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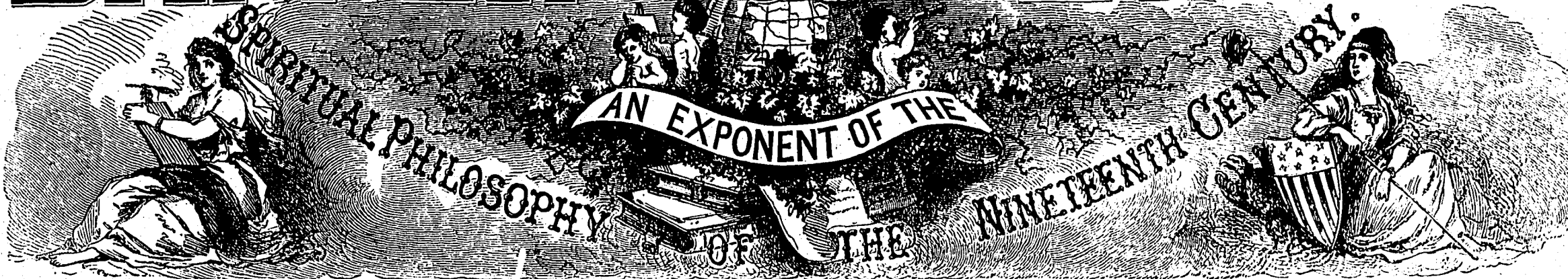
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# BANNER OF LIGHT.



VOL. I.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 5, 1881.

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mira Davis—and the greatest and best of all, the Spirit James Nolan, by his own voice—proclaim that it is a great truth; so what can be done by the profane like us but to follow our own reason?"

Here I also find an extract from the N. Y. *Courier des Etats-Unis*, giving an account of a shower of stones in Staten Island which I do not remember to have seen noticed in any of our papers. Lest the readers of the *Banner* may be familiar with it, I will make the translation very brief: "During the evening of the 5th of July, Charles Rilling, a detective of Rossville, Morris street, heard stones rattling against his house. He went out and inspected the entire neighborhood, but found no cause for the phenomenon. The following night, and on others succeeding, large stones were hurled against not only Mr. Rilling's but the neighboring house, Mr. Brash's; and while the above-named simultaneously regarded the various quarters whence the missiles came, the detective was hit in the neck by half a brick, and Mr. B. was hit by the other half; and so thick fell the stones from the four quarters of the compass, these parties were compelled to beat a retreat. Though the heat was great, both Messrs. R. and B. were obliged to keep their shutters closed during the entire night. A committee of citizens was organized, ambulances established, but to no purpose, except, perhaps, to increase the violence of the manifestations. The Hotel O'Brien was finally included in the assault, as also the residence of the Rev. Mr. Spencer at the corner of Morris street." Where is Prof. Phelps?

"Spiritualism," says the *Messenger*, "is making great progress in Florence—this city so long refractory in regard to spiritual phenomena. To-day there are few houses in which it is not the subject of conversation, and 'circles' are formed, sometimes indeed from mere curiosity, but as often to make a special study of these strange phenomena."

*La Gazette Petrus* gives an account of another Louise Lateau affair, which is briefly as follows: "In the commune of Vallegreville there is a young girl eighteen years of age who carries the stigmas of Christ. The feet, the hands, the side, the forehead are pierced, leaving wounds two centimetres long by half of one wide. Her head bears the imprint of the crown of thorns. These wounds bleed on Friday at 3 o'clock, and the girl suffers intensely. Physicians have interested themselves in this matter, and found that for three weeks the girl took not a particle of food"; that she could seemingly fast indefinitely.

I will notice here, as I may overlook the affair in the Spanish papers, that a Spiritualist by the name of Jose Masip has been condemned by the Spanish tribunal of Lerida to three years' imprisonment, and a fine of three hundred pesetas, for having spoken publicly against the religion of the State; and this in disregard of the declaration of the Supreme Court, that "No person on Spanish territory shall be persecuted (poursuivi) for his religious opinions, nor for the exercise of his culte."

The *Monteur* of Brussels, a rather new paper, has a vital force that can hardly be measured by its size. Its present issue is almost entirely devoted to an analysis of a work (second edition, 1881) by Mr. A. Montague—*Synthese Generale Des Phenomenes Biologiques*, the result of twenty years of study—"a study to discover the origin, the nature, and the destiny of organic life (of all living things—êtres) upon the earth, and those in the domain, experimental, of positive science."

He who enters upon this sea finds it endless and unfathomable. Mr. Montague calls the soul, to distinguish it from that of religious dogma, *etheride*; and adds that: "The continued incarnation of the etherides in the organic germs is a fact definitively acquired by positive science." "Now," says the reviewer facetiously, "as we know positively whence come, our souls, I would say to our etherides. Behold your functions and your destiny. . . . Our body being composed of a quantity of little souls, 'each one endowed with infused science,' they live among themselves as a federative republic. Really, an assemblage of sciences *infuses* should compose an Institute before which that of France would be but a scholar in his A. B. C. When an organism (*un être vivant*) dies, these etherides which compose it are disassociated. . . . taking their quality of germ, reconstituting primary organisms as *blastemes* and all individuality disappears—there is no longer a person." "In the presence of such a magnificent result," says Mr. Montague, "human intelligence should gratefully exclaim: 'Yes, positive science is the only true revelation!'" To this the reviewer replies: "Alas! our etherides do not communicate to us their science *infuse*."

The *Monteur* has only one other article—a highly commendatory notice of Mr. Henry Lacroix, "an American medium," who went to Holland and to Belgium, where he gave gratuitous "conferences" and largely increased the zeal of the Spiritualists—the "groupes spirites," etc. "He said that mediumistic manifestations could not generally be obtained except by long and patient application; you should have your re-unions, with an earnest desire to succeed, during three months, six months perhaps; and with patience and perseverance you will at last succeed."

### PUERTO RICO.

I suppose that the dwellers in Humacao (whence comes a new spiritual paper, *El Peregrino*), who doubtless imagine their town to be the very centre of creation, would think me but slightly conversant with geography if I should say that this is the first time I ever saw the name or heard of Humacao. And the pub-

lishers leave us to guess where Humacao is; and only by hunting through the various articles of *El Peregrino* have I been led to infer that it is really in Puerto Rico. Well, *El Peregrino* is a quarto of eight pages, and unfolds the banner of our faith with such a firm hand and such force of character that one cannot but heed and respect its pretensions. I have of it three numbers, dating to September 8th, and I only regret that space will limit me to a brief notice of its very forcible articles. One, headed "el cura de Utuado," states that the dead body of Don E. Vargas was refused admittance to the Catholic church because Don V. had been a Spiritualist; and that when the friends had taken it to the cemetery, there intolerance again met them, and it was refused a resting-place in the so-called sacred ground. Again, the conduct of the curate of Caguas in refusing to baptize the child of a Spiritualist is commented upon at great length, and most ably and judiciously. "Respecting Spiritualism," says the writer, "that it is condemned by the church is not strange; but we would like to have the motive known, and where exists the law that wars against a moral code that can cause injury to no one. If the Father Panadero, without knowing the spiritual doctrine, permits himself to judge it, it is but an imitation of that synod of little wisdom which condemned Galileo," etc.

Another article admits that *El Peregrino* is on the alert to publish a "notice of all those abuses which are prejudicial to the morals and the good order of this little Spanish island."

"Pre-existence and Re-incarnation" are then considered, and the writer says: "The dogma of Re-incarnation, offensive to the essence of human nature, as some Catholic critics say, is the only one that is in conformity with reason and well-being, the only one that is acceptable, and that teaches that our existence, terminating upon earth to be continued in eternity, at the end of some years or moments comes to recognize the pre-existence of the I, myself; while the doctrine of eternal punishment appears like blasphemy against the divine justice."

It is worthy of note that as civilization advances the women are taking a prominent part in celebrations where they were once silent. In a recent assembly of *La Union Recreativa*, in honor of a beloved citizen, D. P. Pont y Martelo, Lledo, some three or four young ladies made speeches which were much applauded.

I have done but faint justice to *El Peregrino*, but its long life—to be hoped for—may enable me to make amends.

The *St. Thomas Times*, W. I., has also reached me; but as it appears to be a purely commercial paper I find nothing to note in it here except—and it is a notable exception—a lengthy and well-written article by C. E. Taylor, M. D., F. T. S., on healing by what is termed Animal Magnetism, with a consideration of what has and has not been accomplished through the materia medica. Every one who has laughed at Drs. Gall and Wigan, Vaseline, Hahnemann and D'Assevedo, should carefully read what Dr. Taylor has to say; and, as he has given an account of what he has himself been able to accomplish with magnetism, on patients given over by the old school physicians, more wonder and faith and less sneering will be the result.

### SOUTH AMERICA.

The *Constitucion*, of Buenos Ayres, comes laden, as usual, with a large amount of material—two graceful articles from Ladies Soler and Sanz—from which I may cul something; as, however, the "Report of Conferences" and lengthy discussions cannot be condensed to advantage, my field is limited. Quoting from the *Banner of Light*, the *Constitucion* says: "A good experiment is worth more than all the genius of a brain like Newton's. Facts are more useful when they contradict than when they lean upon approved theories." "Rev. E. E. Hale is declared to have said that the correction of the New Testament would finish forever the idolatry of a book that has been a dead weight upon Protestantism for ages." In an article on the "Conflict between the Governor of Nicaragua and the Jesuits" it is stated that a lecturer, recently arrived from Spain, had expressed the opinion "that absolute liberty of speech and conscience was a necessity in the education of men whom we can free. The Jesuits, particularly one D. Orozco, protested against these ideas, while the lecturer was denounced as an enemy of religion and a friend of Satan, and forty or fifty of them assembled and proclaimed that it was imperative to drown every trace of these germs of an ancient heresy. Going, however, to the house of the Bishop, they were informed by him that he did not see the danger they proclaimed. This so enraged them they denounced him as an infidel, a bad Catholic; and, parading the streets, they so excited the populace that the troops were called out, who, firing upon what became a mob, killed ten persons and wounded a great number. The reverend fathers, Orozco, Bermudez, and Duvoyn, were taken prisoners. The government of Nicaragua has decreed the immediate expulsion of the Jesuits. In Matolpa twenty of these reverend fathers had been arrested. Soldiers had been sent to Menogua with orders to seize the Jesuits and put them from the territory of the Republic."—*The Star and Herald of Panama*.

In a "conferencia" of the Buenos Ayres Society it was said, in regard to angels' visits: "Numerous have been the visions of this class of beings, experienced at various epochs and principally in antiquity, in primitive times, when Christianity was first preached; but then the doctrine of Spiritualism was not talked of."

"Spiritualism as viewed by Science," "Spiritualism and Skepticism," with remarks on the

proceedings of the Dialectical Society of London; "Laconism," and communications from a spirit through the mediumship of Donna Xavajias. I can only in this way briefly name.

*El Esprittismo*, also of Buenos Ayres, though of unpretending dimensions, is a mine of living truths. The present issue quotes Kardec, Mrs. Emma Hardinge Britten, the beautiful poetry of Helme, with sententious sentences as effective as brief. Its more lengthy contributions are on the "Consequences of Spiritualism"—"Spiritualism which 'proves the existence of a world of spirits, the joys and sorrows of spirits in accord with the manner in which they have sped their terrestrial steps, rectifying our false notions about a future life, with doubts respecting it, leading naturally to a sacrifice of all else for the pleasures of the present; on the forces of the spiritual world acting upon this; forces of which, when science takes cognizance, there will be rectified many an error arising in the determination to attribute everything to one cause, matter,' etc. The *Banner* is credited (and quoted) with the flattering notice it has given to this foreign journal.

### SPAIN.

I have in hand three numbers of the charming little *Luz del Porvenir*, of Barcelona, dating to 22d of September; but I must quote sparingly: "The Orient and the Occident," says Roque Barcia, "are in the two extremes; here, liberty seems to be libertinage; there, fanaticism to be religion."

"One day my young companion fell at my feet," says Mlle. Soler, "magnetized by the power of my will. I sustained him, but he wished to be left in quietude. Soon he said: 'All who seek will find, and you have sought in the scoria in which you live, and you will find it among the most abject. . . . For God exists; He is the Soul of the ages, the Motor of the universe, the Force of life—the life eternal that has no beginning nor end. . . . There is hope for thee, poorish wrecked. . . . Suffer, resigned to the beating of the waves; do not fear to go to the bottom, poor dismantled bark, for in Creation nothing is lost; all will arrive at the shore, saved. In the Ocean of life, God is el Faro—the Light.'"

"Hearing these words," says the narrator, "I felt an indescribable sensation; for to me, God was speaking in these moments, and for the first time in my life, in the fullness of gratitude, my eyes filled with tears."

"Since then, and now for nine years, I have been able through this medium to speak without a doubt with my guide, which is to me the same as speaking with God himself."

Under the heading of: "Ignorance Kills Ideas," Mlle. Sans shows how "ignorance leads to abuse; how in the sleep of error evils spring forth like bats in the night; and how, in an embowered community, any new truth is combated. Much might be added about the 'Pride of Charity'; about D. M. N. Murillo's new book, '*Tratado y Luz*,' (Darkness and Light); D. A. Mateo's '*Estudios sobre el Alma*,' (studies concerning the Soul), and D. Soriano's '*Esprittismo es la Filosofia*,' but I have yet to consider *El Criterio Esprittista*, of Madrid, for September. This magazine opens with a brilliant discourse, by Don A. G. Lopez, at the public session of the Madrid Spiritual Society, in which, while he declares that Allan Kardec's works "contain many errors, both historical and scientific," he gives credit to "Pezani, Thibergien, Davy, Crookes, Wallace, Darwin, Broca and other philosophers and anthropologists, in whose works are to be found abundant proofs of the truths which sustain our school," etc.

Here I find also the record of that infamous procedure (noticed above), called justice in Spain, by which a man, who leaves a family destitute, is condemned to three years' imprisonment for having spoken in public against the religion of the State.

An article on the Baron du Potet, who is mourned in all intelligent communities, and Don Fernandez's "CHARITY," invite attention by brave sentiments that find an echo wherever the cause of truth is held sacred. But I have yet in hand four or five other publications that must not be ignored.

### ITALY.

The *Annali Dello Spirittismo*, of Turin, for September, continues Visconti Solanot's "Catholicism Before the Time of Christ," which embraces a consideration of intolerance, the decadence of the Catholic church, the inextinguishability of priestly dominance with liberty of thought, etc. This is followed by Don Murillo's views of the value of "Association"; by another article from the same pen on "The Great Progress," in which, in place of flagellations in convents, he considers human activity as now displayed in the great mechanical works and industries; in connection with which I find the names of Fulton, Franklin, Stephenson, and others; and in another field of culture Giorgio Bruno, Arnaldo da Brescia, Kepler, Fourier, Livingstone and Bonnet, and a dozen more. A "sitting" with Mlle. Esperance, extracts from the *Banner of Light*, manifestations in California, and the Fletcher and Hart-Davies affair in London, are what principally remain to be noticed.

### GERMANY.

The *Psychische Studien*, of Leipzig, for September, has a variety of learned contributions from eminent thinkers and writers, viz., Prof. Wittig (here reviewing Davis's life and works), Dr. Langsdorf (on what can be learned by mediumship—in which Agassiz figures), Von J. Anders (theories and criticisms), notes on Johann Christian Günther, and Prof. Franz Hoffman on Arthur Schopenhauer's views of the immortality question. Among its minor items it mentions favorably the Lake Pleasant Camp-Meeting, and the presence there of Mrs.

Fox Kane, Mr. Slade, and others; also the Princess Editha, Mrs. Debar, daughter of Lola Montez, as a medium in New York; following which is a lengthy notice of the death and obsequies of Dr. Wm. Fishbough.

*Licht, mehr Licht*. Four numbers of this admirable paper, intended to be cheap and popular, and in the variety of its contents, and the agreeable manner in which all are served up for its readers, I think none of our foreign journals surpass it. Though edited in Paris (11 Rue Trevisse) it is in the German language, but with English type, and has hence a more (to us agreeable) aspect. To name even its many articles would take too much space. It quotes occasionally the *Banner of Light*.

*Der Sprechsaal*, published at Leipzig, is a new paper, intended to be cheap and popular, and will meet a want the others may not supply. Dr. G. Blüde, of Brooklyn, is one of its contributors, and few pens are more able than his. It is edited by Dr. B. Cyriax, is a weekly, and will soon obtain, as I can predict from its attractive contents, a good circulation.

### MISCELLANEOUS.

*La Chaine Magnetique*, with its handsome cover adorned with a silhouette of Mesmer; also *Op de Grenzen van Twee Werelden*, etc., I will endeavor to notice at length in my next review. The *Revue Spirite*, Paris, has not reached me this month.

## Biographical.

### Mrs. H. F. M. Brown.

Whose death is to-day announced, was a native of New Hampshire, and removed to Cleveland, Ohio, where she spent many years. She was a woman of marked character, progressive and tolerant, seeking truth rather than popularity, and freely according to others the same freedom of opinion she claimed for herself.

Her active temperament and love of justice brought her before the public in early life, and for more than twenty-five years she labored faithfully with voice and pen to right the wrongs that oppressed humanity. She was a prominent and active abolitionist at a time when to advocate the abolition of slavery was as unpopular as to advocate slavery would now be. In this cause she was intimately associated with the leading men and women of the country who formed public opinion on the anti-slavery question. For several years she published and edited a paper in Cleveland called *The Agitator*, devoted to political and religious liberty for both sexes, black and white. As an advocate of Woman Suffrage, she has been active and untiring. She spoke, by invitation, before several State Legislatures in behalf of more liberal and just laws for her sex, and had the satisfaction of seeing bad ones repealed or amended by her efforts.

