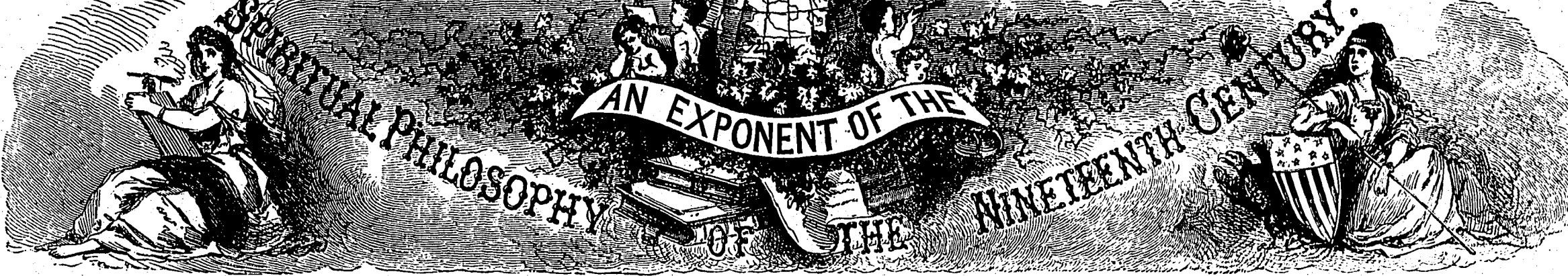


BANNER OF LIGHT.



VOL. L.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 1, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 2.

CONTENTS.

FIRST PAGE.—*Lake Pleasant Discourse: The Physiological Basis and Philosophy of Spiritualism.*
SECOND PAGE.—*Banner Correspondence: Letters from Tennessee, New York, Connecticut, Ohio, Missouri, Wisconsin, Michigan, Nevada, and Pennsylvania. Poetry: A Hymn to Morning; Michigan Mediums' Medical Association. Spiritual Phenomena: Synopsis of Spiritual Phenomena witnessed in Philadelphia.*
THIRD PAGE.—*Public Scenes at Lake Pleasant. Retail Agents for the Banner of Light. Spiritualist Meetings. Spiritualist Lectures.*
FOURTH PAGE.—*The Declaration. Animal Magnetism and Homeopathy in the Treatment of Tropical Fevers. Dr. Monck's Address in London. Matters in Terre Haute. The Allen Boy's Mediumship. Free Thought: "Christian Metempsychosis." The Fourth Dimension. The Kastrum: The Age of Reason and the Age of Intuition.*
FIFTH PAGE.—*Nautic Camp-Meeting. The Brooklyn Lyceum. Book Advertisements.*
SIXTH PAGE.—*Methodists and "The Power." The President's Death, Hereditary Immortality. The President's Promotions. The Doctors of England Seeking Protection. The Two Worlds, etc.*
SEVENTH PAGE.—*Selected Paragraphs. The Enlarged Banner. Movements of Lecturers and Mediums. Spiritualist Meetings in Boston. The Editor-at-Large Bureau. New Advertisements, etc.*
EIGHTH PAGE.—*Message Department: Spirit Messages given through the Mediumship of Miss M. T. Sholhamer. Verification of Spirit Messages. Spirit-Messages to Thos. R. Hazard. Poetry: James A. Garfield. Krishna, and its Significance. Camp-Meeting at Cresco, Iowa.*
NINTH PAGE.—*Poetry: My Death Song. Annual Convention of the Vermont State Spiritualist Association. Theodore Parker on Prayer. Book Advertisements.*
TENTH PAGE.—*Form-Materializations: Materializations at Ballston Spa, N. Y. Early Manifestations in New England. New Publications. Book Advertisements.*
ELEVENTH PAGE.—*"Mediums in Boston." Book and Miscellaneous Advertisements.*
TWELFTH PAGE.—*James Abraham Garfield. Mr. J. William Fletcher. Spiritualist Meetings in Brooklyn. Brooklyn (N. Y.) Spiritual Fraternity; Eastern District Spiritual Conference. Cleveland (O.) Notes. Recognition of the Indian Spirits at Onondaga, etc.*

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 so 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 pulp 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 shut 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 *il-liberal*, 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 hicks 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 fallacies 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 wiser sages talk its sweeter minstrel sing."

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-tse, 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 supermundane 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 *SARCOGNOMY*, 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 cerebellum, the medulla oblongata, the three commissures, the hippocampi, the quadrigemina, the fornix, the septum lucidum, the mammillary bodies, the pinal 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 flowerless 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 creation's mighty plan
The vital part remains unsung."

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 trinity, 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 trinity still. This 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 the human being 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 corps 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.

I 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. Peckes or Mrs. Richmond differs from Calvin, Pope Gregory, and Ignatius Loyola. It will not be by abolishing any science that is deeper, truer, more practical and more valuable, 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 and 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 to-day, 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 pyæmia, 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 relate from their own experience. I have known liberal physicians of noble 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 procure the passage of laws which will compel the registration of deaths, with the names of the attending physicians, and thus fasten the responsibility for malpractice where it belongs.

The science of Anthropology, which I demonstrated before a scientific committee in 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 Homoeopathic practitioners—and statistics have convinced an insurance company that they are twenty-five per cent. more successful than Allopathic drug doers.

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 its 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 Sarcosism, 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 develops 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 at present of 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) are 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 and divine 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 forces 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 thine the dark; And from the caverns of the night, 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.—L. 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 seances 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 oldest not being fourteen years of age. He is enthusiastic on the subject of family seances, and considers the home-circle for angel-communication 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 medial 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. 23 East 14th street, on Sunday, Sept. 18th. His subject in the morning, 'Evidences of a Future Life,' and 'Hereditry,' 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.—J. 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 oftentimes 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.

SHELLENA.—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 Shellena, 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 doubter 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 is 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. Townshend, 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 PROSS, 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 BUSH.

Oh, Earth, how fair, how blessed thou art,
And pleasant to behold,
When Morn along the eastern slopes
Looms up her scarfs of gold!
Her rosy 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 pines,
And o'er the mist-robed fountains
A jeweled rainbow shines.
The east is a sea of amber,
Where cloud-slips 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 true!
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 rill and river
Breathes not a tone of grief.
With soft and gentle murmurs
"Sings every wind that blows,
And something of a world 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 wakes
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 pearl 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!
Delivered, 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. 18th-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 re-elected: Rev. Charles A. Andrus, of Flushing, President; Dr. A. W. Edson, of Lansing, Treasurer; Dr. 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 R. HAZARD,
IN TWO PARTS.—PART ONE.

MRS. KATIE B. 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 seance 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 seance.

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 seances a week with Mrs. Robinson, all of which were satisfactory in an eminent degree. I also attended a public evening seance 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 seances. 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 unaided, 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 seances 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 mediunistic 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 phase of the spirit phenomena, *form materialization*, that the world is to be 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 seance, 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 seance on Tuesday, the 10th. On Monday, the 9th, at a private seance 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 seance. In the meantime a friend called and invited me to take a drive with him that afternoon through Fair-

mount I
thermon
an Valle
phia un
Col. Kas
got my d
ers, nor
the man
retired,
name an
my daug
a special
that aft
the flow
that my
ed my a
stepped
to come
peating
forgotte
bouquet
good n
particu
ers with
done so.
In cor
Best pro
the high
the qual
seance r
SEANCE

On Fr
at Mrs.
with tw
to witn
the pre
mark ti
New Yo
at whic
other te
which v
kind the
Again
ed an ev
in comp
ing pres
occure
a slate-
ryo and
directly
immedi
table li
inches
sponges
laid it d
each of
all six i
Whils
sation
some or
slate,
until a
that the
over th
dressed
ten in a
as strai
a rule,
of the f
from th
kept at
Again
tear sen
which C
Lloyd C
other g
ers, we
for the
ena. A
an oblo
coupled
around
marking
day and
evening
been en
took a l
fast tog
Hardy,
oil on t
the tab
next me
been at
out, an
hands,
a serrat
the tab
On a g
again t
slates,
He, in
them i
slate h
on its
side." I
he took
in plain
around
compar
written
slates,
membe
men of
thing o
Again
dayligh
dium;
terious
ger in l
wise ti
lay on
with m
placate
ters, b
phenon
ly my
use, an
hand, a
on the
finger.
Powell
and, ke
the slat
the sa
In re
visible
even ti
slate-w
Hardy"
Agai
Henry
Philad
powers
and with
I larges
private
corner
pocket
er writ
being c
der the
sitting
the tal
so, but
"Look

WOMEN.

h. April

led at 2123

ed of this

ed again

ed looking

ed had seen

ed and had

ed of my

ed re-known

ed Dur-

ed Mrs. R.

ed I ed a more

ed heaven-in

ed sence.

ed interesting

ed able lady

ed been en-

ed sees with

ed friends

ed no so for

ed the date

ed of Mrs.

ed in an in-

ed teresting

ed in the

ed with Mrs.

ed ory in an

ed ble even-

ed A. Keel-

ed especial-

ed skeptical

ed the genu-

ed here por-

ed only at

ed ful medi-

ed nement

ed and en-

ed dlist, be-

ed l her un-

ed fort her

ed of my ex-

ed ances in

ed -Gordon

ed ended at

ed y dwell

ed I know

ed ul medi-

ed ting that

ed on.

ed ELOPED

mount Park. The weather was very hot, the thermometer being in the nineties in Wissahickon Valley, and I did not get back to Philadelphia until nearly night. In my haste to get to Col. Kase's in time for the séance, I entirely forgot my daughter's request concerning the flowers, nor did I recollect it until some time after the manifestations began. After the ballet girl retired, the guide of the medium called me by name and asked me where those things were that my daughter requested me to bring with me for a special purpose. I answered that in my hurry that afternoon I had entirely forgotten to bring the flowers she requested. The guide answered that my daughter was very sorry, and I repeated my apology. Directly after Gertrude herself stepped out of the cabinet and beckoned to me to come to her. I did so, and whilst I was repeating with some emotion my regret at having forgotten her flowers, she handed to me a small bouquet of roses and other flowers, and bid me good night. Doubtless my daughter had some particular object in asking me to bring the flowers with me, which would have appeared had I done so.

In conclusion, I will say that I think Mrs. Best promises to be a materializing medium of the highest order, provided she is careful as to the quality of the persons she admits into her séance room.

SEANCE WITH A. B. PHILLIPS, SLATE-WRITING MEDIUM.

On Friday, May 6th, I called, by appointment, at Mrs. Maxwell's, 1208 Mount Vernon street, with two gentlemen (personal friends of mine) to witness some of the phenomena that occur in the presence of Mr. Phillips. I may here remark that some years ago I held a séance in New York, at noonday, with Dr. Henry Slade, at which many extraordinary slate-writing and other tests of spirit-power were given, some of which were not surpassed by anything of the kind that had then been published.

