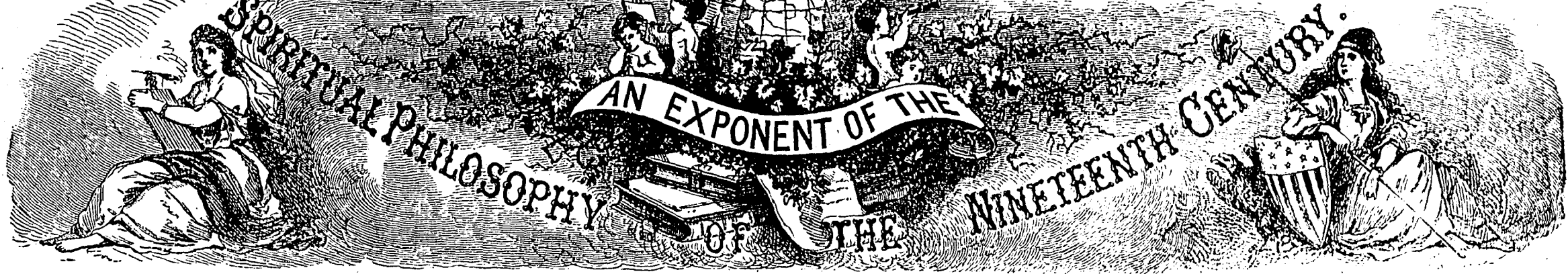


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The Rostrum.

CHRIST'S SUCCESSOR: HIS MISSION ON EARTH, AND TIME AND MANNER OF MANIFESTING HIS PRESENCE TO MANKIND.*

A Lecture by Mrs. C. E. V. Richmond, Delivered at Chicago, Illinois.
[Reported especially for the Banner of Light.]

We have indicated somewhat in previous addresses the belief among the ancients of a true Messianic period, a recurrence of the time when Messiahs were to come upon earth. We believe that all history confirms the statement that among the various nations of the earth the Messiah, under different names and titles, has appeared to man. We have referred to Buddha in the East, whose three several appearances confirm the statement of a recurrence of the Messianic period. We have referred to Zerdusht, or Zoroaster, in the East, as one of the messengers, if not an absolute Messiah to the people; also to Crishna and others. We have referred to various epochs among the Hebrews wherein, after Moses, the indications of prophet and seer foretold the advent of a new King, who was to usurp all powers of other kings and rule over them.

That this prophecy undoubtedly pointed to the spiritual instead of the temporal kingdom, and that the advent of Christ was the fulfillment of the prophecy, though unrecognized by the Hebrews themselves; that Buddha in the East, Zerdusht or Zoroaster, and indeed far back to Cadmus and the original Adam of the races of the earth were divine messengers; that when the world is completed, and all perfection attained that is possible from the present gradations of matter, there will be found to be a regular succession of spiritual epochs, as there have been regular successions of material epochs upon earth; that a gradual scale of unfoldment spiritually is no more out of harmony with the laws of the Infinite than a gradual scale of unfoldment physically, and that the building up of a spiritual atmosphere to give place to loftier souls upon earth, is no more a supposition than the building up of external strata, wherein, by regular gradations, higher forms of physical life can appear upon the earth.

This was in itself a sufficient solution, but there is more than this. Preceding the advent of the Christian epoch, all through the Hebrews throes for material power and splendor, were indications, signs, tokens, testimonials of the approach of a surpassing spirit to the earth. He was known in the ancient language as belonging to the regular succession of the order of Melchisedec, which, you will remember, in a previous discourse we stated must have referred to the essential spiritual order, or what is known nominally as the real apostolic succession, but what has been perverted from the spiritual to the material kingdoms by historians and theologians: That this order referred to those souls who in regular succession, either as prophets, messengers or messiahs, came to the earth to fulfill special ministrations; that this period was ushered in by certain spiritual signs and tokens, the disavowing of old and established forms of faith, the excitement and visitation of the spirit, as in the day of Pentecost, the descent upon certain lines of the house of David of special spiritual powers, which, interpreted, means not the literal house of David, but the house of the spiritual kingdom of David, which had a regular significance in the old interpretation of the name, that as David charmed King Saul to the forgetfulness of his sorrows, and won him away from the great turbulence and rebellion of his spirit, so the kingdom of David, by establishing the regular succession of spiritual harmony, brought to earth the Messiah in the form of Christ.

These interpretations require spiritual knowledge, and not literal simply. They belong to a class of facts and a period of events that must be interpreted with spiritual significance and with reference to those laws that are just as easily studied as the laws that govern the starry firmament.

We have stated that the ancient thousand years was the millennial epoch, but not the thousand years of your calendar. It is variously estimated from two thousand to twenty-five hundred years. We believe the exact period to be about twenty-two hundred years in the recurrence of the Messiahs of the East. We consider that this period refers to the gradual rise, culmination and decline of certain spiritual states upon earth; and that as nations have their birth, rise, culminate and fall, so spiritual waves of thought, brought by spiritual intelligences, have their advent in exact form upon earth, rise to their culmination of power and decline to give place to other waves of thought that supersede them.

The Christian era in itself has been one, not of a succession of angelic ministrations, but of a succession of culminations upon earth. You will remember in the advent of Christianity that whereas Rome became the power and queen of the world, her empire gradually faded as Christianity advanced and as spiritual power seemed to take the place of the material. You will remember also that in the height of the power of Rome, when Church and State were united, gradually the material was disintegrating and the spiritual taking its place all over Western Europe. It is supposed that about the year of our Lord fifty-two, Paul himself introduced Christianity into Britain. This is not confirmed, but it is supposed that it is so, and from this fact the transferring of the Christian epoch from Rome to England was a prophecy of the Reformation itself. Rome herself became the subject of temporal power, and therefore could not, after the first three or four hundred years, retain the spiritual supremacy. Then the advent was foreshadowed, as we say, in Western Europe; but meanwhile there came what was known as the darker ages. Down swept the northern hordes; civilization was suppressed, and the arts and sciences overthrown. But this gave place,

as we state, to the disintegration of those elements that finally caused the transfer of the seat of the spiritual empire to the western shores of Europe.

