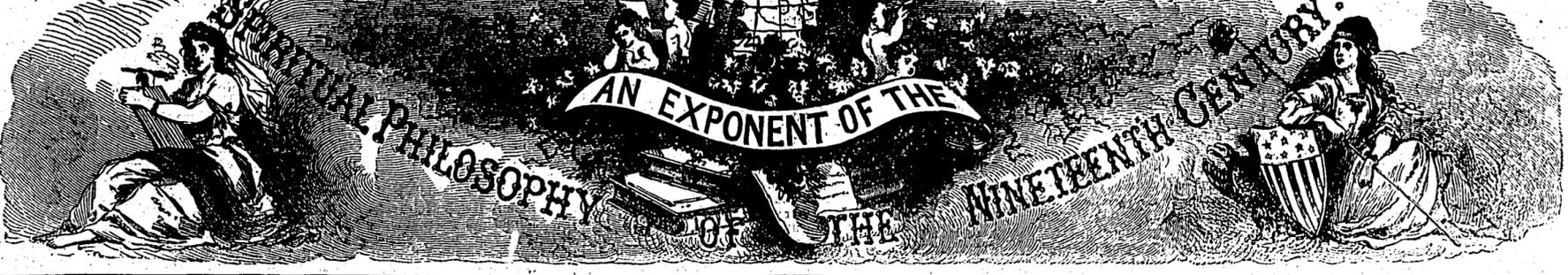


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## Berkeley Hall.

### The Gods of the Past and the God of the Future.

A Lecture delivered through the Medial Instrumentality of  
**W. J. COLVILLE,**  
in Berkeley Hall, Boston, Sunday Morning,  
Oct. 23d, 1881.

(Reported for the Banner of Light.)

From the earliest historic ages men have bent to worship God in some form or other. They have not always dedicated temples to his honor, but they have universally selected certain places, which they considered to be dear unto the Great Spirit; and in certain forms of nature have seemed to specially behold the workings of a Divine Power controlling all things, themselves included. It is even, to-day, very hard for some men to realize that if God exists, that God is good. Many persons are Theists in the sense that they believe in the existence of a Supreme Power, but Infidels in the sense that they cannot believe that that Divine Power is perfectly good: The complications of earthly life seem to them so terrible and so unjust, the innocent seeming oftentimes to suffer in spite of all their endeavors to succeed, while the ungodly enrich themselves every day with the spoils which they have taken from innocent toilers, and go down to their graves full of years and full of honors. In good health and in prosperity, they seem to have passed all their days, while the innocent are left to suffer in adversity. The rich profligate fares sumptuously, wears garments of purple and fine linen, eats the most luxuriant viands and drinks costly beverages every day, while many an honest man starves to death. If there were no life beyond, this life would be an ignominious failure.

If we had no evidences that there is a spiritual world into which man must enter, there to receive his just deserts, this earthly life would be a mockery. The divine sense of justice within the human soul is a portion of the nature of things. If it were not, it could not be in man, who is a portion of the nature of things. If it were not for this divine sense of justice, this earthly life might possibly be the boundary line of all human experiences, and we might rest content with such a belief unless some remarkable demonstration of spiritual power were vouchsafed unto every human being, convincing him of a hereafter.

While spiritual manifestations undoubtedly occur to-day, while they have occurred in all past days, and while in all probability they will continue to occur in the future, until man no longer needs them, these spiritual manifestations are not acceptable to every mind. The evidences which are sufficient to convince one class of thinkers are entirely inadequate to supply the demands of another class. But apart from phenomena, deeper down in the recesses of human nature than any external demonstration can ever go, there exists a divine soul ever proclaiming its own existence, and ever arguing in favor of its own immortality. The soul that is within man protests against annihilation or oblivion at the end of man's earthly career, not only because the earthly life is far too brief and meager to afford opportunities for the exercise of every gift with which man is endowed, but also because a future life is needed in order to set things straight, by causing the wicked to enter into the consequences of their crimes, and the righteous and the innocent into the results of their moral excellence. While the doctrine of everlasting punishment is atrocious; while the infidelity of to-day is preferable to the Calvinism of a hundred years ago; while it is a great deal better to believe in no God than to believe in a

God more tyrannical than the most cruel earthly emperor—at the same time passing out of the darkened room of modern Atheism into the bright and glorious palace of the Spiritualism of the future, we shall find the idea of a God supplying all our needs through the workings of nature's laws, infinitely preferable to blank Materialism—a God never setting aside his own law in order to accomplish divine results; never sending a son into the world in a supernatural or unnatural way; never endowing man with supernatural gifts in order that he may convince the world that a Deity exists, but inspiring teachers, age after age, more and more perfectly, until the laws of nature shall be so understood that spiritual and physical laws shall be beheld by all as working in all their operations together.

Man's soul, man's reason, man's body, man himself in all his varied parts, must be the living temple of the one living God whose throne is the soul of man, and whose judgment-seat the human conscience. History proves that in all ages of the world man has endeavored to attain this end. All the gods of the past are partial representatives of the divine idea, and in order to take in correctly the situation, and estimate justly the religion of our ancestors, we are compelled to admit that the human spirit, when it first enters into material life, commences its work under the crudest possible conditions; that the first organisms which spirits took upon themselves when they incarnated themselves in matter were of the very lowest type, and that in those very lowest forms they could only behold the very smallest manifestations of the divine life. Those who have passed away from these lower bodies have, through some processes perchance fully known only to God, certainly not thoroughly understood by all of you, elevated themselves, until to-day in the spiritual world, and oftentimes among yourselves, they grasp higher ideas, and are your inspirers. Not only are those men inspired who believe intellectually in the theory of inspiration; not only are those persons acted upon by unseen agencies who call themselves mediums, or who are called so by others, but every human spirit dwelling in a mortal frame is accompanied by those intelligences (dwellers in the unseen world), who are attracted to mortals through the natural law of attraction; the spirit dwelling in the mortal form just as much as the spirit in the spiritual world, repelling those who are attracted to other centres, those being kept from you by the workings of the natural law of repulsion. The laws of attraction and repulsion are necessary to keep people and things in their right places, and when they are truly understood and recognized by men as among the essential laws of life, all men will love all of their fellow beings, though they may not wish to associate with all of them. They will admire the beauty in every soul; they will recognize the genius in every individual, and readily bear testimony to the good which inheres in everything, but will only appropriate to themselves that which will benefit them and that through which they can benefit the universe, leaving unto those who require other discipline, and who have other works to do, association with other souls and other materials.

The very earliest gods of the world seem to have been identified with those spiritual conceptions of life which manifest unto us the existence of spirit even in the forms of the very lowest earthly creatures—not only in flowers and birds, but also in reptiles, the early fetich worshippers often finding their deities in the most powerful animals and venomous snakes.

The ancients seem to have beheld some divinity in everything; and after all, may we not go back to the old days, and, taking up the fetich idea, behold in it much that is in advance of some prevalent ideas in Christendom? The early man found a god of some kind or other in the lowest creatures with which he was surrounded, but very often Christians can only find the devil in that out of which they have not extracted any personal good. The idea that man was freely inspired in the days of his primeval innocence is in a sense correct; undoubtedly he was, the idea that God inhabited all things, and therefore in every form of existence he beheld something of divinity. The early inhabitants of this earth were not wise. We freely and gladly admit that the world is more advanced to-day than it has ever been in any fabled golden age said to be past. But we confidently assert that there was a time when men were unsophisticated like children, not knowing the difference between good and evil. This seems to us perfectly natural; and in that early life they were like children, guided hither and thither by spiritual power more completely than the Intellectualists of to-day are willing to be swayed until they can satisfy themselves through the intellect that they are being guided rightly. A man who cultivates his emotions only may have a beautiful conception of life from a purely sentimental standpoint; his poetry may be very consoling to the afflicted, and may beautifully portray the glories of the life beyond death. The most illiterate man may be a model father and a model citizen, morally speaking, setting a good example to every person with whom he comes in contact, and yet you would not hold up a condition of illiteracy as the most perfect condition of human life. You would not point to that ignorant man and say: "Behold his purity. Behold the nobility of his sentiment. Do you not find in him the some of human attainment?" You cannot argue that a wholly emotional life is a perfect life. It is a one-sided life. The intellectual life, when the intellect alone is called into exercise, is also a one-sided life. For you know full well that a man is not a saint because he is a geologist or an astronomer, however eminent he may be in his

specialty; neither is he a sinner because he is entirely devoid of scholastic advantages.

When man fell he fell out of the primitive condition of innocence—a very rudimentary class—into the school of the intellect. When man fell, Reason asserted itself in the power of choice, the power of discrimination; and not until this power of reason asserted itself did man know the difference between good and evil; the serpent which tempted him was the lower nature striving to capture the reason, while the higher nature, speaking in the conscience, said unto man in the days of old: "In the day when thou eatest of the fruit of the forbidden tree; in the day when thou art sensual, and dost degrade the powers whose use thou now understandest, thou shalt surely die to happiness, to innocence, to perfect mental and physical health." While physical dissolution in itself is a blessing, yet, a necessity, while vegetables, animals, and every form of organic and inorganic existence died before man appeared on the planet, in order that they might pave the way for man, thereby proving that death did not originate with man's transgression, our sufferings, our diseases, our fears, our wretchedness, the sting of death, the horror of the grave, the remorse which violated conscience produces in us—these are the penalties of transgression and the consequences of the fall of man. We are not going to argue concerning what might have been if man had never sinned; but we admit as a possible and as a plausible theory, that if the human spirit had not allowed the lower nature to get possession of the reason, that man might have developed up out of a condition of ignorant, pristine innocence, into one of sagacity, combining the wisdom of the serpent with the harmlessness of the dove, painlessly and sinlessly, and thereby have attained to angelhood through resisting temptation, but never yielding, thus making it unnecessary that probationary or purgatorial worlds should come into existence in order that the soul might regain the paradise which had been lost.

In the earliest times men were almost entirely engrossed in material pursuits. The soil was not easily cultivated, and the early sacrifices were entirely unknown, and therefore the whole energy of man was bent upon securing material possessions; man could not then behold God manifested to the intellect. He beheld God manifested through the natural emotions, and also through the vegetable and animal forms, which were all around him. Do you wonder that man admired the subtlety of the serpent? Do you wonder that he imagined that some deific essence was embodied in a creature that possessed a sagacity greater than his own? Do you wonder that those animals which roamed the forest endeavoring to capture him, and all he possessed, should excite his fears? Do you wonder that when the lightnings flashed and the thunders roared, and volcanoes sent up their lava and smoke, while earthquakes rent the ground in twain, that man should acknowledge the existence of a Divine Power operating through the forces of nature? But as in those early days man had but very slightly developed reasoning faculties, and as he could not, from the experiences of ages, understand how all these disturbances and trials were necessary to unfold the potencies of earth, as well as the potencies of the human soul, as he had no history out of which he might be instructed, he only thought that God was wroth with him, that God's ire was displayed, and when his own conscience smote him, informing him that he had not been true unto himself, he dreaded that he had incurred the displeasure of the infinite, and imagined a world of torment, into which all who displeased the gods must be thrust. But this dark side of life's picture could not be the only side gazed upon, while flowers, birds, copious harvests, genial rains, bright blue skies and cheering sunbeams everywhere displayed beauty alternating with gloom: Kindness was manifested as well as cruelty. And as early man could not understand, as many of us can hardly understand to-day, that all evil is undeveloped good, and that all afflictions are the shadows which coming blessings cast directly before they reach us, and as early man could not comprehend the use of all the disturbances and miseries with which he was surrounded, he said, very naturally, "I know there is a God, but there is not only one God, there are a great many gods, and some of these gods are powerful for good, and others are powerful for evil."

And as the early man looked up at the sky above him and beheld the sun seemingly eclipsed in the winter months, and then bursting forth again in the early spring, rejuvenating the earth, he divided the year into seasons which he considered were presided over by good and evil genii. And when looking upon the starry groups, he seemed to see that they assumed animal and other forms, he considered that those constellations which appeared to rule the earth in the summer time were the abodes of beneficent Deities, as those which heralded the approach of winter were of unkind spirits. Is it at all wonderful that man is always selfish until he is developed into perfect angelhood, and should offer sacrifices to unkind spirits in order that he might propitiate them? Is it at all wonderful that the beautiful gods and goddesses of earth received but a very small portion of his devotion, and that he spent the most of the time which he devoted to religious worship in endeavoring to ward off the blows which he was afraid would be struck by unmerciful and unholly gods?

Thus most of the early religions have been religions of fear, and most of the gods which have been adored by the ancients have been gods which have excited the terror rather than the love of those who were their worshippers on earth; men never failing in their endeavor to propitiate those angry deities through obedi-

ence to those priests who unscrupulously worked upon the fears of the credulous. Religions which were beautiful in their primitive simplicity in the far-away ages, became degraded, and the minds of men enslaved by them in the mazes of superstition, their multifarious deities regarded rather as the enemies than as the friends of men, through the direct agency of a power-loving priesthood. If we inquire into the very earliest, which is the very highest thought of Egypt, of India, of Persia, of Hindostan, or of any other clime, we can find nothing more beautiful than the original idea of God, revealed unto the early teachers of the world, who, before they corrupted themselves, were among the most gifted minds which have bequeathed unto succeeding generations a rich legacy of knowledge concerning spiritual things.

In ancient Egypt Osiris was a glorious being of perfect justice; a god who dwelt in the sun; and this divine circle, this eternal sphere, was divided unto man's comprehension through the figure of the triangle into Osiris the divine father, Isis the veiled mother, and Horus the divine child. The early Egyptian Trinity was a natural trinity—father, mother and child; the order of nature displayed in the stars above and the flowers beneath, and most of all in human nature. Solar worship was the divinest conception of the ancient mind; and what was known as sex-worship was nothing more than the deification of the divine processes of generation, the acknowledgment of the workings of the supreme God through the mediumship of the laws of nature, and all the organs of human and animal life.

The early conceptions of the most inspired men were so chaste and so pure, so divinely beautiful, that could you receive the interpretation as it would be given to you by the pure men and women who first grasped the spiritual idea, instead of being shocked you would be delighted, and instead of being attracted earthward you would be raised heavenward. Can there be a diviner conception of life than this—that every power that is in man is pure and noble, when unperturbed, and is of the divine? Can there be a sweeter thought than this—that God manifests himself in the flesh whenever a child is born, and that every time a mother clasps a new-born babe to her breast she becomes in a certain sense the mother of God? Can there be a diviner conception of life than this—that by obeying every law of health we may find nature, uncorrupted and undefiled—that all our bodies may be temples of God, and all our powers may be put to the service of humanity, which is the true worship of God? Here is the essence of religion; here is the soul of all the religions, both of the Orient and of the Occident.

The uncleanness and tyranny with which they have oftentimes been disgraced is no part of their original essence, which is purity. For as we have reminded you before, while in early times men, thousands and millions in number, were in degradation and in ignorance, the world was never without its prophets nor without its seers. In days of old, by the inspired seers and seeresses, prophets and prophetesses—for men and women were acknowledged as equals in the days of early religion; the exaltation of the masculine element to the exclusion of the feminine was in itself a corruption, and the outgrowth of the vilest sensuality—men and women were regarded as the manifestations of God, and in the Roman Catholic Church to-day the joint honors which are paid to the Virgin Mary and to Jesus are only perpetuations of the honors which were paid to Brahma and to Maya, to Jupiter and to Minerva, to Osiris and to Isis. Wherever there was a god acknowledged it was both as male and female, and is thus represented before the Christian gaze under the similitude of mother and son. Sun and earth in Egypt, light and darkness in India, the masculine and feminine elements of life always were displayed together, and of course most perfectly in the deification of the human form, humanity being the highest earthly manifestation of the divine order in a spiritualized portrayal. The masculine represented the intellectual and the feminine the emotional or intuitional capacities of human nature.

Probably the earliest religion was the religion of Central America, and what that was is only revealed unto students to-day through the religion of India, which is probably an offshoot from it. In very early times there was a civilization upon this continent surpassing the civilization of to-day in the wonderful attainments of the few, but very far inferior to this civilization in the attainments of the multitude. Where a thousand people are now educated, probably but one was educated then. Where a thousand to-day are capable of comprehending spiritual truth, probably but one could comprehend it in those days. All temples, pyramids, in short all enduring and curious monuments which yet remain showing that cities which have long been buried were formerly centres of learning, were erected by the supreme commands of those royal families of priests, who also made the civil laws.

The inhabitants of Central America, as they migrated northward, left behind them on their way many sublime conceptions of Deity which are found at this hour to constitute the religion of the red man of the prairies. If there are those here to-day who pride themselves upon the Christianity of America, let us assure them that the Orthodox Christian God is far inferior to the God of the red man; if, as a sample of the Christian God, you take the God of the Universalist and of the Unitarian, who comes nearest to the God of Jesus of any in Christendom, then the Christian God surpasses every other God. If this idea of God is synonymous with a true evangelical idea, as it is if evangelical means

borrowed from the writings of the evangelists, God is Father of all and God is Love, and this is of course the highest of all conceptions of Deity; but this conception is the one, until very recently, most determinedly resisted by most professing Christians. When we antagonize modern Christianity we do so in order that we may bring out in all its glory the beauty of the religion of Jesus when exposed in its primitive simplicity, for the religion of Jesus, if it was what it is represented to be in the four gospels, was the flowering out of all other systems in a concentrated form, an embodiment of all the best theories which had preceded it.

The conception of the red Indian to-day is most certainly far in advance of the conception of the Orthodox Christian, because the red Indian pays his devotion to the Great Spirit of Universal Nature, and believes that that Great Universal Spirit abandons no one; he teaches that some time or other all will be happy. If man retains conscious individuality forever he will certainly retain it in connection with the favor of the Divine Parent.

The Sioux Indians believe in immortality and in a very rational heaven; they even bury food in the grave with the bodies of their departed heroes and friends, that they may be sustained on their journey to the happy hunting-grounds by the spirit which inheres in material things. The conception of the red man generally, and particularly the idea of the Sioux Indians, seem to us to be an idea concerning the future life something like this: that when man passes out of the material body he has to take a long journey before he reaches the celestial hunting-grounds, and that while taking that journey he needs food to eat; and that as his body is no longer of the gross texture which your bodies are of, he cannot eat the outer substance of foods, but can extract the spiritual essence. Now this journey from earth to the happy hunting-grounds is only the journey through varied spheres of being through which every human spirit must pass when it leaves the mortal form, or reaches an angelic state of being. We cannot leap into the happiness of heaven until we are prepared to enjoy a perfectly holy life, or heaven itself would be for us a world of uncongeniality.

The Indians are undoubtedly descended from those civilized men who formerly inhabited the interior of America. These must have migrated northward, and crossed the land which is now under water (that water now known as Behring's Strait) into Asia, and making their way at length into India, there established the earliest system of religious worship of which any reliable written record has been handed down to posterity. This Hindu religion was as beautiful and pure as anything could be in its earliest aspects. Brahma, the Universal Spirit, was said to find his abode in all things. His worshippers never offered unto him either human or animal sacrifices, or even the fruits of the ground. They believed that they could only enter into communion with him by living lives of spotless purity, and that no unclean thought could be other than hateful to him; and through sufferings untold they sought to prepare themselves to enter into the blessedness of Nirvana, the Oriental heaven.

Nirvana is not a state in which individuality is lost, but is, according to the best thought of the most highly cultured Oriental scholars of to-day, a state in which all souls are united in wisdom and in love. Here they have lost earthly passion, fear, and everything which degrades man; spiritually becoming one with God, every soul is able to say, "I and my Father are one," as Jesus is reported to have said ere he closed his ministry upon earth. In order that they may become one with Brahma, they find it necessary to live lives of stainless purity, and obey every law of health, and to subdue the body in order that the soul within may be victorious over sense. In the Brahmanical religion the Trinity, as well as unity, is displayed. Brahma, the "Creator and Presiding Spirit of the Universe," is represented as an august person ruling heaven; unapproachable except through a mediator, and only communicating with the earth through Vishnu, the Second Person of the Brahmanical Trinity. This Vishnu is displayed before the gaze of mortals as a beautiful young man of most agreeable disposition, incarnating himself on the earth when necessary, to assist humanity forward, while Siva has been corrupted into an avenging Deity. His destructive power being brought prominently forward, and his reproductive energy kept in the background, Siva is correctly the God of Destruction and Reproduction.

In the early days of Brahmanism, the priests only paid their adoration to the infinite by their spotless lives, and endeavors for the elevation of their kind; but after a while they formed themselves into brotherhoods, established caste, and sought their own aggrandizement before all things else. They lost their spirituality through self-love, and the desire to appear better than others got possession of them. Then they began to practice those degrading rites which led them to consider that an emaciated and injured body was the proper offering for them to make unto the Supreme Being. Then did they magnify the destructive power of Siva, and urge the people to build altars to Siva, as destroyer, to the neglect of Brahma and Vishnu, because by asking the people to offer sacrifices to the avenging deity they knew that a large revenue would become theirs. And here priestcraft entered into and corrupted the early tide of spirituality.

The early priests were natural mediums, persons endowed with spiritual gifts, and who knew that the way to develop spirituality was in obeying every law of health, in the contemplation of divine things, and in working for the

levation of the whole universe to the furthest limit of their ability. In Christianity we find the very same mistakes which ruined ancient systems have been made, the very same errors perpetrated. In early days Christians were inspired, as Jesus said they should be: they possessed the magnetic power to heal by laying on of hands, and made their way solely by the intrinsic power of the spirit: But as soon as they sought their own pleasure and profit only, formed iron creeds and established ecumenical councils, establishing inflexible rules for the church, allowing no room for growth, and persecuting every man who dared to differ from them, they learned to shed blood in the name of that Great Teacher who came to the earth to save men's lives, and not to destroy them.

The gods of the Orient, the gods of Buddhism, as well as the gods of Brahmanism are beautiful to look upon, and beautiful to think of, as we consider them in their original simplicity.

The manifested deity of the religion of Buddha was the incarnation of Vishnu in the human form; and while there is something exclusive and restricted in the idea of avatars appearing on the earth periodically, and while we do not favor the idea that God confines himself to Buddha, to Brahma, Vishnu and Siva, to Isis and Osiris, or Jesus Christ, we believe in the idea of the perfect man being the medium through whom God teaches the world; and that, after all, the Saviour of the world is not one being, or one personage, but may be found in every human creature who engages in philanthropic efforts, and is willing to lend his energies to the elevation of humanity. Those who will save the world by denying themselves to help others are one with the Christ-Spirit, no matter what their religious opinions may be, and no matter what their scientific or other attainments. When we pass into Persia, we find that the same idea of ineffable deity is recognized beyond the powers of darkness and the powers of light, whom Persian theology clearly defines and divides into six good gods and six evil deities, the six divinities being the offspring of Ormuzd, the six evil genii the progeny of Ahriman; inferior to these they also acknowledge a vast host of good and evil spirits. But the Persian at last destroys the evil influences in his system, for he contends that after the Day of Judgment perfect good shall be all in all. We are confronted with the mysteries of evil every day. Did not the early men know how to solve the problem better than many of our modern thinkers? They say, here is Brahm, the Creator and Preserver, the Destroyer and Reproducer—the All-in-All. They believed that after ages and ages have elapsed, all deities and all souls shall be returned into the bosom of the Infinite Parent of all God.

