, we know, be pleased to learn that we shall in the same number print a *verbatim* report of Mr. Colville's memorial address in Berkeley Hall, Boston, on the theme, "WHY WAS OUR PRESIDENT TAKEN AWAY?"

On Sunday next, Oct. 2d, at 10:30 A. M., Mr. Colville's guides will discourse on "President Garfield in Spirit-Life," and at 3 p. m. give "A Reason for the Faith that is in Us."

A Grand Sacred Concert

Will be held under the auspices of the Berkeley Spiritualist Society, in Berkeley Hall, (Odd Fellows' Building,) Boston, on Sunday evening, October 2d, in aid of the Boston Garfield Memorial Fund. Miss Ella M. Chamberlin, W. J. Colville, George Harold, Miss Ida Boyce, Miss Louise B. Bigelow, Madame Marie Fries-Bishop, Will. F. Berry, Miss Annie Bigelow, Lillie B. Smith and others will take part in the exercises. The programme to be presented will be extended and varied, and we trust the projectors of the enterprise will be encouraged by a large attendance. Tickets may be had at 3 Hancock street, 519 Columbus Avenue, *Banner of Light* office, or at the hall.

"Hon. Warren Chase (California State Senator) has made a summer trip to New England, which has been a perfect ovation since its commencement; wherever the veteran has appeared he has called together large audiences, and his addresses have received the universal and admiring endorsement of his auditors. Particularly was this the case in Worcester, Mass., where his meetings were attended to overflowing, and awakened wide-spread interest. After his engagements in New York City and Brooklyn are completed, he will return to his home in California. It is to be regretted that he could not be retained longer in the East, as he has done excellent service since his arrival—but other duties imperatively call him to the Pacific slope.

"Mrs. J. A. Bliss is meeting with good success in Providence, R. I., judging from a lengthy report in the *Sunday Telegram* by a correspondent of that paper, who says he went to one of her séances "a thorough skeptic." Though he does not plainly say so, we are led to infer from his subsequent remarks that his doubts vanished before the light of truth that shone upon him on that occasion, and he became fully convinced that the power of spirits to make themselves seen and heard is a demonstrable fact.

"Cephas's" report of the Schroon Lake (N. Y.) Camp-Meeting will appear next week.

Mr. Wallis in Greenfield.

To the Editor of the *Banner of Light*:
Mr. E. W. Wallis has been with us for two Sundays, and has given four very fine lectures. The subject last Sunday evening was, "The Value of Prayer in the Light of the Death of the President." It was full of deep thought, and was listened to with marked attention.

Mr. Wallis has afforded such general satisfaction that we have reengaged him for the two first Sundays in October. He also holds séances, at which his controls excel in answering all questions pertaining to Spiritualism.

Societies desiring his services should write immediately, as his time is being fast-filled up. Keep him fully occupied during the short time he remains in America. JOSEPH BEALIS.
Greenfield, Mass., Sept. 26th, 1881.

BRIEF PARAGRAPHS.

The late President Garfield's remains lay in state at the Capitol in Washington during Thursday and Friday, Sept. 22d and 23d, and were looked at by a great many thousands of people. On Friday afternoon, after religious services, they were escorted, amid the tolling of bells and funeral music, to the Baltimore and Potomac depot en route for Cleveland—arriving next day at noon. Along the entire route houses were draped in mourning, bells were tolled, and the people assembled to gaze upon the train. On Monday (the 26th) the remains were buried in Lake View Cemetery, Cleveland, O., the funeral cortege being five miles in length. The day was observed as one of solemn import throughout the nation.

The money value of justice and mercy is demonstrated anew in London by the fact that the Improved Industrial Dwellings Company has just paid a dividend of five per cent. By its improvements upon the houses of the poor, the death rate in the district under its jurisdiction is one-third less than that of London as a whole.

The next number of that able and courageous defender of Spiritualism, the *Banner of Light*, begins its fifteenth volume. It will be enlarged one-half, making it a 12-page paper. The *Banner* is the best printed and edited paper that comes out of our country, and is well worth the price of every one who wants to keep up with the progress of human thought. Colby & Rich, publishers, Boston.—*Gardner (Afr.) Home Journal*, Sept. 21st.

Ham and eggs will cure dyspepsia—so *Digby* says. There are, who, like the seeds of old, Can see the helpers, God has sent, And how life's rugged mountain side Is white with many an angel tent. [Whittier.]

Hoop skirts are to be revived, and there is a great deal of bustle in the feminine world.—*New Haven Register*.

Messrs. Cassell, Petter, Galpin & Co. will publish in a few days a biography of David Cox, the artist, by the late Mr. William Hall, edited, with additions, by Mr. J. Thackray Bunce, with autotype portrait.

We are all drawing on to the bottom of the hill, whatever we are. So let us always do a kindness and be over-rejoiced.—*Dickens*, in "David Copperfield."

Prof. H. C. Strong, of Chicago, claims to be the first discoverer of the electric speaking telephone, and has received a patent therefor.

We make war on disease, not on the doctors. If it seems like war on them, it is only because they will not take the best method of curing disease.—*Ex*.

Traveling scandal-mongers are the banes of society.

You must either soar or stoop, Fall or triumph, stand or droop; You must either be a conqueror, Must be slave or must be sovereign; Must, in fine, be black or wedge, Must be null or be seidge. —*Gothic*.

It would be whimsical, though not ungrammatical, for one to say that that that that that person placed an emphasis on, was not that that that that should have been used.

The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or the nation, should be exempt from taxation; for if you exempt the property of any church organization, to that extent you impose a church tax upon the whole community.—*James A. Garfield*, in a speech in Congress, June 22d, 1874.

The age of economy has been reached in Foxboro, Mass., where a woman stopped a clock from running because it would wear out too fast.

CHESTER ALLAN ARTHUR is the 21st President of the United States.

We are all but as children lisping some of the letters of an alphabet which in its countless combinations contains, and will eventually unfold, the annals of Almighty Providence, the science of unbounded wisdom, the poetry and the promise of universal love.—*W. J. Fox*.

"Young lady on horseback (doubtful about the road)—"Will there be a bridge, by-and-by, across a little brook?" "Small rustic—"Wal, I dunno 'bout by'n-by, but there's one there now."

How pure at heart and sound in head, With what divine affections bold, Should be the man whose thought would hold An hour's communion with the dead. —*Tennyson*.

In "Burnett's Own Times," we find the following: "Dr. Maundy, Dr. Radcliffe and Dr. Case, spending an evening together, were very jovial. 'Here, Bro. Case,' said Dr. Radcliffe, 'is a health to all the fools, your patients.' 'I thank you, good brother,' replied Case; 'let me have all the fools, and you are heartily welcome to the rest of the practice.'"

Death is not the cruel monster that we deem him. He is one of God's brightest angels sent from Heaven to bring home some loved one of earth. So bright are his robes that their glare would blind us were they not covered with a sable mantle.—*Universalist Herald*.