This wave of Christian religion, having its birth in Palestine, its first advent in Jerusalem, culminating in Rome, reaching the height of its latter decadence in Great Britain, sweeping over the continent and bringing those souls within its supremacy that have swayed the greater portion of civilization for the last two thousand years, has finally, without temporal power, without material force, without anything which man has usually considered as the building up of a dynasty, scattered its forces far and wide, not in Church and State in the organized form, but in the souls of men, while Church and State gradually crumbling and fading away leave nothing but ruins and monuments behind; the spiritual leaves the harvest of the kingdom of Christ. If anything could be more in accordance with the hypothesis one advances than another, it is the promise of Jesus himself, which, taken in a literal sense by his followers and disciples, was supposed to mean that he would return within a short period of time. John upon the Isle of Patmos may have had some such idea, but his prophecy distinctly foretold another advent in another period of the earth's history, and that wonderful apocalypse undoubtedly refers to the vast periods of time that would intervene before the essential spirit promised by Jesus should follow him into the world, and as the Comforter reveal the Messiah that was to come. The Spirit of Truth was promised, the Comforter; and in the direct language of Christ he foretells that it is necessary for him to go away or the Comforter cannot come. He does not define this Comforter as being himself, but as being the spirit of truth, and in his utterances, which are concise though brief, there is a distinct indication of a recurrence of spiritual power in another form and personality. Among all classes of Christians the second coming of Christ has been expected, and there are those, especially the Adventists, and others, who believe in this literal coming, and who have fixed several distinct periods for that advent, and made preparation for literal translation to the kingdom of Christ. Unfortunately for themselves they have misinterpreted the word—taken it literally instead of spiritually, and have expected the passing away of the physical earth and heavens instead of the spiritual earth and heavens foreshadowed by the prophecy. After the same manner the evangelical Christians have misinterpreted the judgment day, and various references to the dissolution of the earth and the coming of Christ to claim his own. After the same manner they have interpreted literally instead of spiritually the coming of Christ upon earth to establish a literal kingdom here, which is the belief with some orders of Christians, who suppose that the wicked will pass away from the earth and leave it to the inheritance of the righteous, who expect within a short period of time that Christ will come here and reign with them upon the earth as their King. All of these, however, are indications of the reality, and there is just enough truth in them to confirm the spiritual explanation to which we have referred, instead of the literal one which they expect.

The old heavens and the old earth are evidently passing away. Indications have been seen since the Reformation itself, and Swedenborg, with divine vision, foresaw the disruption of present orders of religion and the spiritual kingdom that was to supersede them; various indications within the church, the disintegration of papal power, Rome rescued from the hands of the temporal authority of the Pope, the Vatican no longer holding sway over Roman Catholic Europe; Protestant England gradually losing her hold, so far as the Church is concerned, upon the hearts and minds of the people, and the dissenting bodies by greater unity and strength blending the hearts of the people into a more humane worship; the rising up out of different forms of church or of different creeds and denominations of those broader and larger in their interpretation and scope than the preceding ones—all indicate that the old heavens are passing away and that the old earth, or the old kingdoms of the earth, are fading and receding under the light of this disintegrating power.

"Behold I come quickly," says John in his revelation, meaning Christ, whose power culminated upon earth nearly two thousand years ago, who shall come not in literal form, but in spiritual form, which is now being felt; and those who have passed up through great tribulation, those who are washed in the blood of the Lamb, (which is a figurative expression), those who are made white and clean by suffering, who have been purified by their knowledge and their love of the truth, who have as martyrs, seers, saints, been driven into the spiritual kingdom through earthly flames, but who have conquered pain and suffering by spiritual power; those who have suffered only and have made no sign, but have given their lives to the devotion of truth—all of these, ripened into the kingdom of the spirit of Christ, will be gathered to him as his angels.

The agitation in the spiritual atmosphere is just as sure an indication of the recurrence of spiritual kingdoms as the agitation in the physical atmosphere betokens the conflict of elements externally. By the same signs that the astronomer can foretell an eclipse, or the approach of a comet, or discover a new planet, by the same signs that appear upon the sea or on the desert, by which the true observer can tell the approach of the tempest, by the same indication that great physical events are foretold in portentous tokens and symbols along the horizon, so the discerners spiritually sees that in all this agitation of Church and State, of creed and sect, of government and political contest, there is a gradual commingling or conflict of spiritual elements, and that this conflict betokens the ripening of one harvest and the seed-time of another.

All great scientific truths have been sown in the same way, and you will notice that those philosophies that have survived the conflict of nations have been philosophies that have been sown on the ruins or on the receding wave of philosophies, that have gradually culminated in themselves, and given their harvest of thought to the world.

Confucius interpreting the religion of the East, Zoroaster giving to the Persians the signs by which they might know the coming of the Messiah—and they did know it—the Assyrian and shepherd kings watching their flocks and the stars by night, foresaw with spiritual symbols, as well as material, the advent of the coming Christ. On the mountains of philosophy Socrates and Plato, with divine contemplation, saw the overshadowing of the mighty spirit that would come upon earth in the solution of all these mysteries. Pythagoras before planted the seeds of a subtle system that in various ways and forms has ripened to the kingdom of thought; and within science itself what wonders have been wrought. The prophecy and discovery of Galileo ripened into wonderful systems of truth through Herschel and Kepler, and all the prophets of science. Freedom of thought,

ripening under the vigorous thrust of what seemed to be in fidelity and atheism, culminated into a form of rationalistic philosophy that bridges over the chasm of the centuries. All these things, but chiefly those things within the church itself, gave promise that for the latter there should be the spirit; instead of chaff and stones, there should be bread; instead of the outward, there should be the inward feasting of the soul, which was foreseen by Luther when the great gorgon-headed evil at Rome was attacked by him so vigorously; that was foreseen by those who have superseded Luther when still the evils that he saw in Rome crept into the churches of the West. That same prediction and power that led such minds out of the church of Rome have led the same minds out of the church of St. Paul's and Westminster, out of the creed of King James, out of the articles that bound them to a single line of faith, and opened up the avenues of light in a spiritual form. Those same indications that have led the Quakers, the Puritans, the Shakers, and various denominations into the western world to worship at the shrine of free thought, and follow the light of the spirit, those same indications that have given the tokens of spiritual power and spiritual gifts, the gift of tongues, the gift of healing, the interpretation of tongues, the power of prophecy, the discerning of spirits, all gifts mentioned in the advent of the Christian epoch, are discernible in the world at the present time. No such recurrence of spiritual gifts has taken place at any intermediate stage of the world's history. Such a recurrence of spiritual gifts has taken place at every advent of a new religion upon earth or a special dawning of a new power. Twice, three in the Hebrew nation the Pentecostal flame was kindled; the gift of tongues and prophecy came in the advent of the process, and was distributed all through the line of Hebrew poets and prophets down to the Christian era, and at times since the advent of the Christian era these flames, with singular prophecy of a mightier power, have sprung up and been kindled; have been kindled sometimes in the cloister of the Roman Catholic cell; have been sometimes kindled in the very power of debate that Luther, Melancthon, and their conditors possessed to meet and combat the school-men of Germany; have been kindled in the gifts that variously interpreted were known to John Wesley and his followers; have been interpreted in various ways by Quakers, Unitarians, Universalists, different denominations, until at last every class of Christians knows that there is a sign by which the spiritual coming of the Lord has been foretold. Their interpretation is that Christ himself is to come and claim his own, but they make no disposition of the others. All those that are left, all those that are not grown to the kingdom of Christ, all those that have spiritual insight but are not recognized followers of Christ—what is to be done with these? Who takes charge of the souls that are left outside of the kingdom of Christ? In what manner are they to be fed? Who sustains them? Who uplifts them? All cannot belong to Christ's kingdom, for all do not know of him, and have not recognized him. Every class of Christians, save perhaps the Universalist and radical Unitarian, becomes narrow under strict analysis. Every class of Christians parcels off the souls that belong to Christ's kingdom, leaving the others in whose hands? An infinite deity, or an infinite spirit of darkness, who is permitted to hold sway over them. Souls whose lives are as good, whose example is as lofty, whose moral integrity is as great, who have not seen because they did not know the sign of the spirit of Christ: To whom do these souls belong?

