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#### 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 of all the science he willfully ignores to-day. 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 spir itual 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 purch 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 animalism. 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 progress ive mind, and the evolution of spiritual truth alone is sufficient to occupy the entire time o 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.

capable of reasoning correctly. If you can find | achieved nothing valuable while man and the | sentative of God in the material world, and is | a body; second, the controlling organ, the a college professor or a fashionable clergyman who is capable of reasoning correctly on spiritual facts, you will find the exception to the rule.

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

Prof. B. then criticised for ten minutes the falsities of the ancient and modern metaphysical schools which vainly assumed to be a spiritual philosophy, and illustrated by quotations the unintelligible inanity of the writings of Hegel, the leader of German transcendentalism. THe 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 general tion 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 1 might our spirits for one hour return

When the next century rounds its hundredth 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 think erssecto-day. Dr. Holmeshimself will look back a hundred years hence and realize the granden ever established devoted to scientific freedom, | He will see the Homeopathic pellet banishing which took the name of the American Eclectic disease; he will see illustrious spirits speaking System, and which had so signal a success that | through mortal lips, and treating diseases that baffle the colleges; he will see those spirit 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 suc cessfully 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.

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 ludierous light, it seems like the sagacity of the old gentleman who hunted laboriously all day for his spectacles, while they were quietly resting of 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 philosophizers 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 erroncous 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 Laotze, 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, Plafo, 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 concentres 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 philosophizers, 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, engage in cultivating the flowers of a hot-house, with all its offices and paratus fo 111111 cating 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 schoolmasters 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 concentred, 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 spirit-

tutes 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 psychonletry, we are marching directly onward to the brightest realms of divine wisdom. When we study the optic thalami, the corpora striata, the corpus callosum, the cerebellum, the medulta oblongata, the three commissures, the hippocampi, the quadrigemina, the fornix, the septum lucidum, the manufillary bodies, the pineal gland and the numerous variable and complicated convolutions, we are studying not merely an unstable, perishing structure, but a home of divinity it self and its system of offices.

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

Why is it, that though for forty years Phave 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. Deuton, no living scientist of national reputa-tion 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 be ing 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, higotry, 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 the poet Harris says

the home of that divine element which constl- 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. His trinitarian constitution would arise of necessity from the presence, on one side, of God, on the other side of nature. The noblest interior element is ever identified with divinity; the exterior element is identified with nature, however refined it may be hereafter, as our body here is identified with the gases of the atmosphere, the carbon of vegetation, the lime, sulphur, phosphorus, sodium, potassium and iron of the earth.

Between the God-side and the nature-side of He 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 calorie, 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 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. 1 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. 1 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 apacities 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 : andas 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 nervauric impressions, or even by the powers 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

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

Whatever else a young man may acquire in a collegiate education, which is commonly called a liberal education, but ought to be called illiberal, 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 meta physics of the college are the diet of husks and straw upon which Reason has starved to 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 No man who has long been fed on that food is of speculation about man and the soul had | ual body. The brain is thus the highest repre-

- ' 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 stand ing on solid foundations, but like the loose lower edges of a floating cloud, gilded 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 physiclogical 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 develon 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 freulties of the brain sustain to the higher native? 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 perfec-. tion of education and the advancement of religion?

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

#### BANNER OF LIGHT.

practice of the present century-indeed, as to the philosophy of medicine it is a total revolu-, the brain itself is triune also. It consists proption. It has enabled my pupils to treat at least erly of three brains, and this view, though strictone-fourth of all diseases without the use of hy anatomical, you will not find developed in medicine, in a far safer, better and more pleas-your books. As the whole constitution has a ant manner than with drugs; and in a milder God-side, a Nature-side and a centre, so has the dominant, all diseases may be treated without brum, a physiological brain or cerebellum, and indeed been so successful as to dispense almost the optic lobes-the centre of vision, entirely with medicines in this latitude, and for in the colder climates, although less sensitive, the power of the spirit-world is developing – ceptions were correct and complete. the refined sensibilities, and making men more sensitive, that they may teel the spiritual powerboth of mortals and of immortals.

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protession will be totally clauged in its char, (brain, in which physiology and psychology are actor, and believe that the medical profession very closely united, is inadequate to a higher of the next contary, in its most enlightened order of life. The psychic forces require a dismembers, will differ from the medical profess, tinct habitation, which is gradually enlarged sion of this century as much as Channing or in the higher animals, until in man it forms the Starr King or Dr. Peebles or Mrs. Richmond complex and convoluted cerebrum, or brain differs from Calvin, Popel Gregory, and Ignatius - proper, to which everything else is subordinat-Loyota. It will not be be administration any set- ed, and which in the well-developed adult man ence they have attained, but by finding science is about seven inches long. At the same time that is deeper; higher, more practical and more the physical or physiological forces demanding he in blindness over a false diagnosis, bai will Jum ghough less than the cerebrum). Meansee the actual condition and progress of the time the middle brain (the optic lobes, because patient, and will know, in a case like that of they originate the optic nerve) is almost sta-President Cartield, at the first interview, where , tionary in development, so that in man it is enthe balley this solve, and how entirely seence is "tirely hidden by the cerebrum and cerebellum, its life, which would never have appeared to with which it maintains close connection. be in inconnent danger under a more rational. practice. I had no doubt of the result from brain and cerebellum consist of right and left the first, for psycholaetry and Spiritualism pro- halves or lobes for each side of the body, and nonneed him safe."

either with spirits or mortals. There was good pora quadrigemina). reason to believe in his survival in the strength? of his constitution, and his death was due en- tains in man, notwithstanding its small develtirely to an accidental or/inexpected hemorthage from a small artery. The impression of brain in its plan of development and the disdeath was recognized in a spirit-sphere only on tribution of its functions, so that we can underthe 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 connteract pyamia, while the functions of life were overpowered by nearly five hundred grains of morphine, 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 (wenty individuals, perhaps even a hundred, on these grounds, could relate from their own experience. I have known liberal physicians of celeetic 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 inthe name of science, which excludes and ignores the most important healing agencies known discluding many new remedies), the practice where it belongs, . . .

The science of Anthropology, which I demon-York in 1815, convincing physicians of high trated by comparative anatomy, standing, reverses the old philosophy of media. You perceive already that the subjects of my ual Societies wishing to make any arrangements spirit-world, and do acts by an invisible element, or energy, and not relations to the angel-world. by its pointerable substance. Consequently life, being immaterial or spiritual, is really af- gray matter of the brain. Our most transcendconnected with matter, and not by its amount [ of physical substance. Hence, if we administer the spiritual substance without the mate- . rial, we are in the highest line of scientific refinement and progress; and hence in some more than twenty colleges and hospitals; and a , bruin. little sugar of milk impregnated with the spirit : of a medicine is given by Homeopathic practitioners-and statistics have convinced an insurance company that they are twenty-five percent, more successful than Alloyathic drug for the right and one for the left hemisphere). dosers.

The whole constitution of man is triune, and climate, where the nervous system is more pre-brain. It consists of a psychic brain or ceremedicines successfully. Some of my pupils have an intermediate psycho-physiological brain or

The central or intermediate brain is larger in from the broadest view of human experience, fishes than either the psychic or physiological and progress I am satisfied that this is the re-brain, and the loss of the psychic brain does sult to which all the world is gradually coming ( not binder them from swimming about with intelligence, avoiding obstacles as if their per-

In the progress of development from fishes the lowest vertebrate animals, up to main the highest, this optic centre or middle brain deblock forward to the time when the medical clines in its relative importance. This central reliables, a medical science which will not stum. "unrestricted development enlarge the cerebel-

All the cephalic bodies are double. The cerethe middlagrain also consists of two optic lobes Note. The death of President Garfield he- in animals, but in man there is a furrow or defore the publication of this lecture does not, pression across their middle, making anterior make merester or wish to cancel this express and posterior parts, so that it appears quadrusion. Propho tic impressions are not infallible, ple, and is called the quadrigeminal bodies (cor-

This middle brain (corpora quadrigemina) reownent, its complete resemblance to the great stand 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 : if 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 hich it is closely connected.

The central tract of nerve matter from the quadrigeminal bodies to the end of the spinal olumn 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 channet of the divine influx, which comes in through the placed gland, By the divine influx 1 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 revelation would astonish the world, It is the life. This region is active among all spiritual duty of liberal physicians to procure the passage, and truly religious people whose noble examof laws which will compet the registration of ples and wise words make life more heavenly deaths, with the names of the attending physic around them. I believe that in the future evocians, and thus justen the responsibility for male plution of humanity it is destined to become a controlling power.

In my next lecture I shall show how this strated before a scientific committee al>New sublime function of the pincal gland is illus-

cine, and proves that life comes down from the two lectures are too vast for more than the for my services in New England or further west, most superficial gamee. I have selected the

## Banner Correspondence.

#### Tennessee.

HENRYVILLE .- I. I. Pennington writes that he has been for three years a Spiritualist, after holding to the Methodist belief for forty-eight years. Since he became convinced of the truth of spirit-return, and grasped the full import of the revelations of the spiritual philosophy, he

has enjoyed more quietude of heart, and happiness regarding this life and that which is to come, than during the almost half-century in which he was a Methodist-although he thinks he was throughout that extended period quite as happy as the average of members in that denomination. He states that he is located some seventy-five miles from any place where public séances are held, but the want of his soul is supplied by the atterances 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 séances, and considers the home-circle for angel-communion to be the most sacred spot on earth. He would have those inquiring into Spiritualism make the effort experimentally to see whether they have not some person in their own households who is gifted with 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 Frobisher Hall, No. 23 East 14th street, on Sunday, Sept. 18th. His subject in the morning, 'Evidences of a Future Life,' and Heredity,' 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 recelpts with the Society, which I think will be hetter 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. Spirit-

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 hand 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 GIDEON FROST, printed Feb. 19th, 1881, was worth a half-year's subscription. I knew him very well. It was satisfactory. I believe it was from him."

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

> > BY BELLE BUSH.

Oh, Earth, how fair, how blessed thou art, And pleasant to behold, When Morn along the eastern slopes Loops up her scarfs of gold !

Her rare and radiant tresses llide 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 plncs, And o'er the mist-robed fountains A jewelled rainbow shines.

The east is a sea of amber, Where cloud-ships come and go; The west in a purple splendor

- Lights all the scenes below. O'er rock and rill and valley
- A rosy mantle rests, And fairer than the diamond Are the gems upon Earth's breast.
- And oh ! the blessed sunlight !
- How cheerfully it falls Alike on kingly palace
- And lowly cottage walls ! Oh, the beauty of the morning! How radiant and how rare!
- And oh ! how sweet the voices That tremble on the air !
- A song of Joy seems rising From every quivering leaf, And the lapse of rill and river Breathes not a tone of grief.
- With soft and gentle murmurs Sings every wind that blows, And something of a weird nower 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 ft thrills and fills the air Till the echo that it wakens Seems an answer to a prayer!

### OCTOBER 1, 1881.

## Spiritual Phenomena.

Written for the Banner of Light.

SYNOPSIS OF SPIRITUAL PHENOMENA Witnessed in Philadelphia in March, Aprif 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 séance 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 scance. 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 séances a week with Mrs. Robinson, all of which were satisfactory in an eminent degree. I also attended a public evening séance 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 séances. 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. Kecler's scances in Philadelphia, and also with Henry C. Gordon (with the exception of the last two I attended at Mr. Gordon's), therefore I will not now dwell upon them further than to repeat that I know them both to be gifted with wonderful mediumistic powers of various kinds, including that highest grade of all-form materialization.

MRS. EUGENIE BEST-A NEWLY DEVELOPED MATERIALIZING MEDIUM.

• For some years I have been convinced that it is mainly from the evidence conveyed to the three senses of seeing, feeling and hearing, as manifested through the culminating 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 material ization 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 overywhere 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 scance, 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.

As the divine influx developed life on the carlh, so does every spiritual influx advance and clevate life. I have traced the channels of this divine influx. I do not know what Swedenborg | (the thalami) are the stem of the higher brain, has said on this subject, but 1 know what I have found.

istic in his tendencies to investigate his subject. He had the misfortune of belonging to it has no other outlet) to those nobler elements the old medical profession before any step for j of character which constitute the worth, the 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 bigstry and igno- excluded, so is humanity cold and worthless rance, mentally ruined for life unless they have i extraordinary independence of thought. The and man descends to the likeness of the lower end of the animal kingdom, in which the pineal 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 SARCOGNOMY, though he appreciates 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.

come up from dead matter by mere organiza- divine influx as the theme of the most com- any Society requires reference, I cannot do bettion and chemical arrangement. Moreover, I -manding interest and vital importance to huhave proved a thousand times that medicine (manity, but shall say nothing af present of our

The apparatus of this divine influx is the fected by the immaterial or spiritual agencies – ent 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 cases a goad spiritual medium may be worth of the great stem of the psychic brain, the cere-

> The psychic brain has a double stem, or trunk, from which it is developed-the striated body (corpora striata) and the optic thalami, as they are called by anatomists (one thalamus 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 in which the moral and religious sentiments are located. The pincal gland is connected by its

Gall was too purely anatomical and material. peduncles with the interior superior portion of the thalami, and thus transmits its energy (for 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 when the divine light is dimmed or excluded,

gland is absent. But as all powers, inclinations and organs may be cultivated until they grow into pre-dominance, this clement 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 volves. We know that angelic and with audible voices. We know that angelic and disting 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 super-stitious fable. But we know its truth, we know that what has been called miracle is in progress to day in many favored spots. These so-called miracles are the blossoming of heavenly flowers in human life, and though they may be rare m numan me, 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 soutiment. entiment. 🖻

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

arrespond. by addressing C111 ( ter 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 oward you, Mr. Editor, and all your noble colaborers, whose efforts are toward the highest good of mankind."

#### Missouri.

SHELBINA. - 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 Shelhamer, 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 mesages as published in the noble Banner.",

#### Wisconsin.

RACINE .- E. Stebbins writes that Racine i a population of 17,000, adding, "If any mediums traveling in the West will look in upon us, and help open the eves 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 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 pearly gates above ! And I thank the Loving Father
- For the foys of morning given, Yet more than all I thank him
- For the thoughts which lift to Heaven 1 Belvidere.Seminary.

#### Michigan Mediums' Medical Association.

#### 'o 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 membershipfee 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 apbility of instituting a Magnetic Medical College, to be national in character, and that they be authorized and empowered to adopt such means und make such arrangements in the matter they deem best, and report such action at the ext meeting of the Association.

Several applicants for diplomas were in atendance, 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 reëlected: Rev. Charles A. Andrus, of Flushing, President; Dr. A. W. Edson, of Lansing, Treasurer; A. E. Nugent, of Lansing; Secretary. Dr. Wm. Hicks, of Rockford, was chosen Vice President, and Dr. Wm. E. Choate, of Jackson, took the place of Dr. M. B. Sheets on the Board of Censors.

The meeting throughout was highly success ful 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.

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 delicatorslippered foot toward me so that I touched it with my hand.

1 had arranged with Mrs. Best on Sunday, the Stly to hold this séance on Tuesday, the 10th. On Monday, the 9th, at a private scance 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 scance. In the meantime a friend called and invited me to take a drive with him that afternoon through Fair-

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mount Park. The weather was very hot, the thermometer being in the nineties in Wissahicken 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 scance, 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. H. 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 scance 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 centretable 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 of the usual school-boy's size. The light had from the beginning to the end of the scance 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 scance 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. 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 decpihered. 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.

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 seance, 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. GERTRUDE." 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 phenom enon 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 :

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

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, byo. GERTRUDE."

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 seance 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 Hardy, who, after putting a short piece of pen- liable to be interfered with by circumstances cil on them, held them in her left hand beneath and conditions beyond their control, very much the table, her right being clasped in that of her | 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 affiairs 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. Minturn, 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. Minturn 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 genteel looking man of middle age, arrayed in dark, fashionably-cut costume. He did not speak, but looked most earnestly and express ively into my face, as if desirous of recognition. After naming several deceased individuals with out 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 Minturn 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. Minturn?" The form before me repeatedly bowed in hearty affirmation of the name I had suggested, and directly commenced manipulating a lengthy and nicelytrimmed 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 grace-

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to my query the spirit intimated that both his father, Robert B. Minturn, and his uncle, Thos. R. Minturn, were present with him. It was but a few days before this that I read in the to the reader for what it is worth-which is but public papers, that on or about the 30th April John W. Minturn, a partner of the well-known extensive banking and shipping house of "Grinnell, Minturn & 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. Minturn 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 luxarious appapage 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. Minturn was a son of the late Robert Bowne Minturn, a first cousin of my late wife, Frances Minturn. 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 pertinacious in its endeavors to get me to note the peculiar cut and disposal of his heard, 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. Minturn was a very prominent and influential communicant and member of the Episconal 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 queenly 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. Minturn 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.

camp is Mrs. Nellie Nelson, of Boston, whose control, an Indian maiden called "Maggie," has convinced many persons by scances 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 basflowers and laid it in her mother ket of 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 how the old lady passed to the other home a year ago. The child-spirit also brought with her Col. Wm. II. 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, "1 go to your home in Utica with this child-spirit. who recognizes her playthings, and particularly a pair of shoes that she wore." Mrs. II. 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 nedium. 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 spiritlife, 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 pistolshis 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 oc-S. B. NICHOLS. curred at this seance. Lake Pleasant, August, 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 attend-ed one of her public séances at the camp, the developments of which were truly surprising and convincing to many.]

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11 Inspired by the "old gold day," Tuesday, Sept. 6th, some patient antiquarian has unearthed the following paragraph, which is given 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 Novemer, 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 fail down. Nov. 10.-The men will become speechless. Nov. 11 .- The tombs will open. Nov. 12 .- The stars will fall. Nov. 13 .- All the men and all women will die. Nov. 14 .- The heavens will disappear, and the land will be no more,"" - IOn Nov: 15 of course Gabriel plays his trump according o previous atrangements.)

B? 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, so we example, in the face of a dying infant, or in the adversity of a good man, see the govern-ment of the love of God. It has boundaries wide the dynamic sector of the love of the sector of the love of the sector of the love of the sector of the sector of the sector of the love of the sector of the sec wider than these. We must wait, and, what the fleeting moments of man deny, ask the great years of God to bring. The tides of the mind, the deep music of human waters, cannot be seen in the drop of life.—*Prof. Swing of Chicago*.

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add each Sunday atternoon and evening it Mercanthe Hall, Farrington Block, Congress street, at 2½ and 2½ o'clock, Speakers and mediums desirous of visiting Fortland under the anspices of the Society, will address H. C. Berry, 70 Lincolu street. the auspices of Lincoln street.

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Again, about a year ago I sat alone with Henry C. Gordon, at 691 North 13th 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 private 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. | fully curled, his chin and a part of his upper lip "Look," said he, "in the drawer before you." | being smooth and closely-shaven. In answer

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BEVEREY, MASS. - The Spiritualists' Union holds meetings every Sunday at 2½ and 7 r. M., in Union Hall. Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

Secretary. The public cordially invited. **CLEVELAND. OHIO.**—The First Religious Society of Progressive Spiritualists inecets frrequierly in Welsgor-ber's Hall, corner Pro-pect and Brownell streets, at 7½ P.M. Thomas Lees, President; Tillie II. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10% A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and visitors cordially invited free. Correspondence of the above Societies can be addressed to Tillie H. Lees (Watchman), 105 Cross street, Clevelandl, O. **CEDAR RAPING. IOWA.**—First Society of Chris-

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South Washington street. Inspirational speaking. Dr. J.
L. Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.
HANNON, MASS.-Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imagene McClellan, Secretary: Mrs. Barnabas Everson, Treasurer.
INDIANAPOLIN, IND.-The First Society of Truth-Seekorsmeets for religiousserviceat 863 East Market street, S. D. Buell, Secretary.
LYNN, MASS.-Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 M. and 65 P. M., United Sciences.

100 Market street, overy Sunday, at 12 M. and 65 P. M., ün-dor direction of Dr. Georgo Burdeit. The First Society of Progressive Spirilualists holds meetings every Sunday morning and ovening at Templary Hall, 30 Market street. G. W. Fowler, Prosident.