Again, some one or two years after, I attended an evening séance in New York, at Dr. Slade's, in company with a lady friend, the three only being present. Among many marvelous things that occurred was the following: Dr. Slade bit from a slate-pencil a piece of the size of a grain of rye and laid it near the edge of the bare table, directly opposite to where I was sitting, and immediately under the full beams of a centre-table light which stood within ten or twelve inches of the fragment of pencil. He next sponged and wiped a slate clean and dry, and laid it directly over the pencil. We then took each other's hands, and, being clasped, placed all six in plain sight of each and all, on the table.

Whilst thus situated and engaged in conversation a scratching was plainly heard, as if some one was writing on the lower side of the slate. To this we all listened attentively, and until a loud rap on the table indicated to us that the writing was done. Upon this I turned over the slate and read a communication addressed to me by one of my spirit-family, written in a fine and faultless hand, in close lines, as straight as they could have been drawn with a rule, and covering the entire slate, which was from the beginning to the end of the séance been kept at full height.

Again, I once attended, by invitation, an amateur séance at Mrs. John Hardy's, in Boston, at which the late Hon. Robert Dale Owen, Wm. Lloyd Garrison, Dr. Bartol, and a number of other gentlemen, including one or more reporters, were present. The séance was held expressly for the exhibition of the slate-writing phenomena. After the company were arranged around an oblong table, Mr. Owen produced two slates coupled together with hinges, and passed them around to be examined by the company, remarking that he had bought the slates new that day and had them arranged expressly for that evening's experiment. After the slates had been satisfactorily inspected by all, Mr. Owen took a key from his vest-pocket and locked them fast together. They were then handed to Mrs. Hardy, who, after putting a short piece of pencil on them, held them in her left hand beneath the table, her right being clasped in that of her next neighbor. The light (which hitherto had been at its full height) was now turned nearly out, and all the company, holding each other's hands, sat in silence. Within a very short time a scratching, as if of a pencil, was heard under the table near where the medium was sitting.

On a given signal (by rapping) the light was again turned on, and Mrs. Hardy handed the slates, with the pencil still on them, to Mr. Owen. He, in turn, after inspecting a moment, passed them round to the company. The upper slate had the following words plainly inscribed on its surface: "We have written on the inside." The slates being returned to Mr. Owen, he took from his vest-pocket a key and unlocked in plain sight of all and directly passed them around the table to be again inspected by the company. There was quite a lengthy sentence written on one of the inside surfaces of the slates, the import of which I do not now remember.

In some respects I think this specimen of spirit slate-writing rather excelled anything of the kind I witnessed at Dr. Slade's.

Again, I once attended a séance held in full daylight by Mr. Powell, the finger-writing medium; and after several exhibitions of his mysterious gift the medium took my right forefinger in his hand, and without touching (otherwise) the surface of a clean-washed slate that lay on a table before us, he wrote a sentence with my naked finger, which was exactly duplicated a little beneath in less legible characters, but still plainly to be deciphered. This phenomenon was repeated several times. Finally my forefinger became a little irritated by use, and as he took it for the last time in his hand, and was just about to commence writing on the slate, I said to him, "Take the middle finger." Without a moment's hesitation Mr. Powell shifted his hand to my middle finger, and, keeping his own hand entirely away from the slate, he repeated the double writing feat the same as he had done before.

In respect to the double writing, without any visible ink or material of any kind to perform even the single line with, I think this feat of slate-writing, if anything, rather exceeded Mrs. Hardy's astonishing performance.

Again, about a year ago I sat alone with Henry C. Gordon, at 691 North 15th street, Philadelphia, to test his slate-writing spiritual powers. After the usual phases of writing on and under the table had been gone through with, Mr. Gordon handed me a half sheet of large-sized letter paper and asked me to put a large mark on it. I did so by tearing off one corner and putting the little piece in my vest-pocket. Mr. G. then held the half sheet, together with a lead pencil, in his right hand (his left being on the top of the table meanwhile), just under the edge of the table next to where he was sitting. Directly he took his hand from under the table and asked me to look beneath it. I did so, but could see no sign of the missing sheet.

"Look," said he, "in the drawer before you."

I pulled out a drawer directly against where I was sitting, and therein, on the top of a pile of old letters and other waste paper, I found the missing half sheet with the identical fitting corner torn off, and a message on it signed by one of my daughters. I examined the drawer closely, and found it perfect in all its parts, and shutting closely against the under side of the top of the table, and I know it had not been opened during the sitting except when I drew it out myself. This spirit sleight-of-hand trick, or by whatever name it may be called, I think, in respect to passing matter through matter, at least, exceeded anything that I had witnessed in the presence of Dr. Slade—though he has done many more wonderful things since—Mrs. Hardy or Mr. Powell, as before described.

At Mr. Phillips's séance, each one of the four present (including the medium) sat on separate sides of a square table. Mr. P. has a curious gift of writing two ways in one—I think *upside down and backward*. He is also gifted with clairvoyant and other spiritual powers. After many extraordinary exhibitions of his several spiritual gifts, Mr. Phillips sponged clean and wiped dry both sides of two small slates, which, after we had all examined to our satisfaction (without a microscope, however), he laid close beside each other directly in the middle of the table.

After sitting in silence a short time, we all heard a scratching apparently on the under side of the slate lying at my left. This excited our curiosity, as we knew there was no pencil or writing instrument of any kind either beneath on the top, or beside either of the slates. We all listened attentively, and each could have taken oath that the sounds proceeded from beneath the slate on my left. When the sounds ceased, I was requested to examine the slates. I, of course, took up the one on my left, which to the surprise of us all was found to be entirely clean, just as it was when laid down. I then turned over the slate on the right, and found a sentence written upon it in a very plain hand. It read as follows:

"MY DEAREST FATHER: Once more I have the pleasure of communicating with you. This time in a very different manner than I am wont. God bless you."

In respect to the writing beneath the slate laid flat on the table being performed without a pencil, coupled with the ventriloquial phenomenon of the transfer of sound, I think this specimen of slate-writing goes a little beyond anything I witnessed in the presence of the different slate-writing mediums I have instanced. A question having been started as to who the spirits were that picked our pockets at this séance, it was written through the hand of the medium:

"I took it out of my father's pocket. I also took the eye-glasses out of Mr. S.—a pocket. I understand the philosophy better than some spirits do."

After some other exhibitions of the phenomena, it was written beneath the slate as before (minus the transfer of sounds):

"We must leave you now; we have exhausted the power. I will come to you to-night. Good bye, bye."

On the evening of the same day (Friday, 6th of May) I attended a public séance at Henry C. Gordon's. There were but two other visitors present beside myself, both of them gentlemen from some place a distance from the city. Although the medium was much depressed, still several spirits manifested their presence, some of them quite satisfactorily. After rather a short séance Mr. Shaddock, the Controlling Spirit Conductor of the circle, came as usual outside the cabinet, and addressed a few sentences to us, as he is wont to do when he announces the close of the circle. My daughter Gertrude had not manifested her presence, as she told me she should do a few hours before when I was with Mr. Phillips.

My daughter's non-appearance, however, did not disturb me in the least, as I have been long aware that the plans of our spirit friends are liable to be interfered with by circumstances and conditions beyond their control, very much as those of mortals are. But now, just as I was expecting to see the medium emerge from the cabinet, as is his usual wont at the stage of affairs then transpiring, out rushed my daughter Gertrude, on the quick run, and throwing herself into my arms, embraced and smothered me (so to say) with kisses. She then led me to the cabinet, and standing partly within it engaged in a prolonged colloquy with me, every word of which was distinctly pronounced in a loud whisper. G. expressed regret at my leaving the city, and said she would like to come to Mr. Gordon's circles after I was gone, and speaking in words and tone more expressive of sorrow than anger, said she would, do so, but feared her manifestations might be subjected to a like misconstruction as had been passed on the communication she had recently addressed to me at the *Banner of Light* Circle-Room in Boston.

Notwithstanding my daughter's hesitating misgivings I encouraged her to come to Mr. Gordon's circles after I should leave the city, and if she does so I would esteem it a favor if some of the company present would drop a line on the subject addressed to me at South Portsmouth, Rhode Island. I had scarcely regained my seat after Gertrude closed the curtain, when it was re-opened by her spirit-uncle, Thomas R. Minton, whose striking countenance, eyes, superabundant grey beard and general expression it was impossible to mistake even at the distant seat I occupied. I went to the cabinet, when "Tom" shook me cordially by the hand and soon after closed the curtain. I remained standing beside the curtain, expecting Mr. Minton would make a second appearance; but almost immediately after he closed the curtain it was drawn aside again, and there stood before me, in form as vivid, distinct and natural as life (so to speak), a remarkably gentle looking man of middle age, arrayed in dark, fashionably-cut costume. He did not speak, but looked most earnestly and expressively into my face, as if desirous of recognition. After naming several deceased individuals without getting any affirmative response from the materialized spirit-form, the thought suddenly struck me that the complexion and general cast of the facial features before me bore a resemblance to the Minton family, of New York—the only family, I think, in the United States who thus spell their name. Said I, "Can this be John W. Minton?" The form before me repeatedly bowed in hearty affirmation of the name. I had suggested, and directly commenced manipulating a lengthy and nicely-trimmed moustache. This he would pass through his fingers and thumb as he bent his head toward me with an earnest expression of countenance, evidently indicative of a wish that I should note the character of his features minutely, and especially the peculiarity of his moustache, which was quite long and gracefully curled, his chin and a part of his upper lip being smooth and closely-shaven. In answer

to my query the spirit intimated that both his father, Robert B. Minton, and his uncle, Thos. R. Minton, were present with him. It was but a few days before this that I read in the public papers, that on or about the 30th April John W. Minton, a partner of the well-known extensive banking and shipping house of "Grinnell, Minton & Co., of New York, had, shortly after his return home with his family, after an extensive tour and prolonged residence in Europe, shot himself dead with a rifle-ball in his private office at the Company's place of business. Mr. Minton was in the prime of life (about forty-two years of age), was apparently otherwise in good health, and in a most prosperous business, being the individual possessor, it is said, of some millions of dollars. He was the husband and father of a loved and happy family, and other ways attended with every luxurious appanage and social surrounding that could tend to the promotion of happiness and the enjoyment of earth-life in a most eminent degree. Under such circumstances there can be no doubt (as it is alleged by those who knew him best) that the commission of the act was the result of a sudden aberration of mind.