"God reigns, and the Government at Washington still lives!" This inspired sentence, uttered by Mr. Garfield, at the trying period of Lincoln's assassination, has become so thoroughly impressed upon the public mind by the recent tragic fate of its enunciator, that it bids fair to become crystallized into a national legend which will endure while freedom has place on the American continent!

What shall I do to gain eternal life? Discharge aright The simple duties with which each day is rife, Yes, with thy might, Ere perfect scheme of action thou devise Will life be fled; While he who ever acts as conscience cries Shall live, though dead.—*Schiller*.

Stephen S. Foster, whose work as an anti-slavery agitator and as an advocate of temperance and woman's rights is well known, died at Worcester, Mass., Sept. 8th. Mr. Foster was born at Canterbury, N. H., Nov. 17th, 1809, and graduated at Dartmouth College 1838.

Mme. Susan M. Bonaparte, the widow of Jerome Napoleon Bonaparte, and daughter-in-law of the late Madame Elizabeth Patterson Bonaparte, died at her residence on Park Avenue, Baltimore, on Sept. 15th, of paralysis, after an illness of about two months. She was the daughter of Benjamin Williams, a former prominent merchant of Roxbury, and was born in Baltimore, and was married in November, 1829, to Jerome Napoleon Bonaparte, only son of Jerome Napoleon, brother of the Emperor Napoleon.

A very old lady on her death-bed, in a penitential mood, said, "I was a great sinner more than eighty years, and didn't know it." An old woman who had lived with her a long time exclaimed, "Lor! I knew it all the time."

Form your own notions as you must about angels and saints in heaven—for every one must have some notion about them, and try to picture to himself what the souls of those whom he has loved and lost are doing in the other world—but bear this in mind, that if the saints in heaven live the everlasting life, they must be living a life of usefulness, of love, and of good works.—*Rev. Charles Kingsley*.

A child, when told that God is everywhere, asked, "In this room?" "Yes." "In the closet?" "Yes." "In the drawers of my desk?" "Yes, everywhere. He's in your pocket now." "No, he ain't though." "And why not?" "Taut! I ain't dot no potet."

The great thinker is the secretary of his age. If his quick-glancing mind outrun the swiftest of his contemporaries, he will not be listened to; the prophet must find disciples. If he outrun the majority of his contemporaries, he will have but a small circle of influence, for all originality is estrangement.—*G. H. Leves*.

The duty of the hour—to take care of the minutes and make up the day.

Any society which is not improving is deteriorating, and the more so the closer and familiar it is. Even a really superior man almost always begins to deteriorate when he is habitually king of his company.—*J. S. Mill*.

There are certain persons who vot of in our ranks who vainly imagine that the spiritual world revolves as they turn the crank.

Fidelity to conscience is the essential precept. We are to do unfeignedly for every one what we would have done to ourselves if we were in their place. The highest truth we see must fearlessly utter.—*Herbert Spencer*.

Special Notice.

In conjunction with his professional work as a lecturer, CEPHAS B. LYNN will continue to act as a representative of the *Banner of Light*, furnishing interesting letters of travel, and soliciting advertisements and subscriptions for the *Banner*, also selling the publications of Colby & Rich.

The Enlarged Banner.

WHAT ITS FRIENDS SAY.

To the Editor of the *Banner of Light*: Allow me to express my appreciation of the enlarged and improved condition of our glorious old *Banner of Light* as it comes to us the first number of its fifteenth volume. For twenty-five years the *Banner* has been the sheet-anchor of our spiritual cause in this country, and I am sure the readers will appreciate the generous effort of the proprietors to make it still more useful to the cause in its enlarged issues, and I trust will not fail to extend its circulation, which ought to be doubled at once, since no increase of price accompanies the additional expense to the publishers.

Some years ago I was at a house in Neponset, Mass., where a medium was controlled by an old Indian chief who always gave the visitors a new name, and he called me North Star. "The father of the medium asked what he gave me such a name for, and she said, 'The mariners set their compass by him.' I think we can safely say of the *Banner* that for many years the Spiritualists have set their compasses by it, and it may well be entitled to that name. Its unswerving course has, with steady aim, kept us on the line of march always toward the higher and better life, and it deserves far more than it will ever receive from the mortals it has benefited.

WARREN CHASE.

Boston, Sept. 22d, 1881.

To the Editor of the *Banner of Light*:

The enlargement of your paper speaks volumes in many ways, and shows progression and thrift on your part, which I trust will meet with just appreciation by your readers.

This act must involve much extra expense to the publishers, and I would suggest that every one of the patrons of the *Banner of Light* make an exertion to obtain one or more new subscribers, thus demonstrating a tangible and practical cognizance of what has been done for their benefit.

A. S. H.

A subscriber from the first number.

Boston, Sept. 25th, 1881.

To the Editor of the *Banner of Light*:

Permit me to congratulate you upon the increased size of the *Banner of Light*. The first, which has just come to hand, is a "royal number"—a credit to all concerned, and to the cause.

E. W. WALLIS.

Greenfield, Mass., Sept. 23d, 1881.

BRO. COLBY—I wish to congratulate you on the enlargement of the *Banner of Light*, and hope you may double its circulation the coming year. The number for this week is brim full of good things, and is alone worth a year's subscription. Long may it wave, increased success to both editors and publishers is the earnest prayer of

Yours fraternally,

S. B. NICHOLS.

Brooklyn, N. Y., Sept. 25th.

Movements of Lecturers and Mediums.

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

Rev. Dr. Monck, of England, writes us that he has been engaged for over forty lectures, the majority being in the State of Connecticut, from friends who met him at Niantic and Lake Pleasant camps. He has a few open dates—Sundays and week-days—and his permanent address for the future will be care of Dr. Newborough, 128 West 34th street, New York City. Dr. Monck spoke Sunday afternoon, Sept. 18th, at Harvard Rooms, and in the evening delivered an address (after Capt. Brown's lecture) at Frohisher Hall, Sunday afternoon, the 25th, he was to lecture at Harvard Rooms; and will speak on subsequent Sundays at Frohisher Hall. Dr. Monck will be glad to hear again from any correspondents who have received no replies from him, as several letters, he finds, have miscarried.

Henry E. Sharpe spoke Sunday, Sept. 18th, before the Liberal League of Newark on "The Influence of Theology upon Mankind"; in Frohisher Hall, New York, Sunday evening, Sept. 25th, on "Faith." On Sunday, Oct. 2d, he will speak in Newark on "The Right of Segregation." Oct. 3d he starts for the West on a short tour, returning about Nov. 1st.

Bishop A. Beals was to fill an engagement at Whitler Sunday, Sept. 25th. He will commence a permanent engagement at St. Louis, Mo., on the first Sunday in October.