From girlhood to maturity her religious views harmonized with Universalism, but on the advent of Modern Spiritualism she investigated and embraced its philosophy, and was ever after an unwavering believer in the communion of spirits with mortals. Her faith was the comfort of her life, and made the approach of death most welcome. She stood high among this class of religionists, being at one time President of the United States Spiritual Association, and for years connected with the spiritual press as editor, publisher and contributor. She traveled and lectured extensively, having spoken in the principal cities of more than twenty States. Her last public work was in Virginia City and San Francisco. She will be remembered by some of our earlier citizens as dedicating Horton's Hall, while making San Diego a short visit, by a lecture on Spiritualism.

When declining health compelled her to abandon the lecture field, she continued to work, organizing and conducting Children's Progressive Lyceums, a work in which she took great delight and was peculiarly successful. Santa Barbara was her last field of labor in the children's cause, and it was with reluctance that she resigned her charge. She published several books for the young, and is the author of some small works on social questions.

The most marked trait of Mrs. Brown's character was her unbounded benevolence. She was a most faithful friend to the poor and unfortunate, freely giving of her own hard-earned means to clothe and feed the destitute. Her kind offices will be remembered by hundreds whom she has befriended in the hour of need, and her death mourned with sincere regret. She has three sisters living at National City, Mrs. W. C. Kimball, Mrs. Blackmer and Mrs. Norris.—*The San Diego (Cal.) Union*, for Oct. 11th.

[Since the above was put in type we have received a lengthy tribute to the memory of Mrs. Brown by C. M. Plumb, of San Francisco—extracts from which we shall print next week.—Ed. B. of L.]

"The world owes its progress to men outside of rings and the most respectable organizations. In religion, heretics have pushed the church forward and won victories in spite of their more orthodox brothers. In politics, freedom has gained most by revolutionists; and chiefly they have come from, and always have been supported by, the 'ground tier' of society. So in medicine, the quacks have led the way, and in success dragged the 'regulars' to higher light and greater usefulness. It is the same in everything: improvements in machinery have been made by men who did not use the machines; advancement in agriculture by persons not engaged in farming; and avenues of trade opened by parties not in trade themselves. One sees better what is needed when he has not the prejudices of education to overcome, and when he is distant enough to take in the whole matter before him.—*Newburyport Valley Visitor*.



## LEFT BEHIND.

Will thou forget me in that other sphere—  
 Thou who hast shared my life so long in this—  
 And straight grown dizzy with that greater bliss,  
 Fronting heaven's splendor, strong and full and clear,  
 No longer hold the old endearments dear?  
 When some sweet seraph crowns thee with her kiss?  
 Say, surely from that rapture thou wouldst miss  
 Some slight, small thing that thou hast cared for here.  
 I do not dream that from those ultimate heights  
 Thou wilt come back to seek me where I hide,  
 But if I follow, patient of thy slights,  
 And if I stand there, waiting for thy side,  
 Surely thy heart with some old thrill will stir,  
 And turn thy face toward me, even from her.  
 —(Louise Chandler Moulton, in Harper's.)

## SPECIAL CORRESPONDENCE.

## Massachusetts.

Worcester.—Property of the Society of Spiritualists.—The  
 Meetings in Grand Army Hall, Orange. The Spiritual-  
 istic and Occult Elements. Need for Phenomenal Spiritu-  
 alism. Memoranda.

Worcester is a thriving city. Spiritualists  
 are numerous—in fact hundreds of believers in  
 the New Dispensation can be found among the  
 population. Years ago the Spiritualist Society  
 was very large and in a flourishing condition.  
 After a time there came a period of comparative  
 stagnation. For the past few years a  
 new society has been struggling along, and al-  
 ready the reward of well-doing and persistent  
 effort is to be seen. The meetings are now  
 held in Grand Army Hall, on Main street, and  
 the attendance is large and constantly grow-  
 ing. Mr. Smith, the efficient President of the  
 society, has John Lowe, Mr. and Mrs. Hildreth  
 and other veterans too numerous to mention  
 for helpers. Lizzie Adams looks after the ad-  
 vertising and never fails to fulfill her duty.

This fall Hon. Warren Chase has addressed  
 the people, meeting with an ovation from his  
 audience. The brave old veteran was greeted  
 by large and enthusiastic crowds. He spoke  
 with his old-time vigor, and his practical and  
 radical utterances will long be remembered by  
 those who were fortunate enough to hear the  
 lectures which he delivered.

Mrs. Abby N. Burdham gave good satisfac-  
 tion to the friends. She is making rapid pro-  
 gress as a speaker, and her psychometric read-  
 ings are spoken of very highly by many people.

Mrs. Sarah Byrnes, the well-known lecturer,  
 has also addressed the society. She is a lady  
 who has done a noble work for the cause of  
 Spiritualism, and when the list of the honored  
 exponents of the cause is made up by the future  
 historian, Mrs. Byrnes's name will be promi-  
 nent among the number.

On Nov. 6th and 13th, Dr. Monck, of England,  
 who is gaining celebrity among us as a healer  
 as well as a lecturer, will occupy the platform.  
 He will be followed by his co-worker from  
 across the water, Mr. E. W. Wallis. This young  
 man has met with grand success in his platform  
 work in this country; he is also a fine medium  
 for private psychometric readings, and as-  
 sures for spirit-communication. Bro. Wallis should  
 be kept employed all of the time.

For the first two Sundays of December, Leslie  
 Goodell, who is highly spoken of as a lecturer,  
 has been engaged; and the veteran L. P. Green-  
 leaf has been selected to conduct the platform  
 exercises for the balance of the month. Mr.  
 Greenleaf is well and favorably known to the  
 public as an earnest and able defender of Spiritu-  
 alism.

The supporters of the Spiritualist Society  
 merit congratulations on the success which  
 they have secured. Go on, brethren, in the  
 good work.

## ORANGE.

This is a typical New England town. The  
 great establishment of the Home Sewing Ma-  
 chine Company furnishes employment for a  
 large number of people. There is a Spiritual-  
 istic Society here; also a Progressive Lecture As-  
 sociation. Large audiences convene in Put-  
 nam's Opera House to listen to Spiritualist and  
 liberal lectures. Prof. Denton conducted the  
 preliminary work in this place, and the way he  
 demolished old creeds is still a cherished theme  
 of conversation by the "Conventurers."

Dr. Peabody, Mrs. Emma Hardinge-Britten,  
 Dr. Storer, Mr. Colville, and others whose  
 names the writers do not at this writing recall,  
 have spoken to the people.

The need of the hour in Orange is phenom-  
 enal Spiritualism. Dr. Shade could do a grand  
 work here; and "Owasso" would undoubtedly  
 take great delight in duplicating his feats at  
 Seton Lake, N. Y., for the benefit of the local  
 skeptics. The *Banner of Light* is read and  
 appreciated by many Spiritualists in this pros-  
 perous locality.

## CHMS.

To be practical is to be godlike.

The latest and most foolish proposition: A  
 "Gospel Car" on railway trains.

The Worcester and Orange friends are highly  
 pleased with the enlarged *Banner of Light*.

Meritorious: The recent *Banner of Light* edi-  
 tional on Mr. Chadwick's new work, "The Man  
 Jesus."

Mrs. E. M. Shirley, 123 Main street, Worcester,  
 Mass., is a good test medium. Her seances are  
 well attended.

Dr. A. W. Fuller, 160 Main street, Worcester,  
 Mass., is a very successful clairvoyant and mag-  
 netic physician.

Spiritualism takes the imperial topic of im-  
 mortality out of the whirlpool of Theology and  
 places it on the firm foundations of science.

Dr. H. P. Fairfield, for many years a lecturer  
 on Spiritualism, resides in Worcester, Mass.  
 He is constantly at work in the lecture field.

Dr. Brown, of Worcester, Mass., is a success-  
 ful healer. Some of his cures have been re-  
 markable. The afflicted should give him a call.

Mrs. Etta Schofield, of Worcester, Mass., is  
 an excellent medium. She is an estimable lady,  
 and is held in the highest esteem by all who  
 know her.

There is a large and constantly-increasing de-  
 mand for Zöllner's "Transcendental Physics,"  
 a book that should be in the library of every  
 Spiritualist.

His Honor, Mayor Kelley, of Worcester,  
 Mass., cordially greeted the *Banner* scriber the  
 other day. He is an intelligent "investigator"  
 of Spiritualism.

E. A. W. Raymond, the well-known druggist,  
 of Worcester, Mass., is an earnest Spiritualist.  
 He knows how to advertise. See seventh page  
 of the *Banner of Light*.

Mrs. Stiles, 146 Pleasant street, Worcester,  
 Mass., is a reliable medium. She lectures fre-  
 quently for Spiritualist Societies, and is mak-  
 ing rapid progress in her public work.

Thomas Street, of Ohio, a very enthusiastic  
 Spiritualist, recently visited Orange, Mass.  
 This brother always has a kind word to say of  
 his fellow workers in the cause of Spiritualism.

President Beals, of the Lake Pleasant Camp-  
 Meeting Association, and his estimable wife,  
 send cordial greetings through the *Banner of  
 Light* to the thousands who were at Lake Pleas-  
 ant last summer.

Susie Johnson's many Eastern friends are  
 glad to hear of the marked success attending

her work in Minnesota. Come East, next sum-  
 mer, to the camp-meetings, sister, and receive  
 cordial greetings from old friends.

Agnosticism, Free Religion, Liberal Chris-  
 tianity, and the like, represent temporary men-  
 tal moods. Spiritualism proclaims a vital, per-  
 manent theme: Man—a spiritual phenomenon  
 in the universe, allied to the realm of causation  
 by indissoluble ties, hence immortal.

Let us be careful how we pronounce harsh  
 judgments on each other. Who is perfect? We  
 are all morally obligated to help those who,  
 having erred, are honestly striving to cast aside  
 the past, and to make the present bright and  
 clean. Who will refuse to aid an aspiring  
 brother?

C. F. Allen is as earnest as ever in his ef-  
 forts in the lecture field. She is an honest,  
 outspoken worker, able and conscientious, and  
 should be kept employed all the time. At present,  
 during December she will lecture in Flint and  
 Lansing, Mich.

Talmage, of Brooklyn, who purports to be a  
 Christian parson, is nothing if not volent. On  
 Sunday, Oct. 23d, he exploded, by mistake, in  
 the right direction, inasmuch as he ridiculed  
 prosy preachers, pleading with them to "fresh-  
 en up," and declared that the masses were tired  
 of old traditions.

Deacon Sibley, of Worcester, Mass., was de-  
 termined that the *Banner of Light* reporter  
 should see the entire country surrounding that  
 enterprising city, so the ride to make profes-  
 sional "calls" upon *Banner of Light* subscrib-  
 ers was prolonged for many, many hours.

Mr. and Mrs. Hildreth, of Worcester, Mass.,  
 are enthusiastic Spiritualists. Mr. Hildreth is  
 a zealous worker in the interests of the local  
 society, and his occasional reports to the *Ban-  
 ner of Light* are always interesting. Mrs. Hil-  
 dreth holds seances, and is considered success-  
 ful in her mediumship.

Ingersoll's reply to Judge Black (see *North  
 American Review* for November) is eloquent,  
 argumentative and convincing. The Judge con-  
 fesses that he is not a theologian; he attitudes  
 as a "policeman," in which character he  
 makes a pitiable failure. Bring on your theo-  
 logians. Find Ingersoll an opponent who is able  
 to make the debate more lively on the conser-  
 vative side.

Rev. Dr. Bacon, of Norwich, Conn., took his  
 sick child to ride on Sunday, and ex-President  
 Hayes and Hon. Mr. Watt, M. C., "happened"  
 to join the party, so the ride was not a vulgar  
 pleasure excursion on God's holy day—such is  
 the "explanation." And yet brother Bacon  
 is ready to complain of himself and pay the  
 fine! Too highly attenuated, Mr. Bacon. *Zeit*  
 so-called Sunday saints.

A. B. French, of Clyde, Ohio, the eloquent  
 orator, met with extraordinary success in his  
 engagement with the First Association of Spiritu-  
 alists of Philadelphia, during October. The  
 large hall at 8th and Spring Garden streets was  
 crowded at each session, and Mr. French's dis-  
 courses were highly appreciated. Eastern Spiritu-  
 alists should know this good and able brother;  
 his voice ought to be heard at Lake Pleasant  
 and Onset Bay next year.

Ridiculous: Prof. Austin Phelps's scheme to  
 overthrow Spiritualism. He is all wrong: (1)  
 Spiritualism is not irreligious in its tendencies.  
 (2) The best thing for the church to do is to ac-  
 cept Spiritualism, not reject it. (3) Spiritualists  
 have revived the study of the so-called miracu-  
 lous in the Bible and history, and the result is  
 that light has been thrown on alleged sacred  
 scriptures and secular writings, thus proving  
 the beneficent use of Modern Spiritualism. Try  
 again, Prof. Phelps, in a less dogmatic manner.

In this era of transition, when the old is life-  
 less and crumbling, and the new only a radiant  
 scintillation along the distant horizon, personal  
 spiritual isolation is something to be expected.  
 Philosophers—real philosophers—are never dis-  
 contented. Draw, brother, from the resources  
 of your own personality. Remember that there  
 is such a thing as the holy companionship of the  
 unseen, the spiritual. Read Spiritualist papers  
 and books, and watch the processes of develop-  
 ment now going on in the world. Unity will  
 come in its own good time. Your self-poise will  
 hasten the day.

Reader, you say that lecturers on Spiritu-  
 alism rarely, if ever, visit your town. You grant  
 that you are unable to pay the earnest itinerant  
 a living fee. Well, do not complain: Run your  
 own church. Invite the few Spiritualists and  
 investigators in your locality to your parlor  
 each Sunday, and read some of the grand lec-  
 tures which are printed in the *Banner of Light*;  
 preach a little yourself, and see how you like it;  
 and, our word for it, you will soon discover that  
 an interest will be created so that funds will be  
 forthcoming to send for professional speakers.  
 Make the experiment.

## CENNAS.

## Meetings in Vermont.

Mr. Geo. A. Fuller lectured in Burke's Hall,  
 Morrisville, Vt., Sunday, Oct. 23d. In the  
 morning he spoke upon "Soul Life," and in the  
 afternoon his lecture was a reply to an article  
 published in the *Vermont Citizen*, styling  
 Spiritualism "the work of the devil." In spite  
 of the stormy weather, the audience was large,  
 and the closest attention was paid to all of  
 his remarks.

Mr. Fuller lectured in Charlotte, N. H., on  
 the evenings of Oct. 18th, 19th and 20th. The  
 discourses were given in the Town Hall, and  
 were under the auspices of Messrs. A. B. New-  
 man and Fred Baker. Mr. Newman presided,  
 and his brief remarks at the opening of each  
 service were very appropriate. For the first  
 evening Mr. Fuller chose for his subject "The  
 Spiritual Marvels of the Bible"; the second  
 evening he spoke upon "Manifestations of the  
 Soul in Man," and the third evening "The  
 Teachings of Spiritualism, and What God has  
 Accomplished." The audiences steadily in-  
 creased, until the last evening more than three  
 hundred were present. Among the most atten-  
 tive listeners present may be mentioned the  
 Rev. Mr. Howard, pastor of the Unitarian  
 church. Mr. Fuller left this place with the  
 urgent request to return and continue his labors  
 at his earliest convenience.

Mr. Fuller spoke in Eden, Vt., Oct. 23th, and  
 gave the concluding lectures of his present en-  
 gagement for the Morrisville Society, Sunday,  
 Oct. 24th. On the evening of that Sunday he  
 was to speak in the Advent Church at No. Hyde  
 Park, Vt.

It is said that the first granite used in this country  
 for constructing a building was employed in the erec-  
 tion of King's Chapel in Boston, in 1722, and was quar-  
 ried in Braintree.

"Angels will sing thee to sleep, my child," remarks  
 a New Jersey exchange, "but look out that the mos-  
 quito don't get mixed in with the chorus."

## Berkeley Hall.

## Houses of God and Gates of Heaven.

A Discourse delivered through the Medium In-  
 strumentally of  
 W. J. COLVILLE,  
 In Berkeley Hall, Boston, Sunday Morning,  
 Oct. 16th, 1881.

(Reported for the *Banner of Light*.)

Last Sunday morning the subject of our dis-  
 course was "The Spiritual Temple: And How  
 to Build It." We told you then that to-day  
 we would continue to follow out the line of  
 thought which our topic last Sunday morning  
 started.

Whatever may be the importance of religious  
 forms and ceremonies; however valuable may  
 be the ordinances of religion; however much  
 help and comfort we may gain from the assem-  
 bling of ourselves together in consecrated places,  
 at stated intervals, the Home is always more  
 important than the Church, and the daily life is  
 far more valuable than the Sabbath day wor-  
 ship. The old idea of God was that the Lord  
 God of Abraham, Isaac, and Jacob, the Jewish  
 Jehovah, was confined to certain places; that he  
 lived amid the mountains, and therefore could  
 not defend his people when they were fighting  
 in the valleys. He, selecting for himself certain  
 portions of the earth which were pleasant to  
 him, there established his abodes, so that the  
 Jewish tribes were obliged to go up to the Tem-  
 ple in order that they might find their God,  
 and when they were traveling in the wilderness  
 a movable tabernacle, constructed after a divine  
 plan, was necessary to afford them a house of  
 worship. In later times synagogues were estab-  
 lished all over Judea, or wherever they got pos-  
 session of lands. And in all those synagogues  
 they expected that they would find their God in  
 a certain peculiar sense. But the fullness of  
 divine revelation was confined to Solomon's  
 Temple. There, amid the beauties of untold  
 magnificence, in the most glorious courts;  
 there, in the holy of holies, surmounting all  
 the vessels in the innermost courts of the Tem-  
 ple, with a halo of divine effulgence, the Sheki-  
 nah appeared, reminding them that God was  
 ever-present among them. Only once a year  
 did the priest enter into the holy of holies, and  
 then the only priest allowed to enter was the  
 High Priest, and when he offered sacrifices in  
 the innermost courts of the Temple all the peo-  
 ple were kept standing outside, they being con-  
 sidered too unholy to enter the sacred place.