Is there not a solution of the problem of evil in the Persian theory when it states that all subordinate deities who have ever presided over earth shall at some future day be absorbed into the Great Infinite Spirit, who is all? Do we not catch the idea that all evil in the world today is only good in disguise? and that all the afflictions and trials and tendencies of our human nature, which lead us astray, all have their legitimate uses, and all are adjusted at some time or other, having worked their effect for good? Did not these early men behold, in their inspirational flights, good in all? In Greece and Rome the pantheistic philosophers found good in everything; as long as they kept on the high level of spiritualistic pantheism, they established a religion of perfect beauty. But as soon as their corrupting practices killed the soul of their faith, then their corruption became the cause of the swallowing up of Grecian civilization in the Romap, and then the fall of Rome, which had outlived Greece; these great peoples fell a prey to all forms of immorality before their national greatness faded. What are these gods of Greece and Rome? Those beautiful gods, Minerva, Flora, Apollo and Jupiter, who displayed themselves upon Olympus, and Parnassus' sacred heights? What are those gods, who, like Orpheus, strike nature's lyre and produce sweet music throughout the universe? What are those gods who presided over households and individuals, and who were called the *Lares* and *Penates*? Who are those ancestral spirits who attach themselves to men and women according to the faith of the Chinese? These gods are all spirits who have ascended from the earth and who can be invoked, not by any special processes of invocation, but rather by the quality of thought which is continually shaping the mind of man and attracting either an angel or an inferior spirit to his side.

Who are those gods of the Jews? Some mighty and some weak; some wise and some foolish; some benedictive and others tyrannical? Are they to be looked upon in the concrete form as the almighty Jehovah (Yahovah), the ruler of heaven and earth? Can we dare to believe that God or his chosen representative in the spiritual world, or the guardian angel of any individual, will command the wholesale massacre of women and children, who have been taken captive in war? We certainly cannot, but we can believe that the Supreme Spirit allows us to be deceived and led into error when we encourage our lower propensities, and misuse our energies? Can we believe that the Eternal Spirit is capable of the foibles, and eccentricities, and petty jealousies of human nature? that he does a thing and then is sorry for it? Can we believe in a God who is so changeable that he can be imperturbed by his servant Moses to change his mind? Can we believe in a God who says, "I am a jealous God, and I will not allow you to pay any attention to the deities of other nations?" We can believe that such human spirits have had an existence. We can believe that the variety of intelligences who clustered around the prophets of old got possession of them for good when they wished to do good, and that unclean spirits got possession of them and gave them wicked commands when they misdirected their energies and prostituted their spiritual powers; when they wished to do evil, then they received communication from debasing spirits and mistook them for Jehovah. We can believe that the Jewish people were presided over by one Supreme Being whom they called Jehovah, or, correctly, Yahovah, signifying "a Being who always was." We can believe that this, which was the highest conception of God possible to the Jewish mind, varied with the varying conditions of their lives. We can believe that while the Supreme Spirit allows us to be deceived and led into error when we encourage our lower propensities and misuse our divinely given powers, he only does so in order that we may be led back into the right way.

We can believe in a God who allows us to form a hell into which we must enter and suffer for our misdeeds, and then by our own energies transform our hells into heavens. We can believe in a God who allows temporary mistakes to be made in order that his children may educate themselves for future felicity, and in a God who will see all things righted in the end, and all forms of iniquity ultimately crushed out; in a God who can overrule and who will overrule all things for the good of every soul. Reason and intuition alike protest against the limited conception of the Orientals, Grecians, Romans and Jews, being the ultimate idea. The gods of the past were gods of virtue and of vice, gods loving and gods unkind. The God of the future will embody the sum total of excellencies displayed diffusely in all the gods of the past; he revealing himself to man's own sense of right, will allow you to worship him in any temple, mosque, synagogue or secret chamber, which you please. He will require no lavish offerings in the form of churches, but will teach you to draw nigh unto him as you make every house a House of God and a Gate of Heaven, and to organize yourselves for religious work only as you by so doing are able to benefit one another. God bless all the churches which are working for the elevation of society! God is inspiring every minister who is doing his duty to the best of his ability, and is speaking to every mind and every soul through the spirit which prompts men to live pure and holy lives. God can work outside of the churches as well as inside of them.

God may be worshiped in temples made with or without hands, if these temples are so constructed and dedicated that they become sanctuaries of society, teaching men to understand and obey the laws of nature. Remember that the worship of God and the whole duty of man is summed up in the simple statement that to love our neighbors as ourselves, and to work as assiduously for their welfare as we work for our own, is to render the reasonable service which God expects from us.

The God of the future will not be an abstraction, a blind force, nor a nameless power, sometimes working good and sometimes evil; but will be an intelligent principle of good displayed in all things, and most perfectly revealed in human nature. And whether we gaze up at the skies or look down upon the flowers under our feet, or whether we look upon the illuminated countenances of our friends, we shall behold the Tabernacle of God. The God of the future will be our Father and Mother beyond all comprehension and all thought in the sublimity of perfect goodness, and yet revealed unto us through the instrumentality of the dear ones yet upon earth and those who have crossed the river beyond.

Without entering into any metaphysical argument, and without troubling ourselves with theoretical conceptions of a personal God, we may leave it to you all to find your God in whatever elevates you, and prompts you to do your duty most faithfully. And as you turn your eyes upward in grief and distress, you may not all take in the idea of the infinite, all-pervading spirit in a direct sense answering your prayers, but that Divine Power will assuredly still your cries of grief and ease your pain, by assuring you that loving ones are ever around you, and that the dear ones whom you have lost are now your helpers, and that his spiritual perfection will be displayed in man's eternal glory. That a sublime and elevating conception of the eternal may be yours; that the thought of a God of perfect love may make you tender and wise in all your dealings with the down-trodden and distressed; that in all your hours of loneliness, perplexity and sorrow, you may find an unflinching refuge in the sweet assurance that you can never be destitute of the protecting and enlightening love of angel friends, is our heartfelt wish to-day, not only for all within the sound of our voice, but for all humanity.

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**Verifications of Spirit Messages.**

To the Editor of the Banner of Light:  
J. M. ARMSTRONG.

In a late number of the *Banner of Light* there is a message from J. M. ARMSTRONG which I recognized, and being of more than ordinary import and interest, I read it at the "Key-stone" Spiritual Conference for the two or three important lessons which were not to be passed indifferently over.

My recognition was that of the victim of Hunter, who was convicted of having fatally wounded Armstrong in Camden, N. J., for which offence, and for causing his death, he was executed. Graham, his accomplice, is now undergoing a term of twenty years' imprisonment in the Trenton Penitentiary.

I inquired at the Health Office in this city as to the mortuary return to that department, when I received the following as the record: "John M. Armstrong, Jan. 2, 1878—death from fracture of the skull." It is to be noticed that both were in business and residents of Philadelphia, hence the application to the Health Office of our city. The son of Armstrong, about twenty-two or twenty-three years of age, was waited upon and shown the communication in the *Banner*, but he was out-and-out a skeptic; and yet he retained the paper, and since has stated that he *sent it down*. Notwithstanding the want of recognition by the son, I am satisfied that my identification is right.

JOSEPH WOOD.  
Philadelphia, Oct. 14th, 1881.

DR. N. W. BRALEY.  
To the Editor of the Banner of Light:

In the *Banner of Light* bearing date Oct. 8th, 1881, is a message from DR. N. W. BRALEY, of Barre, Vt., formerly of Chelsea, Vt., which to me seems very truthful. He was a man thoroughly independent in thought, word and deed, and would not be likely to seek spirit-return unless it were a fact developing a law in science.

Yours fraternally,  
ABDIE K. KENDALL.

Conneautville, Pa.

To the Editor of the Banner of Light:

In the issue of the *Banner of Light*, Oct. 8th, there is a communication from DR. N. W. BRALEY, formerly a physician of Chelsea, Orange Co., Vt., but in later years a resident of Barre, near Montpelier, in which town he passed away.

I knew Dr. Braley for more than twenty years. The communication was very characteristic of him, and correct in its statements to the letter.  
GEO. SEVERANCE.  
Tunbridge, Vt., Nov. 1st, 1881.

The *Banner of Light*, the oldest and most popular advocate of Modern Spiritualism, began the twenty-sixth year of its issue the first of October, enlarged by one-half, giving now twelve pages weekly instead of eight, and all filled with articles of deep interest, written by correspondents and contributors from all parts of the civilized world. Those who desire to keep posted regarding the development and progress of Spiritualism will always find much reliable information in its pages, and can also keep posted on the tactics of the enemies of the cause, as well as the movements of fraudulently inclined persons who go about one day claiming to be reliable mediums, and another exposing their own frauds. The *Banner* is published weekly, by Colby & Rich, 9 Montgomery Place, Boston, Mass., at \$3 per annum.—*The Saratoga (N. Y.) Sentinel*.

Every death carries to some small circle of survivors thoughts of "so much omitted and so little done."—*Dickens, in "Oliver Twist"*.

All your own fault if you remain sick when you can get Hop Bitters that never fail.

**For the Banner of Light.  
LYCEUM POEM FOR "HARVEST SUNDAY."<sup>1</sup>**

BY MISS M. T. SHELHAMER.

FIRST VOICE.  
Oh! what a dreary season  
This autumn of the year;  
When summer's bloom and beauty  
And fragrance disappear!  
These gloomy months that herald  
The winter's chill and gloom,  
Are symbols of the darkness  
And coldness of the tomb.

SECOND VOICE.  
Oh! what a glorious season  
This autumn of the year;  
When field and hill and forest  
In gorgeous robes appear;  
When over vale and meadow  
The purple mists arise,  
And drape the world in splendor  
As fair as Paradise!

FIRST VOICE.  
I cannot bear the autumn,  
When dry leaves brown and ere  
Are falling from the tree tops,  
Proclaiming death is near;  
When bitter storms and tempests  
Go walling sadly by,  
Announcing in their sorrow,  
All things of earth must die!

SECOND VOICE.  
I love the royal autumn!  
King of the bounteous year,  
When whitened fields of harvest  
Proclaim fruition near;  
When fruitful vines and branches  
Yield plenty to the land,  
And bearded grain and barley  
Await the reaper's hand.

FIRST VOICE.  
But oh! the dreary autumn  
Brings sadness to the heart;  
It tells of life decaying—  
Of death it is a part!  
I cannot bear its moaning,  
It fills my soul with gloom  
As dark as night that hovers  
Around the lowly tomb.

SECOND VOICE.  
Oh! weary child, the autumn  
Is bounteous in its love;  
It yields to man its treasures—  
Its life to God above!  
No song of death it murmurs,  
But anthems low and sweet,  
Of faithful labors well performed,  
And Life for aye complete!

<sup>1</sup>This poem was written by Miss Shelhamer for use at the "Harvest Sunday" exercises of the Shawmut Spiritual Lyceum, meeting in New Era Hall, Boston, and was recited by two of its members (as above arranged) at the commemorative session held by that organization on Sunday, Oct. 30th.

**The Magazines.**

THE CENTURY MAGAZINE for November—formerly SCHIMMER'S ILLUSTRATED.

This periodical reaches us by the courtesy of A. WILLIAMS & Co., 253 Washington street, Boston, (corner School street) who have it on sale. A portrait (full page) of George Eliot leads off its contents—likewise which it is announced is published through this magazine by Mrs. Cross's family, and is the one by which they desire that she should be known to posterity. Mr. Fred. W. H. Myers also contributes a delicate piece of writing regarding this distinguished authoress; "Salvini" is treated of, historically, and the illustrations are to the point; Mrs. Burnett begins "A Curious Experience"; the art features of the number are varied, combining specimens of the works of Fortuny and Regnault, a fully illustrated paper on the "So-called Venus of Melos," etc., etc.; "Compulsory Lane Routes on the North Atlantic," by Capt. Horatio McKay, of the *Comard Line*, is a valuable paper to nautical men and others interested in their dangerous calling. The poetry is by James Russell Lowell, Annie Dobson, Edmund Clarence Stedman, E. W. Gosse, Mary Mapes Dodge, Andrew B. Saxton, R. W. Gilder and Roger Rordan. It is announced that the December number will be largely devoted to a memorial of the late Dr. Holland (its chief editor at the time of his decease) and President Garfield, and will contain a portrait of each by Cole. It cannot fall of being an issue embodying a touching and solemn interest. We wish THE CENTURY good success for a hundred years to come.

WIDE AWAKE for November—D. Lothrop & Co., 31 and 32 Franklin street, Boston, publishers.

The present issue makes a specialty of the Thanksgiving season: an historical poem by Margaret J. Preston, and a sketch by Henrietta K. Eliot, treating of that topic in interesting vein; the frontispiece, filled with the wild freedom of an Arctic snow storm, illustrates a Kamschatkan tale by George Adams, entitled "Riga in the Chilmey"; the short sketches this month are of peculiar excellence; Rev. E. E. Hale gives quite a lengthy dissertation for the children (and older readers, too) on the "Personal Duties of the President"; "Sharon," "Having His Own Way" and "Polly Cologne" are continued attractively, and the whole number is a gem. WIDE AWAKE has been recently enlarged, and the announcements made by its publishers for 1882 show that they are determined to keep this popular favorite in the front ranks as regards magazine literature.

THE PSYCHOLOGICAL JOURNAL for November—Fowler & Wells, 753 Broadway, New York City, publishers.

THE JOURNAL gives its readers portraits of the late President Garfield, his wife and mother, with brief sketches of the last two (the one concerning the first having been printed previously); an interesting article on "Presidential Nasology"; "Alvan Clark, the Eminent Telescope Maker," with portrait; "People Who Live in Grooves," and much more of an interesting and instructive nature.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAGAZINE for November. James Vick, seedsman and florist, publisher, Rochester, N. Y.

**Another Explanation (?) of Clairvoyance.**

An apologetic writer in the *Daily Telegraph* actually admits that the "countless experiments, more or less scientific," of Spiritualists "have undoubtedly left a residuum of psychological research (sic) in the world's possession." What a clever "Little Jack Horner," to have pulled a small plump out of the Spiritualists' pie, and so long after Christmas, too. Then he launches into speculations as to the heightened powers of the sense of sight so acute as to see matter of light density—questions that have been discussed and forgotten, and re-discussed, many times over, these thirty years, in the periodical literature of Spiritualism, and on our platform.—*Medium and Daybreak, London, Eng.*

Dr. A. B. Dobson, of Maquoketa, Iowa, recently held two sances in Morris, Ill., at the residence of Mrs. A. C. McKenzie. An account of what occurred at them is given in *Old and New* of that city, in which it is stated that an elderly gentleman received a communication signed "Mary A.," with the surname distinctly written, but he was not quite satisfied. The next communication settled it in his mind. It was: "Do you know me? I helped to dig you out of that load of hay when it fell over on you—Mary Ann." It was from a sister, and she recalled to his mind an event that he did not remember to have thought of in thirty years.

**The Cause Abroad.**

**Spiritualism at the Church Congress in England.**

The Church Congress that held its sessions at Newcastle, Eng., during the early part of October (the present being its twenty-first year), was no ordinary affair, judging by the reports published concerning it. Some idea of its formidable proportions may be had from its list of officers, which consisted of the Archbishops of Canterbury and York as patrons, the Lord Bishop of Durham as President, one hundred and seven of the dignitaries of the Church as Vice-Presidents, and five sets of committees, comprising clergy and laity, to the number of three hundred and fifty-five. As we have already alluded to its preliminary proceedings, we will now present its action upon Spiritualism. On the evening assigned for its discussion (Oct. 4th), Rev. Dr. R. Thornton, of London, introduced the subject, by remarking that "as rational men—and even more, as Churchmen, who trust in the presence with us of a Guide to our reason when the matters we deal with approach or enter the provinces of faith—we are bound to accept facts, though we may decline the inferences which others draw from them; to watch, to investigate, and so to come gradually to our own conclusions. For aught we know, these puzzling phenomena may be a new problem set by Almighty God to be solved by the rules and with the aids which he has already given to his faithful children."

After thus admitting, by implication, at least, the existence of the facts and phenomena of Spiritualism, he proceeded to summarize its teachings, which he did quite fairly, making statements regarding the two-fold nature of man, the disentanglement of the spirit, and entrance upon a higher state of being with power to return and commune with those upon earth, the reasonableness and truth of which no one not tethered by a creed would question. Dr. Thornton, however, objected to these teachings because they are "opposed to the system of the Church," as though any system could possibly be greater or of more importance than the truth. But, though objecting to the teachings of Spiritualism as a whole, he freely admitted there is much in them with which the Church can most cordially agree, and which he frankly stated as follows:

"(1) It is a system of belief, not of mere negation of all that is not logically demonstrated. Its adherents are not ashamed to avow that they hold as true, propositions which are incapable of mathematical proof. They are at least Theists, if no more; certainly not Atheists. (2) It is in its very nature antagonistic to all Sadduceism and Materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It proclaims that man is responsible for his actions, against those who would persuade us that each deed is but the resultant of a set of forces, an effect first, and then a cause, in an eternal and immutable series of causes and effects, and that sin and holiness are therefore words without meaning. It tells of angels, of an immortal spirit, of a future state of personal and conscious existence. (3) It inculcates the duties of purity, charity, and justice, setting forth as well the loving Fatherhood of God, as the brotherhood of men, to be continued with personal recognition, in the future life. (4) It declares that there can be, and is, communion between spirit and spirit; and so, by implication, acknowledges the possibility, at least, of intercourse between man and the Supreme Spirit—in other words, of revelation, inspiration, and grace."

Dr. Thornton was willing to concede the truth of the teachings of Spiritualism so far as they agree with those of the Church, thus making the latter the infallible test of all truth, all not in conformity with them being absolute error. He next proceeded to take the Church to task for not speaking earnestly upon matters which in the tenets of Modern Spiritualism are made prominent, remarking that, though habitually reminding its hearers that they each have an immortal soul, it fails to tell them "they are really spirits, and have a body which contains an immortal part, to be prepared for immortality. It makes them look on the body as the true being, the soul as a sort of appendage to it: an error against which Socrates cautioned his disciples."

It would seem from this that the English clergy have adopted the precautionary measures of our own against being charged with favoring the belief of Spiritualists, in that they avoid all allusion to spirits, invisible beings and the ministry of angels. Even Dr. Thornton on this occasion surmised that in the opinion of some he had gone too far, for, after making the above statement and others of a similar bearing, he said: "Here, perhaps some one will say to me, 'You seem half a Spiritualist yourself,'" and then admitted that he was one as St. Paul was when caught up into the third heaven. But we will not follow Dr. Thornton at any greater length. He evidently felt Spiritualism to be a truth, and acknowledged it to be such just so far as he dare without giving offence to the clerical censors around him.

Mr. W. R. Browne was the next speaker. He said:

"Some years ago several men of the very highest culture agreed together to investigate the phenomena called Spiritualism. The name of one of them was at liberty to mention—a name that stood as high as any amongst the scientific men of England, or, indeed, of Europe—Lord Rayleigh. For a period of some two or three years these scientists spent a considerable part of their time in attending sances, in holding sances at their own houses, and in doing everything in their power to get at the bottom of and to make up their minds on the cause of such phenomena. The remarkable feature that he wished to place before their notice was that at the end of the time they were unable to come to any final conclusion on the subject, or to make up their minds as to whether the claims of Spiritualism were true or false. From that fact he was compelled to draw the conclusion that they must not 'poo-poo' Spiritualism. They must not say that it was an imposture, all nonsense, and that no sensible man could spend his time in attending to it. If these men, with all their experience and all their skill, could not settle the matter, there must be something in it. That was the first conclusion. The next conclusion was that the belief in the reality of these phenomena was not a mere hallucination, a delusion, which was a theory that certain medical men had very strongly put forward. He knew no one less subject to hallucinations than the distinguished man of science whose name he had mentioned, or some of his friends. It was absurd to suppose that over the period of two or three years they should be subject to hallucinations at the moments during which they were investigating this subject, and at no other time. Thirdly, they must adopt the view that the cause of these phenomena was a very difficult scientific problem, and that it must be solved by scientific methods; that, firstly, there must be either a supernatural cause, as the advocates of Spiritualism said, or, secondly, that there were certain natural laws of mind and matter which were not as yet understood, such as the power of thought to read, or, thirdly, that Spiritualism was a mere extension of the ancient and well-known science of conjuring."

The duty of the Church, in view of the above conclusions, Mr. Browne announced to be to do nothing; to use his own words, "the investiga-

tion of the phenomena was beyond its province." A common-sense man would naturally inquire, if a knowledge of a future life and a preparation for it is not within the province of the Church, of what use is the Church? The speaker then proceeded to say that the Church must be careful not to imply that the phenomena are incredible because supernatural; and why? "Because the Church [and here the Church is brought in as the great judge of what is and what is not true] was founded on the belief of supernatural events having occurred at least two thousand years ago." He said it "was most deplorable that the Church should say with a sneer that every new light and every new discovery should be set down to the high priests and emissaries of the devil." But yet the Church has always done so, however deplorable it may be, and does so to-day, where the light of Modern Spiritualism and science does not shine to dispel the darkness.

Mr. Browne is undoubtedly on the right road. His concessions to the Church are merely so many apologies that he turns about and makes to it as newly discovered truths disclose themselves to his spiritual vision, and he feels inclined to accept them. Those truths he enunciated fell not on barren ground alone. The facts he stated could not but have impressed many who for the first time heard them, of the crowning fact of all, that this, which they who are laying out the plans for a temple of God upon earth have rejected, may possibly be its chief corner-stone. He closed his address by congratulating his hearers that whatever Spiritualism may be it is not Materialism, the latter being in his view the greatest danger of the Church has to face. He advised the Church to hold the question of Spiritualism in suspense, consider it an open one, and welcome the phenomena, assured that what there was in it of error could do no harm."

The Rev. Canon Wilberforce was received with applause, and spoke as follows:

"In the brief time necessarily allotted to readers at a Church Congress, it is impossible to enter adequately upon the history of the origin and development of those peculiar phenomena which would be more correctly described as 'Psychism,' but which are generally known as 'Spiritualism.' It may be briefly stated that the signs and wonders of Modern Spiritualism, which are now undoubtedly exercising a potent influence upon the religious beliefs of thousands, originated in the village of Hydesville, State of New York, in the year 1848; and amongst the men of science and learning who investigated the subject in America, in order to refute its pretensions, may be mentioned the names of Dr. Hare, Professor of Chemistry in the University of Pennsylvania, and the Hon. John W. Edwards, Judge of the Supreme Court of Appeal in the State of New York. The former became convinced of the spiritual nature of the manifestations, and published the results of his investigations under the title of 'Experimental Investigations of the Spirit Manifestations, demonstrating the existence of Spirits and their communion with Mortals'; and the Judge, with some members of his family, became mediums of some considerable power. He has published, in two large volumes, a narrative of his investigations, visions, and spiritual communications; also a record of the mediumistic powers of his daughter, who, in the trance state, could converse freely in languages which she had never learned. In the year 1854, the phenomena, which in America have been witnessed by thousands of people, many of whom were of the highest credibility, and whose testimony no one would think of impeaching in a court of law, began to attract attention in England when the visit of an American professional medium—Mrs. Hayden—brought the subject prominently before the public. Among many who investigated at that time was Robert Dale Owen, the Socialist advocate, who became convinced from what he witnessed of the spiritual nature of the phenomena, and through them of the existence of a future state, and of the truth of Christianity. From that time the movement began, and continued to spread in England and on the Continent, although more slowly than in America.