LEOMINSTER. MANN.-Meetingsare held overy other Sunday in Allen's Hall, at 2 and 6% o'clock P. M. F. L. Haskell, President; Mrs. Fannio Wilder, Corresponding

LOS ANGELES, CAL. The First Spiritual Society Rects every Sunday at 21. M. at Good Templar's Hall, Main str. et. All cordially invited, especially strangers. Presi-ent, J. Tilley: Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

MANCHESTER, N. H. – Spiritualist Society holds public circles every Sunday at 65 F. M. in its hall, No. 14 Dpera House Block, Hanover street. Asa Emery, Presi-ient; Joseph Freschl, Vice President; G. F. Rumrili,

Secretary. **NEW YORK CITY.**—The Society of Progressive Spir-itualists holds meetings every Sunday in Republican Hali, 55 West 33d street, at 10% A. M. and 7% F. M. J. A. Cozino,

MICS, R. SHEFARD-LITLITE, Some range transformed eliphia, P. C. MILLES, SIONY-Raphis, Iowa,
P. C. MILLES, SIONY-Raphis, Iowa,
MICS, E. H., FULLER MCKINLEY, San Francisco, Cal.,
F. H., MANON, INSPIRITIONAL Speaker, No. Convey, N. H.,
MICS, LAZZIE MANCHESTER, West Randolph, Vi.,
MICS, NETTIE COLINERS MAYNARD, White Plains, N. Y.,
MICS, MINNER MERTIN, Brentwood, J., L., N. Y.,
MICS, MINNER MERTIN, Brentwood, J., L. N. Y.,
DIR, F. W. MONCK, RN West Rith Street, Newtonk City,
are DF, Newbornigh, M. D., & Dayls street, Boston, Ms.,
J. W. VAN NAMEE, M. D., & Dayls street, Boston, Ms.,
J. W. VAN NAMEE, M. D., & Dayls street, Boston, Ms.,

Die P., Newborough,
J. W. VAN NAMEE, M. D., 8 Davis street, Boston, Ms.
J. W. PERLES, Hanmonton, N. J.
MRS, L. H. PERKINS, trance. Kansay City, Mo.
THEO, F. PRICE, Inspirational, Monon, While Co., Ind.
LYDIA A. PEARSALL, Disco, Mich.
MRS, A. E. MOSSOP-PUTNAM, Flint, Mich.
MRS, A. MOS PERLE, trance. Box 129, Lewiston, Me.
MMS, I. A. PASCO, 13 Trumbull street, Hartford, Conn.
JOHN G. PRIEBER, Stanberry, Mo.
LYBANDER S. RICHARDS, East Marshfield, Mass.
MRS, C. L. V. RICHMOND, 61 Union Park Place, Chica10, N. G. MICHARDS, East Marshfield, Mass.

MRS, C. L. V. RICHMARDS, East Marshfield, M. 70, IU. SARAH HELEN M. ROUNDY, Springfield, Vt. FRANK T. RIPLEY, GUINCE, III. M. I., SHERMAN, tranco succession MRS, AND STREAM, Tranco Succession 

Mus. L. M. SPENCER, 470 East Water st., Milwaukee,

Randolph street, Chicago, Ill., MIRS. L. M. SPENCER, 470 East Water st., Milwaukee, Wis.
A. B. SPINNEY, Detroit, Mich.
GEO, W. TAYLOR, Lawton's Station, Eric Co., N. Y.
J. H. W. TOOHEN, 1672 Broadway Spanare, Chelsea, Ma.
THOMAS B. TAYLOR, Inspirational, Milford, Mass.
WILLIAM THAYER, Corlu. Genesce Co., N. Y.
C. M. A. TWITCHELL, 120 Prospectst., Somerville, Mass.
ANNA MIDDLEBROOK TWISS, M. D., Manchester, N. H.
ELIZARETHI L. WATSON, THUSVILE, Penn.
SUSIE NICKERSON WHITZ, trance speaker, 148 West
Newton street, Boston, Mass.
JAMES J. WHEELER, Cedar Lake, Herkimer Co., N. Y.
JMES, B. WHEELER, Cedar Lake, Herkimer Co., N. Y.
JDR, E. B. WHEELCOCR, Berville, Mich.
MRS, ELYIRA WHEELOCK, Janesville, Wis,
E. W. WALLIS, tranee, care Banner of Light.
MRS, SOPHIA WOODS, Eden Mills, VI.
MRB, SOPHIA WOODS, Schen Mills, VI.
MRB, AND MRS, M. L. WHEAT, Colfax, Lowa.
MARCENUS R. K. WITTEE, Marlhoro', Mass., hox 532, ...
MIRS, MARY E. WITTEE, Marlhoro', Mass., hox 532, ...
MIRS, MARY E. WITTEE, Marlhoro', Mass., hox 532, ...
MIRS, MARY E. WITTEE, Marlhoro', Mass., Mass.

#### LIGHT. BANNER OF

#### THE DECLARATION.

4

What makes my heart so wildly throb? I'm glad, not sorry—yet I sob! What alis me that I cannot rest? He told me what I partiy guessed. Why will the tears o'erflow my eyes? It must have been the glad surprise-Surprise to find 1 rightly guessed, Delight to hear he loved me best. A sudden for all the loved the best. A sudden for all cells like grief: But with joy's tumult comes relief, To feel all lears are set at rest, As when he drew me to his breast. —Mary Cowden Clarke, in Temple Bar.

### From the Salut Thomas (D. W. I.) Times

Animal Magnetism and Homeopathy in the Treatment of Tropical Fevers.

#### BY C/ E. TAYLOB, M. D.; F. T. S.

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 adyocate of its claims as a Therapeutie 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 *terese*, 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 injudicious 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 subplate of quinine is the fashionable remedy to-day.

Chacan's son goat; 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 few dozen leeches, provided such heroic measures were still countenanced by the more advanced physicians of the age. But the fact is, they are not, and a proof is, that the great new sect of "Natural Doctors "in Germany are beginning to show cause for trusting.Nature to herself alone, without drugs or blisters or phlebotomy; and only securing for her the best conditions of quiet and air, warmth or coolness, at our disposal. This, the great schools of magnetizing physi- two hundred and eighty cases with eighteen deaths. cians that have their properly-organized socie- Our clinical experience of yellow fever for the last ties in France and in Italy, and latterly in the three years may be thus tabulated : 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, Auflinger, Dr. Teste, Dr. Charpignon, Dr. Surville; Dottore Vitale Chiesa, Dr. Buchanan, Dr. Newton and a host of others I could mention, Italian and French physicians, many of them members of the most learned societies of Europe, have proved by their frequent use of animal magnetism, its wonderful power as a therapeutic agent, in the treatment of diseases peculiar to their own countries, and as such I now place it before the inhabitants of these islands as a remedy for their own, of inattention.

)u Potet says in his *Therapeutique Magnetique*,

nate use of drugs may, should the patient re- I shall have to repeat my thanks more fully ancover, cause a long convalescence and leave behind fresh germs of destruction. As an illustration of what we have just advanced we beg leave to place on record the following: We were asked to attend a young colored domestic servant, who had been suddenly stricken with what the generality of people in St. Thomas are now pleased to call the "bad fever." Diagnosing her case we found the pulse quick, a high degree of fever, great heat of the skin, prostration, through illness and trouble incawhich was excessively dry and parched, foul pacitating me for any effort, and partly through tongue, strong throbbing of the arteries, and my desire to be able to meet my friends and ofshe complained of great pain in the head and fer them, with my thanks, proofs of the comback, with a burning pain in the stomach. Her mercial success of my patents. As soon as my eyes were heavy, she was exceedingly restless, [health and powers return, I shall redeem my and her whole appearance denoted a disturb-One of the most frequent derangements of the | ance of the system of a most serious nature.

netizing her, and directing the fluid to the head i my gaining a moderate independence through and the pit of the stomach with great energy the sale of the patents, as it would be impractifor about the space of ten minutes, we had the cable for me to labor for a living, and at the specting the period, nature or circumstances of satisfaction of plunging her into a profound sleep. Intensifying the action, we continued gifts." 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 his old strains of eloquence on the true definiher 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 Bella- ualism as a means of attainment. He enlarged donna administered in alternation by her kind- on the necessity of going on unto perfection in bearted mistress, completed the cure, the girl the higher cultivation of the intellectual, moral, being able to attend to her duties a few days afterward.

publish this, one of many such cases that have ness, and the lawful development of its powers come under our notice, but simply to show that and functions. The address was listened to charitably disposed toward suffering humanity, and is not so blinded by prejudice as not to foration, and the cause will be no small gainer placing his own natural means at our disposal when the resources of a too often materialistic science prove a failure.

dulgence of our readers for rendering what is expressions of warm sympathy and attachment, 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 ably set forth by Dr. Holcombe, who has had a large experience in the treatment of yellow fever, and who reports as follows:

"According to my observations, seventy cases out of a hundred will get well anyhow, if not drugged; five cases in 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 num ber the Allopaths lose about ten, and the Homeopaths one or two, sometimes three, or even as many as five in very malignant epidemies as that at Norfolk (U. S.). This is the precise numerical value of the two systems This year I have treated sixty-nine cases with four deaths. Dr. Davis up to November 5th had treated

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thely the mild epidemic of 1851, a mortality of 6.08 per cent., a point to which we earnestly solicit the attention of candid and truth-seeking men.

We need hardly add that wherever Animal Magnetism has been employed from the commencement, the effect has been immediate, and where Homeopathic medicines have been used in conjunction, it has intensified their action, developed the symptoms, accelerated the crisis, estimable value and worthy of their closest and brought about a rapid convalescence, enabling the patient to attend to his affairs in a few days after recovery from the attack-

other time, but I cannot let this opportunity pass without acknowledging with hearty thanks the deep debt of gratitude I owe to Mr. Cranstoun, 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 promise to place those powers at the service of Spiritualism in all parts, without fee or reward. Obtaining her consent, we commenced mag- | But this, as you will see, must largely depend on same time gratuitously exercise my medial

Dr. Monck then took as histext, "Let us go on unto perfection," The address was perfectly spontaneous and inspirational. He dwelt in tion of perfection, the possibility of attaining to it, the duty of pursuing it, and the effect of the thoughtful and devout study of true Spiritemotional and spiritual nature of man, observing that the physical nature must likewise be We wish it to be distinctly understood that trained upwards by the adoption of a pure vegeit is from no vain desire of notoriety that we tarian diet, by pure air, regular habits, cleanlithe study of this noble science is no vain chime- with profound attention, and the speaker was ra, but worthy the attention of every man who | frequently applauded. It is not too much to say that it was an exceedingly fine and thrilling re in such facts as these the wisdom of God in 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 In terminating this article, we claim the in- old friends crowded round him. Many were the 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 scances, 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 scances, is now generalissimo, 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 scances a most attractive element. and never fails, by her wonderful tests and laugh-provoking remarks, to interest and amuse he company.

"White Doye," the daughter of Minnie, has charge of Mrs. Hurst, and proves to be, as the entrancing control of her medium, in interest | cannot but prove interesting to all, and espeequal to the mother.

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 seances and enforce SAMUEL CONNER, order.

## 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 oftrepeated 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 reour future stage of existence; and the purport of his article is to discover what becomes of the soul between the time of the dissolution of the body on earth and the final judgment, which lies in a future, wons and wons 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 We to waken the soul again to consciousness." 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 Bowenessays 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 "If life upon built upon their foundations." earth," continues the writer, "is limited to a hardly sufficient for so grand a purpose as an eternal life hereafter.'

The Spiritualist naturally pauses here and bethinks himself how easy becomes the solution of this problem of the soul after death in the light of his philosophy. We are not put to such a strait as to invent or accept the theory of the soul animating so many bodies on earth so as to fit it for the hereafter. If Prof. Bowen could but cut loose that death-weight of the | man hath not mind as well as body, spirit as great judgment day, as understood by the church, and know that our present life is but | ing at this day and taking preponderance over soul, or spirit, on leaving the body takes on a the universe is governed by law, the spiritual spiritual body in the realm of spirit, and thus | and the natural, each according to its state and advances one step further on the ladder of pro- | condition. Whatever that spiritual may be, its gression, 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

cially to Spiritualists. Our philosophy con-'Laughing Water," the adopted daughter of tains the key which unlocks all these mysteries which the churchman finds so hard of solution,

#### The Rostrum.

The Age of Reason and the Age of Intuition.

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

[Reported for the Banner of Light.]

#### INVOCATION.

Almighty God I 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 ommunion. 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 I thou allglorious 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 wn 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 he heard in every soul, and the thought of thy intelligence pervade every mind here present. Let us make an altar to truth, consecrated with whitest purity and love, adorned with wisdom and intelligence. Remembering all past things, and looking toward the future, aware of the living present, one with thy voice and mind, one with the expression of thy truth in every age, oh ! divinest soul, we praise thee forever !

#### DISCOURSE.

When history makes warfare over the thoughts of men, the gods rescue those thoughts, and they become divine. When flint and steel clash there is fire, but when the voice of a child is heard, there is love. The world grows by giant heavings, wherewith the child-man is born, but when that work is completed, growth comes so gradually that you wonder how old age creeps on apace and you have not known it. Once there was an age of bigotry. Superstition held the race in thralldom, 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 supersingle mortal body, it is so brief as to seem stition. 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 well as organism. The reason of man prevaila rudimentary state of existence, and that the authority of creed or authority of sense, is that 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 he 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 à 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 débris 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 reliction; decides that where men-stealers abound there will be warfare; decides that where Fyranny 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 tofollow 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-

"Il est certain pour nous que le magnétisme dans une infinité de cas procoque l'eclosion de la fierre lors même que l'on magnétise des gens à l'état froid, c'est à dire bien portants." This I have often found to be the case myself, a considerable onickening 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 correctness of Hahnemann's theories, for inevery 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 to a person afflicted with that disease.

overdose of some "rousing medicine" or narof the stomach to the abdomen he should seek to determine their movement, magnetizing steadart 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 | With this money I patented the inventions, and brings on a gentle perspiration and with it repose.

It is a noticeable fact that in all cases where 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 the magnetism sustaining nature in her efforts to purify the organs of every germ of disease.

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 principle of similia similibus curantur and the stothis country, he addressed an audience at Ladbroke Hall, London. His remarks uponthat occasion were reported by a correspondent of Light, and published In that paper, as follows .- ED. B. OF L ]

"Since Hast lectured here I have spent a year or more with my heaven-sent and honored arrest the course of fever when properly applied friends, Mr. and Mrs. A. J. Cranstoun, at their charming retreat in Switzerland. During my But let us suppose a magnetizer thoroughly long illness they nursed and cared for me with conversant with the science he professes, face such love and generous thoughtfulness as perto face with a case of tropical fever. If he is haps is seldom bestowed up m an afflicted son acquainted with the properties of the agent at by the most devoted of jarents. On the aphis disposal he will not hesitate to develop the preach of winter such was the state of my fever or to develop its symptoms, just as the health that they determined to send me to the Homeorath would administer acquite for the balmy climate of Italy, where I remained sev-same purpose, infinitesimally, let it be under-teral months. With the exception of the time I stood, and not a la mode of those seeking a come was the guest of a well-known Spiritualist in promise; nor will be get alarmed at any in- Naples, the whole of the heavy expenses concrease in the temperature or acceleration of nected with my living and traveling were sponthe pulse, because he will know that very soon | taneously defrayed by that noble gentleman, all these phenomena will lose their intensity Mr. Cranstoun. Indeed, I believe that from and a sweet calm will quickly supervene, pro- first to last they must have spent considerably viding he has not the baneful influence of an more than £200 in their endeavors to restore me to health. On my return to Switzerland I soon cotic to contend with. Then directing his ac- felt it my duty to make an effort to achieve my tion upon the intestines, starting from the pit own independence. To this end the spirits gave me several excellent inventions, advising me to patent them, and indicating that by their sale ily with the points of his fingers, always re- I should accomplish my object, and when health membering not to influence one organ more and my suspended medial powers returned I than another, and that all the methods of his 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 my many friends. To this my honored friend, Mr. Cranstoun, 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. 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 we have employed animal magnetism alone, or 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 is my most pleasant and grateful task to afterwards remarkably good, from the fact of return my heartfelt thanks to all the generous subscribers to that Fund; to Mr. M. Theobald, its Honorable Secretary, to whose judicious and A singular property that may be questioned by laborious services its success is largely due; those who have not investigated the matter for | and to those ladies and gentlemen who honored themselves, but just as true as an indiscrimi- me by constituting the Testimonial Committee.

Member of the Committee. Terre Hante, Ind., Sept. 18th, 1881.

#### The "Allen Boy's" Mcdiumship. to the Editor of the Banner of Light:

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

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

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

ANNIE LORD CHAMBERLAIN. 52 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."

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, "Sub tension" 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, about double the size of the Persia, takes a fifth of a ton-such have been the improvements in the machinery, etc., of the steam marine of the world.

#### LIGHT. BANNER $\mathbf{OF}$

#### alone can be greater than that reason that is given to me.

After this definition I shall prepare you for another. I knew little of the *a priori* knowledge of the soul or mind. I had no consciousness of what antedated memory and reason. In human life I did not grapple with it. I found myself in possession of powers; I was destined to exercise them. Whence those powers came I could not declare; whither they were going I did not know assuredly; but that they were destined to existence forever, I could tell, from the nature of the faculties, from the nature of the qualities of mind in them; and that that Infinite Mind must be allied to the finite, I knew by the manifestations of mind in the universe, which my own intelligence could grasp and understand.

Intuition I consider now to be the breath of the spirit; that which gives birth to ideas, and reason distributes them; that which is the origin of truth, of liberty, of wisdom, of love, of justice, in its highest sense. I declare that I now believe these to be the inherent possessions of the soul; that they are indeed the results of intuition; and that intuition is that prior perception of the mind by which we know things to be true before we have judged them by reason. We therefore must know that truth is best. that love is highest, that justice is most ennobling, that wisdom is largest faculty, and that, above all these, the possession of the mind itself depends upon the amount of these primal elements that we possess.

