

BANNER OF LIGHT.

VOL. L.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 15, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 4.

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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

NORWAY.

As the following is the first notice I have ever had of any Spiritualism in Norway, I hasten to record it in the pages of the *Banner of Light*—quoting the matter from a late French *Revue*:

"CHRISTIANIA, 1881.

MY DEAR BROTHERS—Here our science advances without noise. An excellent writing medium has been developed among us, one who writes simultaneously with both hands; while we have music in a room where there are no musical instruments; and where there is a piano it plays of itself. At Bergen, where I have recently been, I found mediums who, in the dark, made sketches—were *dessinateurs*—using also both hands. I have seen also, with pleasure, that several men of letters and of the sciences have begun to investigate our *science spiritique*. The pastor Eckhoff, of Bergen, has for the second time preached against Spiritualism, "this instrument of the devil, this psychographic"; and to give more of *éclat* to his sermon he has had the goodness to have it printed; so we see that the spirits are working. The suit against the medium, Mme. Fletcher, in London, is going the rounds of the papers of Christianity; these journals opening their columns, when occasion offers, to ridicule Spiritualism. We are, however, friends of the truth, but there are scabby sheep among us of a different temperament. From Stockholm they write me that a library of spiritual works has been opened there, and that they are to have a medium from Newcastle, with whom sances are to be held."

The above is from the pen of Mons. H. Storjohann.

FRANCE.

The *Revue Spirite*, Paris, for September, has notably a drawing of a new kind of planchette, which looks as if it might be very useful, having the advantage of extreme simplicity, being something easily manipulated by the spirits, while it must disarm all skepticism respecting the medium's hand in the matter. It consists of a thin square upright board, with the letters of the alphabet and numerals marked on the face of it, which, when cut out and swing on hinges at the top, are pushed out in turn by the spirit as words or numbers are to be expressed. In the sketch before me there are seven squares (A to G) represented at the top, and six at the side. The last three of the fourth line are numerals (0 1 2); the fifth, all numerals (3 to 9); the sixth line, . ; ? Yes. No—forty-two squares in all. The engraving below represents the principle. The R is here pushed out to show the *modus operandi*. There being no W in the French, I have omitted the 0—naught in line 4—and inserted the W in the fourth line. This planchette, thus arranged for English readers, can easily be made of cardboard, the place of hinges being supplied by strips of cloth pasted on.

What is it to Die?

To the Editor of the *Banner of Light*:

That Modern Spiritualism is humanizing the so-called religious teachings of the day is apparent from contrasting the utterances of those ministers who are ignorant of it, with those who have had opportunity to become acquainted with it. The illustration of the former is to be found in *The Biblical Recorder*, the organ of North Carolina Baptists, edited by two ministers. In its issue of September 14th it devotes about two and a half columns to considering the question, What is it to Die? which it opens as follows:

"Human existence is a great mystery, and its mystery is not solved by its end in what we call death. The latter has about it something dark, and we naturally shrink from it. Perhaps it would not cause us so much fear and dread, if we knew its nature—just knew what it is to die. But this we cannot know, till by our own personal experience we pass through the dreaded ordeal. And still it may be profitable for us to examine the subject in the light of God's word, and ascertain, so far as therein revealed, its nature. It may encourage us to live aright, and strengthen us for the last conflict that must come."

The writer then proceeds to draw his arguments and moralizations exclusively from the sayings and experiences of certain ancient Spiritualists recorded in the Bible, a book with which most Spiritualists are very familiar. That the assurances of David, Jesus, Paul and other Bible worthies have not sufficed to rid him of his fears of death is apparent from the gloom pervading the above-quoted opening of his article, and from his designating death as "the dreaded ordeal." Swedenborg mentions meeting with certain people who do not call death dying, but being heaven-made.—*Arcana Cœlestia*, 8850. It is evident that *The Biblical Recorder* writer is not one of those people.

In pleasing contrast with the foregoing extract, notice the utterances of Rev. William Lloyd in the Central Congregational Church, Madison Avenue and Forty-Seventh street, New York, Oct. 2d, as reported in the *New York Sun* of the following morning. His subject was, "Departed souls still interested in those who remain":

"The preacher said that Christ's reappearance to certain of his disciples on the shore of a lake in Galilee demonstrated the probability of the return of our own dead friends to the scenes familiar to them when in their earthly life."

"Christ showed his disciples," said the Rev. Mr. Lloyd, "that death had not robbed him of his personality, that his identity was continued, that he was the same gentle, tender man that he was before his crucifixion. If Christ could mingle with the friends he left behind him, why cannot we, when we have passed behind the veil, mingle with our friends? I cannot think that death severs our connection with our interest in, or our knowledge of the world and the people in it. If Christ's interest in this life never suffered diminution, why should ours? I believe the dwellers in the unseen Holy are consciously interested in us."

"Death is not a gulf; it is simply a veil between this life and the next. The law that develops our life here will develop it hereafter. We err in our conception of the other life in supposing it to be unlike this life. The visible puts on the invisible. Because we cannot see our dead friends with the eyes of the sense is no proof that they are not upon the earth. If our eyes were spiritual enough, if we could get rid of the grossness that encompasses us, we could probably see our departed friends around us, acting and conversing. It is incredible to me that we should, and death, lose an interest in this earth. There is an incentive to life here still, the greater the man from forgetting his birthplace. The heaven in which the human affections are to be swallowed up is unattractive to me. Mutilated would that life be, which should strip me of my human friendships and loves. To enter into a passionless rest where there are men and women and not be permitted to touch them would not be a particle of heaven for me."

"After quoting several verses from a poem relating to the subject of his sermon, the preacher concluded by saying that there were other things he would like to say, but he thought the congregation could not bear them."

Rev. William Lloyd evidently has not ignored Modern Spiritualism, and its humanizing benign influence is seen above in his teachings.

Hyde Park, Mass.

G. A. E. G.

on the unshallowed vantage of war, with comments on a flag displayed there at the celebration of the 14th of July by a new Peace Society of Nantes. "The flag, composed of stripes of the colors used by all the different nations, had inscribed on its upper left-hand corner the words, 'Peace and Liberty,' and on the other, 'Universal Brotherhood,' while in the centre there was a magnificent terrestrial sphere." What human ear could withstand the wall, the sigh, the moan, the cry, the tears, if all were united, that follow the wake of a single battle! If "God is Love," he must look upon the ever-recurring human butcheries with a kindly nod toward the Orthodox bell.

Mons. Alex Vincent, writing to the *Revue*, says: "My wife, who is a seeing medium, went on the 6th of May last to visit a friend, Mme. Jeannette V., who was very ill. Mme. J. V. soon fell asleep, after a severe attack of her malady. In a few moments subsequently, my wife saw a kind of cloud form over the body of the invalid, in the middle of which appeared the face and then the bust of the sleeping sufferer. She saw this vaporous image (slightly phosphorescent) so distinctly that she could discern that it wore a smile, whereas the visage of Mme. Jeannette V. was contracted with pain. Suddenly the sick woman awoke and looked at my wife with the same smile the pensive image had borne—a reflection, as it were. As she awoke the image vanished, and Mme. V. soon after died."

Mons. Alphonse Cabagnet, the author of the excellent work, the "Spiritual Telegraph," (so the American edition is named,) etc., in an article in the *Revue* in which he enumerates many of the startling phenomena that have accompanied what is termed Modern Spiritualism, describes one, "another phénomène plus remarquable," which I think few persons have witnessed: A medium placed at a table writes on a sheet of paper to another medium at a distance, who is in the same disposition of correspondence. The letters written by the first disappear little by little, the words and the phrases they form, the paper becoming again white, undisturbed, while the paper before the second medium receives what has been written by the first. This second replies to this letter, on another sheet of paper, and its words and phrases are soon transferred to the paper before the medium number one.

The *Revue* publishes a letter written to Mons. Leymarie by Mr. Colby of the *Banner of Light*, respecting Spiritualism in the United States, the increase of mediums and materializations, and the general progress of our cause, "in spite of the affirmations to the contrary by the press and of our adversaries."

Mons. René Caillé, whose communications are always entertaining and instructive, says in his "Free Thoughts"—continued from month to month in the *Revue*, much to the gratification of his readers, I doubt not—"Plotinus, one of the principal philosophers of the Alexandrian school, writes of a Greek sect, which was much like the Magnétopathes of our day, known as Théurgiens. They taught how to cure the maladies of the body and of the soul, and how one should fulfill his obligations. These Théurgiens were eminently religious. Plotinus gives us the following formula, which shows the purity of sentiment of his heathen apostles: 'Walk ever in the way of justice. Worship the sole Master of the universe.'"

From Barcelona comes the following notice of a despotism that is destined ere long to meet with a rection that will, as in Rome, be eminently worthy of note: "The Spanish government has refused to the Spiritualists of Havana authorization to establish there a spiritual society. We are surprised, says the *Revista*, at this refusal, for the right of association exists everywhere. . . . This arbitrary act shows the ultramontane (Catholic) influence over the Minister Sagasta, who still feels the necessity of shackling all progress, all liberty."

BELGIUM.

I have in hand two numbers of *Le Messager*, of Liege, of Aug. 16th and Sept. 1st, which furnish material for much thought. "The Monomania of Persecution" is a consideration of the injustice often done to persons who are simply clairvoyant—seeing the spirits which we cannot see—and hence act, naturally, in reference to their surroundings, in a manner strange to us but wholly rational to them. Swedenborg declares that we are engirded by evil genii who seek our destruction; and a distinguished Kabalist has written, in substance, to me recently, that he would not dare to lift the veil (the barrier?) between this world and the other, had he not the power to allay the fierce force of the malicious ones who would seize any opportunity for his overthrow.

"Zoroaster—his religion; Monotheism; the modern Hindus; China and Confucius," are the subjects considered by Dr. Wahns in his "Spiritualism in Antiquity"—giving credit to La-martine's perspicuity in "properly characterizing the philosophy which flows down from the first Indian books, the Vedas; reposing upon the axiom that it is easier to sanctify the earth than to transform it," . . . accepting from the hand of God as an expiation, all sorrow, . . . suffering, to acquire (conquer) our own proper felicity. . . . And such literature (Indian) attests, by its existence in such remote antiquity, one of two things: a primitive revelation, the perfections of which were still present in the memory of men, or a maturity consummated from age to age, bearing the fruits of wisdom and sanctity, in philosophy and poetry, expressive of a prodigious antiquity of the human race."

The *Estafeta*, quoted here, "renders due homage to the late Baron du Potet, to him as a voluminous writer, as a teacher of the laws

of magnetism, of which this journal expresses no dissent. The Baron was writing his *memories*, and it is to be regretted that death arrested his pen. We have lost the record of many curious and instructive events."

Mons. Jesupré, writing from Douai, says:

"The Ideas philosophiques of our beloved doctrine have made great progress in our land, where one can now say that he is a Spiritualist without the fear of being ridiculed by those gentlemen who think so much of themselves, but are generally of no great account. The question Spiritualism is largely agitated among us, awakening public attention, while the press is discreetly silent." Mons. Jesupré has been invited to lecture in quite a number of towns of considerable population, Vitré, for instance, Vis-en-Artois and Plouy.

"A new spiritual paper," says the *Messenger*, "La Caridad, has appeared in Santa-Cruz de Tenerife, in the Canary Islands; and still another, *The Australian Spiritualist*, in Brisbane. *Spiritual Philosophy* is also an Australian periodical, publishing through a medium what purports to come from the spirit of Swedenborg."

The *Moniteur*, of Brussels, for August, though not a new venture in our field of thought and faith, is the first I remember to have seen of it. It is a neat monthly of sixteen pages, and is devoted to lengthy dissertations rather than phenomenal manifestations.

"Our Hope—Our Future" is a consideration of the testimony given by accredited witnesses of such facts as "independent writing" (that on paper or on the inside of folded slates), and the moral that is to be deduced therefrom. "Those superficial negators," it says, "who refuse to examine their opinion is without value."

"Deny phenomena, turn the back, withhold all heed to testimony, is to bankrupt science. . . . Experiences constantly presented; renewed daily for thirty years; the testimony of millions, and of all nations, and of all degrees of intelligence, and of scientific attainments," etc., etc., "there results as a mathematical corollary. The continuity of our life, the certitude of the existence of the soul." Under the heading "Spiritualism and the Press," there is shown how "hostile the mass of editors have been to our cause, ranking it, without inspection, with magic, necromancy, and all there was in old superstitions; but by degrees this has diminished." Afterwards the writer enumerates those of the old and more modern schools of philosophy who have believed at least in man's duality, from Socrates to Descartes, Bossuet, Locke, Leibnitz, and from Crookes to Sardou, Zöller, Vaequerie. This is followed by a grateful acknowledgment of Spain's tardy justice in allowing the oppressed Russian Israelites to return to their old home. Prof. Buchanan's "Psychometry" is then noticed in a brief article.

SPAIN.

The five numbers that I have in hand of *La Luz del Porvenir*, of Barcelona, are like a little shower of gold, percolating through my fingers, as it were, in my haste to gather too much of it. The "Angel of the Night," the "Better Temple," "One Victim the Less," and "To the Memory of my Father," are replete with beautiful thoughts, such as enrich the memory. "The Better Temple" is devoted to "Father German, a truly great reformer, in advance of his age. His religion was not of his time nor of our days, but of the future"; that is to say, it was too sublime for the past, too pure to be welcomed by the present, and only to be understood when our souls have been enlightened by a proper education. Lengthy extracts from his writings, here given, evince a devotion and true spiritual exaltation hardly to be surpassed.

"Our mission," he says, "is not to educate man for the life here, but for the hereafter. . . . Our studious and contemplative lives permit us to hear the voices of those over and above us; and we know that souls live, and that temples of stone are not the places by predilection of Deity."

A quantity of other periodicals before me warns to add only, that it is gratifying to learn (not in this paper but another) that the editor of *La Luz*, Mme. Soler, has been, by her many admirers in Spain, presented with an elegant silver medal, elaborately embossed and inscribed.

SOUTH AMERICA.

The *Revista da Sociedade Academica*, No. 7, of Rio de Janeiro, in the Portuguese language, has come to hand. It is a very handsome magazine of upwards of thirty pages, and contains many articles of the first importance. The "Science of Evolution," "The Good and the Evil," and the "Universalization of Spiritualism," are among its more lengthy contributions, and from intelligent writers.

MISCELLANEOUS.

The *Journal du Magnetisme*, Paris, for September, is almost wholly devoted to the speeches made at the interment of Baron du Potet. There are ten of them, appropriate, eminently eloquent and impressive. A notice of the life and works of the Baron follows; then we have "The Secret Keys of Magnetism," and notices of new books.

La Chaîne Magnétique, Paris, has a couple of the discourses pronounced at the tomb of Baron du Potet—Mons. Leymarie's and M. Henry Evrard's. Further on we have a portrait of Mons. Puységur, *officier général d'artillerie*, who is here called "The discoverer of lucid somnambulism." Mons. Cahagnet follows with the "Philosophy of Spiritualism." As an accurate observer and writer, he is entitled to the closest attention.

The *Westungarischer Grenzboten*, of Hungary, says "That an inhabitant of Buda-Pest, Mons. Guzman, was attracted to a Gipsy girl in the street who was telling fortunes. Out of curiosity he presented his hand, when immediately the girl exclaimed, 'You will die before morning!' Being in perfect health, he laughed at the idea; but on the following morning he was found dead in his bed, of apoplexy."—*Annali*.

She was a blue-eyed, sweet-faced girl, and the bees that make the honey?" the honest granger in charge stuffed half a pear into his mouth and crawled under a table to get out of sight.

Pearls.

And quoted esches, and jewell five words long,
That, on the stretched fore-finger of attune,
Spake forever."

REMEMBER THIS.
The means that Heaven yields must be embraced,
And not neglected; else if Heaven would,
And we will let, Heaven's offer we refuse.

—Shakspeare.

Sin has a great many tools; but a lie is the hand which fits them all.

—Dyche.

There's nothing terrible in death;
It is but to rise out robes away,
And sleep at night without a breath
To break repose at dawn of day.

—Montgomery.

We believe that God's power is without limit; why should we not believe the same of his mercy? —Barre,

—Avison.

A long low couch, with pictures on the wall,
And one dim lamp to light the shadows fall.
A fireside corner, with an ample chair,
Despatched, soft, and cool; with rising care,
A litte weary head, a giddy heart,
A low sweet song, its burden "Love is Best,"
Some soft-spoken words, a whispered prayer,
One lingering kiss—the vision fades in air.

It is true the material world is only an image; but it is an image of the Divine Mind and is worthy of its model.—T. O. T.

Free Thought.

THE MYTHO-ZODIAC THEORY OF RELIGIONS.

Correction of Mistakes: Cleostratus should have been Cleostratus; Brief Explanations and Further Points: The True Character of the Feast of the Passover.

—By T. J. BRIDGES.

PART IV.

Will you please publish the following corrections of a few mistakes, to which I also append a few brief explanations and further proofs to fortify the subject, and make it still plainer to the candid seekers for truth who have not had the desired opportunities to investigate.