In July, 1869, the first noteworthy attempt at public investigation was made by the London Dialectical Society, which appointed a committee 'to investigate the phenomena alleged to be spiritual manifestations, and to report thereon.' The committee held fifteen meetings, at which they received evidence from thirty-three persons, who described phenomena which, they stated, had occurred within their own personal experience, and written statements relating to it from thirty-one persons. They invited the attendance and cooperation of scientific men, who had expressed opinions favorable or adverse to the genuineness of the phenomena; also of persons who had publicly ascribed them to imposture or delusion. But while successful in procuring evidence of believers in the manifestations and in their supernatural origin, they almost wholly failed to obtain evidence from those who attributed them to fraud or delusion. They then appointed six sub-committees to investigate by personal experiment. All of these sub-committees sent in reports, some attributing the phenomena to the agency of disembodied human beings, some to Satanic influence, some to psychological causes, and others to imposture or delusion. The later phases of alleged spirit-manifestations which have been developed since the report of the Dialectical Society may be summed up as follows: Open vision, more or less continuous; photographs of recognized departed friends of the sitters; religious impromptu addresses and poems on subjects suggested by the audience—the medium being in a state of trance; and, most remarkable of all well-attested manifestations, the materialization of spirits through the physical bodies of mediums.

The exact position claimed at this moment by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by Mr. J. S. Farmer, called 'Spiritualism as a New Basis of Belief,' which, without necessarily endorsing, I recommend to the perusal of my brethren. Those who are following Spiritualism as a means and not an end contend warmly that it does not seek to undermine religion, or to render obsolete the teachings of Christ; that, on the other hand, it furnishes illustrations and rational proof of them, and such as can be gained from no other source; that its manifestations will supply Deists and Atheists with positive demonstration of a life after death, and that they have been instrumental in converting many sectarians and materialists from skepticism to Christianity. In corroboration of this statement may be appended the remarkable testimony of Mr. S. C. Hall, the founder and editor of the *Art Journal*. 'As to the use of Spiritualism (he says), it has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I could quote abundant instances of conversion from belief to unbelief—of some to perfect faith from total infidelity. I am permitted to give one name—it is that of Dr. Elliotson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism.' When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere commonplace infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established, and the influence of which is every day extended. Appealing, as it does, to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in Modern Spiritualism continues rapidly to increase in all ranks of society. No real or alleged exposures of simulated mediumship, or manifest self-seeking on the part of mediums, have any permanent effect in arresting its progress; for its real strength does not lie in the claims or powers of professional mediums, or in advocacy by means of the press or the lecture-room, but in the thousands of private homes, in which one or more of the family has mediumistic power."

The speaker at this point stated that he considered to be the evils of Spiritualism, chief of which was the breaking up of church organiza-



Spiritual Phenomena.

From the Proceedings of the Journal of the Society of Spiritualists.

ANGEL VISITANTS.

As the medium, Anna, had permitted persons present to cut off small locks of her hair, or to see her feet, it has been thought that in length and volume, but when this is done she always manipulates the lock to be cut off, for a considerable time, with the fingers of both hands, apparently, to render its texture and color permanent.

For some time after her arrival at Vauluse, this summer, the medium's health would not permit her holding seances until the midnight evenings were past, in consequence of which all except one of our six or seven seances were held in my wife's chamber, where all her children had been nursed in infancy, where my daughter Anna had passed away, and which chamber had been occupied as a sleeping room by my daughter Fannie for several years before her departure for the spirit-world. For the whole period of time since my wife's passing away in 1874, most of the furniture and fixtures of her chamber had remained as she left them, which of course added much interest to the apartment not only in her estimation, but of our deceased children also.

The cabinet, within which the medium sat, was temporarily by drawing a window curtain across the only door leading into a small dressing-room, connected with the chamber. There were on the table in front of the cabinet, a number of spirit forms, presented on each evening; on two evenings, the number reaching twenty-four each. When I attend materializing seances abroad, my spirit-wife and daughters, from a characteristic consideration for others, seldom manifest their presence, except in two or three instances, sometimes only one, of an evening. But when the circles are held at Vauluse, I have made it obligatory upon my spirit-family to take part in them, and to manifest themselves, and feel that the circles are held exclusively for their individual benefit, and that of such other spirits as they may permit to come. It is probably for this reason that at all the seances held at Vauluse every member of my spirit-family usually puts in an appearance, because, as my spirit-daughter Anna once naively remarked, they "have a good right to come to their own home." Engaged in an atmosphere of spiritual harmony, without a disturbing element in any mind present to mar the manifestations by a tainting the sensitive material organization of the medium, or that of the hosts of spirits present, no language can convey even a distant idea of the heavenly beauty that prevails on these occasions. Besides my wife and children, many scores of other spirits have presented themselves, full manifested forms, including our mother and sisters, grandfathers and grandmothers, aunts, cousins of both sexes, and numerous others allied to our family by the ties of consanguinity or friendship.

My wife comes out of the cabinet as natural as life, so to speak, sits on my knee, clasps me tenderly round the neck, lifting her veil to kiss me, and shows to me her face distinctly, every feature, eyes, complexion and hair being in exactly the same condition as they were in earth-life; that it is impossible to mistake her identity. Then, as I pass her in my arms and press her to my bosom, with her warm lips pressed fervently to mine, the feeling of her form and the flesh of her bare arms are exactly what they were in every respect in mortal life, and her breathing all the same. And so with my daughters, each and all of whom that go to the seances, manifest their presence, and return with every distinctive personal characteristic of form, feature, eyes, color of hair, and complexion that belonged to them in earth-life, together with their peculiarity of movements and other personal habits, all the same. The chamber in which we sit is one of four, which open two on each side of a hall forty feet in length and nine in width, corresponding with one of the same dimensions beneath, on the north side of which the cabinet and library, the old-time dining and breakfast-rooms on the south side of the lower hall, being occupied at present by my father's family, are kept closed. When retiring to the seance room, I have always left a light burning in the library, and at every seance more or less individuals of my spirit-family have left the seance room and visited in turn all the other chambers on the same floor, as they do in earth-life. Generally passed down stairs into the library and front parlor, being absent in some instances some five to ten minutes. These visits they all seem to enjoy greatly.

On one evening my wife and daughters Mary, Fannie, Gertrude and Anna each and all made severally the circuit of all the halls and rooms adjoining, both above and below stairs, and made a tour of my father's study, and returned back a newspaper taken from a table in my chamber. On the same evening my daughter Constance, who has grown up entirely in the spirit-world, manifested her interest in the old home of her parents, sisters and brother, by visiting her brother Barclay's chamber—the one which her father occupies—and the front chamber in which her mother passed to the higher spheres. During her last earthly life, my daughter Fannie had the legs of her bedstead shortened, so that when tired in the performance of her household duties—(which she persisted in performing when she was almost in a dying state)—she could readily lie down a few minutes upon the bed, with her feet on the floor, so as not to soil the bedclothes with her shoes. One evening she came out of the cabinet, sitting cross-legged on a chair, and looking upwards at the pictures and engravings on the walls, and other little keepsakes, etc., on the mantels, bureaus and tables, some of which she arose from her seat and took in her hand that she might inspect them more closely, she went to the further side of the bed nearest the door of entrance and laid herself down on the bed just as she used to do when tired and exhausted, before she went to Aiken, and, after a night's performance was repeated by my daughter Fannie on more than one evening.

I may here say that during a visit to Florida, a year or so before she passed away, my daughter Anna made herself a hat of the palmetto leaves of that region. This hat changed to be lying in the apartment which the medium occupied during the seance. Exactly in accordance with Anna's wish, the hat, on the first of the evenings she walked out of the cabinet with this hat on her head, tied closely around the chin. She also had on over her white dress a dark colored short gown, and still again over this a yet darker wrapper, resembling coarse lace. Said I, "Where in the world, Anna, did you get that hat and dress?" Upon this she again retired behind the curtain, but soon came out again, with a merry expression on her face, wearing this time the same hat and a very elaborately worked brown colored sack that felt as if made of coarse serge. Anna probably meant to personify some of the country costumes she had seen in the South. On another evening my daughter Mary came out of the cabinet beautifully arrayed, as usual, in a brilliant dress of fine white cambric, with a merry expression on her face, and took a seat in a chair that stood just outside the cabinet, and soon began to manufacture lace, large volumes of which flowed from her moving hands, until it lay in redundant folds on and about her person. Next she disengaged a piece of the lace sufficient in dimensions to cover all the front of her dress from her chin to her feet. This she now manipulated with her hands, when presently flowery-looking spangles began to drelap on the upper part of the lace, which gradually increased in number (downwards) until the whole piece of lace was covered with them. They were perhaps an inch each way in dimensions, and at first of a bright brown color, but soon they began to vary in hue, some taking on a silvery, and others a brown appearance. Again, they would all disappear from the lower part of the lace, while those on the upper part remained, and the same process was repeated, increased in number (downwards) until the whole piece of lace was covered with them. They were perhaps an inch each way in dimensions, and at first of a bright brown color, but soon they began to vary in hue, some taking on a silvery, and others a brown appearance. Again, they would all disappear from the lower part of the lace, while those on the upper part remained, and the same process was repeated, increased in number (downwards) until the whole piece of lace was covered with them.

As none present had the most distant doubt of the entire genuineness of the manifestations, I could not but feel that the solicitude on her part, until after the seance closed, when my brother Joseph remarked that on the day before he had been detailing some of the remarkable spirit-phenomena he had witnessed at Vauluse to some friends in Newport (six miles away), when a skeptical person present asked him if he saw the medium at the same time the spirit appeared, which she was then unable to answer in the affirmative. As my brother had never mentioned the circumstance to any one, it would seem to follow that my spirit-wife was cognizant of the conversation in Newport, or took the circumstance from the mind of my brother after his return to Vauluse.

On this same evening the following cases of mind-reading occurred: It has almost always been the practice of my spirit-wife and daughters to kiss me before retiring for the evening at our materializing seance. On this particular evening I observed that three of my daughters, after kissing me, each turned to their uncle Joseph and kissed him, which was the first time that I ever knew them to do so. After the seance was over, my brother told us that in every instance the token of affection bestowed upon him was in answer to a mental request made by him at the time, and that the daughters to kiss me before retiring for the evening at our materializing seance. On this particular evening I observed that three of my daughters, after kissing me, each turned to their uncle Joseph and kissed him, which was the first time that I ever knew them to do so. After the seance was over, my brother told us that in every instance the token of affection bestowed upon him was in answer to a mental request made by him at the time, and that the daughters to kiss me before retiring for the evening at our materializing seance.

The following incident that occurred recently at my house may possibly lead some advanced minds (spiritually speaking) to suppose a subtle and profound state of mind, and exercise of a rational faculty, the part of mortals to hasten the day when, through the ministrations of angels, there shall not only be "no more death, neither sorrow nor crying," but even "pain" shall also practically be banished from among the inhabitants of the earth.

It was on a Sunday morning in the latter part of last month (July) that a gentleman staying at my house, who had for many months been in a feeble and precarious state of health, was seized with a violent attack of dysentery. For the three hours, from about 9 A. M. to 12 M., fifteen different calls of nature, in each and all of which the violence was nearly all blood, had so exhausted his already weakened vital powers that he became very faint and sick at the stomach. The stricken man was gifted with some medium powers and was a confirmed and experienced spiritualist, and of high, and life or no life, faith in the regular doctors of medicine, and wanted none of their aid. I knew of no good healing medium within timely reach, especially on that day of the week, and, to all appearances, it looked as if within a few hours, or days at the furthest, a fatal termination of the malady would ensue, and the body of my guest would be buried in my house.

I sat in my library Sunday noon oppressed with anxious forebodings, I saw George Weaver, of Newport, drive up in a wagon. George had not been at Vauluse for a twelve-month or more before, and when he came into the house he said he had called out to see me on a trifling errand. I had known George Weaver for more than twenty years. He was brother-in-law to the late John C. Grinnell, one of the most remarkable mediums ever known, who among other wonderful spiritual gifts had that of curing cancers, which was proved by his having entirely cured seventy-nine cases of eighty-one that he had treated—many of them (and some to my knowledge) having been cut out by surgeons and doctors several times before the afflicted ones sought his aid. John C. Grinnell lived for some years in George's family on the same premises, and he had resided some years where near his former residence. George is a plain, simple laboring man, who for many years supported his family by doing job work in town with a cart and pair of oxen. From almost my first knowledge of George I knew that he had some medium powers, but I had always considered them to be of trifling import, and of an amusing rather than of a useful character. For instance, a large, whilst walking along the street, and his subjects stopped by an unseen power and held helpless fast until he said "Please," when he would be instantly released from his strange thrallhold. Again, George would, on reaching his house, raise his foot to place it on the step, when he would be arrested in mid-air until he said "Please," when he would be allowed to proceed. Again, George would be hoeing in his garden, and in the act of driving a hoe into a cabbage or hill of corn, when his hoe would be arrested halfway to the hill, and he kept standing in a bent position until he said "Please," when he would be permitted to resume his work.

Long before the establishment of the Weather Bureau, George had a gift of foretelling the weather. Several times, on meeting him on the road when the weather looked threatening, I have asked him whether it was going to rain or not? George would not only answer, but ask his spirit attendant to move it in certain directions to intimate what the result would be, and then remain quiet until the hand indicated by its movement whether it would rain or not. The indication was, as a general rule, correct, but not always.

Not so, however, with my old friend Osceola, the famous Seminole chief, whom, for many years, consulting through the mediumship of another Newport medium in regard to the weather, especially when I was about to go to New York by water. For twenty-four hours ahead Osceola would always foretell the weather exactly, even to a shower of rain, without fail, so that after a time I never hesitated to take the boat under his advice. Let the weather look as threatening as it might, nor was I ever disappointed in the result.

Another phase of George's mediumship was to compose himself quietly in a chair, when he would pass into a semi-trance state, and be controlled by different spirits, whose voices, spoken through his own organism, he could hear, although he had no control over what was said. I have talked with him for hours in this way, greatly to my instruction, as well as amusement.

Of late years I have heard that George had exhibited in his mediumship some healing powers, but I had paid but little attention to rumors of this kind. But now, as a forlorn hope, I told George of the sickness of my guest, and asked if his spirits could do anything to help him. George said but little, but soon passed into a semi-trance, when a Barragansett Indian named Applephot, called by the whites Shankey, from his fast walk, whom I had long been familiar with through the mediumship of the late John C. Grinnell, took control, and by my request took his medium up to the sick man, where he made a few passes over the sick man, and then returned to the library. In reply to my queries as to how he found the patient, Shankey replied, "I saw a much better man." In a short time an ancient spirit took control of the medium's organism, and in answer to my inquiries said the sick man was in a very critical condition; "but," said he, "he shall not die in your house," adding with emphasis, "we can help him!" Proceeding to the sick chamber, George took his seat on one side of the bed, and I on the other. After intently regarding his patient a few moments, George's hands were bent into a shallow arch, and made to pass over the stomach of the sick man, as if scooping something up, which he would throw behind him. Again he would press his thumb and finger on vacancy in the same direction, as if he was drawing something away, which he would also cast behind his chair. This spirit in control explained that he was taking away some of the poisonous elements that emanated from the diseased organs of the patient.

And now transpired one of the most remarkable phenomena I ever witnessed. Ceasing to operate with his hand, George sat silent a few moments, with his eyes fixed calmly on the face of the sick man. Directly both arms of the latter were extended aloft to their full length with great force, and there held in a rigid position. Next his eyes were raised upward, whilst he prayed with deep earnestness of voice to God to help him in his extremity; next, every sinew and muscle of the patient's body was convulsed as if it had been torn by a dozen giants. His groans were heard by people outside the house. In the course of a few minutes this power was withdrawn, and the countenance of the sick man assumed a calm expression. Still under spirit-control, he reached his hand out to me that I might note the perspiration he had been throwing out. Said the controlling spirit: "He will have one or two more slight turns, and then all will be over," adding that the cure had been effected by the united powers of the two companies of spirits who severally attended the medium and his patient. Within a very short time after we left the room the restored man fell into a quiet sleep, and on awakening, some three or four hours after, dressed himself and came downstairs and spent the evening in company with my brother and myself. As the healing spirits had foretold, he had just two more very slight turns, and then was not only as well, but much better than he had been for months before, and continued to mend in his general health up to the time he left my house, a few days ago, and a month after his severe attack. The gentleman (whose name I have not given) assures me that from the moment his arms were extended he had no consciousness of anything unusual following. Neither was he conscious of having suffered any pain, as might reasonably be inferred (by those unacquainted with spiritual phenomena) by his groans and convulsive distortions.

I forgot to say in its proper place, that the spirit guides of George told us that they had brought their medium out to my house for the express purpose of curing my sick guest. It is true that such cures as the one I have related are not often if ever effected through spirit-power, except in instances where there is a good degree of faith and receptivity on the part of the patient healed. But still so numerous are they in this present day and constantly increasing, that I hazard nothing in offering to furnish as many of a similar kind as will fill a whole page of the *Journal* weekly so long as I remain active in my powers up to my dying day, provided its conductors will print them. I happen to know, to my satisfaction, that he for whom our nation is now mourning with a depth of sorrow that was never evinced by any nation before, was endowed with a spiritual nature and receptivity that would have rendered him an excellent subject for spiritual healing, and I fully believe that there are many spirit-healers in the United States, through the instrumentality of whom he might have been restored by angel-power to health with like facility as was the sick man in my house, had they been allowed to have been present early after the fatal bullet was sped.

In conclusion I may say that the fact that our doctors of medicine are conscious that their craft is in danger on account of the thousands of cases of spirit-healing that are taking place throughout the length and breadth of the United States, is rendered sufficiently evident by all the different diplomatic schools having united their forces to have laws passed in most or all of the States (in very many of which they have succeeded) making the healing of disease by the simple methods I have indicated, viz., by the laying on of hands as practiced and enjoined upon his followers by Jesus of Nazareth, a crime punishable with fine and imprisonment, and having these recent States are New York, California, and many others, including Illinois, which may be learned from such extracts as the following, which I clip from a late paper, and scores of others I can furnish of like import:

"Dr. W. H. Abbott, a successful magnetic physician of Cairo, Ill., has been forced to leave that place. The Legislature, by having these recent States are New York, California, and many others, including Illinois, which may be learned from such extracts as the following, which I clip from a late paper, and scores of others I can furnish of like import: "Dr. W. H. Abbott, a successful magnetic physician of Cairo, Ill., has been forced to leave that place. The Legislature, by having these recent States are New York, California, and many others, including Illinois, which may be learned from such extracts as the following, which I clip from a late paper, and scores of others I can furnish of like import: "Dr. W. H. Abbott, a successful magnetic physician of Cairo, Ill., has been forced to leave that place. 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so well pleased that they unanimously voted that she be engaged for another evening at an early date."

ROCKLAND.—F. Beal writes: "We have managed to keep up with some interest our Progressive Lyceum, and start off this fall with some inspiring lectures from that spiritual evangelist, Dr. H. P. Fairfield. He is a live, earnest, magnetic speaker, and holds his audience spellbound by his discourse. He has aroused the people and revived the spiritual interest in our town. Spiritualism is calculated to exercise a lasting influence upon the feelings and conduct of men for good. It is a joyful message from heaven, and no one can truly object to the spiritual doctrine of life and progress as advocated by Dr. H. P. Fairfield, the trance speaker and medium of Worcester, Mass."

Rhode Island.

PROVIDENCE.—Wm. Foster, Jr., writes: "We sometimes boast that the days of persecution have passed, and frequently plume ourselves over the fact that this is an age of toleration in all matters pertaining to religion. It is frequently asserted that thought is free, and opinion is unchallenged save through argument. But our boasts and gratulations in this direction are vain and empty. It is true the rack, thumb-screw and faggot are no longer used; these old instruments of torture have their substitutes, however. The leaven of persecution, the bigotry of intolerance, the hatred of free discussion, all have a potency which the holder of unpopular opinions will find out to his cost in some form."

These thoughts have been suggested by the course pursued by the landlord who had rented one of his tenements to Mr. James A. Bliss, lately removed from Philadelphia to Providence. After Mr. Bliss had decided to change his residence, he cast about to find a tenement, and finally leased one he thought fitted for his use. He bought his goods, moved in, and before he was settled was peremptorily ordered by the landlord to vacate forthwith. Mr. Bliss sought the reason, and was told that if it had been known he was a Spiritualist he could not have had the tenement. Mr. Bliss replied that he would remove instantly if the landlord would pay the expenses. This was refused, and then Mr. B. tendered one month's rent. The landlord hesitated to take it, but finally did so. Mr. Bliss, thus assured of shelter for the time being, at once secured another tenement for a year, and will continue his work in the spiritual field which has most auspiciously opened.

This transaction exhibits the spirit which animates the steep-house religion of the day, akin to that which has animated Christendom for centuries; the fangs of the credal serpent have been blunted, nevertheless it still strikes. And right here let me ask you it is that so many Spiritualists still pay tribute to the churches, and indirectly sustain that persecuting spirit almost daily exhibited, not alone by those who arrogate orthodoxy, but by some who profess liberalism: Let these sectarians be deprived of the countenance, the moral and pecuniary support of that large number who really are not in sympathy with them, and they would be less arrogant, less persecuting, less harmful."

A correspondent, "H. W.," writes from Providence, under date of Oct. 20th, an account of phenomena witnessed, from which the subjoined is condensed: "I attended a materializing séance in this city a short time since, and sat passively studying and weighing all the details of the phenomena presented; when I was notified I was wanted at the aperture of the cabinet, in company with a lady medium with whom I had had numerous sittings. In a moment the door flashed open, as if by a spring, a youthful face appeared, bowed politely, with an air of authority, and when asked if it was Maestlinus (an Italian spirit with whom we were familiar at our sittings) replied in the affirmative by repeated slammings of the door. He appeared again with a semi-smile on his face, this time bringing it close to the aperture, as if to give us full satisfaction, and scratching on the door with his finger in imitation of writing, which he had previously told us would be given by the independent method. After he had retired another spirit opened the door, keeping somewhat backward, and gazing steadily into my face. The head was an eminently intellectual one, being very deep and broad in the region of Causality and Comparison, and wore a heavy beard of medium length. The general appearance of the figure was German, with something ancient about it. The figure moved but little, but continued to gaze at me steadily; it was a set, thoughtful, penetrating gaze. I asked if it was Kepler, of astronomical renown, both from the impression the figure made upon me, and from previously knowing that he was the leading intelligence acting for my welfare. In reply his hand was raised vertically, and fell to the horizontal, pointing directly into my face with solemn earnestness. This was repeated three or four times, each time more emphatically. I then asked if he could indicate to me in any manner that it was Kepler. In response he shook a white handkerchief before the aperture; he also tried to let me shake his hand by request, but could do no more than rapidly touch mine sufficiently long for me to note that the temperature was below my own. I do not know the cause, but I felt humbled under the pointed finger and set gaze. We were then informed by an attending spirit of the materializing medium that they could come no more. These forms were followed by others until the séance came to a close."