Having found this, I desire to announce to you a new kingdom. When I knew none higher than reason. I declared it. When I stated to you that the reasoning power of the human mind was the highest attribute, I believed it. I have come into knowledge of the spirit: I have discovered the soul of man. I now declare to you the realm of intuition, the age that is destined to supplant the age of reason. I will tell you why. Reason is the reaction from the uttermost condition of human servitude. Slavery of mind and body is the result of ignorance. Reason is the result of knowledge. When there is somewhat that shall give us greater knowledge than reason, we are bound to follow this. I did not believe in the prophets; I did not believe in Jesus as authoritative. because, according to human interpretation, they were failures. Make me now acquainted as I am, with the spiritual; show me their divine authority, as I discover it now; make me, aware that prophecy is higher than judgment, and I perceive that the abuses of these terms have been the result of human ignorance and lack of knowledge of the realm to which prophecy and inspiration belong. I may use my reason to speak with reference to things that pertain to humankind, human history, human Church and State; and, according to the standards of human reason, these are indicating such reforms that, but for another power, the age of reason would be upon you, and men would adant themselves by nature to the higher conditions of life, leading moral lives because morality is best and most conducive to health; adopting moral precepts, because these are most ennobling, and having recourse to highest culture and advancement, because these promote in the largest degree the happiness of the human family. We would have reason, therefore, in its essential attributes, take the place of human authority; then governments would be predicated, not upon the standard of right based upon might, but upon the standard of that justice than which there is no higher law save the law of ultimate love. But reason and justice go hand in hand. We are in the age now of each of these, the dawning of the empire of justice and of reason. The dominion of these belongs to the present human history. Future ages will write it down that the judgment and mind of man founded a system of human democracy capable of governing mankind under all replied, "We do not desire your opinion, but usual conditions. But history will be mistaken your knowledge. If you know nothing about if it declares this. The intuition of liberty, the it, you have nothing to say." If there could be conception of truth, the higher mandate and office of love, were really at the foundation of what reason declared. We were mouthpieces then, as you may be to-day, of those invisible yet palpable powers in the universe that declare to man the truth, and expect man to have sense enough to use it. This truth, born of the highest estate, looks to human reason for its presentation, and human reason, perverted by a thousand policies, and chained to a thousand creatures of the dust, will not respond. At the present hour materialism is called liberality. At the present hour utter and abject unbelief. utter and abject denial of the mostabsolute affirmation in the universe is considered the exercise of reason. As a materialist you declare to me that there is no proof of mind. I admit it, in your case, by that declaration; but I do not admit it in my own case, for I am conscious of exercising its powers. As a materialist you declare to me that there is no proof of an Infinite Intelligence. I admit it, in your finite state, and from your standpoint; but if you will turn your vision otherward, and discover that which may be discovered by human intelligence, you will find intelligence responding to intelligence, mind responding to mind, capacity responding to capacity. I declare to you an Infinite Intelligence, because my own intelligence finds answer in the universe of law and order. Materialists will state to you that I had no belief in a future state. I declare this to be wrong; not intentionally, but the statement is made because I did not believe in the Kingdom of Heaven of theology, and because I did not believe in eternal torture. Because I had no place that I could name as Heaven, and no region that I could declare as the region of the soul, is no evidence that my spirit and mind were not convinced of infinite existence. On the contrary, you will find me recorded as believing in an endless existence; of what nature, kind, or state, I was not prepared to affirm. You will find the materialist declaring to you that utter unbelief in and rejection of all claim of supernatural power is the province of reason. On the other hand, it is the province of reason to judge of this as of all other things. The claim of inspiration being in the world, it were the office of a madman to deny it any place in the adjudication of the human mind. The claim of prophecy being in the world, it were the province of an imbecile to say this is not so, because it is against reason. Reason has no business to a pre-opinion. Reason has no right to pre-judgment. Reason is not prejudice, is not something that is formulated beforehand, into which all thought must be poured as into a mold. This is bigotry, this is superstition, the very something that we are contending against. When, therefore, you are prepared to use reason upon any subject under the sun it is because you have not pre-judged the subject, and are ready to accept all the evidences pertaining to it, pro or con.; the affirmation of a fact in the universe of mind being, in itself, a consid- man to do justly instead of unjustly to his fel- workers of the Association, and members of its

STATISTICS.

erable portion of weight in its favor. Evidence is affirmative, and if we are not prepared successfully to contradict, we should not do so. For the reason that we may not be convinced we are not bound to disbelieve; we can remain in a state of abevance, only discussing such problems as we are to form an opinion upon, and leaving the rest to future evidence.

This was where I stood. The time now has arrived when undoubted evidence is in the world. Had I lived upon your earth this day, there is no doubt I would have received that evidence. It was not in existence when I was upon the earth in such manner as to appeal to my mind, and had it come in any of the ways familiar to you, "The Age of Intuition" would have been written side by side with "The Age of Reason." Superstition would have been

placed in the darkness, where it belongs. But a knowledge of facts is something that no mind can afford to condemn, and to exist in the world when it is possible to satisfy one mind on a given subject, and not do so, and at the same time to claim to sit in judgment upon it, is to exercise the office of idiocy, instead of reason. In the world at this hour, two parallel lines of thought seem to hold sway. I do not refer to the old-time theologies, for I do not recognize them to be in existence in any sense that they formerly were. There is no tyranny of opinion in matters of theology; there is no authority save that which is born of individual ignorance and individual terror. At this moment, the prevailing lines of thought in the human mind are

-the thought of matter as preeminent and allcontrolling, and the thought of mind as preëminent and all-controlling. Under the former head have been strangely grouped the liberal forms of religion of the day, and the exercise of reason, and all kindred philosophies. Under the latter head, strangely enough, have been grouped the various religions, and the only demonstrable spiritual fact of the nineteenth century-Spiritualism. Under these lines, that seem to run parallel, various forms of philosophy have been ranged. The philosophy of Plato is frequently quoted to sustain the Materialist, while the philosophy of Kant is frequently quoted to sustain the Spiritualist. We are living, spiritually, in an age, in both worlds, when paradoxical problems are presented for human solution, and you are called liberal if you are most dogmatic, and called bigoted if you are most liberal and intuitive. A singular crossing of words and ideas has taken possession of the public mind. Denunciation is used for argument against an idea that can be proven, and there is no attempt on the part of those who denounce to discover their own error; and, on the other hand, there is affirmation and proof of a fact that is sufficiently tangible to convince the whole world; and yet it is named by many a belief. Belief is born of natural conviction, but is not usually supposed to be born of actual evidence and proof. Reason would declare that when evidence is presented to sustain a belief, it ceases to be belief, and is knowledge. I do not consider Spiritualism a belief. I do not consider the intuitions of man as subjects of belief. I do not consider inspiration, in its aspect of absolute presentation, a matter of belief. It is knowledge, or nothing. It is absolute, or it exists not at all, and is itself a matter upon which there is either knowledge or nothing. Then the millions who declare their belief are those who have knowledge, while those who deny this belief, and denounce it, are those who have no knowledge, and are therefore speaking merely from ignorance.

A scientific society in Great Britain declared through their President, that they desired no testimony from persons who had no knowledge. When any one rose to speak in that society, the President very properly asked what he knew If he said he knew nothing on the subject, but held this or that opinion, the President quietly

lows; that which naturally leads to the distribution of wisdom in the world instead of folly, before perverted by the promptings of pride, envy, passion, or other degrading influences of human life. As fear is the enslaver of the mind, so knowledge is its emancipator, and intuition is the broad upper air in which it lives and flourishes as in its native element.

I know now why some persons are born wiser than others ever become. I know now why some persons think thoughts that another never dares to dream. I know now why the consciousness of the poets and philosophers is greater than that of the man who only delves in the earth for gold. I know now why, while freedom has been the watchword of the nations for thousands of years, so few have attained it. I know now why the great nation of the West, struggling to birth, gave the watchword for more than a century of time, and why at this hour there are carrien crows who would rebyou of your liberty for the pittance that the world would give. And I know why, slumbering in the secret womb-of the future, the promise of the world's great Republic yet waits for fulfillment and fruition. Men are not alive to liberty, are not filled with her soul, her essence, her life.

Talk of reason! Who can use it, if he ha it not ? Who can use liberty without the soul born knowledge or instinct of its possession: And now from the spirit-realm I discover what a long line of subtle causes led up to that boon of freedom; and if there shall be a nation or race bold or had enough to wrest it from your possession, Freedom herself will cry out in revenge, and your children will be here to remember what possession might have been theirs. In the coming time I see the nation that is to be, born of the spirit that was nursed and bred in the fires of revolution born of the martyr spirit of truth, that even now turns its benignant light upon you, peopling the kingdoms of the future with the glorious promise of immortal life. There shall be no servitude to Mammon : there shall be no bandits crying for bread in the name of political power; there shall be none to grind down to the dust the liberal because of his higher thought, and none who shall say to the starveling scholar, "We will feed you on stones instead of bread." Husks there have been held out by the church; stones there have been held out in the name of religion; but we will not feed the world on the stones of materialism. Souls will be fed on spiritual sustenance. Freedom will be nurtured by knowledge and wisdom. To-day the evidences of the approaching fulfillment of this glorious promise are here. You are alive to the possibilities. Cling to them, nor shrink nor swerve from the conflict. Speak the highest thought that is in you. If an angel talks to you, declare it upon the house-top. If a spirit is a guest at your fireside, make it known, so that those who live in tombs and sepalehres of doubt and fear shall no longer be afraid. Why, had this guest come to me as it has to you, unbidden. I would have heralded it to the nations of the world, saying, "I have found the philosopher's stone. The key to the mysteries is here. The book of revelation is complete; the world is a wonder-world, and the spirit of man lives beyond the dust." Climb up higher gather the fruits of this wonderful kingdom that are handed down to you, and no longer stone the prophets of truth that stand in your midst, for the voice of the spirit shall be heard in the land, and the power of reason and the power of intuition shall govern the nations and the Republic of the world,

### Niantic Camp-Meeting.

Fo the Editor of the Banner of Light: Last week we spent a pleasant time at the

new-camp, Niantic, Conn. The site consists of forty acres, and is the Freehold of the Association, having cost \$4,000, the whole of which sum has been obtained by the sale of lots at \$40 each. It is expected that the whole of these will be built upon before the next year's meeting is held. The property was purchased only two months since, and considering that no commencement was made till eight weeks ago, we were agreeably surprised to see several pretty cottages already crected, and others in course of construction, besides many tents. The camp is admirably situated for health, scenery, and convenience. It occupies a rocky prominence, nearly surrounded by the sea, from which refreshing breezes continually blow. Those who delight in salt-water bathing, boating and fishing will find every facility afforded them for enjoying these pleasures at Niantic Camp. Shell and other fish are abundant, and can be had for the getting. At night, wild fowl, notably wild ducks, frequent the locality. The ground is rocky and dry, and has an abundant supply of excellent spring water. One-third or more of the land is covered with tall and graceful pines, the healing, balmy aroma of which must prove an immense attraction to sufferers from pulmonary diseases. We conversed with several invalids of this class, who assured us they had benefited beyond their most sanguine expectations by their visit to this salubrious spot. The open-air meetings are held in a natural amphitheatre shaded by numerous pines. and open to the sea-breezes and distant thickly wooded landscape. A commodious pavilionto be replaced next year by a large and handsome structure-forms a popular and well-patronized resort for dancers. The grounds are laid out in wide streets, the main avenue being appropriately christened "Broadway." The place of gathering, which is a few minutes' walk from the pretty village of Niantic, lies at the extremity of the village common, on which some thousands of soldiers camp at this season, and we noticed large numbers of officers and privates at the lectures, and crowding the séances held by Mrs. Clark, Mrs. Chapman and other well-known mediums. Provisions are cheap, and brought by neighboring tradesmen daily to the doors of the tents. The Association propose to purchase a large adjoining property by next year, and as there is a capacious house on it, which it is intended to transform into a hotel and boarding house, there will be ample accommodation for any number of visitors. The idea of forming a camp here was first conceived by Mr. Burnham, of Willimantic, a Spiritualist of long standing, whose liberal sentiments and ability as a speaker, together with his business habits and uniform courtesy, indicate him to be the right man in the right place as the President of the new Association. By continually "agitating," this gentleman eventually succeeded in forming a committee to purchase the land, and Mr. James E. Hayden, of Willimantic (now trustee of the property), having nobly advanced the four thousand dollars, the place was promptly purchased, and within a few days after the opening of the camp the whole of this large sum was obtained by the sale of lots. In addition to these gentlemen, we observed among the cheerful and diligent

Committee, Messrs. D. A. Lyman, W. Hayden of Willimantic, E. Dayton of Meriden, E. R. Whiting of New Haven, Mr. Platt of New Britain, James Wilson of Bridgeport, T. M. Gowdy of Somers and M. W. Comstock of Niantic.

We attended a business meeting, at which Messrs, E. R. Whitney and T. M. Gowdy were chosen as a committee to cooperate with Mr. Jas. E. Hayden, who was also unanimously elected as sole trustee for the Association ; and judging from the active business way in which they fulfilled their duties, we should suppose no better men could possibly be found to watch over the interests of the new Association. This committee were authorized to apply to the Legislature for a special act to meet the future needs of the Association, also for power to purchase and add adjoining property to the grounds.

On Thursday, Sept. 8th, the accomplished medium, Jennie B. Hagan, took the platform, and besides delivering an admirable inspirational lecture, improvised several poems of marked excellence. The attendance was large and enthusiastic, numbering about six hundred. Many of these were soldiers, and it was a novel and pleasing sight to see them press forward after the lecture, to shake hands with Miss Hagan, who appeared to be a great favor te among them.

The deservedly popular Mrs. Shepard Lillie ectured on Friday and Sunday, Sept. 9th and 11th, to overflowing and most appreciative audiences; and her truly eloquent inspirational utterances elicited frequent outbursts of hearty applause. She handled her subjects in a remarkably fluent and masterly manner, and well sustained the fame which her long and devoted services to the cause have so fully and widely earned for her. Her poetic improvisations on a wide variety of subjects given by the audience, such as "Beanty," "The Roll-Call," "The Dress Parade," "The Soldier's Farewell to Camp Bigelow," &c., were superior o any we have ever heard ; and on all sides deep regrets were expressed that such beautiful gems should be lost to the world for want of a reporter to take them down. Mrs. Lillie left amid the regrets of a multitude of attached friends who hope to meet her at the camp again.

On Saturday, Sept. 10th, the Rev. Dr. Monek, of England, reached the camp : and in the evening a warm reception was accorded him in the Pavilion. After addresses by Mr. Burnham, Mr. Whiting, Mr. Dayton and others, Dr. Monek delivered an impromptu lecture on his " Medfumistic Experiences," which produced a profound effect on the audience, who, when he had concluded, desired him to continue his address, which he did, amid the frequent applause of the audience.

After the lecture Mr. Burnham (chairman) expressed his belief that Dr. Monck is one of the most eloquent orators in the movement, capable of occupying any platform in the country to the satisfaction of all concerned, and proceeded to urge the assembled representatives of Connecticut Societies to lose no time in securing his services for their platforms. The high eulogies of the chairman were strongly supported by Mr. Budington of Springfield, Mrs. Shepard-Lillie and others. So hearty was the appreciation of the meeting that it took the somewhat unusual and highly practical form of a call of "Make him up a purse on the spot." This was immediately done, and a liberal purse handed to the astonished lecturer, who, in returning thanks, called attention to the fact that his guides were loudly rapping their acknowl edgments on the floor of the Pavilion. A still more gratifying result followed in a number of invitations to lecture being offered to Dr. Monck, who has now some four months of engagements in Connecticut alone. We have pleasure in expressing our conviction that Dr. Monck's eloquence will leave him no leisure while in the States, and we have no hesitation in counseling societies everywhere to lose no

Lyceum, 't is of Thee," by the school, followed by Silver Chain Recitation, page 237 of Manual; distribution of merit cards by Prof. Deane, who made a short address; "The Power of Conscience;" singing by the Lyceum of "The Truth is Marching On;"/remarks, Prof. Deane; recitation, "Fifty Years Ago," Sheldon Briggs; musie, piano solo, Miss Roworth; recitation, "The Weaver of Life," Walter Briggs; recitation, "Little Josie," Miss Eva Langford: Mrs. Cate delivered an inspirational poem-"To the Lyceum.'

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After this the Guardian read a letter from Mr. Russell, then in Boston, conveying his regrets at his enforced absence. The Lyceum session closed with the usual march.

MISS SARA WILLIAMSON, Secretary.

Fair skin, rosy cheeks, buoyant spirits and the sweetest breath in Hop Bitters.

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#### THE MASTEREON :

OR, REASON AND RECOMPLISE: A Revelation concern-ing the Laws of Mind and Modern Mysterious Phenomena. By MARCENTS R, K. WRIGHT, The author says in his dedication : "To those who seek for knowledge, who love reflection, who enjoy freedom of though, are unblased in mind and unperiodleed in por-pose, who are fully released from the transmission a com-fortable intellectuality and all associative circumspection in life; to those who are unhysters of their town inentality, and hold to a studied consistency in all dealing, who are willing to acknowedge the truth without self-ables of con-science, and who labor for the general good of man, this, the first volume of the 'Mastereon,' is most respectivity dedicated by the author,'' Cloth, 81,52, postage accuts, Cloth, \$1,25, postage 5 cents, For sale by COLBY & RICH, ANGEL VOICES FROM THE SPIRIT-WORLD:

a President in all bodies where a subject is discussed that the people know nothing about, and that President could say to each one who declares his opinion without knowledge, "we desire to hear only from those who have knowl edge," how very much of the feeble talk, the commonplace utterances of this day, would cease! How very much more wisdom and human reason would be heard! Knowledge upon any given subject is the basis of the exercise of all reason.

As a fact in the universe of human progress intuition takes its place, and being a fact it is demonstrated beyond the possibility of denial. Having taken its place, it behooves all thinking minds to adjudicate their reason in conformity with it; and as it is true that spiritual hearing healing of the sick, ministration to those who are in sorrow and suffering, by visible signs and presentations from the world of spirits, powers over matter unknown to science, are of daily and hourly occurrence, it is the province of rea son, recognizing the facts, to place those facts in a proper position in the daily thought and action of the mind, and let them have their appointed influence in the world of thought. Had such demonstrations come to me at my fireside, or my longing eyes been cheered by this evidence, I would have said: "Reason has a place assigned to this manifestation. It is one link in the chain of human thought binding man to the immortal world." But while I knew there was an immortality somewhere, I had not this link before me.

Giving evidence to the hour and the day of spiritual thought in the world, we must then consign to the dominion of bigotry and supertition those materialists who refuse to admit into the world of reasoning powers, facts that are distinctly and undeniably present at this moment. Adopting the standard of human reason, and the highest thought that the mind can receive, we must also relegate to the region of superstition those materialists who view the universe from one side of existence merely, and declare all other sides to be inadmissible. mere ly because they close their own mental vision.

Admitting, then, the foundation of human reason to be that which the mind is in possession of as knowledge, you are in the highest position at this hour to judge of the value of intuition as a potent element in human thought, as the one source from whence human knowledge must come, uniting that knowledge to reason, and distributing it amongst the various offices and functions of human life.

Now that reason is announced, now that it is accepted and declared instead of authority, I give you a new sign, a new pass-word, a new entrance into the higher civilizations of the world. I mean, intuition. That knowledge that was born with you ; that knowledge that makes you know truth is better than falsehood; that knowledge that leads a child, unspoiled by education, to tell the truth in preference to telling a lie; that intuition which naturally leads a

ime in engaging this talented lecturer.

In the afternoon Mr. J. Frank Baxter spoke in his best style, and won for himself golden opinions. After the lecture he gave many remarkable tests, which held the audience deeply interested for a long time. All the tests were recognized. On Wednesday Mr. Baxter gave another lecture of absorbing interest, on his 'Personal Experiences as a Medium," which gave great satisfaction, as also did the namerous descriptions of spirits seen by him and identified by persons in the audience.

The camp broke up on Thursday morning, and on the previous evening a social meeting was held, at which speeches were made by Mr. Burnham, Mr. Budington, Mr. Dayton, Mrs. Clarke, and Dr. Monck. Mrs. Carrie Twing was controlled by her inimitable guide, "Ichabod." who addressed the meeting at great length on a variety of subjects, and in a mingled strain of eloquence and true wit which very much astonished the delighted listeners. This humorous spirit is a thoughtful philosopher who clothes his ideas in quaint, original and often brilliant language. He is supposed to be the spirit of 'Artemus Ward," and certainly the wine he rcgaled us with savored remarkably of that cask. Among the séances we attended were those o Mrs. Clarke, whose powers as a clairvoyant are unsurpassed. As many as twenty of her tests were acknowledged to be correct at one meeting. On Wednesday night Dr. Monck met his friends at Dr. Fiske's cottage, when the doctor's guides produced the raps, which were given while he stood on a feather pillow on the floor, the raps being then heard distinctly on the boards beneath the pillow. Dr. Monck repeated this interesting experiment publicly after his open air lecture at the amphitheatre, and we understood him to announce that he expected. to be able to secure similar rappings on the platform wherever he might lecture in future, and that it is his wish after each lecture to publicly heal the sick among the audiences. Should he be able to carry out this programme we may expect to hear that his lectures are great successes.

So ends one of the most delightful weeks we. ever enjoyed. As visitors departed, we heard a similar sentiment expressed on all hands, and hearty assurances that next year they would again visit the camp, and bring with them a large number of friends. The meetings will begin earlier next year, and last about three months.

#### The Brooklyn Lyceum. To the Editor of the Banner of Light :

At the resumption of the sessions of the Brooklyn, N. Y., Lyceum, at Everett Hall, on Sunday, Sept. 18th, there were present quite a number of the regular attendants, and services were opened by Mrs. Beckwith, Guardian, and Prof. Deane, the Chairman of the Conference-W. H. Bowen, the Conductor, and Mr. S. Russell, Assistant Conductor, being unvoidably absent, much to our regret.