In the first number of my Mytho-Zodiac Theory, the name Erostatus occurs through mistake for Cleostratus, the one who added and arranged the two constellations Archer and Ram in the Zodiac. Humboldt's words, to which I referred, are as follows: "A century later (10. 71, B. C. 488 B.C.) Cleostratus of Tenedos enriched the sphere with the constellations Sagittarius, *Toros*, and Aries, *Krios*." The truth is this: till Cleostratus there could have been no such constellations as Archer and Ram in the Zodiac. Before this the Greeks had "contented themselves with only eleven constellations," and they made out the eleventh by having the scorpion "divided into two groups." But after these two groups were united into one group in Scorpion, and Cleostratus introduced the two others, *then*, and not till then, the Zodiac consisted of twelve signs through which the sun passed in its annual revolution. It could not have been considered either in the sign of Archer or the Ram till that was done. And this was not till after B. C. 500. That is a demonstrated fact, or Humboldt cannot be relied upon.

Cleostratus called the latter constellation *Krios*, Ram, which the Latins translated by their word Aries, Ram) without any reference to the Jewish paschal lamb, which was called *amnos* or *arión*, which literally means a little lamb. This was misprinted *arión*, my *r* being mistaken for my *e*. The Jewish paschal lamb is never called *krios*, and the constellation was not named *amnos* or *arión*. Furthermore, the Jewish paschal lamb was offered hundreds of years before the existence of *Krios* as a constellation in the Zodiac. Therefore it could not have had any allusion to the sun in the sign of the Ram. Such a construction of the passover is an absurd afterthought.

The Jews had three annual festivals. But instead of being astronomical they were strictly national, though they had of necessity to occur when the sun was passing through some of its signs. "Three times thou shalt keep a feast unto me in a year."

The Feast of Tabernacles was in commemoration of their journey through the Arabian wilderness, during which they dwelt in tents. This was in October. The Feast of Pentecost was in commemoration of the giving of the Law, and occurred in May. It was also a harvest festival. The Feast of the Passover was in commemoration of their deliverance out of Egypt, and had no more to do with astronomy than a commemoration of the landing of the Pilgrims, or the future annual celebrations, by the descendants of our former slaves, of Lincoln's Emancipation Proclamation. The Jews could sacrifice either a lamb or a kid at their passover, which shows that it had no reference to the Zodiac Ram, even after it had been mis-called lamb to make out the case.

It is a very easy matter for all persons to arrive at a correct and clear understanding of the character and design of the Feast of the Passover, if they want to know the truth aside from theories. I ought not to have omitted in my Part I. that the ancient peoples from remote times had their sacrifices and feasts before setting out on journeys or expeditions. I omitted it to save space, and because I thought the fact was somewhat generally known. It was their custom, before setting out on an important or perilous journey, to have a sacrificial feast in honor of their gods, or the god whose aid they particularly sought. They ate what of the sacrifice they could, and then burned all the parts of it that were left. The entire sacrifice was eaten or burned. The Romans called this feast *proper riam*, because it was made to secure a safe and prosperous journey. No doubt some of my readers have read the laughable anecdote that Cato is said to have perpetrated on a reckless Roman, who, after he had expended everything he was worth on his appetites, except his house, set that on fire and burned it to ashes. Said Cato: "He has offered his sacrifice *proper riam*, because he has burned what he could not eat."

Now, according to the legend, the festival of the Passover was first instituted as such "sacrifice *proper riam*." It was nothing more and nothing less. They were to eat it in a traveling posture, with their dress girded up about their loins, their sandals strapped to their feet, staff in hand; they were to eat in haste; and all of the sacrifice that was not eaten was to be burned in the morning. It is all plain enough, unless a person will persist in keeping himself so obstinately infatuated with that mythic Zo-

diac mania for "star-gazing and sky-scraping" that he will not heed what is before his face.

It is truthfully maintained, according to this Zodiac romance, that, "That celestial sheep ever repeats himself in all the perfection of his pristine nativity each and every year, and never grows older nor younger than that." Then, "because the celestial sheep could not be truthfully represented as being older or younger than a year," to make the paschal lamb typical of that, and originating from that, as it was necessary to do, it is falsely asserted, "Now it is a fact that the paschal lamb to be the firstling of the flock, and fully one year old to meet the requirements of the ceremonial law." There is not one word of truth in that statement! The lamb or kid for it might be either was not required to be the firstling of the flock, but only "without blemish." It did not have to be "fully one year old." It had to be "of the first year," that is, born sometime between the celebration of the last Passover and their then present one. But as the Jews were not allowed to offer any of the young of their flocks before "the eighth day," it had to be fully seven days old. Furthermore, they were required to offer just such a lamb at the feast of Pentecost in May. How is that, if this "lamb of the first year" had anything to do with the sun in the sign of the Ram? That person is assuredly "on a rood's errand" who is chancing to find anything to prop up this Mytho-Zodiac theory in the Jewish offering of this "lamb of the first year"!

Now, admitting that that account of the Passover is legendary, it shows conclusively that the feast was intended to be regarded as strictly a *proper riam*, and its after-observance was intended to be regarded as an annual observance of that reported first *proper riam*. So that story of Cato may be a legend, but it is evidence that there was such a person as Cato, and that there were such feasts as *proper rias*, even if no citizen did eat up all his goods and then burn his house down.

Were I going to assign a probable reason why the paschal lamb was required to be "of the first year," it would be that it might be tender, so that the flesh could be easily eaten and bones quickly consumed.

707 West Jefferson street, Bloomington, Ill., Sept. 20th, 1881.

Boston Spiritual Conference Meetings.

To the Editor of the Banner of Light:

As you so kindly give a place in your crowded columns to numerous reports of spiritual meetings, which reports add the spice of variety to the solid meat of long essays, perhaps it would not be trespassing too much upon your good nature to ask you to publish weekly a very short report of our conference meetings, which have been held at Mr. Colville's rooms since last March, and which it is intended to continue to hold there for the present.

These meetings have exceeded the anticipations of their friends, in the number of their attendants, and in their general interest and usefulness to the cause of Spiritualism. Many persons have been led to attend them who had never before ventured into a spiritual meeting, and these persons have become deeply interested in the Spiritual Philosophy. Practical as well as theoretical questions have been freely discussed, and at no time has the most bigoted sectarian, or the most liberal free thinker, been prevented from a free expression of his or her opinions. Our platform, which is unwritten, like all of our rules and regulations, admits all persons, regardless of creed, to utter their sincere convictions in a decorous manner. A large proportion of those who have favored us with their views have spoken under spirit-influence, and some of the most renowned mediums of the land, as well as some of less renown, have thrilled our hearts and instructed our minds with their heavenly inspired utterances. Occasionally a bigot has sought to drown down our thoughts by his antiquated theological notions, but after a few futile efforts of that kind has ceased to trouble us. The one grand and overwrought thought that has pervaded all of our meetings is that the chief mission of Spiritualism is to *clarify* theologically, morally, socially, industrially and physically. We do not ask the spirits to convince us of their presence, for we carry them with us and reserve seats for their special accommodation, and never fail to see the room crowded with them.

But our great idea is to receive instruction from these "elder brethren" of ours, to how before their superior knowledge, and be stirred to action by their divine impulses. We do not ask for "signs and wonders" so much as for moral and spiritual food that we "may grow thereby." In pursuit of this object we have occasion ally invited distinguished inspirational speakers to address us at length on some especial topic.

At our last meeting John Orvis, Esq., accepted a previous invitation to explain to us the principles of the co-operative labor movement, to which he has devoted his life for the last forty years.

Permit me to say that over forty years ago I was a fellow-student with Mr. Orvis, a one of the most renowned educational institutions of the United States, and that among that great array of five hundred students of all shades of theological beliefs, and of the most talented and learned professors in the country, containing more advanced minds probably than any other institution, Mr. Orvis shone as a star of the first magnitude, and though belonging to the Quaker sect, his name was in every one's mouth as a young man of remarkable intellectual powers and of uncommon energy of character. His future career to those best acquainted with it is a full realization of the promises of his collegiate days.

Mr. Orvis is a thorough-going Spiritualist, although for the present mainly absorbed in the promotion of the one darling object of his life, viz., the co-operative movement, which he has studied in all its phases. He was the intimate associate of and co-worker with Rev. George Ripley, the renowned founder of the celebrated "Brook Farm Association," and if that Association had contained more men as practical as Mr. Orvis it would, no doubt, have still been in existence.

I will not consume your space in a report of his admirable lecture to us, which was listened to for one and one-half hours with rapt attention by a highly appreciative audience. Permit me, however, to give the briefest possible sketch of a few of his leading ideas: "Spiritualism began, first, with the tiny rays, and, having aroused attention, secondly, it spelled sentences to prove its intelligence; thirdly, it manifested its healing power; fourthly, it attacked the falsehood of the land; fifthly, it exposed the rottenness of some of the institutions of society; sixthly, it taught new principles of morality founded on the law of the brotherhood of man; seventhly, it began to apply and is now applying this law to all the institutions of society.

Mr. Orvis then sketched the past history of Spiritualism in these and other particulars, quoting extensively from the revelations of A. J. Davis, T. L. Harris, Judd Pardoe, John M. Spear and others, in corroboration of his idea that all the spirit-influences that sought to benefit man were thoroughly organized, and had been from the beginning; that a deep laid plan had been at the basis of all their movements, beginning with the tiny ray at Hydesville and permeating even what seemed erratic and fragmentary movements on earth. Their first important work, after convincing the world of their presence, was the uprooting of the old theology as a preparatory work to the establishment of a better religious system. Mr. Davis, from the very first, had described this "Spiritual Congress," with its officers and agents, and all reliable mediums had told of their being controlled by regularly-organized bands of spirits. Mr. Spear had dwelt much upon this matter of the different associations in spirit-life, for practical work here. The spirits will never rest until all the institutions of society are molded

and fashioned in accordance with the highest principles of truth, justice and benevolence; and thus is realized that sublime prayer of the greatest of mediums, "Thy kingdom come, thy will be done on earth as in heaven."

Our place of meeting is 50 Columbus avenue, on Tuesday evenings at a quarter before eight. Yours respectfully, C. STEARNS, 56 Wickford street, Roxbury.

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that this one séance is not enough to determine the question. To such let me say, that any number of séances, whether ten or ten thousand, could not more surely exhibit the facts as I saw them. Yet I have no doubt there are those who if they had been present would have refused to acknowledge the facts, and hence deny the conclusions. Men and women who are schooled in the present order of things, unless of a liberal type of spirit and thought, find it difficult to get out of the old ruts. They fight against facts, even when overwhelming. Carping criticism, braying bigotry and truth-crushing theology, ever stand as sentinels to challenge the heralds of light and progress. But vain will be their labors and efforts. The third of a century which measures the advent of the dispensation of Modern Spiritualism is proof of this. Steadily has it pushed its way, and now its heralds are in every land and among all peoples. Its believers and defenders only need to be vigilant and active, to achieve at no distant time the victory.

"God has not perished, that we need look back To his slim steps on Being's wave-worn shore, Nor walk our spirits with so huge a lack That we must beg what eldest ages wore, And load our young Thought with the iron shirt By blots raked from some Judean graveyard's dirt."

WM. FOSTER, JR.
Providence, R. I., Sept. 26th, 1881.

Original Essay.

THE FAMILY ALTAR.

BY CAPT. H. H. BROWN.

All powers the disembodied spirit has are also the powers of the embodied. Latent or only partially developed while the spirit has its mortal tenement, they find development in its new habitat because the conditions there compel development. But the fact that the disembodied spirit can manifest itself by raps, by the moving of ponderable bodies, or by clothing itself in a denser material so as to be seen by the clairvoyants and semi-clairvoyants, carries with it the other fact that mortals may do the same when they become cognizant of the controlling laws. The spirit psychologizes its medium, and impression, inspiration or trance is the result: this power over mortals, mesmerism, has proven to inhere in mortals, and we are also sure that mortals are as continually psychologizing and controlling spirits negative to them. Action and reaction are the same in all of the departments of nature.

We have also learned, by our communication with the spiritual world, that progress is, when the desire is present, faster than here, owing to better conditions; and also that the great desideratum is to come in contact with the great ebb and flow of the spirit-power coming and going to and from higher spheres.

If, then, the spirit, when disembodied, finds its inspiration, its intuition, its clairvoyance, its perception, and all its higher faculties, quickened by improved conditions, these may all be, in a greater or lesser degree, improved while in the mortal by throwing around this present state conditions as similar to those of the future as possible.

The great law of adaptation, that makes all things in their place right, will ever be man's developer; and as higher conditions compel growth upward in one sphere of existence, even so will they in this compel growth in the efforts of the spirit to adapt itself to those conditions.

It should, therefore, be the aim of the true spiritual worker to learn these conditions of development, and then to throw them, as far as he may, around himself and society. The so-called spiritualistic phenomena are only a small part of the real phenomena of the spirit. Every act of our life has its origin in the spiritual. Moreover, we are so intimately connected by magnetic and psychologic laws with the disembodied; that neither they nor we can tell where is the dividing line, on one side of which the spirit acts in obedience to spiritual influx, and on the other side acts under the psychologic influence of other minds; in it may be both the seen and the unseen realms.

Continually are we "surrounded by a great crowd of witnesses," comprising inspirers, helpers, learners, etc., and in a great degree the choice is ours as to the class that shall be nearest, and consequently our companions, for our own spirituality, represented by our desires and aspirations, determines our spiritual associates.

But again, remembering that our own powers are equal in promise to those of the highest, it should be our aim, our chief object in life, to develop those latent powers; or in other words, to spiritualize ourselves. In short, the purpose of life is soul-evolution—growth.

Do we feel this as we ought? Then shall we regard the present phenomena only as the blocks, toys and plated papers of a Kindergarten, of little value in themselves, but of great value in the end and object for which they are used, i.e., education. This, the drawing out of the soul, was the object for which the spiritual star illuminated the manger at Bethlehem and the humble home at Hydesville.

"What shall I do to be saved?" the soul is ever asking, and it is the open door through which comes the knowledge to save it from further confinement in present undeveloped conditions. Questioning thus earnestly, we shall learn the necessary conditions of salvation, and be moved to obey them. Are we in earnest in our Spiritualism? Do we truly desire to benefit the world? Then let us begin by putting ourselves into harmonious relations with the spiritual forces, develop our powers, and thus become of more value to the world. If we are only half earnest, we shall be content with talk, with giving the world phenomena and then "fold our hands in sleep!"

With the great public, even the most widely known have little to do; but there is a little world in which most of us have a large controlling influence, and that is *The Home*. This is the unit that lies at the foundation of all society and nationality. Here we may begin our work for spiritualizing society, for what homes are, society will be! Begin our work at home, like charity.

We can spiritualize our home by bringing into those conditions that shall compel spiritual activity, and that shall give each member an opportunity to become in full sympathy with home life, and also to throw off those elements which are antagonistic and retard growth that have been taken into their aura by necessary contact with the world.

"What! could ye not watch with me one more?" said the Elder Brother to those who were too undeveloped to enter with him into those delicatest of spirit that through agony bring victory!

This question comes in agony from thousands of sensitive ones in the homes of America, who

are daily tortured by the ignorance of those who are so undeveloped as not only to misunderstand, but also to constantly wound their sensitive natures. One hour's watching might have saved Peter his life and all their cowardice in fleeing and leaving Christ alone with his enemies; and to-day one hour's watching in the home with each other would bring therein harmony and happiness. How shall this be done?

Daily in Christian homes do the family gather around the altar raised for communion with the Unseen God. "Fail not to communicate," saith Paul, and prayer, religious reading and meditation have ever been the methods used for thus communicating with unseen spiritual power. Should not we who have developed this idea of communion and individualized the Unseen God in the person of our loved ones, be as willing to hold daily communion with them as the Christians is with his God? Should not we, who have learned that the soul liveth upon and needs daily influx of this spiritual power—

"Feed of heaven! bread of heaven!

"Feed me till I want no more!"

be even more anxious than he for the daily meeting at the communion-table?

Indeed the first step in the great work of life—spiritualization of the world—must begin with the erection of the family altar! A daily hour given in recognition of this necessity of communication, and we would grow in beautiful symmetry and harmony, and I would that every spiritualistic family erect this altar as the first step in *Practical Spiritualism*.

Morning and evening prayers should find a correspondence in our homes in the morning and evening, and especially the evening circle—singing, music, reading of religious thought, like Whittier, Doten, Channing, Parker, Collyer, etc., to turn our thought to the higher and silent communion for growth. Sit not for phenomena, but for soul-communion, and to gather that needed strength for daily toils and cares. At night the object should be to have the antagonistic elements gathered during the day dissipated, and to have the "Peace, be still," spoken to the unquiet soul. Sit to come in harmony with those currents of magnetic and spiritual power in which are true soul-

growth. By thus meeting in family circle, daily would the home be harmonized; and those family jars, caused more often than otherwise by antagonistic elements taken on during the day, would be unknown. The same influences would surround each member, and spirit-bands would work in harmony. And especially is it essential to those households that are separated during the day that before retiring there be at least a few minutes' communion, as a preparation for harmonious rest.