New York.

BROOKLYN.—A correspondent, "S. W.," writes: "It has been overlooked in the report of our meetings at Phoenix and Everett Halls, that on the several occasions when the justly celebrated Dr. Monck, of England, has been speaking upon the platform or exercising his healing powers in public, raps were heard distinctly at a distance of several feet from him, sounding, as one has beautifully expressed it, 'like the echoing footsteps of angels, attesting by these sounds their presence and power. The Doctor has endeavored himself to all who have come into contact with him and the beneficent gift that has been vouchsafed to him.'"

LA FARGEVILLE.—H. J. Kilborn writes: "E. Anne Hinman, after a month's visit at this place and Clayton, N. Y., left Friday morning, Oct. 21st, stopping at one or two places on her way to North Bennington, Vt., where she has been engaged to speak during the month of November. Miss Hinman has done a great amount of good for the cause of Spiritualism in this little village. For a place of so much opposition, and where so little was known of our philosophy, there has been a grand awakening. I know of a number who have been made brighter

—they can see their way more clearly—by hearing the truths that have been given by the guides of Miss H. during her visit. Miss Hinman came here a stranger to all, but in her two visits has made many warm friends, all of whom regretted to have her leave; for it was repeated by one of the controls at her last visit, as at her first, that we had not only taken their medium into our homes but into our hearts."

Miss H. did not come here because she expected any great compensation, but was sent by the spirit-world to spread light and truth, and speak to the people that are hungering for spiritual food. If she comes again, we, as Spiritualists (of whom there are not many here), will do all that lies in our power that she may be rewarded for the good work she has done and may do in the advancement of Spiritualism."

Miss Hinman gave three lectures at Clayton, and some eight or ten parlor lectures at this place. Owing to not having any hall at the time, we were obliged to hold meetings at private residences, but we had large and appreciative audiences. Hereafter we shall have a hall to go into. We have a nice little hall, which is about finished, that will be open to the truths of Spiritualism. We have no organization, and are not able to do much for speakers, but if they come this way to spread the truth we shall do what we can for them."

Kansas.

TOPEKA.—Miss J. M. Hutchinson writes: "Looking over your column of 'Correspondence,' and finding no reminder of the existence of 'earnest workers' in this place, I take the liberty to assure your readers that the 'little grain of heaven' is yet with us, encouraging us to still further search in the cause of truth. Weekly meetings Sunday evenings are attended with a somewhat increasing interest, at Mrs. Greer's residence, corner of Sixth and Topoka Avenues, where all interested are cordially welcomed by one who has worked zealously in this noble cause. Our loved medium, Mrs. Abbie L. Lull, and regular speaker for the evening, after opening the exercises with prayer, speaks upon subjects given from the audience, after which descriptions of spirits seeking recognition from their earth-friends are given. Good tests are received. The spirit side of life seems ever ready and anxious to bring proof of the immortality of the soul. Thus, little by little, is strength gained to assist the weary, earth-bound pilgrim to look up and see, in the near future, the glorious sunshine of God's 'Heaven,' which is slowly but surely coming to all on earth who will open the chambers of their souls to receive. God speed the time when all creeds will be forgotten in the earnest desire to know of the First Great Cause which governs the universe."

Minnesota.

WORTHINGTON.—Mrs. Emory Clark has furnished the editor of the *Advance* a piece of board procured by her during the past summer, upon which is this inscription: "Taken from the old Fox House, Hydesville, Wayne Co., N. Y." Remarking upon which a correspondent forwards us the following from the *Advance*: "In this old house, just one generation ago, occurred the original spirit-rappings, from which Modern Spiritualism, as a distinctive movement, began. In one generation the movement has spread over the world, undermined the theology of the churches, taken from death its terrors, given positive demonstration of a future existence, and secured millions and even tens of millions of believers. The old house in which the rappings began still stands, and the 'Fox girls,'—one of whom married Dr. Kane, the Arctic explorer, and the other married a distinguished English gentleman—are still in the prime of life and doing good service by their mediumship. No other modern movement begins to equal this one in extent and importance."

Indiana.

TERRE HAUTE.—J. D. Robbins writes: "We are still favored with excellent materializations at Mrs. Stewart's séances, held regularly at Pence's Hall. Her daughter Ida, who is but twelve years old, already gives indications of becoming a materializing medium of great power. Our séances are strengthened by the presence of Mrs. Emma Hurst, whose medial gifts are excellent."

[From "Gerardine," the new anonymous novel in verse.]

BUILDING AND BEING.

The king would build, so a legend says,  
The finest of all fine palaces.  
He sent for St. Thomas, a builder rare,  
And bade him to build them a wonder fair.  
The king's great treasure was placed at hand,  
And with it the sovereign's one command—  
"Build well, oh builder so good and great!  
And add to the glory of my estate."  
"Build well, nor spare of my wealth to show  
A prouder palace than mortals know."  
The king took leave of his kingdom then,  
And wandered far from the haunts of men.  
St. Thomas the king's great treasure spent  
In wondrous way than his master meant.  
He clad the naked, the hungry fed,  
The old of gladness around him shed.  
He blessed them all with the ample store,  
As never a king's wealth blessed before.  
The king came back from his journey long,  
But found no grace in the happy throng.  
That greeted him now on his slow return,  
To teach him the lessons he ought to learn.  
The king came back to his well-spent gold;  
But no new palace could he behold.  
In terrible anger he swore, and said  
That the builder's folly should cost his head.  
St. Thomas in dungeon dark was cast,  
Till the time for his punishment dire were passed.  
Then it chanced, or the good God willed it so,  
That the king's own brother in death lay low.  
When four days dead, as the legend reads,  
He rose to humanity's life and needs.  
From sleep of the dust he strangely woke,  
And thus to his brother, the king, he spoke—  
"I have been to Paradise, oh my king!  
And have heard the heavenly angels sing.  
"And there I saw, by the gates of gold,  
A palace finer than tongue has told;  
"Its walls and towers were lifted high  
In beautiful grace to the bending sky;  
"Its glories there in that radiant place  
Shone forth like a smile from the dear Lord's face.  
"An angel said it was builded there  
By the good St. Thomas, with love and care  
"For our fellow-men, and that it should be  
Thy palace of peace through eternity."  
The king his vision pondered well,  
Till he took St. Thomas from dungeon cell,  
And said, "Oh builder! he most is wise  
Who buildeth ever for Paradise."

A FIRST CLASS COMMENDATION.—A farmer on being asked to write a testimonial for a patent clothes-wringer, produced the following: "I bought your clothes-wringer, and am hugely pleased with it. I bought a jag of wood, which proved to be green and unfit to burn; I ran the whole load through your wringer, and have used the wood for kindling ever since."

SPECIAL CORRESPONDENCE.

New York City.

Progress of Spiritualism.—"The Two Worlds"—A New Public Medium—Miscellaneous Items.  
Spiritualism in the great metropolis seems to be in a flourishing condition. Services at both of the Spiritualist Societies are well attended, and the Lyceum continues to attract a large number of young people. The debates at the Harvard Rooms are as interesting as ever. The Brooklyn meetings and conferences maintain their high reputation for order and intelligence. The local mediums and healers in New York City and Brooklyn report that there is a growing interest among the people on the general theme of Spiritualism.

No cause ever had a more brilliant series of victories than Modern Spiritualism. Science, philosophy and religion are indebted to the new movement for many valuable facts, useful suggestions and noble ideas.

Mediumship is the cornerstone of Spiritualism. Genuine spiritual manifestations do occur. By these signs we conquer. Again and again has the attention of the public been called to the facts of Spiritualism, and this course will have to be pursued for many years to come. Explain to us, skeptic, the cause of the phenomenon of independent slate-writing, or the great marvel of "form" or materializing manifestation. The spiritual gifts of history are still operative—that is the declaration which Spiritualism makes to the world.

Spiritual phenomena answer the question of the ages: Shall we survive the dissolution of the body? There is a great doubt of immortality settling down upon the world. The Church is powerless to prevent this condition of things. Her past grandeur was in spiritual phenomena. How many Christians remember this fact, even on Easter Sunday? The Church fails to meet the demands of the hour. Her claim that the days of spiritual influx are over seems cold and heartless to the modern thinker. Is not God as loving as formerly? Why should God grant more to the first than to the nineteenth century in the direction of evidence of immortality?

"THE TWO WORLDS."

This new paper in the spiritual vineyard seems to have made a good start in the race for success. Dr. Crowell, the publisher, is a very genial gentleman, with nothing of the iconoclast in his composition, and his view of Spiritualism is—as the writer understands it—that the movement is supplemental to Christianity; an added leaf to the existing order of things. A leading feature of *The Two Worlds* will undoubtedly be the emphasizing of the growth of Spiritualism in the Church. This is certainly an interesting incidental phase of the progress of Spiritualism. Does Mr. Crowell over-rate the significance of this phenomenon in the life of the Church in our day? Time will tell. Mr. and Mrs. A. E. Newton are the managers of the editorial branch of *The Two Worlds*. They are well known as veterans who have labored for years in a self-sacrificing spirit for the cause of Spiritualism. Mr. Newton is an accomplished journalist of great experience and power; and Mrs. Newton is a lady of fine culture, and clear spiritual insight. Spiritualism is not a new theme to these editors, and they have brought to *The Two Worlds* the wisdom gained by years of observation, experience and study. The publisher is to be congratulated relative to his choice for the guidance of the editorial department. Recently, Capt. H. H. Brown, the well-known lecturer, was invited to the position of assistant editor. He is a speaker of ability, and will undoubtedly display his versatility in a commendable way by demonstrating his ability to perform in an acceptable manner the arduous duties of the place which he has accepted. That *The Two Worlds* may find a place for itself and secure a growing constituency, is certainly a desirable and probable outlook. The spread of Spiritualism is what we all labor for, and blessed are all instrumentalities which help to bring about that end. Let us all work together in the unity of the spirit.

A NEW PUBLIC MEDIUM.

Mrs. Eva Josef, of New York City, is highly recommended by many persons who have visited her séances. She is a lady of refinement and culture, and the development of her medial powers was as great an astonishment to her as to her friends. Mrs. Josef is a medium for physical manifestations; musical instruments are played upon without human contact at her séances; ponderable bodies are also moved by the spirits, and fine drawings are executed, and communications in different languages written under test conditions. This lady will soon advertise in the *Banner of Light* relative to her public work in connection with Spiritualism. She is worthy of encouragement and patronage from Spiritualists.

CHIPS.

The writer had the pleasure of meeting Prof. S. B. Brittan in New York, and was highly edified by a conversation with him.

Parties having a good ritual for Spiritualist funerals are requested to address Mrs. John W. Wheeler, of Orange, Mass., in relation to the matter.

Parson Newman (Methodist), of New York City, is doing his best to crush free thought and Spiritualism. You have undertaken a big job, Mr. Newman. Adieu.

Begin, brethren, at the earliest possible moment to agitate the question of Sunday trains to the camp-meetings in 1882. Who knows what schemes are being concocted to prevent such a consummation?

Ingersoll pleads for a "miracle." He should visit Dr. Slade! At one of our friend's séances Mr. Ingersoll can receive evidence of the existence of super-physical power. In time the orator of the prairies will reach Spiritualism.

H. S. Williams, formerly of Boston, and one of the founders of the Onset Bay Association, is a resident of New York City. He is as deeply interested in the progress of Spiritualism as ever, and sends cordial greetings to Colby & Rich. Mr. Williams and his charming wife are a genial couple.

"I find myself inspired supremely by the possible that calls for revelation; by the forces that sleep imprisoned in the sanctuaries of unquarried truth, or stretch their hands at sound of sledge and drill, imploring for release. Does God ever stint his utterances because no creature hears?"—Selected by Mrs. Murilda Field.

Mr. W. J. Colville spoke in Troy, N. Y., Oct. 30th, and was greeted by a select audience of intelligent Spiritualists. His discourses were listened to with great attention, and were highly appreciated. There are many Spiritualists in this city, and in all probability meetings will be reconvened permanently at an early day.

Deacon Daniel F. Fairman, of the Universalist church of Stafford, Conn., recently attended one of Dr. Slade's séances. The manifestations were varied and convincing, and the deacon was highly delighted. Mr. Fairman was among

the early investigators of Spiritualism. He is a firm believer in the reality of spirit-communication. Tell the brethren in the church about your experience, deacon, and thus become a missionary for Spiritualism.

Many young Unitarian and Universalist ministers who affect a horror of the work of the iconoclast, should re-read the sermons of Channing and Parker. The holy tone and lordly manner which a large percentage of the young men who have served their time in a theological foundry uniformly adopt, is absolutely shocking to common, every-day people who earn their living by hard work. Dear young men, you have a great deal to learn; while you were in the theological prison the world advanced, and you must hurry up or you will be left behind. The meeting-house does not govern the march of civilization. There is a good hint for you.

Mrs. H. F. M. Brown, the veteran worker in the cause of Spiritualism, has been regarded with affectionate esteem by thousands of Spiritualists for many years. By her death the visible army of adherents to Spiritualism loses a well-tried and steadfast standard-bearer. Our ardent sister was both gentle and heroic; she had the courage of her convictions, and never wavered from the line of duty; her interest in the young was marked, and she labored on the *Lyceum Banner* years ago with ability. Her mortal form has been put into a grave, but her ardent spirit cannot be buried; and now, our sister has entered upon the duties of life in another sphere of being. Who will take the places of the old-time workers? One by one they go from us! Their names should be revered; and reminiscences of their sacrificing labors should be printed for the benefit of the public. Accept our love, dear sister; come to us with an inspiration of peace and progress.

North Adams, Mass.: The *Banner of Light* missionary visited this thriving town not long ago, and made "calls" on the many resident Spiritualists. The brethren welcomed the itinerant journalist cordially, and ordered books and subscribed for the *Banner* in a way that caused that individual to feel very happy. Col. Arnold, a prominent citizen, said: "I am glad to meet you, Mr. Reporter. The Spiritualists here are greatly pleased with the enlargement of the *Banner*. We propose to rally with renewed zeal to sustain Colby & Rich in their good work. The *Banner* must be maintained. I am glad to see that its conductors are so enterprising. The voluminous reports which have been published of all the great camp-meetings have been invaluable. The camp-meetings are sources of power for Spiritualism. Write about them all you can, young man; give us all the details. Tell your employers that, for one, I think they are doing splendidly!" The writer thanked Col. Arnold for his kind words, and assured him that Colby & Rich had incurred the large additional expense involved in increasing the size of the *Banner*, with a feeling of confidence that the Spiritualists of the country would appreciate such a course.

New Haven, Conn.: Conductor Frank Hearnance is a man of sterling integrity. For years he was at the head of the Free Lecture Association, and with Ed. Whiting and others labored valiantly for the spread of Spiritualism. Year after year the meetings were supported. After a time Mr. Hearnance, owing to ill health, resigned his official position. A few years ago the meetings ceased. Since the close of the services in Loomis's Temple of Music, Messrs. Hearnance and Whiting have been regular in their attendance at the Universalist church, to which Rev. M. H. Houghton (formerly a prominent Spiritualist lecturer) ministers. Mr. Houghton has not surrendered his independence or freedom, nor has he lost interest in Spiritualism. Like a sensible man, he reads the *Banner*. Messrs. Hearnance and Whiting are as firm in their Spiritualism as ever, though it is remotely possible that they may become deacons in Mr. Houghton's society. Elect for yourselves, gentlemen, the organization in which you choose to work. There is no popo in the spiritual movement to dictate to you. The writer learned with pleasure that the Spiritualists have just organized a society. Dr. Monck addressed the friends on Oct. 30th, meeting with excellent success.

Notes from Onset Bay.

To the Editor of the *Banner of Light*:  
An unprecedented sale of cottage lots has occurred at these grounds, sixty having been sold since the opening of the present season.

West Boulevard and Longwood Avenue are being graded; also East Boulevard from the bridge across East River to the junction of South Boulevard.

The auditorium is being painted to correspond with the fine appearance of the speaker's stand.

Cyrus Peabody is building a cottage on West Central Avenue.

B. H. Bourne is building a cottage on East Central Avenue.

Thomas Dean is building a cottage on Union street.

Thomas Glass is building a cottage on Pearl Avenue, opposite the Mediums' Home, on lot bought of Sidney Howe.

Sidney Howe is still improving his lot on Pearl Avenue and Eleventh street, and putting his cottage in readiness for winter occupation.

Messrs. Benjamin and Vaughan are having a good fall work in the teaming business.

Mrs. Jennie P. Kicker has bought lot 84, corner South Boulevard and Prospect Avenue, and is grading it and putting in a fine back wall.

The increase of travel to Onset Bay Grove, for the season of 1881 over the season of 1880, was twenty-five per cent.

The Association intends extensive building during the coming winter and spring.

Mr. B. H. Bourne may rest assured that his many friends congratulate him on the addition of a son to his home at the Twin Cottages.

The reason lots are selling at Onset so fast is because the people want a summer home where they can obtain a feast of spiritual things.

Miss Achsa Paine has built an addition to her cottage on Highland Avenue.

The Association are taking steps toward the widening of Highland Avenue ten feet.

Mrs. Mary A. Pierce, of Boston, has bought lots in section 20 for a summer home.

Miss Celeste H. Farwell, of Boston, has bought lot 503.

Mrs. Deane has bought lot 562, making a fine addition to his beautiful cottage, and will sink a well on the lot at once.  
A séance was held in Sidney Howe's cottage, Pearl Avenue, Sunday evening, Oct. 30th, at which twenty persons were present.  
Mr. and Mrs. Alfred Nash remain at their cottage on South Boulevard, having plenty of time and knowing how to enjoy the autumn days by the seaside. They are crowning the benediction of summer with the fullness of autumn.  
The demand for a first-class restaurant at the west end of West Central Avenue, where board can be had by the day or by the week, is fast developing, and such an enterprise should be in active operation early in the coming season. It is one of the most beautiful locations on the grove. More than seven-eighths of all the cottage lots in that vicinity have already been sold, and about one-half of all the cottages built are in that locality.  
Summer boarders do not wish to be obliged to travel to Onset Avenue for their meals. It is hoped this much needed demand will be supplied.  
W. W. CURRIER.

Some things are past finding out. The love for which is what staggers a man.—New Orleans Picayune.

Boston Spiritual Conference Meetings.

To the Editor of the *Banner of Light*:  
Our meeting on the evening of Nov. 2d at Berkeley Hall, notwithstanding the inclement weather, was very fully attended. We were favored with the presence of three distinguished speakers, aside from the usual ones, and the meeting was one long to be remembered as an occasion fraught with the utterance of some of the most sublime truths that mortals are often requested to listen to. There seemed to be a heavenly inspiration filling the room, and waiting our souls into the best atmosphere of angelic ones. Such a meeting as this amply recompenses its organizers for all the labor expended in behalf of these gatherings.

After the usual opening exercises, Mrs. Dr. Parker, of England, in an address of great beauty and pathos set forth the claims of lady mediums to the kind regards and charitable consideration of Spiritualists. Her address was calculated to increase the sympathies of all present for those doomed, as she said, to a moral burning at the stake, as much as were the martyrs of olden times a physical. Her denunciation of the terrible treatment accorded a home for mediums, where, in the midst of favorable surroundings, they could pursue their favorite calling, exempt from the galling chains of poverty and the taunts of the mercenary.

Mrs. Parker was followed by our talented friend, Mr. E. W. Wallis, of England, who, under control, delivered a masterly address upon the importance of purity in mediums, and on the necessity in general of a true mediumship, there would be no Spiritualism. Other systems pretended to have a divine sanction, but failed to exhibit any proof thereof, while Spiritualism, through its mediums, constantly showed its divine origin, and substantiated its claims to heavenly approval. As mediumship was the cornerstone of Spiritualism, it was of the last importance that it should be exalted in its character and calculated to draw to its embrace all that is noble and pure in human society. Mediums were themselves shown to have for the misrepresentations of the outside world of the character of Spiritualism. He blamed Spiritualists as much as mediums for this perversion. Mr. Wallis's remarks were constantly applauded during and at the close of his truly wonderful effort, which seems to the writer to be one of the best addresses he has favored us with in this city.

The next speaker was Mr. Grosvenor, who, in a few fitting words, commended the views of the speaker. Other speakers followed, whose remarks must be omitted, as the space you have kindly allotted us is nearly full. The *pro and con* of this subject was fully presented, and the audience retired conscious of having enjoyed a rich intellectual and moral treat.

John Orvis, Esq., the great labor-reform agitator, thrilled the audience by a short speech of matchless eloquence on the friendliness of Spiritualism as the grandest and noblest of all universes. Introducing a "new heavens and a new earth wherein dwelleth righteousness," and he also favored the plan of Dr. Thayer and Mr. Pearson for an establishment for the protection of mediums, of which Mr. Wallis in his normal state doubted the expediency.

The next question is, "How Should Spiritualists Treat their Mediums?"  
Yours fraternally,  
C. S.

NEW STREET MUSIC RECEIVED.—From Gen. D. A. Aechall, 20 West 4th street, Cincinnati, Ohio, "Good Morning," "Song of the Ball," two songs as sung by Julia A. Hunt in "Florida," words by Sidney Rosenfeld, music by J. W. Schöff. "Mantelino's March," by Louis Meyer; "Ocean Grove Schottische," by H. M. Hoke; "Fis of Friendship Waltzes," by Maurice H. Strong; "Mimnet de Brabant," by Louis Meyer; "Fables Watch Her in Her Cradle," words and music by James E. Stewart; "Lille," by Tyrolenne de Salon for the piano, by Louis Meyer; "The Ball Storm," a representation of nature, for the piano, by Henri Lesire; "Mother's Rondo," and "Flower Schottische," two new numbers of "Five Family Favorites," by Charles Kinkel.

From P. W. Helmick, 180 Elm street, Cincinnati, Ohio, "Never Go Back on a Traveling Man," or the Boys on the Road," a commercial ballad. Words by Robert Lovell, music by Charlie Baker.

They have a custom at Hanwell, Eng., peculiar to that place, known as "Bumping the Curate," which is ancient if not honorable. Some time since the present curate was taken in hand and "bumped," taking offence at which he brought the bumpers to a magistrate and had them fined. A subscription was immediately opened, and so freely did the money flow in that the fines were paid and a handsome surplus left, which was handed over to the funds of the parish church choir, thereby heaping coals of fire on the head of the curate, and giving additional recommendation to the bumping process as helping the cause of education.

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.

Bad Dreams, Disturbed Sleep, Indigestion, Stomach Gas, all vanish before Hop Bitters.