E. W. Wallis, of England, has been so successful during his fortnight's engagement at Greenfield, Mass., that he has been secured for two more Sabbaths, and will remain in that place until Oct. 14th. Parties wishing the services of this eloquent and gifted medium-lecturer can address him care Dr. Beals, Greenfield, Mass., or at this office.

Hon. Warren Chase will lecture next Sunday, Oct. 2d, in Science Hall, 712 Washington street, Boston, at 2 P. M., and 7 1/2 P. M. This will be his last Sunday in New England.

Dr. H. P. Fairfield, of Worcester—a veteran worker who is now on his thirty-second year of service as a Spiritualist lecturer and medium, and is pronounced by the press and the public to be one of the ablest speakers occupying the Spiritualist platform—will lecture in Lane's Hall, Silver Lake, Mass., on Friday evening, Oct. 7th, at 7:45 o'clock. Subject: "The Signs of the Times, or the Thoughts of the Age." He speaks of the Times, or the Thoughts of the Age. He speaks of the Times, or the Thoughts of the Age. He speaks of the Times, or the Thoughts of the Age.

Lyman C. Howe will speak in Frohisher Hall, 23 East 14th street, New York City, on Sunday, Oct. 2d, morning and evening. Seats free.

Mrs. Colla M. Nickerson, 80 School street, Eggleston Square, Boston, has returned from the Cape, and will make engagements for October and January. She speaks in Haverhill the 18th and 25th of December. She will make an engagement for a "course of lectures" with any one who desires to secure her for that purpose, providing it be within a few hours' ride from the city. She is a trance and inspirational speaker, and will give poems from the platform at the request of the audience. Address as above.

Capt. H. H. Brown spoke in Frohisher Hall, 23 East 14th street, New York City, on Sunday, the 18th of September, at 11 A. M., upon "Our Profits of Spirit Life" for the church of the Free Republic in the evening upon "Hereditry," and in same hall the 25th at 11 A. M. upon "The Life After Death." He can be engaged for Sundays by addressing him at 100 Nassau street, New York City.

Jennie B. Hagan, after attending several camp-meetings in New Hampshire, Maine and Massachusetts, and a convention in her own "Green Mountain" State, has been stopping at her home in South Royalton, Vt. She spoke at East Bethel, Sept. 25th. Will speak in East Barnard, Vt., Sunday, Oct. 2d; after which she will be in the vicinity of Boston for a number of weeks. Will answer calls for week evenings. Permanent address South Royalton, Vt.

W. J. Colville wishes engagements to lecture out of Boston, on Wednesdays and Thursdays.

Dr. L. K. Conley has taken Forester's Hall (late Templars'), corner Essex and Lawrence streets, Lawrence, for Spiritual lectures and test readings for the fall and winter; meetings to be held Sundays at 2:30 and 7 o'clock P. M. The first lecture was given

Sept. 25th, in the evening, subject, "Our Religion." He will give the lectures, Oct. 2d, afternoon and evening, from subjects by the audience. Questions answered. Will engage other speakers most of the time.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets in this hall, 176 Tremont street, every Sunday at 10 1/2 A. M. J. R. Hatch, Conductor.

Science Hall.—Children's Progressive Lyceum, 10, holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10 1/2 o'clock. The public cordially invited. J. L. Underhill, Conductor.

Brookley Hall.—Free Spiritual Meetings every Sunday at 10 1/2 A. M., and every Friday at 7:45 P. M. Sacred Concert first Sunday by the Lyceum, 7:30 P. M. President and Lecturer, W. J. Colville (residence 348 Columbus Avenue); Treasurer and Secretary, Timothy Bilewicz, a Hancock street. The public cordially invited. J. L. Underhill, Conductor.

Essex Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M., and 2 1/2 and 7 1/2 P. M. Ellen Cobb, Speaker and Conductor.

Essex Hall, 176 Tremont street.—Meeting every Sunday afternoon at 2 1/2 o'clock. Dr. N. P. Smith, inspirational speaker.

Science Hall, 712 Washington street.—Spiritual meetings every Friday, at 7 P. M. J. L. Colville replies to questions under influence of his spirit guides.

No. 519 Columbus Avenue.—There will be a Free Sacred and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

Chelsea.—"The Spiritual Association holds meetings at 3 o'clock, in Chelsea, at Jones' Hall, old Essex Building, opposite Northampton Car Station. Next Sunday afternoon, conference in the evening Mrs. Laura Kendrick will occupy the platform.

New Era Hall.—In accordance with the proclamation of Gov. Long, the Shawmut Lyceum held a Memorial Service in recognition of the transit to spirit-life of President Garfield, on Sunday morning, Sept. 25th. The exercises opened by the singing of "Jesus, Lover of my Soul," followed by the Silver Chain recitation, "There is no Death." The *Banner March* was very impressive, as, to the slow tune of the music, leaders and children marched, bearing their flags furled and appropriately decorated with the usual insignia of mourning; the officers also wore badges designed for the occasion. At the conclusion of the march Conductor Hatch read the proclamation of the Governor, accompanying it with suitable remarks. Mrs. H. E. Wilson and Mrs. Maggie J. Polson followed, speaking in eulogistic terms of the departed ruler. Two selections from the funeral service in the Lyceum were then read, interspersed with the singing by ladies and pupils of "Nearer, my God, to Thee." The pupils being provided with tiny bouquets marched around the hall, and passing the platform, upon which was a fine portrait of the late President, deposited in front of it their floral offerings. This portion of the services concluded with a rendering of national airs by the orchestra.

Great credit is due those who planned and carried to completion the arrangements so finely executed, and conceded by all to be perfect in detail. Upon a dais in front of the platform was placed a picture of the late President enshrouded in black and white, trimmed with ivy and laurel; at the top was festooned the "stars and stripes," surmounted with an arch bearing the inscription: "A Nation Mourns its Loss."

At the extreme apex was placed a beautiful bouquet of flowers, the following parties joined in the literary offering: Little Flower, Circle, Burroughs, Hattie Rice, Emma Ware, Bessie Brown, Eva Dockum, Paul Dockum. Remarks were added by Prof. Dutton. Physical Movements were well executed, after which "We shall gather at the Portal" was sung. The session closed with an invocation by the Chaplain of the Lyceum, Rev. Norwood Damon.

Notes.—The Conductor's table was profusely decorated with flowers by kind friends. The Lyceum has created a new office, that of chaplain, which will be filled by Rev. Norwood Damon.

Great success is being realized from the sale of reserved seat tickets. Everybody should have one.

Thanks to the *Banner of Light* for that kind notice. All should visit the Lyceum on Sunday mornings. We have two in this city, and Spiritualists should fill both.

This Lyceum will hold semi-monthly entertainments during the season, commencing on Tuesday, Oct. 10th.

Copies of the *Banner of Light* will be for sale by the Secretary on and after Sunday next.

J. B. HATCH, JR., Secretary Shawmut Spiritual Lyceum.

Boston, Sept. 26th, 1881.