The Universalist interprets largely the love of God, and includes, by some manner of mysterious process not known to the growth of the spirit, the salvation of all souls. Later the progressive Christians have given to Universalism a larger scope, and have nearly hinged or impinged upon the spiritual philosophy to account for the gradual salvation of souls in another world. Thus they have outgrown the evangelical order of any other salvation or any other condemnation, and bridged over the darkness and abyss of Hades with the light of a progressive faith in the spiritual world.

But this is not sufficient. If there be administrations of law and government of temporal power; if the sun's splendor leads and governs the planets that revolve around it; if the earth itself holds by a law of wonderful attraction all the atoms to her surface; if by other laws she may impel those atoms to the formation of flower, and tree, and shrub, all the time by these subtle laws holding the integral parts to her very heart, then in the spiritual kingdom angels, dominions, administrations and powers by laws that are just as understandable hold, govern and teach and sway the souls of men and of spirits, and this kingdom of Christ fulfilling literally the expression and form foretold claims its own as they ripen unto it; and gradually, could you behold the spiritual forces, you would find not a literal conflict but a conflict of ideas and thoughts wherein those who are truly born to the spiritual kingdom of Christ rise up from their struggles, having vanquished and conquered the external life, and are ready to be gathered unto his spiritual kingdom, and wherein the material worshippers, those who are tethered to Rome, those who are tethered to Protestant creeds, look in vain for the advent of his coming into their kingdoms, and wait and watch because they have not the true spirit of Christ within their souls.

In their prison cells they wait in the darkness of creed, and, obscured, they wait, tethered and bound round by the external bondage of selfishness and pride—these souls wait in vain; but the souls that do not wait in vain are those that have risen from Church and from State, from without the walls of creeds and from within the walls of convent or of solitary cell to the triumph and victory over the individual self that Christ taught, and these shall make up the angels that belong to his kingdom. One hundred and forty-four thousand of the children of Israel, it was said, and one hundred, and forty-four thousand of each of the nations of the earth that have known of Christ—these will be absorbed into his spiritual kingdom, while the angel that is to come will take charge over the next epoch of spiritual power upon earth.

Christ's work, we say, is well nigh accomplished. Not that it shall be lost or finished, but that the special force and presence of that single administration of angelic power draws to a close by the signs and tokens we have indicated of the special presence of another angel whose dynasty will begin at about the Messianic period, namely, about twenty-two hundred years after the advent of Christ. We see the signs already here—the Swedish seer, the seer of Poughkeepsie, the various ministrations of spirits known in Modern Spiritualism, the indication of a mass of spiritual life approaching the earth and agitating the waters that had grown stagnant and dormant; the reawakening of new germs of spiritual power, not simply through Christ and Moses, but through the spirit underlying, that gives to every heart a sign and to every soul a token of its presence; not only this, but the direct lines of

ministration given through various spiritual media, all governed and directed by corresponding spheres in spiritual life, the sphere of healing, the sphere of harmonizing the various philosophies of earth, the sphere whereby the different creeds and technicalities and formalities are merged into each other and explained; the very power that is coming upon the nations of the earth. Christ said, "I came not to bring peace but a sword." And that has been fulfilled—nation against nation, brother against brother, creed against creed, and church against church, the spirit of Christ alone surviving. The Comforter, the Truth Teller, brings the spirit of peace—peace to the nations of the earth, wherein all forms of warfare shall be impossible through that reason and judgment and calmness and power that is coming to man—arbitration wherein it is not possible for the human mind to have any difficulty that it is not possible for the human mind to solve; the nations of the earth, meeting together not upon bloody battle fields, to solve the problems of government by force, but in the halls of convention and Congress, wherein America, England, France, Russia—all of modern Europe will be represented—the Orient, Turkey, all of these dead nations that awaken from the past out of its sleep, in response to the presence of the new angel that is coming, that would not awaken to the voice of Christ, but awaken to another voice that can solve the problems of true religion. China, dead for centuries, awakens from her sleep and meets the nations of the West; Japan, ancient in art and learning, revives her storied memories and wonderful powers of Brahmical faith. Buddha clasps hands across the graves that Christianity and Mohammedanism have made, and greets the western world with a new empire, not of warfare but of peace.

Yes, there shall come a time, at the advent of the new angel whose name is Harmony, when every nation shall greet each other nation in fraternal union; when the best and noblest minds of every government of the world shall assemble in solemn convocation and dispose of all the feeble and petty strivings, when injustice shall be piracy and warfare highway robbery. As the nations of Christendom have made slavery piracy, so shall war be considered piracy, and he shall be considered a highwayman, who, whether pope, king, or ruler, shall be the first to declare war against a nation for any cause.

This is what the indications portend, and the line of succession that calls this angel to the earth is distinctly known and absolutely foretold as was the advent of Christ to the house of David. There is no mystery. Gradually the world is being prepared. There are typical minds upon the earth to-day. There are men and women who sufficiently represent the advent of the spirit of Harmony. There are those at least who might stand as prophets for the incoming of the new dispensation. You have heard their voices; they have given you the philosophies that have brought you to your present standpoint. They have been teachers and instruments of the spiritual world. Their teachings have given the seeds of that new sowing which is gradually ripening unto the harvest. And there shall come a time when some guiding mind, some chosen power, some man and woman typical of that perfect angelhood, shall stand in the midst of the minds of earth and teach as Christ alone taught his disciples by the sea of Galilee. The saviour of the Christian world is man. The saviour of the world, under the Angel of Harmony, is man and woman, the perfected type of the human race here below, that is culminating in life, in devotion, in knowledge, in wisdom; and the Angel of Harmony shall come and abide with men, and their feet shall be guided and their ways directed, and the voice that heralds this coming speaks the advent of a spirit which is not *for no one*, but both, even as the angels are, which typifies what man and woman shall be in the new age that is coming.