Passed to Spirit-Life:

From Cambridgeport, Mass., Oct. 27th, Mrs. Josephine, wife of John M. Braden, aged 35 years 8 months and 23 days.

Funeral services were held at her late home, 4 Oak street, on the afternoon of Oct. 29th, which were attended by a very large circle of relatives and friends, who by their presence testified how strong a hold she had upon their affections, as well as their deep sympathy for her presence. The exercises consisted of an address and invocation by Dr. John H. Currier, of Boston, assisted by the quartet of the Methodist Episcopal Church, Cambridgeport, which fittingly rendered three appropriate selections. Monday, Oct. 31st, her remains were taken to her old home, Waterbury, Me., to be placed in the site of those who spirits awaited her on the farther shore of life.

She leaves a loved companion, an only daughter, two sisters, a brother, and a large circle of relatives and friends, most of whom are cheered by the knowledge of an eternal reunion; and the memory of the saint-like that bound her to them will be as fragrant as were the flowers that loving hands placed upon the casket containing the form of one of their ardent loved one.

On Tuesday, the 16th day of August, the remains of Mrs. Emily Myers were committed to earth. This sister enjoyed, to a happy conclusion, of the truth of our philosophy, the religion of Spiritualism. Her children and other relatives were present at the funeral, and manifested much interest in the remarks made by the writer and by Bro. Geo. Hovey.

On Sunday, the 21st of August, the writer, by special request, spoke at the funeral of John Mitterer, who, though but an untried Spiritualist, was convinced of the truth of Spiritualism, and died over in "Several of his immediate relatives strong in the faith were present, but not in full numbers."  
JOSEPH WOOD.

From Ashby, Mass., Aug. 16th, Charles F. Crosby, aged 82 years and 8 days.

Mr. Crosby had been a sufferer for many months, but finally the messenger came for him, and he passed to spirit-life. He was one of the pioneers of Spiritualism in his vicinity, ever welcoming to his home all who were interested in promulgating its truths. His children will miss him, especially one who was so faithful to her parents. May the sweet angels be ministering unto him, and the mortal form was carried to Ashburnham and laid beside his companion, who preceded him some two years to the spirit-life.  
MARY L. FRENCH.

From Deerfield, Mass., on Friday night, Oct. 7th, Mrs. George Shelton, at the age of 61 years.

The services were opened with prayer by Rev. Mr. Buckle, of the Unitarian minister, which was followed by Mr. Wallis delivered a very impressive discourse, which was listened to with marked attention, particularly by the Unitarian friends, and indeed over in "Several of his immediate relatives strong in the faith were present, but not in full numbers." It seems to me that I have just begun to live.  
JOSEPH WOOD.

Greenfield, Mass., Oct. 31st, 1881.

[Oldinary Notes not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line.]

**TO BOOK-PURCHASERS.**  
 COLBY & RICH, Publishers and Bookellers, No. 9 Mont-  
 gomery Place, Boston, Mass., have just published  
 a new and complete edition of the *Banner of Light*,  
 containing all the articles published in the paper  
 from its commencement to the present time. The  
 volume is bound in cloth, and is sold at the  
 price of \$1.00 per copy. It is a valuable  
 addition to the library of every Spiritualist,  
 and is also well adapted for the use of  
 churches and societies. It is for sale by  
 all the leading bookstores in the United States,  
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**A Good Word in Good Time.**

It gives an unequalled pleasure to read a candid article or discourse which involves the subject of Spiritualism in the present plot of vol-  
 untariness. Such an article, like Prof. Phelps', who seeks to save their impugned calling by sum-  
 moning Satan to their aid, and of laymen who are leaning at and denouncing it for the sake of  
 carrying favor with the ecclesiastical influences that, though in a state of silent decay, still domi-  
 nate society after a fashion, and obstruct the progress of truth while professing to have it  
 solely in their keeping. In the *Christian Register*,  
 appeared, not long since, an article on "Spiritualism," by George S. Merriam, which was so frank and well conceived in the main that refer-  
 ence to it is not at this time unreasonable. It is but one of many similar ones that will be read by the enlightened public for years to come, in exposition and defense of what the writer calls the "fresh claimant" in the field of human belief and knowledge. He remarks that it enters "the field from which the old forces of spiritual faith are melting away"; that "it meets men at the very point where their doubts and fears are most strongly focused, where positivism has only a denial, where liberalism scarcely knows its own mind; the old question, 'If a man die, shall he live again?'" And he adds that "it offers the strongest affirmation that he shall live again. It meets just that aspect of the matter where longing is most intense, and offers to the bereaved not merely the promise, but the foretaste, the present experience of reunion."

This is to the point, and its meaning is not double or concealed. We understand this clear-sighted and plain-spoken writer when he says of Spiritualism that "it appeals not to metaphysical or historical evidence, not to mystic authority," but that "it says: See, hear, touch"; that "its proofs are phenomena which impress the senses, the senses which both church and science have taught men to accept as final arbiters." "The church," he explains further, "rests its whole tremendous claim on the evidence of physical wonders at a distance of eighteen hundred years; and here are wonders wrought before our eyes to-day. Science makes sense-knowledge its only test; and here are sense-phenomena which science cannot explain away, or account for, or disprove as coming whence they claim to come—from a world of disembodied human existences. Even if untaught by church or science, the ordinary man gives to the evidence of his own eyes and ears a reader credence than to any other authority."

Here, thinks the writer, are the traits which may readily win for Spiritualism a swift and large growth. He says with truth that in forecasting the religious future of mankind, intellectual men are always prone to attribute too great an influence to purely intellectual forces; and because Spiritualism seems to them irrational, unphilosophical, and even unspiritual, they are slow to believe that it can have wide prevalence in what we call an enlightened age. A popular faith, however, does not win acceptance in proportion to its purely rational character. He illustrates this statement by saying that a philosopher of the age of Seneca or of Marcus Aurelius might have described the Christians in this way: "They are an enthusiastic and superstitious people, chiefly of the uneducated class, whose principal belief is that of a supernatural world into which the soul passes at death, and who, in support of this, allege certain stories of the reappearance of their leader after his death and burial, too incredible and trivial to merit investigation."

This account, he strikingly observes, is not very unlike what a modern scientific philosopher might say of the Spiritualists. But they have, he adds with effect, what the scientists have not—and that is, a belief which appeals profoundly to the heart of the average man. He supplies at this vital point personal testimony to the fact that Spiritualists have, in support of their belief, a mass of striking facts, of which the scientists have notably failed to give an explanation, toward which their general attitude is one of rather supercilious and ineffective scorn, and which have won from their own ranks some eminent converts, including Mr. Wallace, who shares Mr. Darwin's scientific honors. And he testifies further that Spiritualism has a practical advantage in its freedom from elaborate organization. It has no such difficulty, he says, as liberal Christianity encounters in trying to use the old bottles of church organization for the new wine of modern life.

He thinks the vagueness and flexibility of its creed, beyond its one great article, favorable to its extension. Its most promising field he thinks to be America, because here there is no such grievous pressure of material hardships as makes the European socialist willing to look away from a future world, that he may right his wrongs and better his condition in the present. For these sufficient reasons he asks with pointed effect why Spiritualism should not gain a wide prevalence, and play a large part among contending beliefs.

The fact that no complete and satisfactory explanation has yet been given of its phenomena, on other grounds than the theory of influence from another world, he regards as one cause of its continued security from overthrow. After making all allowance for trickery and exaggeration, he admits that there remains a large, varied and impressive mass of phenomena that are quite unexplainable by the known laws of the universe. These phenomena he admits to have been marshaled in a striking way by Mr. Wallace, in his "Defense of Modern Spiritualism."

But he interposes the objection to Spiritualism that the communications it offers from another sphere are trivial; and that many sensitive and reverent people are likely to be repelled not only with incredulity but with positive aversion, because "the great hope of immortality is assured at the cost of such vulgarization." This writer, then, would have none but the very highest intelligences communicate; he would have a novelty in the descriptions of the other life that would add to the current vocabulary; he protests that professed messages from the other side are discredited by the character of their contents.

While he rejects the claim that Spiritualism embodies a spirit of brotherhood, of moral aspiration and of worship of the highest, "which was the threefold sentiment of Christianity even in its cradle"—he is ready to admit that it is the "assertion and alleged evidence of two facts—the continued existence of the human soul after death, and its articulate communication from that state with souls on earth." And neither of these facts, he says, in itself any moral bearing or any spiritual impulse. He infers that a noble nature "may out of these materials extract nutriment, but that they just as readily lend themselves to baser use." He is not willing to allow that even intercourse with departed friends possesses any noble and uplifting quality—which position on his part seems to argue a singular conception, to say the least, regarding the human heart and its affections, and the uplifting and purifying influence which love and sorrow working hand in hand can bring to the bereaved while journeying amid the shadows of time.

We began by saying that this writer was candid and clear-sighted, and he is, beyond the large majority of his class; we are so accustomed, however, to witnessing the phenomenon among outside writers on Spiritualism of how the habitual surroundings of a man, mentally considered, affect his judgment regarding the New Dispensation, that we are not surprised to note that when he comes to make up his expressed opinion on the subject it is evidently in contradiction in wide measure with his interior belief—his natural insight becomes suddenly darkened or at least shortened by the limitations which naturally rule in his case. Notwithstanding he finally asserts that the facts taught by Spiritualism have no moral bearing nor spiritual impulse; that a mere declaration of immortality to man "has no necessary tendency to make man any better"; yet he has done the truth some service in the course of his previous remarks, and for that is to be credited. To recapitulate: He criticizes the creeds of the Church; he protests against the utter insufficiency of the teachings of Science; and confesses that the liberal Christianity to which he subscribes has "no existence even as a distinct faith." And he freely says of Spiritualism that they who hold it possess "a belief that appeals profoundly to the heart of the average man"; that it "offers the strongest affirmation that he (man) shall live again"; that it offers "the foretaste, the present experience, of reunion"; that "its proofs are phenomena which impress the senses, the senses which both Church and Science have taught men to accept as final arbiters." This is perhaps as much as ought to be expected of him; and with thanks for what he has thus far done we leave him with the hope that in time he will attain that larger knowledge which waits on longer reflection.

**Friendly Commendations.**

The following are given as specimens of the pleasant comments called out from our patrons by the enlargement of the *Banner*:  
 I have read the *Banner of Light* for many years, and it is improving. It takes a moderate, firm course, and does justice to all sides; a good, an excellent paper; and since it has been enlarged it is still better. The lectures in it are splendid; they will do much good. I lend my papers to all who will read them, and they are beginning to make an impression. It does seem to me that the atmosphere is impregnated more and more with spiritual intelligences. We surely are living in an age of enlarged progress. The human mind is stretching out more than ever before. I am sure Spiritualism has a large share in the progress we are making.  
 I wish you an extended circulation, for you certainly deserve it. Continue to advocate the cause of the Indians. They need your help.  
 Respectfully,  
 A. A. SPAULDING,  
 Ruffin, Rockingham Co., N. C., Nov. 1st, 1881.

George A. Stevens writes from Troy, N. Y., Nov. 4th:  
 "As it was through the instrumentality of the *Banner of Light* that I became a convert to Spiritualism, it is with profound pleasure that I tender you my congratulations on the enlargement and success of your Journal. The addition of four more pages, the able articles that each week fill its columns to repletion, and its neat typographical appearance, are certain to give the *Banner* greater success in the future even than it has enjoyed in the past."

A correspondent writes from Baltimore, Md.:  
 "The *Banner of Light* should be the pride of every true Spiritualist. No one has derived more pleasure from its enlargement and success than myself."  
 Mrs. J. E. Mills, of Haverhill, writes:  
 "Allow me to express my thanks for your generosity to all patrons of the *Banner of Light*, as evinced by the enlargement of the paper. I trust it will be duly appreciated by the spiritualistic public. They should all rally at once to the support of the best paper I think published. I have been a reader of it for twenty-six years."

Benj. Fisher writes us from Richmond, Ind.:  
 "I am well pleased with the *Banner of Light's* expansion. It gives room for lectures, and some of them are excellent; the one through Mrs. Richmond, entitled 'Shall the Nation's Sorrow be Turned to Joy?' I think is the best I ever saw printed. The publication of those lectures doubles the value of the paper, in my estimation."

Mrs. E. F. Rogers (who, by the way, is an intelligent Spiritualist), the proprietor of one of the most famous custom laundries in the country, has a card on our seventh page.

**Decease of E. R. Place.**

Edward R. Place—concerning whose necessarily-fatal sickness from consumption our readers have been informed, and whose pressing pecuniary necessities have been relieved in part by their generous contributions—passed on from his suffering mortal body to the transcendent joys of the spirit-world at 5 o'clock on the afternoon of Monday, Nov. 7th, after an experience in the physical life of sixty-three years. He maintained consciousness to the last, and held with unshaken trust to that knowledge of the after-life which Spiritualism brought to him in the years that are gone. His funeral obsequies took place at his late residence, No. 37 Columbia street, Cambridgeport, Mass., on the afternoon of Wednesday, Nov. 9th.

Thus another of the old workers for human betterment and progress has gone to his reward. It must indeed be a pleasure to those who have contributed to the fund for his benefit, to know that their practically-expressed sympathy made lighter and more endurable the painful and trying hours of his closing life.

The veteran medium, John M. Spear, in forwarding us from Philadelphia one dollar for Bro. Place (which is acknowledged in its proper location), thus bears testimony to his worth as a reformer and a man:

"I have known Mr. Place almost forty years. Before the advent of Modern Spiritualism he was a good worker and an able writer in the anti-slavery cause, took interest in the temperance and peace movements, and was an early advocate of our beloved faith."

The following sums for the fund have been received by us since last acknowledgments—the report covering the date of his decease. The amount has been paid by us into the hands of his invalid widow, who desires to express her gratitude to the generous donors:  
 From Mrs. M. H. Warren, Natchez, Miss., \$3.00; C. C. Boston, Mass., \$1.00; Rev. Phyllis Fisk, Boston, Mass., \$5.00; Mrs. J. Davis, Watertown, Mass., \$1.00; F. P. Howland, So. Abington, Mass., \$2.00; Mrs. M. J. B. Hunt, Charlestown, Mass., \$10.00; L. V. Flint, Baldwinville, N. Y., \$1.00; J. B. Thorndike, Portland, Me., \$2.00; J. N. Bond, East Jefferson, Me., \$1.00; Elsie Allen, Winoski, Vt., \$1.00; John M. Spear, Philadelphia, Pa., \$1.00; Joseph Wood, Philadelphia, Pa., 1.00; Richmond Gould, Philadelphia, Pa., \$2.00.

**A Discourse by E. W. Wallis.**

Bearing the title "THE WORLD'S THREE SAVIORS," will be printed next week—reported specially for the *Banner of Light* columns, as delivered by him in Berkeley Hall, Boston, October 30th. A correspondent having listened to this lecture at the time of its presentation by Mr. Wallis, writes us as follows concerning it—his encomiums having been borne out by the corroborative testimony of various visitors at our office. We feel confident that those who peruse it on our pages next week will unite to make the favorable verdict unanimous:  
 "I strayed into Berkeley Hall this morning, and without making any invidious comparisons, I have no hesitation in saying I heard the most profound and able address I ever listened to in this country or Europe. It was clear-cut, and contained the most absolute truths in one hour's lecture that I ever heard delivered from any platform. I hope I shall see it in some permanent form, when I shall feel it a pleasure to distribute it to the extent of my ability."

We published last week an announcement made by a New York correspondent that William Green, Esq., of Brooklyn, was dangerously ill. The sickness assumed a fatal character, and he is now a partaker in the grander order of life, a share in which is the inevitable birthright of every soul. Concerning the deceased the *New York Times* remarks in the course of an extended obituary notice:

"Mr. William Green, who died in Brooklyn, was one of a band of men notable in their day for the brave stand they made in philanthropic and religious movements, and in his death the circle which included the Tappans, William Lloyd Garrison, William Goodell, John Rankin, Dr. Abraham L. Cox and others is again narrowed. Mr. Green was born in this city Aug. 12th, 1796. About thirty-eight years ago, Mr. Green being then interested in iron smelting and rolling at Bounton, established among his workmen a sort of co-operative system, by which each workman shared in the profits of his employer, and was equally interested with the proprietor in the success of the establishment. It was a man of strong traits of character, methodical, always to be relied upon, genial, generous and conscientious. His intellect was vigorous, and his views broad and charitable."

We devote much space this week to a digest of the proceedings concerning Spiritualism, occurring at the late Episcopal Church Congress, in England. During the consideration of this subject it is reported that twenty-five hundred persons were present; and though we have taken occasion to refer in some measure of criticism to certain things there suggested, yet coming, as these addresses do, from prominent clergymen of the Church of England, who are not Spiritualists, but who yield to the pressure of facts to admit the truth that the phenomena occur, and to recognize in a public manner the importance of the claims as to their origin, it must be confessed that the occurrence was one mainly fraught with advantage to the cause, and as such we recognize it.

On our fourth page will be found an extended account of some of his experiences in the materialization phase of the spiritual phenomena which Thomas R. Hazard, Esq., communicated to the columns of the *Providence (R. I.) Journal*. In view of the bigoted action so often taken by the secular, and nearly always by the religious press (vide the *Congregationalist*, et al.), regarding articles bearing favorably on Spiritualism, we think our readers will agree with us that the *Providence Journal* certainly deserves the thanks of the friends of the cause generally for its exhibition of fairness and candor in placing Bro. Hazard's narrative before its patrons.

The *New York Sun*—with its eye on Prof. "Gulliver" Phelps, D. D., no doubt—speaks as follows in its issue for Nov. 3d. This new Gulliver is assuredly "whistling to keep up the creedal courage" with a vengeance:  
 "Prof. Gulliver, of the Andover Theological Seminary, has been carefully studying the leading Orthodox doctrines as they are held in New England to-day, and his conclusion is that the theology of that part of the country is as sound now as it was in the time of Jonathan Edwards. He finds no change at all in the Orthodox view of the Trinity, regeneration, miracles, the soul's immortality, and future punishment."

A Two Days' Convention was held during the past month at West Randolph, Vt.—also interesting meetings—under the auspices of the Spiritual Athenaeum Society; an official report of the exercises will appear in the *Danner* for Nov. 19th.  
 Mrs. E. F. Rogers (who, by the way, is an intelligent Spiritualist), the proprietor of one of the most famous custom laundries in the country, has a card on our seventh page.

**"One Who has Learned Something"**

Has an article on our 12th page which we confidently recommend to the attention of Professor Phelps and his party, as well as our own readers generally. The writer thereof is an ex-clergyman, who sees with a clear eye and strikes with a sure hand.

Dr. Monck lectured on Wednesday, October 26th, at Phoenix Hall, Brooklyn, and publicly healed fourteen sick persons. Judge Daly addressed the audience, and related, from personal observation, the entire recovery of a lady believed to be at the point of death, through Dr. M.'s magnetic treatment, after the doctors had pronounced her case desperate and their help vain. Judge Daly also declared he had just witnessed the materialization in the light and without cabinet of his daughter, from Dr. Monck's side. Dr. M. spoke and healed publicly at Worcester, Mass., last Sunday, and will do so again next Sunday, Nov. 13th. He receives patients daily at his New York office, 205 East 36th street, Thursdays excepted, on which day he receives at his office, 402 State street, Brooklyn.

In these days, when Prof. Phelps 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.

Dr. Townsend, the Psychologist and Phrenologist, lectured to a fine audience at Paine Memorial Building, Boston, on Sunday evening last. He will continue the course through the winter every Sunday at 10:30 A. M., the public cordially invited. Phrenological examinations from 1 to 8 P. M., each day at his residence, 219 Tremont street.

A letter from our valued correspondent, Mrs. Helen Barnard Densmore, will be found in another column. The address (second) she speaks of as having been delivered through Mrs. Richmond by Spirit Garfield, Oct. 30th, will be given to our readers in our forthcoming issue.

The Second International Anti-Vaccination Congress, recently held at Cologne, was presided over by Dr. Hubert Boens, of the Belgium Academy of Medicine. We shall publish in our next report of its doings from William Tebb.

As will be seen by her card elsewhere, Mrs. John R. Pickering, the celebrated materialization medium, is now holding seances in Boston.

Mrs. T. Hadley, of Lexington, will please accept thanks for flowers for our Free-Circle table.

"Lancet's" Providence letter will appear in the next number.

**Movements of Lecturers and Mediums.**

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

Mrs. M. A. Emerson has been at the Bates House Saratoga, during the season, where she has won a good reputation as a test-medium and magnetist.

Dr. D. C. Dake is doing a prosperous business in his rooms at 111 West 11th street, New York City.

Mr. Rothenel is now in Springfield, Mass., giving seances. His address is 45 Pleasant street (care M. E. Taylor), Boston, Mass.

Ophelia T. Samuel will be in Sturitz, Mich., during the month of November.

Dr. G. H. Geer lectured for the First Spiritualist Society of Geneva, O., during October. He is engaged by the same Society for November.

J. P. Greenleaf will speak in Newburyport, Mass., Nov. 20th; Beverly, Dec. 4th and 11th; Worcester, Dec. 18th and 25th. Would like engagements for January and February. Address him 29 Indiana Place, Boston, Mass.

Persons or societies desiring J. H. Harter to lecture on Spiritualism, Temperance, or other reforms, or desiring him to officiate at weddings or funerals, can address him at Auburn, N. Y.

R. W. Sour, the remarkable medium who was so specially and pointedly referred to in Epes Sargent's "Scientific Basis of Spiritualism," has now established his headquarters in Cincinnati, O.

Tr. E. Davenport has again been called to meet bereavement in his family—having just lost the material presence of another little one (the second which has passed on within the brief period of five weeks). Mr. Davenport desires that we make known to his friends in Boston the reason of his continued absence from this city, and announces that he will return and recommence his seances here at an early date in time as he finds practicable.

J. Frank Baxter will lecture and give exercises in mediumship, if circumstances allow, for the Hanson Spiritualist Society, in the Town Hall, on Sunday, Nov. 20th, at 1:30 and 7 P. M. He is also, we are informed by Geo. F. Lane, expected to lecture in Lane's Hall, Silver Lake, Monday evening, Nov. 21st.

Mr. and Mrs. J. T. Lillie are now located at No. 99 Prospect Place, Brooklyn, N. Y., for the months of November and December. Parties desiring their services for week-day evening lectures and singing will please address them as above. Will also attend funerals, and are ready to make engagements for months of Sunday lectures later in the season.

Moses Hull speaks in Andover, O., Sunday, Dec. 4th; in Linesville, Pa., Dec. 11th, and in Buffalo Dec. 18th and 25th.

Dr. L. K. Conoley spoke in Lowell last Sunday to very good audiences. He desires engagements for Sunday lectures or week evenings. Terms to suit all.

Mrs. Mattie E. Hull lectured in Andover, Ohio, the 6th inst. Will speak in Linesville, Penn., the 13th inst. Will spend the remainder of the month in Western Pennsylvania. In company with Moses Hull she will hold meetings in Buffalo, N. Y., the 18th and 25th.