John W. Minton was a son of the late Robert Boyne Minton, a first cousin of my late wife, Frances Minton. I was personally acquainted with the father, but have never seen the son to know him; certainly not since he was a small boy, when I may have seen him in our families' occasional interchange of social calls. It was doubtless on this account that his materialized spirit was so perturbed in his endeavors to get me to note the peculiar cut and disposal of his beard, that I might, when I next visited New York, make use of the fact as a means of identifying him through his personal friends in that city. During his earth-life Robert B. Minton was a very prominent and influential communicant and member of the Episcopal church. It was not long, however, after his passage to the other world that he came to me in New York through the mediumship of that quiescent trance medium, the late Mrs. Juliette T. Burton, formerly of Richmond, Va. This first communication was followed by many others through the same medium (several of which have appeared in print), and subsequently R. B. Minton has communicated with me quite often through the instrumentality of many other mediums. In fact, he seems to have attached himself, and to have become, as it were, an initiated member of my family spirit circle, with whom he is almost always present when they manifest to me their presence, whether at materializing séances, or others. I have been thus prolix on this particular manifestation for reasons that will appear in the sequel, especially when I come to speak of the medium, Alfred James.

[Concluded in our next.]

[From The Two Worlds, New York.]

PUBLIC SEANCES AT LAKE PLEASANT.

One of the most satisfactory mediums in the camp is Mrs. Nellie Nelson, of Boston, whose control, an Indian maiden called "Maggie," has convinced many persons by séances held in the public hall on Tuesday and Friday mornings. The writer, in a long experience in the phenomena of Spiritualism, has seen but few mediums who are her equal in this department of work. Names of persons and towns, and incidents in the earth-life of the spirit, are given with a clearness and positiveness that brings conviction at once. Her public circles attract large audiences, and are doing much good. Among many others, she gave the following on Friday, Aug. 26th:

"A spirit who passed away a year ago at Onset Bay is here, and wants to send word to her uncle and aunt. Her name is Barbara Wood." (Recognized by Mrs. Nash.)

A child-spirit, described as very beautiful, came and gave the name of Gertie S. Hopkins. She came to Mrs. Hopkins, of Utica, N. Y. She brought, said the medium, a beautiful basket of flowers and laid it in her mother's lap; then went to her sister, Minnie, who sat in another part of the hall; came back to her mother, and said, "Ma, grandma is here," and told her the old lady passed to the other home a year ago. The child-spirit also brought with her Col. Wm. H. Reynolds, whom the medium described as a beautiful spirit. The description was recognized by a large circle of friends present. The medium's control then said, "I go to your home in Utica with this child-spirit, who recognizes her playthings, and particularly a pair of shoes that she wore." Mrs. H. and her daughter Minnie said the facts were correct, and that the medium had no means of knowing anything about these matters.

Dr. John Scott, formerly of New York, came to a lady in the audience who lives in Westfield, Mass., and said he had treated this lady in Brooklyn, N. Y., and gave other facts which were recognized.

A spirit who had committed suicide, came and tried to get control of the medium, and was referred to by the medium's control as a "spirit in prison" (alluding to a conversational meeting held on the ground where this question was considered: "Spirits in prison—what can we do to liberate them?") and said more attention should be given by mediums for the emancipation of such spirits.

"Rosa Waterman" came and said she fell from a window of a high building in New York City, and was killed; that her mother was a medium. This was corroborated by persons who knew of the fact.

Angie, Rosa and Daisy Howard came to send a message by "Chief Nichols" to their papa and mamma in Brooklyn, N. Y., which was to tell them that they were "happy—so happy," and that they were in their old home and played as they did before they passed to spirit-life, and said: "Tell papa and mamma not to grieve for us; we come laden with flowers for them."

A spirit came who said he did not believe in "this stuff" before he died. Said he was from Worcester, Mass.—Ethan Allen—made pistols—his son William continued the business. Said he wished to send a message to his wife not to move out of the house where she lived. Said he passed out suddenly, and there had been trouble among his relatives about his property. Recognized, and a lady said she would convey the message.

Among other things said by the controlling spirit, was a rebuke because Spiritualists had an "Orthodox preach-man" when they passed to the spirit-home, saying that this was all wrong. I give only a small part of what occurred at this séance.

S. B. NICHOLS.

Lake Pleasant, Aug. 1881.

[The editor can bear testimony to the remarkable facility with which spirits are able to give names and other evidences of identity through the mediumship of Mrs. Nelson—having attended one of her public séances at the camp, the developments of which were truly surprising and convincing to many.]

Inspired by the "old gold day," Tuesday, Sept. 6th, some patient antiquarian has unearthed the following paragraph, which is given to the reader for what it is worth—which is but little, save as a literary curiosity:

"THE END OF THE WORLD.—Programme of that interesting event, as arranged by an Italian, Leonardo Aretine, an Italian of the fourteenth century, predicted the end of the world for the 15th of November, 1881. Behold the exact programme of this catastrophe which will soon (?) happen:

"Nov. 1.—The ocean will overflow its shores. Nov. 2.—The earth will be soaked with water. Nov. 3.—The fish in the rivers will die. Nov. 4.—All the water fowl and fish will die. Nov. 5.—The birds in the air will die. Nov. 6.—The houses will fall down. Nov. 7.—The rocks will fall down. Nov. 8.—The earth will tremble. Nov. 9.—The mountains will fall down. Nov. 10.—The men will become apes. Nov. 11.—The tombs will open. Nov. 12.—The stars will die. Nov. 13.—All the men and all women will die. Nov. 14.—The heavens will disappear, and the land will be no more." (On Nov. 15, of course Gabriel plays his trumpet according to previous arrangements.)

As we cannot take up a drop of water from the Atlantic, and find in that drop the flow of the tides the lifting up of billows, the power that floats all the ships of a thousand ports and the soft and loud music of calm and storm; as, to see the ocean, we must grasp it all in its rocky bed, bordered by continents, or we cannot, in the face of a dying infant, or in the adversity of a good man, see the government of the love of God. It has boundaries wider than these. We must wait, and wait, and the living human mind, the great, the great, the deep music of human waters, cannot be seen in the drop of life.—Prof. Swing of Chicago.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

HOSTON, MASS.—NEW ENGLAND NEWS COMPANY, 14 Franklin street. THOMAS MARSH, 919 Washington street (south of Pleasant street). LUTHER WILKIN, 296 Washington street. T. G. WHELEHER, 25 Tremont street (corner Elliot). JOSEPH W. SHEPARD, 15 Cambridge street. A. HALL, 17 1/2 street, South Boston.

BOSTON, MASS.—BOYDEN'S BOOKSTORE AND LIBRARY, No. 222 Broadway street, Boston. E. W. JOHNSON, 58 North Main street, Fall River, Mass. E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.—THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street. C. H. & H. G. TYSONS, 100 West 14th street, corner 4th avenue, 24th street, near 6th street, and 7th avenue, near 23rd street. W. M. CHURCH, 208 Fulton street, near 3rd street.

W. H. LEECH, 64 Hudson street. S. M. HOWARD, 14 West 10th street, near Broadway. HERRINGTON'S LITERARY EMPORIUM, 30 Union street. TITUS MERRITT, Carter's Hall, 21 East 14th street.

BROOKLYN, N. Y.—G. R. MILLER & CO., 17 Wiloughby street. FRATERNITY HALL, corner Fulton street and Gallatin Place, Friday evenings and Sundays. W. M. DENIKE, 555 Bedford avenue.

ROCHESTER, N. Y.—WILLIAMSON & HIGGIE, 62 West Main street. JACKSON & HULLIGER, Arcade Hall.

OSWEGO, N. Y.—GEORGE H. REES, west end Iron Bridge.

WASHINGTON, D. C.—RICHARD ROBERTS, 1008 Seventh street. J. W. ALLEN, 1000 14th street, near F street. S. M. BALDWIN, 629 1st street, N. W.

PHILADELPHIA, PA.—WILLIAM WADE, 636 Market street. G. D. HENCK, 404 York Avenue.

LEES'S DAZAN, 105 Cross street, Cleveland, O. WASH. A. BASKIN, 702 Saratoga street, Baltimore, Md. S. N. CHOYSKRI, 31 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

PERRY & MORTON, 162 Vine street, Cincinnati, Ohio. M. H. ROSE, 47 Franklin street, Hartford, Conn. E. E. HAYWARD, 135 State street, New York City. S. F. MULLIGAN, 327 Broadway street, Newark, N. J. CHARLES H. NEWS COMPANY, 629 North 5th street, St. Louis, Mo.

WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis. D. A. PRASE, P. O. Box 100, Rochester, Mo. D. R. GARRISON, 100 Broadway, N. Y. R. DOUGHERTY, Charleston, S. C.

R. G. GARRISON, 100 Broadway, N. Y. R. DOUGHERTY, Charleston, S. C. R. DOUGHERTY, Charleston, S. C. R. DOUGHERTY, Charleston, S. C.

For Sale at this Office: THE TWO WORLDS, A Record and Exposition of Modern Spiritualism in its Higher Aspects. Published weekly by the BANNER OF LIGHT, 100 Broadway, N. Y. Single copies, 10 cents. The RELIGIOUS-PHYSIOLOGICAL JOURNAL, Published weekly in Chicago, Ill. Price 5 cents per copy, \$2.50 per year, prepaid. Single copies, 5 cents. MIND AND MATTER, Published weekly in Philadelphia, Pa. Price 5 cents per copy, \$2.50 per year, prepaid. Single copies, 5 cents. MILLER'S PSYCHOMETRIC CIRCULAR, Published by C. H. Miller & Co., 17 Wiloughby street, Brooklyn, N. Y. Single copies, 10 cents. THE SPIRITUAL OFFERING, Published weekly at New York, Iowa, by M. & M. Fox, P. O. Box 100, Single copies, 10 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, Published monthly in New York City, Price 10 cents. THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y. 6 cents per annum. THE OLIVE BRANCH, Utica, N. Y. A monthly. Price 10 cents. THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

Subscriptions Received at this Office: THE OLIVE BRANCH, Published monthly in Utica, N. Y. \$1.00 per annum. ADVANCE, Published monthly at San Francisco, Cal. \$1.00 per annum. ADVANCE, Published monthly at San Francisco, Cal. \$1.00 per annum. ADVANCE, Published monthly at San Francisco, Cal. \$1.00 per annum.

THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y. 6 cents per annum. THE OLIVE BRANCH, Utica, N. Y. A monthly. Price 10 cents. THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y. 6 cents per annum. THE OLIVE BRANCH, Utica, N. Y. A monthly. Price 10 cents. THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y. 6 cents per annum. THE OLIVE BRANCH, Utica, N. Y. A monthly. Price 10 cents. THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y. 6 cents per annum. THE OLIVE BRANCH, Utica, N. Y. A monthly. Price 10 cents. THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y. 6 cents per annum. THE OLIVE BRANCH, Utica, N. Y. A monthly. Price 10 cents. THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y. 6 cents per annum. THE OLIVE BRANCH, Utica, N. Y. A monthly. Price 10 cents. THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y. 6 cents per annum. THE OLIVE BRANCH, Utica, N. Y. A monthly. Price 10 cents. THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y. 6 cents per annum. THE OLIVE BRANCH, Utica, N. Y. A monthly. Price 10 cents. THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y. 6 cents per annum. THE OLIVE BRANCH, Utica, N. Y. A monthly. Price 10 cents. THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

THE THEOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. ADVANCE, Published weekly, Greenback and Labor Reform. Single copy, 1 cent. \$1.50 per year.