This idea was by no means confined to the Jews.  
 It was the idea of all early historic people, and  
 is yet held by most Orientals; all the religious  
 systems of the Orient are permeated with the  
 belief that God is confined to certain places,  
 and that certain forms of ritual can bring man  
 unto him as nothing else can.

An aristocracy in religion always existed, a  
 certain few being called out of the world in  
 order that they might minister in sacred things,  
 the majority of the citizens being left to perform  
 secular duties and to obey the injunctions of  
 the priesthood without at all questioning what  
 they commanded. It is not for us this morning  
 to discuss the legitimacy or the illegitimacy of  
 such a state of things in the days long gone by.  
 The reason may undoubtedly be found in the  
 knowledge of the condition of early peoples.  
 It was then absolutely necessary that the  
 majority of men should devote almost all of  
 their time and energy to the cultivation of the  
 soil in order to provide for their daily physical  
 necessities generally. For if they did not do so  
 they would have had no food to eat, no houses  
 to dwell in, and no clothing to wear. As the  
 earth was then in a cruder condition than it is  
 to-day, and as the human mind was by no  
 means as far unfolded as it is at present, the  
 amount of work which you can perform in one  
 hour with your labor-saving contrivances and  
 with your average intelligence could not have  
 been performed by very ancient peoples in two  
 or three days. They were entirely devoid of  
 assistance which you are freely blessed with  
 and employ. And thus it was necessary that  
 a certain few should devote themselves entirely  
 to spiritual things, for the mass of the people, be-  
 ing engrossed in material pursuits, would have  
 no means whereby they could directly com-  
 mune with the spiritual world, were it not for  
 these consecrated media. For let it be under-  
 stood that if any one devotes himself to the  
 special work of revealing spiritual truth to the  
 world—if any one desires to develop as a me-  
 dium and to stand before the public a specially  
 endowed and cultivated instrument, the energy  
 which he would use in ordinary secular duties  
 must be conserved and put to spiritual uses,  
 enabling him thereby to enlighten the people.  
 Frequently, however, at this day, when materi-  
 al duties do not absorb all our time, we can  
 commune with the spiritual world freely. You  
 are daily moving among highly mediumistic  
 people, who, though spiritual teachers, yet  
 at the same time are mechanics or artisans; we  
 shall discover, however, on close observation,  
 that whenever the vitality becomes accustomed  
 to flow in one particular channel, no matter  
 whether it is a spiritual, intellectual, or a physi-  
 cal channel, that it will continue to flow in  
 that channel unless it is restrained from doing  
 so, as means are employed for producing re-  
 markable alterations in the general constitu-  
 tion of the individual.

All the early peoples, all nations which have  
 produced great magicians, have found out that  
 physiological and psychological changes had to  
 be produced in the bodies and minds of those  
 who had devoted themselves to secular pur-  
 suits, if they desired to undertake a special  
 spiritual work. And therefore only after in-  
 jurious initiatory discipline were ordinary peo-  
 ple able to occupy any positions among the  
 priests and mediums of the East. At this hour  
 we consider that a few are needed to stand  
 aloof from the ordinary pursuits of life in or-  
 der that they may devote themselves exclu-  
 sively to communion with the spiritual world.  
 But most people in the present age, blessed  
 with so many modern conveniences as you are,  
 and with such diverse attainments, can wisely  
 and beautifully couple the performance of se-  
 cular duties with the cultivation of spiritual  
 gifts. The most perfect life undoubtedly is a  
 rounded sphere, not a one-sided affair. The  
 most perfect man is not the man of one idea,  
 but the man of multitudinous ideas.

Our idea of angelhood is only that of perfect-  
 ed manhood and womanhood. It is the idea of  
 the human race so unfolded that we can all en-  
 gage in varied pursuits, and can so change our  
 activities from time to time that one set of fac-  
 ulties will never become abnormally developed,  
 and no one faculty will be stunted. Undoubt-  
 edly the time will come when you all may oc-  
 cupy inclusive positions. As painters, sculptors, in-  
 ventors, musicians, etc., probably some will al-  
 ways shine, but the race itself may be eventually

composed of such eminently practical people  
 that all can enter into the minor details of do-  
 mestic management without losing one atom  
 of their specific grandeur. Undoubtedly the  
 perfect condition of manhood is a condition of  
 perfect roundness, all organs being equally un-  
 folded—no excesses and no defects. That is  
 the ultimate state of mankind; that is the  
 dream of the future; that is to be the condi-  
 tion of humanity in the golden age—the mil-  
 lennial epoch which is yet to come. In days  
 long gone by, very, very few, if any, attained  
 to this. Indeed, our opinion, individually  
 speaking, is that no one ever did. If you have  
 closely studied the life of Jesus you will find  
 that his life was not an entire life. The life of  
 Jesus was a perfectly moral, a beautifully pure  
 life, and a life quite as entire as a life in this  
 day possibly could be. When he lived among  
 men his life was so far above ordinary lives,  
 that the liver of such a life was subjected to  
 every form of persecution, even to death itself,  
 on account of his spiritual attainments.

The life of Jesus is to us a prophecy of the  
 life of man in the yet far future. The exam-  
 ple of the life of Jesus, so far as we can dis-  
 cover it, is the very highest pattern which  
 could be given to the world when he existed,  
 and as an exalted spirit, as an enfranchised  
 soul, and as a spirit of truth who is to come  
 again, he assures you that his attainments may  
 be yours. He may yet manifest in a more per-  
 fect embodiment the soul's ideal of a perfect  
 life; when on earth his purity is so beautiful  
 that we can never conceive of its being surpassed  
 by mortal; but so far as the record goes Jesus  
 does not seem to have been a peculiarly intel-  
 lectual man. He was remarkably spiritual, and  
 throughout the entire record of his life we can-  
 not find one moral blemish. His conduct to-  
 ward his fellow-creatures on every occasion  
 was marked by the most peculiarly deep in-  
 sight into the needs of human nature; he seems  
 to have been a peculiarly sensitive and tender-  
 hearted man, with a stern sense of right. Jesus  
 always understood how to combine contempla-  
 tion and prayer with practical service, and,  
 therefore, not only in the synagogue and on the  
 mountain-top does he shine forth as the exam-  
 ple of humanity, but also at the wedding feast  
 and the social board he is equally at home,  
 quite as much so as he is when engaged in the  
 performance of some religious rite. It has been  
 and is objected to by many that Jesus was  
 never married; that he did not enter into all  
 the relations of social life, and therefore for all  
 people and for all conditions of life he does not  
 seem to have set us that perfect example which  
 shall be set by some one who may arise in the  
 future. Those who arise in the future may be  
 virtually inspired by Jesus himself, and through  
 them may appear a more perfect manifestation  
 of his soul. For judging his life by its perfect  
 morality and spiritual beauty, we may readily  
 believe that the potencies of completion were  
 within his soul, and that all the possibilities of  
 rounded greatness were in that nature, the limi-  
 tations of his life being occasioned rather by  
 the circumstances of his life and the needs of  
 the hour than by the absence of the materials  
 in himself needful to afford the soul a perfect  
 means of expression.

In past days, religion was too much separated  
 from daily life, and to-day we are trying to  
 evolve a state of society in which religion and  
 work shall be so interblended that there shall  
 be no distinction made between going to church  
 and sweeping a room, in a religious sense. Man  
 must grow to realize that everything he does  
 for the well-being of his family and the cultiva-  
 tion of his own frame is as much an act of wor-  
 ship to God as the performance of any peculiarly  
 ecclesiastical duty. Our religion for the future  
 must be of such a nature that our House of  
 God and our Gate of Heaven shall be every-  
 where, so that man need not even cross the road  
 to enter God's temple. Our religion must be so  
 altogether devoid of ideas which limit God, that  
 we shall find him everywhere, and know that  
 we have only to prepare ourselves to meet him  
 by the honorable discharge of every duty. We  
 have to go nowhere to find God, but we have to  
 develop in ourselves the condition to perceive him.  
 When the sun is shining, you do not have to  
 go anywhere to find the sun, because if an  
 aperture in any portion of your house is  
 opened, its light will stream in. But if there is  
 a fault in the construction of your house, the  
 light does not shine in, though it is everywhere  
 around you; the fault does not lie in the absence  
 of light, but in the limitations which you have  
 established to obstruct the light. You do not  
 have to go anywhere in order to find air, and  
 yet there are many buildings so constructed, so  
 badly ventilated, that persons are almost suffo-  
 cated in them even when the wind is blowing a  
 perfect gale outside.

So with all divine presences, and so with all  
 angelic manifestations. We do not need to go  
 anywhere to find the spiritual world; we do  
 not need to summon angels to our sides by any  
 special invocation, or to call upon God in  
 prayer so as to make God ready to hear and  
 to answer our petitions; prayers and observa-  
 tions are only our attempts to construct win-  
 dows in ourselves, and keep them open so that  
 the Divine Light and the Divine Wind may  
 shine and blow in, playing upon us, illumi-  
 nating our pathway, and cleansing us from all  
 defilement. We strive to grasp the idea of an  
 all-pervading Deity, though we are assured  
 that no human spirit is ubiquitous. No angel  
 is everywhere at once, but we cannot be any-  
 where where some angel or some spiritual friend  
 is not. We cannot dispense with the idea of  
 individual deities in our way to perfection; we  
 cannot assure ourselves in regard to the per-  
 sonality of an Infinite Spirit, the question of  
 a divine personality being altogether too large  
 for human thought. It baffles us at every turn,  
 and all attempts either to prove or disprove  
 the personality of the Deity are ignominious  
 failures. All are obliged to admit, "We really  
 know nothing about it; we only talk and  
 think concerning it." We may change our  
 opinions over and over again; but not having  
 searched out all creation, not having found the  
 limits of existence, we cannot say whether  
 there is or is not a personal Ruler of the uni-  
 verse, and we shall certainly not undertake to  
 make a positive statement either on one side  
 or on the other; but as God appeared unto men  
 of old, even so he may appear unto us to-day.  
 As certain gods bore the names of those unto  
 whom they appeared, so Jehovah is especially  
 called the God of Abraham, of Isaac, and of  
 Jacob. And as Jacob in a spiritual frame of  
 mind, even though sleeping on a stony pillow  
 in the wilderness, was enabled to see angels  
 ascending and descending, and when alluding  
 to those angels spoke of them as the "Lord,"  
 so may we realize that there are individual  
 beings who, though unseen, live and care for  
 us, who are never faraway from us; and very  
 frequently that messenger who comes to you  
 with the tenderest message and with the holiest

benediction and appropriate measure of truth,  
 is some pure and noble spirit whom your father-  
 or your mother dearly loved; some one who  
 was dear unto your ancestors; some one who  
 has been connected with your family through  
 various generations, and who now cares for  
 you with almost infinite tenderness. By infinite  
 we simply mean beyond human measurement.  
 This messenger will come unto you as your  
 especial Lord, and as your patron.

The great mistake which has always been  
 made by theologians is that theologians have lim-  
 ited man, compelling him to gaze with the eyes  
 of others upon the universe. I have no objec-  
 tion to your telling me that Jesus Christ is your  
 Saviour, or that he is the Saviour of your world,  
 but I have a very great objection to your tell-  
 ing me that there is no other Saviour and that  
 there is no other world. I have no objection  
 whatever to your making the statement that  
 you cannot be saved unless you believe in Jesus  
 Christ, but if you tell us that no one else can  
 be saved unless they believe in Jesus Christ in  
 the way in which you believe in him, then your  
 sweeping assertion is entirely outside of the  
 limits of the spirit of wisdom and of charity. If  
 salvation depended upon a faith in Jesus Christ,  
 then every person who ever lived upon the  
 earth would have a right to know everything  
 about Jesus Christ, and unless every person  
 who ever lived in the world has had the scheme  
 of salvation unfolded unto him, salvation can-  
 not come unto him through Jesus Christ exclu-  
 sively, in the sense in which it is taught by the  
 churches. If God leaves one soul without the  
 knowledge needed by that soul, if all must be-  
 lieve in Christ in order to be saved, and all have  
 not even heard of him, then God is simply a  
 tyrant, utterly unworthy of our affection and  
 worship. If every individual upon the face of  
 the earth knew the story of the life of Jesus,  
 and had an opportunity of believing in him,  
 then salvation might justly come through an  
 intellectual apprehension of the work of Jesus  
 in the redemption of the world. But as special  
 inspired messengers have been respectively sent  
 to various portions of the earth, all nations have  
 their own saviours, their own laws, their own  
 prophets. False gods or idols are undeveloped  
 spirits and earthly passions, when allowed to  
 get the better of man's moral sense or spiritual  
 intuition, as he seeks for earthly happiness and  
 glory rather than for spiritual unfolding. The  
 following of Belial and Beelzebub, a term em-  
 ployed in the Scriptures, is only used to design-  
 ate that form of depraved idol-worship which  
 places the lower creature above the spiritual  
 nature.

If there is in man a tendency to enslave him-  
 self by obedience to the letter; and yet more, if  
 he will commune with the spiritual world sim-  
 ply to advance his material interests, and that  
 unjustly, then communication with the spirit-  
 world is diabolism; it is witchcraft, necromancy  
 —any form of iniquity; but when man desires  
 to hold communion with any spiritual being in  
 order to receive truth, or to do good in the world,  
 he never asks in vain. Whether the answer  
 comes in the way he desires or not, a bless-  
 ing comes into his soul. The very desire to re-  
 ceive truth in order to bestow it on others, in  
 itself brings a blessing. Let us not be over-anx-  
 ious concerning the individuality of spiritual  
 guides, or of any who come unto us from un-  
 seen realms. Every true thought, every devout  
 desire, brings its own answer and benediction.

How may we make our houses Houses of  
 God and Gates of Heaven? We have churches  
 in our land to-day without number; but church-  
 es often appear as rival institutions, assail-  
 ing one another in support of some pecu-  
 liar dogmas. All Christian churches profess to  
 owe allegiance to Jesus Christ; they all bear  
 the name of Christian, and they all tell you  
 that through Christ, in some mysterious way,  
 the world is to be redeemed. And yet these  
 churches cannot possibly agree among them-  
 selves. Why so? Merely because they have es-  
 tablished themselves upon an intellectual limita-  
 tion, having built themselves upon the limited  
 ideas which are born of intellectual research.  
 Creeds do not grow, but men's minds do; and  
 therefore men's minds stretch out beyond the  
 creed, and the creed only remains as a bone of  
 contention.



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We find that in churches where children are admitted, the absolute number, on the roll of membership, may easily be swelled; but churches, as a rule, are not growing strong

When the time does come for men to amicably with one another, it will be because every home is a House of God and a Gate to Heaven. Too often parents leave to the Sunday school teacher and the minister the duty of instructing their children in religion. Many send their children to school and consider that they have done their duty by them because they have neglected their education, but do not mourn. Parents exclaim with sorrow, "I have spared fortune on my child's education, and have put him in the way of gaining all knowledge, and yet my child comes home from college only an accomplished profligate. You may do well to leave the secular instruction of your children to the State; you may leave the theological instruction, if you wish them to be instructed in theology, to the ministers; their religious, their moral instruction must be imparted by the parent. No parent and guardian can possibly frame an excuse by saying, 'I am not sufficiently educated to instruct my children morally,' because it requires an external education whatever to do so. A boot-black can be just as moral as the President of the United States; a poor man cannot sign his own name any more than a

Our work, as reformers, should be for the elevation of the world by the exercise of all our powers to the extent of our abilities. We are called upon to work for the House of God. We all of us really desire to form for ourselves a House of God and Gate of Heaven, a temple in which we may study out all the higher aspects of spiritual truth, we must have that temple entirely under the control of the spirit, created entirely to those influences which respond unto our own highest desires. It is not possible or practicable to form an external temple on a large scale in any public place but within our own houses we may sit in seclusion quiet and, and gathering together a select company of friends, simply allow ourselves to receive the answer to our aspirations. We need not talk, question, or argue. It will only be necessary for us to sit together in a receptive attitude, and the confluent streams of magnetic life will flow in one grand tide of aspiration, and thus we may have a Jacob's ladder, up which angels will descend with their inspirations.

For sale by COLBY & RICH.

## For Sale by COLBY &amp; MOORE

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## LIFE'S TRUE SIGNIFICANCE.

Deeper than all sense of feeling  
Lies the secret source of being.  
And the soul, with truth agreeing,  
Learns to live in thoughts and deeds;  
For the life is more than faith,  
And the earth is pledged for payment.  
To man for all his needs,  
Nature is our common mother,  
Every living man our brother,  
Therefore let us serve each other:  
Not to meet the law's behests,  
But because through loving living  
We shall learn the art of living;  
And to live and serve is best.  
Life is more than what man fancies!  
Not a game of idle chances,  
But it steadily advances  
Up the steep heights of time,  
Till each complex web of trouble,  
Every sad hope's broken bubble,  
Hath a meaning most sublime.  
More religion, less profession;  
More of freedom, less oppression;  
More of love and less of passion—  
That will make us good and great.  
When true hearts, divinely gifted,  
From the clasp of error lifted,  
On their crosses are uplifted,  
Shall the world be truly free,  
That earth's greatest time of trial  
Calls for holy self-denial.  
Calls on men to do and be,  
But forever and forever  
Let it be the soul's endeavor  
Love from hatred to discover,  
And in whatever we do,  
Won by love's eternal beauty  
To our highest sense of duty  
Evermore be firm and true.

## HOW SHALL THE PULPIT TREAT SPIRITUALISM?

BY REV. AUSTIN PHELPS, D.D., ANDOVER.