The Shawmut Lyceum Sewing Circle will hold its sessions at Park Hall, 176 Tremont street, every alternate Thursday and after Oct. 6th.

Mrs. M. S. HATCH, President.

PAINE HALL.—Sept. 25th, a day of mourning throughout our land, saw a throng of people in the hall. The day was chiefly devoted to services in commemoration of the sad occasion, and many of the selections musical especially, partook of the spirit of the time. A large wreath of flowers, three feet in diameter, encircled the picture of our martyr President which was displayed; it was the work of Mr. Ford, who was unavoidably absent from the meeting. The fragrance of flowers filled the hall, which drew to our midst many a happy spirit who desired to fill our hearts with joy instead of mourning.

James A. Garfield will live in the hearts of the best part of humanity forever, and his departure from us just as he had attained the highest position a man could occupy on earth, though an occasion of popular mourning, must in the end work for good, for his blood has cemented the bonds of love and good-will all over the land, which are the foundations of successful government.

Today recitations were given by Ella Waite, Otto Hastings, Alice Waite, Alice Bond, Mamie Hayener, and Gertrude Allen; songs by Alice Souther, Gertrude Moore and Jennie Smith; also reading by Miss Annie Peters, and piano solo by Miss Helen M. Dill.

Dr. A. H. Richardson, who is always ready, made appropriate remarks, and then introduced Mrs. Dr. Smith, who spoke eloquently of the risen spirit of the President, and drew the lesson which a true Spiritualist could draw from the event.

Afterwards Father Locke made pleasing remarks to the children, and concluded with a song, "Journeying On to the Summer-land," which he gave with much power and feeling.

The calisthenics, owing to the want of time, were omitted. There is now a steady increase in our working members, and the outlook for the future prosperity of Lyceum No. 1 is never brighter. After the Target March the Lyceum adjourned.

P. L. OMOXI, Cor. Sec.

Children's Progressive Lyceum No. 1.

Boston, Sept. 26th, 1881.

CHARLESTOWN, MYSTIC HALL.—Sunday, September 25th, the first of a series of meetings was held in this hall in the afternoon at the usual hour. Mr. P. A. Heath, the blind medium and speaker, and Mrs. A. L. Pennell, occupied the platform on the occasion. After a few remarks by the chairman and a song by the choir, which was followed by a beautiful invocation by Mrs. Pennell, Mr. Heath improvised and sang a very appropriate song, "Our Ascented President," the subject being given by a person in the audience; after which his control delivered an able discourse, taking for his theme: "Life, Death, and the Life to Come."

After the discourse Mrs. Pennell gave several fine tests which were recognized as correct. The exercises then closed with another improvised song from Mr. Heath.

Next Sunday, Oct. 2d, Mr. Heath will speak, improvise songs and introduce a new phase of mediumship, in this hall, at 3 P. M. C. B. M.

All the laws of the universe have had existence from the beginning, yet how recently is it that electricity has been discovered? And do we yet know what this power implies? Did the earth ever do other than go round the sun, or is it how long it has been a part of this? And are the spiritual truths of man's nature more easily discovered than the physical phenomena which surround him? Why should there not be development in these as well as in those?—*Leasing*.

Sour stomach, sick headache and dizziness, Hop Bitters cures with a few doses.

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 thereby 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 June 30th, (six months).....	\$125.00
Mrs. A. C. Fisher, Farmington, Me.....	2.00
Mrs. E. Heath, Danville, Va.....	2.50
W. Deane, Rochester, N. Y.....	5.00
S. B. Nichols, Brooklyn, N. Y.....	5.00
Caroline Dodge, Corth, N. Y.....	1.00
W. S. Varnum, Lowell, Mass.....	5.00
E. J. Duran, Lebanon, N. H.....	3.00
Samuel Benson, M. D., Birmingham, Ala.....	2.00
W. S. Varnum, Lowell, Mass.....	5.00
A. May, New York, (by order of a spirit).....	10.00
C. Snyder, Baltimore, Md.....	2.00
Henry J. Miller, Hartford, Conn.....	5.00
Edwin J. Miller, Hartford, Conn.....	5.00
J. G. Griswold, Amsterdam, N. Y.....	5.00
E. G. Goodsell, Lynde, Conn.....	2.50
W. C. Allen, New York, N. Y.....	1.00
Friend, Perry Centre, N. Y.....	1.00
G. W. Light, Dearborn, Conn.....	1.00
W. C. Allen, New York, N. Y.....	1.00
W. S. Mizer, Mossy Creek, East Tenn.....	1.00
A. French.....	1.00
E. B. Parsons.....	1.00
One of Many.....	3.00

CASH PLEDGED.

Melville C. Smith, New York.....	\$5.00
Alfred G. Badger, 179 Broadway, New York.....	5.00
M. C. Conner, Chicago, Ill.....	2.00
Augustus Day, Detroit, Mich.....	2.00
W. C. Allen, New York, N. Y.....	5.00
Oak Leaf and Helping Hand.....	5.00
Charles Partridge, New York.....	5.00

It seems to us that if the friends of Spiritualism—and they can be numbered by millions to-day—look that deep interest in the subject which they unquestionably should, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order to strengthen the hands of Prof. BRITTON in the noble work in which he is at present engaged. There is no other man in the whole world so competent, and we cannot afford to lose his services through lack of material means to sustain him.

To Foreign Subscribers.

The subscription price of the *Banner of Light* is \$2.50 per year, or \$1.50 per six months, sent to any foreign country embraced in the *Universal Postal Union*.

Letters from President Garfield, Don Platt, Grace Greenwood and others, attest the miraculous healing power of Dr. Eliza Foster Stillman, 37 South Ashland Avenue, Chicago. Those afflicted should send for free circular, giving letters in full.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent lines on the second page, and fifteen cents for every insertion on the eleventh page. **Special Notices**, forty cents per line, *Minion*, each insertion. **Business Cards**, thirty cents per line, *Agate*, each insertion. In the editorial columns, large type, loaded matter, fifty cents per line. **Payments in all cases in advance.** **Advertisements not to be renewed at continued rates unless the bill of office before 12 M. on Sunday a week in advance of the date when on they are to appear.**

SPECIAL NOTICES.

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

Dr. F. L. H. Willis.

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

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 23d street, New York. Terms, \$1 and four 4-cent stamps. REGISTER YOUR LETTERS. O. I.

Dr. A. A. Andrews, Magnetic Healer, will remain at the Eagle House, Haverhill, Mass., during September. 2W-S.21.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. B. HATCH, Jr., well known English lecturer, will act as our agent for receiving subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Hatch at his residence, 33 Sigden Road, Haverhill, England. Mr. Hatch also keeps for sale the *Spiritual and Reformatory Works* published by us. Colby & Rich.

AUSTRALIAN BOOK DEPOT. And Agency for the *Banner of Light*, W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale the *Spiritual and Reformatory Works*, LIBERAL AND REFORM WORKS published by Colby & Rich, Boston, U. S., may at all

Banner of Light.