First in order of exercises came singing: "Our

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THE WORK OF SPIRITUALISM IS as broad as the universe It extends from the highest spheres 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 Wesleys, who were the toniders of Methodism a little more than a century also, were porsonally familiar with the phenomena of Spiritualism, and were full believers in the reality and menting of them in their family and social experience. Methodism thus had its origin in what its devotees are still willing to call "the power," without which it never would have lived to become the large denominational more, 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 east 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 mich, and broke away from the fastening which no longer had tinued inspiration, as he did in all things else.

fact that inclines us to point with condemna- ual in them. tion to all current efforts on the part of Method ists to despise "the power" that brought them into being and has nurfured them ever since. We recently read an account of a Methodist camp-meeting at Mount Tabor, in New Jersey, that challenges this condemnation arresh. It passes in these religious gatherings for Christian had, it seems, an adult daughter who had been 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 porer," and yet in this unconscious condition, he said she had converse with her mother, who had been dead for years. At six o'clock on the morning of the third day, according to the recital. terms "the glory state," and exclaimed "Gloto her soul was complete. This reporter therefair 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 "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 erying and half laughing, told how she too was 'sanctified' several years ago in a similar manner, and held communion with her tion of nervous irritability in one direction (ac- | stand on its head.

cording 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 beinous 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 Arrow, it becomes us all, as beings that are capuble of looking beyond this immediate present, to consider that, though the murdered President and his bereaved family are made to suffer, it is their part of the great present sacrifice which they are called on to make with the rest of us for the common good. Such is the law of life in the social and sympathetic creation. There is no ulterior and larger good gained save by the postponement of present. plans and pleasures and the sacrifice of our eager desires. When we learn, in fact, that the highest life consists only of the most generous sacrifice, we have learned the whole of the se-

éret. 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 shaftered 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 but 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 bredity of souls. In his view, eternal life invariates 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 served : friends gathered around with music any spiritual strength to hold the followers of by something acting upon it through the Wesley in the fold. It is thus plain enough organs. Every instinct is a movement of the that Wesley acted in this under direct and con-Godhead itself. The senses are merely the organs of the instincts, and the lower senses It is the recollection of this original and vital belong to matter and have nothing of the spiritwere styled the mere feelers, the anten me, 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 appeared among the regular reports of the New get control of the body do we say that its glory York Herald. The writer thinks it is amazing has departed. Some persons retain their childwhat an amount of fanaticism and crude thought | like freshness through life. These are the poets, and in them God's purposes are wrought out. experience of the ultra-sanctified sort. And The highest minds, said Mr.'Alcott, do not reathen he speaks of a brother in the camp who, son they see; they divine. Our instincts are related an "experience" to the listeners. He all working within us, but above them are our reason and understanding. The minds which a professing Christian, and who, in answer to see clearest and furthest are the real poets. Mere rhymes do not touch the heart: they

#### 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 bad 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 Leing President"these remarks conveying the idea that he had a premonition that something of an unfortunate | ures to convince the Government Medical Board naturo would eventually happen to him. Moreespecially 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 wer lies must be rounded and perfected."

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

" WASHINGTON, Sept. 20th. - One of the peculiar incldents 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 Chickamanga, and that he had frequently told him that he thought he would die on the anniversary of his promotion. Gen. Garfield was a great believer in dates, and the verification of the prediction under the circumstances is regarded as one of the most striking of the many strange incidents connected with the case. Gen. Mussey is here now; and on being asked to-day in regard to his prophecy, which was printed the following day in several newspapers, said he did not claim that it was his; that he only repeated what Gen. Garfield had told him several times with an earnestness that impressed him so much that he never forgot it."

3.27 We have received from San Francisco a opy 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 carefullyprepared diagram it presents of the "office and seance-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 Mac-Lennan, is quite sufficient. It is the grossest lisplay 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.

157 Mr. James G. Dow, who for thirty years has been known as a Spiritualist, passed from his home in Helena, Montana, to the spiritworld 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 oband 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.

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 measthat 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 modicine 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 medleine, 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 constantty changing, which rest on no principles, and have been of very doubtful benefit to humanity. Gentle men, it is too late to establish medicine by force of law. The people are not very wise, or they would not 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.

En 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: con sulting with a Homeopath."

#### 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 may as certainly be ascertained and verified as any other facts of which the human senses are capable of taking cognizance. The *taws* which guide and govern those facts it is not too easy a matter to discover, for the reason, among others, that they operate through intelligent entities, and not through elementary and intelligent substances. The person who refuses to reintelligent entities, and not through elementary and inanimate substances. The person who refuses to re-cognize, first of all, the necessity of respecting certain *conditions* which are essential to the successful opera-tion 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. Monek.

Just as our forms were being put to press we received the following fiattering 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. Monek, of England. Ho 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 new successful. Of this fact Langa 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 site close to the speaker, but after the touch of his hand, I could hear at a considerable distance away the tiny spirit raps that were given all round the Doctor on the platform. JOHN MCLEOD."

Dr. Monck informs us that he is open to receive a few more invitations for lectures, with public healing, &c. 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. Newbrough, 128 West 34th street, New York City. Friends who have not received replies to letters are desired to write him again, as a number of letters have gone astray.

#### W. J. Colville.

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

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

tickle the car, 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 she emerged from what this flippant reporter any beginning to our existence, it must also have an end. Most people, said Mr. Alcott, say that ry!" "Peace !" and the work of sanctification | they began to exist when the body began; but the soul then only took on a mortal form. If upon gives the opinion gratis that if this is a "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 ment. Knowing that we likewise have the apnot 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 continues his relation with an account of a 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 Eathers 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 [reembodiment] which so many Spiritualists hold, and it is interesting to see it announced at this day in Concord.

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Ro 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 daughter who had been dead twenty-three can never be assassinated; there are too many years." And after briefly remarking on the of them. Their representative, as the official sermon that followed from a Reverend and head of the Republic, may be killed, but the in-D. D., he observes that "This is the style of destructible Union lives on. It is an excellent Christian experience that the higher life of holi- | thing to remember at this time that the governness produces in men and women-the correc- ment of the United States of America does not special interest to friends in this part of New

857 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 REA-SON 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.

Reg 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 campmeeting and his lectures and experiments in mesmerism in this place, than by all we have hitherty seen and heard at Lake Pleasant."

15 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 Departproval 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.

13 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.

85 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 seances and materialization, and the exercises through the day will be for instruction. Fare cheap and railroad fare one way. D. Tarbell, igent."

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

ET "S." has an announcement on our 12th page, concerning Onset Bay, which may be of England.

For 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 scance held Friday, Sept. 23d), for a donation of elegant flowers for our circle table.

155 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.

87 A friend in Connecticut, in renewal of subscription, 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."

153 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.

157 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-ora tor through whom it was pronounced.

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

157 Mrs. Lizzie Lenzberg has returned from Lake Pleasant to her office, 231 West 39th street, New York, and resumed her professional labors as a test medium and healer.

857 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.

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

#### A Grand Sacred Concert

Will be held under the auspices of the Berkeley Spiritualist Society, in Berkeley Hall, (Odd Fellows' Building,) Boston, on Sunday evening, October 2d, in aid of the Boston Garfield Memorial Fund. Miss Ella M. Chamberlin, W. J. Colville, George Harold, Miss Ida Boyce, Miss Louise B. Bigelow, Madame Marie Fries-Bishop, Will. F. Berry, Miss Amic 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.

537 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 arpeared 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.

85 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 scances "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.

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

#### Mr. Wallis in Greenfield. To the Editor of the Banner of Light:

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

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

ances, at which his controls excer in answing all questions pertaining to Spiritualism. Societics 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. 26th, 1881.

#### OF LIGHT. BANNER

### BRIEF PARAGRAPHS.

1

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 dépôt en route for Cleveland-arriving next day at noon. Along the entire route houses were draped in mourning, bells were tolled, and the people assembled to gaze upon the train. On Monday (the 26th) the remains were buried in Lake View Cemetery, Cleveland, O., the funeral cortege being five miles in length. The day was observed as one of solemn import throughout the nation.

The money value of justice and mercy is demonstrated anew in London by the fact that the Improved Industrial Dwelling 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 asa whole.

The next number of that able and courageous de-fender of Spiritualism, the *Banner of Light*, begins its Fiftleth 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 worthy of every one who wants to keep up with the progress of human thought. Colby & Rich, publishers, Boston.—Gardiner(Me.) 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, (dod has sent, And how Life's rugged mountain side Is white with many an angel tent. [Whittier.

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

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

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

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

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

Traveling scandal-mongers are the banes of society.

You must either soar or stoop, Fall or triumph, stand or droop; You must either serve or govern, Must he slave or must be sovereign; Must, hu fine, be block or wedge, Must be anvil or be sledge. —[Goethe.

It would be whimsical, though not ungrammatical, for one to say that that that that that person placed an emphasis on, was not that that that 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. Gargiold, in a Speech in Congress, Jame 22d, 1874. 1874.

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

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

We are all but as children lisping some of the letters of an alphabet which in its countiess combinations con-tains, and will eventually unfold, the annals of Al-mighty 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 rustio-" Wal, I dunno 'bout by'n-by, but there's one there now."

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

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

**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. 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 fiftieth 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 circula-

tion, which ought to be doubled at once, since no increase of price accompanies the additional expense to the publishers. Some years ago I was at a house in Neponset,

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

Boston, Sept. 22d, 1881.

To the Editor of the Banner of Light : The enlargement of your paper speaks volames 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 sub-

scribers, thus demonstrating a tangible and practical cognizance of what has been done for their benefit. A. S. II., A subscriber from the first number.

Boston, Sept. 25th, 1881.

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

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

BRO. COLNY-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.

#### Movements of Lecturers and Mediums (Matter for this Department should reach our office by

Tuesday morning to insure insertion the same week. ] Rev. Dr. Monck, of England, writes us that he has

been engaged for over forty lectures, the majority being In the State of Connecticut, from friends who met him at Niantic and Lake Pleasant camps. He has a few open dates-Sundays and week-days-and his perma nent address for the future will be care of Dr. Newborough, 128 West 34th street, New York City. Dr. Monck spoke Sunday afternoon, Sept. 18th, at Harvard Rooms, and in the evening delivered an address (after Capt. Brown's lecture) at Frobisher Hall. Sunday afternoon, the 25th, he was to lecture at Harvard Rooms; and will speak on subsequent Sundays at Frobisher Hall. Dr. Monck will be glad to hear again

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 Spiritual Lycenm meets in this hall, 176 Tremont street, every Sunday at 10% A. M. J. B. Hatch, Conductor.

5. 6, Halen, Conductor, **Prine Memorial Hall**,—Children's Progressive Ly-cenm No, 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock, Thepub-lic conductor, F. L. Unien, Conductor,

Berdenbary Invited, F. R. Chowa, Conductor, Berkeley Hull, 4 Berkeley street (Odd Fellows' Building), – Free Spirifual Meetings every Sunday at 1030 A. Mand 3P, M., and every Friday at 7545 P. M. Sacred Con-cert first Sinday in the month at 7509 P.M. President and Lecturer, W., 3, Cotville (residence 509 Columbus Avenue); Treasurer and Secretary, Timothy Bigelow, 3 Hancock street. The public cordially invited to all the services.

**Engle Halt**.—Spiritual Meetings are held at this halt, ibi Washington street, corner of Essex, every Sunday, at 10% A. M. and 21% and 75% P. M. Eben Cobb. Speaker and Conductor.

Pythiau Hall, 176 Tremont street, - Meeting every sunday afternoon at 2½ o'clock. Dr. N. P. Smith, Inspira-

Honal speaker. Science Hall, 712 Washington street, --Spiritual monthus every Tuesday, at 3 P. M. W. J. Colville replies

meetings every Tuesday, at 3 r. M. W. J. Colvine replies to questions under finituence of his spirit guides. **No. 519 Columbins A yeaue**, "There will be held every Tuesday, at quarter before 8 r. M., at fibs place, a Free So-cial and Religious Conference Meeting for the consideration of all subjects relating to the electation of the race, to which all friends of humanity, without regard to sect or party, are invited. all fri invited.

**Chelsen.**—'The Spiritual Association holds meetings at 3 and 7% P. M. In Temple of Honor Hall, Old Fellows' Building, opposite Bellingham Car Station; Next Sunday afterneous, conference; In the evening Mrs. Laura, Kendrick will occupy the platform.

NEW ERA HALL,-In accordance with the proclamation of Goy. Long, the Shawmut Lycenm 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 their flags furled and appropriately decorated with the usual insignia of mourning; the offi-cers 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. II. E. Wilson and Mrs. Maggie J. Folsom fol-lowed, speaking in eulogistic terms of the de-parter ruler. Two selections from the funeral service in the Lyceum Mannal were them read, interspersed with the singing by audience and pupils of "Nearer, my God, to Thee." The pupils being provided with they bouquets marched around the hall, and passing the plat-form, upon which was a fine portrait of the late President, deposited in front of it their floral offerings. This portion of the services con-cluded with a rendering of national airs, by the orchestra. Great credit is due those who planned and the transit to spirit-life of President Garfield,

cluded with a rendering of national airs, by the orchestra. Great credit is due those who planned and carried to completion the arrangements so fine-ly excented, and conceded by all to be perfect in detail. Upon a dais in front of the platform was placed a picture of the late President en-shrouded in black and white, trimmed with ity and smilax; at the top was festioned the "stars and stripes," surmounted with an arch bearing the inscription : "A Nation Mourns his Loss." Alt the extreme anex was placed a beautiful the inscription : "A Nation Mourns his Loss." At the extreme apex was placed a beautiful bouquet of flowers. The following pupils joined in the literary portion : Little Blanche, Graeic Burroughs, Hattie Rice, Emma Ware, Bessie Brown, Eva Dockum, Paul Dockum. Remarks were added by Prof. Dutton. Physical Move-ments were well executed, after which "We shall gather at the Portal" was sung. The ses-sion closed with an invocation by the Chaplain of the Lyceum, Rey, Norwood Damon. "Notes.-The Conductor's table was profusely decorated with flowers by kind friends. The Lyceum has created a new office, that of chap-

lyceum has created a new office, that of chap-lain, which will be filled by Rey, Norwood Damon

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

have one. Thanks to the Bunner of Light for that kind notice. All should visit the Lyceums on Sun-day mornings. We have two in this city, and Spiritualists should fill both.

This Lyceum will hold semi-monthly enter-tainments 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 Spiritual Lyccum. Boston, Sept. 26th, 1881.

The Shawmut Lyceum Sewing Circle will hold its sessions at Park Hall, 176 Tremont street, every alternate Thursday on and after Oct. 6th. Mus. 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 in the half. The day was chiefly devoted to services in commemoration of the sad occasion, and many of the selections, musical especially, partook of the spirit of the time. A large wreath of flowers, three feet in diameter, encir-cled 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 de-sired to fill our hearts with joy instead of mourning.

#### The Secular Press Bureau, PROF. S. B. BRITTAN, MANAGER.

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

AMOUNTS PAID IN AND PLEDGED FOR 1881.

Parson..... of Many ''..... CASIL PLEDGED, .....................

CASH PLEDGED, Melville C. Smith, New York. Alfred G. Badger, 179 Broadway, New York..... M. E. Congar, Chicago, III. Augustus Day, Detroit, Mich. B. F. Close, Columbia, Cal. Oak Leaf and Helping Hand. Charles Partridge, New York.

1,10

It seems to us that if the friends of Spiritualismand they can be numbered by millions to-day--took that deep interest in the subject which they unquestionably should, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order to strengthen the hands of PROF. BRITTAN 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 \$3,50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postal Union.

So Letters from President Garfield, Donn Piatt, 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.

Business Carus Inny, Standard Rashiness Carus Inny, Standard Raserion. Notices in the editorial columns, large type, lended matter, fifty cents per line. Payments in all cases in advance. The Electrotypes of Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date where-on they are to appear.

## SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. O.1.

#### Dr. F. L. H. Willis.

DR. WILLIS may be addressed Glenora, Yates Co., N. Y., till further notice. O.1.

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

DR. A. A. ANDREWS, Magnetic Healer, will remain at the Eagle House, Haverhill, Mass., during September. 3w1.S.21.

#### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS, J. J. MORSE, the well-known English lecturer, will act isour agent, and receive subscriptions for the **Banner of** Light at fifteen shillings per year. Parties desiring to so Light at Afteen

ADVERTISEMENTS.

## LYDIA E. PINKHAM'S Vegetable Compound

IS A POSITIVE CURE

For all Female Complaints.

This preparation, as it mame signifies, coasists 50  $\frac{1}{2}$  of Vegetable Properties that are harmless to the  $\frac{1}{2}$  of Vegetable Properties that are harmless to the  $\frac{1}{2}$  most deficite invalid. Uper one trial the inelits  $\frac{1}{2}$  of this Compound will be recognized, as relief is  $\frac{1}{2}$  immediate; and when its use is continued, in  $\frac{1}{2}$  here the properties in a fundered, a perturnent  $\frac{1}{2}$  in  $\frac{1}{2}$ **50** cure is effected, as thousands will testify. On **61 57** account of its proven metrics, it is to day to com-**51** account of the proven metrics in the set physicians in **61 57** mended and prescribed by the best physicians in **61 58** the country for all forms of tends weaknesses **93** mended and presenteed by the best physicians in 64 the country for all forms of female weaknesses, 64 including all displacements and the consequent -64 including all displacements and the consequent spinal weakness.

In fact, It has proved to be the greatest and . best remody that has even been discovered. It for permeates every portion of the system, and gives for new life and vigor. It remove faintness flatus of a lency, destroys all craving for stimulants, and 160  $\frac{\mu\nu}{\mu}$  refleves weakness of the stomach.

It cures Bloating, Headaches, Nervou's Prostration, General Debility, Sleeplessness, De-pression and Indigestion. That feeling of hearing down, causing pain, weight and backache, is always permanently enred by its use. It will at all times, and under all circumstances, act in-## harmony with the law that governs the female system, For Kidney Complaints of either sex this Com-

pound is unsurpassed.

This preparation is strongly endorsed. recommended and prescribed by the best Medical Mediums and Chilevoy. ants in the country.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

18 prepared at 233 and 235 Western Ayenne, Lynn, Mass. Price 51,00. Sty bottles for \$5,00. Sent by mail in the form of Pfils, also in the form of Logenges, on receipt of price, \$1,00, per-box, for either, Mrs. PINKHAM freely an-swers all letters of inquiry. Send for pamphici, Address a show. Mention this paper. No family should be without LYDIA E.-PINKHAM'S LIVER PHLIS. They care Constipation, libborsness, and Torpidity of the Liver. Scients per box.



Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and filteen cents for every taserflou on the seventh page. The first page is the seventh page. The sevent page is the seventh page. The seventh page is the seventh page is the seventh page. The seventh page is the seventh page is the seventh page. The seventh page is the seventh page is the seventh page is the seventh page. The seventh page is t THIS Invaluable Nerve Food has been tested and approved by more than 100 New Eucland Physicians, 41 is an The whole system; receive and nourishes the Nerve Trones, and **impacts fasting vital force.** It should be at hand in every household. Urge your Draggist to get it, or we will mail it postpaid on receipt of pulse, Stets, p r box, 6

boxes \$2,50. Send for Authentic Proofs.
 Address. H. F. THAYER & CO.,
 June 18. 1918 – 13 Temple Place, Boston, Mass.

CHE: PRESIDENT

Assassinated July 2d. Died Sept. 19th. 1881.

ASPLENDID ENGRAVING. SIZE 19x24. TAKEN from a photograph son after his haugination and a perfect perfeated our MARTYRED PRESS DENT, with mounding builds and marked by PRESS

A must a perfect portrait of our MARTYRED PRESS DENT, with mounding border and appropriate inscription, **FIFTY MILLIONS OF PROVIL** mound his death. Ten millions will want this last memorie of his noble file and sed death. *PROVING WANK*, POSPTYDE 25 conte-**FIVE for SLOO**, A thousand agents wanted. ADDRESS, **E. G. RIDEOUT & CO.**, 10 Barelay Street, N. Y. Oct, J. -dw

THE VITAL REGENERATOR.