J. Wm. Van Namee, M. D., is now recovering from his late illness, and would like engagements to lecture in Connecticut, New York, New Jersey and Pennsylvania. Can be addressed 145 First street, Newark, N. J., where he will probably remain during the winter.

**BRIEF PARAGRAPHS.**

The late convention at Louisville almost converted Editor Watterson to the woman suffrage cause. "As time passes," he says, "the higher education, with its improved implements and its larger opportunities, will still further develop and expand both woman and her work; and the end shall see—suffrage perhaps, but certainly equality—in the presence of earthly statutes, as it exists before the Throne of Grace."

It is asserted by an exchange that a man in Oswego, N. Y., has discovered that horse-chestnuts are good food for cows. Dried, the cattle eat them eagerly and thrive upon them.

What water is without dampness;  
 What food is without nourishment;  
 What life is without motion;  
 What fire is without heat;  
 All these, and worse, is man without honesty.

What did Mrs. Hayes say to Rutherford when she heard he had been riding on the Sabbath day?—*Ex.*

Walnut timber there, who have been overrunning the Indian Territory, have been checked by Secretary Kikwood, who has rendered a decision that all walnut on the Indian reservations belongs to the Indians, and cannot be removed without their consent.

A spiritual paper is about to be started in Atlanta, Ga., by Stockwell & Co. Believers in spiritual intercourse are fast increasing, and they feel the need of an organ in the South.—*The Universalist Herald, No. 25, Atlanta, Ala.*

The process of welding together the different parts of the huge Barthold statue of Liberty, presented to America by the Government of France, was begun on Oct. 24th.

Mr. Colby of the *Banner of Light* was complimented on his birthday, Sunday, Oct. 16th, by a visit from a delegation of the Shawmut Spiritual League, who presented him a beautiful bouquet of flowers. This compliment to the veteran Spiritualist was well deserved, and we also tender our best wishes.—*Voice of Angels.*

Dr. George T. Angell, Boston, Mass., writes to the city press that, "If there are, as I think there must be, many others in Boston and Massachusetts (like myself) who would join a society to prevent or limit vivisection, or the cutting up of dogs and other animals in experiments, I would be glad to have them send me their names and direction, specifying or not, as they please, amounts they would be willing to give."

A seaman in going to leeward ran into and knocked down the steward; and then upon laughing, As he walked away unharmed, And remarked, "I hope he's leeward."  
 —*Doston Transcript.*

SINGULAR ACCIDENT.—While the British ship Frieneburg was discharging rails at Oakland, Cal., recently, the chain slipped and three rails went through the ship's bottom, sinking her.

Even the beauty of the American autumn will not, we are assured, be so great this year as usually it is, owing to bad weather. Fallure affects even decay.—*C. C. Hasewell.*

A western exchange describes in thrilling terms the conflagration of a church edifice in its town—affirming that, while some one else first saw the flames, "Officer Krack . . . heard the glass crack," adding that "the cracking of the glass had evidently been caused by the heat." Truly it was a Kracking time.

How dead ripe hang the leaves upon the trees, While here and there the mistle of the breeze Discloses tinge of scarlet or of gold, Warning us that the year is growing old! The purple clusters load the bending vine, And in the conflict yellow pumpkins shine, Suggestive of the very best of pies. Plum pears and blushing apples feast the eyes. And oh, how yellow seems the golden light Poured by the sun of fall and the bright night; While far-off hills, half hid in haze of blue, Give the perfecting finish to the view.  
 —*Doston Post.*

Wednesday, Oct. 12th, completed the 389th anniversary of the Discovery of America, by Christopher Columbus, which interesting event took place on the 12th of October, 1492. We shall get through our national celebrations in 1880, just in time to rest, and then take up the business in regard to the American Continent, eleven years hence.

A good disposition is more valuable than gold; for the latter is the gift of fortune, but the former is the dowry of nature.—*Addison.*

An exchange says that many a wise pate has been puzzled over the following mathematical problem: If four men build a wall five feet high in four days, how long will it take six men to build a wall eight feet high in seven days?

At the dinner-table: "Mamma!" "Well, my dear." "Why don't Garfield have a pie named after him? Wasn't he as great a man as Washington?"—*Doston Courier.*

Thirty-six thousand one hundred and ninety-one changes were made in the New Testament by the revisers. In the Book of Revelations alone there were 2,467.

"I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation, and that the hush and thrill of spirit which we feel in them may be owing to the overshadowing presence of the invisible." St. Paul says, "We are compassed about with a great cloud of witnesses." How can they be witnesses, if they cannot see and be cognizant?—*Harriet Beecher Stowe.*

Dr. Bliss has invented a new medical figure of speech punification.

Young Sarbones—Yes, when a man falls down in a fit, the best practice is to stand around, discuss the treatment, and let him get out of the fit the best way, he can.—*N. Y. Com. Adv.*

Speaking of the dreary backwardness of Yorktown, as emphasized by the late celebration, the *Boston Herald* queries:  
 "Does the curse of Mars rest upon the town which witnessed the closing act in the war of the Revolution, that the desolation of 1781 should have reigned there these hundred years?"

In Salem, N. H., the other day, a valuable cow was choked to death while eating apples. It was simply a matter of cores.—*Lovell Citizen.*

To prevent cheap and improper plumbing there should be a corps of inspectors to inspect the plumbing of every dwelling as it is put up. There is a law to this effect in the principal cities of Great Britain.

THE HOME OF THE POET.  
 "The old man attic I use in my study,  
 Its windows overlooking the city's tiles,  
 The sunset's fires at the clouds of snow,  
 And the river wandering miles and miles."  
 —*Alfred.*

I desire deliberately and publicly to repeat that I regard every child who dies of compulsory vaccination, now that its possible fatality is so well understood, to be murder.—*Prof. A. W. Newman.*

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.

A quiet young man from Shanghai indulged in a piece of nice pie. His life work is o'er, His form here no more Will visible be to the al.

Some poor clergyman—of the *Congregationalist* stripe, probably—walls out in one of our exchanges: "Nothing can be more painful to the feelings of a minister when he comes to water his flock, than to find that many of them are not at the well."

The flock whose depletion he mourns has doubtless found clearer and cooler springs than those which scantily feed the theological well.

A little shaking up occasionally will do young men good. They who have been blanks may become double sixes.—*New Orleans Picayune.*

God's Poor Fund.  
 Received since our last acknowledgment:  
 From M. D. Bell, Malden, Mass., \$1.00; Mrs. Harriet Leonard, Holyoke, Mass., 50 cents; A Friend, Santa Barbara, Cal., \$5.00; Friend, \$5.00; E. J. Huling, Saratoga Springs, N. Y., 50 cents; C. C. Boston, Mass., \$2.00; Mrs. J. Davis, Watertown, Mass., \$1.00; No Name, \$1.00.

Spiritualist Meetings in Boston.

New Era Hall.—This evening Spiritualist meetings in this hall, 176 Tremont street, every Sunday at 10 1/2 A. M., J. B. Hatch, Conductor.
The Shawmut Sewing Circle, conducted by Mrs. C. L. Hatch, meets in Park Hall, 157 Tremont street, on Thursday afternoon of each alternate week, at 3 o'clock.
Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hatch, Union, Conductor.

Letter from Chicago.

To the Editor of the Banner of Light:
On Sunday evening, Oct. 30th, at Fairbank Hall, another address from President Garfield was given through the mediumship of Cora L. V. Richmond, entitled "Further Glimpses of my Heavenly Home." This discourse, differing widely from the one delivered two weeks previously, cannot fail to satisfy the most exacting of those critics who thought there were not eloquence, culture and ability sufficiently manifested to identify it as coming from James A. Garfield.

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.

CEPHALINE.

This invaluable Nerve Food has been tested and approved by the most distinguished Physicians, Hygienists, Invalids, Immature, permanent and inflexible cure for Sick, Nervous and Bilious Headaches, Epilepsy, Piles, Dyspepsia, Liver Troubles, Nervous Prostration, Sleeplessness, Vertigo, and all Nervous Disorders. It is an unequalled Tonic for the whole system, renews and nourishes the Nerve-Tissues, and imparts lasting vitality. It should be had in every household. Urge your Druggist to get it, or we will mail it postpaid on receipt of price, 50 cts. per box, 3 boxes \$2.50. Send for Authentic Proofs. Address: H. F. THAYER & CO., No. 125 N. Broadway, Boston, Mass. June 18, 1878.

Science Hall, 712 Washington Street.

Spiritualist meetings every Tuesday, at 3 P. M., W. J. Colville replies to questions under influence of his spirit guides.
Berkeley Hall.—There will be held every Wednesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the mediumship of spirits, and the progress of humanity, without regard to sect or party, are invited.

Meetings in Springfield.

To the Editor of the Banner of Light:
Spiritualism has attracted but little public attention of late, as our society has held no regular meetings for over a year. Mrs. Carrie Tving and other mediums have, nevertheless, rendered good service to the cause, and have the latest alive, converting many by their mediumistic gifts, and in every case stimulating in giving. After hearing Mr. J. W. Fletcher at Lake Pleasant it was decided to secure his services, and open our meetings in November. Our first Sunday has indeed been a success. The lectures were well attended, and listened to with great interest, especially in the evening, when the speaker indicated with deep earnestness the true worth of the spirit.

TEXAS, ARKANSAS AND LOUISIANA.

CHEAP HOMES FOR ALL!
50,000 Laborers can get Immediate Employment at Good Wages, on Farms and Railroads in Texas alone.

New Era Hall.

Every seat was occupied to-day by an interested audience, and I think all the friends are pleased to find our Lyceum in such a flourishing condition. Every member has worked with much energy to place it in the front rank, and it is firmly believed their labor is fully appreciated. We were honored to-day with the company of Mr. and Mrs. Hopkins, both able workers in the field of Spiritualism, and Mr. H. interested the school in a brief descriptive address. Mrs. David Adams, one of the first to rally at the call made to inaugurate a progressive Lyceum in Massachusetts, was also present, accompanied by her daughter, Miss Susie M. Adams, who, as a graduate of the Lyceum, has become one of Boston's favorite elocutionists. This young lady gave a select reading and also a vocal selection.

Matters in Portland, Me.

The People's Spiritual Meetings held in Mercantile Hall, under the judicious management of Mr. H. C. Berry, are rapidly increasing in interest. The untiring and ceaseless efforts of Mr. Berry in their behalf have been crowned with success. Able speakers have occupied the platform every Sunday, and their soul-stirring, eloquent addresses have aroused a deep and lasting influence upon the community. At present we have with us Mr. Geo. A. Fuller, of Dover, Mass. He commenced his labors here Sunday, Nov. 6th, and will remain during the entire month. Large and attentive audiences greeted the speaker both afternoon and evening, and all seemed well pleased with his efforts to instruct and please. In the morning he discoursed upon "Liberalism of the Church"; in the evening a song which was beautifully rendered by the choir suggested a subject to the inspired speaker: "Is it all of Life to Live? Is it all of Death to Die?" The discourses were replete with thought, and commanded the closest attention of the large audience. Mr. Fuller will speak in the same hall next Sunday at 2:30 and 7:30 P. M.

The South-Western Immigration Co.

Will mail on application, free of cost, postage prepaid, circulars, maps, etc., for immediate settlement in Texas, Arkansas and Louisiana. These settlements a change for new country, address: H. G. DEVAL, Sec'y, Austin, Texas. Nov. 12-1881

PAINE HALL.

The morning of Nov. 6th was a bright and cheerful one. The audience that greeted us was even larger than the Sunday previous. It is exceedingly gratifying to us to see the growing interest the public manifests in us; and it shall be our earnest endeavor to prove ourselves worthy of it. Our programme to-day was a good one, and the applause which greeted the efforts of each child was hearty. The aid which our friends are rendering us is appreciated, and we desire here to thank them all, the Banner of Light especially, which for fifteen years has chronicled our work and progress.

Meetings in Lawrence, Mass.

The Spiritualists of Lawrence manifested considerable enthusiasm in the tests and communications of Mrs. A. L. Pennell in Forrester's Hall, Sunday, Nov. 6th, afternoon and evening. If Mrs. Pennell develops in the future as she has done the last few years, she will be the most powerful medium in her peculiar phase in this country. Next Sunday Mrs. Carlisle Ireland will occupy the platform. Dr. Charles P. Sherman has been chairman of meetings since the 1st of the month, and with few exceptions for the last three years, and as a magnetic healer is making some wonderful cures. He is a natural physician, and the spirit-world has given him powers that very few possess. He has opened an office, 329 Essex street, Lawrence, and has been very favorably received by the people. Lawrence, Nov. 7th, 1881.

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UNEQUALLED IN TONE, TOUCH, WORKMANSHIP, AND DURABILITY. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore No. 112 Fifth Avenue, New York.

EAGLE HALL, 616 WASHINGTON STREET.

Sunday last, Nov. 6th, our hall was crowded at every session, and no discord existed in the anthem the assembled souls poured forth. Father Locke gave an interesting discourse, and all of his most popular original songs. Dr. S. A. Wheelock spoke with much feeling regarding his experience in the spiritual world. Mr. Street, of New York, gave some stirring reminiscences, which elicited warm manifestations of appreciation from his hearers. Mrs. Dr. Perkins spoke in her usual eloquent and inspired strain. Mrs. Maggie Folsom, a power in the control of the spirits, threw out pearls of thought with lavish hand. Mr. J. C. Bell, a worker in the spiritual world, gave a number of tests remarkable for their accuracy and import. Mrs. Dr. Court was controlled, and gave the experience in spirit-life of one who confessed to have been, when on earth, a "witch torturer." Mrs. Leslie and Mrs. Inley each gave several interesting tests, which were recognized as true. Mrs. J. F. Dillingham, of Lynn, was present in the afternoon, and the favor with which she was received gave ample proof of her admistric gifts. EBER COBB, Conductor.

Meetings in Beverly, Mass.

Mr. E. W. Wallis occupied our rostrum last Sunday, Nov. 6, giving excellent satisfaction to very good audiences. His subjects were, afternoon, "Wicked Virtues and Virtuous Wickedness"; evening, "Is Spiritualism Superstition, Idolatry or Magic?" The above themes he handled with great power and an eloquence that fairly electrified his audiences. He spoke for us again on Wednesday evening, Nov. 9th, and will be here Sunday, Nov. 13th. He expects to speak in Newburyport Friday and Saturday evenings, Nov. 11th and 12th. Societies in want of a fine speaker should engage Mr. Wallis, for he will soon leave for England. E. T. SHAW.

PARTNER WANTED.

A fine building Orange Grove and Hotel. Location the most beautiful and healthy on the Gulf Coast of Florida. Capital and substantial property. A good opportunity for some one with a little ready money to step into a good business and a beautiful home in a most delicious climate. Address: J. M. GEORGE, Hotel Florida, Orange Bluff Hotel, and Gulf Coast Real Estate Agency, 111 N. 1st St., Jacksonville, Fla.

CHARLESTOWN, "MYSTIC HALL."

Sunday, Nov. 6th, Mr. F. A. Heath occupied the platform in the afternoon at the usual hour. After a song by the choir, a beautiful poem was improvised by the guides of the medium, after which they delivered an interesting discourse on "What Must Be Done to Save the World" closing with a poem. After a song, improvised upon subjects taken from the audience, several excellent tests were given, which were satisfactory to those for whom they were specially designed, and interesting to all. The exercises concluded with a song by Mr. O. Fuller, the well-known and popular vocalist. Next Sunday, Nov. 13th, Mr. F. A. Heath and Mrs. H. W. Cushman will speak and give tests in this hall at 3 P. M. O. B. M.

Meetings in Lowell.

Sunday, Nov. 6th, Dr. L. K. Coonley, of Lawrence, spoke upon a subject given by the audience, in a masterly manner. At the close of the afternoon services many in the hall gathered around the speaker, greeting him warmly, and extending their hearty sympathy to him in his grand work. In the evening—after a solo by Mr. William Severance—a blind musician who has of late become deeply interested in our beautiful philosophy—Dr. Coonley called for a subject from the audience. Several were handed in, among them "Magnetic Healing" and "Spirit-Control," both of which were discussed to the entire satisfaction of the large audience present. The speaker manifested the most profound reverence for all that is held sacred by the people, claiming Spiritualism to be the grand lever that is to raise the world of progress, and raise humanity from the mire of superstition. He was accompanied by his wife, who is a fine medium. Next Sunday J. F. Baxter will occupy the platform. Dr. S. J. DEXON.

MRS. I. A. BROWN.

BUSINESS AND TEST MEDIUM. Will attend private circles. Hours from 9 A. M. to 6 P. M., No. 29 Pleasant street, Boston.

Children's Progressive Lyceum No. 1.

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MRS. ALDEN.

TRANCE MEDIUM. Medical Examination and Magnetic Treatment. 42 Tremont Street, Boston, Nov. 12.

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MRS. A. S. WILCHESTER.

Psychometric, Clairvoyant, Clairaudient, Rapping and Trance Medium. Examination of Mediums a specialty. Letters by mail, book of hour or photograph, 45, 75, 100, 125, 150, 200, 250, 300, 350, 400, 450, 500, 550, 600, 650, 700, 750, 800, 850, 900, 950, 1000, 1050, 1100, 1150, 1200, 1250, 1300, 1350, 1400, 1450, 1500, 1550, 1600, 1650, 1700, 1750, 1800, 1850, 1900, 1950, 2000, 2050, 2100, 2150, 2200, 2250, 2300, 2350, 2400, 2450, 2500, 2550, 2600, 2650, 2700, 2750, 2800, 2850, 2900, 2950, 3000, 3050, 3100, 3150, 3200, 3250, 3300, 3350, 3400, 3450, 3500, 3550, 3600, 3650, 3700, 3750, 3800, 3850, 3900, 3950, 4000, 4050, 4100, 4150, 4200, 4250, 4300, 4350, 4400, 4450, 4500, 4550, 4600, 4650, 4700, 4750, 4800, 4850, 4900, 4950, 5000, 5050, 5100, 5150, 5200, 5250, 5300, 5350, 5400, 5450, 5500, 5550, 5600, 5650, 5700, 5750, 5800, 5850, 5900, 5950, 6000, 6050, 6100, 6150, 6200, 6250, 6300, 6350, 6400, 6450, 6500, 6550, 6600, 6650, 6700, 6750, 6800, 6850, 6900, 6950, 7000, 7050, 7100, 7150, 7200, 7250, 7300, 7350, 7400, 7450, 7500, 7550, 7600, 7650, 7700, 7750, 7800, 7850, 7900, 7950, 8000, 8050, 8100, 8150, 8200, 8250, 8300, 8350, 8400, 8450, 8500, 8550, 8600, 8650, 8700, 8750, 8800, 8850, 8900, 8950, 9000, 9050, 9100, 9150, 9200, 9250, 9300, 9350, 9400, 9450, 9500, 9550, 9600, 9650, 9700, 9750, 9800, 9850, 9900, 9950, 10000. Address: Boston, Mass.

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MRS. REBECCA BOWKER CASEY.

Trance Medium. 159 Harrison Avenue, Boston, Nov. 12-1881.

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NERVOUS DEBILITY PILLS.

The most remarkable medicine for the cure of Nervous Debility, Headache, Dizziness, etc. Price 50 cents per box. Sold by J. W. ENGLISH, 111 N. 1st St., Boston, Mass. May 18-1878.

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BERKELEY HALL LECTURES.

W. J. Colville's Sunday Morning Discourses. No. 1: All Things Made New. Delivered Sunday morning, Sept. 18th, 1881. Single copies 5 cents. No. 2: Why was our President Taken Away? Delivered by Spirit E. H. Chapin, Sept. 25th, 1881. Single copies 5 cents. No. 3: President Garfield Living After Death. Delivered Sunday morning, Oct. 24, 1881. Single copies 5 cents.

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THE MAN JESUS.

A Course of Lectures BY REV. JOHN WHITE CHADWICK. The work contains chapters on the following subjects: 1. SOURCES OF INFORMATION. 2. THE PLACE AND TIME. 3. BIRTH, YOUTH AND TRAINING. 4. JESUS AS A PROPHET. 5. JESUS AS MESSIAH. 6. THE RESURRECTION. 7. THE DEIFICATION. "A masterly piece of work," is the criticism of a distinguished man of letters. "A very interesting and remarkable book," is the language of a leading English theologian. "The first and only complete edition of the works of the man Jesus can be so written that it seems new, and the reader is carried on through the days of cheerful hope and joy to those of suffering and sadness, till his sympathy with Jesus is so loving, so human, that the crucifixion brings a grief as passionate as if it were a cruel wrong that had just been committed." Cloth, Price \$1.00; postage 10 cents. For sale by COLBY & RICH.

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LEAVES OF GRASS.

WALT WHITMAN'S COMPLETE POEMS. Containing ALL the matter comprised in his former volumes, with his latest poems. With portrait, 1 vol., 12mo. "The first and only complete edition of the works of the 'good gray poet'" will be heartily welcomed by his numerous admirers. Rabby Waldo Emerson terms the main poem "The most extraordinary piece of wit and wisdom America has yet contributed." "Drum Taps," the most fervid and profound of any expressions of the sort in modern literature. For sale by COLBY & RICH.

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THE VITAL REGENERATOR.

The Great Kidney and Bladder Tonic. Cures inflammation of Catarrh of the Bladder, Diarrhea, Incontinence or Retention, Gravel, Sediment, Brick Dust Deposit, Stone in the Bladder, Stricture, Mucous or Purulent Discharges, Diseases of the Prostate Gland, Bright's Disease, etc. It can be had of all druggists. Price per bottle \$1.00. Address NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, U. S. 12-1881.

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MRS. J. R. PICKERING.

MATERIALIZING MEDIUM, is now located at 122 Chandler street, Boston, Mass., where she will hold Seances every Tuesday and Saturday evening, at 8 o'clock. Parties will be received on other evenings at 7 o'clock, if previous arrangement. 24-Nov-12.

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THE SPIRIT OF THE WORLD.

Eye, or Faith, uttered in Woman, enters the Church triumphant, and receives from Above 12 strings for her harp, which has been unstrung since the occurrence recorded in Genesis 11: 8. The scene is laid in the chamber of the Great Pyramid of Egypt. Grouped around the reclined woman are numerous historical persons belonging to different periods of time. There are also figures symbolizing Art, Science, Religion, and the four Nations, Europe, Asia, Africa, and the United States. Figures are related to matters connected with the story of the Pyramid. The picture was painted by the late Chas. L. Fenton, of Boston, and is now in the possession of the artist. Photograph, cabinet size, 25 cents. For sale by COLBY & RICH.

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MRS. S. DICK MEDICAL TRANCE.

Trance Medium. 109 Harrison Avenue, Boston, Nov. 12-1881.

Message Department.

Public Free-Circle Meetings. Held at the BANNER OF LIGHT OFFICE, corner of Pine and Montgomery Streets, every Tuesday and Friday...

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

Services held Oct. 10th, 1881. Children's Day.

Invocation. Oh, Thou, whose love for humanity, and whose care, not only for its requirements...