BOSTON, SATURDAY, OCTOBER 1, 1881.

JAMES ABRAHAM GARFIELD.

"A combination, and a form, indeed,
Where every grain did seem to set his seal,
To give the world assurance of a man."
—Shakespeare.

"Give me the man
That is not passion's slave; and I will wear him
In my heart's core."
—Shakespeare.

From the mortal point of observation a great life passes into a state of total eclipse, and the shadow falls on fifty millions of souls! With veiled and averted face Columbia weeps at the national altar for one of the noblest of her sons. The people bow in silence under the weight of a sorrow too deep for adequate expression. Friendly nations call to us through the darkness for a solution of this solemn mystery. Alas! where was the genius loci of the Republic that no strong arm held the shield of power over its illustrious Chief?

JAMES A. GARFIELD, the poor boy of Orange, Cuyahoga County, Ohio, was born Nov. 19th, 1834, of New England parents, who were alike distinguished for industry, patriotism and a sincere devotion to their moral and religious convictions. His father died when James was less than two years old, leaving his little family in circumstances of such poverty that for two years the boy destined to make the name of Garfield forever memorable in the history of his country, had no shoe to protect his little feet from frozen ground and wintry weather. For the purposes of this small tribute to his memory the story of his life must be briefly told. In the noble subject which the present writer can only touch—not with irreverent carelessness, but still in the most summary manner—some worthy historian will find ample materials for imposing volumes.

It was by persevering industry and the practice of the stern virtues which characterized his ancestry, that he gradually made his way from the canal-boat to the college where he was subsequently a professor of the Greek and Latin classics, and over which he was at length called to preside; from the low-path to the National Committee on Military Affairs, and from the rude cabin-constructed of logs and mud to the Presidential Mansion. He had but just reached his meridian—was not fifty years old—when all this, and more than I have space to record, had been fairly accomplished. And then, suddenly, the voice of lamentation came up from the Capitol and the sea; and from all the land the low wail of a nation's grief is borne upon the autumn winds, and thoughtful multitudes, spell-bound by the sad event,

Pause for the solemn toll
The mournful tale to tell!

A career remarkable alike for the illustration of the noblest faculties and the most brilliant achievements comes to an abrupt termination. The stately form and benign countenance, wherein God had set his seal in attestation of a rounded manhood and the unequalled rank of Nature's nobility, suddenly disappears in a cloud that darkens his sun at noonday. Now that he is no longer visible we shall look in vain for a grander illustration of the fostering care and ennobling influence of our institutions. The life and character of JAMES A. GARFIELD reflect lasting honor on the American name and people. His faithful labors in the humblest walks of honest industry; his early pursuit of knowledge under difficulties; his superior intellectual attainments and high moral excellence; his wise direction of the college curriculum; his conspicuous services on the battle-fields of the Union, where his skill and courage won a Major-General's rank; the sagacity displayed in the national councils; his native modesty, his broad and liberal ideas, and the inspiring eloquence of his words—all these, and the wise national policy which had already taken shape in his mind, promised to signalize his administration by softening the asperity of sectional feeling; by subduing factional animosities, and by the steady advancement of every national interest.

In the contemplation of such a character we feel assured that the tendencies of the age are not all prophetic of evil. Even one such man inspires the hope that the common humanity may yet be redeemed. "The noble instincts of a strong mind and loving heart enabled President Garfield to rise far above the low arena where political demagogues contend for the objects of a selfish ambition. His superior mind reached the upper level where the world's eminent orators, patriots and reformers, have breathed the serene atmosphere of a philosophical statesmanship, and a philanthropy broad as the necessities of the human race. Such a man would have been conspicuous in the civil or military service of any State; he would have honored his country and been crowned with laurels in the proudest days of Grecian and Roman civilization. Scarcely inferior to Cicero, in his impassioned eloquence on a great occasion, he had less personal ambition, and was a wiser ruler than the illustrious Pericles, who held the sword of Athens while he wielded the civil authority of his country.

And now, to the world's limited observation, this prosperous career of a truly remarkable man, and typical American has come to an end. The man who perhaps more than any one of his associates in the State was our ideal of a true manhood and a wise Chief Magistrate, has been released from the grave responsibilities imposed upon him by the abiding faith and affection of his countrymen. During the long weeks of physical suffering, his calm and intrepid soul held on to the strong lines of life in this world: While the objects of his tender solicitude and loving care were bound to him by silken cords, involved with the finest fibres of the sensitive heart, his fidelity to every human relation was no less conscientious and enduring. He exercised a rational clarity in judging his enemies, and whenever he recognized a true friend he made haste to obey the mandate of the great dramatic poet:

"Grapple him to thy soul with hooks of steel."

At last the summons came, but not too soon for his convenience. It was near the midnight watch, but the silent messenger found him ready. With perfect resignation to the Divine will he relinquished his mortal hold upon the symbols of power, and the life that was so precious to his family and his country—the deathless spirit of the noble son, the faithful husband and the loving father—left its earthly temple, broken and deserted, for an immortal shrine in the spiritual heavens. It is well. Life's golden sands run out and leave the spirit free. The change men call death is but the last mortal struggle for immortality!

The battle of life is over and the hero of Chickamauga rests in peace. The fire of genius

that kindled in his eye has gone out and a deep shadow that will not move is there. The mortal no longer echoes his manly voice; the formal tongue, so often touched with a burning brand from invisible altars, is silent and motionless forever. The people are spell-bound to-day, not by the impressive eloquence of his speech, but by the soul-entrancing magnetism of Death. The profound statesman and wise counselor—the one man whom the nation looked to for its whole heart and all the world respected, has been crowned with new and higher honors. The Chief Magistrate of a great people—who left no spot on the ermine which is the expressive emblem of the purity and dignity of his high office—gathered the shining robes of his immortality about him when he heard a commanding voice from Heaven, saying: COME UP HITHER!

Peace to his ashes! Honored be his name and imperishable the record of his deeds! The sculptured marble may well speak in such a presence, but his most enduring mausoleum is in the hearts of a people exalted by his valor and his wisdom. The blessing of Almighty God and a grateful people rest on the sorrowing household at Mentor. Let us all be comforted by the reflection that he has never lived nor died in vain. JAMES A. GARFIELD, whose stately figure disappears in the cloud that overshadows our country, was accounted worthy of the more intimate fellowship of the world's moral heroes; the patriotic fathers of the Republic; the illustrious martyrs of Liberty and Religion; and the sages of all ages and countries. He will be essentially at home in such society, and it is not, for short-sighted mortals to question the wisdom that honors him with this high promotion.

We are not so destitute as to be left with nothing but the small dust the indwelling spirit had consecrated—the residuum left when the vital fire expired. No, never can we be so poor! The life he lived in the body; the Roman firmness of his nature; his exemplary patience under suffering, and his sublime resignation to the Supreme Ruler; the death he died that we may be irresistibly moved to eliminate a great evil from our political system—in all things his noble example is the priceless inheritance of his country.