The Grent Ridney and Budder Tork, The Grent Ridney and Budder Tork. CURES Inflammation or Catarth of the Badder, Dia-betes, Incontinence or Refeation, Gravel, Sediment, Intek Dust Departs, stone in the Badder, Strichure, Ma-rous or Paralent Discharges, Diseases of the Prostate Gland, Bright's Discase. It cannot be too highly recommended to these of their war sufficient with any disease of the Kidneys or Biadder. Price per bottle \$1,6 for \$5, Address NEW ENGLAND MEDICAL INSTITUTE, 21 Termon Row, Boston, U.S. 1915

RUPTURES

CURED in 20 days by my Medical Compound and Rubber Callstie Appliance. Send stamp for circular. Address CAPT, W. A. COLLINGS, Smithville, Jefferson Co., N.Y. Oct. J.

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

"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 blds fair to become crystallized into a national legend which will endure while freedom has place on the American continent I

What shall I do to gain eternal life? White shall a do to gain eternal mer Discharge aright The simple dues with which each day is rife, Yea, with thy might. Ere perfect scheme of action thou devise Will life be fled; While he who over acts as conselence 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. Bonaparie, the widow of Jerome Mapoleon Bonaparie, and daughter-in-law of the late Madame Elizabeth l'atterson Bonaparte, died at her residence on Park Avenuo, Baltimore, on Sept. 15th, of paralysis, aftgran lilness of about two months. She was the daughter of Benjamin Williams, a former prominent merchant of Roxbury, and was born in Bal-timore, and was married in November, 1822, 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 ability of the second second second will about alleges and about them, and try to picture to himself what the souls of those whom he has loved and lost are doing in the other world—but bear this in mind, that if the saints in heaven live the everlasting life, they must be living a life of usefulness, of love, and of good works. —Rev. Charles Kingsloy.

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?" "Tauth I ain't dot no pottet."

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

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

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

There are certain persons we 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 unfalteringly and without speculating as to consequences whatsoever. It requires. The lighest truth we see we must fearlessly utter.—*Herbert Spen*-

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 Frobisher 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 Whittier Sunday, Sept. 25th. He will commence a permanent engagement at St. Louis, Mo., on the first Sunday in October.

E. W. Wallis, of England, has been so successful during his fortuight'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 P. M., and 71/2 P. M. This will be his last Sunday in New England.

Dr. H. P. Fairfield, of Worcester-a veteran worker who is now on his thirty-second year of service as a Spiritualist lecturer and medium, and is pronounced by the press and the public to be one of the ablest speakers' occupying the Spiritualist platform-will lee ture in Lane's Hall, Silver Lake, Mass., on Friday evening, Oct. 7th, at 7:45 o'clock. Subject : "The Signs of the Times, or the Thoughts of the Age." He speaks Oct. 9th, in Hanson, Mass., where he has previously given good satisfaction.

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

Mrs. Cella M. Nickerson, 89 School street, Egleston 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 Frobisher 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 Royal-ton, Vt. She spoke at East Bethel, Sept. 25th. Will speak in East Barnard, Vt., Sunday, Oct. 2d; after which she will be in the vicinity of Boston for a num-ber 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. Coonley has taken Forester's Hall (late Templars'), corner Essex and Lawrence streets, Lawrence, for Spiritual lectures and test readings for the fall and winter: meetings to be held Sundays at 2:30 and 7 o'clock P. M. The first lecture was given | Hop Bitters cures with a few doses.

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

fo-day recitations were given by Ella Waite, Otto Buattner, Allie Waite, Alice Bond, Mamie Havener and Gertie Murch; songs by Alice Souther, Gertie Murch and Jennie Smith; also reading by Miss Amie Peters, and piano solo by Miss Helen M. Dill.

by Miss Helen M. Dill. Dr. A. H. Richardson, who is always ready, made appropriate remarks, and then intro-duced Mrs. Dr. Smith, who spoke elequently of the risen spirit of the President, and drew the lesson which a true Spiritualist could from the

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

which he gave with much power and feeling. The calisthenics, owing to the want of time, were omitted. There is now a steady increase in our working members, and the outlook for the future prosperity of Lyceum No. 1 was nev-er brighter. After the Target March the Lyce-um adjourned. F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Sept. 25(h, 1881.

CHARLESTOWN, MYSTIC HALL .- Sunday, September 25th, the first of a series of meetings was held in this hall in the afternoon at the was held in this hall in the afternoon at the usual hour. Mr. F. A. Heath, the blind medi-um and speaker, and Mrs. A. L. Pennell, occu-pied the platform on the occasion. After a few remarks by the chairman and a song by the choir, which was followed by a beautiful invo-cation by Mrs. Pennell, Mr. Heath improvised and sang a very appropriate song, "Our As-cended President," the subject being given by a person in the audience; after which his con-trol 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 impro-vised song from Mr. Heath.

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

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

Sour stomach, sick headache and dizziness.

serble can address Mr. Morse and Mr. Morse are ad, Dalston, London, E., England, Mr. Morse are ps for sale the **Npiritual and Reformatory Works** Collar & Rich, mblished by us.

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 The first three chapters are written by the father of Mrs. Smith, in spirit-fife, and perturbed to be traffic or spintindism.
 The first three chapters are written by the father of Mrs. Smith, in spirit-fife, and perturbed to spintindism.
 The first three chapters are written by the father of Mrs. Smith, in spirit-fife, and perturbed by his tamily one afficient in the spirit-work, his meeting with the cause his presence to be recently of the balancher, and photne her to consecrate her fife to the good of humanity. The follow: The Oath of Consecration, instruction to those wishing to be one Mediums and Advice to those who are, The Hidden Hand, Talk to us as if you saw us. Obstructions in the way will be removed, Mrs. Smith early conselous of "something" that seemed to have a earcover her.
 This volume is a record of many of her experiences, and gives numerons evidences of the traffic of spintialism -Of Smith Company when all earthy friends hed from fear of small-fox, "star Max." Ordered to take up Carpets Hold Yar, Brother Wilke, What her Told Me. Would Shall By, Warn Mo of Danger, Visit to She Man, What I Saw, No Cross, No Crown, How I vis be and they firth, Artual Experience, Some Manifestation of so-called Miraculous Power, The Story of One whe Left the Body for a time and Reume a Giuge start, the Spirits Actual Experience, Some Manifestation of so-called Miraculous Power, The Story of One whe Left the Body for a time and Reume A group the spirit works, Man's Protection to Wesmen, The to N. Y. Tarveling Companions, Andman Egitt Weeks, Man's Protection to Wesments, the Use and Abase, Why Unedneted Persons are Chosen as Medium, Desting, Second Sight, The Gif

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## BANNER OF LIGHT.

## Message Department.

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The probability of the case of allow the necessity. The prob-care provided by builded, and or the above heading half-probability of the case of and or the above heading half-probability of the case of the probability of the pro-interference of the second swhether for good of with consid-ently these also position, the carfility sphere in an unde-noted state, eventually progress to a higher condition, easy the reader to receive no doctine put forth by phils in these columns that does not compet with his or r fra on. All express as much of truth as they perceive

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finds,  $\mathcal{L}_{\mathcal{B}}^{*}$ . We made written one-stions for answer at these Let W = HARE visit a second spectrum density understood that she Miss Sheffmanet wishes at distinctly understood that she gives to find ensure the second attack of the neutron density is  $B \sigma$  the second input viscours and the second terms department of the Reaction of the add the second terms department of the Reaction of the second input viscours of the medium in any case. Let Wiss B, Willson, Chairman,

#### Messages given through the Mediumship of Hiss M. T. Shellamer.

Source hald Soft, the 1881.

#### Invocation.

Invocation. Investigation. It is a specific the source of all blessing we ap-preset these once again in order to receive more fully of its 1 in all the base. We would obtain interval the knowledge of truth and of that wisdom which guids the source at its through all the conflicting es-presences of life. We would all the conflicting es-ter on the spectral of all obstacles, persentions and oppressions. May it staffs upon the hearts of hie-manity here below, bridd tealing them with the beauty and oppressions their lower one are not here below; and we feel conselves quick-energ ane not belie below; and we feel conselves quick-energ ane not belie below; and we feel outselves quick-energ and with strong and carrest desine to comfort those weary, sorrowing hearts, and to bring them truth and consolation from thee, that they may need and and streng theart in they are not stating eternal punishment in some datksome place, but that they are glad and free and be attributed to ying thy light and protection and pow-er, gathering flowers in thy beautiful heaven, from which they return, day by day, scattering them on the pathways of those who are yet encased in the flesh.

#### **Questions and Answers.**

CONTROLLANG SPHRIT, Your questions, Mr. Chairman, are now in order, QUES. When man enters upon this sphere of being, the position of the planets at his adyent, the temperament and physical organiza-tion be inherits, and the phrenological mold in which, as it were, his brain is cast, appear to determine what he is to be upon earth. Are the characteristics, the inclinations and dispothe characteristics, the memarinous anti-uspo-sitions, be they good, had or indifferent, that from these causes distinguish him, cleave to him through this life, and pass with him to the spirit-world, to endure with him forever, to a mentoric head formed. greater or less degree (

ANS, The inclinations, characteristics and dispositions of man, which constitute his indjviduality or personality, and determine his aboutity, causing him thereby to differ from everybody else to some extent, will remain with him to a greater or less degree, through all the various experiences and changes of life, inatorial and spiritual. It must be so, in order inaterial and spiritual. It must be so, in order to determine and to continue the personality of the individual. But all these various char-acteristics, dispositions and inclinations may become modified or increased, as well through his spiritual existence as through the physical, increased or modified by the experiences through which he may be called upon to pass. [2, 9]. Since every individual is born into con-ditions cool or had and inherits certain pro-

ditions good or bad, and inherits certain pro-clivities to action, without choice of his own as to what those conditions and inclinations shall be, can be with justice be praised or blanned for the course of life he is thus destined to pursue?

-Every individual, no matter how humble or how exampled and confined by conditions, is power and given a certain amount of will-power. It may be small with some, and large with others, but a certain amount of will-force is with each. Now, just so far as the individual is with each. nakes use of the will-power which he possesses to govern conditions, just so far as he endeavors to control circumstances for good and for, the right, so far is he to be commended, but so far as circumstances over which he has no control sway and affect lam he should not be consured or graised. But it is not for any one in the physical life to judge another, for such are not able to judge correctly, they can only do so from appear-Judge confective, they can only no so from appear-amers, and very frequently appearances are false. At the same time, while we may or may not consure or parise any individual for his course in life, it is true that there is a haw over which none of us can have control. We all know that in physical nature, if one of us should have not back account active for its way but burn our hand, we will suffer for it; not be-cause an anary parent or Infinite Spirit desires to pinish us for so doing but because, within our own constitution, we sense the action of a our own constitution, we sense the artion of a law, of nature. Pain must be realized, even though we burn ourselves unwittingly. So it is with the mental and moral natures of men. There is a law which determines that if we sin, ' we must suffer. The suffering is not brought on us by an angry God, an unjust or unkind spirit, i for, as we have said, there is a law within our own natures which te 'ls us that if we sin we shall suffer the suffering is vible or own constitusuffer: the suffering is within our own constitu-tion, spiritually speaking. When we become sufficiently unfolded to look understandingly over our past career, and to determine where we have wronged another, and to determine where stepped aside from the path of rectifude, then we shall suffer, for remerse will prey up n our spirits, and we shall sorrow for the wrong do-ing. But not till we seek to rectify the mistakes, to condone the offences we have committed, and to henefit others unceasingly, will we cease to feel the influence and effects of our sin. Q.- What is the cause of the inconsistencies and frequent absurdities, consciously engaged in by us in dreams, leading us to suppose our minds to be in a sort of mental chaos? Are we not subject to dreams of a purely spiritual kind; of which we are never conscious in our waking hours, but which having become a part of our memory we shall recognize as portions of our just experience when we enter the future life? A.—Those dreams which seem to produce a kind of mental chaos are generally caused by some physical derangement. The brain may have become exhausted from over-faxation, or the neurons extant may have been averaged. have become exhausted from over-taxation, or the nervous system may have become unstrung. If not so, the physical system must be debili-tated, either from indigestion or some other cause. It is possible for undeveloped spirits to approach an individual who is troubled by un-easy dreams, and to produce these sensations upon the mental, but, as we have said, such dreams are generally caused by a disorder of the physical system. Nearly all persons occa-sionally visit the spiritual spheres, or come into communication with spirits during the hours of sleep, and at such times, impressions are prosleep, and at such times, impressions are pro-duced upon the brain of the individual, which, although they may not be remembered by the dreamer in his waking hours, will be when he passes to the spiritual world. Then he will behold spirits and surroundings which will be familiar to him, and remember when and under what circumstances he has seen them during his mortal existence.

It is also inquired: "Why do not more spirits. who formerly lived in Boston and vicinity, re-turn and manifest at the Bonno of Light eigcle ?" This inquiry comes from individuals residing in or near Boston, who feel anxious atways to hear from spiritual intelligences who always to hear from spiritual intelligences who, all that they have lost, and do even better to have resided near home. They say when a I did, because the times are riper and better for spirit comes who purports to have lived at some I did, because the times are riper and better for spirit comes who purports to have lived at some I did, because the times are riper and better for distant point, "We cannot tell whether it is so I "Father, you are too open, you are too frank, or not: we would prefer to have spirits come 'Father, you are too open, you are too frank, who have resided in or near Boston; then we you be so communicative with those people?" can test the intelligence. "From afar off come 'Well, it was partially policy on my part, and these inquiries; "Why do so many spirits come who resided in Massachusetts, in Boston or its vicinity, or in New Enzland?" "Why do those come who lived so near the *Bonor of Light*. After all; at least it will do them no harm to eircle?" "Why do pot spirits who once residcome who fived so near the *liamic of Light*-eirele?" "Why do not spirits who once resid-ed in Texas, or California, or other far-off place, manifest more frequently? Then we is should know that the medium could not get the information regarding these spirits herself?" And so we have like queries from all quarters, in reply we would say: It matters not to us information the middle into the mail formers. In reply we would say: It matters not to us whether the spirit wishing to manifest once re-sided in 'Boston,' New York, in California or Europe, provided that spirit will conte and take control without detriment to the medium, and express himself or herself at all intelligently. We will welcome all such spirits and give them 'all the assistance in our power. This circle-room is not open for any *individual*, but for the entire mass of spirits and mortals. If any spirit can reavise gead by coming here, or can inpart

can receive good by coming here, or can impart good to any one in the form or in the other world, we shall welcome that spirit. If any mortal can receive good from the spirits who gather here from time to time, we shall feel encouraged and ready to press on, only promis-ing that we shall always do all in our power to open wide the doors between the two worlds, and keep them forever ajar. John Pierpont.

#### E. R. Chamberlain.

To the Chairman I My name, sir, is E. Ra Chamberlain. I was very nearly eighteen years ald when I disde 1 am now about twenty. bld when I dhed 14 am now about twenty. I have been looking around me since I passed to the spirit-world. I have traveled somewhat extensively, both on the earth and in the spiritworld. I may not have gained much informa-tion, but I have seen many strange things, and tion, but I have seen many strange things, and feel that I have chlarged somewhat my sphere of knowledge. I left adear mother and father in the earth-form. They, of course, grieved for me. I was their only son, and with the de-parture of my spirit from them departed hopes and plans both, of their own and, my own; but, yet I wish to report that I am perfectly satis-fied with the change, and perfectly satisfied with my new home in the spirit-world. I return to bring my loye: 16 tell my dear friends that I am happy, and that I frequently return from the other world to visit them, to bring them in when my new may not feel it, yet it does me the other world to Visit them, to bring them my love. They may not feel it, yet it does me i good to come. I can thus keep track of their doings and keep up my interest in all that per-tains to them; and I feel that my experience in coming back to mortal life is growing almost as fully as dough I was still in the form. How many times I return to my dear mother, bring-ing any times I return to iny dear mother, bring-ing any times I return to iny dear mother, bringing her my love! feeling that if I could only assure her positively that I was beside her, assure her positively that I was beside her, just the same as when in the form, only hap-pier and stronger, she would not grieve; for she would feel that I had only passed on a little while before. But I am content, and I am glad of this privilege of returning to speak of my content. My father's name is R. C. Chamber-lain; my mother's name is Mrs. Hattle Cham-berlain. I resided in West Somerville. And while I am here, I wish to say to my form-er friends and, companions : Do not think that Ed, has passed away from you so far that he

Ed has passed away from you so far that he cannot perceive your doings and take an inter-est in them. It is not so. Ubring you my fra-ternal greetings, and assure you I shall always be pleased to know what is taking place with

day hoping through some means to reach my friends and assure them that spirits can return from the great beyond with love and interest and sympathy for their friends; can watch over them daily and hourly, when so permitted, guide them through their mortal experiences, assist and lead them upward to the better land. It is in the power of spirits to guide the thoughts of their earthly friends—elevate and keep them pure and good, if the spirits are supplied with pure and good, if the spirits are supplied with right conditions—for spirits are ever anxious to do all in their power for those loved ones who have been left on the mortal side. I was young when I passed away: I had plans and pleasures and many hopes. I did not want to die; 1 did not feel that I should die, because day by day I reasoned: Oh, I shall be better next week; I shall soon get well; it is not possible that I shall die; I must get well. But as the days flew by the came weaker and weaker. until finally I

and express himself or herself, but who being inable to do so, desires one of the guides pres-ent to communicate for him as mearly as possi-firm. Well, I perceive the reason of this is; ble in his own language. This, however, sel-dom occurs, as the spirit generally prefers to wait for another opportunity of controlling the medium, rather than trust his message to an-other spirit. It is also indured: "Why do not more spirits been too exclusive; have not made friends of those who have entered into business relations with them; consequently, these parties have dropped off, and have carried their business to other tirms. I believe that if my friends, my successors, will change their node of operation and do more fully as I did when here, they will regain all that they have lost, and do even better than I did, because the times are riper and better for partially because my nature was open and com-numerative. But 1 think my friends will now perceive that it was the best course to pursue, , after all; at least it will do them no barm to make the trial. If they do, I wish they would

report progress, Now, Mr. Chairman, you may aunounce me as Henry A. Robbins ; and 1 am much obliged to you.

#### William Montgomery.

[To the Chairman :] Sir, I am permitted to come by the controlling spirit of the afternoon, and I am much obligged to you and him for the privilege. I am anxions to send a communication to my son, at this particular time, and I from to my son, at this particular time, and 1 dind I cannot do so through any other medium, for at any other place. That is my excuse for coming. I wish to tell my son that I am with him, as I have been in the past. For years, now, I have been his crincipal guiding spirit. His parents are with him, but his father is with him more continuously and Lasarra him that him more continuously, and I assure him that we will not permit, neither his spirit-band nor myself, any evil-disposed spirit to obsess him. Inyself, any evil-disposed spirit to obsess him. I give him this assurance for his own satisfac-tion and comfort. Many spirits have been at-tracted to him, not that he is a public medium, or can properly be called a medium in the full-est sense of the term, at all: but he is suscepti-ble to the influence of spirits who may operate through him, unconsciously to himself, during the dolly house of toil work it, hummelf, during his daily hours of toil, and lifs hours of associa-tion with others. They can operate through him, and make him do and speak as they desire without controlling his physical senses, and so these spirits have been attracted to him. There is no obsessing spirit : all who have come to him have done so either for their own benefit in order to become more enlightened concerning spiritual and earthly things, or for the benefit of himself or others. That is all. He knows his father never deceived him in the mortal, and he can feel the same confidence now that his father is in the spiritual world. I felt that if I imparted to him this knowledge he would feel better. I request him this knowledge ne would of money whatever, to any individual who pre-tends that a spirit is obsessing him, and requires a certain sum in order to free him of that obsession. There is no necessity for anything of the kind. It is all a delusion on the part of the other person, and he had better save his money for his own use. All send their love; all the personal and intimate friends, as well as those members who have joined his spiritual band, and have come into connection with him during

the last few years. I thank you, Mr. Chairman. I am William Montgomery; my son is William Montgomery, of Fort Seneca, Ohio.