I have received so many letters requesting an answer to the above question, from readers of my former article on Spiritualism, that it has been impossible for me to respond to them in detail. Now I venture enough to believe that I can add to the wisdom of those of my pastoral brethren whose long pastoral experience must have taught them the best methods of treating vexed subjects in the pulpit. I venture only to suggest a few thoughts to those who have requested me to do so, and I choose to put them in the form of inquiry.

(1) Starting on the most general and assured ground of belief respecting this delusion, may not much be accomplished by simply exposing the irrational drift of it, as seen in its own records? Something is gained, if we can show to the satisfaction of thinking men that this thing is not religion. Whatever else it is, it is nothing that commends itself to the religious instincts of men. It has neither the self-consistency nor the dignity of a revelation from heaven. The profaneness of many of its teachings is patent on a very brief examination of its organs. Granted that it says many true things, and good, it has the more of these things. Religious delusion must have to be attractive to believers.

Often times, to win us to our harm,  
The instruments of darkness tell us truths.  
Meanwhile, the vile things and false, which  
Are its practical outcome, are sufficient to discredit the whole as a system of religion. God does not thus contrive to make the truth of his religion manifest to the eyes of the world.

No matter what we may believe, if anything, about the origin of these phenomena, the drift of the whole is wrong, morally. This can be made obvious to the Christian conscience. As a sequence, Christian people can be convinced that they should have no part nor lot in the matter. If their Christian conscience is not, spiritualism as a religion is false. The necromantic sense, then, is no place for a professed friend of Christ. Tampering with the thing from motives of curiosity is not only an evil, it is a sin. The curiosity itself, which leads men to seek, from such sources a knowledge of the invisible world, is itself a sin. The delusion of these things is a Christian conscience cannot but be blurred by such communion. "This generation seeketh after a sign," said the Master, to "a generation of vipers."

The pulpit achieves much if it teaches this effectually. Much to the purpose is gained, if we can cut this evil drift from Christian support. No other support of it can give it a respectable prestige among the religions of the age. Make the church a unit against it, and it can live only as one of the religious monstrosities of the times, which, like Mormonism, do not carry weight enough to make them respectable. No body of men can hold long in broad daylight a thing which the judgment of the Christian church has put under the ban. That thing must become offensive to the moral sense of men. It must rot.

In the days of the old anti-slavery controversy, Albert Hall, for one, says the representatives of three millions of slave property in the broad aisle of his church: "Bid the American church of all complicity with American slavery, and the thing is doomed." The representatives of the three millions knew it to be true, and they were silent. The principle is more forcibly true of spiritualism. The natural assumption to be a revelation from heaven, and yet from which the moral sense of the church revolts. Christianity has gained such dominion over public sentiment, that no other religion, at least, can stand against it. May we not then preach so much against it here, without the risk of knowing much or believing anything respecting the power which the spiritualists claim?

(2) May not still more be accomplished by a thorough re-discussion in the pulpit of the teachings of the Bible on the subject of ancient magic? Here we win a point at which we have slipped. The popular recoil from the Salem witchcraft, and from the tragedies to which it led, and from the diabolism of the age which made those tragedies possible, has thrown us all back a long way behind the plain teachings of the Scriptures, on the whole class of subjects to which this belongs. We have come to think of them as things to be put down with a laugh, or ignored with a smile of contempt. But they do not go down at such bidding. Every age resuscitates them in one form or another. So has it been from the beginning. Heathen history is full of them. Such is the craving of the human mind for the supernatural, that if you launch it out of faith in one form, it will gravely slide into another form, with only difference enough to disguise its identity. Live it, will, even though it beg its way into a herd of swine.

I attribute the growth of Spiritualism largely to a reaction of the kind. Tower Hill, in Salem, has frightened men out of their mental equipoise about these things. Not content with denying false things, we have swung over to the extreme of denying everything. We have denied facts supported by human testimony of such weight that it would send the best of us to the scaffold, if arrayed against us in a trial for murder. We have laughed the world, or allowed it to be taught, that if anything presumes to be done by superhuman agency, that presumption stamps it as a cheat. Have we not, on this class of topics, unwittingly committed the very error which we charge upon the skeptic who affirms that the miracle is for sea and land? The natural reaction from this policy of faithlessness in the supernatural, is this wretched travesty of the supernatural which Spiritualism would substitute for Christianity.

What, then, shall we do to remedy the mistake? I answer, for one, acknowledge the mistake. Then go back to the Biblical methods of treating necromancy. Learn what those methods are, and teach them to the people. The Bible does not dismiss the heathen magic with a laugh or sneer. It does not ignore the things as too insignificant or too low for the dignity of inspiration. It does not leave it enveloped in the cloud-land of hypothesis. On the contrary, the Scriptures treat it as a fact in human history. They discuss it as a significant development of idolatry. They forbid dalliance with it as a sin. The practice of it is the Mosaic law punished as a capital crime. The great religious reformations on record in the Old Testament began with ridding the land of those who dealt with familiar spirits. All down the ages, from Moses to St. Paul, the Bible thunders with denunciations of it as a form of devil-work.

ship. When aged Christians of the last generation in the Sandwich Islands first heard of American Spiritualism they detected instantly its identity with their own former worship of evil spirits. They marvelled that American Christians could tamper with it in the face of the Biblical warnings against it. They were the calmer faith to follow. The worst use possible to make of them is to allow them to frighten us out of all faith. Better exhort Cotton Mather than that.

## Spiritual Phenomena.

## A NOTABLE OCCASION.

To the Editor of the Banner of Light:

I wish to give your readers a brief statement of events of great interest to myself and others, at the residence of Col. Moses Hunt, No. 8 Auburn street, Charlestown, on the evening of the 26th ultimo. On the latter part of the afternoon of that day Mrs. Hunt informed me that she was expecting Mrs. Fay, a medium from Boston, to pass the evening at her home, and invited me to be present. As the Colonel was tardy in returning from the city, I assisted in preparing a "cabinet," as it was called, for the medium. This consisted of a small ante-room of about six feet square, in the third story of the house, and connected with a chamber of perhaps twelve by fifteen feet in size. Everything in this small room was removed, excepting one chair. A few articles in the larger chamber were also removed to make room for the expected company, leaving an open space of perhaps one-half the chamber. We now hunted up an old-time "clothes-horse." It was in three parts, eight feet in height, and was used by our grandmothers for drying clothes on ironing days. We took off one part of this old-time household article—it was put together with leather hinges—the other parts were placed against the door-frame of the small room, securing the upper part to the door-frame by a few tacks driven through the leather hinge, which was still attached to the clothes-horse.

We now took a thin black double-shawl, threw it over the frame thus constructed, letting one end of the shawl drop to the floor on either side, and tacking it about midway to the door-frame and the upper portion of the clothes-horse. This enlarged the cabinet some three feet, and as one end of the shawl hung loosely to the floor, it afforded easy access, and some little protection to the medium, if wished for. We now placed chairs in a semi-circle around this cabinet, and left the room for supper. The whole was the work of only some fifteen or twenty minutes. In about a half-hour Dr. Israel T. Hunt, of Boston, came in. Soon after, Mrs. John T. Hunt, of Somerville, and next Mrs. Fay, the medium, with her husband, were introduced. Mrs. Fay being a stranger to Dr. Hunt and myself, and we both not a little suspicious that everything might not be genuine, we watched her movements closely. We found her, however, a pleasant lady, of medium size, and perhaps thirty years of age. She laid aside bonnet and shawl, and said she feared we might all be disappointed, but would do what she could. We all proceeded, like a family party, talking freely, up two flights of stairs to the chamber above described. The company were as follows: Col. Moses Hunt and wife, Mr. and Mrs. Fay, Dr. Israel T. Hunt, Mrs. John T. Hunt, Mary, the house-girl, and myself. The gas-burner, opposite the cabinet, was lighted, but not to its full extent. I think Dr. Hunt at first took charge of it.

We all took seats, and were requested to keep our feet squarely upon the floor. Mrs. Fay entered the cabinet, and almost immediately a female figure, in white, was observed just inside. I confess to being somewhat startled. I now noticed, for the first time, that the curtain we so hastily put up fell to the floor obliquely, leaving an opening at the bottom of some eight or ten inches. It was through this opening that the form was seen. It soon disappeared, and an Indian pushed the curtain slightly aside, put out his head, nodded to the company, and retired. The Indian features were very marked. Soon a man rather above medium size, with his left hand thrust back the curtain, and stepped partly outside. He had the appearance of a foreigner. To me he seemed dressed in a loose frock of some light material, and dark pants. His face was very distinct, but it had a death-like look. He stood a moment or two directly in front of us, but no one recognized him. He then walked directly up to Mary, (the help of the house), put his hand upon her head. She seemed startled, but kept her seat. He then returned to the "cabinet" with a firm step, heard by all present, and seemed to dissolve and disappear before the curtain closed. I learned from Mary that her father died when she was four years old, and her recollection of him was very slight; but, so far as she did recollect, this was a visit from him in spirit form. All present thought it some one related to her, as she has a similar form and expression of face. At the time it was a circumstance of great interest to us all. His movements were perfectly natural. He was large, broad-shouldered, and had the appearance of a laboring man.

About this time, Dr. Hunt, who sat in the rear of the room managing the light, finding the occasion one of great interest, exchanged seats with Mr. Fay, the husband of the medium; and while talking about the strange event that had just occurred, a very pretty girl, seemingly about twenty years of age, came to the curtain, hesitated a moment, bowed to the company, and then with graceful step walked directly to Dr. Hunt, and extended her hand. He arose, shook her hand heartily as if meeting an old acquaintance. He said to her that her features were familiar, and was sorry he could not recall her name. She tarried long enough for all present to see her features, and examine her dress, the skirt of which was of a dark material, seemingly a silk or satin, very prettily made up, with waist and sleeves of a different material, lighter in color, but very becoming. As the Doctor could not recall who she was, she seemed desirous of calling his attention to her hair, which was of auburn color, and very abundant, by apparently tossing it about with her fingers; but her effort to make herself known was in vain, and to the regret of all, she retired unrecognized. This led, of course, to some talk among ourselves, and in a few moments she reappeared, and we all bade her welcome. Again she bestowed her attention upon Dr. Hunt. He took her hand, and stood by her side a moment, seemingly looking into her face, and trying to recall who she was. At length he said, "Oh, yes, now I know; this is Augusta Tyler." She bowed her assent, seemed pleased to be recognized, walked gracefully in front of the cabinet, and then bowed herself out. After she retired, we all wanted to know something of "Augusta Tyler," and learned that she was a cousin of his; that she died several years ago, and had almost passed out of his recollection.

This, in fragmentary outline, is the "restoration of belief" which the people need to equip them well to meet this latest form of the old heathen magic. Entrenched in such a faith, they could not readily be beguiled by the delusion. This poisonous evil could not take thrifty root in such a soil. It is not for the want of such a soil, in the antecedent faith of the people, that the delusion has taken root so widely and so disastrously? And, if so, what better thing can we do than to restore the old faith, shorn of its exotericness? What better thing can we do than to place the dislocated teachings of the Bible?

With such a faith antecedently fixed, Christian men would inevitably attribute such things as Spiritualism to Satanic wiles. These would appear to them to be, and would be, the most philosophical explanation of these phenomena, of which, as now, science and the police should confess their ignorance. If the Biblical denunciation is a fact in the divine organization of the universe; and if demonic craft is a fact in the divinely permitted economy of probation; that also should seem more natural than these marvels over which science decry and the police persecute. The demonic world more likely to be engaged in? If it may be that sin, matured and aged, tends to reduce the grade of guilty intellect, what else is more probable than those frivolities and platitudes which make up much of the spiritualistic revelations? On the other hand, what else than the demonic world more likely to be engaged in? 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behind us she manipulated our foreheads. At first the fingers were dry; but soon that same liquid perfume began to ooze from the tips, soaking our front hair, which retained the perfume two or three days. Her son came next, and going to the front door looked out, but did not attempt to do more. Returning to the room he knelt in prayer while the door then came calling his mother's god-child to him they knelt side by side.

A young Indian girl, "Dew Drop," materialized, and went into the entry, dancing all the while in perfect time to the singing. Twice she came back, and each time got a bright colored shawl, which she draped about her in true Indian fashion. The long braid of hair of one of the sitters seemed to take her fancy, and receiving permission, she unbraided it and sent it about the owner's shoulders; then again gathering it up, she knelt in prayer. Then came the queen of one of the Egyptians, who came the night of Sept. 28th. She went to one of the ladies and pressed the head, shoulders and waist of the sitter between her hands. On questioning, we found she was trying to tell us how she had been injured as a young girl. She then pulled up the shade of the side window, and motioned for the blinds to be opened, in order that the moon might better illumine her. Hardly a moment elapsed between the entrance of "Dew Drop" to the cabinet, and the exit of the queen, proving to us that the one behind the curtain was all made up before the other returned. Darius, King of Persia, at the time of Alexander the Great, and who was conquered by him, then appeared. He wore an Oriental turban, and long robe drawn in at the waist, and in leaving us gave the Eastern salutation. Joan of Arc followed him, wearing the helmet and sword-belt. We have always noticed when she has materialized, she has been of a stouter build than the others, the form more like that of a peasant girl, as Le Page has pictured her. Taking off the lace which she wore, she magnified it in some way, so that, separated entirely from her, it stood up against the curtain, and remained there till she left us.

Then came the wife of one of the gentlemen, and he knelt while she covered him with lace. Following her came a young girl to whom the same woman had done a great kindness years ago. The control said if we would like to see "Rosa," a little nine-year-old Indian girl, with whom we have been acquainted about a year. In a few moments we heard the guide talking to her and telling her to go out. Once the curtains were held aside, and we saw the outline of a little figure, but they closed again, and the control said "Rosa" would not come out because she could not have a bright blanket to wear. It was then nearly twelve o'clock, the seance having lasted three hours.

As on the previous night, three of the spirits wrote communications in our little book, and the same voice in the cabinet joined us in singing. (I forgot to mention that at the circle of the 28th the mother of the medium materialized, and standing before us sang with us.) This series of circles has been very satisfactory to us, because each spirit has drawn aside the curtains and we have seen the medium lying on the sofa, and none of the seances have exhausted her in the least.

North Edgcomb, Me., Oct. 13th, 1881.

[From The Saratoga (N. Y.) Sun, Oct. 22d.] SPIRIT MATERIALIZATIONS.

Last Thursday evening several Saratoga gentlemen went to Ballston, and to the Barber place in that village, the residence now of Mr. R. C. Vanderburgh, to witness there some spirit manifestations, the medium being Mr. Henry France, of Oswego. There were about thirty persons present. The conditions, as a whole, were highly unfavorable, but the manifestations were very wonderful. There were hands in great numbers, large and small. There were flowers and faces and forms. Several of the better materialized forms spoke; some of them at considerable length.

Mr. France came to Saratoga last Saturday and gave two seances here in the parlors of a private residence. At each of them about twenty-five persons were present. As at Ballston, the manifestations were wonderful and perfectly unexplainable upon any theory of deception. The manifestations were also different on each occasion. One of the most interesting features of one of the seances was the coming out of the cabinet of the materialized form of a little child—a little girl. She was very distinct to those who had a good view. She dematerialized and reappeared several times in plain sight of the circle. The head and bust of a full-sized, large man appeared with thrilling plainness above the top of the cabinet and reaching almost to the ceiling. Illuminated hands appeared within the cabinet, seen plainly through the cotton stuff of which it was formed, and among other hands which plainly appeared in front of and outside of the cabinet were two right hands—ladies' hands—clapping each other. A flowing white sleeve dropped from one of the arms, and on the bare wrist of the other was a heavy gold-band bracelet. On one occasion the spirit of the young girl—Relyea—whose body was found in the woods near Glen Mitchell some time ago, took possession of the medium, and told of the circumstances of her murder. To undertake to describe in detail all the incidents of the seances with Mr. France would require much time and space, and the facts would be too wonderful for credence by those who should read of them, not being familiar with either the phenomena or the philosophy of Spiritualism.

It is proper to say of Mr. France that he subjects himself to the most convincing test conditions. He is a man over forty years of age, a cooper by trade, of no education, and of very ordinary appearance. During the seance he goes into trance, and often, when materialized spirit-forms are visible, the curtain is drawn aside by them so that the medium can be seen at the same time sitting motionless in his chair. It is also proper to say that the cabinet used by Mr. France is composed of a slight frame, over which is thrown a drapery of black muslin. This cabinet, by actual measurement, is three feet and a half wide, and two feet and a half deep, and six feet high. During these seances it was set in the middle of the floor in one parlor, just back of the folding-doors, in such position that those in the circle, and sitting in the other parlor, could plainly see all about and around it, the room being sufficiently light to enable all present to clearly distinguish objects in any part of them.

MATERIALIZATION.

To the Editor of the Banner of Light: Slumber has till lately covered all manifestations of this phase of spirit power in this city for nearly two years. The sleeping force has again been momentarily aroused sufficiently to give a passing opportunity for a few persons to witness the remarkable phenomenon.

Mrs. John R. Pickering, who for the last eighteen months has been prostrated by sickness, and entirely withdrawn from before the public, has lately been here on a visit to friends, and before leaving for her home again was constrained, though still in delicate health, to be controlled for the exercise of her divine gift in the very quiet presence of a few friends and interested persons long anxious to witness the power.

The seances occurred at the residence of Mr. Edmund Gage, No. 11 Vine street, on Tuesday and Thursday evenings of last week, before a

limited number of believers and investigators. During the first evening there appeared about a dozen forms, males and females, some of whom were strong and impressive figures.

The most distinctive apparition of the first evening was that of a lady, appearing near the opening of the seance and again near the close. She seemed to be recognized by a friend, on her first appearance, and on her second coming she beckoned him to her. As he stated it, his near approach to the figure caused the features to change, and the form to diminish in size.