Not many centuries have the world to wait. With expectant longing poets have foreseen this, and in wonderful vision have predicted the golden age of earth. With prophetic longing the teachers of religion have pointed to the time that should come, and with such prophetic longing waits every soul for that Spirit of Harmony to descend within and abide there, making every human spirit the temple and every human life the expression of its power.

Far away in the heavens a host, led by the Son of Man, whose sign is the cross, is receding. Other hosts in remoter periods have passed away beyond the atmosphere of earth's spiritual horizons. That sign—that cross—disappears. No more the sword is unsheathed, no more the flame, or torture, or martyrdom appeal; no more nations war with nations in the name of Christ. He calls his own. Far toward another part of the spiritual heavens the mild, beaming light of another planet spiritually is seen. Its approaching waves mingle in purest hues and colors with the Christ waves that are still upon earth, sometimes clashing, but more frequently solving them and their mysteries and angularities—waves of light that in rainbow hues illumine all that seems dark and dark, and prepare the minds of earth by faint gleams of that celestial harmony which is to come.

Oh, serene and perfect Soul! oh, light of the planetary spheres, approaching and approaching still! Be thy foreshadowing presence felt! Be these minds illumined by thy presence till strife and discord and disturbance cease, and the world shall herald in the coming of the new morn of peace. This is our view of the next Messiah.

THE ANGEL OF HARMONY.

Ah, what the sky the golden sun's bright beam
Rises each morning in the orient,
And traces on the airy firmament
In burning letters his bright golden name.
In crimson and in purple tints at eve
The sun sinks downward to his fiery bed
While glowing serried clouds above his head,
The hovering Nimbus of his life receive.
The day is done, but o'er all the deepening heavens
The unsated lust of stars appear and shine
While the pale moonlight's vestal beams combine
To cross with whiter rays the morn's and eves.
Oh! wondrous power, that when the sun is gone,
And she in darkness sits enthroned alone,
Then over all the supreme soul of love
In many a form of light is reborn!
So when across the golden morn of years
Some sun of splendor from the spirit-world
Its banner of pure truth has broad unfurled
A world awakes from its darkened fears:
And when 'mid crimson flood of human gore
At eventide this sun of truth sinks down,
The world receives again the night's cold dawn
And all seems dark as it seemed before.
But there above the starry vault still shines
With million suns as brightly fair as these
That thus have faded at the evening's close,
And million torches kindle million fires:
And one more near approaches evermore
Guiding the host and ushering the dawn,
Even by the same light on the dewy lawn,
Even by the glory at the morning's dawn!
The Son of Truth brighter and brighter still
Succeeds with each succeeding day of earth;
Each night of gloom ushers another birth,
And all is merged within bright heaven's will.
The night of warfare, where old systems die,
The strife where clashing interests surge in pain,
Where from the soul's eternal, sure release
Shall heralds chant along the palling sky,
Broods closely. But if some night be here,
Surely the morning splendor grows apace,
And on the beautiful Madonna's face
The light of hope's bright smile illumines the tear.
The night of we shall vanish from this plane!
The night of sorrow which in tears that flow
For dead, once buried in the earth below,
Shall nevermore eclipse the soul again!
Oh angel! by whose blissful waves of light
The earth is melting now in harmony,
Draw near us from thy blissful eternity,
And show the dawn beyond the spirit's night!

Free Thought.

THE RELATIVE POSITION OF THE SEXES.

This is one of the most important topics at present claiming the attention of mankind in all enlightened communities. In the earlier ages of the world polygamy generally prevailed. Man, being mainly upon the animal plane, by the exercise of a strong and positive will, held woman in subjection, not only to his baser passions but to his higher reason. The most monarchical labor, and such is the case now among rude and barbarous nations. This brutal feature of man's nature demonstrates the crude idea that "might makes right." As civilization and refinement have taken the place of savagism, the condition of woman has gradually and steadily improved. Monogamy, marriage is the true basis of social life, and just in proportion as it has been recognized, promiscuity, condemned, and woman permitted to take her place side by side with man, the race has been elevated. The efforts that have been recently made to reinstate the old barbarous customs of polygamy and promiscuity have failed, the moral sense of the people has revolted against them as times must be to be altered. It is true, that the common and statutory law still permits great irregularity between the sexes, and that man's social position is degraded by retaining these relics of the dark ages in the treatment of woman. The law of nature is absolute, giving the right to each one to do those things which their capacities enable them to perform in the best manner.

The education and promotion of woman must necessarily result in the elevation of man to higher and better conditions. She will not interfere with him in any way by fulfilling the duties for which nature has given her capacity; on the contrary, nothing will tend to improve the condition of the race more than the establishment of universal equality for men and women everywhere. According to natural law, woman should have all the privileges possessed by men, so far as their mental faculties and physical abilities will permit. Abstractly, their rights depend upon their respective endowments. There are rights common to all, and rights peculiar to each sex. With these laws, political, moral or divine, would warrant an interference.

Were the prominent advocates of women's rights a little more limited in their demands, perhaps the men would not be so unwilling to accede to their wishes. The extremes to which their ideas of equality run, are so far beyond what might be termed their natural rights, that men shrink from the present political status. The reforms demanded are broad and extensive. Great political and social changes like these require time to accomplish them. It is only by slow, gradual development that the public mind can become familiar with new plans, devices and purposes.

Justice demands that all avenues to positions of honor, profit and trust should be open to women. She should be educated to the fullest extent of her mental capacity. The sexes should receive equal compensation for a similar kind and amount of labor. In this there should be perfect equality. In fact, under all circumstances where labor is performed, mental or physical, there should be a fair and just compensation regardless of sex.

If the elective franchise was extended to women, there is no doubt they would exercise it with as much judgment and more honesty than the men. While there should be extended to her perfect equality in all things not inconsistent with the laws of her nature, we would not like to see her attempt to discharge military duty, although one hundred and fifty pounds of female flesh might make the force of a cannon ball quite as much as the same number of pounds of the other sex. Military tactics and the duty of camp life would be wholly inconsistent with her organization. We would not like to see her wear the uniform of the police, or don the cap and waterproof of the fireman. We would not like to see the mother of five or six children be compelled to sit in the jury box, for although her judgment would probably be as clear and comprehensive as man's, her natural social position demands her presence with her family, in the discharge of maternal duties. However quick her perceptions and innate love of justice, we would not like to see her on the judicial bench. Her impulsive nature and lack of reason and power render her wholly unfit for such a position. In the medical profession she already occupies a prominent position. In short, we would open the doors for her admission to all professions, trades and occupations for which she has taste and talent, and when she discharges the duties incumbent with the same ability as the other sex, the compensation for services rendered and the chance of promotion to positions of honor should be equal.