THE SHAKER MANIFESTO, (official monthly) published by the United Society at Shakers, N. Y.

THE DECLARATION.

What makes my heart so wildly throbb?
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 me best.
A sudden joy affects like grief;
But with joy's tumult comes relief.
To feel his tears 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 Homeopathy 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 homeopathic 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.

Chacun a son point: and we have no fault to find with the man who prefers what he calls "a good dose of castor oil," a "rousing emetic," a blister or seton, or even a 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 mistrust. 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 latterly 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. Sarville, 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.

Dr. Potet says in his *Therapeutique Magnetique*, "Il est certain pour nous que le magnétisme dans une infinité de cas procure le dénouement de la fièvre, lors même que l'on n'a pu faire 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 Homeopath would administer acutely for the same purpose, infinitely, 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 Homeopathy 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 indiscrimi-

nate 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 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 Homeopathic 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 afterwards.

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 Homeopathy 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 disease, are able 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 the 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 Homeopaths 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 24th 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 5.1 per cent., or leaving out entirely the mild epidemic of 1874, 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 Homeopathic 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 Ladbrooke 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 munificent 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 séances, 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 séances, which the hot weather suspended, are now resumed. The interest in the séances, 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 séances, is now *generally* known, and he, with his select spirit band, superintends the séances of each of the above named mediums, whether given separately or connectedly.

Minnie, the entrancing control of Mrs. Stewart, is in the séances 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 séance 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 séances are advised to drop a note of inquiry in advance to the writer or to the Pence Hall Committee.

The séance 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 séances 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 Dr. 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 Dr. Home could pronounce it a fraud. I knew Dr. 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. Dr. 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—far certainly he has not been exempt: that name has often been applied to him, and very likely as unjustly as 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.

72 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 purpose 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 strain 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.

SIGMA.

The old Cunarder 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, almost 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 groveling 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, wherever 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 thralldom, 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

TO BOOK-PURCHASERS.
 COLBY & RICH, Publishers and Bookbinders, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of **Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.**
 Terms Cash. Orders for books to be sent by Express, and be accompanied by the full cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by C. O. D. Orders for books to be sent by Mail, must be accompanied by cash, to the amount of each order. We will retain four per cent. on the cash value of the books ordered, until the balance is paid. All orders for books to be sent by Mail, must be accompanied by cash, to the amount of each order. All books published in England or America (not out of print) will be sent by mail or express.
 *Catalogue of Books Published and for Sale by Colby & Rich, free.

SPECIAL NOTICES.
 Inquiries from the BANNER OF LIGHT should be addressed to the Editor, at the office of the publishers, Colby & Rich, No. 9 Montgomery Place, corner of Province Street, Boston, Mass. All communications should be addressed to the Editor, at the office of the publishers, Colby & Rich, No. 9 Montgomery Place, corner of Province Street, Boston, Mass. All communications should be addressed to the Editor, at the office of the publishers, Colby & Rich, No. 9 Montgomery Place, corner of Province Street, Boston, Mass. All communications should be addressed to the Editor, at the office of the publishers, Colby & Rich, No. 9 Montgomery Place, corner of Province Street, Boston, Mass.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 1, 1881.

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

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

THE AMERICAN NEWS COMPANY,
 20 and 21 Chambers Street, New York.

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager,
 LUDWIG COLBY, Editor,
 JOHN W. DAY, Assistant Editor.

Business Letters should be addressed to ISAAC B. RICH, at the Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUDWIG COLBY.

THE WORK OF SPIRITUALISM is as broad as the universe, it extends from the highest sphere of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. John Pierpont.

Methodists and "The Power."

Everybody knows that the Wesleyans, who were the founders of Methodism in this country, were not a century ago 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 then 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 mission, and broke away from the fastening which no longer had any spiritual strength to hold the followers of Wesley in the fold. It is this 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 dippant 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 pains 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 woe 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 childlike 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-bodiment] 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 ended 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; and on being asked today in regard to his prophecy, which was printed the following day in several newspapers, said he did not claim that it was his; but 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 INTUITION." 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. Hedge, 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 companionship, says: "I cannot do without the companionship of the *Banner of Light*. It is like a stanch 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 inculcated 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. F. 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 Williamst, 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. Ditson's review of Foreign Spiritual Literature is excellent. The leading editorial is upon the review in the last *Atlantic Monthly*, of Prof. Zöllner's 'Transcendental Physics.' It is an able article. We quote this paragraph:

"The facts of spirit-communion and the phenomena of the human mind are certainly ascertained and verified as any other facts of which the human senses are capable of taking cognizance. The laws which guide and govern these 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, of England. 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 tiny spirit-rays that were given all round the Doctor on the platform. JOSEPH McLEOD."

Dr. Monck informs us that he is open to receive a few more invitations for lectures, with public hearing, etc. He will commence his work in Connecticut in October. He desires engagements in California and places en route during the approaching winter. He may be addressed care of Dr. Newburgh, 128 West 44th 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, (Old Fellows' Building,) Boston, on Sunday evening, October 2d, in aid of the Boston Garfield Memorial Fund. Miss Ella M. Chamberlain, W. J. Colville, George Harold, Miss Ida Joyce, 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.

"Ceph's" report of the Schroom 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 re-engaged 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 BEALS, Greenfield, Mass., Sept. 28th, 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 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 to our sanctum; and is well worth every one who wants to keep up with the progress of human thought. Colby & Rich, publishers, Boston.—*Gardner (Ma) Home Journal*, Sept. 21st.

Ham and eggs will cure dyspepsia—so *Digby* says.

There are, who, like the seers of old,
Can see the helpers, God has sent,
And how life's rugged mountain side
Is white with many an angel tent.
—*W. H. Miller*.

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. Thackeray Buncie, with autotype portrait.

We are all drawing on to the bottom of the hill, whatever age we are. So let us always do a kindness and be over-joyed.—*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, it is only because they will not take the best method of curing disease.—*Ex*.

Travelling scandal-mongers are the bane of society.

You must either stoop or stoop,
Fall or triumph, stand or droop;
You must either serve or govern,
Must be slave or must be sovereign;
Must, in line, be block or wedge,
Must be avil or be sieged.
—*Goethe*.

It would be whimsical, though not ungrammatical, for one to say that that that that person placed an emphasis on, was not 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 equal 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 22nd, 1871.

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 conveys, and will eventually unfold, the secrets of the 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 "Burns'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 life's brightest and best 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,
Yea, with thy might.
Ere perfect science of action thou devise
Will life be thine.
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. 10th, 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 will 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. Hear 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?" "Taunt! I ain't got no pocket."

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

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 cannot always begin to deteriorate when he is habitually king of his company.—*J. S. Mill*.

There are certain persons who wot 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 unflinchingly without speculating as to consequences whenever it requires. 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 Naponset, 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. 25th, 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 was just 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,

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

S. B. NICHOLS.

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 Nanticoke 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 at Frothingham Hall, Sunday afternoon, the 25th, he was to lecture at Harvard Rooms; and will speak on subsequent Sundays at Frothingham 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 Frothingham 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 Whit-Tuesday, Sept. 26th. 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 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 Ages." He speaks Oct. 9th, in Hanson, Mass., where he has previously given good satisfaction.

Lyman C. Howe will speak in Frothingham 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 Frothingham Hall, 23 East 14th street, New York City, on Sunday, the 18th of September, at 11 A. M., upon "Our Proofs of Spirit Life" for the church of the Free Republic in the evening upon "Heredity," 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. 26th. 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. Connelley has taken Forester's Hall (late Temple), 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 the hall, 176 Tremont street, every Sunday at 10:30 A. M. H. Hatch, Conductor.

Public Memorial Hall.—Children's Progressive Lyceum, 100 South Street, commencing at 10 o'clock, Thursday, Oct. 1st, and every Sunday at 10:30 A. M. The hall is cordially invited. F. L. Union, Conductor.

Rockley Hall, 1 Rockley street (Old Fellows Building).—Spiritual Meetings every Sunday at 10:30 A. M., and every Friday at 7:45 P. M. President and Conductor, W. J. Colville (residence 300 Columbus Avenue). Treasurer and Secretary, Timothy Digelow, 3 Hancock street. The public cordially invited to all the services.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10:30 A. M., and 2:30 P. M. Eben Cobb, Speaker and Conductor.

Pythian Hall, 726 Tremont street.—Meeting every Sunday afternoon at 2 o'clock. Dr. N. P. Smith, Inspirational Lecturer.

Science Hall, 712 Washington street.—Spiritual meetings every Tuesday, at 3 P. M. W. J. Colville presides to question under influence of his spiritual gifts.

North Church Avenue.—There will be held every Tuesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects connected with 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 P. M., in Temple of Honor Hall, Old Edwards Building, 100 North Church Avenue, Chelsea, on Sunday afternoon, commencing 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 time of the music, leaders and children marched, bearing with them, 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. Folsom followed, and read the proclamation of the Governor, and the Silver Chain recitation. Two selections from the funeral service in the Lyceum Manual were then read, interspersed with the singing by audience and pupils of "Nearer, my God, to Thee." The pupils were provided with tiny bouquets prepared by the hall, and passing the platform, upon which were laid the portrait of the 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 conducted by all to be perfect in detail. Upon a dais in front of the platform was placed a picture of the late President encircled 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 pupils joined in the literary portion: Little Blanche, Grace Burroughs, Hattie Rice, Emma Ware, Jessie Brown, Eva Dackum, Paul Dackum. Remarks were read by President Hatch. The floral offerings 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 ordered a new floral chain, 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. 11th.

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

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

Boston, Sept. 25th, 1881.

The Shawmut Lyceum. Seating Circle will hold its sessions at Park Hall, 176 Tremont street, every alternate Thursday on 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 number of flowers, laid out 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 deplored all 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 eyes of the true Spiritualist be regarded as the bonds of love and good-will all over the land, which are the foundations of successful government.

To-day recitations were given by Ella Waite, Otto Baughn, Alice Waite, Alice Bond, Jamie Haverhill, and Gertrude May. The latter recited Southern, Gertrude March and Jennie Smith; also reading by Miss Ann 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 spirit of the President, and drew the lesson which a true Spiritualist could find from the event.

Afterwards Father Locke made pleasing remarks to the children, and concluded with a song, "Journeying On to the Summer-Land," which was received 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.