There seemed, however, to be a sense of assurance that she was recognized, for the form lifted herself up in exultation, and clapped her hands as her observing friend retired to his seat.

On the second evening eleven forms made their appearance, seven females and four males, nearly all of whom were taller than the medium, her height being just five feet and one inch.

The very noticeable figure at this seance was that of a man about five feet eight inches in height, and well proportioned. He brought with him in his right hand a blue sash or scarf, a yard or more in length, appearing four or five times in very strong light, and struggling earnestly to be recognized; but the thoughts came too slowly to his friend, and before the possibility, line of his identification was struck he had departed. It is now thought, however, by his friend, that this emblem, so vigorously shown, had some connection with events which occurred near the moment of death, and an effort is being made to trace the facts connected therewith.

After an hour or more of control each evening, the medium was partially released from the cabinet and took her seat outside, when there occurred still further manifestations from behind the curtain by the still lingering but rapidly departing power.

The cabinet was hastily constructed by drawing a curtain across one corner of the parlor, its front line spanning about five feet. Mrs. Pickering took her seat, when coming out, at one extreme corner, and a small table with a heavy music-box was placed inside the curtain at the extreme opposite corner. This music-box, full four feet from the medium, was at once wound up and supplied music, while the hands and the whole person of the medium were in full view of the auditors. There were other manifestations, as a show of hands, tying handkerchiefs, and handling other articles. These demonstrations occurred each evening, and were very critically watched on the second evening by those desirous of being sure of what they were looking at.

Mrs. Pickering is still in very delicate health; the present exercise of her powers is not professional, and it is uncertain when her strength will admit of their becoming so. The very careful and cautious movements on the part of the medium, compelled by physical infirmity, afforded unexpected gratification to her friends.

E. P. HILL.

Haerhill, Mass., Oct. 17th, 1881.

"THE HARMONY OF NATURE AND THE SOVEREIGN MAN."

To the Editor of the Banner of Light:

During a recent visit to Portland, Me., I attended a seance at the house of C. H. Jewell. Mrs. Jewell was entranced by a spirit purporting to be Phoebe Cary, who conversed pleasantly and intelligently for a short time on general topics, after which, by request, she gave the subjoined poem (bearing the above title), which, by permission, I herewith enclose for publication. Mrs. Jewell has written sixty-five poems under the influence of Miss Cary, which she intends to publish if she receives sufficient encouragement to do so.

C. E. TWOMBLY.

Concord, N. H.

There is joy among the icebergs when ends the polar night,

And their mighty crystals flash in the newly awakened light;

There is joy in shouting Egypt, when through its valleys wide

Pours the fountain of her harvests its renovated tide;

Through each zone that belts the earth Nature sings a glad some song,

In numbers sweetly simple or magnificently strong;

By the well-spring in the desert, beneath the spreading palm,

Her voice rings sweet and holy through an atmosphere of calm;

Where Niagara the burden of her congregated springs Hurds down the yawning chasm, how gloriously she sings!

Afar in leafy forests where the axe hath never swung, Where the Indian roams sole monarch and the panther rears her young;

In meadows of the wilderness, where proudly in the air The elk his antlers tosseth and the bison makes his lair;

From heights where the strong eagle soars his pinions on the cloud,

And valleys where the vine's bright leaves the blushing clusters shroud;

From the teeming lap of ocean where rest the sunny isles,

And white-winged barks are laden with their rich and mellow spoils;

With trumpet-tongued sublimity or low and sliver voice,

Nature swells the mighty anthem whose burden is: "Rejoice!"

Oh, life-sustaining Ether! bounding Ocean! verdant Earth!

The universe is ringing with the music of your mirth; Yet wide as is your empire and vast as is your plan, Ye are but vassal servants that minister to man.

"Tis true, in fierce rebellion, there are moments when ye rise

And crush the weak defenses he hath labored to devise; Yet, past your burst of anger, again ye own his sway, Ye come to him with tribute, ye hear him and obey.

He heweth down and rendeth the patriarchs of the woods,

He fashions them to places that bear him on the floods. Next the boundless realms of air must be subject to his pride,

And lo! the startled eagle beholds him at his side. On earth a mighty agent propels him with a speed That mocks the fleetest gallop of the desert-murdered steed;

Banner Correspondence.

Massachusetts.

LEOMINSTER.—Mrs. Fannie C. Wilder furnishes the following statement, which we commend to the serious consideration of all legislative committees before whom may come the question of the enactment of laws to limit the practice of healing to any one class of physicians: "I am prompted to write a little of our home experience, of the power of healing by the spirits. I feel it the duty of every one to bring before the public every good evidence of this kind, in order to defend rights which have become sacred to us.

Eleven years ago I had a dear little daughter; she was then my only one on earth; one had been called to higher life, and at that time I was ignorant of our beautiful belief. Of course I was very careful of this remaining one, but she was a child and must play with other children, and at one time, while engaged in play, one of her little playfellows threw a stone which injured the knee badly. It grew worse and worse for more than a year. We called in the physicians of our place to attend her, but they could afford no relief. We went out of town to one called very skillful; he prescribed, and we faithfully followed his directions.

She was compelled not to use her limb at all, but to have it bandaged from the ankle to above the knee, the bandage to be wet fresh every day. I scarce ever removed the bandage but what she would say, 'Oh, mother, if you would let my limb alone I would cure it myself.' I was ignorant at that time of what the spirits could do, and thinking it childish talk I reproved her, and pursued the same treatment, she being only ten years old. She could not exercise at all, and must sit in her chair only when she was put into bed, glad enough to watch a group of children at play, if she was favored with the opportunity.

We got out of the remedies she had to use used, and I was not able at the time to go on the train to visit the doctor, and was obliged to remove the bandage, as after they became dry she could not bear them. However, all the time she had grown worse, and I was discouraged; but when I had removed the last bandage, she looked up and said, 'Now I am so glad, I will cure myself,' and was thrown into a trance, and I had no power over her. I was somewhat frightened, for she was put upon her feet and danced round the room quite briskly. Then she retired into a corner of the room, and treated or manipulated her limb with her own little hands, occasionally holding them up as if receiving something from the spirits, telling us its color and how it looked. That night she slept sweetly.

From that time until she was cured she could not put into her mouth one thing to eat, or take anything only just as they (the spirits) were willing; if trying to force her in any way it would go on the floor, or all over her clothes, until I dared not interfere. Day after day she would rub her limb, and feel the spirit-hands at work upon it. This I have related is but a little of what they did through her. She could hear them talk, see beautiful visions, make prophecies, impart strength and knowledge to others, inform me of good, warn of evil, and never fail to read a person right.

Truly I was led by a little child, and I feel as if the gates of heaven were opened unto me. I was somewhat mediumistic, and it strengthened my faith, and I labored to develop the power, and now we are blessed often by the presence and aid of our spirit-friends. Whenever we give them the conditions they are with us; our friends, guides, and our physician, never refusing to aid others when they will listen, or accept what they have to give. Blessed be the power of angels, if only for our own homes.

What will the Legislatures do with such a case as this? Would they take our little ones in the days of childhood and imprison them, or inflict punishment upon them? My child did not take a particle of medicine, or use a bandage, or any liniment, not a thing only what was given her by unseen friends, but was cured, and blesses a home of her own now; and I only ask that the good spirits may continue to bless her and her new home.

Please accept this from a sincere and earnest worker in the cause of true Spiritualism."

LAWRENCE.—A correspondent writes: "The parlor seances, held under direction of Dr. L. K. Cooney, 507 Essex street, are creating much interest in the spiritual cause. A new development in the mediumship of Mrs. Margie P. Cooney, known as test drawings, is presented regularly at these circles, and creates much satisfaction on the part of those witnessing its manifestation."

WICKETT'S ISLAND.—Deborah Perkins, of Worcester, Mass., writes from this place: "I feel obliged to speak of my great joy that the spirit-world has at last procured a place where those who have lost their health by and through inharmonious conditions can be restored. I have been under the care of all schools of doctors for dyspepsia and lung trouble, with no effect except to make me worse. I came here the last of July, and am now well, compared to what I was or ever expected to be; and I advise all who are sick in mind or body to come to Wickett's Island and breathe the pure air and feel the loving spirit-hands charm away their pain. All who are acquainted with Dr. A. E. Cutter know of her great loving heart, and it is not surprising that spirits can do almost anything with such a medium."

WAKEFIELD.—Dr. C. D. Sherman writes: "Oct. 23d, the Spiritualists of Wakefield held their usual Sunday services in their hall, and the audience was more than pleased with the tests and readings given by Mrs. Dillingham, of Lynn. She is one of the finest test mediums and psychometrists in the ranks, affording psychometric tests from handkerchiefs while blindfolded, and often giving spirit communications during each reading. Her presence with us will ever be remembered."

BOSTON.—A correspondent writes: "The fate of the late President Garfield, if heeded, will prove a valuable lesson to those theologians who believe that God has power to restore without humanity availing itself of his laws. The people generally can also draw a moral from the case, in that the medical attendants (Regulars) lacked wisdom in rejecting the services of persons blessed with the gift of healing."

TOWNSEND HARBOR.—Mrs. Mary L. French writes: "The cause of Spiritualism seems to be progressing in this vicinity. Mrs. N. J. Willis, trance speaker, gave a lecture in Pepperell Hall, East Pepperell, recently. We understand it was but the prelude to, others which are to be held during the winter. Our meetings are well attended and seem to prosper. We hear that Lunenburg Spiritualists are to resume their meetings. Hope it is true."

Connecticut.

NEW LONDON.—A correspondent, "S. J.," furnishes the following interesting report of a seance with Mr. Joshua Fitton: "On the 13th of September I was present at a seance of Mr. Fitton. The only cabinet in use was a curtain which we hung across a corner of the room. After a little waiting, Mr. Fitton's chief guide, Dr. Scott, told us from the cabinet that my wife would try to materialize. In a few moments a faint light, not three feet from us, appeared on the floor; gradually rising, it swayed to and fro, and at first the shadow of an arm could be seen, thrown into relief by a soft mellow light, which we afterwards saw was the spirit-lamp, which my wife held in her hand. Then my wife appeared to us, clothed in white, and came to me and patted me on the head and shoulders with both her hands. She seemed perfectly happy and rejoiced to be able to manifest herself before us. She put her head close to mine and kissed me, promising to give me a lock of her hair if she could have a pair of scissors. They were soon provided, and by the light of the lamp, which we had lighted at Dr. Scott's request, we plainly saw her take up the scissors and heard the noise made by cutting hair. Advancing toward me she placed it in my hand, telling me to keep it as long as I lived in the form, and until I rejoined her in the spirit-world. While she was present with us she rubbed my face with a fold of her garment, and declared repeatedly how happy she was.

After she had retired behind the curtain Dr. Scott appeared and saluted the company by shaking hands with us all, and to me he was particularly anxious to give convincing proofs of the reality of what was taking place. Bidding me take hold of one of his fingers, it was dematerialized while I held it, fading away until I merely felt the finger-nail, and finally that, too, disappeared.

'Summer Blossom,' another of Mr. Fitton's guides, made her appearance next; at one time she walked to the door of the room and opened it a little and peeped into the next room. 'This was while the lamp was burning, and as she stood by the door we could see her face distinctly as the light fell upon it. At another time she called us, one by one, into the middle of the room and playfully shook both our hands, giving them a number of strong, hearty pulls. Another guide, 'Rosy,' endeavored to show herself; she stood at the entrance to the cabinet, but strength failed her and she was unable to come further.

Once during the evening my wife led me to the curtain and, standing in full sight on my right, with my left hand I touched the medium as he sat in his chair. Again while the Doctor was with us, and while he was speaking, we could plainly hear the heavy breathing of Mr. Fitton in his improvised cabinet.

The lock of hair is exactly similar to one which I already possessed; it had a delicate perfume such as we noticed on the garments of the spirits when the Doctor held his lamp to our faces and called our attention to it. My wife passed away a year ago last May, and now I well know from what we saw that if a man die he shall live again.

I have given as brief a narration of what took place that evening as I could. In so short an account I have necessarily left out many details. However, we none of us doubted the genuineness of what we had seen, and all felt more than grateful to Mr. Fitton for the deep pleasure he had given us."

Minnesota.

COUNCIL GROVE.—A correspondent writing over the signature of "A Worker," says: "As your blessed columns have ever been devoted to the promulgation of truth and the thorough weeding out of error, I beg to contribute my mite as a humble, patient toiler in the field of magnetic healing, against the medical assumption that is seeking to crush out the mighty power of God, working through the hands of mortals in curing disease. Thirty years I have been an attendant on the sick; ten years as nurse, because a woman could not be recognized as a physician in those early times; and not until the power of magnetism was understood, ten years later, did I understand the marvelous power emanating from my hands, deemed magical by the recipient and the looker-on, and attributed by the 'faculty' to good nursing, etc.; yet I secretly divined the real source of curative power, and for twenty years have labored with others for the sick, almost without price, hoping to be able to help establish a recognition of the agencies of nature in this direction. Thus engaged, I have been led to feel that with such aids as the Banner of Light and the great number of healers who are performing seeming miracles all over our land, our cause must succeed, though the doors of evil seek to stay its progress. No one can fail to realize that our enemies are a power in the land, and that it behooves all lovers of liberty to arouse and bestir themselves to put down a tyranny, and to feel that eternal vigilance is the price they must pay for a liberty they can enjoy. All these years of experience with the effects of poisoned medication on the human system, have shown me that improper remedial agents, administered by the 'learned faculty,' have killed more patients than disease; that more constitutions have been broken down thereby than by any other cause; and not only this, but that myriads are suffering from some distressing ailment, the result of poisons administered as medicines. But the deplorable effects do not stop here; they are transmitted to our children and to our children's children. Would that I had the tongue and power of inspiration of some of our immortal orators; I would devote all to the cause of establishing our claims to the cause of truth in the field of healing."

Illinois.

VICTORIA.—J. W. Clark writes, in renewing his yearly subscription: "We would speak words of encouragement to her through whose organism the angels send forth their messages of love to bereaved and disconsolate hearts still in the form. Strong arms are extended to support her, and kind hearts give her their sympathy. May her spiritual strength, with the physical, be daily and hourly renewed, that she may bear her cross with joy rather than grief. The Banner of Light needs no encomiums from the pen of mortals. Its noble and humane efforts have resulted in establishing it a light indeed to the nations of the earth."

California.

SAN FRANCISCO.—An old subscriber writes: "That there is a great interest in spiritual matters here is evident from the large audiences attending the seances of the 'wonderful' (?) Charles Slade troupe and the Annie Eva Fay and Prof. C. C. Braddon, alias H. Melville Fay, combination of frauds. We are on a material

plane here, and seek for wonders rather than philosophy. I have been a reader of the Banner of Light from the first number, and always look forward to its coming as the spiritual feast of the week. May its folds always float to carry wisdom and comfort to the investigator and the sorrowing. The wonder to me is that you can afford to give so much for the price, but I suppose the very large circulation warrants a corresponding expenditure. I notice it is on sale at all of the leading periodical depots in the city."

Wisconsin.

MILWAUKEE.—E. W. Baldwin writes: "A pleasant company of friends met at Mrs. Isabella J. Scott's rooms, No. 452 East Water street, Sunday afternoon, Oct. 10th, and some fine manifestations were given through Mrs. Scott's mediumship. Miss Lillian Peckham, formerly a lecturer in Milwaukee, and who passed to spirit-life in 1873, controlled Mrs. Scott, speaking in very beautiful language of her life in the spirit-world." Other intelligences, we are informed, also entranced the medium acceptably.

Vermont.

HYDE PARK.—A correspondent writes: "The cause has taken deep root in this State, and everywhere the Banner of Light is hailed as the champion of true Spiritualism. That it may be blessed ever as it is blessing, is my sincere wish."

Boston Spiritual Conference Meetings.

To the Editor of the Banner of Light: Our last meeting was held in Berkeley Hall, corner Berkeley and Tremont streets, where they will be held in future, and on Wednesday evenings instead of Tuesday. The subject under discussion was: "In the new order of society will all classes of labor, including woman's, be paid alike?"

After the usual preliminary exercises Mr. W. J. Colville's guide spoke upon this theme in an unusually brilliant manner, for three-quarters of an hour, and another quarter of an hour was spent in answering questions in further elucidation of the subject. The question was then thrown open to all present, and variously commented upon until 10 o'clock, when the exercises closed with two excellent impromptu poems, on "Unity," and "Home Influence," from Mr. C.'s guides.

It is understood in future that all of our discussions will be opened by a similar address from the same source; and the Friday night meeting will thus be united with the conference meeting—the whole under the supervision and direction of Mr. Colville. The largest attendance will, however, as heretofore, be given to all persons to express their opinions. Distinguished lecturers and mediums visiting the city are cordially invited to call on us and contribute of their spiritual gifts to the edification of the audience. We earnestly desire to secure the influence of spiritual beings from above to render our meetings fountains of unadulterated truth, from whose crystal depths shall bubble up the pure waters of everlasting life.

At the above meeting the whole question of capital and labor was ably considered by the celestial ones, and much light was thrown upon mooted points, while a perfect shower of indignation was rained upon the unequal practices of society toward woman, and her claims to exact and equal justice with men were gloriously defended, thus showing that if the angel-world has accomplished no other good, it has identified itself with the cause of justice to woman, and has unhesitatingly arrayed itself on the side of that cause which the "mother of God" so successfully inaugurated, in ushering into existence her noble son, who was a type of other gods to be born into the world, when that outpourings of future mothers permit them to imitate the glorious example of the divine Mary.

Another topic considered by the guides and other speakers was, Which kind of labor merited the most remuneration, mental or physical? It was contended that the kind that cost the most should be paid the most; that is, if expensive surroundings were necessary to produce a certain kind of labor, it should be paid better than a kind that did not require such surroundings; but one kind of labor was just as favorable as another.