The world is learning an important lesson from the power that shifts the scenes in the instructive drama of modern civilization. The spirit of the age is stronger far than custom and the arbitrary methods of powerful dynasties. All nations recognize the divinity that shaped and rounded the life of this man. Womanhood is greater than the Queen when words of tenderest sympathy and affection come from the throne to the widow in her weeds. In the universal sorrow imperialism loses sight of its native instincts, and crowned monarchs pay homage to THE GREAT REPUBLICAN!

S. B. BRITTON.

Bethlehem Seminary, Warren Co., N. J.,
Sept. 25th, 1881.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at 477, E. 12th St., Brooklyn, every Sunday, at 4 and 7 P. M. H. W. Bennett, President. Regular speaker, Mrs. E. A. Hyatt. Conference, Saturday, at 8 P. M., Prof. Dean, Chairman.

The Brooklyn Spiritualist Fraternity holds conference meetings every Friday evening, at 7½ o'clock, at Brooklyn Institute, corner Washington and Court Streets, Brooklyn, N. Y. H. W. Bennett, President. Regular speaker, Mrs. E. A. Hyatt. Conference, Saturday, at 8 P. M., Prof. Dean, Chairman.

The Eastern District Spiritualist Fraternity meets at Latham's Hall, Ninth Street, near Grand, every Sunday, at 7½ P. M. D. M. Cole, President.

The Eastern District Spiritualist Conference meets every Wednesday evening at 8 o'clock, at 477, E. 12th St., Brooklyn, N. Y. H. W. Bennett, President. Regular speaker, Mrs. E. A. Hyatt. Conference, Saturday, at 8 P. M., Prof. Dean, Chairman.

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

Our second conference meeting was marked by the presence of many new faces, among them Dr. Monck, of England, Mr. McLeod, recently from New Zealand, Mr. E. W. Smalley, of the editorial staff of the New York Daily Tribune, and many others. The Chairman, in the few opening remarks, made it plain that while our meeting was in no sense a memorial meeting in respect to the closing of the earth-life of President Garfield, headed the subject for the evening's conference peculiarly fitting and appropriate, "The Science of Fraternity," for in the death of the President the bonds of brotherhood were being cemented throughout our own land, and the wide-spread sympathy among all peoples and nationalities toward Mrs. Garfield and family, and also to our nation, presages "the good time coming." Mrs. Whipple's lecture was listened to with deep and earnest attention by the audience, and a synopsis could not do the lecture justice. It gave in detail the result of Mons. Guis's experiments at the Palace of Guise, in France, where capital and labor were combined to produce the highest social life that could be attained here—perfect freedom for all, but all working in unity for the greatest good of the whole.

The lecturer gave the result of Mrs. Augusta Cooper Bristol's visit of five weeks at the Familistère at Guise—as the representative of the Ladies' Social Science Association of New York—but it had resulted in an increased interest among the refined and cultured classes of this country in the science of fraternity. The lecturer deemed our Fraternity, by their fraternal work, peculiarly fitted to grasp this problem of the age, and to help inaugurate its beginning in Brooklyn. In conclusion the lecturer said: If we examine the institution in its industrial aspects, we find from this point of view, as from all others, the methods of association are such as to develop the power of the individual by his very unity with the general interest. Here one realizes that it is the spirit of industry which dominates at the Familistère, and that the most unattractive labor, when placed in its right relations to individual and social well-being, becomes dignified as a part of that majestic rôle which only industry can sustain in the development of life. The assurance of mutual protection instituted in the Familistère are, first, assurances of pensions and of the necessities of existence; second, assurances to come in aid of the sick and the disabled. These assurances are founded upon the just principle of reciprocity of benefits between the associative body and the individual, each living for each. The entire plan of mutual assurance, as well as the methods employed in other departments of the Association, is founded upon the principle of the unity which exists between the Society and the individual, and the consequent duties of each to all. The Familistère makes the discharge of these duties possible, profitable and delightful. The plan of social salvation which it opens to the world is defined and stated in terms of business, which in their operation slowly but surely to ideal results, and which permit neither prevarication, deceit nor shuffling.

The different conditions defining the different degrees of membership are such as to prepare the individual who fulfills them for that advancement in association, as that fitness for the highest phase of association is a necessary and natural result of a fulfillment of the initiatory conditions. The principle of fitness is made both a factor and a result, constructing and perfecting the association by methods which regulate its degrees and functions.

It is important to observe that through and by the method of "concours" and elections, the evils which usually attend universal suffrage are effectually avoided; and we can but conclude that the method which can accomplish this is the method which can secure the success of a people. It reveals that it is not the republican principle which is doubtful in its adapta-

bility to government and society, but the methods by which it has been applied. Here and there a man must "civil service reform" begin in order to effectually permit the mad scramble for office and places of trust by incompetent and unworthy persons—and the tragedy of a dead President be the nation's shame, as well as grief!

The revelation which the Association at Guise bears upon this point is invaluable. If we but hold it, this principle is the constructive and perfect element of any institution, small or great; and Mons. Guis has well affirmed, in his work on social solutions, that the principle and methods which regulate and perfect an Association like the Familistère, are these principles of truth and justice upon which men can rely as the foundation of Government and of society—extending from industrial associations to the association of a community, and from the community to the unity of a nation, and the federation of peoples.

I have now presented, as briefly as a scheme so great and complicated with detail will permit, these principles and methods of association as illustrated at Guise; which principles and methods, in my opinion, must establish the moral character and ensure the success of every enterprise, manufacturing or otherwise, which seeks to secure the individual education and development for the individual.

All the travail of the ages is to bring the race to this ripened phase of cultured spontaneity, when every individual will be a harmonious unit in the orchestral arrangement of society. In the light of that future glory may the men and women of the present day be brave to take the necessary steps when they feel that the spiritual nature shall permeate every department of human interests, and the warmth of the heart-life shall be the sun of righteousness with healing on its beams.

Mr. A. E. Newton, editor of *The Two Worlds*, was next called upon to speak. He expressed great interest in the lecture, for this subject of Fraternity, or practical Brotherhood, had long been his study. He had watched the experiment of M. Guis for many years, and during the time had witnessed the initiation and failure of many attempts in this country to establish fraternal institutions. These had failed, he believed, largely for want of a science of Fraternity, and this appears to have been wrought out in all its details in the institution at Guise. He had been informed on good authority that Mons. Guis was a Spiritualist, and that he had been raised up and inspired for the work he has so successfully initiated. The speaker was specially interested in the superior educational advantages provided in the Familistère, which begin with the child not only in the nursery, but before birth, by furnishing favorable conditions for the exercise of maternity; and, as showing the results of these advantages, he had seen Mrs. Bristol, who during the past few weeks' stay at Guise, she had seen no quarrel or evidences of ill-nature among the hundreds of children in the Familistère. He hoped to see the Brooklyn Fraternity commence practical work in the direction of Brotherhood.