It has often happened in my own experience that, returning home, I carry there the elements from the society in which I necessarily mingle, that, felt by the sensitives there, would, but for our knowledge of these laws, bring unhappiness. As soon as this is realized, a few minutes of communion thus reveal the cause and bring the cure.

The truths of psychometry should lead us to use all means in our power to keep the aura of self and the home pure and harmonious by the quiet commune, either in our "closet" or in the family circle.

I am satisfied from a ten years' experience and study through my own mediumship and psychometric powers, and that of friends, that inharmonious magnetisms are the chief cause of unhappiness and misunderstanding among friends, and also of sickness; and the only cure is to learn by use of the means in our hands to keep in harmonious, and hence natural relations with all. We can only approximate to this; and hours of individual communication, and the family circle, are the most powerful agents to accomplish what we may do in this direction.

I said above, sickness. Yes; and better than doctor or druggist will be the family altar, rightly erected. The threatened illness of a member may be removed by making the spirit positive under the combined force of the family in the circles; and from the time it is inaugurated in the doctor's bills of the family will lessen.

Meet thus daily in the family circle, not, as said above, for phenomena; do not waste the forces thus gathered in physical manifestations, or in any entranced or clairvoyant tests. These are right and proper in their place, but not here; this is a religious meeting, religious meaning truly that which spiritualizes; and we meet here to turn our thoughts inward for the purpose of spirituality. Have your circles regularly, if you choose, for phenomena and tests; but I do ask you to give half an hour each day to self-development.

If there is a medium in the family, and wise spirits wish to convey lessons of wisdom, encouragement, advice, warning or guidance, here is the place and time for it; but remember that often our spirit-friends do us more good by their silent breathing upon us, thus giving us light to perceive the path of duty and right, and also giving us strength to tread that path. Some of the most valuable séances are where those present sit like Quakers—

"Where syllabled by silence they shall hear

The still small voice that reached the prophet's ear."

In séances like this we are strengthened and educated for that highest of all spiritual phenomena—that which finds expression in our daily life in acts of human love. The family altar, therefore, is the great place of preparation for that true life as measured by the standard of the old Egyptians in their Book of the Dead, and later by him who retired with his chosen family to seaside or mount, namely: "I have given drink to the thirsty, food to the hungry; I have clothed the naked and visited the world phenomena and then "fold our hands in sleep!"

100 Nassau street, New York.

Mrs. A. B. Severance, Psychometrist.

To the Editor of the Banner of Light:

Permit me to call especial attention to the remarkable mediumship and psychometrical power of Mrs. A. B. Severance, of White Water, Wis.

Several months since a friend induced me to write Mrs. Severance for a psychometrical reading. I did so, and received in reply a communication which greatly surprised me. Many of the leading events of my life, together with their date, were mentioned more accurately than I could have done myself. She also intimated many business changes of great importance to me, about to transpire, all of which occurred within three months.

On my return from Minnesota, I stopped a day at her hospitable home, where I had ample opportunity to personally test her wonderful power. I did so by placing in her hands letters from various persons I had received during my absence from home, and in each instance a correct delineation was given.

I am fully satisfied we have not a more faithful and accurate psychometrist than Mrs. Severance.

Fraternal yours,

A. B. FRENCH.

Philadelphia, Pa., Oct. 1st, 1881.

THE MARTYR-PRESIDENT.

From the "Garfield Memorial" Number of the Boston *Daily Globe*, which has already obtained wide circulation, we make the following poetic extracts—the lyrics in which they occur having been written expressly for the columns of that paper by gifted authors, whose names are specified below. O. W. Holmes contributes a poem in three divisions, and titled "After the Burial," whereof the following gives find place:

Fallen with autumn's falling leaf

Ere yet his summer's noon was past.

Our friend, our guide, our trusted chief—

What words can match a woe so vast,

And whose the chartered claim to speak

The sacred grief where all have part,

When sorrow saddens every cheek—

And broods in every aching heart?

Yet Nature prompts the burning phrase,

That thrills the hushed and shrouded hall,

The loud lament, the sorrowing praise,

The silent tear that love lets fall.

Al! could the grief of all who mourn

Melt into voice in bitter cry,

The wail to heaven's high arches borne

Would echo through the caverned sky.

How swift the sudden flash of woe

Where all was bright as childhood's dream!

As it from heaven's ethereal bow

Had leaped the lightning's arrowy gleam.

Blot the foul deed from history's page—

Let not the all-betraying sun

Blaze for the day that stains an age—

When burdened bluest wreath was won.

Pale on his couch the sufferer lies,

The weary battle-ground of pain:

Love tends his pillow, science tries

Her every art, alas! in vain.

The strife endures how long! how long!

Life, death, seem balanced in the scale,

While round his bed a viewless throng

Awaits each morrow's changing tale.

In realms the desert ocean parts

What myriad watch with tear-filled eyes,

His pulse-beats echoing in their hearts,

His breathings counted with their sighs!

Farewell! the leaf-strown earth enfolds

Our stay, our pride, our hopes, our fears,

And autumn's golden sun beholds

A nation bowed, a world in tears.

J. Boyle O'Reilly has a poem entitled "Midnight, Sept. 19th, 1881, wherein occur these beautiful stanzas :

Once in a lifetime, we may see the veil

Tremble and lift, that hides symbolic things;

The Spirit's vision, when the sense fails,

Sweeps me, like a tempest, at the outport brings.

But we, hard tollers, who plan and weave

Through common days the web of common life,

What word, alas! shall teach us to receive

The mystic meaning of our peace and strife?

Whence comes our symbol? Surely, God must speak—

Less than He can make us heed or pause:

Seekers we, too, busy or too weak!

Search beyond our daily lives and laws.

"Grief things occult our earth-turned eyes reveal:

No sound of Death can reach our ears:

We have no time for dreaming—Hark! a knell at midnight! All the nations hear!

A second grievous thro'! The dreamers wake—

The merchant's soul forgets his goods and ships;

The nimble workmen from their shelves break;

The women raise their eyes with quivering lips;

The minor rests upon his pick to hear;

The printer's type stops midway from the case;

The solemn sound has reached the royster's ear,

And brought the shame and sorrow to his face—

Again it hooms! Oh! Mystic Veil, uprise!

—Behold, 'tis lifted! On the darkness drawn,

W. H. LEECH, 63 Hudson street,

G. R. MILLER & CO., 17 Willoughby street.

FRATERNITY HALL, corner Fulton and Gallatin Place, Friday evenings and Sundays.

W. M. DENIKE, 205 Franklin street, Saturday evenings.

NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 39 Franklin street.

TWILIGHT.

The radiant colors in the west are paling;
Fast fades the gold, and green, and crimson light,
And softly comes, each trivial object veiling,
The all-embracing mystery of night.

This is the hour of thought and silent musing,
When poets' faulces tender lids unfold;
Like the sweet primrose of the twilight, choosing
To spend on evening noonday's gift of gold.

These blossoms hide within their deep recesses;
Treasures the wandering wind can never seize;
Not all its inner wealth the flower confesses,
Nor gives it's choices perfume to the breeze.

What wizard's wand can charm the secret sweetness
From the fair prison where it lies concealed?
What poet's lay can show in grand completeness
The honest heart, by human speech revealed?

We twine the spell of rich, harmonious numbers,
We conjure up the graceful words in vain;
Our lighter fancies waken from their slumbers;
Without a voice the noblest thoughts remain.

So dash the restless billows of the ocean,
But bring no tidings of the tranquil deep;
Above are endless tumult and commotion;
Below are silence and eternal sleep.

—Constance Naden.

Berkeley Hall.

All Things Made New.

A Discourse Delivered Through the Medium
Instrumentality of
W. J. COLVILLE,
in Berkeley Hall, Boston, on the Morning of
Sept. 18th, 1881.

Reported for the Banner of Light.

We are assembled this morning, after our summer vacation, to resume our regular duties and our regular services in this city. It of course affords us the very greatest pleasure to behold so large a congregation, and to realize by your appearance, to say nothing of the thoughts and spirits that surround you and the spirit-influence that emanates from you, that you are glad to be in your accustomed places again, and to mingle one with another in the pursuit of truth. We desire to emphasize at the outset of this, our opening discourse to-day, the practical good which any public service can accomplish.

We may meet together at stated intervals in one place, but unless we meet with one accord we might as well remain outside the door, and perhaps better. We may go through all the forms and ceremonies of religious worship, we may unite our voices in prayer and praise, we may listen with the attention of the outward ear to some intellectual display of thought, or to some burst of fervid eloquence, and yet, returning to our various homes and places of business, we may discover that we have reaped no advantage; that neither ourselves nor our neighbors are any better for our Sunday worship. But if in all outward forms there exists a living soul; if the words which frame themselves upon your lips are spontaneously produced; if the soul's desire to elevate humanity causes your lips to move in grateful song, then no matter where or what your temple, no matter what the language on your lips, the soul's sincere desire surpasses expression, and the prayer and the life are beyond all forms in a liturgy. Our one great desire this morning is to make you all personally realize that you are just as essential for the carrying out of the services here as we are who address you; you can benefit one another by mere spiritual contact; you cannot breathe the same atmosphere with another without impregnating that atmosphere with your own life, and, consequently, the desires in your minds, the purposes for which you are gathered together, are a mighty power within this place; even the atoms which compose all material things are filled with life, which is either a savor of life unto life or of death unto death.

This atmosphere of which you are all partaking, and which you are all assisting in forming, is part and parcel of yourselves, and upon it the very life of your soul is outgoing. This life goes down to succeeding generations with its baptism of inspiration, or with the reverse if your thoughts are not exalted; consequently going to church or assembling in a public hall is not the all-important thing; the gathering together of minds that are as one in the pursuit of truth produces a new spiritual atmosphere; it evolves a condition on the earth enabling humanity to receive more light from higher spheres, and as soon as one soul on the earth is prepared to receive a truth, that truth is communicated.

And thus it is, whenever any new movement is started, whenever any new idea enters into society, it is opposed at the outset, but is afterwards accepted. You may wonder why there are so many minds to-day who are ready for the inspirations embodied in the New Testament, who are not ready for the inspiration of this hour. We answer that while the soul of truth is always the same, while truth itself never varies, its form and its measure are always accommodated to the state represented by those who are addressed by it, and while no teachings can ever surpass in beauty the Golden Rule, the Sermon on the Mount, the New Commandment, or others of those sublime utterances of Jesus and other seers of antiquity, which are embodied in your sacred literature and which excite the admiration of all the world of thinkers, no matter by what different names individuals or sects may designate themselves, we realize that, in consequence of the inspiration of the past, you are ready for yet ampler inspiration to-day. Only the few, comparatively speaking, can receive very advanced truths; the masses are scarcely ready; Jesus, nearly two thousand years old, is regarded as God incarnate; but Jesus, at thirty-three years of age, was crucified by command of the Orthodox of his day.

Thus all discoverers, all inventors, poets, musicians, architects and painters, are venerated by the world at large only after their ashes have long been deposited in the earth and formed a part of the dust of the ground. When on earth, in the majority of instances, they lived in obscurity. Their works follow them; the posthumous influence which they exert is recognized by humanity, but their power while in the body is recognized only by the very few.

Why is it that the old musicians, the old painters, sculptors, theologians and philosophers, are to-day calling forth the honor and admiration of the world? Why is it that your thought is turned toward Egypt, Hindostan, Peru, China and Japan, rather than to the modern nations? Why is it that their works of art are so eagerly sought for to-day and are so costly? Merely because they were the external forms of the inspiration of days gone by. Humanity unmasked is always ready to appreciate eventually that which it has aforesaid condemned. They are the inspiration of this living present, not alone acknowledged by those who bear the name of Spiritualists, not alone acknowledged by those who profess acquaintance with modern mediumship, but ex-

pressing itself in the form of literature and in all the improvements in trade, industry and government. Yet a surpassing life, a grander ministry, is not to-day acknowledged by the majority, but only by the minority. It ever will be so. There are those in your midst whom you know not of; those who have never left the bosom of their private families; who have never appeared in any public capacity; who have never given their works to the world; who are beyond Angelo, beyond Raphael, beyond the disciples of Jesus, only the world is not yet prepared for these sublimer exhibitions of the soul.

It is to be supposed that art will stand still, that music will never advance, that philosophy and poetry have contributed all they have to give to the world? Will there not be in future more perfect manifestations of beauty, and will not this earth and all its inhabitants become more and more ready for supernal inspiration and more conversant with its source? "Behold I make all things new." The angel of the earth is ever proclaiming these words. In all periods of history some gifted ones arise who are scoffed at, whose inventions are discredited, and whose inspirations are regarded as pernicious, even satanic; but the day comes when these same prophets are regarded verily as the gods themselves; it is the destiny of the very greatest minds to be first despised and afterwards worshipped by the adoring multitude. Even is it so at this hour: entering into the spirit of this age is an utterly new life, an altogether new philosophy, an entirely new art, a completely new religion; and yet in all this newness all ancient grandeur is represented; even as many streams may flow together until they lose themselves in one mighty current, just as many rivers having their sources in various springs may flow through divers tracts of country until they are lost in one great ocean, so all that the past has had is flowing in various directions into one common stream to-day. All the powers of ancient peoples are being brought to a focus, and the new era now commencing is a benediction for all nations, not for one or a few; the concentrated fullness of all periods of enlightenment, not of one or of a few only.

You will observe, if you are at all acquainted with history, as undoubtedly all of you are, that whenever an empire is overthrown, a continent rejoices; that whenever a local civilization passes away the earth becomes more civilized, on account of the withdrawal of high pressure from certain quarters. Can you say that Egypt is dead? Every thought which was outwrought in pyramid, in obelisk and temple, abides in your midst to-day. Every book in the Alexandrian library, over the destruction of which so many tears have been shed, is alive in the living spirit. Every thought which has been chiseled into form in the exquisite statuary of Greece or Rome is to-day working out a more perfect form through the instrumentality of living sculptors, only sometimes you perceive it not, and are not aware of its further attainment.

We desire to give this thought unto this age, that the skepticism of to-day is an absolute necessity. In order that all things may be made new we are obliged to turn our eyes away from those former centres of inspiration upon which we have long gazed admiringly. If any imagine that the religion of Jesus is at a discount to-day, they are altogether mistaken. If any imagine that the foundations of truth, which underlie Christianity, are being shaken, they are altogether wrong. For the most part Agnostics are as earnestly desirous of enlightening the world upon all moral questions as are the most conspicuous minds in the ranks of liberal theologians. Many who verbally deny God only deny his personality, only deny that peculiar manifestation of God which is dear to a certain class of intuitionists, and only deny that there can be revelation in the arbitrary sense of the term. Ingersoll, Charles Bradlaugh, and others of the extreme infidel type, are all in their way and according to their ability, insisting upon the gospel of Jesus. All who wish to do unto others as they desire others to do unto them are raising mankind to perceive that the liberalization of thought and the enlightenment of the masses is the one great need of the day; all unseen by them are leaving spirit-forms prompting them to high endeavor; all unknowingly to themselves do they become at one with those inspired teachers of days long gone by, who, under the lead of the Messianic angel, are now paving the way for the advent of the age of harmony.

We must make room in our ranks for all classes of thinkers and all classes of workers. We must make room for missions in which many may be engaged, and instead of requesting all to unite under our shibboleth, we must rather leave technicalities and speculations for individual adjustment, while we unite collectively in the grand work of human enlightenment. "That ye love one another" is the great commandment; a commandment that can only be obeyed in the pursuit of all that pertains to human interests. "Love one another" is ever the new commandment, and that this may be obeyed human nature must be studied and comprehended, and human wants must be administered unto. Now in this new era which is coming, and in which all earnest workers are called by unseen powers to take part, we shall witness a revival of all ancient art and all ancient knowledge. The sublime philosophies of Greece will be resuscitated and rendered practical. From the depths of Central America, as well as from the tombs of the prophets and the splendors of the Orient, we shall gather materials for the beginning of an era in which all dry bones shall be converted into living shrines for truth. This revival is alluded to by Ezekiel; the dry bones seen by him in vision are forms and ceremonies which had become materialized, prophets who had lost their spirit of prophecy, and remained among the people as enemies rather than as friends of the living power of the spirit. Old truths revived are to be under the administration of new prophets, and the glory which is to come to the earth will consist in the awakening of all peoples, until all shall show forth the power of the spirit. In anticipation of this glorious new era Swedenborg has told you of the celestial sense of the word; he only claimed when on earth to unfold the spiritual. May there not be a line of light from the sphere of Swedenborg yet to come? If unto the church of the new Jerusalem on earth there may have been a partial opening of the inner meaning of ancient records, may there not be also a fuller revelation of the inner meaning? Do we not find to-day among many an attempt to explain spiritual things spiritually by others, as well as by Swedenborgians? So soon as man is ready for deeper meanings he will receive them. As soon as one soul is prepared to devote its entire energy to the pursuit of truth, unto that soul will be given just so much as that spirit can possibly use in the dissemination of truth.