Mrs. Dr. Parker, of England, added much to the interest of the occasion, by a striking portrait of the industrial condition of women in Europe, which she showed to be much worse than it is in this country. There was no future for women there but marriage, and but little attempt was made to provide for her any other.

Other speakers related incidents showing the inequalities of the labor system, and all seemed absorbed in one desire—to see rectified some of these enormous abuses, particularly in reference to women.

The Doctors.

It is said that the case and the treatment of President Garfield are in a fair way to be investigated, remarks the Minnesota Worthington Advance, continuing: We doubt it. The report of the doctors upon the treatment and the autopsy is published, and there will end the investigation. But that report is a wonderful confession of the ignorance and helplessness of the "regular" profession. The Cincinnati Commercial says: "It is a ghastly thing to think of the solemn committee of physicians filling the President's room while his wound was dressed and the 'flexible tube' was poked into the yielding flesh of the sick man, three inches at first, and finally fourteen inches, in a direction opposite from that taken by the ball."

We believe the physicians in charge did the best they knew. All the resources of their "system" were at command and called into action, and the result is a miserable failure. Several magnetic physicians came a long distance to lend their aid, but it was, of course, spurned, as the "regulars" had no faith in such "charlatanisms." Their profession is too bigoted and too ignorant to recognize magnetic help as "professional." A good clairvoyant doctor would soon have told the location of the ball, would have pointed out that the helpless and blind doctors were probing a pus channel instead of the track of the bullet, and would have seen the blood clot and the danger of the rupturing of the mesenteric artery. Then, with Agnew's surgical skill, something might have been done.

It is a fact well known that Washington was bled to death by the "regulars." Beaconsfield died while the "regulars" were quarreling over his sick body, and Garfield died while the "regulars" were groping blindly in the dark, missing the location and the very track of the ball; missing the real danger, and the cause of the death, and finally admitting, in helpless and hopeless grief, that they were all mistaken, and had been bled at every point.

Well, the point we wish to make is this: These "regulars" are asking every State in the Union to pass laws giving them the exclusive right to practice medicine, and excluding all but the "regulars" from practice as quacks. Now, hereafter, henceforth and forever whenever they appear, let us smite them right and left, hip and thigh, and brand any legislator, who votes for their bills, as unfit to make laws for a free people.

Boils, Pimples, Freckles, Rough Skin, Eruptions, Impure Blood, Hop Bitters cure



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## The Worker over at Work.

Dr. Peebles, at home for a little rest from his trip to the Rocky Mountains, full two thousand miles to the West of us, was put to work immediately in Hammoncton. On Sunday, at 11 o'clock, he addressed the Spiritualists in Union Hall. The Tuesday evening following he gave a lecture upon "Palestine" in the Presbyterian Church. Wednesday evening, the 2d inst., he delivered a public lecture upon Masonry—its prevalence and influence in Oriental countries. The editor of the *South Jersey Republican* thus speaks of the lecture in the Presbyterian Church:

"We regret very much the circumstances that conspired to prevent our attending the lecture by Dr. Peebles, on Tuesday evening last. That a prophet is not always 'without honor in his own country' was proven by the crowded house that honored the doctor on that evening. We have heard quite a number speak of the lecture, and all were pleased—many expressing themselves very strongly in their approval."

Dr. Peebles soon starts again for the West.

## E. R. Place.

We trust our readers will not forget the urgent necessity which exists that the continued aid of the generously-disposed be granted Bro. E. R. Place, the stricken consumptive, to whose case we have frequently referred, and who is now confined to his bed, counting the hours till his release from the body. Read what the controlling spirit has to say regarding him, on the eighth page of the present issue. Since last acknowledgment we have received the following sums, and earnestly hope that others will be forthcoming at once: J. H., Woonsocket, R. I., \$2.00; Lizzie Richards, Attleboro Falls, Mass., \$1.00; S. J., New London, Conn., \$5.00; Mrs. W., \$1.00.

**SOLDIERS' HOME BAZAAR.**—What is known to old New Englanders as "a Fair" in aid of the Soldiers' Home in Chelsea, will be held in the late autumn of 1881, in the building of the Massachusetts Charitable Mechanic Association, on Huntington Avenue, Boston. It is proposed to complete the payment of the purchase money for the estate secured, and provide a fund for a permanent maintenance of this hospital home for needy veterans. The object is an excellent one, and should appear successfully to the public sympathy peculiarly manifested. Horace Binney Sargent is President, and James P. Meach (59 Tremont street, Boston), is Secretary of the Executive Committee—of whom additional information can be obtained on application.

**Mrs. L. S. Green**, recently of Aurora, Ind., is now residing in Cincinnati, Ohio, and accounts of séances given by her at her home, 309 Longworth street, have appeared in the *Enquirer* of that city. Mrs. Green is the wife of Edward H. Green, formerly a member of the Indiana Legislature, and for two years Mayor of Aurora. Her forms of mediumship are independent sante-writing and speaking, and materialization. A representative of the *Enquirer* attended three séances, the manifestations at which proved to be of great interest, and in every way satisfactory, many convincing proofs being given of the presence of the spirit friends of the reporter, and others.

A correspondent writing from New York recently, says:

"William Green, of Brooklyn, is very sick. As he is advanced in life, this is probably dangerous. Mr. Green was the principal founder of the New York Tribune, in the days of Charles G. Finney. It was contemplated to develop a higher spirituality. As several of the early members became 'heretical,' it is presumed that the expectation was realized. Mr. Green became a Perfectionist in 1835, but renounced the doctrine when J. H. Noyes wrote his *Battle-Axe* Letter. After the new spiritual movement became developed he took a lively interest in it, which never ceased."

The *Evening Post*, San Francisco, Cal., directs the attention of its readers to the fact that although the regular physicians failed in their efforts to obtain the exclusive control of the health of the people, it is a noticeable fact that despite the summer months and an unusually trying season, the death rate has not increased. "On the contrary," adds the *Post*, "the mortality table furnishes an argument in favor of the present system of free selection of medical advisers."

On the evening of Tuesday, 18th ult., some seventy-five ladies and gentlemen assembled in the parlors of Mrs. Sarah Bromwell, 464 West Randolph street, Chicago, to meet Jesse Shepard and hear his piano music and singing. Appreciative resolutions concerning his mediumship were offered by Dr. Henderson of San Francisco, when Judge Holbrook, Mrs. Maud E. Lord, and others spoke, and the resolutions were adopted without dissent.

Read the announcement concerning the picture (photograph) entitled "The Spirit of the World," which will be found on our seventh page. The principal figure is of singular beauty, and the varied conceptions embodied by the artist are well sustained by the work of the camera.

W. Harry Powell, the wonderful slate-writing medium, of Philadelphia, is at present at Tyrone, Pa. He will locate in Pittsburgh on or about Nov. 4th for a few days. Those desiring him to stop between that place and Cleveland, can address him at Pittsburgh P. O.

Mrs. Martha J. Younglove writes from Reno, Nev., Oct. 24th: "I have read the *Banner of Light* for many years, and congratulate you on the enlargement of your valuable paper. I trust it will meet with the success it so richly deserves."

Mrs. Maud E. Lord has returned to Chicago after a pleasant stay in Colorado during the summer. She is located at No. 10 Throop street, where she is holding séances with the marked success which always attends her mediumship.

Oct. 17th, our correspondent, Henry Lacroix, arrived in Marseilles, and left next day in continuation of his missionary tour. He was to journey toward Turin and Rome, stopping at Nice and Genoa.

Mrs. John R. Pickering arrived, with her husband, in Boston, Tuesday, Nov. 1st. They purpose remaining in this city for some time to come, and will hold séances. Location to be announced hereafter.

The Editor-at-Large has trenchantly responded to late to a misstatement in the New York  *Tribune*. We shall print his article—entitled "Spiritualism not Responsible"—in our forthcoming issue.

The Governor of Massachusetts has named Thursday, Nov. 24th, for Thanksgiving.

## BRIEF PARAGRAPHS.

It is reported that a thick vein of substance yielding 10 per cent. of pure paraffine has been discovered at Hawkes Bay, New Zealand. The deposit is said to be of great extent, and to be worth about two hundred dollars a ton.

Several years ago Ericsson predicted that the Nile and the Ganges would be lined with cotton and other factories driven by solar heat. A French engineer in Algiers is already contributing to the fulfillment of this prediction by pumping water and making it boil by solar force alone.

A hornet's nest is said to be the best polisher in the world for glass lenses. But you want to do your polishing when the hornet is not around to help you. For what shall it profit a man if he polish a thousand glass lenses in one day and one hornet catch him at it?

Laborchere, in *London Truth*, says that in a certain hospital thirty patients suffering from the same disease were put in three separate wards, ten in each. The first ward was treated allopathically, and only a third recovered; the second homoeopathically, and half were restored; in the last ward the patients were simply let alone, and they all got well!

The man who dreams of railroad schemes is sure to get broke—of his rest!

The Boston *Herald* tells how much Gen. Butler eats and drinks at one meal. What is next in order in that sheet?

Senator Sumner was instrumental in securing Alaska, and the newspapers, until within a brief period, have been telling their readers that it was so much money thrown away by "Uncle Sam." The territory was worthless, etc. Now, since gold and silver mines have been discovered there, these same newspapers aver that "it will in due time be one of our best annexations." So Mr. Sumner did not blunder after all. That's the way it works.

## THE HEALER.

He who would his health regain should consult with Dr. Mann.

The above couplet was given yesterday in our presence by Consul Digby, which we heartily endorse as fact, as we have recently fully experienced the knowledge of medicine and the spirit power back of it possessed by Dr. Charles Mann, of 69 Dover street, Boston.

The experiments which have been made in France, with a view to the substitution of printing-type made of toughened glass in place of metal, have proved quite encouraging.

LOGICAL SEQUENCE OF ANDOVER & Co.—"Well, Grimes," queried a friend, "do you really believe the Bible is true?" "Oh, Lord o' me," says I. I should not dare to disbelieve it, whether I believed it or not."

A hen is a most inconsiderate and unaccountable creature. Now that she can lay eggs worth three cents apiece, she takes a vacation and refuses to have anything at all to do with business. By-and-by, when chicken seed are down to fifteen cents a dozen, she will put on extra help and even work nights to flood the market. The hen is no financier.—*Springfield Union*.

An exchange says Chili has swallowed Peru. If that is the case she will be even chiller than Peru.

Dr. A. H. Richardson, of Charlestown District, Boston, has our thanks for certain choice specimens of grapes from his garden.

The Germans invented beer the latter part of the first century, and have been drinking it ever since.

There is in the Paris Electrical Exhibition an induction coil capable of giving a spark forty-two inches long, and piercing a block of glass six inches thick.

Asthma sufferers should write to H. P. K. PECK & Co., New York City. See the advertisement headed "Asthma Cured" in another column.

## Movements of Lecturers and Mediums.

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

Jennie B. Hagan has closed a two weeks' engagement in Peabody, Mass. She spoke in East Braintree Sunday, Oct. 23d (afternoon and evening), Thursday, Oct. 26th, and Sunday afternoon and evening, Oct. 29th. She will give an entertainment at the same place Thursday, Nov. 3d; will speak in Faxon Hall, Quincy, Mass., Sunday, Nov. 6th. Will make engagements for week evenings. Address her South Royalton, Vt.

The Rev. Dr. Monck, of England, spoke at Phoenix Hall, Brooklyn, Wednesday, Oct. 10th, when spirits were plentifully given and heard on the platform. He was announced to lecture and heal publicly in the same hall on Wednesday, Nov. 2d. He lectured at New Haven on Sunday last, and is expected to occupy the platform and heal publicly at Worcester, Mass., on Sundays, Nov. 6th and 13th. We are informed that Dr. Monck's offices are thronged with patients from 9 A. M. daily till late at night. His hours at 205 East 36th street New York, are from 9 A. M. till 10 P. M. every day except Thursdays and Sundays, and from 9 A. M. till 10 P. M. at his Brooklyn offices (Thursdays only), 402 State street. He also lectures successfully by magnetized paper through the mail.

Mr. E. W. Wallis will lecture in Beverly, Mass., on Sundays, Nov. 6th and 13th; in Worcester Nov. 20th and 27th. He is open for engagements for week-evening lectures or séances on reasonable terms. Sunday engagements during '82 should be made at once, as the demand for them is rapidly filling up the balance of his time until he leaves us in May. Address care *Banner of Light*.

Dr. L. E. H. Jackson intends visiting Hudson, N. Y. Any parties desiring her services en route as to lecturing or séances, can address her until further notice (with stamp) at Bartonville, Vt.

A. B. French, Esq., has just filled a marvelous successful engagement for the Philadelphia Spiritualists. During November he lectures in Alliance, O.

Geo. A. Fuller lectured in Burke's Hall, Morrisville, Vt., Sunday, Oct. 30th, at 11 A. M. and 2 P. M. This Sunday closed Mr. Fuller's engagement with the Morrisville society. The committee have secured his services for the month of January, 1882. In the evening he lectured in the Advent Church at North Hyde Park. Next Sunday, Nov. 6th, he will commence a month's engagement for the society in Portland, Me. He would like to make week-day evening engagements in the vicinity of Portland, and may be addressed by all parties desiring his services, during the month of November, care of Mr. F. W. Hatch, 57 Walnut street, Portland, Me.

Mrs. Clara A. Field has now recovered from her late severe illness, and is ready for business in her medical capacity. She speaks in Lynn, Mass., next Sunday. Will make engagements to lecture wherever desired. Address her at her office and residence, 19 Essex street, Boston, Mass.

Dr. H. P. Fairfield is to occupy the platform of the Spiritualist Society at Rockland, Mass., next Sunday, Nov. 6th, and at East Braintree Nov. 13th and 20th. Engagements may be made for December by addressing him, P. O. Box 275, Worcester, Mass.

Dr. Connelley will lecture, answer questions and give readings in Lowell, Mass., at the meetings conducted by Dr. S. J. Damon, Sunday, Nov. 6th. Wishes engagements to lecture, and will attend funerals. Address, 507 Essex street, Lawrence, Mass.

Miss E. Anne Hinman, of West Winsted, Conn., will deliver a course of lectures on the Philosophy of Spiritualism at Bank Hall, in the village of North Bennington, Vt., during the several Sundays of November, at 3 o'clock P. M., and 7½ in the evening.

Frank T. Ripley has just closed a successful engagement of ten weeks at Gurnee, Ill., and can be engaged for lectures and public tests on his way to Boston. Direct all letters to Gurnee, Ill.

Cephas B. Lynn expects to be in Utica, N. Y., Nov. 6th; in Troy, Nov. 13th; from thence he will go to Syracuse, Rochester and Buffalo.

Hon. Warren Chase lectured in Vineland, N. J., Oct. 23d and 30th, and will speak in the same place Nov. 13th, 20th and 27th.

## 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*. Hereafter we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

## Special Notice.

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the *Banner of Light*, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel COLBY & RICH.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

O. W. Reynolds, Secretary of the New Haven, Ct., Society of Spiritualists, states that the President thereof is Lester Robinson (not Robeson), as previously reported by him.

Dr. F. W. Monck writes from New York City Oct. 20th: "I congratulate you on the enlargement of the *Banner of Light*. It has given wide-spread satisfaction here."

**The Secular Press Bureau.**  
PROF. S. B. BRITTAN, MANAGER.  
Present Address, 20 Broad street, Newark, N. J.  
This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTAN may be enabled to enlarge his sphere of action.

## AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.  
From Jan. 1st to Sept. 30th, (nine months)..... \$105.55  
Mrs. A. E. Morrill, Philadelphia, Penn..... 3.00  
S. A. Morse, Philadelphia, Penn..... 1.00  
Mrs. L. H. Jones, Mass..... 1.00  
Friend, Rochester, Mass..... 1.00  
Chas. D. Phillips, New York..... 1.00  
C. E. T. Concord, N. H..... 1.00  
Andrew Thoms, Fort Reno, D. C..... 1.75  
Total..... 12.75  
CASH PLEDGED.  
Melville C. Smith, New York..... 25.00  
Alfred G. Balguy, 179 Broadway, New York..... 10.00  
M. E. Conger, Chicago, Ill..... 2.00  
Augustus Day, Detroit, Mich..... 3.00  
B. F. Close, Columbia, Md..... 3.00  
Oak Leaf and Helping Hand..... 5.00  
Charles Partridge, New York..... 50.00  
Total..... 104.00

The most stubborn cases of female weakness yield when the patient takes Lydia E. Pinkham's Vegetable Compound.

## Passed to Spirit-Life:

From Helena, Montana Territory, August 23d, 1881, James G. Dow, in the 71st year of his age. He was one of the best and truest believers in the glorious truth of Spiritualism. His pure life, earnest words and free distribution of books and papers teaching the great Spiritual Philosophy, have done more to bring the truth within his influence. In accordance with his request that there should be no attendance of a clergyman, appropriate services were held in his home, and his body was laid out in the simple but touching services, at his late residence. "The memory of the just is blessed." D.

## BUSINESS CARDS.

**NOTICE TO OUR ENGLISH PATRONS.**  
J. J. MURPHY, the well-known English lecturer, will act as our agent for the *Banner of Light* in the glorious truth of Spiritualism. His pure life, earnest words and free distribution of books and papers teaching the great Spiritual Philosophy, have done more to bring the truth within his influence. In accordance with his request that there should be no attendance of a clergyman, appropriate services were held in his home, and his body was laid out in the simple but touching services, at his late residence. "The memory of the just is blessed." D.

**AUSTRALIAN BOOK DEPOT.**  
And Agency for the *Banner of Light*, W. H. TERRY, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

## RATES OF ADVERTISING.

Each line in *Advertisements*, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eighth page. Special Notices forty cents per line. Minion, each insertion. Business Cards thirty cents per line. Agents, notices in fifty cents per line. Large type, leaded matter, fifty cents per line. Payments in all cases in advance. No electricity or cuts will not be inserted.