Mr. E. W. Smalley, of the editorial staff of the New York Tribune, said that he had listened to the able lecture of the evening, and while thus engaged, he had been struck by the social questions met with more attention in Europe than here, and thought perhaps it was because we were, as a nation, younger in years, and in the clearing of the land and developing the resources of the country the people had given more attention to the material development of the nation than to solve these social problems, which now would find more attention and deeper and more consistent consideration. He said: Your Chairman, in his opening remarks, related to the President, and I wish to bear tribute to his great, loving heart and true manhood. I have known him intimately for twenty years, and knew him to be sympathetic, generous and good. In his religious views he was broad and catholic in spirit, and the church of which he was a member has no creed and gives the broadest freedom to its members. Only a week before the President was shot I was conversing with him in regard to the spiritual faith and its phenomena, and he related to me some of his early experiences in this direction, and I know that he had no censure for those who accepted this faith, and who you are Spiritualists can feel that in the other home he can fulfill the work in molding and shaping we can will be far greater in the beyond than it could have been had he remained upon earth.

Remarks were also made by Mr. McLeod, Deacon D. M. Cole, W. C. Bowen and Mrs. Dr. A. E. Cooley. Mrs. Whipple distributed copies of the work published by their association, explaining in detail the Familistère at Guise. All present manifested a deep interest in the subject. Dr. Philip D. Moore, of Olean, N. Y., Washington Territory, is to speak for us Friday evening, Sept. 25th.

S. B. BRITTON.

Eastern District Spiritualist Conference, Phoenix Hall, South 8th Street.

To the Editor of the Banner of Light:

Exercises opened by singing "I Need Thee Every Hour," Miss Roworth presiding at the piano.

Charles L. Miller, chairman, introduced the speaker, saying that "all things relating to humanity are relevant to Spiritualism."

Dr. Newbery then commenced by saying: "The teeth are spiritual as well as material. We are so constituted that if we lose any part of us, the next part perishes or tends to disorganization. There is compensative relation between every part of the human body, and between all things that are related to it. To preserve our integral being, must attend to the integrity of every part. This is a subject that takes a student three years to master, and I must condense it into a focus. A perfect set of teeth is rare even in children. Each generation inherits a worse set than its predecessors. The end will be that it will destroy the race. If the teeth are gone digestion goes; indigestion causes lack of nutrition; lack of nutrition degenerates the system, and the whole being becomes weak. Fruit is the natural food of man. The Brahmins, who live on rice and fruit, are long-lived, and their teeth are perfect to the end. Every month in the year produces its appropriate fruit; in summer the acid fruits are cooling, and in winter those which abound in starch and sugar, together with nuts, which are oily and are heating."

The lecturer then described the teeth of the animal kingdom and their adaptation to their food. The meat-eaters must eat bones; if they do not eat bones the teeth will die out. The human jaw has glands to moisten the food—one pair being acid, one alkaline, to neutralize the effect of acids, and one pair albuminous, to lubricate the food and assist the swallowing process. If you do not chew the food, the glands die, and the food is not properly digested. If the teeth are decayed you are prevented from masticating properly. The lecture was illustrated by drawings of the teeth of all animals and of man, and also by paintings representing the fruits appropriate for each month, executed by the Doctor, who is an artist of no mean order.

The conference then sang: "Work, for the Xmas is coming."

The opening address on Wednesday, Sept. 28th, on "The Emancipation of the Race." Dr. Weeks, of New York, then said: "The cause of defective teeth is due to defective organization. In preparing ground for planting they do not put bone-building materials into the ground; then in grinding the grain all the bone-producing properties are taken out; afterwards, in looking for fertile substances are put in to lighten the food, which is really a process of decay." The speaker made a plea for the use of unfermented bread and uncooked fruits. We want to eat to live, and not to live to eat, and not to build up a defective organization by improper food or unnatural means.

The trance medium, Mr. Swift, then came upon the platform, under control, and spoke of drinking the fruit which he had eaten to the teeth. The savage does not drink hot drinks, but cold water.

Mr. Swift described an old lady (a spirit) coming up the aisle. "I should judge that she was proud of her cooking; calls herself Grandmother Miers. She says, 'My teeth are good, probably because I lived in the country.' This spirit was recognized by the relatives." Those living in the country are not so deficient in the fruitage and nuts, which are natural food. The

world goes on trying to imitate the virtues or failings of others; oftentimes a seeming virtue is a failing, and sometimes a seeming failing is a virtue. The child will imitate the parent. We have, to-day, a full representation of the virtues of a wife, of a husband and father, and of children, in the family of the Chief Executive of our nation so sadly bereft. That wife sat day after day, unto the end, in the same hand, and thus helping him to pass onward into the higher life. This great nation is plunged into grief and mourning for one who was great indeed. But he is arisen and will live forever in our hearts.

The conference closed by singing "Joy to the World."

Dr. Newbery was engaged to continue the subject at the first convenient opportunity.

W. M. H. COLEMAN, Sec.,
201 South 8th street, Brooklyn, E. D., Sept. 21st.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

Now that the summer is over, the season for Camp-Meetings is gone, and folks are settling down once more to ordinary, every-day life. I write to let you know something of the proposed programme of spiritual matters in this city the coming winter.

As yet there is nothing definite in regard to the regular course of lectures usually given by the First Society of Spiritualists, though engagements are pending with a few of our prominent speakers—such as Prof. Kiddle, of New York, E. W. Wallis, of England, and many Dr. Monck, also. In the discontinued condition of things it is very difficult to maintain continuous meetings. Novelties are needed to arouse Spiritualists from their apathy, and hence the success of Camp-Meetings. The surfeit of spiritual food during the two or three months these meetings hold, seems to satisfy the majority of our people for the balance of the year. So it is more than probable that Ohio will fall into line next summer, and enter to the popular demand with a Camp-Meeting of its own.

Brady Lake.—Of course there are thousands of Spiritualists in every State who can spare neither time nor money to visit far distant camps in other States, and to overcome this difficulty a committee was appointed at our last anniversary to prospect in this direction, select a suitable location and report at the earliest possible moment. This was done by Dr. A. Underhill, of Akron, and Dr. C. Curtis, Esq., of Havana, O., the chairman of the above committee, is ready to report, and will do so at the two days' meeting to be held at *Brady Lake* (near Ravenna) on Saturday and Sunday, Oct. 1st and 2nd, when Hon. Warren Chase, Hudson Tuttle and O. P. Kellogg are expected to speak on this subject. Your humble scribe will in all probability be present at the Cleveland delegation, to take them to the Spiritualists of Ohio, be on hand at Brady's Lake.