What, we ask, will be the new church? "All things are being made new." Will that church ever be circumscribed? Will it ever have any creed? Will men, women and children ever arrive at a point where they intellectually agree? They may, millions of years hence; they may in some far distant region, altogether beyond the realms of time and sense, but that they ever will, on earth as long as the world is as it is, or as long as human beings are unfolding, is an impossibility. Do you realize that uniformity would be your curse? Do you realize that the various interpretations of truth which are given by various schools of thinkers, are as necessary as are various kinds of food? Do you realize that there are those who require milk, and others who need meat? Many minds can no more extend to the furthest point of inspiration to which you can reach, than the reindeer can live in the tropics, or the lion in a wilderness of polar snows. Can you not perceive that all these clashing sounds, all these varied voices of to-day, are portions of nature's universal symphony? All souls are striking their own peculiar notes, and as the whole harmony is not yet evolved, that inconsistency which you regard as a discrepancy in spiritual revelation, is in itself a needless portion of the whole? Often only one note is struck, or two or more at the same time, which need to be heard with others in order to produce harmony; thus outwardly teachings do not harmonize to-day. Philosophies are portions of the wonderful puzzle which humanity is called upon to put together; while some of the blocks are already in their places, others are missing, and you must make room for new ideas to fill the vacancies. In the spiritual enlightenment of this age, spiritual teachers are all inspired to give you the extent of your ability to receive, and never be- yond it.

Why do we make these remarks to-day? Emphatically because we desire it to be distinctly understood at the outset of this season's work that we desire to conflict with none; and if at any time in the statement of our positive convictions we are obliged to clash with other systems of thought, we wish you to accept everything for yourselves only as it appears unto your own sense of right.

Now there are certain statements which are made from certain inspired quarters which are of a positive nature, and truthful intelligences will never assure you that they have seen and experienced this, that or the other unless they have positive proof, if they bring with them the credentials of honor. You may go to another school or medium and the answers you will receive in response to questions of an abstruse nature will be ambiguous; a doubtful atmosphere will prevail, and instead of the plain outspoken statement, "I know that it is so," or "I know that it is not so," you will receive merely the expression of an opinion, the limit of an individual investigation. "I am not sure, but I think this or that." "I have no knowledge of this or that subject, for it is not given unto me concerning it." Where is the discrepancy?

From one source you may derive instruction given unto minds ready to receive positive declarations, and from another you will receive only a dubious statement. Enter a Unitarian church to-day, and you will find that the majority of preachers who are drifting away from conservatism are relaxing into skepticism. Ask the majority of liberal Christians at this hour, and they will tell you that immortality is a beautiful hope, and that the future life is a large possibility; that it is even a great probability; but any positive declaration of immortal life is altogether denied to congregations by the majority of the advanced preachers of to-day. They may say that they believe in immortality, but at the same time they acknowledge that they cannot prove their belief. There are many who hope it is a truth, but with all this expression of hope there is no positive declaration. Why is it? Surely because all things are being made new in the religious world, and because the grounds for belief in immortality are altogether changed, the aspects of such questions are altogether altered. And those ministers who have proceeded from Orthodoxy into radicalism have been obliged to give up one by one the arguments which they formerly employed, and now they are drifting upon a sea of doubt. Their old arguments they can use no longer; their old fastnesses are no longer fit hiding-places for their souls.

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than the reindeer can live in the tropics, or the lion in a

wilderness of polar snows. Can you not perceive that all these clashing sounds, all these varied voices of to-day, are portions of nature's universal symphony?

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This revival is alluded to by Ezekiel;

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day will dawn when all these outward teachings will be superfluous, because the human soul, having unfolded, will then perceive in itself what it formerly gathered from outside sources; all of the virtue and intelligence manifested through the teachers of old will be in you, constituting your own moral sense.

Felix Adler tells us that to-day we can do without the Bible; that this hour of enlightened judgment is ready for something higher. If this be so; if we are ready to do without it; if the Bible has been circulated among the millions for centuries, these statements may be a crown placed upon it, an acknowledgment of the good that it has done. If there had been no good influence emanating from it the world would never have been prepared to go without it or to go beyond it. If you had never sent your child to school, he would have remained in ignorance, but if the schoolmaster was faithful, and the child learned rapidly, he soon became able to study alone; he enters into a vital union with the schoolmaster; being in his sphere, he no longer needs to go to school to be enlightened by his former teacher, the results being sufficient. And so, if there be any possibility of passing any inspired form in church, or in the Bible; if there be in society a power to go higher, it is because of the truths which have been learned, and which have leavened humanity. There are souls as much beyond the ordinary revelation of truth perceived to-day as were the most spiritually-minded followers of Jesus beyond the rabble who preferred Barabbas to the great reformer. There are many here at this hour who are silent workers, paving the way for the new fraternity, who can rise to such sublime conceptions of life that were they to voice their thoughts they would be regarded as insane. Every man, woman and child must have each his own place. We must employ no word of condemnation for those who work in other fields than those in which we are called to labor. The knife was never intended to do duty for the hatchet, nor is the mowing-machine ever required to do duty for the thresher. We must all have our own places, and in those places can we alone succeed. Let us remark in conclusion that in bringing about a new era the work of the spirit-world is not iconoclastic, so much as it is constructive; it is ever constructive rather than destructive. The unkind abuse of a church is liable to do harm—certainly it can do very little good. Picking flaws in other people is certainly not a necessary means of improving yourselves. Let all iconoclasts remember that in proving others are wrong they do not necessarily prove themselves right. You may prove that the minister of some Orthodox church is in error. He may be wrong in one direction, and you may be wrong in another.

We cannot unite on a negative platform; we cannot unite on the grounds of that we do not believe. If we have any substantial platform, it must be a platform of facts. We must unite in positive affirmations, not a blind negation; and if there is any work before Spiritualists to-day, it is the work of accumulating evidence which will go toward furnishing facts for the digestion of the public.

It must be in this way that we must build up the truth, and if our truth cannot conquer by exhibiting its own intrinsic value, then it follows what we have regarded as true is simply a delusion. If the people are to be led away from their idols, it must be through the power of fact clearly demonstrated, rather than through the force of denial. This is an age of affirmation, of positive declaration; this is an age for the sword of truth to carry all before it by its own unassisted power, until by its undimmed radiance it shall have put all darkness to flight. "Behold, I make all things new."

So say the angels who are guiding the revolution in society to-day. Even so says the Infinite Spirit, organizing all things, destroying nothing. As from the materials which once formed long-destroyed worlds, your own earth is composed, and as to-day your earth is going forward to a destiny in which it will lose its individual form, and its materials be employed in the evolution of new systems, even so in the realms of religious thought and philosophy, all the old materials are to be newly combined. Knowledge is to come from all quarters; rays of light are to be brought to a focus until a new and powerful light, to enlighten the nations, will be the result. The new man and the new woman and the new child are not to be of a new species, belonging to another order of beings, but only human beings more fully perfected; with characters like your own, but more beautifully expressed; with minds and bodies more symmetrically unfolded. Out of all conflicting ideas in the world of human literature and of human art there will come forth an expression far beyond the highest of the already existing schools, unlimited powers of advancement being enshrined in the human mind.

Let the new temple be formed, and the new church will be a collective treasury of all that in the past was good, with the addition of more light and a more perfect charity. "A new commandment I give unto you, that ye love one another." New! some may exclaim. Why, it is as old as humanity! Truth is ever old as God, but its new revelations are responses unto the ever-growing demands of ever-vanishing minds. The new religion and the new philosophy, the new science, the new literature, the new art—these will simply be embodiments and extensions of all ancient treasures; the great triumph of the spirit consisting in the fact that whereas the recipients of inspiration were in a minority in ancient times, inspiration and its glorious results will ere long be shared by every dweller on the planet. Let us all resolve to do our part in bringing about this glorious consummation.

A Celebrated Conjurer's Opinion.

Jacobs, the celebrated French conjurer, probably unexcelled if indeed equalled as a skillful sleight-of-hand performer, writes to the *Revue Spirite*, of Paris, a letter regarding the Davenport Brothers, in the course of which he says:

"As a prestidigitator of repute, and sincere Spiritualist, I attest that the mediumistic facts presented by the two brothers were absolutely true, and belonged to the spiritual order in every acceptance of the word. Messrs. Robin, and Robt.-Houdin, in trying to imitate those performances, have never given the public anything but a childish and ridiculous parody of the phenomena, and only ignorant and obstinate people have seriously regarded them."

CURIOS.—Some weeks ago a young man in Danbury, Conn., lost his arm in a railroad accident. Since that, according to the *Democrat*, of that place, he has been seriously troubled by pains, as of the cramping of the fingers and thumb of the missing arm. He felt the pain, although he knew well that there was no arm there. At length the lost arm was examined, and it was found that the fingers and thumb were cramped in just the manner he had described when suffering the pain. They were put in a comfortable position and returned to their grave, whereupon the patient was immediately relieved of the pain, and has suffered no more with it since."

Banner Correspondence.

Ohio.

CLEVELAND.—A valued correspondent kindly forwards us an extended report of the Garfield Memorial Services held by the Children's Progressive Lyceum of this city, of which account we are imperatively obliged to make the following condensation:

According to previous announcement memorial services were held Sunday, Sept. 25th, by the Children's Lyceum in Weisgerber's Hall. On the rostrum in front of the Conductor's desk was placed a fine portrait of the late President, becomingly draped. Dr. A. Underhill, of Akron, O., and Louis King, Esq., one of the pioneer conductors of the Cleveland Lyceum, sat with others upon the platform.

The exercises were opened by Thos. Lees, the Conductor, who read a chapter from A. J. Davis's "Arabula" on "The Philosophy of Life and Death," after which the choir sang "The Angels of God."

Following this beautiful hymn came appropriate mottoes from the children, leaders, officers and friends assembled, many of which were original, and all suitable to the occasion.

Ex-Conductor King then read the Silver-Chain, "There is no Death," followed by the entire Lyceum.

The remainder of the regular exercises were omitted, and the "In Memoriam" addresses commenced, Dr. A. Underhill, the veteran Spiritualist of Ohio, leading off, reviewing the life of Garfield, and the effect of such a life and death upon the nation.

Following Dr. U. came remarks by Conductor Thos. Lees, who said in substance:

Friends, Leaders and Scholars of the Lyceum:

It has been a sad, eventful and busy week since we met last Sunday. Our hopes then were at the lowest ebb for the recovery of our beloved President; and on the following day, Sept. 19th, at 10:35 p. m., James A. Garfield, the twentieth President of the United States, passed to spirit-life, after seventy-nine days of untold suffering. But he is not dead—no!

"There is no death! 't is but the highest birth!

The stepping out from clay, away from earth!

A spirit disentangled, forever free!

'T is but renewing life, not death to me."

The life of James A. Garfield will indeed serve as a model for you, Lyceum children, to emulate. Born and reared in the humble walks of life, but luckily on the very frontier of Western free thought, he gradually arose, mainly by his own efforts, to the very pinnacle of human greatness. What rapid strides were made by him from Nov. 19th, 1831, to July 24, 1881! From the hardships of his boyhood to the time he solicited money from friends for an education at Hiram; then to the time he graduated, in 1850; three years later, President of Hiram College; then elected to the Ohio State Senate, and Aug. 16th, 1861, the first year of our late civil war, mustered in Lieutenant-Colonel of volunteers, becoming, by his ability, Colonel of the 2d Ohio; Brigadier-General in 1862, and Chief of General Rosencrantz's staff; elected to Congress in 1862 from the 19th district, and re-elected until 1878, fulfilling the multifarious duties of those different positions with marked sagacity and ability. Then followed his nomination to the Presidency by the Republican National Convention in June, 1880, his election in November of the same year, and his inauguration, March 4th, 1881—establishing thereby a confidence throughout the nation that had been terribly shaken through the business depression and political excitement of the preceding years.

What a wonderful history! Ohio may well be proud of her son. The less than four months of his Presidential life was marked by the same wisdom that had formerly characterized him, and a glorious future seemed opening; yet when the time came in which it seemed the struggles and hardships of his life were to be changed for affluence as well as honor, death, by the worst of forms, claimed him.

Twice in the history of free America, we have had to mourn over the work of the assassin, and singular as it may appear, two of the very best men. Certainly the most beloved by us as a nation have fallen victims while in discharge of the high duty imposed on them by us. Who is the next? Will it stop here? If, as some of our "Orthodox" friends said here the other day, while pouring out sorrow from their hearts over this calamity, God permitted it as a punishment for our sins as nation, why does he not select sinners, and leave the Lincolns and Garfields, that have been so loudly extolled for their goodness, even for their many Christian virtues? It is not fitting at this time to criticize the logic of a sorrow-stricken people; however much we may differ with our neighboring churches theologically, we unite with them in sympathy, and as Spiritualists offer our sincere condolence to the widow (who hoped on to the last,) and the rest of the family, now suffering in their truly tragic bereavement—not forgetting that glorious old lady who was so proudly and publicly kissed by her boy 'James' in the presence of 50,000 people in Washington, last March, after he had taken the oath of office—the office that proved to him the portal of physical decease.

Whatever was the religious belief of the deceased, it matters not; his life-work has prepared him for the future that awaits him. Being a progressionist in this life, it is presumable at least that he expects to continue the march onward and upward.

Following Mr. Lees, Mr. John Madden, for years a worker in the Lyceum, spoke feelingly of the nation's bereavement; lastly spoke Ex-Conductor Collier, who, after adding a tribute to the memory of the martyred President, deplored the fact that nations, as well as individuals, demanded some fearful sacrifice, before they could fully have their sympathies and better natures aroused. A "Tribute to the Memory of Garfield," written by Mrs. Jane Standen, was read by Mr. William Z. Hatcher, and the interesting services then concluded by a lady and gentleman (whose names are not given) singing, "He has crossed the Shining River."

Massachusetts.

WORCESTER.—J. A. Lowe, Corresponding Secretary, 630 Main street, writes Sept. 26th:

"The Spiritualists of this place are rallying for the fall and winter work, having returned from Camp-Meeting refreshed and invigorated. On Sundays, Sept. 18th and 25th, we were favored with the ministrations of our veteran brother, Warren Chase, of California. Though ripening in years, and his venerable locks whitening with the frosts of many winters, his voice is still clear and strong, and gives no uncertain sound in the battle for the truth and right, in which he has for so many years been engaged. We hope the friends on the Pacific coast appreciate this noble soul."

The evening of the 25th was devoted, in common with all the religious societies, to services in commemoration of our late President. Not

wishing to appear indifferent or lacking in respect for our fallen chieftain, we arranged his portrait in a manner which, while we discarded all display of sombre hues, met with the approval of those who regard death as the door to immortality. Flowers were brought in profusion, and arranged in twining wreaths with laurel and evergreen, while above his head was placed the inscription: 'Born to a higher life.'

Bro. Chase dealt with his subject in his usual masterly manner, comparing the cheerful knowledge of Spiritualists with the gloomy faith of Christians; noticing in a forcible manner the useless effort on the part of his friends to save his life by prayer in direct opposition to natural law. No Spiritualist or infidel was found depraved enough to commit the foul deed, but in the ranks of the church itself was the culprit found. The lecture was listened to with the closest attention throughout by an audience which filled the hall to overflowing. As a prelude to the lecture Mrs. Stiles recited an original poem written for the occasion.

On Sunday, Oct. 2d, we go to Grand Army Hall, which is larger and better in many respects, and we have no doubt will tend to improve the size of our audiences and thereby extend our influence. There never was a time when Spiritualism commanded such a respectful hearing as at the present, yet the daily press of this city are slow to discover the fact, inasmuch as every religious meeting in the city was reported in the *Spy* except ours!"

Another correspondent says of Bro. C.'s efforts: "The addresses of Warren Chase in this city gave an unusual degree of satisfaction. The soundness of his views and the clearness with which they were presented elicited many expressions of appreciation. Many who listened to his advocacy of the truths of Spiritualism in Worcester quarter of a century ago were among his auditors."

BOSTON.—C. B. Safford writes: "The Boston public will be gratified to learn that the Davenports propose to resume seances at 137 West Concord street. Having been for many years an intimate friend of the family, and accustomed to their remarkable manifestations, and with always the strongest convictions of their genuineness, I seek to add my testimony to that of thousands everywhere. The surviving brother, Ira E. Davenport, and his sister, Mrs. Blandy, I understand, will unite the cabinet and the dark seances, a most attractive combination. The exhibition of hands, manipulation of instruments, &c., with the medium closely bound, as given through the cabinet, and the five different spirit-voices sustaining familiar conversation, the handling of various instruments, bells, etc., as given in the dark seance, make up an exhibition of spirit-power that should be witnessed by every skeptic in the land."

LOWELL.—Dr. S. J. Damon writes: "I am happy to be able to report to you that at last, after long years of waiting, we have been able to again start meetings in the interest of our beautiful philosophy here in Lowell. On Sunday, Oct. 2d, Grand Army Hall was literally packed, both afternoon and evening, by a very fashionable audience, with their souls hungry for the truth, to listen to the well-known inspirational lecturer, Dr. J. W. Van Namee, of Boston. After a brief introductory address by Dr. Sherman, of Wakefield, who came with the speaker, subjects for the lecture and poem were gathered from the audience. The speaker laid them in a promiscuous pile before him, and, without apparent examination, gave a number of improvised poems, and also wove the several subjects presented into an admirable discourse, which was listened to with breathless interest by those present. At the conclusion of the lecture, Dr. Van Namee gave some really wonderful tests, all of which were fully recognized. He also gave some fair psychometric readings, which were quite satisfactory. Music was rendered by Miss Lillian Gateside, assisted by Mr. Wm. Severance. The meetings were a perfect success in every particular, and it is proposed to continue them by those who have them in charge."