F. L. MONCK, Cor. Sec.

Children's Progressive Lyceum, No. 1.

Boston, Sept. 25th, 1881.

CHARLESTON, 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. F. 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 introduced 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.

All the laws of the universe have had existence from the beginning, and now they are being discovered. And do we yet know what this power implies? Did the earth ever do other than go round the sun? Yet how long it is since man found this out. And are the laws of man's nature more easily discovered than the physical phenomena which surround him? Why should we 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.

PHOF. S. B. BRITTON, MANAGER.

Present Address, 29 Broad street, Newark, N. J.

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

AMOUNTS PAID IN AND PLEDGED FOR 1881.

From Jan. 1st to June 30th (last month).	Amount.
Mrs. A. C. Fisher, Philadelphia, Pa.	\$25.00
Mrs. E. Heath, Haverhill, Mass.	25.00
W. H. Smith, Rochester, N. Y.	25.00
S. C. Nichols, Brooklyn, N. Y.	25.00
Caroline Dodge, Fort St. Vrain, Colo.	25.00
E. S. Varney, Lowell, Mass.	25.00
J. D. Duran, Lebanon, N. H.	25.00
Samuel Johnson, M. H., Cambridge, Mass.	25.00
Henry J. Newton, New York City	25.00
A. May, New York (advocate of a spirit).	25.00
G. E. Gillette, New York City	25.00
Mrs. E. Heath, Haverhill, Conn.	25.00
Edwin P. Miller, Hartford, Conn.	25.00
E. S. Varney, Lowell, Mass.	25.00
F. L. Goodell, Lynn, Conn.	25.00
Medford, Larkin, Downingtown, Pa.	25.00
W. H. Smith, Rochester, N. Y.	25.00
G. W. Heath, Haverhill, Conn.	25.00
W. C. Cotton, Portsmouth, N. H.	25.00
W. S. Sizer, West Creek, N. Y.	25.00
A. Friend, New York City	25.00
Dr. E. Gillette, New York City	25.00
H. E. Parsons, New York City	25.00
"One of Many"	25.00
CASH PLEDGED.	
Medford C. Smith, New York	25.00
Alfred G. Badger, 120 Broadway, New York	25.00
M. E. Cogges, Chicago, Ill.	25.00
Augustus Day, Detroit, Mich.	25.00
B. F. Clegg, Columbia, Pa.	25.00
Oak Leaf and Helping Hand.	25.00
Charles Partridge, New York	25.00

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-Large Bureau, in order to strengthen the hands of PHOF. 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 \$1.25 per six months, sent to any foreign country embraced in the *Universal Postal Union*.

55 Letters from President Garfield, Donat 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 same page, and fifteen cents for every insertion on the eleventh page.

Special rates for forty cents per line, *Minion*, each insertion.

Advertisements in the editorial columns, large type, *Minion*, thirty cents per line, *Agate*, each insertion.

Advertisements to be renewed at continued rates must be left at our office before 12 M., on the day preceding the date when the ad. expires, on their day to appear.

SPECIAL NOTICES.

Mrs. Sarah A. Dunnick, Physician of the "New School," asks attention for her advertisement in another column.

Dr. F. L. H. Willis.

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

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

Dr. A. ANDREWS, Magnetic Healer, will remain at the Eagle House, Haverhill, Mass., during September.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as agent, and receive subscriptions for the *Banner of Light* at 10, RICHARDSON STREET, LONDON, E.C. Parties desiring to subscribe can address Mr. Morse at his residence, 283 Regent Road, Dalston, London, E. England. Mr. Morse also receives orders for the *Spiritualist and Reformer* published by us.

AUSTRALIAN BOOK DEPOT. And Agents for the *Banner of Light*. W. W. FERRY, 40, Russell Street, Melbourne, Australia, has for sale the *Banner of Light*, *LIBERAL AND REFORM*, and *Reform Works* published by Colby & Rich, Boston, U. S. A., at all times he found there.

Form-Materializations.

MATERIALIZATIONS AT BALLSTON SPA, N. Y.

To the Editor of the Banner of Light:

A séance was held on Tuesday evening, Sept. 27th, by Henry France, of Oswego, N. Y., at the residence of R. C. Vandenberg, during which spirit-forms of men, women and children appeared in plain view of every one of the twelve persons in the circle, and under such test conditions, freely offered by the medium, as precluded the possibility of the manifestations being produced by other than living spirits, as they were claimed to be.

Mr. France before entering the cabinet stated his conditions as follows: "Order and quiet must be observed. After the séance, if we get manifestations, you can appoint a committee of gentlemen to examine the cabinet and my clothing, to see that there is not in or about either, anything by which the image or form of a human being could be produced." He then sat down in a chair, in the plain and simply constructed frame-cabinet, about three feet square, covered with black cloth, the front of which was loose, and served as a curtain, which could be pulled aside or rolled up, as those appearing might require. In the centre of the large curtain was a small aperture, with a small curtain to fit.

The cabinet was put up on the frame, and covered in the presence of the sitters, who were about eight feet from it. The light was sufficient at all times to enable us to recognize the features of a person in the cabinet, or across the room, and was in the hands of one of the circle, where the medium could have nothing to do with it.

After sitting quietly a few moments, the following manifestations occurred:

Several hands were shown at the same instant, and several times repeated. Then a right hand and arm, with long flowing white sleeve, from the left side of cabinet. Next, the same hand and arm again, and a right hand and arm from the right side of the cabinet; the two right hands clasping, in plain view of all, at the center aperture in the curtain.

(Query.) As the medium could not have had but one right hand and arm, whence came two, at the same instant, from different directions, and the hands endowed with force and life sufficient to clasp each other, in full view of twelve persons? Answer, oh skeptic!

Next appeared a lady's hand holding three white lilies, and no more natural, perfect appearing flowers were ever seen. Then the controlling guide of the medium, Dr. John Lavett, appeared at the aperture. He was quite bald, had whiskers on the lower part of his face, and looked like a very large man. He talked very plainly; answered questions from different ones in the circle, and gave a brief account of who he was, of his life and death, and of his connection with the medium as one of his guides.

Then an old lady came, in a full ruffled cap on her head, giving name, "Aunt Betsey," and said that she was an aunt of Mr. Ferris, who was present.

Then came a lady dressed in the garb of a "Sister of Charity," had no acquaintance present, she said, and was not recognized.

Next came a tall, spare man, dressed in black, showing but little of white, for his shirt-bosom, in comparison with the large white vest Dr. John Lavett displayed. He gave his name as Dr. Harvey, the renowned physician who discovered the circulation of the blood. He recognized his medium, who was present in the circle, to whom he spoke, after which he addressed the circle in a very clear, audible voice, and intelligent manner, upon the subjects of materialization and his work in spirit-life.

Next came a jolly Dutchman, who gave his name as "Pewinkle." He talked very impetuously English, and said he was a doctor. He called for music, and after dancing in plain view of all, declared "it yash gay," and bade us good-night.

Our next visitor was a little girl about three years old, who was at once recognized by Mrs. Harris, its mother, and who exclaimed: "Why, Allie, is that you?" She would stay a few moments, then disappear by sinking out of sight, as if going through the floor, and then return again!

Following her came a two-year-old child of the medium, little Nellie, who seemed quite at home, getting up on her papa's (the medium's) lap, the curtain being thrown back so that we could see both. Then she would get down and ring a little bell in the cabinet, and dance, when the music-box played a lively tune! She answered questions by bowing and shaking her head.

Next came the most startling test of the evening: a little boy appeared who was at once recognized by both his father and mother, and when the father quickly said, "That's Robbie!" he bowed his head in answer, and, with seeming delight that he was recognized, little Robbie Burnam proceeded to ring the bell in the cabinet, pass from one corner to the other, at request, get up on the medium's lap; thus plainly showing himself to be a live, active child.

Only seven weeks before, in his home just across the street, his little earthly body lay in a snow-white coffin, clad in a suit just like that which he now appeared in, and which Mrs. Burnam was first to notice and recognize. The writer, who then officiated, tried to bring some hope and consolation to the mourning parents, whose hearts seemed veiled in grief and tears; and it was a great joy to him to see that veil rent asunder by the happy smiles and joyful recognition of their darling child. Those human hearts will never be so sad again, for they now know that little "Robbie" lives! All the children dematerialized and reappeared several times.

The committee to examine the medium, R. C. Vandenberg, H. W. Burnam and J. G. Ferris, took him into an adjoining room, and after the most thorough examination of every article of clothing, reported that there was not a white thread to be found in his clothing, nor anything on or about his person or the cabinet by which could be produced one single manifestation seen during the evening.

I was requested by the circle to prepare this statement for publication, which I did in brief before the company separated; and it was fully endorsed as correct by all.

I have only time now to add, Mr. Editor, that I hope to have ready soon for publication a brief report of the "Lake George Camp-Meeting," wherein I can give the details of seven séances through this reliable medium's wonderful powers, and to ask that other Spiritualist papers and other journals interested in the truth of these matters will publish this hasty account of these wonderful yet reliable and proven demonstrations of spirit-existence.

Ballston Spa, N. Y. A. A. WHEELOCK.

Early Manifestations in New England.

A PROPHECY.

The Connecticut Journal, published in 1777, contains an authentic account tending to show that events which some might suppose related only to our own time have occurred in all ages. A Mrs. Hannah Jenman died at North Stratford, Ct., on the 25th of August of that year, on the very day on which she was ninety-nine years of age, of which she had a premonition near twenty years previously. In what the account states to have been a dream or vision. It says: "A venerable, comely person, whom she afterwards used to call her guardian angel, and whom she had once seen before, appeared to her and asked her age; she told him; upon which he replied, 'You will not live to an hundred years, but almost; you will live to be ninety-nine, and then die.' She often mentioned this to her friends and neighbors, and was so confidently persuaded of the truth of it that she would frequently count upon it how many years she had to live. And there are scores of persons now (1777) living in the parish who have often heard her say that she should die at ninety-nine, on her birthday."

A CASE OF HEALING.

Wonderful cases of healing have not been confined to any one age, people, or church. Restorations to health as instantaneous and remarkable as those reported at Lourdes and Knock occurred in the puritanical churches of New England a century and a half ago. The "Connecticut Historical Collection" gives the particulars of the case of Mrs. Mercy Wheeler, of Plainfield, Ct., who for sixteen years had not been able to lift a foot. The cure took place in 1743, and an account was written in that year by Rev. Benjamin Lord, at whose church, after a lecture delivered by him, it transpired. After her belief that God would heal her, she immediately "felt a strange, irresistible motion and shaking, which began first in her hands, and quickly spreading over her whole frame; in which time she felt a kind of weight upon her; as sort of racking of her frame; every joint, as it were, working; and as if she was with hands squeezed together in her weak places. As this trembling went off her pains went with it, and she felt strong where she had been most remarkably weak, and, from this, strength diffused itself all over her; she felt strong and well, as if she had no disease upon her, and was under no difficulty. And as she had this sensation of new strength and freedom she felt as if she must rise, and immediately rose up and walked away among the people, with evident sprightliness and vigor, to the astonishment of herself and those about her. . . . She walked several times across the room with strength and steadiness, which constrained the people to think and say: 'Verily, this is the power of God!'"