When women have extended to them these legal and equitable rights, and occupy the positions to which they would naturally lead, it will doubtless have a beneficial influence and salutary effect upon the social, moral and political relations of life. The history of the world is but a narrative of the rise and fall of governments, the elevation of individuals to power, and their overthrow. No civil has yet been found that will materially prolong the existence of a social compact.

Whether the introduction of a new element—the influence of women—into the management and control of the political affairs of a nation, would prove beneficial, is a question well worth the consideration of statesmen. It is only this government that can afford to try the experiment. None but a Republic can take the risk of making such a radical change. Does not the strength of governments, their permanency, their capability of duration, depend, to a great extent, upon the introduction of some important element, some grand scheme, which has not yet found favor, having as its basis, perfect equality, exact and impartial justice, in the administration of the laws and in the social relations a recognition and tolerance of nothing but virtue and high-toned moral integrity?

THE NICODEMUSES.

BY THOMAS COOK.

To the Editor of the Banner of Light.

I have not sat down to write out a string of complaints, as the caption to this article might lead some to suspect, but simply to ventilate a fact which grows more and more apparent to my observation every day, as I travel up and down and across the broad prairies of Minnesota, to wit: that there is a large and growing class of Nicodemuses throughout the length and breadth of our fair land, who are seeking the true light from the spirit-world covertly, underhandedly; who have found our glorious phenomena to be an eternal, living truth, but have not the boldness to speak out and give voice to their convictions. If they feel this course to be the true way to let them continue to do so, "neither do I condemn" them. Now Nicodemus of old, I think it most likely, was a pretty good sort of a man, and I am glad he even stole in by night to investigate, as I am also rejoiced to know modern Nicodemuses are doing. But it reminds me of an expression of old Jonathan Bidwell, a Universalist preacher of the West, who, in remarking of a class of people who in getting religion became sedate Bible readers, said they were "good, inoffensive souls, and good for nothing souls," which illustrates my conception of the modern spiritual Nicodemuses.

Said a learned and distinguished church-member of this State to me—in the privacy of his own parlor—who is as thoroughly convinced of the phenomena of materialization as I am in my twenty years' investigation, who has visited Bastian, Witheford, Annie Stewart, and numerous other prominent and distinguished American

media: "Why, Mr. Cook, I was introduced to Bastian and Taylor's séances by a Methodist minister, and to Dr. Witheford's by a Baptist minister." And then and there he told me what he had seen, and it puts to shame what little I have seen. This same distinguished gentleman has also been developed, as he informed me, (which was attested by other of his friends), as an excellent writing medium; nevertheless he attends the church regularly, of which he is an active member as well as Sunday-school director, doubtless doing good, but as St. Paul's expression was, is it the "more excellent way"? Now this same Nicodemus's Church persecuted me, and the few who dared to give me the least aid and comfort, to the very verge of violence; and the presiding minister under whose teachings he sits, each Sabbath walked the streets endeavoring to persuade people to keep away from my lectures; and which, one remarked to him, was as bad as the heathen do toward their missionaries. Now while I am well aware that there is a day of reckoning for them as well as for us all, I cannot help querying whether we, who bear the brunt of missionarying among those who hate us for our Spiritualism as they hate their cloven-footed devil, have not some right to enter our protest against these Nicodemuses giving aid and comfort to the Church, our implacable enemy, who would gladly see us stoned from the field of action? Now let these answer who—believing in Spiritualism—are yet neglecting to help mediums and workers, and giving aid to their enemies.

"MEDIUMS AND MONEY."

To the Editor of the Banner of Light.

I feel most desirous of giving expression to the heart-felt pleasure the late communication of Mrs. Henry A. Lake, of San Francisco, gave me. Bright spirits, aid her in this most pressing need of the new dispensation, that some "spot" where the mediums during the different stages of development may be surrounded by such conditions as shall tend to promote their rapid and permanent growth, may be established. Such a step was often spoken of to me by beloved Jesse B. Ferguson before he passed on. Mediums' homes? Yes; and protected by self-defending mediums—spiritual mothers and fathers, who love to devote their time, talents and means to the beautiful unfolding of the gifts of the priestesses and priests of our spiritual dispensation. How truthfully Miss Leys gives expression to her conception of the "Material Base" for aim and effort. How else can we build the temple? Our basic foundation must indeed be on material ways and means. Would to God that immediate effort could be taken, so that a Spiritual Home might be established in the immediate neighborhood (yet out from the turmoil and struggles) of every large centre of population in this land. And as it remains for those on this side to keep the pathway harmoniously open from the spiritual to our shore, it is to be hoped that great-hearted women and men, sympathizing with our cause, will in their love for good deeds unite to furnish the means to accomplish so desirable an object.

ROBERT C. MACGREGOR.

5 Hueley street, Memphis, Tenn.

Written for the Banner of Light.

THE PROPHECY.

BY PHILIA.

It came to me in dreams: the prophecy of what the next ten years should bring to me. I stood before a mirror, and I saw a young man, bright and clear, and looking with alert awe upon the work of years. The faded face had taken on a new and adored grace, the hair of the spirit's triumph over sin; a glimmer from the altar's light within. Myself, yet not myself, but to be a seer, a prophet, looked upon the future me. Looking, I questioned: "What the work I've done? What the work I've done? And does the world, from many a printed page, read thoughts of mine, thoughts worthy of a sage?" I listened, happily to hear my name being used by some in grateful, glad acclaim, for good bestowed on needy ones below: "And is this mine?" the silence answered, "No!"

"And what of him?" I asked, as thought went on to one whose friendship for long years had shone a light on my path, till he had gone. "Nearer than friend or brother I had known; And what of him?" I asked, with both to find. The years our friendship ever could unfold. I listened, but his voice made no reply. I asked my heart, it gave no answering sigh; I asked, but from a distant, distant shore, hearts that so tender each to each had been: I saw ambition's fires had burned away; That friendship, "oh, and close to my day; The work and mine that I had hoped to do; A gift between me and the friend so gone; "What then," I questioned, has life brought to me? What have I offered, oh, my God? To thee?"

I listened, and the silence found a voice. That made my humbled, awe-struck soul rejoice. The speech, though wordless, flowed into my soul As summer waves, in peaceful laughter, roll Upon the smooth, sandy beach, with whisper low, Binding our thought in rhythm soft and slow.

I saw my soul was tuned in sweet accord With the reborn of God's holy word— So full of love there was no room for fear. Its altar-fires were burning bright and clear. The spirit, blending with the Will Divine, Breathed out its prayer, "Thy will, oh, Lord! not mine." And still in works of love and deeds all kind, It did not fail its reverent, reverent mind. For, like a flood, all human love poured in To bless the heart at last redeemed from sin!