Illinois.

WAUKEGAN.—A correspondent, "S.," writes: "The 'Memorial Service,' Sept. 28th, at Whittier, Ill., is worthy of notice in your columns. The free hall was tastefully and appropriately draped, and an expressive motto adorned the wall at the back of the rostrum. Black festooning was relieved by white roses beneath the inscription, vines trailed over the desk, and bouquets of white flowers lent their beauty.

The spiritualistic idea was as well expressed in all of the adorning that there was not the 'shadow of gloom' usually noticeable on such occasions. All who assisted had the satisfaction of work well done. The address given through Mr. Ripley was in most fitting, forcible and impressive language. A brief description of the departed President's reception into spirit-life was given, as was also the 'Lord's' Prayer spiritualized. An atmosphere of peace prevailed, and I doubt if a more feeling address was given, or a more attentive audience assembled anywhere. Mr. Ripley has done a good work at Whittier with lectures, public and private tests."

Washington Territory.

WALLA WALLA.—Franklin Goodwin writes: "I have taken your valuable paper for several years, but have not seen anything in its columns relating to this portion of the United States for some time. I thought I would speak for it by saying: this is truly a land of plenty, for on every side can be seen fields of waving grain, producing from thirty to fifty bushels per acre, while fruit trees of all kinds are bending low with their burdens. The harvest moon is now with us. The weather is delightful, being clear and warm through the day, with a bright moon at night; and the time is being well improved, for in almost every field can be seen headers (a harvester peculiar to the West) and threshers, with their accompaniment of men and horses, busily engaged in gathering in the golden grain. This scene of activity and prosperity surrounds the beautiful city of Walla Walla, situated in Walla Walla Valley, an Indian name, meaning the valley of many streams. The Valley is nearly surrounded by mountains, whose tops are covered with snow ten months in a year; yet the average temperature in the Valley is about the same as that of Washington City. Thirty miles westward from the city flows the river of the West—the Columbia, whose waters mingle with those of the Pacific Ocean, about three hundred miles away."

The city of Walla Walla is well supplied with churches of the Orthodox kind. It has no liberal organizations, yet the liberal element is pretty well disseminated throughout the country. Dr. J. York was here a short time ago lecturing upon "Infidelity and Infidelity." He lectured to very fair audiences, who seemed to appreciate

his teachings, as they assisted him financially with a liberal spirit. We have several mediums residing here, but none capable of giving public seances."

New Hampshire.

MANCHESTER.—G. F. Rumill writes: "We have begun our Sunday meetings again; have had Mrs. N. J. Willis, Mrs. Yeaw, Mr. N. J. Currier and Mrs. M. F. Cross, and among those coming are Storer, Greenleaf, Wood, Byrnes, Wallace, all good and tried workers for the cause. We have Spiritualists enough in this place to form a large congregation, if they would only be interested enough to come out and help, but I suppose the spirit has not moved within them sufficiently yet, though it must sometime, for they are good people, and it seems as if they would in time realize how much it would please and help their spirit-friends, beside doing themselves good to do so. Then we have a large number who call themselves Spiritualists, but not so fully endowed with the spirit-power but what they attend and pay their money to see tarian societies and let the spirits go begging. If they were truly Spiritualists, I think they would consider how their spirit-friends would look upon the matter, and try and please them for it is our belief that all the meetings and circles we can have are a benefit to those on the spirit-side of life, as well as to us on this side."

On Sunday, Sept. 25th, we paid tribute to the late President, J. A. Garfield; had an abundance of flowers and a large memorial shield containing his picture surmounted with flags, hung on the wall, and Dr. John H. Currier, of Boston, gave an able address, his subject being 'A Nation's Tribute to its Honored Dead,' (so called) which was very fine indeed, and pleased his audience much.

I hope this winter to be able to send you an account of some materializing circles through the mediumship of Edgar W. Emerson. We have a small circle, and if we progress as much as we are in hopes to, I can have something worth telling, and will let every one know the glad tidings."

Our Manchester people, a goodly number, went to Sunapee Lake Camp-Meeting and had an enjoyable time, and came home with renewed vigor for the winter work. The mediums who help us in our circles are all full of the spirit, and willing to help the cause along. We thought we had lost our friend and co-worker, Anna M. Twiss; that she would change place of abode to Connecticut; but I hear she is to return to us again, so we can be sure of one more who will help the work along here. She has the kindest regards of our people, and we shall be glad to give her a hearty greeting."

New Jersey.

SQUANKUM.—A. H. Woolley writes: "The Spiritualists of this place arranged to hold a grove meeting near Farmington Depot, and learning that Mr. Thomas Street, of Ohio, was in Vineland, invited him to address them. The invitation being accepted, the meeting convened on Sunday, Sept. 11th, at which time Mr. Street delivered an able lecture on 'The Being and Manifestation of God.' After the lecture a band of music discoursed some excellent selections, and in the evening, the grove being well lighted, Mr. Street gave another lecture, which was well received. At the close of the meeting we encountered the opposing tide of bigotry in the form of a notice that we should not be permitted to occupy the grove another Sunday. We were therefore obliged to meet, Sept. 18th, in a grove three miles distant. A short conference meeting was held in the morning, and in the afternoon a great multitude assembled, coming in wagons and carriages from all adjoining places. Mr. Street delivered an excellent lecture from the passage, 'And the poor have the gospel preached unto them.' The meeting in the evening was well attended, and the audience listened with much interest to a description of the tabernacle of the old Israelites, and a comparison of it with the mediumistic cabin of 40+ day, showing their identity, and that the two were employed for a like purpose. We sincerely thank Bro. Street for the services he rendered us, and cordially recommend him to all friends of the Spiritual Philosophy. His address is Vineland, N. J., Box 45."

Maine.

BUCKSPORT.—Dr. C. F. Ware writes: "As I have never seen one word in the *Banner of Light* from the Committee of the Maine Spiritual Association in regard to our camp-meeting at Etna, I would, as Chairman of that meeting take the liberty to say that it was a success in every particular. Although it rained every day of the meeting after the first, the attendance was large, and the greatest harmony prevailed throughout. I think I may safely say that there has never been a spiritual meeting held in Maine productive of more good."

The speakers were as follows: Mrs. Morse of Montville, Me.; Mrs. H. Morse, of Boston; Miss Jennie B. Hagan, of Vermont, and J. Frank Baxter, of Chelmsford, Mass., all of these breaking the bread of life in a manner to gladden the hearts of a hungry people, and leaving the pleasantest recollections to cheer us on until the time shall come for us to assemble again for another camp-meeting, which will be looked for with a great deal of earnestness by all in this section."

A vote was taken by the Association to continue the next annual meeting over two Sabbath, which will be ten days; and we trust that all the Maine Spiritualists who possibly can will so arrange their affairs as to make our next the largest and best ever held in the State."

TO BOOK PURCHASERS.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications addressed to or otherwise sent to correspondents. Our readers will notice that the column "Editorial" contains thoughts, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not read anonymous letters and communications, as we consider them to be the work of all classes, too easily susceptible of good faith. We cannot undertake to return or preserve manuscripts that are not used.

When now paid up we forward with best hearty thanks for our insertion, the sender will confer a favor by drawing a line across the article he desires specially to recommend for publication.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 15 1881.

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

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

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

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. ELDINTON, BUSINESS MANAGER;
LESTER COLBY, EDITOR;
JOHN W. DAY, ASSISTANT EDITOR.

• Business Letters should be addressed in Isaac B. Rich, Publisher of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LESTER COLBY.

The work of SPIRITUALISM is based on the universe, extract this from the highest spheres of angelic life to the lowest depths of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. John Pierpont.

To Business Men.

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

Spirit Occupations.

The occupations of the other world greatly interest those still in the form who love to speculate on the future and its possible enjoyments. A variety of books has of late years been put forth with a view to gratify that very natural curiosity. The Swedenborgians, or New Church people, have a familiar phrase—"The kindred of uses," by which is implied active service always, here and hereafter. The real basis for such a belief is implanted in the nature of mortals. Experience teaches us every one that there is no genuine happiness save in occupation; that idleness is the moth that corrupts all our hopes. The mind is more engaged when we are performing some use. Even when only the hands are employed, the mind is doing its best work, whether subjectively or objectively. It is a delusion to expect pleasure without being at some pains to cause or create it, and there is no way in which we can successfully create it as by devoting ourselves to the sincere service of others. We do the most for ourselves when we are doing for those around us, and we enrich ourselves most by making personal sacrifices.

What the inhabitants of the spirit-world are engaged about is a question to interest the sympathies of all of us who still live here in the state of preparation. Of course their occupations bear in a great degree a resemblance to those which enlisted their activities here. We are not so suddenly changed in the very fibre of our natures as all at once to pass out of self-recognition. And although it is our belief and conviction that a person's earthly vocation is at best but a temporary expedient, not necessarily fastening itself upon the character, nor giving a permanent coloring to the qualities of his being, yet we are not able to dismiss all at once from our thoughts the fact that long habit, by generating its over-powerful associations and loves, does exert an influence over the character which the mere event of death, or departure, cannot entirely dissipate. For this reason it is that a man is very likely to direct his sympathies, as an enfranchised spirit, very much in the same channels in which they moved while he was in the mortal.

Therefore they cannot in reason be much out of the way who hold; even without any further proofs of it, that when we depart into the world of spirits we set about the same kind and class of activities which engaged our sympathies here; otherwise we should have changed so much as not to be able to know our own selves. Let us for a moment stop and think of the myriads that have already gone before us into that world. If the truth were told, we are generally inclined to think of it as peoples by not many more than those of our own time and generation. But if we allow that in every thirty years the present generation of 1,400,000,000 souls has passed away, and consider that six thousand years even, are two hundred times thirty, we should have, calling the current population of earth 1,000,000,000 instead of 1,400,000,000, the inconceivable number of two hundred thousand millions of beings in the other world that were once denizens of this.

The fact is one that baffles human comprehension. We cannot adequately conceive of even a single million, much less of a single million multiplied by two hundred thousand. Now inasmuch as this vast number of human souls are occupying another sphere, if they are possessed of the same faculties which belonged to them here they are utilizing them more or less similarly there. They are one with us of the earth, the latest gone naturally being in closest sympathy with the scenes of their early lives. If they live, by that very act and fact they are thinking, living and acting beings still. They have the same feelings, emotions and passions

which they had here. But the law of differentiation still goes on there as well as here, and in the progress which human spirits make under more favorable conditions each finds his own place and sphere there with but little effort and waiting.

This difference of native inclination will sufficiently account for the continued interest which departed spirits take in earthly affairs, guiding and directing, as well as inspiring them in a far greater degree than is generally believed or suspected. The spirits interest themselves profoundly in our politics, in our social movements, and in all those other things which specially pertain to the mental and moral welfare of the race. Our arrangements for government, our ideas of justice, our aspirations for a larger and higher freedom, are all imparted to us by spirit societies which have first acted upon them for themselves. Our lives are bound up indissolubly with theirs. They co-operate with us or we should be powerless. The inspiration of our actions comes from them. And this is reason enough why, so long as we are ourselves occupied, they are occupied

other man, to lay down these inexorable limitations for the human mind; to forbid its free action outside what has thus far been ascertained; to declare that more than a certain amount of knowledge is unsafe, and that, in point of fact, there is nothing more to know. "Thinking freely" under such conditions is folly. There is no such thing without free-thinking, and there can be none! Both are one and the same thing, and can be no other. The head of this unfeigned thinker is to be carried for at Jericho.

Our Foreign Exchanges.

Our readers will not fail to be interested in the "Review of our Foreign Spiritualistic Exchanges" on the first page of this issue. The palpable evidence it contains of the wide dissemination of the truths we advocate, and of the rapid growth of a knowledge of those truths, cannot but be gratifying to them, and somewhat startling to those who have, in their love and idolatry for old theological dogmas, flattened themselves that Spiritualism if not dead is soon to be talked of only as a "delusion" of the past.

In the Review many remarkable incidents are mentioned and experiences narrated, showing that the law governing the intercommunication of the two worlds is the same in all places and that the blessings flowing therefrom are for all the inhabitants of earth. They show also, that Spiritualism is now a power in the world that no union of bigotry and ignorance can successfully combat; that the light it brings will eventually illuminate all the darkened spots of earth, and the truths it teaches inaugurate a new era in the history of mankind.

Comprised in the exchanges mentioned in our present review are papers and magazines from France, Germany, Italy, Belgium, Spain and South America; but these by no means include every nationality from which spiritualistic periodicals are received at this office; added to these are such as are printed in our own language from England, India, Australia, New Zealand and South Africa. It will be seen, also, that Spiritualism has gained a hearing in Norway, and that an interest in the subject has become sufficiently prominent to arouse the opposition of the clergy, and to incite them to preach against it, they evidently entertaining an idea with their brethren in other parts of the world, that they hold a patent on obtaining and imparting a knowledge of immortality, and are prepared to prosecute, or rather persecute, all infringements. In some countries publications in the interest of Spiritualism are directed by the combined powers of Church and State, and even the formation of a society forbidden, as in the recent instance at Havana.

TO MRS. GARFIELD.

Unsullied days with toll and struggle rife Will win at last; yes, God had given him all— A seat above the conflict, power to call Peace like a zephyr o'er men's turbid strife; Home music, too, children and heroine wife, God gave—then gave Death's writing on the wall, And on the road the assassin; bade him fall Death-stricken at the shining crest of Life. And yet our tears are sweet. God bade him taste Honey and milk and manna raining down; Clothed him with strength for good whose sweet renown Touched wind and wave to music as it passed— Then crowned him thine indeed; giving at last Heroe suffering, the true hero's crown.

—Theroote Watts, in London Athenaeum.

Card Writing in Three Languages.

Mr. Eglington early in September gave a séance in a well-lighted room in London, there being present among others Signor G. Damiani. Mr. Eglington placed three blank cards, one of them between two slates, another in a book and a third in another book. These three enclosures were then placed on a table, and upon them the hands of the sitters, Mr. E. occasionally placing his own hands above the others. In a few minutes the three cards were found written upon in three different languages: a message directed to Mr. Damiani, in English, one to an Italian present, in his native tongue, and the third directed to Mr. Tambayal Pillay, a Hindoo gentleman, and written in an Oriental idiom.

James Freeman Clarke last Sunday morning at the Church of the Disciples gave a very edifying discourse, taking for his text, "How Law Sets Us Free." Among other good words he said: "To the people in general the word liberty signifies the removal of every barrier which tends to prevent us from doing what we think is for our good, and what, in the nature of things, seems best for all..." "Liberty comes from conformity to law, not from resistance thereto. When one becomes free, under the narrow interpretation of liberty and law, he is really wild, and in the end achieves nothing; but, on the contrary, drifts heedlessly along with the tide that runs to destruction..." "As we obey the good and true, we really become free in the right sense..." "...Vanity, ambition and egoism yield a terrible power, and the fight against their corrupting influences must be incessant and unending..." "...The selfish man is a slave, but the generous one is free..." "Law rules everything. All natural and even supernatural [spiritual] occurrences are controlled by it, while without it nothing can exist. The law of the spirit of life continually elevates the soul, and man is lifted by it above the region of self..." "...Let us, then, one and all, stand fast in this liberty whereby God has set us free, so that all our works may redound to his glory."

Mr. William Clarke, an English lecturer on temperance, spoke, by invitation, in the Columbus Avenue Universalist church on Sunday evening last. He said that, from what he had observed in this country, he thought America was greatly in advance of England so far as temperance was concerned; which statement was, to say the least, not very complimentary to the mother country. He attributed this state of things to the lukewarmness of the Church of England, which means, in plain English, "Put down liquor-selling and you diminish the revenue!" The income from the spirituous liquor business in that country is said to be enormous.

The attention of correspondents who write us frequently from various parts of the country asking the ways and methods of best establishing private séances in their families, is directed to the diagram on our first page, and also to Dr. G. L. Dutton's description of the unique planchette, and the ingenious process by which he was able to fit it for the use of English-speaking people.

The minutes of the Ohio Camp-Meeting Association, furnished us by Thomas Lees, Esq., will appear next week.

Enlargement of the Banner of Light.