Bishop A. Reals.—I am sorry to report that our good friend and brother has been detained in Cleveland for two or three weeks through sickness, and has consequently had to cancel several of his engagements. He is now convalescent, and hopes to commence his ministrations in St. Louis in October. Mr. R. is the regular lecturer of the "Temple of Mutual Benefit Society," of which Mr. Hambleton is President. It is a secret organization, but holds public Sabbath services.

The Children's Progressive Lyceum. owing to the extreme heat, did not reopen its sessions until Sunday, Sept. 18th, when quite a large attendance was present for the first Sunday. Our forces being much scattered during vacation, it took some time to reorganize. It is in contemplation to hold a memorial service in honor of our martyred President; but owing to the extreme excitement in the city pending the lying in state and funeral of the illustrious dead, it will not take place probably until matters are somewhat quieted down.

To add to the interest of the Lyceum this fall and winter, it is in contemplation to engage a competent singing and dancing master to instruct the children weekly in vocal culture, deportment and dancing.

The regular semi-monthly Lyceum Sociables will commence Tuesday, Oct. 4th, and continue during the fall and winter as usual.

I take this opportunity of sending my kind remembrance to the many friends I met at Lake Cassadaga Camp-Meeting, and assure them one and all that the many kind words spoken in praise of our Lyceum work in this city will long be remembered.

THOS. LEES.

Mr. J. William Fletcher.

The Spiritual Union of Beverly held memorial services on Sunday, Sept. 25th, which were largely attended. The hall was elegantly decorated with flowers, and the back of the desk draped with a white banner. Under this picture of the late lamented President was hung, draped with the stars and stripes, and beneath this the words, "A Nation Mourns." In front of the desk was a picture of Washington, also draped in white, before which a large quantity of floral offerings was placed. On one side of the platform a stand covered with black and loaded with dried grasses, represented Death. On the opposite side a perfect pyramid of flowers representing Life. The speaker chose for his subject, "A Nation's Grief," and held the audience for an hour by the force and beauty of his utterances.

In the evening, being Mr. Fletcher's last lecture, every available seat was taken; and the speaker discoursed upon "God is Love" in manner that put to shame the conception of many as to what God is. He showed that the laws of life are all founded upon justice, and that many times, when we are disposed to blame God, the apparent misfortunes are due to our own ignorance of nature's laws. The speaker was warmly congratulated at this terminus of a prosperous engagement, which likewise reflected great credit upon the efforts of the committee.

Mr. Fletcher begins an engagement of five Sundays in Portland, Me., Oct. 2d. He can be found during the week at 9 Montgomery Place, Boston, where all letters should be addressed.

Recognition of the Indian Spirits at Onset Bay.

To the Editor of the Banner of Light:

It will be remembered that in an address at the Onset Bay Camp-Meeting the present year, Dr. I. P. Greenleaf spoke of the Indians who formerly occupied that territory as still having an interest there, and being accustomed to gather each year at the time of the harvest moon in grand convention. They have watched with great interest the assembling of Spiritualists at that place, and the development of conditions by which their presence could be recognized as immortal beings, and equally with the pioneers serving the common humanity in their own time, place and sphere of being. He had frequently seen them in large numbers, and realized their friendly and helpful disposition; and in their behalf he requested that at the time of their next meeting the flag of the Association be raised in recognition of their presence.

In compliance with that request, the Association, as Spiritualists, will take the initiative in making the first public recognition of these aboriginal guardians of the camp at Onset Bay Grove, in the very county where the Pilgrims landed, and where Indian hospitality first welcomed them to the shores of America.

Their Great Council Day will be on Friday, Oct. 7th; and on the morning of that day the flag of the Association will be raised. Their meeting will continue through Saturday, and on Sunday the Association will hold a meeting at the auditorium, which will assume the form of a conference, at which time the Indians will be welcomed equally with their white brethren, and be heard from if mediatorial conditions are adequate.

A prominent clergyman while taking one of a course of boxing lessons for exercise received what the boys call "a jolly black eye." On Sunday he chose his text from Timothy, 5th chapter, 27th verse: "I have fought the good fight, I have finished my course."

Geo. A. Fuller's Meetings.

Geo. A. Fuller, of Dover, Mass., lectured in Good Templar's Hall, St. Albans, Vt., Sunday, Sept. 25th, at 2 P. M. Mr. Fuller's guides took for their subject, "Revelations of a Life Beyond." The speaker commenced by presenting briefly the revelations of the seers and prophets of antiquity, quoting largely from the inspired utterances recorded in the Hindu sacred books. Then, coming down to the present, through paths traversed by religious history, he paused by the way to pay his respects to the immortal Swedenborg—whom he styled "a spiritual giant, with eyes ever open toward the eternal world, and pen ever ready to record the faintest vibrations of soul-life." Reaching the advent of Modern Spiritualism, he portrayed the future life as revealed through modern mediums. The lecture was replete with thought, and fully appreciated by the intelligent audience which had the pleasure of listening to this inspired teacher.

Mr. Fuller speaks during the entire month of October at Burke's Hall, Morrisville, Vt. Parties in that vicinity desiring his services for week-day evening lectures may address him at Cady's Falls, Vt., care of C. C. Dodge.

Chicago.

To the Editor of the Banner of Light:

The Chicago Progressive Lyceum has recommenced its sessions, after its summer vacation, in Union Park Hall, on Madison street, near Bishop court. Its meetings commence at 12:30 and close at 2:30 P. M., Sundays. All are invited.

Z. T. GRIFFIN.

161 La Salle street, Chicago, Sept. 24th, 1881.

THE MAGAZINE OF ART, for September, in continuation of its series of interesting sketches of "Our Living Artists," introduces the famous Hungarian painter, Michael Munkacsy, and has for its frontispiece an engraving of his strikingly effective picture, "The Last Days of a Condemned Prisoner," the incidents connected with its production, as given in the biography of the artist, being of special interest. Two other of his works are also given, "The Two Families" and "The Studio." In marked contrast with the frontispiece is the accompanying full-page illustration, "On the Banks of the Meuse," a calm, peaceful subject, suggestive of happy repose. Flaxman, one of the most spiritual of artists, is represented by four engravings of his works. His productions abound with sculptured figures of gods, goddesses and angels. The other attractions of this number are numerous. The periodical visitations of this magazine to any household cannot be otherwise than refining and instructive to its members. Cassell, Petter, Galpin & Co., London, Paris and New York.

The venerable philanthropist, Mr. John M. Spear, of Philadelphia, the founder of the first Spiritualist organization in London, and perhaps in England, is expected to make a final visit to this country with his estimable wife, Mrs. Caroline Spear, M. D., during the approaching autumn. Mr. Spear is a remarkable psychometrist, as many in England can testify, and has given the last thirty years of his life to the higher uses of Spiritualism, previous to which he was editor of the *Prisoners' Friend*, and devoted himself to the reformation of the criminal classes. —*Light* (London, Eng.) Sept. 3d.

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