A MATHEMATICAL PRODIGY.

The most remarkable instance of intelligent mediumship of this century was that of Zerah Colburn, born in Vermont in 1801, who, when less than six years old, playing among the chips in his father's workshop, suddenly began to say to himself: "Five times seven are thirty-five; six times eight are forty-eight." &c. His father's attention was attracted by what was remarkable in a child who had had but a few weeks' common education. "And how much is thirteen times ninety-seven?" "One thousand two hundred and sixty-one," was instantly given in answer; and the father afterwards said he should not have been more surprised if some one had risen up out of the earth and stood ere him before him, a remark that savored more of truth than he was aware.

He was taken by his father to the session of the court at Danville, Vt., and subsequently to the Legislature at Montpelier. He was questioned by judges, lawyers, members of the Legislature and others, astonishing all by the exercise of his remarkable powers.

In Boston in the fall of 1810, being but six years old, he answered instantly the following among other questions: How many seconds are there in 2000 years? Answer: "63,072,000,000." What is the product of 1225 multiplied by 1232? Answer: 1,519,375. In Portsmouth, N. H., June, 1811: In walking 65 miles how many steps must I take, allowing three feet at a step? Answered in ten seconds: 114,400. How many days and hours in 1811 years? Answered in twenty seconds: 661,015 days, 15,861, 360 hours. How many seconds in 11 years? Answered in four seconds: 346,896,000. He was taken to England. When in London he was asked the square root of 106,929, and before the number could be written down he answered 327. Asked the cube root of 268,336,125, with equal rapidity he replied 645. With the same facility he multiplied 999,998,000,001 by 45, and gave the answer.

The question by what means or process this wonderful computation was made naturally arising, Mr. J. W. Barber, from whose work, "History and Antiquities of New England, etc.," we quote the above memoranda, refers to a memoir written at a late period of his life by Zerah Colburn himself, and remarks, with a very significant meaning in the light of Modern Spiritualism, "It will be observed he speaks of himself in the second person."

In the Memoir referred to Mr. Colburn says: "The inquiry has often been made whether the gift was natural or supernatural; his answer is that it was partly both; understanding by this, not the putting forth of Divine energy in the entirely new creation of a faculty hitherto unknown to the mind, but the uncommon extension of a faculty already given, and common to all; extension in a manner beyond the operations of nature, as we see them exhibited, and therefore supernatural; but natural inasmuch as every one is, to a certain extent, able to compute by mental process alone."

A TRANCE SPEAKER.

In 1811, "Miss Rachel Baker, the Sleeping Preacher," recorded at the time as "a remarkable case of *Deceitful Somnism*," attracted much attention. While sitting in a chair, apparently asleep, she began to sigh and groan, as if in excessive pain. She talked incoherently. These conditions came at brief intervals for two months. The talking then became understandable. The account says: "Her body is as motionless as a statue. The only motion the spectator perceives is that of her organs of speech. She commences and ends with an address to the throne of grace, consisting of proper topics of acknowledgment, submission and reverence; of praise and thanksgiving and of prayer for herself, her friends, the church, the nation, for enemies and the human race in general. Between these is her sermon or exhortation. She begins

"From a volume published fifty years ago, kindly lent by an old friend and member (Mr. J. J. Bailey), we glean the above out of a large number of narratives of a similar character respecting events that, at the time of their occurrence, were looked upon as unaccountable, and passed by as 'mysteries of God which it was a sin to pry into,' but which are clearly understood in the light of the present."—Ed. B. OF L.

without a text, and proceeds with an even course to the end; embellishing it sometimes with fine metaphors, vivid descriptions, and poetical quotations." These "fits," as the entrance-metaphors were then termed, occurred almost at night. They each continued from thirty-five to ninety-eight minutes. At the close of the address follows "a state of body," continues the account, "like groaning, sobbing or moaning; and the distressful sound continues from two minutes to a quarter of an hour. This agitation, however, does not wake her; it gradually subsides, and she passes into a sound and natural sleep, which continues during the remainder of the night. In the morning she wakes as if nothing had happened, and entirely ignorant of the scenes in which she has acted. She declares she knows nothing of the nightly exercises, except from the information of others."

But they did not look upon these things in those days as they do in our own more enlightened time. Every conceivable form of medical treatment failed to "cure" her, until in 1816, Dr. Sears of New York dragged her so completely with opium, that he put a stop to her power to pray, preach and exhort.

New Publications.

NEZ PERCE JOSEPH. By O. O. Howard, Brigadier-General United States Army. 8vo., cloth, pp. 274. Boston: Lee & Shepard, publishers. New York: Charles T. Dillingham.

This book reads like a romance; and the old adage, "Truth is stranger than fiction," finds full confirmation on its pages. For a narrative of daring adventure, wonderful energy, prolonged endurance and hairbreadth escapes, it cannot be excelled, being all the more interesting from the fact that the scenes and events it portrays have actually transpired, and are matters of history. Joseph, the Nez Perce chieftain, who is the principal subject, inherited his name and the fame that was attached to it. His father figured in the early time of Oregon, and was then called Joseph, and later "Old Joseph." Indeed, Joseph appears to have been the name of a dynasty rather than that of an individual. "Old Joseph" died in 1873, and the present Joseph succeeded to the chieftaincy of the Nez Perces, a tribe that has few if any superiors in America. The men of this tribe average five feet eight inches in height, are strongly built, graceful in all their movements, and so constantly on horseback that they seem to be a part of the animal.

The first treaty by the United States with the Nez Perces was made by Gov. Stevens in 1855. The limits it prescribed were very liberal, but immigration set in, and infringed upon them, and a new treaty was made in 1863, which not only reduced the limits of their reservation, but made a breach in the tribe that has never been closed, and two interests were created, those of the "treaty Indians" and the "non-treaty." It is at this point the exciting features of this work commence, and are continued with scarcely a single intermission to its close.

Gen. Howard's first interview with Joseph was in 1875. Describing it he says: "Joseph put his large black eyes on my face, and maintained a fixed look for some time. It did not appear to me as an audacious stare; but I thought he was trying to open the windows of his heart to me, and at the same time endeavoring to read my disposition and character. An Indian is usually a shrewd physiognomist. I think Joseph and I became then quite good friends."

After giving the causes that led to the war with the "non-treaties," and indirectly to all the troubles and slaughters that followed, the author remarks: "So much for our ideas of justice. First, we acknowledge and confirm by treaty to Indians a sort of title to vast regions. Afterward, we continue, in a strictly legal manner, to do away with both the substance and the shadow of title. Wiser heads than Joseph's have been puzzled by this manner of balancing the scales."

The book is one of more than ordinary interest, and gives a very clear idea to its readers of an Indian tribe, at peace and in war, and of the military service in the Indian campaigns. It is illustrated with maps, and photographs of the author and "Chief Joseph."

NEW ENGLAND BIRD-LIFE. Being a Manual of New England Ornithology. Revised and Edited from the Manuscript of Winifred A. Stearns, Member of the Nuttall Ornithological Club, etc., by Dr. Elliott Coues, U. S. A., Member of the Academy, etc. Part I.—Oscines. 8vo., cloth, pp. 324. Boston: Lee & Shepard, publishers.

A presentation, in concise and convenient form, of an epitome of the Bird Life of New England, giving a thoroughly reliable list of the birds, with an account of the leading facts in the life-history of each species. The plan of the work includes brief descriptions of the birds, so that they may be identified—a very important acquisition for any one. The local distribution, migration, and relative abundance of every species are also given; together with as much general information respecting their habits as can conveniently be brought within the compass of a hand-book of New England Ornithology. Much valuable instruction is also given in the anatomical structure of birds and in taxonomy. Hitherto no complete and satisfactory exposition of the subject upon which this volume treats has appeared; and it is a matter of congratulation to those who are interested in the attractive and agreeable study of our native birds, that one so full and correct in every detail is made accessible to them by the publication of this volume, which, without doubt, at once become a standard work of reference. Numerous engravings illustrate the text.

THE INFIDEL PULPIT. Lectures by George Chalmers. Vol. I. 8vo., cloth, pp. 138. Published by George Chalmers, 61 Fort Avenue, Roxbury, Boston.

The author began to preach in his eighteenth year, and after seven years in the Methodist and three in the Unitarian ministry, finds himself now with every tie that bound him to the church severed, and "outside of all fences, a free rover on the broad, light, breezy and unfenced prairie of the universe." Through the assistance of Col. Ingersoll, Mr. Chalmers lectured in Music Hall in this city, and subsequently in Paine Hall. At the close of the latter the audience voted to establish him as a permanent lecturer; which being done, the result is partly shown in this volume, embracing eighteen lectures upon as many subjects of public interest.

MONSIEUR, MADAME AND THE BABY. A Series of Confessions in three parts, being "The Bachelor, Madame and Housekeeping," and "The Baby in the Family," by Gustave Druze. 2 vols., 12mo., pp. 302. Philadelphia: T. B. Peterson & Brothers.

Those who have read "Helen's Babies" will find in this French view of "the situation" portrayed so vividly and often provokingly in that book. It is lively, fascinating and amusing, and being divided into parts, gives in each a story of its own. The book has passed its one hundredth edition in Paris, and promises to have a large sale in this country.

New Books.

BOOKS

Greatly Reduced Prices.

COLBY & RICH having purchased from Mrs. BRITTEN all the copies remaining unsold of the above-mentioned valuable and important works, are now prepared to dispose of them at prices not reduced from former rates. As no future editions of these books will be issued, all desirous of possessing one or more of them should avail themselves of the present opportunity, and send in their orders at once.

"GHOST LAND;"

Or, Researches into the Mysteries of Occult Spiritism.

Illustrated in a series of autographical papers, with extracts from the records of

MAGICAL SEANCES, etc., etc.

Translated and edited by EMMA HARDING BRITTEN.

The demand for another book from the author of "ART MAGIC" induced the editor to meet the exigency of the times by issuing a third edition.

Cloth, 72 pp., 25 cents (former price \$2.00).

Paper, 50 cents, postage free (former price 75 cents).

The Electric Physician;

OR, SELF-CURE BY ELECTRICITY.

BY EMMA HARDING BRITTEN.

A Plain Guide to the use of the Electro-Magnetic Battery, with full directions for the treatment of every form of disease on the French and Viennese Systems of Medical Electricity.