We give below several specimens of the kindly expressions of approval which have already reached us from correspondents in various parts of the country, regarding the recent increase in the number of pages of the BANNER from eight to twelve—coupled with commendations of the contents of the paper as enlarged, and hopes for its continued success. We earnestly thank the friends for these words of cheer, and trust the Spiritualist public generally may unite their financial patronage with that of the veteran supporters of the BANNER OF LIGHT to make the experiment we have inaugurated an assumed success and a permanent feature in our issues for the future:

To the Editor of the BANNER OF LIGHT:

On one occasion Leigh Hunt, for very good reasons, prayed about that tribe of his Eastern friend, Abu Ben Adhem, might increase. In like spirit I pray that my friend, the BANNER OF LIGHT, which also dwells in the East, may increase its tribe of readers an hundred-fold. It is deserving of it. It is entitled to it. Let it be done. No less than Abu Ben has the BANNER OF LIGHT sought the good of humanity. The spiritualistic reading public have genuine cause to congratulate itself upon the BANNER'S efforts to fulfill the law of supply and demand. Illustrious the quantity and quality of its original matter have been, I think, largely in excess of any other journal of its class, yet it has recently, and at a most opportune moment, increased this amount thirty-three per cent.—without advancing its price of subscription—something unprecedented. Commendation is in order. Now let the law of compensation fulfill its obligations. Our spiritualistic journals are increasing. They are needed. Each and every one does good on its plane and in its sphere. May they all increase in power, in usefulness, in helpfulness and potency for good, forever observing the grand old rule, "In essentials, unity; in non-essentials, liberty; in all things, charity."

GEORGE A. BACON.

To the Editor of the BANNER OF LIGHT:

I congratulate you upon the enlargement of the BANNER OF LIGHT, and sincerely hope and trust that you will be fully compensated in an increased and very much enlarged subscription list, and by material aid from every quarter. The BANNER deserves to be seen and known of all men and women who belong to the work and labor of this progressive era, and I hope all will have it. Yours truly, A. G. W. CARTER.

Cincinnati, O.

To the Editor of the BANNER OF LIGHT:

I have just received the enlarged number of the BANNER OF LIGHT. That one copy, in my estimation, is worth your subscription price for one year. The discourse by Spirit "Phoenix" is simply grand, and if evidence were wanting of Mrs. R. S.'s inspirational power, that alone, it seems to me, would silence all doubt. Then S. B. B.'s article from the TIMES leaves nothing to be desired. But why enumerate? The whole contents are above criticism.

B. F. CLOTHES.

To Prof. S. B. Brittan, writing from Belvidere, N. J., says:

"The BANNER OF LIGHT! It is a grand affair in its enlarged form. It is indeed a great credit to Spiritualism and an honor to American journalism. If you keep it up to the present high standard, it must conquer the indifference of Spiritualists and make great progress in the future, or we shall be ready to conclude that the wise men are dead, and this world is the fool's paradise. . . . The BANNER is a great paper in every way, and cannot fail to make a strong and lasting impression on the religious world."

Albert Morton, San Francisco, Cal., writes:

"I am glad to see such evidences of prosperity as the enlargement of your paper evinces; and I see nothing to prevent the BANNER OF LIGHT holding the lead among all the spiritualistic journals."

Louis Horton writes from Somerville, Mass., (while forwarding \$1 for the Secular Press Bureau):

"I read with joy and increased interest the dear OLD BANNER OF LIGHT, now give us almost a double supply for the same money. I have honored and read the paper ever since it first started on its mission of love."

A. B. Redlon, Pekin, Ill., writes:

"It seems to me that your paper must be doing a vast amount of good. In dissipating the clouds of error and superstition which have for so long a time enveloped the inhabitants of earth. Being a printer myself, I can well appreciate the labor and expense which have been involved in the BANNER OF LIGHT's enlargement. Surely, it seems to me that every Spiritualist in the land ought to give to the BANNER his or her most hearty support."

Jos. F. Toussaint, Point Coupee, La., writes:

"Permit me to congratulate you on the enlargement of the good old BANNER OF LIGHT. It old deserve it, as the most faithful servant of the spirit-world, and the leading star to a great many enlightened souls in this world."

B. F. Blackiston writes, Oct. 10th, from Lebanon, Del.:

"Your last paper is a rich prize, sure! You ought to have over half a thousand subscribers, and I believe it will bark up to that number if you continue publishing so many good lectures."

Dr. S. N. Gould writes from West Randolph, Vt., Oct. 10th:

"I truly think a grand step has been taken in the way of benefiting the world by the enlargement of the dear old BANNER OF LIGHT. I think the last issue one of the best ever published. I hope the circulation will be increased sufficiently to remunerate you for the generous effort you have made in enlarging it."

James Edson writes from Barnet, Vt.:

"I congratulate you on your prosperity with regard to the BANNER OF LIGHT, and that you have been enabled to enlarge it from eight to twelve pages. I hope that Spiritualists will sustain you, by adding largely to your subscription list. No one certainly can complain of the price of the BANNER, when the amount of reading matter it gives is considered. The paper itself is superior, so is the print; the type is so clear that I never use spectacles while reading the BANNER; and certainly we ought to be willing to remunerate those who work in the spiritual vineyard, as well as those who work in our material things. 'The laborer is worthy of his hire!'

Good Things to Come.

We shall print next week—prepared specially for our columns—a verbatim report of a remarkable discourse recently delivered through the trance mediumship of W. J. Colville, in Berkeley Hall, Boston, and having for its medial instrumentation of Mrs. Cornelia L. V. Richmond, in Parker Memorial Hall, Boston, regarding "THE FINAL RESULTS OF SPIRITUAL TRUTH UPON THIS EARTH."

At a meeting of "The Ladies' Spiritualistic Social Union," of Hartford, Conn., on the 5th inst., it was voted to donate the entire amount of funds in the treasury (\$24) to the Michigan sufferers, and the treasurer was instructed to pass the same to the Mayor of the city for that purpose.

Those needing the services of a good electric and magnetic physician will find these gifts embodied in J. N. M. Clough, of No. 64 Clarence street (near Columbus avenue), Boston. We make this statement from personal experience.

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Read what Dr. Ware, Chairman, has to say (under BANNER Correspondence) concerning the Spiritualist Camp-Meeting held recently at Etna, Me.

M. A. Oxon's Tribute to Garfield.

The distinguished scholar and fearless Spiritualist whose name appears above, and who is one of the chief bulwarks of the cause in England, is now contributing editorial Notes by THE WAY to the new London journal Light—which essays-in-paragraph must be interesting and instructive to the readers of that paper wherever it may circulate. Under this "Note" heading in Light for Oct. 1st, he speaks of the late President, his premonitions of death, etc., and gives utterance to the subjoined sentiments regarding the lessons and results to be hoped for from his cowardly assassination, which we feel sure will find an answering echo in every American heart:

"The long, brave struggle with Death has ended; and President Garfield has entered on a wider sphere of activity than that which he adorned on earth. Never, perhaps, has more universal sympathy been shown by civilized mankind than the world has extended to this last victim of dastardly assassination. He must be a cold-blooded creature who can read the account of the great American meeting in Exeter Hall without a quenched pulse. 'The Queen's wrath' laid on the coffin of the murdered President has eloquently shown the true brotherly feeling that lies deep down at the heart of the great English-speaking peoples, and has evoked from the American nation a touching response. Those ringing cheers that greeted Bishop Simpson when he referred in graceful language to the Queen's gracious act were a happy augury to those who look in faith and hope to a time when brotherly love shall

Message Department.

Public Free Circle Meetings.

At Boston, the BANNER OF LIGHT OFFICE, general Drawing-room and Meeting-Rooms, every Friday evening and Saturday Afternoons. The Hall which is used only for the meetings, will be open at 7 o'clock, and services for the meetings will be at 8 o'clock, and the doors remain open until 9 o'clock, at which time the doors close. There will be no service at which time the doors will be closed, except in case of absolute necessity. The last meeting will be on Saturday evening.

The Message is set back under the above heading, indicating the date, place, and the characteristic of their meetings, so that all who attend, good or evil, community those who pass through the earthy sphere in an undelivered state, can better progress to a higher condition. We ask the reader to receive no notice of this, but by spreading these contents that does not interest you, while it interests us. A spirit is as much at rest as they perceive it to be.

For the present, we desire that those who may recognize the message, and who are worthy of it, verify it by their presence in the public meetings.

For the present, we desire that those who have no means of communication with us, pass through the earthy sphere in an undelivered state, can better progress to a higher condition. We ask the reader to receive no notice of this, but by spreading these contents that does not interest you, while it interests us. A spirit is as much at rest as they perceive it to be.

We will now answer your question as to whether all these meetings are worth it. I distinctly understand that these meetings are not worth it, but whether they are good or evil, we do not know.

We do not know in regard to this department of the medium, what is best to do.

Lewis B. Wilson, Correspondent.

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

Science held Sept. 16th, 1881.

Invocation.

Angels of love and peace we invoke your bright presence at this hour. O! bring from yonder heights the angelic rays that will stream into these human hearts, to strengthen and quicken us. Bring from the earth on high some song of cheer, some word of gladness that will bless all who listen to the cheering strains. O! ye bright ones, who have passed beyond death's silent portals, tell us where ye are now, and how ye live, and glory in the world beyond, and come to those who sigh for your presence, to bring comfort and blessing, and to rare those on earth, and far above the mortalities, sorrows and softnesses of mortal life, to those beings which only a few moments remain. O! Father of all, from thine infinite grace and goodness of all existence, we ask to strengthen to hearten our spirits, to sustain all our weaknesses, and to bring us to a glorious termination, whether by birth or by long-continued labours, of this short probation of walking in the way of life and truth. May we be received within thy embrace, and that all be brothers and sisters; that all are thy children, and that thy love and thy tenderness embrace each.

Capt. James R. Newell.

To the Chairman: Sir, I am glad to return home to announce myself to my family and friends. I can feel how good it is to be freed from the earthly body. I can appreciate the change which you call death, and which so many mortals dread. I would almost say, to its fullest extent, but it is not quite so much. I was ill for many years, or they seemed many to me. Seven long weary years dragged over my head, bringing only weariness, weakness, and distress to the old physical body. I say old, because it seemed old and worn-out to me, and yet I was only in what you call the prime of life when I departed from the mortal frame. As I look back over that period of time and recall these many hours of illness, of weariness, of wearing pain, and review the period which I have spent in the spiritual world so strong and free and happy, able to go wherever I desired without being afraid of the physical giving out, as I recall all these things, and review the past, I can indeed bless God for death. And I do not know but that I would be willing to undergo a short period of pain and weariness could I have again such exquisite pleasure, so delightful an experience as that which was mine when the door of death approached; when my poor sealed senses closed, or nearly closed, to mortal things and time, and were opening upon the spiritual; when I passed out from the body and was welcomed by spirit-loved ones. That was an experience the like of which I never expect to enjoy again; it was most beautiful. I desire to send my greetings and love, with an assurance of my present welfare, to my friends in Woburn, N.H., from which place I passed on to enjoy the glories of the immortal world. I would be glad to return to these friends in private, and give them an account, on some part of an account, of my experiences in the spiritual life. I would be glad also to speak to them privately concerning things in the material world interested me, and which are of interest to them, regarding their own welfare and interests, and I hope in the future to be able to do this. I am told that by coming here I shall be assisted toward the end. In former years I was known in Boston's circles who dwell in this city. If they care to bestow a thought on me, and would like to learn of my whereabouts, I shall be most happy and ready to return and manifest to them. If they will provide me with proper conditions I promise to meet them halfway. I am sure I can bring tidings from the spiritual world which will repay them for all their efforts. I would send my greeting to those who remember me. I was formerly engaged upon the Boston Post, as night foreman. I announce myself as Capt. James R. Newell.

Walter Slicer.

To the Chairman: Well, sir, I went out of the body in an unexpected way, or rather hurriedly. I was not prepared to go, by any means, and was not particularly pleased to find myself upon the other side of life. Still, I have found a very good world and very good people in it, so far as I have seen, and have no particular complaint to make concerning my treatment there. I was drowned; drowned in the San Andreas reservoir. It was not a death that I counted; I left a family, and have been with them somewhat during the past few years. I have been drawn back, as it were, from the other life to those who remain in this, and a great part of my time has been spent in looking after folks in the body. Now, my friends, perhaps, will say that I have not succeeded very well in assisting them, if I have been looking after them; but they do not know all that has been going on. We, on the spirit side, see somewhat differently from you on this side of life. My wife, Mrs. Mary Slicer, might have thought, if she had known anything about it, that I was not helping her very much; but I have been able to assist her in ways she knew not of. It is true I could not prevent the fall which happened to her some months since, when she broke her arm; but if the spirit-power had not been there, something more serious would have happened. And so we have to do the best we can to help our friends; if we cannot save them all the ills and troubles in life, we may be able to avert many of them, or lessen their effects. I have been looking into this Spiritualism somewhat during the last few months, and consequently have been attracted to what are called spirit-circles. I have seen some strange things; I have witnessed some very interesting ones, and altogether I feel as though I had gained considerable information. I have been attracted to different places, and I have heard some people cavil and talk about spirits coming back and question whether their statements are true or not; also as to the wisdom of their being allowed to come and speak so, provided they are the spirits whom they purport to be—and all the rest of it. I have thought much about it. I know it is only the wise ones who speak in this way; and in place of spending their time in finding fault, if they wish to be of any service to a spirit, I would be very much obliged to them, for one, if they would haul up my past, see if what I have said here is correct, and at the same time convey my love, my greetings and regards to my friends and family. They would be of some use to me, at all events, and possibly to some others, if they would do this. I am sure they are of no use to any one when they are finding fault. Excuse me for speaking so; I speak just as I feel at this moment. My name is Walter Slicer. You may set me down as hailing from San Francisco. I am much obliged to you, Mr. Chairman, for allowing me to come.

John Munroe.

To the Chairman: I hardly know how it is, sir, that I have been attracted, if I may so express myself, to this place at different times during the past year. I was no believer in the Spiritual Philosophy. I cannot see how it is that I have felt impelled at times to come here

and witness the proceedings, until a desire has taken possession of me to manifest for myself.

It is true that I have many friends in the mortal form, friends connected with me by social ties, by ties of kinship and by ties of friendly fellowship. I would like them to know that I have returned to send them my affectionate regards and tell them I have found a bright and beautiful home, in what is called over here the spirit-world, but have not entered the heaven which I expected to find. I was disappointed when I entered the higher life for it is a higher life and a more beautiful one to me, because it was not the heaven which I looked for. I have not seen my Creator nor his good son, but I have seen many friends, many good souls, many wise teachers, and I do not know who I shall see in the future. As it is, I speak of what I have found: a good home, kind friends, and plenty of work to do. I am not old in years or appearance in this world I now inhabit. More than three score years and ten were mine; indeed, I was fast approaching to four score years when I was called from the body. I had a long and varied experience—varied as far as the mental life, and somewhat varied as far as the external life is concerned, in the mortal—and I have had but a short experience in the spiritual. To those friends who are still in the body I send my love, and say it would please me much if you would all seek into these things. I do not care about having you sever your connection with the church, or churches: I do not care about having you come out boldly and avow what ever you learn concerning the spiritual world. You can do this or not, just as it appears right for you to do; but I do wish you would seek to learn something of the world you are to inhabit in the future. I know that one friend of mine is soon to pass from the mortal, one whom I would like to reach, and to whom I extend my hand and say: "I will assist you over the border, but I wish you to know that I will conduct you into a home of kindly friends and relatives, who will give you a loving welcome, but not to the heaven which you are looking for. I will conduct you to a world that appears similar to this world—natural, beautiful and tangible—and I will do for you the best I can."

My name is John Munroe. I resided in Chelmsford, Mass., where I kept a grocery store for many years.

(To the Chairman:) Now that I have freed my mind, I wish to thank you for the privilege,

Julia Thurston.

To the Chairman: Many years, sir, have passed away, and now I am able to return to mortal scenes and time. I received a call sent out to me from the mortal more than five years ago, requesting me to return and manifest through some medium. I received the call because it went direct from the mind of my friend in the earth-life to myself in the spirit-life; for we are bound together by tender ties of sympathy and affection, and whatever affected my friend that was connected in any way with me, could not fail to have a corresponding effect upon my spirits. I received the call, but could not respond. I sought long and diligently to find a medium adapted to my wants and purposes, but failed to do so. My friend has long since given up in despair of hearing from me, and she has moved away to the West. Now that I find it possible for me to manifest through this medium, I am in hopes that my message will reach my friend, and at least assure her that I received her call or request that I was anxious to respond, and sought long and earnestly to do so. My friend has been given up in despair of hearing from me, and she has moved away to the West. Now that I find it possible for me to manifest through this medium, I am in hopes that my message will reach my friend, and at least assure her that I received her call or request that I was anxious to respond, and sought long and earnestly to do so. I felt very badly because I was unable to communicate, as I was unable to come in proximity with her so as to understand what was taking place. I found I could bring a sympathetic influence to bear upon her, in connection with other good friends, which carried her through the period of trial and distress which was upon her at that time, and enabled her to bear up bravely and well, until now all the shadows have disappeared, and the sunlight has streamed in upon her spirit. I have known of all these things, and have sought to express my love and give advice.

Now the advice is not needed, but I feel that the love will be accepted, and I assure my dear Sarah that I shall be with her constantly during the remainder of her earthly existence, I shall be one of the first to meet and welcome her in the spirit-world. I think she will see this message. I feel that she will, although I have no external assurance of this; only the impression is upon me. I have many things to talk about, but it would not be well to do so in public. I am in hopes, and think that I will be able to come to my friend more closely in the future, for her little girl is a medium, one who can be developed as a writing medium. I shall be able to experiment with her, and see if I cannot express my thoughts and desires through the hand of the child. I do not wish my friend to sit with her child for one year. Let her pursue her studies, keep her strong and healthy, away from all magnetisms which would be likely to affect her. I mean, do not allow her to go in the company which has desired her presence in the past; keep her more at home, allow her to play out in the open atmosphere, give her good wholesome food; and in one year, the spirit-friends tell me, they will be able to develop her for a good and useful work in the future, and I shall be one of those who engage in that work most assiduously.