[From the Boston Investigator.]

"THE LIFE LINE OF THE LONE ONE."—This is the rather quaint title of a work which is understood to be the autobiography of Warren Chase, an able and prominent lecturer on Spiritualism. In regard to the importance of that subject, there may be a difference of opinion; but we think there will be none in respect to the meritorious conduct of a man struggling with "low birth and iron fortune" to obtain knowledge and distinction, in order that he might make himself useful to his fellow-men. And this being the "life-line" of the "Lone One," his book teaches a good lesson to young men upon the importance of industry, correct habits and mental improvement.

He also gives us an interesting account of his efforts, trials, success and discouragement, as a social reformer—in which avocation he is still laboring, cheered by the hopeful philosophy of a "good time coming." The date of that time he is probably not able to fix, but we respect all men who are working for it honestly and at a sacrifice, even if we cannot adopt some of their speculative opinions; and so we hope the "Lone One" may be made as much less lonely as the wide circulation of his book can make him. Besides his own personal experience he gives many pages of very fine poetry, illustrative of the different subjects of his chapters. The book also contains a correct portrait of the author. For sale by Colby & Rich, 9 Montgomery Place, Boston.

See to it that the tenement or house in which the spirit lives is clean, for when you drift on the other side of life you are not asked by the receivers what lies without; they ask you where is your heart? where are your deeds or your deeds? and we answer as best we can.—Spirit Anna Jaeger.

Banner Correspondence.

Illinois.

CHICAGO.—Wm. Wiggin, magnetic physician, 55 South Ashland avenue, writes, Sept. 14th: "Mrs. Cora L. V. Richmond has returned to this city; her health has greatly improved during her summer vacation; her guides seem to be able to use her even better than formerly, judging by the manner her lectures are received, and the earnestness and appreciation manifested by the auditors."

Bastian and Taylor are compassing a good work here in convincing many skeptics, and leading others to inquire *how and why* these, to them, marvels occur.

Spirit artist Wella Anderson is very pleasantly situated on Ogden avenue, opposite Union Park; just the quiet, harmonious location for spiritual development.

Mrs. Mary Hollis, also residing in the same block, is attracting a great deal of attention to the cause by her peculiar phases of manifestation.

The proprietors of the Religio-Philosophical Journal are very fortunate in having secured the services of Col. Bundy as editor, for, evidently, he is the right man to have at the helm of that paper.

Emma Harding Britten gave a lecture here on the 4th inst., on her way en route to California. As is always the case with her, the subject was well handled and eloquently delivered.

I have just got domiciled here, and now feel quite at home, as the Chicago brethren have kindly extended to me the right-hand of fellowship and fellowship of the true Western girl, and I anticipate having a large field of usefulness open up to me in this section. Whatever success may attend my efforts, I hope I may be a worthy, though humble instrument in the hands of the angel world to confer some benefit on humanity. I hope for the continued success of the Banner of Light, and that the truth it advocates will be rapidly and broadly disseminated among the people.

New York.

TROY.—A correspondent writes: "The subject of Baxter and Bunters seems to have called forth so many episodes of like character that I feel inclined to contribute one to the public. I have been a sensitive or medium always, but I did not understand the power I had or why I came the voices I so often heard, or why I saw forms intangible, but as they were always good and voices stranger to me, I did not pay much heed to them, and considered them the idle fancies of an imaginative brain, but was aroused from the delusion by the spirit of a living thought absent daughter who was visiting with her grandparents eight hundred miles from where I resided. The circumstances were these: On a Saturday morning I had felt strangely sad and only mind would wander from my duties to my little absent daughter, who was nearly ten years old. During the morning duties were done, I went to my room to arrange my hair. While thus engaged, I distinctly heard my little girl's voice call, 'Mamma, come! mamma, come! I want you.' Without thought I turned and answered, 'Lulu, what is it?' and she was gone. I turned back, trembling, to finish my toilet, fearing and feeling that she was ill. A few days afterward I was called to go and attend her in her last sickness, and learned that on the previous Saturday she had been unconscious at times, and had called repeatedly for her 'mamma.' Let me add that at that time no other child in the house, and that I was a strict church member, and very much opposed to what was termed Spiritualism."

Maine.

ETNA.—D. M. Bradbury, Secretary, writes that a Spiritualists' Camp-Meeting was held at this place, commencing Sept. 6th and continuing four days. "It was presided over by E. W. McFadden, Esq., of Fairfield, under the direction of Daniel Russell, of Etna, John W. Herick, of Fairfield, John S. Miller, of Carmel, Committee of Arrangements. The order of exercises for each day comprised a social meeting at nine o'clock, and an address at half-past ten o'clock A. M.; social meeting at one, and address at half-past two o'clock P. M., and social meeting at seven o'clock in the evening. Among the speakers may be named Dr. H. P. Fairfield, Moses Pratt, Mattie Sawyer, and L. Gurney of Maine; Priscilla D. Bradbury, Dr. Demeritt, Mary E. Wentworth, Mrs. James Gould, Mrs. Barton, et al., while some forty mediums and others filled up the time of the social meetings. The interest increased from the first to the last day, on which latter an attentive audience of from six to eight thousand persons assembled. As this was our first camp-meeting in this State, we appointed a committee to take into consideration the propriety of calling another for next year. Daniel Russell, of Etna; John W. Herick, of Bradford; John S. Miller, of Carmel; Cyrus Chase, of Monro; James S. Norris, of Bradley; Wm. W. Rogers, of Hampden; Henry Gale, of Bangor; and Dr. Demeritt, of Dexter, were chosen as that committee. With thanks to the President, speakers, officers and choir, the meeting adjourned."

Ohio.

KELLEY'S ISLAND.—Mrs. E. Kelley Huntington writes, Sept. 16: "The Spiritualists of this place were aroused from their lethargy last week by Bro. French, of Clyde, who informed us that Miss Susie M. Johnson, the remarkable trance speaker, was in Clyde, and would make us a visit and give us one or more lectures if desired. We were too glad to give her an invitation to come, for we had been without any spiritual food since E. V. Wilson was here a year ago. Kelley's Island was well filled last Sunday morning and evening, and a desire was expressed by many that another lecture should be given Monday evening, and Miss Johnson was persuaded to stay another night. She is going to visit in Colorado, and Spiritualists in that direction will do well to give her a call. I am afraid many Spiritualists in the future state will feel, as Mr. R. D. Owen says he does, i. e., that they will wish they had been more active workers in the spread of the Spiritual Philosophy. If people believed that salvation only was in believing in Spiritualism, there would be more activity; but, alas! mediums and manifestations are so common that any one who has any curiosity or anxiety on the subject can easily set his mind at rest by seeking evidence. Everybody will soon find out the truth, if left alone until they pass the river. Spiritualism is good to live by, and better to die by."