Price 10 cents, postage free (former price 50 cents).

All the above books for sale by COLBY & RICH.

NEW EDITION.

JESUS:

Myth, Man, or God;

OR,

The Popular Theology and the Positive Religion Contrasted.

BY J. M. PEEBLES, M.D.,

Author of "The Stars of the Ages," "Travels Around the World," "The Corner Stone," etc.

The contents contain the following:

CHAP. I.—Evidence of the Existence of Jesus.

CHAP. II.—The Origin and Mission of Jesus.

CHAP. III.—The Teachings of Jesus compared with the Old Philosophers.

CHAP. IV.—Influence of Christianity.

CHAP. V.—The Christ of the Future Religion.

An attempt to present the evidence of the actual existence of Jesus, comprising many interesting quotations from secular writers.

This work has been out of print for some time, and the demand has been such that we have been furnished with sheets from England, and shall keep a full supply hereafter.

Cloth, 72 pp., 25 cents.

For sale by COLBY & RICH.

SPIRITUAL COMMUNICATIONS.

PRESENTING A REVELATION OF THE

FUTURE LIFE,

AND ILLUSTRATING AND CONFIRMING THE FUNDAMENTAL DOCTRINES OF THE CHRISTIAN FAITH.

Edited by

HENRY KIDDLE, A.M.,

Superintendent of Schools, New York City.

The following are the chapter headings: Introduction; Narrative Facts; Narrative Facts continued; with Various Specimens of Spirit Communications; Communications from Various Spirits; Communications from the Spirits of Earth; Spirits of the Lower Spheres; The Shortened Life; Various Communications; Communications from Spirits of the Lower Spheres; Importance of the Spirit Writings; Appendix; Index.

Cloth, 128 pp., 25 cents.

For sale by COLBY & RICH.

The Night-Side of Nature; or,

Ghosts and Ghost-Seers.

By CATHERINE CROWE,

Author of "Susan Hopley," "Lily Dawson," "Arcturion," etc.

CONTENTS.—Introduction; The Dwellers in the Temple; Waking and Sleeping, and how the dweller in the Temple sometimes looks abroad; Allegorical Dreams; Presentiments; Warnings; Haunted Houses; Spectral Lights; Apparitions; The future that awaits us; The power of will; The power of love; The power of reason; The power of faith; The power of prayer; The power of the Holy Spirit; The power of the Word; The power of the Cross; The power of the Resurrection; The power of the Second Coming; The power of the Final Judgment; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness; The power of the Eternal Kindness; The power of the Eternal Mercy; The power of the Eternal Compassion; The power of the Eternal Forgiveness; The power of the Eternal Pardon; The power of the Eternal Redemption; The power of the Eternal Salvation; The power of the Eternal Life; The power of the Eternal Glory; The power of the Eternal Peace; The power of the Eternal Joy; The power of the Eternal Love; The power of the Eternal Wisdom; The power of the Eternal Truth; The power of the Eternal Beauty; The power of the Eternal Goodness

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School,"
Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANSKIN has been the
pupil of and medium for the spirit of Dr. Benjamin Rush.
Many cases pronounced hopeless have been miraculously
cured through her instrumentality. She is clairvoyant and clairaudient. Reads the interior
condition of the patient, whether present or at a distance,
and Dr. Rush treats the case with a scientific skill which
has been greatly enhanced by his fifty years' experience in
the world of spirits.
Application by letter, enclosing Consultation Fee, \$2.00
and two stamps, will receive prompt attention.

The American Lung Healer,

Prepared and Managed by Mrs. Danskin.
Is an unfailing remedy for all diseases of the throat and
lungs. Cures Croup, Whooping Cough, Sore Throat, etc.
Price \$2.00 per bottle. Three bottles for \$5.00. Address
WASH. A. DANSKIN, Baltimore, Md., Oct. 1.

Dr. F. L. H. Willis

May be Addressed till further notice
Glennora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this
point he can attend to the diagnosis of disease by hair
and handwriting. He claims that his powers of diagnosis
are unrivaled, and that he does accurate scientific
knowledge with keen and searching psychometric power.
Dr. Willis claims special skill in treating all diseases of
the blood and nervous system. Cures Scrofula in all its
forms, Eczema, Paralysis, and all the most delicate and
complicated diseases of both sexes.
Dr. Willis is in constant reference to numerous parties who
have been cured by his system of practice when all others
failed. All letters to be answered in return postage paid.
Send for Circulars and References.

DR. J. R. NEWTON

CURES all Chronic Diseases by magnetized letters. Re-
quirements are: age, sex, and a description of the case, and
a P. O. Order for \$5.00. In many cases one letter is suf-
ficient, but if a perfect cure is not effected at once, the
treatment will be continued by magnetized letters, at \$1.00
each. Post-office address, Station G, New York City, Oct. 1.

The Spiritual Offering,

A LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE
INTERESTS OF HUMANITY FROM A SPIRITUALIST
AND SCIENTIFIC STANDPOINT. ISSUED WEEKLY
AT NEWTON, IOWA.

D. M. & NETTIE P. FOX, Editors and Publishers.

THE OFFERING will be conducted independently, in-
dependently of the paper. The paper is published
weekly, and is devoted to the interests of humanity
from a spiritualist and scientific standpoint. It is
published by D. M. & NETTIE P. FOX, Editors and
Publishers, at Newton, Iowa. The paper is published
weekly, and is devoted to the interests of humanity
from a spiritualist and scientific standpoint. It is
published by D. M. & NETTIE P. FOX, Editors and
Publishers, at Newton, Iowa.

TERMS OF SUBSCRIPTION:

Per Year, \$5.00
Six Months, \$3.00
Three Months, \$1.50
When the above are paid in advance, the paper is sent
free of postage. If not paid in advance, postage is
added. The paper is published weekly, and is devoted
to the interests of humanity from a spiritualist and
scientific standpoint. It is published by D. M. &
NETTIE P. FOX, Editors and Publishers, at Newton,
Iowa.

"Light for All."

A MONTHLY JOURNAL, devoted to the interests of
a Modern Spiritualist. Terms: \$1.00 per year, 3 copies,
\$2.75; 6 copies, \$5.00; 12 copies, \$9.00. Address,
J. H. and M. A. WILSON, Editors and Publishers,
Proprietors, 100 California, Cal. P. O. Box 1097.
Dec. 25.

A New, High-Class Spiritualist Journal.

LIGHT:

A Weekly Journal devoted to the highest Inter-
ests of Humanity both Here and Hereafter.
"LIGHT MORE LIGHT" is the motto.

THE CONTENTS OF THE NEW PAPER COMPRISE:

- (1) ORIGINAL ARTICLES on the science and philosophy
of Spiritualism.
- (2) RECORDS OF FACTS AND PHENOMENA, both physical
and mental.
- (3) MISCELLANEOUS LITERATURE connected with the
movement, including Poetry and Fiction.
- (4) REVIEWS OF BOOKS.
- (5) A Review of the Periodical Press, both British and
Foreign, dealing with Spiritualism and allied subjects.
- (6) QUESTIONS AND ANSWERS.

Subscriptions will be taken at \$2.00 per year, in
advance, and will be sent direct from office of publication; or the sub-
scription price of 10 shillings and 6 pence per annum, post
free, can be forwarded by post-order to the EDITOR OF
"LIGHT," 11 Whitehall Street, Fleet Street,
London, E. C., England. Jan. 8.

MIND AND MATTER.

A WEEKLY INDEPENDENT LIBERAL SPIRITUAL-
IST JOURNAL, DEVOTED TO THE
Advocacy of General Reform and Progress.

A PAPER especially devoted to the interests of
the DEFENSE OF MEDIUMS against the
misrepresentation and persecution of their enemies. It
recognizes the right of the spirit world to be heard, and
to be heard on equal terms with the material world.
To Lead and Direct the Spiritual Movement,
and insists on the recognition of the subordinate duty of
Spiritualists to aid in every practicable way the spirit workers
in multiplying the means of the happiness of mankind.

TRUTHS OF THE AFTER-LIFE.

and resists all interference with the operation of spirits in
the production of the manifestations. It is published every
Saturday morning at 100 Whitehall Street, Philadelphia, Pa.
Subscription Price, \$2.00 per annum; \$1.00 six
months; 50 cents three months.

ANNOUNCEMENT.

THE VOICE OF ANGELS.

A Semi-Monthly Paper,
Devoted to Searching out the Principles Under-
lying the Spiritual Philosophy, and their
Adaptability to Every-Day Life.

EDITED AND MANAGED BY SPIRITS.

NOW IN ITS SIXTH VOLUME, EIGHT PAGES.

IT WILL BE ISSUED AS ABOVE AT

No. 5 Dwight Street, Boston, Mass.

PRICE PER YEAR, IN ADVANCE, \$1.50.

Less time in preparation. Letters and matter for the paper
must be addressed as above, to the undersigned. Specimen
copies free. D. C. DENSMORE, Publisher.

The Boston Investigator,

THE oldest reform journal in publication.
Price, \$1.00 per year, in advance.
Now is your time to subscribe for a live paper, which dis-
cusses all subjects connected with the happiness of mankind.
Address J. P. BEND, Investigator Office,
Falmes Memorial, Boston, Mass.

THE HERALD OF PROGRESS,

A Weekly Journal devoted to the Teachings and
Philosophy of Spiritualism.

It is conducted on purely cooperative principles; contains
original articles by the most prominent spiritualists of Europe,
teaching and normal; Notes of Progress; Open Councils;
General News, Poetry, etc. A. T. P., the Recorder of His-
torical Control, W. W. Olay, Esq., author of "The Philosophy
of Spirit," etc., contribute to its pages.
Price 1d. Sent one year post free to all parts of the United
States, 8s. 6d. in advance. Newstead-on-Tyne, England, 20 Blackett Street.
Aug. 7.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of
Spiritualism. Established in 1859. The Spiritualist is
the recognized organ of the educated Spiritualists of Europe.
Annual subscription to residents in any part of the United
States, in advance, by International Postal Order, the fee
for which is 25c. payable to Mr. W. L. HARRISON, 28
British Museum Street, London, is \$3.75, or through Messrs.
COLBY & RICH, Banner of Light Office, Boston, \$4.00.
Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart
of Health, over a yard long, to be hung up by hours,
showing the Laws of Nature; The Law of Power; The
Law of Harmony; How to Promote Health; How to Dis-
ease Health; How to Cure Disease; How to Dress; How to
Eat; What to Eat; How to Sleep; How to Bathe, etc.
Everything people need to know about the power and
yet simple Laws of Nature.
Price, 50 cents, postage 10 cents.
For sale by COLBY & RICH.

Mediums in Boston.