I have friends in Springfield, Mass., who, I know, will see my message. To them I send my love, and assure them that, although I do not come especially to speak to them at this hour, I have by no means forgotten them. I ever hold them in sweet remembrance, and think of them with love, and seek always to bless them in whatever way I can. By-and-by we shall all be united in the spirit-world, and shall have no fear of any coming change or separation; no tears or heart-aches will be known, only as things of the past, but we may rejoice together with joy unspeakable. Julia Thurston.

Lotela.

To the Chairman: How you do, Wilson? The big chief of the big talking-sheet said Lotela could come and send greeting to Ouna; she could come in the big talking-sheet. Please to say that Lotela comes now as a messenger-beer from the great spiritual band in the hunting-ground, to bring greeting to Ouna, and blessings to Water Lily, and to say that the great, grand, glorious work in the future is to roll on, and open out before Water Lily and Sapphire, and on, and all the good braves and squaws, and go on and on to a beautiful success. And Lotela says to Ouna that the chiefs and squaws in the hunting-grounds give you strength to perform the beautiful work through your medi, and by-and-by, when all the braves and squaws here in this hunting-ground, who have received the bright assurances of immortal life, and have attained knowledge of spiritual things through you and your medi, pass on to the higher hunting-grounds, they will meet and greet you with warm praises and blessings for the good which you have given.

Lotela lives in the great hunting-ground, where the green forest waves and the bright flowers bloom; Ouna lives where the wild roses shed their fragrance on the balmy air. That is the spiritual home, but who they live there come back to this hunting-ground to see the pale-faces, to bring messages of love and cheer, and to try to enlighten all who wish to know of their dear ones across the big waters. So we come back to greet you, pale-faces, and to say we will do all we can to bring you something from the upper hunting-grounds.

Tell Ouna Lotela sends her love through the big talking-sheet, and will meet her in the hunting-grounds when the work is over.

There is a spirit here by the name of Rosa, who wants Lotela to say she brings her love to her medi.

Science held Sept. 20th, 1881.

Questions and Answers.

Q.—Are there divisions of time in the spirit-world corresponding in some degree to those of earth?

A.—It would be useless for us to attempt to explain to you the divisions of time in the spiritual world, for you would not comprehend them. We measure time by events, not hours.

Q.—Does the effect of ether, chloral, morphine and similar anesthetics, taken to deaden sensibility to bodily pain, remain with the spirit after the earthly form, with the comparative duration of the

effects of each and when a necessity occurs for the use of one, which is preferable?

A.—The effects of any anesthetic taken to deaden physical pain, if taken for any length of time, remain with the spirit after passing from the earthly body; the duration of these, however, varies with the different organisms of the individuals. For instance, one possessing a very big, fat, nature, which rises easily above depression, will speedily throw off the effects of an opiate, while another, who easily succumbs to whatever is brought to bear upon him, will remain under its influence for quite a period of time. There is no criterion for us to judge by; as every organism differs, in some essential points, from every other, so the effects of an opiate upon the system must differ in a corresponding degree. We consider chloral to be the most depressing of opiates, while at the same time we know that morphine exerts a most deleterious influence upon the system, and upon the spirit, correspondingly. We hardly know which of these two agents is the most disastrous in its effects. Were we obliged to employ any anesthetic in practice, it would be either, as that, being volatile, quickly becomes dissipated, and the effects are, comparatively, of short duration.

Q.—By A. B. F., South China, Me. Does every person have a spirit-attendant, who remains constantly near that person, and is or can be cognizant of his or her every thought, word and act?

A.—Every individual has a spirit-attendant, attracted to him through the law of assimilation or sympathy; which law is also the law of spiritual kinship. That attendant spirit may not be in close proximity to its charge at all times, yet it possesses the power of knowing the acts and thoughts, deeds and words, of the individual, a power which, however, it may not always choose to exercise. When mortals come to thoroughly understand that they are living in close proximity to the spiritual world, and that even though their attendant spirit, as your questioner puts it, may not be with them constantly, yet some spirit-friend, some one who takes an interest in them, must and will be with them, and know of their most secret deeds, words or thoughts, they will seek to live in harmony with the spiritual world; to occupy a higher plane; to live as pure in thought as they do in action.

Rev. F. C. Flint.

To the Chairman: Five years have passed, my friend, since I was summoned to the eternal world, and to-day I return in contact with physical life to find a nation in woe. An influence goes forth from the people of this land to-day which seems to exert a depression upon my spirit, I feel that I can weep in sympathy with all those who are in woe, to feel that I can stretch out the hand of friendship, of fraternal greeting, and clasp their own in a warm pressure and say: "Oh! ye who mourn, take comfort; there is one above who knows every wrong; there is one who never shuns, who will give you a loving welcome, but not to the heaven which you are looking for. I will conduct you to a world that appears similar to this world—natural, beautiful and tangible—and I will do for you the best I can."

My name is John Munroe. I resided in Chelmsford, Mass., where I kept a grocery store for many years.

(To the Chairman:) Now that I have freed my mind, I wish to thank you for the privilege,

am told I shall not always appear old. I always thought the angels were young and beautiful, and never had any appearance of age, or care, or trouble—but I did not think much about them, it was only vague and undefined.

I wish to send my love to my friends, and tell them I must confess I was disappointed, and I have not entirely got over it yet. I have found a beautiful place; I was met and welcomed by dear friends and loved ones, and am with them now. I find I shall be able to come back to earth, perhaps to do some good to those I love here. After all, I am not so badly off as I might be. When I get over this little feeling of disappointment, I suppose I shall be as happy and as satisfied with my home in the other life—which is so very pretty—as are those whom I have found to be the most depressing of opiates, while at the same time we know that morphine exerts a most deleterious influence upon the system, and upon the spirit, correspondingly. We hardly know which of these two agents is the most disastrous in its effects. Were we obliged to employ any anesthetic in practice, it would be either, as that, being volatile, quickly becomes dissipated, and the effects are, comparatively, of short duration.

Q.—(To the Chairman.) I thank you, sir. My name is Sarah A. Hinckley. You will oblige me if you send my letter to Mr. Henry K. Hinckley, of Portland, Me. The gentleman is my husband, sir.

Robert B. Ford.

(To the Chairman:) Do you keep open house for everybody? Well, that is very kind of you. It is a few years since I went out of the body, out by my own volition; committed suicide, as you call it, in consequence of a disappointment. I look back now, sir, on that experience and say to myself, What a fool I was! I know I was a fool, and I am willing to own up; but because I know this fact—for it is a fact—I cannot undo the deed, and I cannot say that I am particularly ill conditioned because of that rash act, although I have been obliged, or it seemed as though I were obliged, to drift around earthly scenes and conditions more than I cared to, which I presume was in consequence of my own folly. However, I have cut asunder those ties which have bound me down in the past; I am now somewhat free, and on finding myself thus I became elated, and thought perhaps now it would be well for me to come back to earthly scenes and conditions and speak to my friends, if they cared to hear from me, or to the people generally, as I was somewhat known in past years to the public, and tell them that life on the spiritual side is worth the having, and that the more we strive to gain the true spiritual life, and to put worldly matters—such as that, I mean selfish interest—aside, the better we will find that life when it comes to us. I say I do not feel ill-conditioned, so to speak, because of my rash act; still I would by no means counsel any one to attempt the same thing. If you wish to become what it has been designed you should be, an individual fully ripened and rounded out, remain where you are, that is, in the mortal, until you are called higher by natural events. I know that I have missed many experiences which would have been conducive to my welfare had they been mine, and I know there is no one to blame but myself. I can afford to smile now over that disappointment, if I may so call it, which caused me to pass out. It was an experience very bitter at the time, but one which has passed away, leaving no sting; one which I know would have passed away in the same manner had I remained in the body. One needs to live a lifetime in order to learn how to live. I have found that to be so in my own case.

I would announce to my friends that I have returned, but do not intend to return frequently from the spiritual world. I have a work to do, something similar to my work on earth. I am not now in any way connected with the Commercial Advertiser; I am connected with a similar publication in the other life—for we have publications there, which are of great interest and great moment to the people—and I find I may be employed in utilizing my powers in connection with that work.

I just return, Mr. Chairman, to say I am very well off, considering all things, and hope to be better off in the future, for I intend to advance, if it is possible—and I know it is possible. I send out a greeting to my friends that they may know I have forgotten none, and that I have once more turned up. I was from Chicago, Ill. I am Robert B. Ford.

Willie Franklin.

I was nineteen years old when I died; indeed, I may say I was in my twentieth year. Life had attractions for me, mortal life, I mean, and of course it was somewhat painful for me to give them up and pass away beyond the confines of materiality; yet now as I look back, I am pleased to feel that it was all for the best; that the very best came to me which could come. Yet I had many hours of sadness even after passing from the body; for in coming back into sympathetic communion with my dear mother, I could perceive her sorrow and loneliness, and it affected me somewhat. I felt sad that I could not bring her the peace and consolation which I knew she required, and which I knew could be imparted from the heavenly life. I felt sad that I could not open her to her vision, glimpse of the heavenly world, and the joy and the glory which are to be found there. And so many times I felt depressed and saddened; but that has been gradually passing away, and I am now happy in my spirit-home. I was my mother's only son; her "dear Willie," as she called me; and of course it was hard for her to give me up. And yet, could she have realized as I did,

Written for the Banner of Light.
NOT APART.

BY GRACE LELAND.

Two souls, who once were one in happier spheres beyond the sky,
Had met on earth, and recognized the blest eternal life.
While hand in hand they went their way through earth's fair, pleasant fields,
They heard a voice: "The flower that's crushed the sweetest fragrance yields!"

A pain, made up of dread and fear, lanced through each loving heart;
With agony too deep for tears, they knew that they must part.

Round him death's shadows gathered fast, till earth was lost to view;

She followed him far out toward heaven ere they could bid adieu!

And then—for him, a glorious birth into a life divine! For her, to make Christ's prayer her own: "Thy will, oh Lord, not mine!"

And is this all? Is now the story told of all their love—One struggling on through tears below, one blest in heaven above?

Not all; for—blessed comfort!—now death's shades are scattered far;

Heaven's gates are thrown wide open now, that once but stood "ajar!"

Clothed in his robes of light he comes in all the haste of love,

To cheer the lonely one below, till they shall meet above.

No loving ties are rent by death, no sad heart walks alone,
The "loved and lost" is still close by; the two are still but one!

How bright the light now streaming down from yonder glorious heaven!

How sweet and blest the privilege that God to earth has given!

Our loved ones come with messages all fraught with love and cheer,
And all earth throbs with new delight to know that heaven is near!

Sept. 1st, 1881.

Schroon Lake (N. Y.) Camp-Meeting.

The Closing Sessions—Memorial Service—Oration by G. H. Geer—Phenomenal and Philosophical Spiritualism—Memoranda.

Lake View Point, Schroon Lake, N. Y.—The closing sessions of the Camp-Meeting were full of interest. Services have been held daily, with but few exceptions, from Sept. 11th until Oct. 2d (inclusive). The attendance on Sundays has been large. Dr. Slade has received many callers on week days, and, as before stated in this correspondence, the exercise of his mediumship has created great excitement among the people.

On Sept. 26th Dr. G. H. Geer delivered an address on the death of President Garfield, referring in a touching and eloquent manner to the life of our Chief of State.

The meeting on Sunday, Oct. 2d, was largely attended, and the second camp-meeting at this place, which has been a success, all things considered, was brought to a close.

The election of Dr. Slade as President of the Association for the ensuing year is a source of profound satisfaction to all the friends. Next year the meeting will begin on Sept. 1st, and continue for twenty days. Dr. Slade has arranged to erect a neat cottage on the grounds, and many others have declared their intention of doing likewise.

Jennie Reed Warren has been very successful in her seances, and has enjoyed, in a quiet way, the sojourn on the shores of beautiful Schroon Lake.

Mr. G. H. Geer's addresses have been able and scholarly productions. He makes warm friends wherever he goes.

MEMORIAL SERVICE.

On Monday, Sept. 26th, the friends assembled at noon and consecrated the hour as sacred to the memory of our arisen Chief Magistrate, James A. Garfield. After choice singing by Chas. Sullivan (with Mrs. Lovering as pianist), G. H. Geer spoke in substance as follows:

Gold or an imperial crown may give power, but the genius of merit, only, will make one truly noble. Bad men may be great characters, but the loyal, good and brave alone are honorable. Honor, then, is not the reward of Shylocks, nor of kings, but of a manly virtue—a virtue which comes from "wisdom in the service of justice, and genit in the service of truth."

To-day fifty millions of freedom's sons and daughters will mingle their emotions of sympathy with those of the bereaved widow and children of a loving husband and an affectionate father. To-day the civilized world is in mourning. Garfield living was honored. Garfield dead is lamented. No wild and frantic grief will mark our acts to-day, but a deep, heart-felt sadness is ours, intensified by the ignoble means by which our President's illustrious life was ended.

From a common station in life this noble man worked his way to the most exalted position in the gift of a mighty people. If we honor Garfield, let us adore this republic; for it is the home of the free, and a refuge of the oppressed.

To pay our tribute of respect to the memory of our lamented President is a sad duty, in the discharge of which we creditably serve our nation. To-day let us more firmly bind our hearts together, and renew our fidelity as citizens of one of the greatest nations of earth. Never did a sorrowful and mourning country receive such world-wide expressions of sympathy as has ours. This is indicative of the growing favor of Republican government, and is cause for renewed courage and efforts in the direction of improvement. Let us not as partisans, but as American citizens, rally around this dear old flag, emblem of liberty, equality and justice, and chant a solemn requiem o'er the bier of our fallen chief, remembering him for the good he has done.

He has gone where pain and death will never more be felt. We will not think of him as prey for the worms of the grave; we will not think of the suffering President, but of Garfield, the noble brother, father and husband, at peace in his spirit home, there prosecuting his favorite pursuits. In his prosperity we were glad, in his adversity we sympathized, and in his misfortune we mourned; but, all things considered, in his spiritual resurrection we can but rejoice. Citizens, let us cherish as sacred the memory of our ascended President; let us strive to follow his example; let us train our children that in them they will find a character worthy of emulation; and let us bid him good speed in the pursuit of knowledge and happiness, in that spirit-life into which he has just entered.

FACTS AND PHILOSOPHY.

One great feature of the meeting has been the mutual sympathy between the mediums and speakers. Dr. Slade, and the other mediums, have attended each lecture, and have refused to give seances during the formal services from the

stand. The speakers all referred to mediumship as the foundation of Modern Spiritualism, and earnestly suggested to all the value of the séance-room.

This is the proper course to pursue. There is no fundamental antagonism between phenomenal and philosophical Spiritualism. Without our facts technical Spiritualism, as such, would be worthless; without a rational philosophy these facts would lose their vital significance. Let medium and speaker co-operate in the work of promulgating the lessons of Spiritualism.

CHIPS.

Good-by, Schroon Lake, until next September.

Mrs. Mary Lovering's musical improvisations have sold well.

Elmer E. Gray, of East Boston, made his first visit to Lake View Point this fall.

Landlord Taylor is a happy man when a Spiritualist meeting is in good working order.

Chas. Sullivan has been filed by his friends here and in Schroon village and Pottersville.

The season of 1881 can be set down as the most prosperous year for Spiritualist camp-meetings on record.

Dear Grandma Taylor felt badly as the friends said "Farewell!" We shall not forget you, Grandma. Peace be with you.

The officers of the steamboat "Ellington" are genial gentlemen. They were highly pleased with their séance with Dr. Slade.

Mr. Ferguson and family, of Port Henry, N. Y., enjoyed the meeting. The dedicatory exercises at their tent were very interesting.

Mr. and Mrs. Jackson, of Camden, Del., made a prolonged stay at Lake View Point and expressed themselves as being delighted with the place.

Miss Nellie Platt, of Schroon village, is a now acquisition to our ranks. She is an intelligent young lady, and will be a useful worker in the cause.

Capt. J. D. Cheney, of Schroon village, and his estimable wife were frequent visitors to the meeting. "Tom" Cheney is destined to be a noted "driver" in the section.

G. II. Geer will go West from here to fill an engagement in Ohio, returning East in November. He will receive calls to lecture in New England. Permanent address, Greenfield, Mass. Keep him at work, friends.

Mr. Fowler, of Schroon village, an earnest Materialist, is meditating over the manifestations which he witnessed at Dr. Slade's cottage. The Materialists are being stirred as well as church members in this region by the meeting.

Wanted: fifty families of Spiritualists to come to Lake View Point in September each year. Parties desiring to build cottages can secure easy terms. There is a good hotel on the grounds; twelve neat cottages have also been erected. This place has a bright future.

Editor Grose, of the Ballston (N. Y.) Journal, and his charming daughter, Nellie, visited the "Point" a few days ago. They were delighted with the locality, its surroundings and the commanding view of the lake which is afforded from the hotel piazza. The Journal is edited with marked ability.