Minnesota.

FARMINGTON.—S. Jenkins, President of the State Association of Spiritualists, forwards us the official call for a meeting of the Association, to be held at Minneapolis Oct. 19th, 20th and 21st. He earnestly appeals to the Spiritualists of Minnesota and Northwestern Wisconsin to throw off all lukewarmness and substitute a spirit of earnestness and zeal worthy of those who have obtained a knowledge of the Spiritual Philosophy, and show humanity where they stand, and be willing to help others find the light and the truth as revealed in Spiritualism, a student of which he has been for over twenty years, and every day it becomes brighter and more glorious, and he would have others share with him the happiness he enjoys.

California.

SNAKE LAKE VALLEY.—D. W. Hamby writes: "Mrs. Belle Chamberlain has been well received in these mountains of Sierra Nevada. The people in our villages, hamlets and towns possess a large amount of freedom and liberality in their attitudes, so her lectures and séances were well attended, and no doubt, great good will be the result of her efforts in the cause of Spiritualism."

Spiritual Phenomena.

EXPERIENCES WITH CHARLES E. WATKINS.

To the Editor of the Banner of Light.

I read a very unfair article some time ago in the Herald, explaining the way the cheat (?) in slate-writing and pellet tests was probably done. The article succeeded in explaining to Spiritualists of experience that the reporter required more extended observation before being warranted in saying, as he did, "that he had seen a good deal of that sort of thing," trying to give the impression that he knew all that there was to be known on the subject.

I was very glad to have an experience with Charles E. Watkins, who is staying for a short time at No. 46 Beach street, Boston, for he was the very medium that called out the Herald's article, which I said, and repeat, was neither true nor fair. I will not make a long story, Mr. Watkins does not need it. His spirit-writing in Greek with the Greek professor at Lake Pleasant Camp-Meeting, and the later one in the Swedish language with a Swede, who told me it was satisfactory, proves him to be a medium, and the phenomenon a spiritual one, if the details were explained.

I followed an impression I had and bought two new slates at a store, and had holes bored in the frames and tied the two slates together and sealed the knots. The slates were clean, and the medium never touched or saw the inside of them. I had charge of them, and they were never out of my sight. The room was as light as a clear afternoon sun shining into it could make it. The tied slates lay on the table before me and before him—not under the table but on the table. It took some little time, for the new slates were not in so good magnetic condition as the slates in his common use are, but I felt as though I would like to have the writing on the new slates, so I was patient, and was well paid for my patience, for after a while I heard the atom of pencil that I had put in the slates before tying them together beginning to write, after which I cut the strings and found one of the slates filled with a communication signed by the name of a well-beloved friend and relative who died some seven years ago.

Now, my good reader, I know as well as I know that the sun has shone to day, first, that, as I said, the slates were new and clean; second, that no one in the room or out of the room (the only occupants being the medium and myself,) wrote the communication on the slate; and, third, that it must have been done by an invisible, intelligent being or beings, and could not have been done in any other conceivable way. I make this statement as strong as I know how, and my oath attached if needed; not that the medium is a Messiah, or even a worthy member of a Christian church, but that he nor no other living man wrote a word of that communication on that slate, and I am as satisfied that it was the act of spirits—persons out of the human form, as I am that I have a wife and four children. I would be willing to be hung, if I deserve hanging, on as square and unmistakable evidence as I have of what I have above stated.

It is hardly necessary for me to say anything more, as one unmistakable fact is as good as a hundred, but I will add that I had other manifestations—a number of pellet tests. I need not describe them, but I could not help thinking how foolishly self-sufficient the Herald writer was in his explanation of how the pellets were read by the medium, as well as how his slate writing was done. I had many communications besides the one described with the tied slates. I will describe one which was on his own slates, but just as good a test for my eyes are open and my head is level. I took his two slates and washed them clean, and laid them out on the table, like a double slate, and held them out at arm's length and three feet or more from the medium, and he never once touched them; the bit of pencil began to write, which I had put between the upper and under slates; then I opened them, and on each slate was an intelligent communication, one from a relative and one from a friend. Both, it will be seen, were written at the same time, both by different spirits and on different subjects, and the handwriting of each was very different, also. It would make this article too long to note the several others, perhaps a dozen in all, that were given me in this way, so I will make this brief statement answer the purpose, adding that this double communication, as well as the others, was not written by any human being in the form, and I would stultify myself if, with all my experience in the manifestations, I did not say that I honestly believe, in fact honestly know, that it was done as claimed by the spirits of the departed.

JOHN WETHERBEE.

[From the Narragansett Times, Wakefield, R. I., May 11.]

SPIRITUAL PHENOMENA.

BY THOMAS R. HAZARD.

"Oh, Death, where is thy sting? Oh, Grave, where is thy victory?"

On March 31st, 1877, I held what is called a "séance" with Mrs. Katie B. Robinson, No. 2123 Brandywine street, Philadelphia, who has long been in the field playing her beautiful mediumistic gift. Among many other spirit friends, my recently departed daughter took control of the organs of the entranced prophetess and said: "Oh, God is good, my own dear father; God is good; he taketh home the weary spirit that has suffered long in its physical body. In his beautiful world of light and love he bath a home for all that have suffered; and at every home, dear father, we find union and love."

"Tell my dear sisters and brother that Fanny lives beyond the grave, and will ever come to guide them and love them as dearly as when in life she walked by their side."

"Oh, my father, how I thank you for your kindness and love to me; and when your work is done we all, with mother and sisters, will meet in love. Dear father, I now know that pure Spiritualism is beautiful, and in talking with the dear ones in spirit-life we recognize that your views in relation to it are right."

"They tell me that this is the anniversary of 'Modern Spiritualism,' and how happy I am, with mother, Anna, and the loved ones, to greet you in this way on this day. I will come again, but oh, father, as I look upon the spirit-world, its climate is beautiful and fair, the flowers are always blooming there, and friends and kindred unite in love. Truly, father, I have found a sweet home above."

In conclusion, let me say that I have had, within the past six weeks, several communications from my spirit-daughter, through different mediums, similar in character to the above. On one occasion her full form, on one occasion taking me by the hand and sitting down beside me on a sofa for a short time. On another occasion she walked by my side some yards with my arm in hers, and as she was about to retire, threw her arms about my neck and tenderly kissed my lips more than once.

As of old, some one may query, "Can these things be?" I answer: Yes, they are so.

Passed from Earth-Life.

At South Portsmouth, Rhode Island, on the twelfth day of September, 1877, Gertrude Minn, daughter of Thomas R. and the late Frances M. Hazard, in the thirty-fifth year of her age.