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

## SPECIAL NOTICES.

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

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

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

J. V. Mansfield, Post Medium, answers sealed letters, at 61 West 43d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O. I.

## ADVERTISEMENTS.

## WHY SHOULD YOU?

## WHY SHOULD







## Pearls.

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

UNREST.  
Oh, restless Ocean! like the human mind,  
On-surfing ever, with a deep unrest—*Verily.*

Very near together are hearts that have no guile—  
*Confucius; Chinese.*

HOW TO WIN.  
"Is he who seeks a woman's soul  
Who wins her heart;  
One reaches not Love's final goal  
With shallow art."  
—*Louise Chandler Moulton.*

Choose always the way that seems the best, however  
rough it may be. Custom will render it easy and agree-  
able.—*Pythagoras.*

THE THREE TREASURES.  
—Three treasures—love and light,  
And calm thoughts, equal as infant's breath;  
And three firm friends, more sure than day and night,  
Himself, his Maker, and the angel Death.  
—*Coleridge.*

We understand death for the first time when he puts  
his hand upon one whom we love.—*Mme. de Staël.*

NO HERETIC.  
Call him not heretic whose works attest  
His faith in goodness, by no creed confessed.  
Whatever in love's name is truly done  
To free the bound and lift the fallen one  
Is done in Christ. Whoso, in deed and word,  
Is not against him, labors for our Lord.  
When He who, sad and weary, longing sore  
For love's sweet service, sought the sister's door;  
One saw the heavenly, one the human guest.  
But who shall say which loved the Master best?  
—*Walt Whit.*

When the Golden Rule is employed in governmental  
matters, then, and not till then, the future of nations  
will be sure.—*Kossuth.*

In Memoriam.  
To the Editor of the Banner of Light:

Services in memory of Willie Goodwin were  
held in Republican Hall, on Sunday, Oct. 16th,  
by the Children's Progressive Lyceum, of New  
York. An invitation having been extended to  
the Brooklyn Lyceum to join us on this occa-  
sion, a large number were present. Our be-  
loved member passed from the earth-life in  
July, during our vacation. A life-size, finely  
executed portrait of the deceased, in colored  
crayon, hung in front of the desk, encircled with  
a wreath of laurel, signifying victory. The  
platform and desk were tastefully decorated  
with palms and flowers.

After appropriate Golden Chain readings the  
Lyceum joined in singing "When for me the  
silent oar." The Guardian then made a few re-  
marks upon the occasion which had called us  
together, spoke of the faithful and efficient of-  
ficer whose seat was vacant, whose absence we  
mourn, yet who, in the light and knowledge of  
the Spiritual Philosophy, we know has only en-  
tered the higher and more glorious life a little  
in advance of us, where his faithfulness to duty  
will be rewarded by the brightness with which  
he will find himself surrounded.

She then introduced Mrs. Brigham, who said:  
"Upon all things earthly is written change.  
The roses come and fade; the lilies blossom  
and drop from their stems, but the dust of the  
roses feeds the new roses. Death has ever been  
to man an enemy, something to be feared; but  
it is no angry God that visits his children  
and removes one after another to the silent  
land. His love never forgets. The so-called  
'silent-land' is the land of song, and the 'Echo-  
land Shore' constantly sends its echoes to the  
land below, and every aching heart-throb here  
is felt there through the never-to-be-broken  
law of sympathy and love.

'Grief lasteth only for the night,  
Joy cometh in the morning!'  
Man's condition is best represented by night,  
for man has been wrongly taught. Death is  
not a plunge into the dark and unknown, but  
it is the very gate of life. 'Shall we know each  
other there?' is the question asked by hearts  
overflowing with tears; but 'grief lasteth only  
for the night,' and in the darkness your friends  
stand by your side, though you do not always  
know it. You reach through the shadow and  
touch the right hand of the Father, and he will  
surely lead you through the darkness of the  
night; you will see the eastern skies grow red  
and know that the morning is with you.

One has gone from our midst; our eyes are  
dull and dim, therefore we cannot see him.  
We cannot clasp his hand, as of old, but we  
know that he is here; he has entered the light,  
he has found that brighter land, because his life  
on earth was honest, upright; he was faithful  
to every duty.

His parents are sad and heavy-hearted, but  
they are comforted by the knowledge that they  
are not parted; he has only gone a step in ad-  
vance, and when the mystical door is opened he  
will be the first to greet them. His unseen pres-  
ence is with us to-day; he has found health,  
strength and eternal youth.

What did he take with him? Not riches, but  
his honor, integrity, faithfulness. These are  
the treasures which he had laid up. He did not  
go as a stranger; to him it was not a 'leap in the  
dark'; he had been taught that the life beyond  
is but a continuation of this, and when his eyes  
closed on things mortal they opened in the  
Summer-Land, where dear ones were waiting  
to receive him. They welcomed him with mus-  
ic; for him all was light and joy. We meet  
here to extend our loving sympathy to parents  
and friends, for human hearts are tender, but  
there is nothing so precious to us as the knowl-  
edge of the glorious truth that life is eternal.  
These laurel leaves, that encircle his picture,  
speak of victory, of triumph over the earthly.

Mrs. Brigham closed her address with a beau-  
tiful inspirational poem. A solo by Miss Lily  
Runals was followed by the march without  
flags, at the close of which each member was  
handed a bouquet of flowers, and as they passed  
the desk deposited the flowers in the frame of  
moss and laurel which encircled the portrait.  
This token of love and esteem was very touch-  
ing.

Mrs. Cate, a medium, and member of the  
Brooklyn Lyceum, stepped to the platform and  
described a beautiful vision which was present-  
ed to her during the address of Mrs. Brigham.

She first asked if the parties sitting at the right  
of the platform were the parents and friends of  
the deceased; being answered in the affirma-  
tive, she said it was a test to her, as she was  
entirely unacquainted with them. She saw  
the spirit of Willie bending over and scattering  
flowers upon them in great profusion. She  
knew nothing of the arrangement to place flow-  
ers about his picture.

The Lyceum joined again in Golden Chain  
readings selected from those in the Lyceum

Guide prepared expressly for funerals. The  
closing song, "Beautiful Home of Rest," and a  
benediction by Mrs. Brigham, ended the very  
interesting exercises.

MARY A. NEWTON, *Guardian.*

## The Magazines.

THE ATLANTIC MONTHLY for November—  
Houghton, Mifflin & Co., publishers, Boston,  
Mass.—has a valuable array of good things for  
its patrons. A glance at its tabulated list, here  
appended, will assuredly bear out this state-  
ment: "Dr. Breen's Practice," IX., N. W. D.  
Howells; "Among Lowell Mill-Girls; a remi-  
niscence," Lucy Larcom; "When did the Pil-  
grim Fathers Land at Plymouth?" S. H. Gay;  
"The Portrait of a Lady," L. L. L., Henry James;  
"The Romance of Mr. Muffin," J. W. D. Howells;  
"The Theory of a Common Origin for all Languages," John Fiske;  
"From a Mourning Villager," Sarah Orne Jewett;  
"A Florentine Family in the Fifteenth  
Century," E. D. R. Bianciardi; "The Forestry  
Work of the North-Central States," Sylvester Baxter;  
"Goethe's Limitations," Man and Poet;  
"Running-Water Notes," Edith M. Thomas;  
"Three New Theological Works," "The Roman  
Poets of the Republic," "Garfield," "The  
Contributor's Club," and "Books of the Month."

HARPER'S MAGAZINE—Harper & Brothers,  
New York City, publishers—concludes with its  
November issue its sixty-third volume. The  
illustrations this month, though the editor is  
excellent, and the tastes of each and every class  
of readers, it would seem, have been catered  
to by the managers, when the broad scope of  
the matter given is considered. Those who  
have been thinking of Yorktown and its ex-  
ercises of late, will meet in this number an ex-  
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THE ILLUSTRATED SCIENTIFIC NEWS—issued  
by Munn & Co., 37 Park Row, New York City—  
richly bears out from month to month the claim  
made under its title-head that it is "A record  
of the sciences and their applications in the  
arts and industries." We can hardly conceive  
of how any person, specially interested in sci-  
entific matters, can do without it; its engrav-  
ings are so clear and open to comprehension,  
and its letter-press so instinct with the life of  
what is passing in fields scientific and experi-  
mental. Among the *pieces de resistance* of its  
November issue may be noted a full-page out-  
line of a double-acting steam engine, a full-page  
and profusely-illustrated article on the "Re-  
moval of Flood Rock, New York City," a  
thoughtful article, also illustrated in appropri-  
ate fashion, regarding "Cotton and its Future";  
"Electric Flying Machines," etc., etc. We wish  
the *News* good fortune in the prosecution of its  
useful career.

GOOD COMPANY—published by a business  
firm of the same name, 200 Main St.,  
Springfield, Mass.—is received as its latest  
number, which commences a new volume and  
the magazine year. The contents of this initial  
issue comprise a twenty-two page story by  
Constance Fenimore Woolson, a story by Ellen  
W. Ingey, "The Atlanta Cotton Exposition," by  
Edward Atkinson (the originator of "The  
Enterprise on the Pacific Coast," poems,  
sketches, short articles, etc. The publishers  
announce that any one sending them three dol-  
lars for a year's subscription, can also obtain,  
by forwarding seventy-five cents additional,  
the double number of the year—*which*—*which*  
surely be designated as a very generous offer on  
their part.

## The Truth of Spiritualism Testified to by its Opponents.

The evidences rapidly accumulate of the in-  
terposition of spirits in the every-day affairs of  
life; and we find in papers that dare not, or at  
least do not, mention the subject of Spiritualism  
without indicating in some way a feeling of  
having done something very wrong, for which  
they must apologize, accounts of occurrences  
published as though they were the most unac-  
countable of mysteries, wholly oblivious of the  
fact that similar things are as familiar as house-  
hold words with thousands in our midst, and  
easily explainable.

The Houlton (Me.) Pioneer says that Augustus  
Sponholz, of Houlton, has four children—two  
boys and two girls. Louise, the eldest daugh-  
ter, of eleven summers, whose health is quite  
delicate, was found by her mother one day last  
week in an unconscious condition, with eyes  
closed. She soon began to sing a sweet melody  
learned at Sabbath School. At its close she said  
to her mother in an animated tone, "Gertie has  
not got the diphtheria; it is canker. The medi-  
cine you gave her was too hot. Put dry sulphur  
on her tongue and cover it with camphorated  
lard." The application was made with satisfac-  
tory results. Consciousness soon after returned,  
and opening her eyes, she exclaimed, "Oh,  
mother! I had such a curious dream; I saw  
way down Gertie's throat!"

No attempt at explanation is made of the  
above, but the *modus operandi* is easily com-  
prehended by Spiritualists. We have another in-  
stance of the agency of spirits in a paragraph  
in the *Boston Journal*, stating that a lady in  
Hampshire County, of over threescore and ten  
years, without a master and without any pre-  
vious practice, has taken up in her old age paint-  
ing from nature, and has sketches of birds, flow-  
ers, autumn leaves, berries, and the thousand  
curious forms of beauty found on hillside and  
valley. They are really beautiful, and would  
do credit to any amateur art student. She paints  
without glasses.

In the publication of facts like the above the  
very opponents of Spiritualism are furnishing  
evidences of its truth.

## What the Secular Press Says

Regarding the Enlargement of the Banner of Light.  
The *Banner of Light*, Volume 50th, now en-  
larged to 12 pages, is a splendid example of  
spiritual intelligence, integrity, and material  
enterprise. Its sixty handsome columns are  
weekly filled with pertinent facts and powerful  
appeal vindicating the persistent faith in essen-  
tial truth, immortality, and the great good that  
always will make religion the most potent  
force in human experience. \$3.00 yearly; Colby  
& Rich, 9 Montgomery Place, Boston.—*The  
World, Princeton, Mass.*

The *Banner of Light*, the leading, best, and  
most readable spiritual paper in the country,  
on entering its fiftieth volume, has added four  
additional pages, making a twelve-page jour-  
nal. It is always attractive, and we are pleased  
at this proof of its prosperity.—*Sunday Gazette,  
Washington, D. C.*

The *Banner of Light*, the Boston Spiritualist  
newspaper, has been enlarged four pages, mak-  
ing twelve large pages in all, and is printed in  
clear new type. With this improvement, it is the  
largest Spiritualist paper published, is elevated  
and pure in tone, and even those not in har-  
mony with its teachings will find much valu-  
able matter therein most easily obtainable else-  
where. The subscription price is \$3 a year;  
\$1.50 for six months, and 75 cents for three  
months. Specimen copies sent free to any reader  
of the *Inter State*, by applying to the pub-  
lishers, Colby & Rich, Boston, Mass.—*The Inter  
State, Gary, Dakota.*

## New Books.

### PHILOSOPHIC IDEAS; OR, The Spiritual Aspect Nature presents to J. Wilmshurst.

The precise nature of this author's "Philosophic Ideas"  
may be inferred from his highly satisfactory explanation of  
Newton's law of gravitation. "Why," he asks, "does matter  
tend to approach other matter? and why should it  
approach it with constantly accelerating speed?" And his  
answer is: "This action is the necessary outflow of the  
Divine attributes essential to matter. To love and intelli-  
gence are shown in approximately so that it can mutually  
impart and receive more of each other's beautiful and pleas-  
ing varieties of motion by sympathetic action." And so on.  
—*Popular Science Monthly, April, 1878.*  
In the course of his work among human matter of pro-  
fession, he has been led to the conclusion that the desire  
for intoxicating beverages, such as alcohol, is a mark for  
young people and old alike, and that the cause of this  
highest order of unholiness, translating the old sen-  
tence, "Pride shall come down with the reeling," is a  
whole sale.—*Banner of Light.*  
The author starts out with the central idea of Pantheistic  
Deism, and then, in a series of chapters, he has been led  
to the conclusion that the desire for intoxicating bever-  
ages, such as alcohol, is a mark for young people and old  
alike, and that the cause of this highest order of unholi-  
ness, translating the old sentence, "Pride shall come down  
with the reeling," is a whole sale.—*Banner of Light.*  
Knowledge is power. More correctly, Being or Love is  
power. Knowledge is the first element in change—the  
essence of variety. Love, the unity, and motion, the variety,  
constitute all that we know of existence. Life is a harmonious  
and ever progressing, . . . Learn all, and teach no less.  
Learned men, however simple, live well; learn well,  
teach well, and live well. Well made and well educated,  
true philosophers, now and forevermore.—*Religio-Philos-*  
—*ophy, 1878.* Price 25 cents, postage 4 cents.  
For sale by COLBY & RICH.

## SEERS OF THE AGES.

Ancient, Medieval and Modern Spiritualism.

BY J. M. PEEBLES.  
This volume, of nearly 400 pages, contains the  
phenomena of SPIRITUALISM, from the earliest times, to the  
present day. It is a history of the movement, from the  
ancient times, to the present day. It is a history of the  
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## Original Essay.

## A NEW EDUCATION DEMANDED.

III.

To the Editor of the Banner of Light:

The following passages are culled from communications purporting to be from Judge Edmonds and associate spirits, on the subject of Education, referred to by me in a previous article:

EXPERIENCE IN SPIRIT-LIFE-LAW IN THE UPPER SPHERES.

"After speaking of his surprise at finding some things different from what he had anticipated, in the new life on which he had entered, the Judge proceeds:

"A new field of thought and of labor had now opened before me, and I became as a little child, and meekly sat at the feet of my teachers. They were wise men and thoughtful women. Elizabeth Fry, Margaret Fuller, Daniel Webster, Franklin, Rush, Wilberforce, and such like, were in my sphere. I was no longer honored as a Judge, but was welcomed as a plain man, who might be of further use to my kind. I was molded by the circle in which I now moved. My pride was subdued. In a word, I was a new man.

"I had my seasons of regret for the weaknesses and follies of the past. I deplored the mistake I had made in not leaving what I had accumulated to higher uses, but this error could not be rectified in any satisfactory manner. But I could return and act on some classes in the earth sphere, and I determined to do so. I have done something in that direction, and hope to do more."

Briefly stating his plans of Educational work as outlined in a previous article, the Judge continues:

"Funds, lands, edifices, will be required to carry forward a work of this magnitude, and it is a part of our plan to impress some philanthropic persons to donate funds, buildings and lands. In this system of Education, I shall merely bring to earth what exists in the sphere above it. We have one law, and only one—the law of all-pervading, unalterable and inexhaustible Love. Of course, therefore, we shall aim to abolish scaffolds, to demolish prisons, and, in a word, by kindness and good deeds, to draw persons out of old and pernicious habits, to encourage them to build new homes, to show them the blessings that come of righteousness, and the wretchedness that is consequent on disobedience to known and well-established laws."

"To what extent I shall succeed is not for me to say. All that I am permitted to declare is, that this important educational work has been planned in the sphere on which I have entered, and I have no just reason to question its success."

EARTH EXPERIENCES—USES OF SUFFERING.

"In another paper the Judge makes the following observations:

"When an actor on the mundane sphere, I did what came before me in behalf of the ignorant, perishing and criminal classes; and I trust my example, my speech and my pen did some useful service. New light at length dawned upon me. The heavens were opened. Referring to his conversion to Spiritualism, Angelic hosts descended and blessed me, and millions of those who were near and distant from me. Misinterpretation did its usual work. For a time I lost my social position, and my sayings and my example were unheeded. I was thought to be demented. The handful who had not lost faith in me were without influence. The little that could be done was directed in one way, to wit, to show that communion with the spirit-world was possible. What was to come of such communion could only be conjectured; and the largest share of the persons through whom messages were given were obscure and illiterate. On every hand we were envied with difficulties not easily overcome.