DR. M. H. GARLAND,

MAGNETIC PHYSICIAN.
CHRONIC or other cases of Catarrh and other Humors
cured by Dr. M. H. GARLAND. No fee until after
you are satisfied. You can free from Catarrh, Gonorrhea,
etc., free. Office: Montgomery Place, off Tremont Street,
Boston. Office hours 10 A. M. to 4 P. M. Wednesdays de-
voted to the treatment of the poor without money or price.
Aug. 27-11

Dr. Main's Health Institute,

AT NO. 30 DOVER STREET, BOSTON.
THOSE desiring a Medical Diagnosis of Disease, with
detailed description of the same, and a full and complete
stamp, and the address, and state sex, age, and all Medi-
cines, with directions for treatment, extra.
April 16-1881

DR. H. B. STORER.

Office 29 Indiana Place, Boston.
My specialty is the preparation of *Urea Nitrogen Remedy*
for the cure of all forms of diseases and debility.
Send feeling symptoms, and if the medicine sent ever fails
to benefit the patient, money will be refunded. Eaches \$2
or medicine only. Charge for consultation, Nov. 21.

Mr. J. William Fletcher,

BUSINESS, MEDICAL AND TRANCE MEDIUM.
(Temporarily) at 85 Montgomery Place, Boston.
Hours 10 to 6.
MR. FLETCHER can be engaged for lectures.
Sept. 17.

IRA E. DAVENPORT,

And his Sister, MRS. L. D. BLANDY.
Will give Cabinet Seances Wednesday, Thursday and
Friday evenings of each week, at 157 West Concord
Street. Admission 25 cents. Also Dark Seances, same days,
Saturday and Sunday evenings. Admission: Sept. 21, 25c.
October 5, 50c.

MR. FITTON,

MATERIALIZING, Clairvoyant, Inspirational, Medi-
um, Business and Direct Pathing Medium, will hold
Seances every Wednesday, Saturday and Sunday evening
(all being told), at 8 o'clock, at 59 Columbia Avenue, Bos-
ton. Private sittings daily from 10 A. M. to 4:30 P. M.
Sept. 25.

DR. J. N. M. CLOUGH,

MAGNETIC and Electric Healer, 61 Clarendon Street,
near Columbus Avenue, Boston. All diseases treated
without the use of medicines. Diseases of Eyes, Nerves,
Brain and Lungs, specialties. Will visit patients.
Sept. 10-14

MRS. M. E. RHODES,

ELECTRIC and Magnetic Manipulations, for Nervous
Diseases, Rheumatism, etc. Also contracted Cures.
Hunt Street, No. 4, 31 Common Street, Boston.
Sept. 21-25

A. P. WEBBER,

MAGNETIC PHYSICIAN.
OFFICE, 10 WEST 2ND STREET, Boston. Hours from
10 A. M. to 4 P. M. Will visit patients.
July 2.

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 21 Hamilton Place, Boston, Mass.
Office hours, from 10 A. M. to 4 P. M. Examinations
from lock of hair by letter, \$2.00. Sept. 3.

MRS. CLARA A. FIELD,

BUSINESS and Medical Clairvoyant, Psychometric
Readings by letter, \$2.00; age and sex, 10 Essex street,
Aug. 27.

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, Test Medium, 94 Tremont
Street, between Tremont Temple and Montgomery Pl.
Oct. 1-14

MR. and MRS. FRED. CROCKETT

GIVE Magnetic Treatments, Psychometric Readings and
Medicated Vapor Baths. 125 Washington St., Boston.
Sept. 21-24

A. S. HAYWARD, Magnetic Physician, 11

11 Dwight Street, Boston, will send two packages of his
recently discovered Paper by mail for one dollar. Will
visit patients. Office treatment also until October.
Oct. 1.

MRS. DR. N. J. MORSE,

ELECTRO-MAGNETIC Physician, Hotel Van Rensselaer,
Suite 1, 29 Tremont Street, Boston. Sept. 21.

MRS. L. F. THAYER,

TEST, Business and Healing Medium, 45 Indiana Place,
Boston, Mass. 1st Oct. 1.

Dr. Charles T. Buffum,

TRANCE, Medium and Business Medium, 168 Wash-
ington Street, Boston. Hours 9 to 5. 13th Sept. 17.

FRANCIS M. REMICK,

TRANCE MEDIUM for Spiritual Communications and
Trance Mediums, 747 Tremont St., Boston.
Sept. 21-25

A. H. PHILLIPS, the Independent State

Medium, is now located at 4 Davis Street, Boston.
Mass., where he will receive professionally for a short time.
Sept. 10-14

MRS. JENNIE CROSSE, Test, Clairvoyant,

Business and Healing Medium. Six sittings by mail
50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps.
25 Kendall Street, Boston. Sept. 21.

JOSEPH L. NEWMAN, Magnetic Healer, No.

100 West 2nd Street, Room 4, Boston, Mass. May 7.

MRS. J. L. PLUMB, M.D., will visit the sick

and answer all kinds of letters for \$1.00 and stamp.
63 Russell Street, Charlestown District. 1st Oct. 1.

I. P. GREENLEAF,

TRANCE AND INSPIRATIONAL SPEAKER.
Will attend to calls to speak at short notice. Also
lectures on the subject of Spiritualism. Onset Bay, East
Ham, Mass. July 2.

MAGNETIZED PAPER.

To Heal the Sick and Develop Mediumship.
Special Notice from "Bliss' Chief's" Band.

"ME," Ted Clum, speak for Blackfoot, the great Medi-
um, who has been speaking for many years. He says he
love white children and says he will give them all the
good he can. When his chief, Blackfoot, want much work
he will give it. He will give it to the people who
people want. When paper go, Blackfoot go. Go quick.
Send right away.

In body or mind that desire to be healed,
also those that desire to be developed as spiritual medi-
ums, will be furnished with Blackfoot's Magnetized Paper
in 10 cents per sheet, sheet \$1.00, 1 sheet 10 cents. For
one month for 30 cents, two months for 70 cents, three
months, \$1.00. Address, JAMES A. BLISS, 73 Jackson
Street, Philadelphia, Pa. (Communications by mail, \$1.00
and 3-cent stamp.) Oct. 1.

SOUL READING,

Or Psychometric Delineation of Character.
MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their photograph or lock of hair, she will give
an accurate description of the leading traits of character
and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor
which business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those in-
tending marriage; and hints to the unmarried as to the best
time for marriage. \$2.00, and 3-cent stamp. Brief de-
scription, \$1.00. Oct. 1.

Consult Prof. A. B. Severance,

If you are in trouble; if you are diseased; if you wish to
marry; if you are living in unhappy married relations;
if you wish to consult your spirit-friends upon any subject
pertaining to present or future life, send stamped and ad-
dressed envelope and one dollar. Address 210 Grand Avenue, Mil-
waukee, Wis. Oct. 1.

DR. WM. MILLINGTON

CURES all chronic diseases by Magnetized Paper. Price
\$2.00. In many cases one paper is sufficient. But if a
perfect cure is not effected at once, the papers will be con-
tinued until a perfect cure is effected. Address, 220 No.
No. 204 High Street, Providence, R. I. 5th Sept. 21.

MRS. S. SNYDER,

MEDICAL, Clairvoyant, Business and Test Medium,
will give a diagnosis of disease from hair, face, or
advice on business, and also tests, for \$1.00 and 3-cent stamp.
Address MRS. S. SNYDER, 210 North Main St., Dayton, O.
Sept. 21.

MRS. G. S. WOOD, Test and Business Me-

di-um, Hours from 10 A. M. to 10 P. M., 213 Shaw-
mut Street, Chelsea. 3rd Sept. 21.

PSYCHOMETRY.

POWER has been given me to delineate character, to
describe the mental and spiritual capacities of persons,
and sometimes to indicate their future and their best loca-
tions for health, harmony and business. Persons desiring
all of this sort will please send me their handwriting, state
age and sex, and enclose \$1.00, with stamped and ad-
dressed envelope.
JOHN M. SPEAR, 2210 Mount Vernon Street,
Philadelphia, Pa.
May 15-1881

Miscellaneous.

The Magee

FURNACE CO.

Manufacture the Largest Variety of Standard

FURNACES,

RANGES, and

STOVES,

Of any manufacturer in New England. All of our goods
are made of the best materials, by the most skilled
workmen, and are warranted to give perfect satisfaction.
In procuring a Cooking or Heating Apparatus, it is unwise
to buy an inferior article. The "MAGEE STANDARD"
lasts a life-time, and is thus far cheaper than the worthless
imitations that are represented to be "as good as the
MAGEE." Many new improvements are introduced into these
patents.

Descriptive circulars sent free on application.
For sale by our Agents throughout the United States.

SALESROOMS:

32, 34, 36, 38 Union, and 19, 21, 23, 25, and 27 Friend
Streets,
BOSTON, MASS.

CARPETS,

BUY DIRECT OF THE MANUFACTURERS.

All Intermediate Profits

SAVED.

The Largest Assortment

IN NEW ENGLAND.

Wilsons per yard \$2.00 to \$2.50

Axminsters " 1.75 to 2.50

Velvets " 1.50 to 2.00

Brussels " 1.25 to 1.50

Tapestries " 75 to 1.00

Extra Superfine " 75 to 1.00

Ingrains " 35 to 75

English Sheet Oil " 1.00

Persian and Turkish Rugs.

JOHN & JAMES DOBSON,

The Largest Manufacturers in the United States,

WHOLESALE AND RETAIL,

525 and 527 Washington Street,

BOSTON.

Nerve and Brain Diseases.

DR. E. C. WEST'S NERVE AND BRAIN TREAT-
MENT is a specific for Hysteria, Dizziness, Con-
vulsions, Nervous Headache, Mental Depression, Loss of Mem-
ory, Premature Old Age, caused by over-exertion or over-
fatigue, which leads to misery, decay and death. One
box will cure every case. Each box contains one month's
treatment. One dollar a box, or six boxes for five dollars;
free of charge on receipt of price. We guarantee six
boxes to cure any case. With each order received by us for
six boxes, accompanied with five dollars, we will send the
purchase money to return the money if the money if the
treatment does not effect a cure. Guarantees issued only
when the treatment is ordered direct from us. Address
SMITH, DOBSON & CO., 525
General N. E. Agents.

24 and 26 Tremont Street, Boston, Mass.

A BOOK FREE

case, sent free. Address, with stamp, to the
6 Merrimack Street, Lowell, Mass. It has saved many val-
uable lives. 3rd Sept. 21.

AGENTS WANTED EVERYWHERE to sell the best

ever invented. Will suit a pair of stockings with REEF
and TOE complete. In 25 minutes. It will also suit a
great variety of work for which there is a ready
market. Send for circular and terms to the Twenty
Knitting Machine Co., 161 Tremont Street, Boston,
Mass. 3rd Sept. 21.

Scientific Astrology,