#### George B. Carpenter.

Finding myself next in the line of those ready to communicate, I announce myself as George B. Carpenter, of Chicago. I announce myself to my friends and business associates. I know that they thought it strange that I I know that they thought it strange that I should pass on so suddenly from the mortal, so young in years, just entering what was consid-cred the prime of life. I seemed to possess an amount of nervous force and energy sufficient to carry one through a good lifetime upon the earth; but, notwithstanding, I was summoned, and left the body not very long ago, as a spirit holes at time, but sufficiently how for mour of be pleased to know what is taking place with you, and shall be glad to meet you all by-and-by. Alice Snunders. My friends are in Baltimore, and I would like to reach them if it is possible. They do not be-lieve in the return of spirits. I did not believe in it when I was in the body. I thought it a ter-rible thing; for it always seemed to me to have something ghastly and ghostly about it. But that was because I did not understand it. Now, it is beautiful, and I am anxious for all my friends to embrace a knowledge of this spirits cannot come back; when they pass away from the mortal they do not care to take an interest in earthy things. Those that are good, who have gone to a happy place, will not want to trouble themselves about algething there, and those who are not good cannof get back." I have felt saddened at this sort of reasoning. I may but give the exact words they shoke hart this so those who are not good cannof get back." I have felt saddened at this sort of reasoning. I may not give the exact words they spoke, but this is the thought: that spirits cannot come back from beyond the grave, because if they are hap-py they will not take an interest in their friends haudiness; and if they are objective of what L bereeive in those balls in the consti-tion of what L bereeive in those balls in the constiappiness; and, if they are evil, they will not of what L perceive in those halls in the spirit-be allowed to con e back. So I have come to-world. I should only blander did I attempt to pression that I feel I could not gather the han-guage that I feel I could not gather the han-guage that I require in giving it through the medium. By and by I hope to have experi-ence in this; but whether 1 do or no, let my friends feel assured that I am satisfied with the change called death, because I am still active, still the same as I was when in the mortal. I find I can go forward and learn whatever I de-sire to learn. I have met many friends and expect to meet many more in the future.

#### Verifications of Spirit Messages. ELISHA HATILAWAY.

To the Editor of the Banner of Light : I recognized in the August 13th number of your paper a message from ELISHA HATHA-WAY, as being from the husband of a friend of mine, who died in Cincinnati, Ohio, some two where he saves: "Some connected with here were not satisfied with the disposal 1 made of my affairs." I was not only knowing to the fact before he entered, the spirit-world, but it has been confirmed since through his wife, who is still living. This is at your disposal, being more than glad to add my mite to help swell the volume of the facts that prove the glorious, soul-lifting and soul cheering truth of spirit-return and communion. Yours for truth, MRs. L. STOCKING, Weight Chemany (5) NRs, L. STOCKING,

Norwich, Chenango Co., N. Y., Sept. 16th, 1881.

#### ELLA MOORE. To the Editor of the Banuer of Light (

To the Editor of the Ramer of Light i In your Message Department of May 21st last appeared a communication from ELLA MOORE. At the solicitation of her mother, I write to ac-knowledge its identification. Although no personal mention of the mother is made, Mrs. Moore feels that it is as Ella would speak, es-pecially in regard to the "Lycenn," to which she most earnestly draws attention. To her prayer for its maintenance I sincerely say "Amen." Amen.

"Amen." Being an old Lyceum scholar myself. I appre-ciate its teachings, by which I am enabled at present to not only earn my daily bread, but disseminate most vital truths every Sunday af-ternoon to all who come to Dr. Landis's Hall, 19 West 31th street. Hence I say to the many readers of your widely circulating and nost blessed paper, support the Lyceums: go your-selves and take your children, that the untold benefits emanating therefrom may not fall upon barren ground, but upon fertile places, to prove ( blessings here and hereafter. Sincercly yours, HATTIE DICKINSON. New York City, Sept. 19th, 1881.

MRS, BETHIAH B, COLLYER-WILLIAM KNIGHT-CHAUNCY PAUL.

To the Editor of the Banner of Light : A message published in the Banner of Light

A message published in the Banner of Light of March 19th, 1881, from MRS. BETHAH B. COLLYER is true in every particular, and is said to be so by a relative who horrowed my Banner to read it, from having seen a statement in the Marblehead Messenger that such a message had appeared. There was subsequently quite a de-sire to read it by many who pronounced it to be quite characteristic of Mrs. Collyer. In the Banner of July 30th there was a message from WILLAM KNUHT, which I am told by Thomas Bowden and others who knew him well in earth-life, is true in every point. I can also say I was well acquainted with CHAUNCY PAUL, of Vineland, N. J., whose message was pub-lished in your columns, and that it scemed to be plainly characteristic of him. Truly yours, C. D. STONE, Marblehead, Mass., Aug. 28th, 1851.

Spirit-Message to Thomas R. Hazard. MY DARLING HUSBAND-It seems that I am My DARLING HUSHAND-It seems that I am ever blessed in enjoying the privilege of ap-proaching you so closely, and pouring out upon your head the wealth of my unceasing love and sympathy. Do you realize, my beloved, that every hour of communion with your spirit, every op-portunity afforded me to approach you and bring to your soul a knowledge of the joyous existence that is mine, fills my entire being with joy unspeakable and strengthens me for the labors of life? for, ob, my dear husband I I am not idle in the spirit-world : I ever seek to work for others, and my labors can never cease. work for others, and my labors can never cease, for the intelligent spirit finds its happiness, finds its true rest, in the pursuit of some congenial employment; and what higher work can we perform than the rendering of good to others? I rejoice that I am associated so closely with you in the work you have performed. Every line you have penned in defense of others, Every fine you have made for the amelioration of suffering, for the righting of wrong, for jus-tice and the advancement of truth, finds a re-sponse deep down in the recesses of my soul, and 1 am glorified to know that each word spoken earnestly for truth, each demand made for freedom and justice, strikes like a blow upon the oppressor and the tyrant, and becomes effective from its weight of moral force. In the spirit-world these things are understood, my hushand; the earnest word, the uncom-promising demand for truth, are the weapons of the spirit, and, mightier (han shot or shell, they perform their mission well.

Angels bless you, dear husband, and ever guide you in the paths of peace 1 Angels bless each medium and lead them on to the Promised Land! Your loving wife, FANNIE. Jan. 6th, 1881.

derived Ati-krishna, very black ; krishnata and krishnatva, blackness; and krishnayas, iron, from its color. A well-known river in Southern India is still called Krishna, so named from the darkness of its waters. The idea of blackness inheres in all the significations attached to krishna and its derivatives. From a careful search of Sanskrit literature, Sanskrit lexicons, etc., I fail to find anywhere any other definition of this word than those given above.

Krishna, the hero and avatára, is said to have been so called on account of his dark color. The Vishnu Purána, book v., ch. 3, describing his birth, speaks of him as a baby-boy, "as black as the dark leaves of the lotos" (Wilson's translation, vol. iv., p. 270). According to a legend in the Maha-Bharata (Adi-Parvan [1st book], shlokas 7:306 et seq.) and Vishnu Purána (bk. v., ch. i.) Krishna was an incarnation of a black hair of Vishnu, and his brother Balaráma of a white hair. The first of these two narratives reads thus: "Hair [a title of Vishnu] also plucked out two hairs, one white and the other black. These two entered into two women of the tribe of the Yadus', Devaki' and Robini'. One of them, the white hair of the god, became Baladeva; while the second hair (kesa), which was called black (krishna) in color, became Krishna, Kesava." (Muir's Original Sanskrit Texts, vol. iv., p. 221.)

It is difficult to determine whether such a being as Krishna ever lived. Some Sanskritists think he may have been an ancient hero and warrior deified in later years, while others regard him as a pure myth, an ancient night-god, a god of the dark blue or night sky, around whom have clustered a vast body of myths of various ages and dates. Tiele (Outlines of the History of Ancient Religions, pp. 145-146), one of our best authorities, calls him "Krishna, the hidden sun-god of the night, always connected in the Epos with the light Arjuna, the visible sun-god." No mention of Krishna is made in the Vedas. The earliest known reference to him is in one of the later Upanishads, the Chhándogya, wherein he appears simply as a scholar or mystic. A few other vague allusions to him are found in one or two other Upanishads; but in some very modern or pseudo Unanishads he is exalted to the position of Supreme Deity. Upanishads are mystical the-ological treatises of a late date appended to the Vedas.

Krishna-worship, as it exists in India to-day, is of modern origin, and many scholars think it was perfected through Christian influences. Be that as it may, the converse theory, current in certain uninformed circles, that Christianity has been influenced in its development by Krishna-worship, is wholly untenable-was exploded long ago; and so far as a long and careful examination of their works enables me to determine, is not now held by a single competent Sanskrit scholar of to-day. That Krishnaworship is comparatively modern is evident from the fact that in the oldest Buddhist Sutras, in naming the gods of the Brahmans worshiped when Buddhism was first taking root in India (a few centuries before Christ), Krishna is never mentioned (Monier Williams, Indian Wisdom, WM. EMMETTE COLEMAN. p. 332). Presidio of San Francisco, Cal.

#### Camp-Meeting at Cresco, Iowa. to the Editor of the Banner of Light :

Wednesday, Sept. 7th .- On account of the inelemency of the weather no meeting was held in the grove this day; and on Thursday, it not being deemed prudent to assemble in the grove on account of the dampness, the meeting convened in Price's Hall, the exercises opening with conference in the morning, participated in by Mr. French, Dr. Andrews, Mrs. Larkin' and others. In the afternoon the exercises began with a description of spirits by Mrs. Hinkly, those thus described being recognized. After this Mrs. Yan Dusen delivered an address, the subject and its treatment being highly appreciated by the audience. In the evening Mr. French spoke upon "The Probabilities of

#### John Pierpont.

Mr. Chairman, at our last seance we spoke at some length concerning the mode of operation at these scances, which subject we propose to touch upon again for a moment.

There having arisen some questioning in a certain quarter of your land concerning the modus operandi of the control in this public scance-room, we desire at this time to explain that mode of operation. It has been asserted by some that the com-

room, we desire at this time to explain that mode of operation. It has been asserted by some that the com-individuals in the spirit-world, and through them I passed through somewhat strange ex-munications are written, if not always, at times; and we wish to announce that the com-munications given through this medium, at this place, are never in writing, but always giv-en verbally and generally by the spirit who announces his name. Occasionally we find a spirit present who is very anxious to control

[To the Chairman:] I was very glad, sir, to gar a gentleman who preceded me say that hear a gentleman who preceded me say that all persons, from whatever place they came, were welcome, provided they could manifest intelligently. Well, I do n't know as to the amount of intelligence I can manifest, but I am desirous of returning, and so I felt welcome when the gentleman spoke as he did. Were I in the body I should say I am from New York City, and so you may report me. Years have passed since I parted with my body. I lived to quite a good old age. I left many friends and a few relatives who are still abiding in the

Inved to quite a good old age. There many friends and a few relatives who are still abiding in the flesh; and if any of these friends or relatives should learn of my return, it will give me great pleasure, because I feel that I shall thus he giv-en power to return to them. I do not like the idea of being obliged to come so far away to manifest to friends, but it is the best opportu-nity presented to me, and as my friends do not manness to friends, but it is the best opportu-nity presented to me, and as my friends do not seem anxious to visit mediums of this kind, where I may come and speak to them, why, I must take advantage of the means offered me. I am not here to speak of my spiritual experi-ence. It has been a varied and strange one. My business when in the flesh was one which ralled around me many individuals of all classes

called around me many individuals of all classes and of all occupations. I may say, of all nation-alities; consequently I have met many of these

#### William II. Sawyer.

# Years have passed away since 1 left the mor-tal form, until they are reaching almost a de-cade, you 1 find myself attracted back at inrvals of time, because I am interested in all week! I shall soon get well: it is not possible that I shall die: I must get well. But as the days flew, by I became weaker and weaker, until finally I became weaker and weaker, until finally I business partners, relatives and friends. Albusiness in which I was engaged business partners, relatives and friends. Albusiness partners, relatives and friends. Albusines partners, relative that is of interest to my former associates them other than they are. I feel that the time is coming when one in whom I was deeply in-terested will pass to the spirit-world, and that is why I an here to-day. I wish to announce this—that my friend will soon pass away, and that I shall be ready to extend a welcome and to give a spirit's greeting; that I shall conduct that dear one to the spirit-home which is await-ing and shall with the to mainto all the beauthat dear one to the spirit home which is await-ing, and shall initiate that one into all the beau-ties which I have-found there. To those who will remain I would say: Grieve not for the departure of your friend; weep not in sorrow over the remains, because that loved one will have passed to a heautiful world, where all is peace and harmony: where the spirit will gain knowledge and happiness, and will be able to enter into sympathetic communion with intel-ligences who have gone before. Years have rolled over the head of that one: care has weighed it down in the past. All this shall pass away, and only the thoughts of the beau-tiful and good and true will remain. Grieve not, friends, but be ready to bid the spirit God-speed; give it the parting greeting, and feel that you will in the future meet it once again, to remain in communion forever and forever. I am William H. Sawyer, of Boston.

#### MESSAGES TO BE PUBLISHED.

#### JAMES A. GARFIELD,\* Oblt Sept. 19th, 1881.

## With silence only as their benediction, God's angels come Where, in the shadow of a great affliction, The soul sits dumb.

Yet would we say, what every heart approveth— Our Father's will, Calling to bin the dear ones whom he loveth, Is mercy still.

## Not upon us or ours the solemn angel Hath evil wrought; The funeral anthem is a glad evangel— The good die not t

### God calls our loved ones, but we lose not wholly What he has given ; They live on earth in thoughts and deeds, as truly As in his heaven.

• It were value to make historic mention of him who has gone. It is life is known by all his fellow-countrymen; the labors and hardships of his early years, his studious and manty count, his courregeons, laborious and devoided man-hood, the work and the triangle in his great career, and the exact how such of barbone and fortil tide maps prohood, the work and the triamph in his great career, and the crowning spectacle of pattence and fortitude number pro-tracted suffering, all these are household words in every American home. His good, pure and patriotic life fur-nishes a model for those who are to come after link. He has died untimely and with much good work undone; but he has not lived and died in vain. The world is better for his presence in it and the beneficient infinence will last far into the future. *Portland Press*.

#### "KRISHNA," AND ITS SIGNIFICATION.

#### To the Editor of the Banner of Light:

Mr. F. J. Briggs, in the third of his admirable series of articles on the "Mytho-Zodiac Theory of Religions," remarks as follows: "I have somewhere read, in substance, that Krishna means light, clear, pure, as the clear blue sky; and, when used as an appellative or name of a person, Preserver, Saviour, from corruption, death, impurity, sin." Bro. Briggs probably read this in some of the many misleading publications treating of Hinduism and Christianity from the erroneous mytho-zodiacal standpoint ; for no such significations as these attach to the word Krishna in Sanskrit.

Krishna (often erroneously spelled Christna, Chrishna, Chrisna, etc.,) is a common adjective in Sanskrit, feminine gender, meaning black, or dark blue. This is its original signification, so far as known, and as such is found everywhere in Sanskrit literature. Its next derived signification is the dark half of a month, from the full moon to the new moon; in this sense it is found in the Institutes of Manu, book I, shloka (stanza) 66; bk. 6, shl. 20. We next find Krishna as a masculine substantive, the name of a famous legendary hero of India, afterwards transmous legendary hero of India, afterwards trans-formed into an avatára, or incarnation of the god Visluu, of whom more anon. Next we find in the Bhágavata Purána, book 3, chap. 10, shl. 20, Krislna used as a name of the black antelope. As a feminine noun, it is an appellation of Dur-ga, the Black Goddess of Terror, whose worship by the Thugs takes place in the darkest night of the month; as such it is found in the Mahá-Bhárato, parvan iv., shloka 184. It is also the name of several plants mentioned in Su-shruta's great medical work, the Aymvlda (Calcutta edi-tion, vol. 1, page 162, line 16). From Krishna is

a Life Hereafter," quoting largely from the Bible, much to the satisfaction of a large and attentive audience.

Friday opened at the grove with a lecture on "The Laws of Mediumship," by Dr. Andrews, which was well received. In the afternoon the funeral sermon of Mrs. J. Nichols, who passed to the Summer-Land a few days before, was delivered by Mrs. Van Dusen-Mrs. Hinkly again giving tests from the platform. In the evening the meeting was held in Price's Hall. Mr. French continued his address on a future life to a large and very attentive audience. On Saturday, at the hall, Mrs. Hinkly gave evidences of the presence of the invisibles by describing very satisfactorily many spirit-forms, after which Mr. Colby, entranced, addressed the meeting, answering many questions given by the audience in an able and satisfactory manner. In the afternoon Mr. French, on "Bible Spiritualism," was listened to with marked attention by a large audience. In the evening Mrs. Van Dusen delivered a lecture on "The Probabilities of the Future," to a crowded house.

Sunday opened at the grove by Mr. Colby, entranced, giving an eloquent address, and answering many questions propounded by the audience. In the afternoon Dr. Andrews delivered an address on "The Resurrection,'s which was well received-Mrs. Hinkly giving tests at the close.

On Sunday evening the meeting was held at Lyric Hall-Price's being too small-when Mr French gave the closing address to a very large audience, in an able and satisfactory manner; and the meeting adjourned with much good feeling.

Monday a business meeting was held, and the following officers elected for the ensuing year : President, J. Salisbury, Cresco; Vice-Presidents, Mrs. S. E. Wadsworth of Lake Mills, Mrs. G. W. Webster of Bonair; Treasurer John Nichols, Cresco; Secretary, Ira Eldridge, Cres

The stormy state of the weather during our meeting greatly lessened our receipts; but though not a success financially, in every other particular it was all that we could desire.

IRA ELDRIDGE, Secretary.

#### Passed to Spirit-Life:

From South Ablagton, Mass., Sept 14th, Mrs. Mary Poole, ged 80 years 11 months and 28 days.

#### **OCTOBER 1, 1881.**

#### LIGHT. BANNER OF

Written for the Banner of Light MY DEATH SONG.

BY THE AUTHOR OF " DAISIES." Like Indian brave, Before I die. I'll sing my song Of triumph high; No terror swift My soul shall fear ; I reach the grave Without a tear !

I know the past-The way I went ; I know its love-The blessing sent; But far before. I see the glow. The light of love, And banish woel Now join with me.

All voices sweet; Now sing of life With utterance meet ! I close mine eyes, With joy elate, And upward rise, And conquer fate!

#### Annual Convention of the Vermont State Spiritualist Association.

To the Editor of the Banner of Light:

The members of the Association assembled in DuBois and Gay's Hall, West Randolph, Vt., on Friday, Sept. 9th, and 'the Convention was called to order at 11 o'clock by the President, Mr. Harvey Howes, of North Bennington, who made a few appropriate opening remarks, after which the Duxbury Glee Club gave a selection. followed by remarks by Mrs. Sarah A. Wiley, of Rockingham. W. J. Colville, of Boston, then entertained the audience for about half an hour. Dr. Storer being unanimously called for very cordially responded, and another selection by the Glee Club closed the first session of the Convention.

The Afternoon Session was called to order at 2 o'clock. A very general discussion was indulged in, in reference to choosing a committee to nominate officers for the ensuing year. It was finally voted to defer the matter until the first business of the morning session next day. Dr. Storer being called for, entertained the audience by relating a wonderful experience in Spiritualism, followed by Dr. Holden, who made a statement of a similar experience. At the close of the conference hour music was rendered by the Duxbury Glee Club. Mr. Colville then proceeded to give the regular address of the session. The speaker prefaced his lecture with a beautiful invocation. His subject, by request, was, "Make unto Yourselves Friends of the Mammon of Unrighteousness." At its close, and after a selection of music, Mr. Colville improvised poems on the subjects, "Wisdom," "Charity " and "Discord," given by the audience. Adjourned till evening.

Evening Session .- The Convention assembled at 7 o'clock, and the session opened with a very fine selection of music by the Glee Club. During the time allotted for conference-remarks were made by Dr. Randall, and Mr. Middleton; Miss E. Anne Hinman, of Ct., made a short address by request-Mr. Alonzo F. Hubbard, of Tyson Furnace, closing the hour with some of his over acceptable remarks. Following music was an address by Mrs. Wiley, in whom no audience over gets disappointed, and this address was one of her best. After another song Mr. Joseph D. Stiles, of Boston, proceeded to hold one of his wonderful test séances, at which he gave minute descriptions of spirit friends, nearly all being immediately recognized. As Mr. Stiles gives all the essential particulars,

received, address. Exercises of the day closed with a song by the Glee Club.