"As I look back on my past, I am amazed that I undertook to act at all on the public mind. The few publications I issued, mainly at my own expense, were but slightly appreciated, and I was in a state not unlike that of the man of 12. (See Job XXIV. XXX.) But I must hasten. The past has done its work, and I drank the cup that was put to my lips.

"On leaving the earth-sphere, I had time for calm meditation, and I saw that I had done next to nothing to recommend the cause I had promulgated and defended, to the classes who have influence in high places. Could I work as I had desired in the sphere which I had entered? Permit me to repeat that I now propose to act on the public mind through mediums chosen for the promotion of the objects set apart for my labor."

"The miner descends into the bowels of the earth, and brings forth the treasures there. Man has within him vast capabilities. These must be brought out. He must know himself.

"Tribulation, disappointment, poverty, all are aids to bring forth what is within. It is a trite saying, 'Necessity is the mother of invention.' Mediums and others must be 'in tight places,' and must feel the intense heat of the furnace. The dross is separated thereby from the precious metal. Threshed, the tares are separated from the wheat. Clouds, storms, tempests, do their work."

"The minds of thoughtful persons must first be acted upon, in the direction hinted in a previous paper. I do not propose to pull down the walls of penal institutions at once. I am wiser than that. 'Pre-Natal Culture' is a sensible work, and must lead to serious thought and to discreet action. But almost immediately after the child is born, education must begin. How shall the child be clothed, fed, cleansed? Parents, then, are to be taught these primary lessons, and thus onward from step to step. By this action on Home Life, crime will be diminished, and thus a new punitive system will begin to show itself."

RANTOUL ON PUNISHMENTS.

"In concluding his paper on Punishments, in school and in prison, Spirit Rantoul says: 'Guilty or not guilty, it should be the end and aim to reclaim the offender, or those who are thought to be such. The bloody code of the Hebrews is not to be perpetuated by a more highly civilized, not to say a Christian people. As man becomes more like the angels of God in heaven, he rejoices more over one sinner that repenteth than over ninety-and-nine who need no repentance. As carefully as the shepherd sought his one straying sheep, and as the good woman diligently sought the lost silver with candle in hand, so should civilization seek to find and restore the weaker and perishing classes of the nineteenth century. Unless this can be done, it were better to cease the utterance of

\*This appears to refer to a pamphlet issued by the subscriber some time since.

the prayer, 'Our Father, may thy will be done. Do thou forgive us as we forgive others.'"

HORACE MANN, ON MODES.

"It is one thing to say what ought or ought not to be done, and it is quite another to see how to do it. I am desired to speak of Modes, and I hope to make myself understood. I am no iconoclast. If I do smite with the battle-axe of eternal truth, it is that I may present a better mode of action. Jesus well said, 'Every plant that my Father hath not planted must be rooted up,' and I believe it most heartily. As Secretary of the (Massachusetts) Board of Education, I saw the weakness and fallacy of the varied systems of education as they then existed in my native land, and I felt that somewhere, on this planet or in the upper worlds, there must be something better than I had there found, and I was not mistaken. In the older nations, I found some hints of a valuable character.

"What are the school-house, academy and college built, sustained and endowed for? To bring out, in the easiest, most economic and natural manner, certain values that are supposed to be within the pupil. Bringing these to the surface, the teacher sees best what the pupil's work is, or should be."

"The paper proceeds at some length to recommend what may be termed the *chuetie* method, for which the Industrial system furnishes superior advantages. But the details cannot be given here."

BURLINGAME ON CHINA, AND COSMOPOLITANISM.

"Accepting the mission offered me, that of Minister to China, I arrived in that distant land almost wholly unacquainted with the manners, customs, habits and forms of worship of the people to whom I had been sent. Prior to my departure from my native land, phenomenal Spiritualism had attracted my attention, and my highly valued friend and teacher had come to me and had indicated what might be expected of me."

"I was then an unusually free and independent thinker, open to accept the truth from any quarter. Officially I was connected with other ministers who, like myself, had been sent from their respective nations, and our associations were of a pleasant character. I had left a Christian land, and was now among barbarians. They knew nothing of the character and mission of the Nazarene. Centuries before he was born, Confucius had dwelt with his people, teaching them useful lessons. So far as my knowledge extended, I discovered that the inhabitants of China were not behind the average Christian of the United States, and I may without giving offence say that the disciples of Confucius were more honest, better mannered, than the missionaries sent to convert them to the Christian faith.

"So far as I was able to do so, I inspected their institutions of learning and their benevolent associations. And it was made plain to me that a more free intercourse of the Chinese with America and other nations would be an advantage to all, and might result in a more perfect society than had heretofore appeared in any one of the nations of the earth. A basis for a treaty was formed, and I was deputed to visit the principal courts of the world. The result to me as an individual person was to float me out on the sea of universal freedom and fraternity. I was, it is true, an American; but I was more. With rapid strides I passed from nation to nation, from court to court; and I eschewed the common saying, 'My Country, Right or Wrong.' Seeing the goods of the several nationalities I officially visited, I ceased to say, in the language of the American Demosthenes, 'I thank God I am an American'; and I preferred to adopt the broader motto of Garrison, 'My country is the world; my countrymen, all mankind.' On this broad and solid rock I planted my feet.

"Passing to a higher sphere, I am often deputed by the Congress, of which I am but an humble member, to visit and act upon the great rulers of the nations, and by agreed-on instrumentalities, to break down the walls, high and huge, that have separated them. And the body I now represent expects to accomplish much in the half-century of its active labor. The system of education that has been concocted has within it some Russian, German, English and Asiatic characteristics. It is designed to so act on chosen and well-educated media, that lands intersected by an ocean, or a narrow strait, shall not abhor each other—that valleys shall be filled, mountains leveled, crooked things made straight, rough places smooth, and the human family helped to melt into a sacred communion—was ceasing, and useful and peaceful arts being cultivated.

"As these things are shown me, my heart leaps for joy. I see that Noah, Lot, Abraham, Moses, Joshua, Isaiah, Jesus, Peter, Paul, John, Luther, Calvin, Socrates, Plato, Confucius, and others in modern times, have been ministers for good in the ages when they have lived. Not one of them could be spared in the world's progress.

"Properly educated and prepared, I look confidently to a day when I may again address my fellowmen on the vital questions of the ages. I do not at this time say that, indiscriminately, the Chinese should be naturalized; but that they may continue to be welcomed, and so educated that they will have a just appreciation of institutions not yet theirs. The time may arrive when John may fill with profit a chair in the Industrial College."

A. E. NEWTON.

\*Mr. Burlingame had pursued his legal studies in the office of Mr. Rantoul, in Boston, who at the time spoken of had deceased. Mr. B. was known to both a Spiritualist and a medium, and he here refers evidently to posthumous communications then received from Mr. Rantoul.

\*This seems to imply that the "Congress" to which he refers is not a permanent body, but is organized for the term of fifty years only.

## Enlargement of the Banner of Light.

The following are but specimens from the mass of commendations daily received by us from our patrons regarding the increased size of the *Banner of Light*:

Chas. Christian writes from Knoxville, Tenn.: "The readers of the *Banner of Light* in this place like its tone and make-up. We all pay: Success to it! and may its glowing and growing folds wave over every part of the earth where there is an error to oppose or a right to defend."

G. L. Ditson, M. D., Malden, Mass., writes in the course of a business letter:

"I have not complimented you as I ought to have done on the new and sterling addition to the *Banner of Light*—a cloud of beauty, at first 'no bigger than a medium,' but destined to spread its silver radiance over the whole earth. May the good angels for many years hold up your hands and say—'WHITE!'"

To the Editor of the Banner of Light:

I am delighted with your new and enlarged *Banner of Light*, and am proud to think that the spiritual ranks can sustain such a periodical. Each number sends forth a choice treasure-house of matter beautifully presented. It is, on the whole, kindly and dignified.

To the Editor of the Banner of Light:

\*This appears to refer to a pamphlet issued by the subscriber some time since.

ned in spirit toward its fellow co-workers in the literary field, and yet aims at being sufficiently severe in showing up wrong thinkers and wrong doers of all kinds, without being captious and unfair. The *Banner* has stretched out its fostering hand over many a magnetic physician and test medium who otherwise would doubtless have languished and become discouraged in the fierce struggle with the ignorant and hostile society around them, and yet has not 'swallowed everybody whole' who has come along and professed to be a medium. While wishing success to all their earnest and wise spiritual co-workers in the literary field, I shall cherish a most fervent desire for a greatly increased circulation of the *Banner*, not only in our country, but among all other English-speaking peoples of the globe. Thine for heaven's truth, E. D. BARNETT, D. M. 204 Main street, Cincinnati, O.

H. W. writes from Providence, R. I.:

"I am very much pleased at the enlargement of the *Banner of Light*, and the extra good matter you give us. I wish you every success in the future."

W. C. Wolff writes from Dallas, Texas:

"I would rather read the *Banner of Light* than any other paper in this United States. Success to it, and to every endeavor in the cause of human emancipation from the bonds of shackled thought."

## New Publications.

FIVE LITTLE PEPPERS, and HOW THEY GREW. By Margaret Sidney. 1 vol. 12mo, cl., illustrated, pp. 410. Boston: D. Lothrop & Co.

The "Peppers" were a family; a family poor in the gold and silver of this world, but rich in the wealth of the spiritual—warm affections, loving hearts, and generous, confiding dispositions; these all working the little brown house in which they lived a paradise upon earth, and proving that we can, if we choose, have our heaven here as well as hereafter. Little Phronse, a three-year-old Pepper, became the cause of a happy change in the material condition of all the Peppers, by sending a gingerbread boy to a rich old man who was passing the summer at the village hotel. He was so convulsed with laughter at the ridiculous character of the present that he determined upon seeing the giver, and did so, became interested in the family, and took the oldest Pepper home with him to be educated. From this as a starting-point upward, came prosperity, usefulness and happiness to all. The book is an admirable one for all our boys and girls, but it is a pity the illustrations, which are many and well-designed, are executed in a sort of charcoal-crayon style, not calculated to favorably impress the young mind.

VOITRAIRE IN EXILE: His Life and Works in France and Abroad, with Unpublished Letters of Voltaire and Mme. du Chatelet. By Benjamin G. Gougeon. Translated with the author's approval by Messrs. F. Vogeli and Edmond Dubourg. 1 vol. 16mo, cl., pp. 231. New York: D. M. Bennett, publisher, 141 Eighth street.

A volume that will give the readers a full understanding of the private life, and indeed the whole life, both public and private, of Voltaire. Though from the hand of one who was his familiar friend, and an admirer of his works, the picture is unbiased and perfect. While it does not, as has been the custom of many of the biographers of Voltaire, wholly condemn, it by no means lavishly bestows praise. The writer admits the weakness of this great champion of Free Thought to have been that he lived as men of the world in his time lived; that "high as he towered in heart and intellect above the Christian herd among which he lived, he did not rise above them in social morality." But looking upon him as a philosopher, one is "seized with such admiration that the weaknesses of the man are forgotten and entirely swallowed up in his brilliancy, greatness and philanthropy." Notwithstanding the enemies of Voltaire have used every means to convince the world that he was an atheist, he persistently declared his belief in a supreme being, and is endeared, in spite of his faults, to all who have a love for truth, justice and liberty.

THE TEST IN THE NOTCH. By Edward A. Rand, author "Hark-Cabin on Kearsarge," "Pushing Ahead," etc. 16mo, cl., pp. 178. Boston: D. Lothrop & Co.

A pleasing narrative of the adventures of a family, who, having camped out in the Notch of the White Mountains, make excursions in various directions. The descriptions of views at prominent points, and recitals of the many local traditions of the mountains are vivid and accurate, so much so that one in the quiet of his own home, if he so desire, may have the same scenes before him as if he were actually in the Notch. The book is a most delightful scenery of the world, without incurring any of its discomforts.

A PRINCE OF BREFFNY. By Thomas P. May, author "The Celtic East and West." Philadelphia: T. B. Peterson & Bros.

This story has one hero and two heroines. The former was a renowned Irish soldier who lived about the middle of the last century, and afterward became the first Spanish governor of Louisiana. The heroines are Lady Edith Talbot and Dona Rosa de Hilar. The plot is elaborate and well sustained; there are many exciting scenes of daring adventure, exquisite sketches of scenery in England, Ireland and Italy, and the work as a whole portrays in a strong light all that is high-minded, honorable and good in human nature.

SABINE'S FAITHFULNESS (Le Mensonge de Sabine). A Love Story by Madame La Princesse O. Cantacuzene-Alfieri (La Princesse Olga). Translated by Mary Neal Sherwood. Square 12mo, pp. 234. Philadelphia: T. B. Peterson & Bros.

Much can be said in praise of this book, its purpose being to show that personal sacrifice for the good of others redounds to the spiritual good of the individual who makes it. The lesson it teaches cannot but be an incentive to well-doing to all into whose hands the book may come.

## Verifications of Spirit-Messages.

FREDDIE B. BULLARD—MRS. REUBEN JEFFREYS. To the Editor of the Banner of Light:

Allow me to add two more to your already long list of verifications.

In the *Banner of Light* of August 20th you published a message from FREDDIE B. BULLARD. I knew him very well, and found the message correct in every particular, except it should have been Brooklyn, New York, instead of New York, New York. Mrs. Jeffreys, who visited me a short time since, and I showed her the message, which she acknowledged as correct, but strongly doubted its source.

During our conversation on spirit-messages (of which she was utterly ignorant), her eyes seemingly glanced to fall upon the name of Mrs. BULLARD, and she said, 'I have seen that name published.' Immediately she exclaimed: 'Why, I know this name; it is the wife of my former pastor in Brooklyn, by whom I was baptized'—proceeding to give full particulars of Mrs. Jeffreys' removal to Denver, Col., her illness, etc., adding, 'It is only a short time since she died.'

Not being a regular subscriber to the *Banner*, I took pains to get your issue of September 10th, containing said message, which corroborated her statements in every particular. This double proof caused Mrs. B. to give the subject more serious thought than she first had deemed it worthy of. When she left me it was with both numbers of the *Banner* in her trunk—Mrs. Jeffreys' message to be read to a daughter now residing in Brooklyn, and then forwarded to the reverend gentleman with a letter of inquiry on Spiritualism.

Respectfully yours, Mrs. B. W. BANKS. Haydenville, Mass., Oct. 6th, 1881.

REV. F. C. CLINT.

Mrs. Henry Clarke, of Southbridge, Mass., informs us that the spirit-message of Rev. F. C. CLINT, printed in the *Banner of Light* of Oct. 15th, is correct in all its personal particulars, and that the general remarks are characteristic of Mr. Clint. And these facts are generally conceded by those who knew him in Southbridge.

JOSEPH CHESSMAN.

To the Editor of the Banner of Light: As you request all messages to be verified, if recognized, I would say that the message purport-

ing to come from JOSEPH CHESSMAN, printed in the *Banner of Light* of Oct. 22d, is a genuine message from the spirit-world. Mr. Chessman, with his family, left Boston some four years ago, for California, where, some two years later, he committed suicide, as he hinted. In earlier life he was a rigger. As to the Masonic brotherhood I know nothing, but did know him.

Yours, Mrs. JAMES LEWIS.

Boston, Oct. 25th, 1881.

The profoundest minds know best that nature's ways are not at all times their ways, and that the brightest flashes in the world of thought are incomplete until they have been proved to have their counterpart in the world of fact. Thus the vocation of the true experimentalist may be defined as the continued exercise of spiritual insight and its incessant correction and realization.—Tyndall.

A person cruising over the Severn asked the master of the boat whether there were ever any people lost on the passage. "No, sir," replied the captain, "never; my brother was drowned here last week, but we found him again the next day."

A good excuse for sickness of yourself and family is that you don't use Hop Bitters.

## RETAIL AGENTS FOR THE BANNER OF LIGHT.

BOSTON, MASS. NEW ENGLAND NEWS COMPANY, 14 Franklin street.

PHILADELPHIA, PA. NEW ENGLAND NEWS COMPANY, 14 Franklin street.

NEW YORK, N. Y. NEW ENGLAND NEWS COMPANY, 30 and 41 Chambers street.

CHICAGO, ILL. NEW ENGLAND NEWS COMPANY, 14 Franklin street.

ST. LOUIS, MO. NEW ENGLAND NEWS COMPANY, 14 Franklin street.

SPRINGFIELD, MASS. NEW ENGLAND NEWS COMPANY, 14 Franklin street.

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Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

PHILADELPHIA, PA.—The First Association of Spiritualists holds meetings every Sunday at 10 A. M., at the hall corner Spring Garden and 8th streets. The *Keynote Association of Spiritualists* holds a Spiritual Conference every Sunday at 2 P. M., at the hall corner Spring Garden and 8th streets. Everybody welcome. The *Second Association of Spiritualists* holds conferences every Sunday afternoon at 2 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Charles W. Ward, Secretary.

ST. FRANCISCO, CALIF.—The Spiritualist Union Society holds its conference and séance every Sunday at 2 P. M., at 1204 Mission street, above Third. Also meetings for lectures and circles in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

SANTA BARBARA, CALIF.—Spiritual Meetings are held every Sunday at 10 A. M., at the hall corner Spring Garden and 8th streets. The *Keynote Association of Spiritualists* holds a Spiritual Conference every Sunday at 2 P. M., at the hall corner Spring Garden and 8th streets. Everybody welcome. The *Second Association of Spiritualists* holds conferences every Sunday afternoon at 2 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Charles W. Ward, Secretary.

Worcester, Mass.—Meetings are held at St. George's Hall, 480 Main street, every Sunday at 2 and 7 P. M.

## SPIRITUALIST LECTURERS.

REVISED AND CORRECTED.

REV. WILLIAM ALCOCK, Swift River, Cummington, Mass. J. MADISON ALLEN, Mutual Aid, Delton, Wis.

Mrs. R. A. ALLEN, Mutual Aid, Delton, Wis. C. F. ALLEN, Mutual Aid, Delton, Wis.

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