Lizzie F. Bingham. I am not very small. I am not so little as the children all around me...

Stella Noyes. I was a little, little bit of a girl when I went away, not to be able to die...

Patrick Haggerty. I wanted to come. It is a long time since I died. I was only four years and a half old...

Mamie Turner. (Referring to flowers on the table, addressing the Chairman) Oh, the pretty flowers!

things not quite ready, then he'll say "Lucy Ann, can't you hurry up things?" Then my mamma will say, "They'll be ready in just a minute..."

I don't feel bad no more; I don't have no badness in the back or in my neck. Oh! it was so bad there in my neck and way down my back...

Willie F. Pickett. To the Chairman: Do you want a little boy to come? My throat feels bad, all choked up...

God gave me one day a flower, Pink and white its petals were; Oh! it was a lovely treasure, Sweeter than the richest myrrh...

Will my mamma like that? Well, now, I live in any more to say, only that my papa lives in Chelsea, way down by the water...

Willie Pike. I was a little bit of a boy when I died, and I have been growing ever since, so I am quite a big boy now...

found a work in the spirit-world, and that he cares not to return to earthly scenes, only to send the influence of his magnetic strength and love to his friends...

George Wilson. (To the Chairman) How do you do? I have seen you before. I came out before when you do not want to live...

I have got lots to say. I want to say that I saw the lady that I came to in the night; I like her ever so much, and I can come to her real good...

There is something else I want to say. My mother don't go to church so much as she used to, but she goes to the meetings...

Vashti. Vashti comes to send many greetings to the big father. She has got a heap to say, but cannot get it through the new medley's thinkers...

George Wilson. (To the Chairman) How do you do? I have seen you before. I came out before when you do not want to live...

George Wilson. (To the Chairman) How do you do? I have seen you before. I came out before when you do not want to live...

found a work in the spirit-world, and that he cares not to return to earthly scenes, only to send the influence of his magnetic strength and love to his friends...

Little Helen. A gentleman who has charge of this meeting in the spirit-world told me I had better come and finish up the business...

George Wilson. (To the Chairman) How do you do? I have seen you before. I came out before when you do not want to live...

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etool and appreciated by souls in the immortal world.

George S. Gardner. (To the Chairman) Good afternoon, sir. Less than three years ago I inhabited a mortal frame...

George S. Gardner. (To the Chairman) Good afternoon, sir. Less than three years ago I inhabited a mortal frame...

Grace Sharland. I came, many years ago, through a different organism from the one I am now controlling...

Grace Sharland. I came, many years ago, through a different organism from the one I am now controlling...

Grace Sharland. I came, many years ago, through a different organism from the one I am now controlling...

Grace Sharland. I came, many years ago, through a different organism from the one I am now controlling...

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For Sale at this Office. THE TWO WORLDS. A Record and Exposition of Modern Spiritualism in its Higher Aspects...

Quarterly Convention. The New Hampshire State Spiritualist Association will hold its quarterly convention...



Pearls.

And quoted tales, and I have the words long. That, on the stretched-out finger of all time, sparkle forever.

NATURE'S WORK.

Ferme robes of the winter weaving. Jeweled and girt by the shivering sun.

OUR BETTER DAY.

Oh! day long looked for, oh! foretold. Best time of prayer and song.

SAVE THE CHILDREN.

Oh! save the little children Of poverty and crime.

Through every rift of discovery some seeming anomaly drops out of the darkness, and falls as a golden link in the great chain of order.

CONCLUSIONS.

WHAT SPIRITUALISM HAS TAUGHT ME. BY JOHN WETTERBEE.

I.—Under this heading I propose to write my bottom thoughts, or "conclusions," on some of the points in Modern Spiritualism after a quarter of a century of experience.

II.—The estimate put by the great and good spirits on accumulated wealth is a low-grade one. The most disappointed man who passes over is the man of property, on the average—starting from this side as a man of consequence and becoming at once a nobody.

III.—The estimate put by the great and good spirits on accumulated wealth is a low-grade one. The most disappointed man who passes over is the man of property, on the average—starting from this side as a man of consequence and becoming at once a nobody.

IV.—There is no question of the fact in my mind that we have an intelligent, invisible environment, composed of spirits who have once been mortals on earth, and who still are interested in and perhaps have more or less a supervision of human affairs.

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able ones have assumed to be certain persons when they were not; but the fact of any spirit coming proves the law, so if one or more survive death, he they friend or pretender, then all do; so I am hospitable even to an invisible interloper, for the demonstrated proof of a survival I must confess, however, that I do not see the sense or the object of one spirit pretending to be another, and I am somewhat hindered from manifesting my feelings on the return of the departed, my manhood making me averse to shedding tears, either of joy or sorrow, over the return of those who may be strangers after all.

This invites a word on the unreliability of the statements of Mr. H. or Mr. B. when they were in the form, when coming as spirits we have to take their statements with a considerable margin of doubt. I presume this subject will be better understood some day, and we will be able to find the wisdom of the departed of more practical value in material affairs than now is possible, and be as sure of their statements as we are, or as I am sure now that they are spirits. I try to find wisdom in this unreliability, and succeed tolerably well, for I see it teaches us all that we must paddle our own canoe, and by doing so our manhood will be the center for its growth being of more consequence in a spirit's eye than that we should too readily lean on them for aid and guidance.

This more or less occasional unreliability does not alter the fundamental fact of the conscious post-mortem survival of man; that fact is settled, whether the communication is reliable or unreliable, and Modern Spiritualism has settled it. If Modern Spiritualism settles nothing else but that it leads in the race all other discoveries, and holds the championship, the practical value of the communications as a factor in human affairs, if not now, what some would wish, is among the possibilities, and by their investigation we have already learned that the fact is as often at the end of the line as at the other; that it is both ends for perfect results. It has taught us also that spirits have no power to so control a man that he can make oak axe-handles out of pine wood; and the inference is that as humanity's head gets to be on the average chronically level, "the divinity that shapes our ends," or the spirits that supervise human affairs, will be more intelligently reached, or understood, and we will not have to complain of unreliability. The major axis of this movement is as yet below the horizon, but enough is above to assure us that day is approaching.

III.—The estimate put by the great and good spirits on accumulated wealth is a low-grade one. The most disappointed man who passes over is the man of property, on the average—starting from this side as a man of consequence and becoming at once a nobody. This need not be the case, but such is the general fact. I do not expect, by saying this, to reduce the value, the desire, the love, or the acquisition of wealth; I do not even expect to reform myself in my estimate of worldly success in a financial point of view. I only know there is danger in it that the many do not escape. I know it also to be, when not an idol, one of the most useful adjuncts to human condition, or, as Burns says, "for the privilege of being independent." I am aware that but for wealth Washington would never have been the father of his country, nor Theodore Parker been the iconoclast he is for penny had "chilled the genial current of his soul," or Wendell Phillips had the self-denial to dodge ambition for truth's sake but for his large bank account; still the words of Pollock fit most human cases, only read wealth for gold in the passage quoted:

"Gold many hunted—sweat and blood for gold; Waked all the night and labored all the day; And what was this attainment, dost thou ask? A dust dug from the bowels of the earth, Which, being cast into the fire, came out A shining thing, that fools admired and called A god; and in devout and humble plight Before it knelt the creature to the less; And at its altar sacrificed peace, Truth, faith, integrity; good conscience, friends, Love, charity, benevolence and all The sweet and tender sympathies of life."

Wealth, I am aware, is a great means of civilization; it has distanced missionary work as a civilization. A nation must have accumulated wealth before it can have culture; and for efficiency it must be concentrated in a minority, not diffused. We can say of it as of offences in the words of scripture: "It must needs be that wealth comes, but goes unto him by whom it comes." I do not mean that soul-elevation, heart, love and sympathy, abound with the poor, and all the selfishness with the rich; there is as much meanness—often more—in the idolatry of it than in its possession. There are too many exceptions to the rule for the wealthy class to have the monopoly of selfishness, but still it may almost be said that the possession, as well as the love of wealth, is the root of all evil—that is, dangerous to the spirit—and Modern Spiritualism, by its prevision of the next life, will yet teach, and to a practical point, that fact, so that men will not dare to die mere money-bags; they will grow centrifugal and diffusive, gradually investing their surplus money, not for its semi-annual interest but for its value in the next world, invested here and becoming there "Summer-Land securities."

There was a profound truth that the medium uttered, who said Eben Francis, on the other side was a street-sweeper; that Samuel A. Way was begging for employment as an office boy to do chores; that John E. Thayer was prowling about his own closets wondering where his money was and why people did not notice him. I use these well-known names not to individualize them, but to represent a class who are dead and their bodies buried, but who do not know that they are in the other world, but seek such sensuous avenues as they can to reach the fleshpots of earth, not having yet discovered the manna of the higher life, are spirits in prison, as to the higher life, waiting for their deliverance; but there, as here, one has to work out his own salvation. Lucky is the man of this kind who has any saving-grace to awaken such a corpse of a spirit after this life's fitful fever is over, so that he can sense the trail in the direction of his salvation. One of my spirit-friends—and his story is an interesting one, but I cannot tell it in a "conclusion"; I refer to Ralph Huntington—strange as it may seem, had that small button of saving grace. It took a great while, but it saved him, and he sees now how wise he would have been to have been even poor here, and thereby to have been rich now, in that enduring and spiritual wealth which a man had better part with all he has to possess it, for it is the pearl of great price. I do not propose to state this point dogmatically, but the reader must trust me when I say I have a clear knowledge of what I am now talking about.

If I was a wealthy man I should certainly make it a point to die a creditor rather than a debtor to the world; to have the world owe me, and not I owe it. Of course I should protect and provide for all dependent upon me, proper to their sphere of life, aiming for their happiness; I should not smother them with affection, but I should begin my centrifugality before old age had me for its own. Certainly, as some wise people have done, would do my benevolent acts before I died rather than afterwards—that is, do it myself rather than let my estate or executor do it for me. Of course I would try to be wise and just in these investments, for no income or returns in kind, as well as generous. I think to-day there are many men and women whose hearts are willing but whose flesh is weak. I think also there are people in the walks of Spiritualism, and outside of it also, who can do and desire to do humanity good, and even do it by word, pen and sympathy, who could do it better if the laws of *meum and tuum* permitted them to draw on the exchequer of the well-to-do. I sometimes am astonished when I see men growing old, rounding their three score and ten and traveling toward four score with burdensome wealth, with incomes of three hundred dollars to one thousand dollars a week, that have got to drop out of their hands as soon as their lean spirit leaves the body, yet cannot let go now. I think it a melancholy and pitiable sight to see a man totter into his grave leaving his pile on the brink for his hungry inheritors, glad of and wishing his exit, and often quarreling over the spoils; and he, by a law haunting his wealth as a murderer haunts the scene of his crime, awake to his destination, but not awake to the summer-land—and never to be till that wealth has all dissipated and found its way into the busy veins and arteries of human life, with no sorry of waking up even then. I know a man, or rather spirit, who for twenty years has been in a dark cellar sorting over potatoes, to use the small and decayed ones first, for fear he will come to want. Verily! verily! he has his reward.

I have in my mind two unostentatious people, both exceedingly wealthy; both think they are generous; one of them is, and one of them is not. "Oh, what some power the gift give us To see ourselves as others see us!"

Both of these men dislike importunity. There they are right; one does not like to be bored for aid. It is better to be impressed or inclined than persuaded from the outside; it is a question whether a coaxed generosity will turn out as a Summer-Land security, and that is what we all want, what life is for, but very few, comparatively, know it.

One of these two men that I refer to do not like to be importuned, and people get rebuffed who have the assurance to attempt it; he does not let his right hand know what his left hand doeth, and his right hand would not know any more if his left hand told it. The other man also dislikes importunity, and he "rules out" intruders, also, but he loves quietly to give, and give largely, and go one knows it save the angels, and they are good at keeping secrets. He is not aware of it, but he is laying up his treasures where moths cannot corrupt nor thieves break through and steal; he may die with a smaller estate for it, and that is his aim, but he will wake up a millionaire. This is the logic of Spiritualism, and it teaches a lesson that the nineteenth century needs.

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pretender and *ex officio* minister of Christ says, "I can only move as he [the Lord] commands." In his opinion God does everything by a direct and miraculous intervention in human affairs. He sustains the theocratic view of the divine government, and insists that his own business papers are no less God-given than the Mosaic tablets. To use his own language, they are "all drawn in God!" To say that this pious mountebank is a Spiritualist is to utterly disregard his own testimony and all the evidence in the case. This man does not appear to have any views in common with a single Spiritualist on earth. I write this after three-fifty years of unintermitted intercourse with this people. In his long experience the undersigned has not met with one who entertained the notion that our ordinary human arrangements, volitions and movements, motives and methods of action, are all subject to the constant and direct interposition of a divine personality. Moreover, Spiritualists neither find nor look for the word of God in the several parts of speech; it cannot be shut up in nouns, verbs and adjectives; nor have we any idea that *Deity has anything, especially, to do with the business of drawing legal and illegal papers for dishonest or deluded clergymen*, who may be striving by unlawful means to possess the property of some pure-minded, unsuspecting widow of an honest and eminent Spiritualist.

The *Abolitionist*, whose editor is quite a well-to-do man, says this is the case of "religious fanaticism" with a special adaptation to "business." I also learn—from a very intelligent professional gentleman acquainted with the family—that Miss Mary C. Ward is a pious maiden lady of mature years; that she received her early religious instruction in the Presbyterian church, of which her father has been an official member; that she trusts in God, believes in a personal devil, and has no faith in other spirits; that she has been conspicuous at the Union Church meetings at Ocean Grove, which would not have been permitted had she been a Spiritualist.

The Rev. Mr. Lansing concludes his pious cant by subscribing himself "Yours in Christ Jesus, the Lord God, Amen!" The Spiritualists who believe that Jesus of Nazareth is the Supreme Deity are few and far between; but the pious individual who is characterized in your report as a swindler, is strictly orthodox in the prominence he gives to the common faith of the Church. The truth appears to be that a lady, of spotless character and reputation, has been deprived of the estate left her by her excellent husband, who was an eminent Spiritualist, through the agency of an ordained minister of the Christian Church!

It is us just to the good parties. We can neither measure the wrong that has been done, nor intelligently estimate the moral delinquency of the principal in this transaction, until the case has been fairly adjudicated. But if other people are to be held responsible for the conduct of this man, justice will be promoted by allowing that responsibility to rest precisely where it legitimately belongs. All attempts to dishonor the truth of Spiritualism and its just claims to the world are worse than vain. The disciples of the Spiritual Philosophy are everywhere firm, in principle, non-homines.

In the love of Truth and Justice, S. B. BRITTON, 20 Broad street, Newark, N. J., Oct. 21st, 1881.

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BRITTON'S SECULAR PRESS COLUMN. The Editor-at-Large at his Work. DECLINING THE RESPONSIBILITY. Lies have many legs and error is seldom tongue-tied. BROOKLYN, N. Y. C. R. MILLEN & CO., 17 W. Broadway street. FRANKLIN T. HAYES, 100 Fulton street and Gallatin Place, Friday evenings and Sundays. EVERETT HALL, 389 Fulton street, Saturday evenings and Sundays. WM. H. DENIKE, 555 Bedford avenue.

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SPIRITUALISM NOT RESPONSIBLE. THE CASE OF REV. JOHN A. LANSING. To the Editor of the Tribune: In a recent issue of your paper it was reported that "A Spiritualist and his confederate" had managed to swindle the widow of the late Prof. THOMAS C. UPHAM out of the sum of \$14,000. The persons named in this business are all represented to be Spiritualists, when the truth is, not one of them can, with any show of propriety, be so classified. Mrs. Upham is a well-known lady of great moral worth and religious influence; but for years she has opposed Spiritualism with a determination that did not permit a spiritual paper to find a place in her household. And where is the evidence that either Rev. John A. Lansing or his fair confederate believed in Spiritualism? In your report the Rev. John is said to be a Methodist, but I am informed on excellent authority that he is a Baptist. This is, however, quite unimportant. That he is regularly commissioned as a minister of the Christian church is not disputed; but it does not appear from any evidence I have been able to obtain that he either called himself a Spiritualist or was willing to be so designated. The assumed identification of this person with Spiritualists is certainly not supported by the announcement of his peculiar views as expressed in the extract which you published from one of his letters to Mrs. Upham, or by any opinion he has addressed to introduce the extract, from which it must be sufficiently evident that he was never a Spiritualist in any sense likely to command the recognition of rational believers:

"I cannot meet with your demands to-night. The plans and arrangements were all made in God and I can only move as he commands. Can you not follow the word of God as it came to you first? You know the word to be of God now as you did then. Follow it as you did then. The papers are all drawn in God and are at his disposal. Yours in Christ Jesus, the Lord God, Amen. J. A. LANSING."

Now this godly gabble may not prove that the author was and is an arrant hypocrite and mercenary deceiver; but if not, it is at least evidence that he is the victim of a religious fanaticism amounting to lunacy. In neither case is Spiritualism in any way responsible for his irrational views and apparently criminal conduct. He does not so much as recognize the possibility of a spirit being in the body, or being in the affairs of this world. On the contrary, he attributes everything—all his own "plans and arrangements"—to the Supreme Being, not merely as the first cause, but as the proximate agent in every human action. This precisely

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SPIRITUALISM NOT RESPONSIBLE. THE CASE OF REV. JOHN A. LANSING. To the Editor of the Tribune: In a recent issue of your paper it was reported that "A Spiritualist and his confederate" had managed to swindle the widow of the late Prof. THOMAS C. UPHAM out of the sum of \$14,000. The persons named in this business are all represented to be Spiritualists, when the truth is, not one of them can, with any show of propriety, be so classified. Mrs. Upham is a well-known lady of great moral worth and religious influence; but for years she has opposed Spiritualism with a determination that did not permit a spiritual paper to find a place in her household. And where is the evidence that either Rev. John A. Lansing or his fair confederate believed in Spiritualism? In your report the Rev. John is said to be a Methodist, but I am informed on excellent authority that he is a Baptist. This is, however, quite unimportant. That he is regularly commissioned as a minister of the Christian church is not disputed; but it does not appear from any evidence I have been able to obtain that he either called himself a Spiritualist or was willing to be so designated. The assumed identification of this person with Spiritualists is certainly not supported by the announcement of his peculiar views as expressed in the extract which you published from one of his letters to Mrs. Upham, or by any opinion he has addressed to introduce the extract, from which it must be sufficiently evident that he was never a Spiritualist in any sense likely to command the recognition of rational believers:

"I cannot meet with your demands to-night. The plans and arrangements were all made in God and I can only move as he commands. Can you not follow the word of God as it came to you first? You know the word to be of God now as you did then. Follow it as you did then. The papers are all drawn in God and are at his disposal. Yours in Christ Jesus, the Lord God, Amen. J. A. LANSING."

Now this godly gabble may not prove that the author was and is an arrant hypocrite and mercenary deceiver; but if not, it is at least evidence that he is the victim of a religious fanaticism amounting

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 12, 1881.

PROF. PHELPS'S COUNSEL TO THE PULPIT.

BY ONE WHO HAS LEARNED SOMETHING.

To the Editor of the Banner of Light:

It has turned out just as I thought it would. Prof. Phelps has finally, in the Congressionalist of Oct. 16th, in response to so many inquiries that he could not well ignore them, undertaken to tell his brethren of the pulpit "How they should treat Spiritualism." His answer, divested of superfluities, is, in substance: Denounce it—denounce it unsparingly, as all of the devil. There is not a hint of the duty first of any previous investigation of the phenomena or of the quality of the communications given through them. The bare fact that these are from the spirit-world seems to be recognized. "There is a God in it," he says; "there is the rub." But it is bad mind, he assumes, "This thing is not religion." It is "the irreligious drift of it as seen in its own records," that he would have the preachers specially note and expose. "We never else it is, it is nothing which commends itself to the religious instincts of men." "The drift of the whole is wrong morally." With this sweeping assumption, or rather with this outrageous and unqualified calumny, he thinks that he and those whom he can induce to do it can so brand "the delusion" that all Christian people shall at least be led, whether they know anything about it or not.

Doubtless, at least, in the present writer's opinion, whatever is essentially irreligious is doomed in the end to failure and rejection by mankind. And doubtless it is a shrewd, if not an honest, way of assailing any truth to stamp it, and stamp it vehemently, as "irreligious." This is an old art, and has done effective service for thousands of years before Prof. Phelps's day against many a truth of science, of philosophy, and of religion, too, that now stands secure on its legitimate evidences. Socrates was "irreligious"; Galileo was "irreligious"; Luther was "irreligious"; even Jesus, the Christ, was "irreligious," and was crucified for blasphemy. It is a stale device, this, and to many seems a very shallow one. But with great numbers he will long continue to serve its end. That end is to excite fear and detestation, but not candid inquiry.

If the Professor could only prove some of his broad assertions he would say something really to the point. If he could prove that Spiritualism has in it "nothing which commends itself to the religious instincts of mankind," that "the drift of the whole is wrong morally," he would speak to some purpose. If he could identify it, except by pure assumption, with necromancy, the dealing with familiar or evil spirits for gain or forbidden knowledge, or other unworthy purposes, he would achieve something. But who beside and unsporting slander achieves nothing—except discredit to him who indulges in it.

Had the Professor discriminated in respect to Spiritualism, and recognized the very palpable fact that it has its higher as well as its lower aspects, that some of its communications are of the noblest character, intellectually and morally, while others are frivolous and debasing, he would have commended the universal assent of all intelligent students of the subject. Multitudes of pronounced Spiritualists would have heartily endorsed his position, and welcomed an earnest word of warning against a degrading and dangerous abuse of the study. That departed spirits remain for an indefinite time essentially in character what they were on earth, and that multitudes go over "the narrow sea" in great ignorance and moral debasement, and of course will utter themselves, when they have the opportunity, accordingly, is generally accepted by Spiritualists. And the fact is to them full of admonition. But that, on the other hand, spirits of the highest intelligence and purest feelings utter themselves, through chosen mediums, in a style every way worthy of such beings, with a wisdom and an eloquence that would reflect credit on any utterances of the pulpit or the press of to-day, this is equally certain. The learned Professor seems not to know this. But he should know it if he undertakes to tell the world what Spiritualism is and what it does. Thousands upon thousands of highly intelligent men and women know it, and cannot be sneered by any one out of their profound convictions of the beauty and the value of the truths they have thus received. "Thousands upon thousands will confess, moreover, to having derived the highest religious lessons, the most powerful convictions of sacred truth and the strongest incentives to pure, benevolent and devout living, from these invisible friends and guides. It is idle to denounce to such the source of their best life as diabolic. It is worse. It is to such a best life display of ignorance and bigotry.