Possessed of an expansive and highly cultivated intellect, and of a superabundant wealth of sympathy and tenderness that embraced in its never-ceasing flow all of God's creatures, whether of the human or brute creation, whose sufferings she ever strove to relieve to the full extent her available means and feeble bodily strength would permit, the frail tenement, shattered at last under the unequal strain, gave way, and broke the mystic cord that bound it to the joyous home that, under the kind providence of the Almighty Father, has been prepared for her by her departed mother and sisters in the heavenly spirit-land.

The funeral took place at Vauluse. The only services performed were the reading by her brother of passages from the twenty-third Psalm and thirteenth and fourteenth chapters of John, and, at the grave, the following beautiful lines by Mrs. Browning, closing with the Lord's prayer repeated by a cousin of the deceased:

Of all the thoughts of God that are
Borne inward unto souls afar,
Along the psalmist's music deep,
Now tell me if there any is
For gift or grace, surpassing this:
"He giveth his beloved sleep?"

What would we give to our beloved?
The hero's heart to be unmoved,
The poet's star-tuned harp, to sweep,
The patriot's voice, to teach and rouse,
The monarch's crown, to lift the brows,
"He giveth his beloved sleep."

What would we give to our beloved?
A little faith, all undimmed and true,
A little dust, to over-weep,
And utter memories, to make
The whole earth blasted for our sake,
"He giveth his beloved sleep."

"Sleep soft, beloved!" we sometimes say,
But have no time to charm away
Sad dreams that through the eyelids creep;
But never doleful dream again
Shall break the happy slumber, when
"He giveth his beloved sleep."

Oh earth, so full of dreary noises!
Oh men, with wailing in your voices!
Oh deluded god, the wailer's heath!
Oh strife, oh curse, that o'er it fall!
God makes a silence through you all,
And "giveth his beloved sleep."

His dew drop mutely on the hill,
His cloud above it saileth still,
Though on its slope the angels reap;
More softly than the dew is shed,
Or cloud is floated overhead,
"He giveth his beloved sleep."

Yea! men may wonder while they scan
A living, thinking, feeling man,
Confirmed in such a rest to keep;
But angels say, and through the word
I think their happy smile is heard,
"He giveth his beloved sleep."

For me, my heart that erst did go
Most like a tired child at a show,
That sees through tears the jugglers leap—
Would now his wearied vision close,
Would childlike on his love repose,
Who "giveth his beloved sleep!"

And, friends, dear friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say, "Not a tear must be shed for her fall—
"He giveth his beloved sleep."

—[Newport News.]

The Work in Michigan.

To the Editor of the Banner of Light:

The Convention of Spiritualists held Aug. 24th to Sunday, Sept. 1st, at Fowlerville, Livingston Co., Mich., was one of the most successful meetings ever convened under the auspices of the Michigan Association of Spiritualists. The meeting was opened by Rev. T. H. Stewart, agent of the State Association. Mr. C. T. Powers, of Fowlerville, was chosen President, and Mrs. Mary C. Gale, of Byron, Secretary. Mrs. Dole, Benjamin, Mr. and Mrs. Bentley, both of Fowlerville, Committee on Finance. Mr. William Spencer, and Mr. William Hopkins and Emanuel Duffey, of Fowlerville, Committee of Arrangements. Lecturers present: Hon. S. B. Crocker, of Detroit, Prof. A. B. Spiny, of Detroit, Rev. T. H. Stewart, Prof. M. C. Cain, of Milford, Mich., a clairvoyant physician. The meeting was called a "glove meeting," but owing to the somewhat inclement state of the weather, the sessions were held in the hall. Fowlerville is a village of about twelve hundred inhabitants, and twenty-five miles east of Lansing, the capital of the State, on the line of the Detroit and Lansing and Northern Railroad. The meeting in all respects has been an entire success, even beyond the most sanguine expectations. The hall was filled at the day sessions, but on Saturday and Sunday evenings it was densely packed. There are a number of active, earnest and influential Spiritualists in the village, and a goodly number have been present from neighboring villages and the surrounding country. A considerable portion of the audience, however, has been made up of residents of the city of Detroit, who have been attracted, interested and respectful listeners, and upon whom a decidedly favorable impression has been made. An Orthodox minister sought to make a little capital in behalf of his religious system, on Saturday, by catching some of the speakers, although his objections were received in a kindly spirit; the only essential result was an acknowledgment by the minister himself of the loving in the fact of spirit communion. The exercises were greatly enhanced in interest by the excellent music furnished by a choir composed equally of Spiritualists and adherents of the Orthodox faith. The meeting has been one of harmony, courtesy and reciprocal good feeling. The cause is upward and onward, and the representatives of the State Association who were present will go to the State Convention and to other meetings that are to be held strengthened by the new inspiration that has been shed upon them by the Fowlerville gathering. Mrs. MARY C. GALE, Sec'y.

ASTRONOMICAL.—In a recent lecture delivered in Edinburgh on "The Stars," Prof. Grant gave a graphic idea of the immensity of the universe. He said a railway train, traveling night and day at the rate of fifty miles an hour, would reach the moon in six months, the sun in two hundred years, and Alpha Centauri, the nearest of the fixed stars, in forty-two millions of years. A ball from a gun, traveling at the rate of nine hundred miles an hour, would reach Alpha Centauri in 2,700,000 years; while light, traveling as it did at the rate of 185,000 miles a second, would not reach it in less than three years. Light from some of the telescopic stars would take 5700 years to reach the earth; and from some of these clusters the distance is so great that light would take half a million of years to pass to the earth, so that we saw objects not as they really are, but as they were half a million of years ago. These stars might have become extinct thousands of years ago, and yet their light might present itself to us. As to the magnitude of the stars, he noticed that it was computed that Alpha Lyra was one hundred billions of miles distant from the earth, and its magnitude and splendor were as twenty to one when compared with our sun. Similar investigations brought out the fact that our sun was neither vastly greater nor vastly less than the great majority of the stars.

Perhaps after seeing the sober side of the following it will not seem that red men are the only American savages. A Deadwood correspondent writes: "Our county commissioners passed a resolution offering two hundred and fifty dollars reward for the body of any Indian found in this (Lawrence) county dead or alive. The order came just after the Indians had left—and so did the troops. 'Make it scalp, Judge,' said the boys. (Every lawyer here and every civil officer is a judge, and every man with good clothes a colonel.) And then, you see, it won't take so much packing, 'cause, you see, some of them Indians weigh one hundred and eighty pounds, and how can we get 'em in? Us boys expect to get one week apiece, the way we've got to work and it will take more to pack 'em in than it will to get 'em. You see, we boys are all pals, and are going to divide the catch. Make it scalp." They were told that a well developed scalp would be considered a whole Indian, and they winked themselves out.—Boston Advertiser.