Arrangements for advertising this camp-meeting early in the summer of 1882 are already perfected. C. F. Taylor, of the Taylor House, Lake View Point, said to the writer the other day: "The Banner of Light deserves patronage in its advertising columns for its elaborate reports of camp-meetings, and the officers of such associations should bear that fact in mind."

CERPHAS.

Verifications of Spirit Messages.

J. M. ARMSTRONG.

To the Editor of the Banner of Light:

Looking over the Message Department of your issue of the 23rd of September I notice a communication from J. M. Armstrong, late of Philadelphia.

Although the gentleman was not personally known to me, I am prepared to state that the communication is essentially true, and I have not the slightest doubt comes from the source from which it purports to emanate.

At the time that Mr. Armstrong met his death at the hand of an assassin (Hunter by name) I was connected with the reporter staff of an influential Philadelphia paper, the office of which was next door to that of Mr. Armstrong, who was a music typographer.

He was highly esteemed by the community in which he resided, and his sudden and tragic death created quite a sensation at the time, and is doubtless still fresh in the minds of Philadelphians. Hunter, the assassin, was also a man of some pretensions, moving in good society and moderately well off financially. By diplomatic proceedings he succeeded in securing police on Armstrong's life for several thousand dollars—I think twenty thousand—and then devised a base scheme for the purpose of realizing the amount of insurance, a scheme which ended not only in depriving Armstrong of his life, but in bringing the assassin to the gallows.

By persistent effort and a liberal expenditure of money he succeeded in obtaining an accomplice, who, by the tenor of the compact existing between them, was to strike the fatal blow; but, as is often the case, the accomplice was more humane than the projector of the vile scheme, and at the last moment relented. It was in Camden, N. J., that Mr. Armstrong met his death, so to speak. He had by arrangements, brought about by Hunter, crossed the ferry from Philadelphia to Camden, accompanied by the assassin, and his accomplice in disguise; on emerging from the boat he was followed, or to use a detective's phrase, "shadowed."

It was a dark, dismal night, with but few people on the street, and as Mr. Armstrong wended his way on an almost deserted thoroughfare, he was dealt a terrible blow on the head from behind, with a hatchet, bought especially for the purpose, fracturing his skull and causing death within twenty-four hours. At the last moment the courage of Hunter's accomplice failed him, and he (Hunter), nothing daunted, approached his victim stealthily and himself perpetrated the horrible deed; a deed which I recall to memory with a thrill of horror, and for which Hunter was executed in Camden, after an impartial trial and conviction by a jury of his countrymen.

The dates given by the controlling spirit are, to the best of my remembrance, correct, and the communication is wrought with interest to me, knowing as I do the main facts in connection with the case, facts which the controlling intelligence so generously refrained from giving in detail, but which I have thought advisable to briefly mention, by way of substantiating my claim to the genuineness of the message.

GEO. F. A. ILDRIDGE.

New Haven, Sept. 27th, 1881.

OLIVER B. ELDRIDGE.

To the Editor of the Banner of Light:

I can bear testimony to the truthfulness of the spirit-message of OLIVER B. ELDRIDGE, printed in the *Banner of Light* of 10th. He was an old acquaintance of mine, and lived in West Springfield, Mass., where he was well known. He was peculiarly in good circumstances, being a well-to-do farmer, and respected by all who knew him, but, to the surprise of all, committed suicide by hanging himself, the reason for which he explains in his message.

Yours for the truth, L. PHILIPS.

Physicians of all schools use and recommend Hop Bitters; take their advice.

New Books.

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Contains 570 royal octavo pages and over 200 beautiful engravings in color and black and white. This work develops not only the mysteries of the Light and Color as applied to ordinary vision, but those more exquisite grades of light and color which reveal the wonders of the spiritual forces.

These remarkable discoveries are unknown to medical men hitherto unexplored. "Normal Teach-
er, Indiana."

It is impossible to estimate the value of these dis-
covered for them in an infinite field hitherto unex-
plored. —Franklin Smith.

Price, postpaid, \$4.00.

Chips.

Good-by, Schrōon Lake, until next September.

Mrs. Mary Lovering's musical improvisations have sold well.

Elmer E. Gray, of East Boston, made his first

visit to Lake View Point this fall.

Landlord Taylor is a happy man when a Spiritualist meeting is in good working order.

They heard a voice: "The flower that's crushed the sweetest fragrance yields!"

Let medium and speaker co-operate in the work of promulgating the lessons of Spiritualism.

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BRITTON'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

From the Van Buren Press, Van Buren, Ark., October 10th, 1880.

MAGNETISM, CLAIRVOYANCE AND DEMONISM.

Dr. Britton's Answer to Rev. Dr. Graves.

How commentators each dark passage shun,
And hold their furtive candle to the sun." — Young.

Editor of the Van Buren Press.

I am indebted to one of your citizens for a copy of your journal, containing a letter from Rev. Dr. G. R. Graves, descriptive of the method and results of his investigation at a single sance with Mr. Foster, the well-known test-magician. This occurred long ago, and the letter was originally published in the *Memphis Appeal*, in January, 1853. The *Press* compliments Mr. Graves, by saying that he is "one of the most distinguished divines in the United States."

It appears that our venerable brother, Rev. Dr. Samuel Watson, has been giving lectures in the Southwest on the one universal gospel of spiritualism, and that his demonstrative facts and cogent reasonings have stirred the elements of the effete theologies, and deeply moved the souls of their defenders. It seemed to be necessary that some one should meet the Southern champion of the New Dispensation, who had so deeply wounded the adversary. The presence of one so thoroughly imbued with the spirit of truth as Dr. Watson is known to be, could scarcely fail to discover the enemy, and leave him naked for the world's observation. According to Minton, Ithuriel and Zephon, two bright and heavenly detectives, were sent—under a divine commission from Gabriel—to search all Paradise for Satan (the adversary), and they found him; precisely how and where is thus described in the language of the poet:

"Squat like a toad, close at the ear of Eve,
Assaying by his devilish art to teach
The organs of her fancy, and with them forge
Illusions as he lists, phantasms and dreams;
Or if, inspiring venom, he might taunt
The animal spirits . . .
Him thus intent, Ithuriel with his spear
Touched lightly, for no falsehood can endure
Fouch of celestial temper, but returns,
Of force, to its own likeness."

Some one was wanted to break the spear of Ithuriel; but there was no valiant spirit incarnate at Van Buren, in Arkansas, who could give assurance of his ability to resist the "touch of celestial-tempered" weapons. And when no one was found worthy of Bro. Watson's steel, it came to pass that they explored Memphis, and resurrected the dead letter of Graves! This might suffice to dull the weapons of all ordinary warfare, but it is powerless to either blunt that celestial spear or turn the edge of "the sword of the spirit."

Seriously, while Mr. Graves's letter is no doubt a conscientious statement of the details of his very limited experience, it is mainly devoid of interest. There is nothing offensive in its spirit; and there is nothing in it to shake the confidence of the feeblest disciple in simple fact or principle of Spiritualism. Indeed, the opposition is so weak and shaky that if it had a soul to feel, it would certainly move us to compassion. It is proper to observe that Mr. Graves was not satisfied with the results of his interview. The spirits made several mistakes in respect to matters of fact, names, etc. George Snider claimed to be in the spirit-world, an hour after the Doctor had dined with him. A spirit claiming to be his wife stumbled on her middle name; and it is said that her chirography "looked as if it might have been written by Horace Greeley"; and, he adds—by way of explanation—"was written backward and held 'em upward." The most remarkable thing in this connection is if the spirit's chirography so much resembled Horace Greeley's that he, Dr. Graves, should be able to determine whether it was really inverted or right side up.

Another grave objection is found in the fact of his discovery that the spirits are not *orthodox*, but favor to use his own language—"the doctrine of the universal salvation of all." This may be slightly tautological; and we are left to infer that if the spirits will consent to compromise on the universal salvation of a very limited number, their doctrine will be more acceptable to "this most distinguished divine." If the spirits will only join the church, and

"Deal damnation 'round the land!"

on all whom they judge to be the enemies of God, they will soon get a hearing before our religious society, and their teachings may come to be respected as the revelations of infinite love and heavenly wisdom.

There is nothing further in Mr. Graves's letter to either arrest attention or invite comment, except what is embraced in his concluding paragraph, which I copy as follows:

"I wish to say to your readers that this test interview confirmed me in the positions I have heretofore presented to the public, that animal mesmerism may have much to do with Mr. Foster's performances, clairvoyance some, and demonism will account for the rest. He performs some unaccountable things, I must confess. The bloody writing on the back of his hand is by far the greatest; but much connected with Spiritualism that was deemed miraculous a few years ago is now explained, since magnetism and mesmerism have come to be understood, and so the blood-writing may be in years to come."

Rev. J. R. Graves, D. D., of the Baptist church, aspires to something like originality, when he attempts to treat of "animal mesmerism." True, a little more than a century ago, F. Antoine Mesmer, of the Medical faculty of Vienna, attracted considerable attention to the phenomena of animal or human magnetism, which he used as an auxiliary in his practice of medicine. Ten years later the French Academy appointed a committee to inquire into the subject; but failing to find, see, taste, smell, measure or weigh the subtle, wonder-working fluid which Mesmer supposed to exist, the committee reported that there was no such thing as "Animal Magnetism." But the facts continued to multiply, and command attention in different parts of Europe. Cuvier, Laplace, Humboldt, Coleridge, Dugald Stewart, and many other distinguished names, became identified with the new science. In 1831 its claims to a place among the accredited sciences were duly acknowledged in the report of the scientific commission, appointed, if I mistake not, in 1825. Skepticism reluctantly gave up the ghost. The invisible, pain-destroying agent was admitted into the hospitals of Paris and London, and a Professorship of Animal Magnetism was established in the Medical College of Berlin.

* After assuming to account for all the facts by attributing some to mesmerism, others to clairvoyance, and the rest to "compunction," that is, that remains to demonstrate, he established "that there are some unaccountable things." To evade the force of these he takes a leap into the darkness of conjecture.

The discoveries of Mesmer and his dexterous use of the power, gave him an enviable position and a commanding influence. He died in Paris, received large sums for his course of instruction, and professionally employed by the principal nobles at the court of Louis XVI.—See the author's Philosophical Treatise entitled *Man and His Relations*, Chap. II.

But there is no proper reason for giving names of persons to the great principles of Nature. I recall but one other notable example in which this is done. The electricity generated or disengaged, by chemical action, is called Galvanism, in honor of the Bologna anatomist and physiologist Galvani. But we might as well call electricity in another form, Franklinism—because the American philosopher experimented in the science, and is credited with demonstrating the identity of lightning and electricity—as apply the name of the Vienna Doctor to the subtle electro-magnetism of animal and human bodies. We do not name Gravitation after either Kepler or Newton. We never speak of Geology as Lyellism, nor is astronomy made to bear the name of some Chaldean shepherd, an Egyptian priest, Ptolemy, Copernicus, Galileo, or any modern scientist. For want of a better name, let us call the agent referred to by Rev. Dr. Graves, *Vital Magnetism*, to indicate that the subtle principle belongs essentially to *life*, and is peculiar to the forms of animated nature.

And what does Mr. Graves know about vital, animal, or human magnetism? Evidently very little; not enough to either enable him to give a proper definition of the words, or to characterize the principle, by the use of appropriate terms. Now, what are the powers of Vital Magnetism? Under the direction of human intelligence it is capable of producing a great variety of physiological and psychological phenomena, on and through the bodies and minds of susceptible persons. It may exercise supreme control over sensation and voluntary motion; influence all the involuntary functions and processes of the living body, by accelerating or retarding molecular, chemical, arterial and cerebral action, so as to arrest disease and restore the vital equilibrium, when, from any cause, it may have been temporarily interrupted. This power over the nervous circulation enables the operator to govern the distribution of the animal fluids; to excite and subdue all the passions of human nature; and to determine the specific character of the impressions made upon the brain and the mind of the subject through the nerves of general and special sensation. In many cases the skillful exercise of this power is sufficient to chain the strongest man; to greatly intensify and wholly suspend sensibility in the subject; to allay nervous irritability, remove pain and induce sleep; to stimulate thought, and inspire dreams and visions; and, here and there, it lifts the veil of outward reality and reveals the invisible world to the conscious soul.

What are the natural and inevitable limitations of this power? On this question all thoughtful observers must agree. The first cardinal fact which arrests the attention of the scientific investigator is that *the several phases of the phenomena are restricted to the forms of human and animal existence*. The unorganized elements of matter, the forms and substances of the vegetable and mineral kingdoms—in short, all the objects of the inanimate creation are beyond the reach of this agent. Vital magnetism cannot read and spell; it cannot teach the ignorant; it cannot rap on a table; it will not move a bowlder; it rings no bells above its reach; it never lifts any ponderable body; it does not unlock doors, either with or without keys; it is not able to play on musical instruments; it is neither a poet, an orator, nor a metaphysician; it does not draw portraits, and never quotes scripture. Vital Magnetism is dumb, and will not account for the mysterious voices; Magnetism is destitute of sensibility, and cannot be insulted; Magnetism is blind, and can no more see what is in our minds than electricity, hydrogen gas, or common air can be expected to exercise this function of sentient being.

Can Clairvoyance perform any of the things emulated in the foregoing specification? I answer, *it can clearly perceive what is passing in the human mind*. Beyond this it is utterly powerless to produce any one of the results or effects above specified. The term is compounded of two French words, *clair*, clear, and *royant*, to see. The faculty being *objective* and *passive*, can exert no possible influence on outward objects. *It is the gift of spiritual perception—the power of inward sight*—by which we clearly discern things beyond the range of ordinary vision; creatures too minute to be perceived through the mortal instruments of sight; and the beings who are rendered invisible on account of the extreme sublimation of the elements which enter into their composition and structure—the forms of the Spirit-World. Of course Clairvoyance can no more move an object, or produce a sound, than the faculty of natural vision exercised through the physical organs. Every child knows that he may gaze all day at the natural and artificial objects outside of the school-room, and never move one of them a hair's breadth.

It is true that the human mind, acting through the delicate and powerful agency of animal electricity or vital magnetism, may produce very remarkable effects on the constitutions of men and animals; but that power is *forever restricted to creatures endowed with sensation and voluntary motion*. Made potent as possible by the utmost effort of the human will, it is still powerless to influence the inanimate creation. It could never bend a blade of grass, stir a single leaf in the forest, ripple the waters of a waveless pool, nor check the movement of the most delicate chronometer. The psychological phenomena which depend on the executive power of the mind—concentrated on the sensitive subject, and acting through the subtle magnetism of the living body—may be produced agreeably to the same psychological laws, by minds in the flesh and in the spirit. Other things being equal, the mind that is no longer subject to mortal limitations may be able to produce the more remarkable effects, and for the reason that the *unfettered spirit may more completely interpenetrate the whole body and mind of the subject*. Whether the operator be visible or invisible, the phenomena depend on the same general laws of mind and matter, and the effects are by no means dissimilar, either in their essential nature or superficial aspects. Whether in or out of the body, the human mind is possessed of the same faculties, affections and susceptibilities, and the effects it is capable of producing on kindred natures in this world have, therefore, not only a common origin, but mutual likeness. Let it be remembered that wherever we witness the illustrations of this power, we have the evidence that there exists an inspiring mind somewhere; and rational Spiritualists are not accustomed to refer the phenomena to invisible agents, when a visible operator can be discovered.

Every enlightened Spiritualist knows there are numberless examples in which it is not only impossible to find the psycho-magnetic operator within the sphere of visible existence, but the conditions and circumstances are such as to preclude the hypothesis of a mundane origin. In 1831 its claims to a place among the new accredited sciences were duly acknowledged in the report of the scientific commission, appointed, if I mistake not, in 1825. Skepticism reluctantly gave up the ghost. The invisible, pain-destroying agent was admitted into the hospitals of Paris and London, and a Professorship of Animal Magnetism was established in the Medical College of Berlin.

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There is nothing remaining of this writer's assumptions but the *demonology* to which he refers all the manifestations which are not produced by what he calls "animal mesmerism" and clairvoyance. We have already illustrated the nature and scope of these alleged sources of the phenomena, showing by reference to their limitations, that they can only by a possibility be made to cover a small part of the facts of Spiritualism. All that remain are attributed to "demonism." If by demons the gentleman refers to an assumed separate order of intelligent beings—neither men nor gods, but devoted to the work of infernal mischief—I deny the existence of any such beings in either heaven, earth or hell. If this is the accepted hypothesis, let us call the agent referred to by Rev. Dr. Graves, *Vital Magnetism*, to indicate that the subtle principle belongs essentially to *life*, and is peculiar to the forms of animated nature.

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OCTOBER 15, 1881.

BANNER OF LIGHT.

11

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May be Addressed for further notice

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Dr. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease by letter and can furnish the best treatment. All others who are untrained, combining, as do us, accurate scientific knowledge with keen and searching psychometric power.

Dr. WILLIS claims especial skill in treating all diseases of the blood, Cancer, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. WILLIS is permitted to refer to numerous parties who have been cured by his system of practice when all others have failed.

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Aug. 7.

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