Sunday, Sept. 11th .- Assembled at 9 o'clock, and the conference hour was well taken up, eliciting some short and timely remarks from several members. The Secretary's and 'Treasurer's report was then read, accepted and adopted. After music by the club, Miss Jennie B. Hagan improvised poems on the following subjects: "Honesty," "Order," "What Shall we Do to be Saved ?" "Our National Calamity," and "Whatever is, is Right," which were presented in the above order by the audience. Following music, Mr. Edgar W. Emerson, of Manchester, N. H., took the stand, and gave tests, giving sixteen names and descriptions, all but three of which were recognized.

Mrs. Emma L. Paul pronounced an address. To attempt to give any adequate idea, by synopsis, of this wonderful lecture would be utterly impossible. Never have we heard Mrs. Paul exceed her effort of this morning. The last address was given by Dr. Storer, in whom all expectations are sure to be realized.

Afternoon Session .- Opened at 1:15 with music, after which a letter from Mr. Chas. Crane was read by the Secretary; a séance then followed by Mr. Stiles. The audience was larger than at any previous time, showing conclusively that an outside interest was being awakened through the influence of this remarkable medium. Seventy-two tests were given, and all but nine were recognized. Mrs. Fanny Davis Smith, of Brandon, then gave the first address of the afternoon. It was rumored that Mrs. Smith would be unable to speak, and when she appeared the applause that greeted her showed how great would have been the disappointment of the audience had she not been present. Mr. Colville closed the speaking for the session.

Evening Session .- After the conference hour. which was well taken up, Miss Hinman gave the closing address of the Convention. A vote of thanks was then tendered the landlord of the 'Cottage Hotel." and to the railroads for their courtesies in granting free return checks. Also a vote was tendered Dr. Storer and Miss Hinman for their gratuitous and able services. Another vote was tendered the Glee Club for their music. A vote of thanks was then tendered the audience by the mediums, speakers and officers for their liberal attendance and excellent attention, and to the inhabitants of Randolph for their generous entertainment. Also to the President and Secretary for their labors, and to Dr. Gould for his hospitality to the many friends. After a fine song by the Glee Club the Convention adjourned, to meet in January at such time and place as the managers may see fit to name.

The Convention on the whole must be said to have been a success, notwithstanding the fact that some person or persons caused a petition to be circulated asking that the meeting be suppressed. Of course they had no fears that spiritualistic seed would take root in their encrusted soil, which the theological plow of past years has failed to break, but they doubtless overlooked the fact that they were living in the latter part of the ninetcenth century. and in an age of progress and improvement, and that during the last few years the free-thinker stands at the head in all the different paths of invention, plows not excepted. Let it be remembered by these people that in trying to suppress a meeting of the Vermont State Spiritualist Association they are dealing with a body of nearly eight hundred members, regularly chartered, and under the protection of the laws W. H. WILKINS, Secretary. of Vermont. Lebanon, N. II., Sept. 15th, 1881.

#### Theodore Parker on Prayer.

Mr. Stiles gives all the essential particulars, place of living, and in nearly every instance the full name as well as the manner of death, the idea of collusion is simply preposterous. At the close of the scance Mr. Colville was called for, and on the platform answered in a satisfactory manner several questions which were presented. Adjourned till 9 o'clock tolove, which makes and governs the universe; I feel that it is close to me. Then, conscious of that dear presence, I think over the blessings I have, and the use I make of them; I remember have, and the use I make of them; I remember the wrong things I have done, and I think of the right things I ought to do; I recollect my joys and my sorrows, my hopes and my fears. So my prayer is an act of gratitude, of penitence (if I have done wrong), of aspiration and ef joy. But it is not an act of petition. I do n't ask God to do my work—to saw my wood, to write my books, or to make me a good man. "Now, with this notion of prayer, I should no more ask God to restore my health than I should to buy me a cargo of tea. I am anazed that men should think their feeble words can alter the mind of the Almighty God I and still alter the mind of the Almighty God I and still more that they should dare to do it if they could. If I thought it was God's desire that I could. If I thought it was God's desire that I should die to-day, but that my asking for life would lead him to let me live thirty years more, I should not dare to put my little mind against his infinite wisdom, and ask for life I. The real prayer you and I agree with, and detest the sham."

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morrow morning.

Second Day .- The weather was cool and comfortable and a large addience assembled. The conference hour opened with music and remarks were made by quite a number. The first speaker of the morning was Mr. George A. Fuller, of Dover, Mass. Mr. Fuller has been present at quite a number of our conventions, and is a general favorite with the people of Vermont, and we regret that circumstances prevented his delivering only one address. This was fully up to his usual standard, and was frequently interrupted by hearty applause. Miss E. Anne Hinman was the last speaker of the session. Miss Hinman was a stranger to most of the people present, but her plain, logical and argumentative address produced a very favorable impression. She has certainly left a great many admirers in the Green Mountain State, who hope to meet her again. Session closed with music.

The Glee Club opened the afternoon session. followed by an improvised poem by Mr. Colville previous to his reception, which was patronized by a large assembly. The questions presented (fourteen in number) were, of course, on all varieties of subjects, but were answered and discoursed upon in a manner satisfactory to all. - The reception closed with music, improvised poems and benediction.

At the close of the session came the annual business meeting of the Association. It was voted to elect by ballot, and three persons were appointed by the chair to count the same. A motion was made to throw out all the old officers and elect a new board. Motion was lost. Tellers appointed were Dr. E. B. Holden, James Crossett and D. P. Wilder. The following officers were elected: Mrs. Sarah A. Wiley, of Rockingham, President; Vice-Presidents, Sabin Scott, Eden Mills, Alonzo Hubbard, Plymouth, Mrs. R. C. Sparhawk, Rutland; Secretary and Treasurer, W. H. Wilkins, Lebanon, N. H.; Board of Managers, Mrs. Lizzie S. Manchester, West Randolph, Geo. W. Ripley, Montpelier, Dr. S. N. Gould, West Randolph, Dr. A. E. Smith, Brandon, D. P. Wilder, Plymouth, Mrs. Emma L. Paul, Stowe, Albert E. Stanley, Leicester, Nathan Lamb, Bridgewater, Thomas Middleton, Woodstock; Auditor, Alden Lamb, West Randolph. It was decided to hold the next Annual Convention at Montpelier, in September, 1882; day not fixed.

Evening Session .- A large audience assembled to witness the manifestations of spirit power through the organism of Mr. Stiles. Exercises opened with music, followed by a grand and beautiful invocation by Mrs. Paul. Mr. Stiles prefaced his tests with an improvised poem. Seventy-two tests were given and sixty-four immediately recognized. At the close of the séance, the band being present, favored the audience with selections, and a vote of thanks was tendered them for their courtesy. After a selection by the Glee Club, Dr. Storer closed the speaking with a short, but good and well-

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through a collego make a philosopher of a boor." Swedenborg is, of course, continually referred to, and as "the greatest seer of modern times", "the clearest seer since Jesus of Syria"; but he has not been well read, for the author supposes the ether to be the heav-ens (p. 32), despises matter as the "unreal shadowy shell of things" (p. 16), and has a motion of the pre-existence of souls, though the spirits inquired of on this point all proved to be ignorant of it. To all that is good in this book, the New Churchman says, Amen-to the reality, the moral distinctions, the order of the other world. Above what Mr. Peebles has, he has the Lord and the Word. In equal conlidence as to the hereafter, he looks to the Lord rather than to spirits, and, enabled to read the Word in its true mean-ing, finds therein "everlasting life."-John v: 24.

We speak of the snow as an image of death. It may be this, but it hides the ever-lasting life under its robes—the life to be re-vealed in due time, when all cold shadows shall melt away before the ascending sun, and shall be not unclothed, but clothed upon, and mor-tality shall be swallowed up of life.—Robert Colluer. Collyer.

A young wife, remonstrating with her husband on his dissipated habits, was answered, "I am like the Prodigal Son, my dear. I will reform by and by." will be like him too," she said, " I will arise and go to my father."

To restore nerve and brain waste, nothing equals Hop Bitters. Believe this.

TERL. By J. M. Peebles. Poston: Colby & Rich. 1831. pp. 202. New-Church people . . . will find much in the pres-ent work to commend, though it is mainly a summary of "testimonies" obtained by mediums as to the con-dition of deceased persons. The writer calls himself a Christian Spiritualist, though his idea of the Lord is that of the radical Unitarians; but he is a man of de-vout and affectionate mind, and clearly discerns the difference between morality and immorality. He writes of human life as spiritual, of death as simply a passing into the spiritual world, of the after-life as a continua-tion of this life in surroundings corresponding with the state of the heart. Mr. Peebles has an epigrammatic style, of which we give a few specimens: "Our soul is not ours, but weare its. The soul is the man."

[From the New Jerusalem Magazine, August, 1831.] IMMORTALITY, AND OUR EMPLOYMENTS HEREAF-TER. By J. M. Peebles. Poston: Colby & Rich. 1881.

give a few specimens: "Our soul is not ours, but we are its. The soul is the man." "Death is but a flower-wreathed arch under which mortals march one by one," "Essential spirit interpenetrates all substances, and is the life of all forms," "Tomba are sym-hols, teiling that men have risen therefrom to the higher life," "The spiritual body is within us, and is the life of the physical body." "Evil is not undeveloped good, but directly the opposite of good." "Dropping the earthly garment does not transform the sinful into angels, nor does a walk through a college make a philosopher of a boor." Swedenborg is, of course. continually referred to, and

#### LIGHT. BANNER OF

OCTOBER 1, 1881.

## Form-Materialisations.

#### MATERIALIZATIONS AT BALLSTON SPA, N. Y.

To the Editor of the Banner of Light :

A séance was held on Tuesday evening, Sept. 6th, by Henry France, of Oswego, N. Y., at the residence of R. C. Vandenburg, 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 scance, 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 or 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 cach other, in full view of twelve persons? Answer, oh skeptie !

Next appeared a lady's hand holding three white lilies, and no more natural, perfect appedring 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, with a nice 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 yest 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 "Fewinkle," He talked very imperfeet English, and said he was a doctor. He called for music, and atter dancing in plain years old, he answered instantly the following view of all declared "it yosh gay," and bade among other questions: How many seconds

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 Henman 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."

Early Manifestations in New England.\*

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. Avowing 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 : a 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 | and a new treaty was made in 1863, which not 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 PRODICY.

The most remarkable instance of intelligent mediumship of this century was that of Zerah Colburn, born in Vermont in 1804, 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 thirtyfive : 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 creet 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

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 entrancements were then termed, occurred always 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 drugged 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, svo., cloth, pp. 274. Boston : Lee & Shepard, publishers. New York : Charles T. Dillingham. Boston : Lee & Shepard, pub-This book reads like a romance ; and the old dage, "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 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 are there in 2,000 years? Answer: "63,072,000,- 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."



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#### SPIRIT WORKS;

Real but not Miraculous. A Lecture read at the City Hall in Roxbury, Mass., On the Evening of Sept. 21st, 1853.

BY ALLEN PUTNAM.

This lecture, delivered in Roxbury, Sept. 21st, 1853, and repeated at the Melodeon, in Ioston, Nov. 1st, same year, though preceded by several addresses by Leroy Sunderland, A. E. Newton, J. M. Spear and others, in smaller rooms, and on more private notices, was the first Lecture on Spirit-nalism in this vicinity to which, the public was invited through the press and by posters, and the first to be printed and issued in sumplicit form. Though the anthor says that it seems crude now, and contains some allusions to local and transfent events, it is interesting and valuable because of its connection with the introduction of Spiritnathsm. Paper, 62 pp. Price 25 cents, postage free. Paper, 62 pp. Price 25 cents, postage free, For sale by COLBY & RICH.

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ILLUSTRATING AND CONFIRMING THE FUNDAMEN-TAL DOCTRINES OF THE CHRISTIAN FAITH, HENRY KIDDLE, A.M., Superintendent of Schools, New York City.

Ghosts and Ghost-Seers.

BY CATHARINE CROWE,

us good-night.

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 hend

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. Vanderburg, 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 yot reliable and proven demonstrations of spirit-existence.

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

Our next visitor was a little girl about three | 000, What is the product of 12,225 multiplied years old, who was at once recognized by Mrs. by 1,223? Answer: 14,951,175. In Portsmouth, Harris, its mother, and who exclaimed : "Why, 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? An-

swered 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. "Ilistory 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 Devotional 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

NEW ENGLAND BURD-LIFE. Being a Manual of New England Ornithology. Revised and Ed-ited from the Manuscript of Winfrid A. Stearns, Member of the Nuttall Ornithological Club, etc., by Dr. Elliott Coues, U. S. A., Member of the Academy, etc. Part I.-Os-cines. 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 taxidermy. Hithertono 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 will, without doubt, at once become a standard work of reference. Numerous engravings illustrate the text.

THE INFIDEL PULPIT, Lectures by George Chainey, Vol. I., 8vo., cloth, pp. 138. Pub-lished by George Chainey, 51 Fort Avenue, Roxbury, Boston.

The author began to preach in his eighteenth car, 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, free rover on the broad, light, breezy and unfenced prairie of the universe." Through the assistance of Col. Ingersoll, Mr. Chainey lectured in Music Hall in this city, and subsequently in Paine Hall. At the close of the lat-ter the audience voted to establish lim as a permanent lecturer; which being done, the re-sult is partly shown in this volume, embracing ighteen lectures upon as many subjects of public interest.

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#### Chicago.

To the Editor of the Banner of Light:

The Chicago Progressive Lyceum has recomnenced its sessions, after its summer vacation, n Union Park Hall, on Madison street, near Bishop court. Its meetings commence at 12:30 and close at 2:30 p. M., Sundays. All are invited. Z. T. GRIFFEN. 164 Lasalle street, Chicago, Sept. 24th, 1881.

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

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No The venerable philanthropist, Mr. John M. Spear, of Philadelphia, the founder of the first Spiritualist organization in London, and perhaps in England, is expected to make a final perhaps in England, is expected to make a final visit to this country with his estimable wife, Mrs. Caroline Spear, M. D., during the approach-ing autumn. Mr. Spear is a remarkable psy-chometrist, as many in England can testify, and has given the last thirty years of his life to the higher uses of Spiritualism, previous to which he was editor of the *Prisoners' Friend*,

Kidney and urinary complaints of all kinds permanently cured with Hop Bitters.

## By Laying on of Hands.

#### BY JAMES MACK.

BY JAMES MACK. In this work the author presents a matter-of-fact and ac-curate record of his own experience as a Healer, with the addition of such instructions to others as may be of use to the many thousands of men and women who are endowed with the power to heal by the "Laying on of Hands." He demonstrates that the gift of Healing is a reality, and that it may be turned to useful account in alleviating the suffer-ings of the diseased. In presenting his instructions to those who would endeavor to become Healers, he has spoken with the utmost candor, and to those who assume an attitude of antagonism and scorn toward a healer in splittual influence, association and guidance in men's lives, he would say the truth of a proved and demonstrated fact is but little affected by contumely and abuse. y contained and abuse. English edition. Cloth, 331 pp. Price \$1,25, postage 10 ents, For sale by COLBY & RICH,

## THE FAITHLESS GUARDIAN

Or, Out of the Darkness into the Light.

A Story of Struggles, Trials, Doubls and Triumphs. By J. WILLIAM VAN XAMEE, author of "In the Cups;" "The Unknown;" "Estelle Graham: a Prize Story:" "Woman's Love?" "I'ride and Passion;" "Adown the Pide;" "Deep Waters;" "Guardian Angel," etc. Cloth, §1,50, postage 10 cents, For sale by COLBY & RICH.

that kindled in his eye has gone out and a deep shadow that will not move is there. The forum no longer echoes his manly voice; the mortal tongue, so often touched with a burning brand from invisible altars, is silent and motionless forever. The people are spell-bound to-day, not by the impressive eloquence of his speech, but by the soul-entrancing magnetism of Death. The profound statesman and wise counsellorthe one man whom the nation loved with its whole heart and all the world respected, has been crowned with new and higher bonors. The Chief Magistrate of a great people-who

left no spot on the ermine which is the expressive emblem of the purity and dignity of his high office-gathered the shining robes of his shadow falls on fifty millions of souls ! With veiled and averted face Columbia weeps at the manding voice from Heaven, saying : COME UP national altar for one of the noblest of her sons.

Peace to his ashes! Honored be his name and The people bow in silence, under the weight of imperishable the record of his deeds! The sculptured marble may well speak in such a presence, but his most enduring mausoleum is in the hearts of a people exalted by his valor lie that no strong arm held the shield of power | and his wisdom. The blessing of Almighty God and a grateful people rest on the sorrowing JAMES A. GARTHELD, the poor boy of Orange, | household at Mentor. Let us all be comforted Cuyahoga County, Ohio, was born Nov, 19th, i by the reflection that he has neither lived nor 1831, of New England parents, who were alike died in vaine JAMES A. GARFIELD, whose statedistinguished for industry, patriotism and a by figure disappears in the cloud that overshadsincere devotion to their moral and religions ows our country, was accounted worthy of convictions. His father died when dames was the more intimate fellowship of the world's less than two years old, leaving his little family | moral\_heroes ; the patriotic fathers of the Republic; the Illustrious martyrs of Liberty and years the boy destined to make the name of Religion, and the sages of all ages and countries. He will be essentially at home in such his country, had not a show to protect his fittle, society, and it is not, for short-sighted mortals feet from trozen ground and wintry weather, to question the wisdom that honors him with this high promotion.

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

Latin classics, and over which he was at length The world is learning an important lesson from the power that shifts the seenes in the,in-National Committee on Military Affairs, and structive drama of modern civilization. The from the rule callin -constructed of logs and spirit of the age is stronger far than custom and mude to the Presidentiale Mansion. He had the arbitrary methods of powerful dynasties. but just reached his meridian-was not fifty All nations' recognize the divinity that shaped years old -when all this, and more than I have space to record, had been fairly accomplished. and rounded the life of this man. Womanhood is greater than the Queen when words of ten-And then, suddenly, the voice of lamentation derest sympathy and affection come from the came up from the Capitol and the sea ; and from throne to the widow in her weeds. In the uniall the land the low wail of a nation's grief, is versal sorrow imperialism loses sight of its naborne upon the autumn winds, and thoughtless tive instincts, and crowned monarchs pay homage to this great Ripublican!