Of one thing Prof. Phelps and all his brethren in the pulpit must take note if they would now instruct the people on this great subject without stultifying themselves. They must recognize the fact—known by all men, unless they alone are to be excepted—that there is Spiritualism and Spiritualism. The assumption that identifies all study of this branch of science—for such it is—with the pursuit of ancient necromancy or the arts of black magic, has been too often and too fully exposed to require a repetition of the work here. It is fairly equalled only by the other assumption which is commonly connected with it, namely, that whatever was interdicted to the ancient Hebrews under the Mosaic institutions is prohibited to all men for all time. Preachers presume too much on the stupidity of their hearers when they base what they call argument on either of these groundless assumptions. There were obvious reasons for many provisions in the Mosaic laws that were appropriate only to a people under a peculiar training. The attempt to engraft these provisions more or less upon modern institutions, whether of government or of religion, though often made, has met with no signal success. It is rather late in the day to denounce and punish men, whether for eating pork or kindling a fire on "the Sabbath," or commencing for heavenly instruction with beloved or honored ones who have entered upon the wide activities and elevated visions of the immortal life.

Ecclesiastic leaders have in all time committed few tactical blunders grosser than to array the church against facts. It has caused them many a retreat from an inglorious field. But they do not seem, some of them, to learn better. The church has but to commit herself under such guides as Prof. Phelps to an indiscriminate assault upon Spiritualism, confounding under that name all its disclosures of facts

and principles as a mass of "things false and vile," as he has done, to find that she has dashed herself against immovable rock, where her fight is hopeless. In such an assault, not only does she fly in the face of fact, which she cannot dislodge, and whose rebound upon her will be terrible, but she does at least three other things whose folly is almost as incredibly great. She needlessly makes an enemy out of what might be an invaluable ally in her true work. She cuts away her own historical foundations as contained in the records she calls "The Word of God," rendering them incredible by logical consistency. And she deprives her own members to an indefinite extent of the most genuine and intense convictions they could have of the reality of spiritual things, and "the power of the world to come." When she has done her best at this suicidal work she will find herself reduced essentially to a mere secular organization, proposing to herself and achieving only worldly and selfish ends.

Do some tokens of a conscious tendency to this issue appear even in the way or means by which Prof. Phelps seems to propose that the Church shall vanquish Spiritualism? "Much is gained," he says, "if we can cut this evil adrift from Christian support. No other support of it can give it a respectable prestige among the religions of the age." Is it, then, a question simply of prestige? Is it by virtue of her superior respectability of position, or is it by her real spiritual power, that he hopes she will achieve this great victory? He adds: "No body of men can long hold up in broad daylight a thing which the judgment of the Christian Church has put under ban." And with an animus that cannot be disguised whenever he touches this theme he subjoins: "That thing must become offensive to the moral sense of men. It must rot."

Now this depends. It depends on what is meant by the "judgment" of the Christian Church, and by what means this judgment is obtained. If it is really the deliberate and honest opinion of the Church, given in the best exercise of its intelligence and conscience, that is one thing, and a thing not to be lightly regarded. But if it is merely its blind and passionate denunciation, to which it has been spurred by its chiefs; if it is the outcome of only its ignorance, prejudice, jealous fears or ecclesiastical ambitions; then this "judgment," so called, is a very different thing, and little enough to be feared. Such judgments have often been pronounced by the Church; and on them the world has usually and decisively set its reversal. A good deal of this kind of judging is being done here and there in the Church to-day. And the call for it from some pulpits is violent enough. But every successive generation, not to say every decade, is sweeping some such judgments away into an oblivion to which their authors themselves are often the most eager to consign them.

An illustration of this may be found in the history of the position of the Church in the anti-slavery struggle of the last generation, to which the allusion in Prof. P.'s article seems peculiarly unfortunate. I speak what I know when I say that in that struggle the Church did not lead. In its organic capacity, or as represented by prominent ecclesiastics, or in great conventions, through its pulpits as a body, or through its press, it faltered, equivocated, raised subtle distinctions that were mere sophistries behind which to shelter a hideous iniquity; denounced earnest anti-slavery much more heartily than slavery itself; tried to apply the gag on free speech and free prayer; in various ways disgusted honest and honorable men in great numbers in the Church and out of it, and so made "infidels" by the wholesale. Backward from year to year it went in many of its public utterances, its formal and carefully studied "resolutions." It was not the Church as an organization or as a group of organizations that led the great assault upon the "sum of all villainies"; but it was an unorganized army of good men and women in the Church and out of it, and perhaps in nearly all its branches came slowly enough into the great battle-field. It was about all it could do to keep abreast of public sentiment outside its pale. It has been ready enough since to claim laurels that do not belong to it. But it is not for the most part eager to republish the record of its "resolutions" and the "judgments" that in various ways it was led to render.

Not the Church is a power only when it has reason, truth, righteousness, and courage—in a word, God—on its side. Then it is; and its "judgment" thus based is indeed a formidable thing. When this can be fairly arrayed against Spiritualism its hour has come—but not till then.

Such a judgment, it hardly need be said, will not soon be evoked by such appeals as Prof. Phelps makes, and would have the pulpit make. There is one piece of pleasant reading, however, in his article, and it occupies in space a great deal of it. It is an honest acknowledgment that the pulpit has now for some time failed to recognize and enforce, as it should have done, some Bible truths respecting the existence and agency on earth of spiritual beings. In this he is undoubtedly right; and in the further declaration that to this neglect is largely due the general incredulity and derision with which the evidences of this agency have been received, Sadduceism, or in modern parlance, Materialism, has been allowed to conquer too large a portion of Christian territory through the negligence of its defenders. True enough. Let them, then, rush to the rescue now, and claim and vindicate the whole truth on this matter. Let them search the Scriptures for all their testimony respecting it. Let them not merely learn what is said of evil spirits, and their power over men; but also what is recorded of exalted and holy spirits, and of their communion with men—good men, too—and of the great benefits they thus conferred. There is much more of this than many, even ministers of the Gospel, have seemed to see. When they have discovered it, and unfolded it to their people, they will open the way for a true view of Spiritualism. And thus they will ultimately bring the strong supports of modern science to facts which now seem to many in both pew and pulpit mere idle tales.

Whether the restoration of Satan, which Prof. Phelps strongly urges, to his old place as "a Power in the universe, whom God condescends to treat as a belligerent," or a real, a personal, an imperial Power, so great that we might, as our fathers did, "write even the pronouns of which his name is the antecedent, beginning with a capital," would be a real advance in theological, or rather in demonological truth, is a question too large for present discussion. Let it abide thorough and courageous investigation through all the channels of knowledge which are open to us. Let no man be scared by the dicta of any other man's authority.

"The science is no place for any professed friend of Christ"; "Tampering with the thing from motives of curiosity is a sin"; "The curiosity itself which leads men to seek from such sources a knowledge of the invisible world is not only an evil, it is a sin." These papal edicts may not be ratified in Heaven. They are much more likely to frighten, as no doubt they were intended to do, feeble, timid souls who suffer their thinking to be prescribed for them. But wise and good men in great numbers have, after much careful investigation, thought quite differently, and have heartily blessed God for the precious truths and influences that have come to them from the spirit-world through the science.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 35 Fulton street, on every Sunday, at 3 and 7 P. M. W. W. Bennett, President; Regular speaker, O. D. Coffin, Conductor; Saturday, at 8 P. M., Prof. Dean, Chairman.

Brooklyn Spiritualist Fraternity.—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Court streets, Brooklyn, N. Y., at 7 P. M. Prof. J. T. Little, an acknowledged Spiritualist, will be the lecturer. Conference meetings held in Lower Hall of Brooklyn Institute every Friday evening, at 7 o'clock. Nov. 19th, an Extraordinary Session will be held, to be attended by all present; Nov. 15th, "Organization a Necessity"; Judge A. H. Dalley, Nov. 22nd, "The Sabbath," Deacon D. M. Cole, Dec. 2d, Col. Wm. H. Brewster, S. B. Nichols, President.

The Eastern District Spiritualist Fraternity meets at Latham's Hall, 31 West street, near Grand, every Sunday, at 7 P. M. W. W. Bennett, President; Regular speaker, O. D. Coffin, Conductor; Saturday, at 8 P. M., Prof. Dean, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light: The announcement that Prof. Henry Kiddle was to give the opening address at our conference attracted a large and cultured audience, who listened with deep and earnest attention to his delivery. Among the others present were the celebrated physician, medium and healer, Dr. Charles B. Kinney, and wife, Miss A. M. Beecher, Mr. E. V. Smalley, of the New York Tribune, Mrs. Smalley, Mr. Thompson, of Ancora, N. J., and Dr. F. W. Monck.

Prof. Kiddle, who has been very ill for many months, is somewhat better and more like his old self, and while he spoke with some difficulty, his address was clear and distinct, and the earnest prayers were fervent, where there are that he may be speedily restored to strength and health. He said: "The question which I have taken as my theme this evening is doubtless one that at present is asked with increasing frequency and anxiety by thousands of persons—silently, in their inner conscience, if not outwardly in audible expression. Many persons are daily coming to me with the question, 'What shall I do to them to demonstrate the reality of their existence, and the endless continuity of our lives after the dread event called death; and when they are told that the evidence thus presented emanates from Spiritualism, they are brought directly to the interrogatory, 'Shall I become a Spiritualist?' Because this seems to them equivalent to the question, 'Shall I become a witness to the truth? Shall I enroll myself among those who, favored as I have been, have been brought to see this great light, and are striving to open the darkened windows of men's understanding, so that they, too, may receive the light, and there may be, in the end, a general illumination of the spirit that will sweep away the vice, wretchedness and crime that disgrace human life?'"

Certainly, the revelations that are now coming from the spirit-world to the ministers of truth and purity—must be intended to lead to this end, and one cannot go astray who strives to walk with them as a fellow-servant of the Most High; and the result of all such labors must be a blessing—a means of spiritual exaltation and purification to the worker himself and a benefit to his fellow-creatures. Can there be anything higher than the consecration of one's self to the great and sublime work of elevating and spiritualizing the human mind, by improving the condition of men's lives here, but preparing them for a blessed and blissful immortality beyond? Such, I am sure, have been the reflections of many a mind when, having been brought to a conviction of the fundamental truths of Spiritualism, and into communion with departed friends, it realizes the grandeur of this demonstrative evidence of immortality, and feels that what it can do to help need this knowledge, this mighty conviction, and the more effective religious system than any now existing. Why did those who, in the early years of this movement, boldly avowed their convictions and bore witness to the truth in the face of a hooting, jeering, ignorant world, make this great sacrifice? What were the sentiments, what was the sublime, soul- uplifting faith that induced John W. Edmonds, for example, to declare an exalted position to which he had been elected by the free suffrages of his fellow-men, and in which he was daily acquiring additional honor and winning the esteem of all around him, and by the announcement of his new convictions, to incur the hatred, scorn and contempt of both friends and foes—to place himself in a position in which there was none so poor to do him reverence, beyond the mere handful of disciples of the then new movement, and to bear the scorn and derision of the world, and that it was his duty to avow his sympathy with it, and to cooperate with the unseen workers, acting, as he believed, as the servants of the Most High."

The speaker quoted extracts from Charles Edmonds's published works, from Rev. Adin Ballou and others, showing that Spiritualism was not anti-Christianity, but a true Christianity not to be destroyed by the materialism of the present age. Great numbers will resist even the evidence of their own senses; many will turn from the wonder their own eyes have seen or ears have heard, and strive to account for it by conjectures that would do credit to the wit of the emperors. Denounce the fact as the work of an evil spirit. But a great multitude which no man can number will receive the manifestations with grateful hearts."

"Twenty-eight years ago was this prophecy made, and those of us living know and have seen its complete verification. The lecturer said that Spiritualism was not a system of ethics or science, that individuals held antagonistic views, and that the exercises which had marked its progress could not properly be attributed to the cause, but rather to the lives of such of its followers who were unspiritual in themselves. He did not regard Spiritualists in their present chaotic state as a distinct body of dignitaries, although the United States Census Bureau in its recent reports was attempting to recognize and classify them as such. Spiritualists have no formulated principles of any kind. No body of truths, moral or spiritual, have been put forth by any spiritualistic association, organization or coterie, or by any individual Spiritualist, which have not been assailed, impugned, derided or denied, by other Spiritualists, who claim as good, sound, and as authoritative a foundation for their views as is claimed for the opposed.

What constitutes a Spiritualist, then? The answer must be: a belief in the spirits of the so-called dead, and their power to communicate with the living. The speaker showed that all nations in the past had in a certain sense believed this, but that we are now living in an age of materialism, practical or theoretical, and the most important characteristic of this lecturer was to destroy it, and produce a powerful spiritual element in human thought. This, when thoroughly understood in all the different departments of human knowledge and human endeavor, will bring about the most beneficial and useful reforms, not only in religion, but in science, politics, education and sociology. Spiritualism has constructed no altars, has erected no gorgeous forces, has suspended no votive tablets, has made no costly offerings, has

offered up no bleeding sacrifices in the worship or for the propitiation of deified spirits, superior or infernal, as the pagans did—for the Modern Spiritualist is influenced not so much by the sentiment of adoration as by the sympathetic feeling of love; and the spirits of these times come, not proudly exacting a reverential recognition of their power (number) as deities, but in garbs of sacred humility offering and asking human sympathy and love.

Spiritualism is a heaven, and whether the loaf is to be white or brown, wheat or rye, good or bad, depends upon the ingredients in which the heaven is placed. Some have found through Spiritualism a path leading to the loftiest moral and spiritual principles such as those I have already referred to, while others have discovered in their antagonism to existing moral, social and religious standards. Some have found their religious nature exalted, purified, intensified, by their communion with spirits; others have been conducted to an abnegation of all religion—all recognition of any intelligent Supreme Ruler of the universe."

The speaker also showed the evils resulting when mediumship was made a matter of merchandise, and that this should be avoided as far as possible. He believed that the time has come for Spiritualists to take a new departure, specially among those who desire to utilize their efforts for the spiritualizing of the age; this is in a true union and harmony with the teachings of Jesus, that Spiritualism has in the main improved the character of those who have embraced it, and thousands who had no faith in a future life can now see clearly to the beyond. In summing up he said, "Spiritualism is a religion. Shall I become a Spiritualist?" In view of what I have said, you must consider your own judgment and conscience; but be not dismayed by the nervousness and vagaries, moral or intellectual, of self-willed humanity. These cannot affect the truth, and what is true, if properly and wisely employed, can never harm, but must, in God's grand scheme of things, have its appropriate place and action, which must be beneficial; and the truth is, that the more we know of truth eternal and absolute, to which every soul will endlessly aspire in its eternal progress toward infinite purity and wisdom."

"My friends, I trust I shall not be misunderstood in this address. The time is critical; I believe a new departure is at hand; and all who wish to preserve the truth of Spiritualism in its purity and reforming power must join it. By this I mean that there will be a more definite unification of principles. The corollaries to spirit communion are vastly more important than the main proposition. The world cannot be reformed by blatant radicalism, atheistical denunciation or raving irreverence. The standards of moral purity must be sacredly preserved, and the precepts of true religion must be obeyed. Those precepts have never found a simpler or fuller expression than in the words of Christ when he waded the earth and saved the multitudes by his spiritual influence and wisdom. Spiritualism is a grand and holy thing; and its sacred character should most sacredly be preserved. If it be not, it will be cast out; for if the salt has lost its savor, wherewith shall it be salted?" The lecture closed with an extract from Tennyson's "In Memoriam," wherein the poet touched the vital point in spirit-intercourse.

Short addresses were made by Deacon D. M. Cole, Mrs. Dr. A. E. Cooley, Mr. Thompson of Ancora, N. J., and Mrs. R. Shepard-Lillie. Mrs. Lillie is speaking acceptably for us on Sundays in the large hall of the Brooklyn Institute. Subject of her Sunday-evening discourse, "Salvation from What, and to What?" The afternoon meetings are question-meetings, and she gives poetical character scenes, and, when conditions are favorable, sees and describes spirit-friends of those present in the audience. S. B. NICHOLS.

Brooklyn, Nov. 7th, 1881.

Eastern District (Brooklyn) Conference.

To the Editor of the Banner of Light: After being introduced by Mr. Miller, Dr. Monck spoke of several cases of suffering, which he relieved, at New Haven, Conn., during his recent visit there, particularly that of an old lady of eighty years who had been deaf since her birth, and whom he enabled to hear. After some remarks in the vein that a clear conscience and a warm heart are the potent forces of life, and are the life of the healer, the doctor invited those who were suffering and desired to be relieved to the platform, and several availed themselves of the opportunity—subsequently testifying to having received great benefit from his treatment.

Dr. Granville next addressed the audience. He said: "Spirit is power; and you have seen a proof of its power to-night. Such things as these will lead the medical gentleman to discover that they have something yet to learn. This mighty power comes to lift the people from the abyss of materialism into which they have fallen."

Judge Daly said: "My brother asks me to bear testimony. I think you have seen and heard sufficient testimony to-night. Some may say that these people are mad, that they were misled. Well, if a man is sick and does not know it, he is very comfortable. As for the case of a lady referred to by Dr. Monck as being miraculously restored, I can confirm the truth of his words in every particular. She was apparently very near death when the Doctor arrived. During his efforts to restore her the floor shook, the walls vibrated, and my name was spoken by invisible lips. After she began to recover, a joyful time was had by unseen hands upon the wall of the room. The scene was one which I can never forget; it was an overwhelming exhibition of spirit-power. Since then I have a convincing proof of the Doctor's powers in materialization. A few nights ago, while sitting with him, he passed under the control of his friend and guide, 'Samuel.' I beheld a mist-like appearance issuing from the Doctor's side, which gradually condensed, and assumed the form and features of my little daughter in ethereal beauty and perfection. From this a voice came, saying in a pretty childish way: 'Papa, I am so happy.' This wonderful manifestation lasted a few minutes, when the form again resumed the cloud-like appearance and returned, seemingly absorbed by the Doctor. I am very glad that I was permitted to witness such a confirmation of the accounts which have come from England respecting these manifestations."

Dr. Monck then said: "It is the happiest day of my life to be here and see so many kind and intelligent faces, and especially my dear friends, Mr. Miller and Judge Daly, whom I love as brothers. The phenomena known as materializations exhausted me so in England that I was obliged to discontinue them. I went first to Scotland, and then came to this country, where the spirit-world has given me this power of healing. Some have said these manifestations are false, hence I am glad that there were two witnesses, and that they are here to-night to testify to their truth."

Mrs. Anna Kimball spoke highly of Dr. Monck's mediumship, and said: "I have seen the proof of materialization in myself, when my dear old mother materialized in my presence, when I was alone in my room, and I am glad that Judge Daly has been privileged to testify as he has to-night."

The remarks of all were listened to with breathless interest by a large audience who filled the hall to the very doors.

W. H. COFFIN, Sec.

204 South 8th street, E. D., Nov. 2d, 1881.

Everett Hall Conference.

To the Editor of the Banner of Light: The discussion of the subject of our last Conference, "The Religion in Spiritualism," was resumed at our meeting on Saturday evening, Nov. 6th. Mr. E. French said: "The religion of Spiritualism is as natural as Spiritualism itself, and one is the outgrowth of the other. It ought to find its way to the prison, and seek to educate its inmates. It ought to be made practical, and carried with you, wherever you go, day and night."

alism is spirit communion. It leads me into the great Temple of Truth, and there I find all humanity, and wander at will, gathering as much as my mind can contain, going out as far as I can, learning all the hidden things that the spirit reveals."

Mr. J. R. Bartlett said: "The religion of Spiritualism teaches me not the doctrine of love to God and love to man, but the love of God through love to man. It teaches me to love to live and not to dread to die. I do not accept the doctrine of human perfectibility. I do not believe I will ever attain the point where there will be no work or nothing to aspire to. I would not give much for a heaven of eternal rest. If I was asked to define my idea of God I would say that he was the sum of all existences, the life of all life, the being of all beings. As I cannot separate space, neither can I divide God from the universe."

Mr. McLeod said: "This is a very large subject. If we draw upon the seers and sages of the past I think their views relative to God all culminate in one point, namely, that God is a sphere, a central sun in the universe."

EVERETT HALL MEETINGS.

In answer to a question, Mrs. Hyzer said, last Sunday afternoon: "We have had as strong manifestations of the healing power through mediums within the last thirty-three years as Nazareth." In support of this statement she cited the wonderful cure of herself, twenty-eight years ago. She had been sick for a long time, and the physicians told her she could not live many weeks. One day, when her case looked the darkest, and all hope for her recovery was abandoned, she was suddenly relieved of all pain, taken from the bed she had not found for months, and within twenty-four hours found herself expounding the doctrines of Spiritualism.

In answer to a question respecting inspiration, Mrs. Hyzer said:

"A man is no more inspired, in the general sense or universal interpretation of this idea, the human race is no more inspired than is the bird upon the wing, or is the faintest insect. We may be inspired by the sweetness and perfume of flowers, or by the presence of an individual, or by some delightful incident that occurs that intensifies our emotions. When inspiration first came to my organization, it thrilled like an electric current the veins and the circulation of the blood until I would be chilled so that I could scarcely speak plainly enough to be understood. I have never been forced by anything which we call 'inspiration' to say anything contrary to my own thought and opinion in my normal state. So far as I know I have never been inspired by any female spirit, and I have often wondered the reason of this, and why all my inspirers are men, and in explanation my guides have told me that the executive power of the masculine intellect in the aggregate is positive, and can influence me more positively than the feminine could. Something above or outside of my own order is that which would have the most positive effect. If I had a broader, grander brain, if I had a richer soul, if I was more cultured, if I had greater experience—in short, if I was a greater medium, I should have greater inspirations and greater would be the results. Bring to them material and they will inspire that material. They inspire what you have, and the more you have the greater the result."

CHAS. H. BENEDICT, Acting Sec.

Spiritualist Meetings in New York.

The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 55 West 3rd street, at 10 1/2 A. M. and 7 1/2 P. M. J. A. Collins, Secretary; 36 West 46th street, Children's Protective League meets at 2 P. M. Charles Dalton, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

The Second Society of Spiritualists holds free evening and Sunday meetings at the Frobisher Hall, 23 East 14th street, Mrs. Milton Rathbun, Secretary.

The Frobisher Hall Meetings.

To the Editor of the Banner of Light: The Second Society of Spiritualists of New York City is having a pentecost this month. Yesterday, Nov. 6th, Moses Hull began a month's engagement with us. In the morning we had a more than usually large forenoon audience. Mr. Hull delivered a historic discourse on "The Maid of Orleans," calling particular attention to her mediumship. The discourse was logical and thoroughly convincing, insomuch that a majority of the audience had requested Mr. Hull to repeat it, which request will be complied with, probably on the last Sunday evening of this month.

At night the lecture hall was crowded, every seat being occupied, many standing the whole evening, while several who could not get into the hall went away. The subject was, "What is Spiritualism?"

Next Sunday, in the morning, Mr. Hull discusses "The Old and New Versions of the New Testament," and in the evening "Brains or Bibles, Which? A History of the Great Conflict." Should the weather be favorable it will be impossible to get our audience into Frobisher Hall. ALFRED WELDON, President Second Society of Spiritualists, 23 East 14th street, Nov. 7th, 1881.

At thirty we are all trying to cut our names in big letters upon the walls of the tenement of life; twenty years later we have carved it, or shut up our jack-knives. Then we are ready to help others, and care less to hinder any, because nobody's elbows are in our way.

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