Belvidere Seminary, Wavren Co., N. J., ) Sept. 25th, 1881.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society bolds meetings at Evenett Hab, its Fulton street, every Sunday, at 3 and 7 (P. M. Ha W. Benedlet, President – Regular speaker, Mrs. F. O. Hyzer, Conferênce, Satunday, at 8 P. M. Prof. Dean, Chalrman,

that he is no longer visible we shall look in vain-The life and character of JAMES A. GARTIELD

atham's Hall, Ninth street, hear Grand, every 2 P. M. – D. M. Cole, President,

**The Eastern District Spiritual Conference** meets every Wednesdavevening at Phoenix-Hall, at 74. Charles R. Miller, President; W. H. Coffin, Secretary,

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

the Union, where his skill and courage won a Our second conference meeting was marked Major-General's rank: the sagacity displayed in the national councils; his native modesty, his broad and liberal ideas, and the inspiring eloquence of his words:—all these, and the wise the few opening remarks made by him, said that while our meeting was in no sense a meno-rial meeting in respect to the closing of the earth-life of President Gartield, hedecomed the

immortality about him when he heard a com-manding voice from Heaven, saying: COME UP monER! Percentables as briefly as a scheme by the second state of the second sta

his ancestry, that he gradually made his way (

S. B. BRITTAN.



The Brooklyn Spiritual Fraternity holds confer-ence meetings every Friday evening, at 7% o'clock, at Brookkn Institute, corner Washingtonani Concerd streats, Sept. 2016, An Experience Meeting: Oct. 7th, W. C. Bow-ent Oct. 14th, E. Y. smalley, of collocal station New York Tribone : Oct. 21st, Mrs. Mary A. Gridbay; Oct. 23th, ... The World's Saviour, 'Mrs. Hester M. Poole, Seats free, and everyone welcome, S. B. Nichols, President,

The Eastern District Spiritual Fraternity meets it Latham's Hall, Ninth street, near Grand, every Sunday,

by the presence of many new faces, among them Dr. Monek, of England, Mr. McLeod, re-cently from New Zealand, Mr. F. V. Smalley, of the editorial staff of the New York Daily Tribune, and many others. The Chairman, in earth-life of President Garfield, hedeemed the subject for the evening's conference peculiarly fitting and appropriate, "The Science of Fra-ternity," for in the death of the President the bonds of brotherhood were being cemented throughout our own land, and the wide-spread sympathy among all peoples and nationalities toward Mrs. Garfield and family, and also to our nation, presages "the good time coming." Mrs. Whipple's lecture was listened to with deep and earnest attention by the andience, and Mrs. Whipple's lecture was listened to with deep and carnest attention by the andience, and a synopsis could not do the lecture justice. It gave in detail the result of Mons. Godin's ex-periments at the Palace of Guise, in France, wherein capital and labor were combined to produce the highest social life that could be at-tained here—perfect freedom for all, but all working in unit for the greatest great of the

working in unity for the greatest good of the

bility to government and society, but the meth-ods by which it has been applied. Here and in this way alone must "civil ser-vice reform" begin in order to effectually pre-vent the mad scramble for office and places of trust by incompetent and unworthy persons--and the tragedy of a dead President be the na-tion's shame as well as wright. tion's shame, as well as grief !

comes sname, as well as grief! The revelation which the Association at Guise bears upon this point is invaluable if we but beed it. This principle is at once the construct-ive and perfecting element of any institution, small or great; and Mons, Godin has well af-firmed, in his weak on each solutions that the sourie or great; and Mons, courie has well af firmed, in his work on social solutions, that the principle and methods which regulate and per-fect an Association like the Familisterre, are those principles of truth and justice upon which men can rely as the foundation of Government and of society --extending from industrial asso-ciations to the association of a community, and

o great and complicated with detail will per-ait, those principles and methods of association mit as illustrated at Guise; which principles and methods, in my opinion, must establish the moral character and ensure the success of every commercial, manufacturing and productive en-terprise whatever that secures integral educa-

on and development for the individual. All the travail of the ages is to bring the race o this ripened phase of cultured spontaneity, when every individual will be a harmonic unit or the submatrix harmonic unit. n the orchestral arrangement of society. In he light of that future glory may the men and xomen of the present day be hereic to take the necessary steps toward that ideal when the spiritual nature shall permeate every depart-ment of human interests, and the warmth of

ment of human interests, and the warmth of the heart-life shall be as the sun of rightcons-ness with healing on its beams. Mr. A. E. Newton, editor of *The Two Worlds*, was next called upon to speak. He expressed great interest in the lecture, for this subject of Fraternity, or practical Brotherhood, had long been his study. He had watched the experi-ment of M (field) for more years and during the time had witnessed the initiation and failthe time had witnessed the initiation and fail-nre of many attempts in this country to establish fraternal institutions. These had failed, he believed, largely for want of a *science* of Fraternity, and this appears to have been wrought out in all its details in the institution at Guise. had been informed on good authority that M. Godin is a Spiritualist, who feels that he has been raised up and inspired for the work he has so successfully initiated. The speaker was specially interested in the superior educational advantages provided in the Familisterre, which begin with the child not only in the nursery, out before birth, by furnishing favorable conditions for the exercise of maternity; and, as showing the results of these advantages, he had theen assured by Mrs. Bristol, that during her tive weeks' stay at Guise, she had seen no quar-reling or evidences of ill-nature among the undreds of children in the Familisterre. lle loped to see the Brooklyn Fraternity commence ractical work in the direction of Brotherhood, Mr. E. V. Smalley, of the editorial staff of the New York *Tribune*, said that he had listened to New 10rk *Tribuin*, said that he had listened to the able lecture of the evening, and while thus listening had wondered why these social ques-tions met with more attention in Europe than here, and thought perhaps it was because we vere, as a nation, younger in years, and in the learing of the land and developing the resources of the country the people had given more atten-tion to the material development of the nation than to solve these social problems, which now would find more attention and deeper and more earnest consideration. He said : "Your Chairearnest consideration. He said : "Your Chair-man, in his opening remarks alluded to the dead President, and I wish to hear tribute to his great, loving heart and true manhood. I have known him intimately for twenty years, and knew him to be sympathetic, generous and good. In his religious views he was broad and catholic in spirit, and the church of which he was a member has no cread and gives the wood. cathone in spirit, and the church of which he was a member has no cread and gives the broad-est freedom to its members. Only a week be-fore the President was shot I was conversing with him in regard to the spiritual faith and its phenomena, and he related to me some of his early experiences in this direction, and I know that he had no censure for those who accepted its faith, and you who are Spiritualist can feel

that in the other home he can fulfill the work incompleted here, and that his influence in molding and shaping events will be far greater in the beyond than it could have been had he remained upon earth." remained upon earth." Remarks were also made by Mr. McLeod, Deacon D. M. Cole, W. C. Bowen and Mrs. Dr. A. E. Cooley. Mrs. Whipple distributed copies of the work published by their association, ex-plaining in detail the Familisterre at Guise. All present manifested a deep interest in the subject. Hon. Phillip D. Moore, of Olympia, Washington Territory, is to speak for us Friday evening, Sept. 30th. S. B. NICHOLS.

world goes on trying to imitate the virtues or failings of others; of times a seeming virtue is a failing, and sometimes a seeming failing is a virtue. The child will imitate the parent. We have, to-day, a full representation of the virtues of a wife, of a husband and father, and of chil-dren in the family of the abief. Frequence of of a wife, of a husband and father, and of chil-dren, in the family of the chief Executive of our nation so sadly bereft. That wife sat day after day, unto the end, holding his hand, and thus helping him to pass onward into the higher life. This great nation is plunged into grief and mourning for one who was great indeed. But he is arisen and will live forever in our hearts. The conference closed by singing "Joy to the World." World.

Dr. Newbery was engaged to continue the subject at the first convenient opportunity. WM. H. COFFIN, Sec. 204 South 8th street, Browklyn, E. D., Sept. 21st.

#### Cleveland (0.) 'Notes.

Fo the Editor of the Banner of Light : Now that the summer of logit is over, the season for Camp-Meetings gone, and folks are settling down once more to ordinary, every-day life, 1 write to let you know something of the proposed programme of spiritual matters in this city the coming winter, As yet there is nothing definite in regard to

the regular course of lectures usually given by the First Society of Spiritualists, though engagements are pending with a few of our pron-ment speakers—such as Prof. Kiddle, of New York, E. W. Wallis, of England, and maybe Dr. Monek, also. In the disorganized condition of things it is very difficult to maintain continuous meetings. Novelties are needed to arouse Spir-itualisis from their apathy, and hence the suc-cess of Camp-Meetings. The surfeit of spiritual food during the two or three months these meetings hold, seems to satisfy the majority of our people for the balance of the year. So it is more than probable that Ohio will fall into line next summer, and cater to the popular demand with a Camp-Meeting of its own.

with a Camp-Accerning of its OWN. Brady Lake.—Of course there are thousands of Spiritualists in every State who can spare neither time nor money to visit far distant camps in other States, and to overcome this difficulty a committee was appointed at our last university of the second in the distant second difficulty a committee was appointed at our fast anniversary to prospect in this direction, select a suitable location and report at the earliest date possible. I am informed by Dr. A. Under-hill, of Akron, that C. S. Curtis, Esq., of Ravenna, O., the chairman of the above committee, is ready to report, and will do so at the two days' meeting to be held at *Brady's Lake* (near Ra-game). Saturday, and Sunday, Out tet and venue) on Saturday and Sunday, Oct. Ist and 2d, when Hon. Warren Chase, Hudson Tuttle and O. P. Kellogg are expected to speak on this subject. Your humble scribe will in all proba-splity be there with the Cleveland delegation. to take items. Sp at Brady's Lake. Spiritualists of Ohio, be on hand

Bishop A. Beals.—I am sorry to report that our good friend and brother has been detained in Cleveland for two or three weeks through sickness, and has consequently had to cancel several of his engagements. He is now conseveral of his engagements. He is now con-valescent, and hopes to commence his ministra-tions in St. Louis in October. Mr. B. is the regular speaker for the year of the "Harmonial Mutual Benefit Society," of which Mr. Hamble-ton is President. It is a secret organization, but holds public Sabbath services. *The Children's Progressive Lyceum*, owing to the extreme heat, did not reöpen its sessions until Sunday, Sept. 18th, when quite a large at-tendance was present for the first Sunday. Our

tendance was present for the first Sunday. Our forces being much scattered during vacation, it takes some time to reörganize. It is in con-templation to hold a memorial service in honor of our martyred President; but owing to the extreme excitement in the city pending the ly-ing in state and funeral of the illustrious dead, it will not take place probably until matters are To add to the interest of the Lyceum this fall

and winter, it is in contemplation to engage a competent singing and dancing master to in-struct the children weekly in vocal culture, de-

struct the children weekly in vocal culture, de-portment and dancing. The regular semi-monthly Lycoum Sociables will commence Tuesday, Oct. 4th, and continue during the fall and winter as usual. I take this opportunity of sending my kind remembrance to the many friends I met at Lake Cassadaga Camp-Meeting, and assure them one and all that the many kind words spoken in praise of our Lyceum work in this eity will long be remembred. Thos. LEES.

P.S.-I omitted mention of the renewal of the semi-monthly meetings of "The Good Sa-maritans" (a benevolent organization auxiliary to the other Spiritual Societies here). The first one was held last night (Sept. 21st) at the resi-dence of the President, Mrs. P. T. Rich. These meetings are supplemented usually by literary and social converse. T. L.

Mr. J. William Fletcher.

and devoted himself to the reformation of the criminal classes.—Light (London, Eng.) Sept. 3d.

## HEALING



licy which thad already taken shape in his mind, promised to signalize his administration by softening the asperity of sectional feeling: by subduing factions animosities, and by the steady advancement of every national interest.

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 1, 1881.

JAMES ABRAM GARFIELD.

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

From the mortal point of observation a great

sorrow too deep for adequate expression.

Friendly nations call to us through the dark-

ness for a solution of this solenin mystery.

Alas! where was the *genius loci* of the Repub-

in circumstances of such poverty that for two?

Garfield torever memorable in the history of

For the purposes of this small tribute to his

memory the story of his life must be briefly,

told. In the noble subject which the present

writer can only touch - not with irreverent.

carebssness, but still in the most summary

manner some worthy historiant will find ample

It was by persevering industry and the prac-

from the canal-boat to the college where he

was subsequently a protessor of the Greek and

called to presider; from the tow-path to the

multitudes, spell-bound by the sad event, .

Pause for the solemn bell

The mournful tale to tell !

A career remarkable alike for the illustration

of the noblest faculties and the most brilliant

achievements comes to an abrupt termination.

The stately form and benign countenance,

whereon God had set his seal in attestation of a

rounded manhood and the unequalled rank of

Nature's uobility, suddenly disappears in a

cloud that darkens his sun at noonday. Now

for a grander illustration of the fostering care and ennobling influence of our institutions.

reflect lasting honor on the American name

and people. His faithful labors in the humblest

walks of honest industry; his early pursuit of

knowledge under difficulties; his superior intel-

lectual attainments and high moral-excellence;

his wise direction of the college curriculum;

his conspicuous services on the battle-fields of

materials for imposing voluines.

over its illustrious Chief?

life passes into a state of total eclipse, and the

In the contemplation of such a character we feel assured that the tendencies of the age are not all prophetic of evil. Even one such man inspires the hope that the common humanity may yet be redeemed. The noble instincts of a strong mind and loving heart enabled President Garfield to rise far above the low arenawhere political demagogues contend for the objects of a selfish ambition. His superior mind reached the upper level where the world's eminent orators, patriots and reformers, have breathed the serene atmosphere of a philosophical statesmanship, and a philanthropy broad as the necessities of the human race. Such a man would have been conspicuous in the civil or military service of any State; he would have honored his country and been crowned with laurels in the proudest days of Grecian and Roman civilization. Searcely inferior to Cicero, in his impassioned eloquence on a great occasion, he had less personal ambition, and was a wiser ruler than the illustrious Pericles, who held the sword of Athens while he wielded the civil authority of his country. And now, to the world's limited observation, this prosperous career of a truly remarkable. man, and typical American has come to an end. The man who perhaps more than any one of his associates in the State was our ideal of a true manhood and a wise Chief Magistrate, has been released from the grave responsibilities imposed upon him by the abiding faith and affection of his countrymen. During the long weeks of physical suffering; his calm and intrepid soul held on to the strong lines of life in this world: While the objects of his tender solicitude and loving care were bound to him by silken cords, inwoven with the finest fibres of the sensitive heart, his fidelity to every human relation was no less conscientions and enduring. He exercised a rational charity in judging his enemies, and whenever he recognized a true friend be made baste to obey the mandate of the great dramatic poet :

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

At last the summons came, but not too soon for his convenience. It was near the midnight watch, but the silent messenger found him will be relinquished his mortal hold upon thesymbols of power, and the life that was so precious to his family and his country-the deathless spirit of the noble son, the faithful husband and the loving father-left its earthly temple, broken and deserted, for an immortal shrine in

The lecturer gave the result of Mrs. Augusta Cooper Bristol's visit of five weeks at the Fami-listerre at Guise-as the representative of the listerre at Guise-as the representative of the Ladies' Social Science Association of New York —that it had resulted in an increased interest among the refined and intelligent classes of this country in the science of fraternity. The lec-turer deemed our Fraternity, by their frater-nal work, peculiarly fitted to grasp this prob-lem of the age, and to help inaugurate its be-ginning in Brooklyn. In conclusion the lec-turer said: If we examine the institution in its industrial aspects, we find from this point of view, as from all others, the methods of assoof view, as from all others, the methods of asso-ciation are such as to develop the power of the individual by his very unity with the general interest. Here one realizes that it is the spirit of inductor which devices that it is the spirit interest. Here one realizes that it is the spirit of industry which dominates at the Familia-terre, and that the most unattractive labor, when placed in its right relations to individual and social well-being, becomes dignified as a part of that majestic *vôle* which only industry can austain in the development of life. The assurances of mutual protection instituted in the Familisterre are, first, assurances of pen-sions and of the necessities of existence; sec-ond, assurances to come in aid of the sick and the disabled. These assurances are founded upon the just principle of reciprocity of henethe disabled. These assurances are founded upon the just principle of reciprocity of bene-fits between the associative body and the indi-vidual, each living for each. The entire plan of mutual assurance, as well as the methods employed in other departments of the Associa-tion, is founded upon the principle of the unity which exists between the Sodjety and the indi-vidual out the generative and the individual, and the consequent duries of each to all. The Familisterre makes the discharge of these duries possible, profitable and delightful. The plan of social salvation which it opens to the world is defined and stated in terms of business, which in their operation move slowly but surely to ideal results, and which permit nei-

ther prevarication, deceit nor shuffling. The different conditions defining the different watch, but the silent messenger found him degrees of membership are such as to prepare ready. With perfect resignation to the Divine | the individual who fulfills them for that adcurve in association, as that fitness for the highest phase of association is a necessary and natural result of a fulfillment of the initiatory conditions. The principle of fitness is made both a factor and a result, constructing and perfecting the association by methods which

perfecting the association by methods which regulate its degrees and functions. It is important to observe that through and by the method of "concours" and elections, the evils which usually attend universal suffrage are effectually avoided; and we can but con-clude that the method which can accomplish this is the method which can ensure the success of a resublic 1 traveals that it is not the resub-The spiritual heave the spirit free. The change men call death is but the last mortal the wile universal suffrage for immortality! The battle of life is over and the hero of Chickamauga rests in peace. The fire of genius lican principle which is doubtful in its adapta-

a sector with the sector of the sector of

Eastern District Spiritualist Confer-

ence, Phanix Hall, South 8th Street. To the Editor of the Banner of Light :

Exercises opened by singing "I Need Theo Every Hour," Miss Roworth presiding at the

Charles R. Miller, chairman, introduced the speaker, saving that "all things relating to hu-manity are relevant to Spiritualism."

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

The Doctor then described the teeth of the anj The Doctor then described the teeth of the ani-mal kingdom and their adaptation to their food. The meat-caters must eat bones; if they do not eat hones the teeth will die out. The human jaw has glands to moisten the food—one pair being acid, one alkaline, to neutralize the effect of acids, and one pair albuminous, to lubricate the food and assist the swallowing process. If you do not chew the food those glands die out, and throat discases are the effect. If the teeth are decayed you are prevented from masticat-ing properly. The lecture was illustrated by drawings of the teeth of all animals and of man, and also by paintings representing the fruits drawings of the teeth of all animals and of man, and also by paintings "epresenting the fruits appropriate for each month, executed by the Doctor, who is an artist of no mean order. The conference then sang: "Work, for the Night is Coming." The announcement followed of Mr. Percy to give the opening address on Wednesday, Sept. 28th, on "The Emancipation of the Race." Dr. Weeks, of New York, then said: "The cause of defective teeth is due to defective or-ganization. In preparing ground for planting

anization. In preparing ground for planting they do not put bone-building materials into the ground; then in grinding the grain all bone-producing properties are taken out; afterwards, in baking, fermented substances are nut in to lighten the food, which is really a process of decay." The speaker made a plea for the use in to lighten the food, which is total, a please of decay." The speaker made a plea for the use of unfermented bread and uncooked fruits. We want to eat to live, and not to live to eat, and not to build up a defective organization by improper food or unnatural means. The trance medium, Mr. Swift, then came upon the platform, under control, and spoke of drinking hot fluids, which are injurious to the teeth. The savage does not drink hot drinks, but cold water.

Mr. Swift described an old lady (a spirit,) com-

The Spiritual Union of Beverly held memo-

rial services on Sunday, Sopt. 25th, which were largely attended. The hall was elegantly decorated with flowers, flags, etc. The back of the desk represented Lincoln crowned with a laurel wreath and draped with a white banner. Under this a picture of the late lamented President was hung, draped with the stars and stripes, and beneath this the words, "A Nation Mongas," In front of the desk was a picture

and beneath this the words, "A Nation Mourns." In front of the desk was a picture of Washington, also draped in white, before which a large quantity of floral offerings was placed. On one side of the platform a stand, covered with black and londed with dried grasses, represented Death. On the opposite side a perfect pyramid of flowers representing Life. The speaker chose for his subject, "A Nation's Grief," and held the audience for an hour by the force and hearty of his utterances. Nation's Griet, "and heid the audience for an hour by the force and beauty of his utterances. In the evening, it being Mr. Fletcher's last lecture, every available seat was taken; and the speaker discoursed upon "God is Love" in a manner that put to shame the conception of many as to what God is. He showed that the laws of life are all founded upon justice, and that many times, when we are disposed to blame God, the apparent misfortunes are due to our own ignorance of nature's laws. The speaker was warmly congratulated at this terwise reflected great credit upon the efforts of the committee.

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

#### Recognition of the Indian Spirits at Ouset Bay.

To the Editor of the Banner of Light :

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

In compliance with that request, the Asso in the solution of the very county where, the Pilgrims, as Spiritualists, will take the initiative in making the first public recognition of these aboriginal guardians of the camp at Onset Bay Grove, in the very county where, the Pilgrims, based on and where builts first well.

Grove, in the very county where, the Pilgrins, landed, and where Indian hospitality first wel-comed them to the shores of America. Their Great Council Day will be on Friday, Oct. 7th; and on the morning of that day the flag of the Association will be raised. Their meeting will continue through Saturday, and on Sunday the Association will hold a meeting at the auditorium, which will assume the form of a conference, at which time the huding will of a conference, at which time the Indians will be welcomed equally with their white brethren, and be heard from if mediatorial conditions are

A prominent clergyman while taking one of a course of boxing lessons for exercise received what the boys call "a jolly black eye." On Sunday he chose his text from Timothy, 5th chapter, 7th verse : "I have fought

and the second secon

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