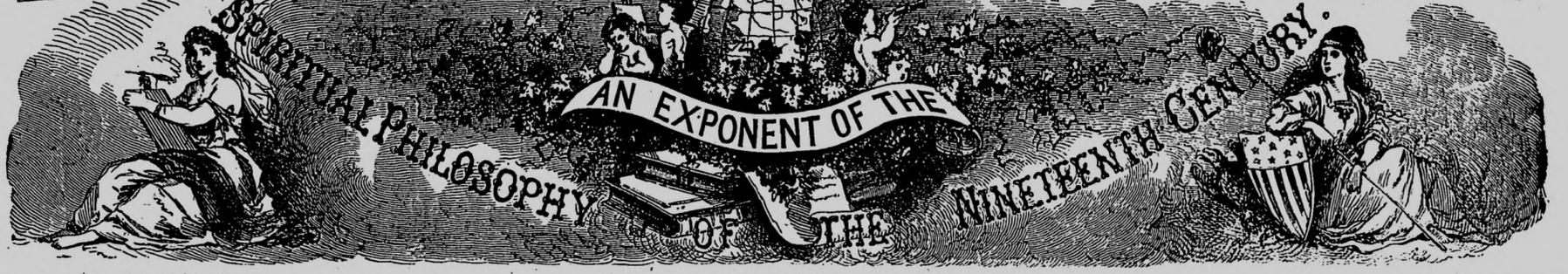


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The Rostrum.

SALVATION—WHAT IS IT?

ARE WE SAVED? CAN WE SAVE OURSELVES?
IS CHRIST OUR SAVIOUR? THE FUTURE
OF SPIRITUALISM.

A Lecture Delivered in the Free Course of Spiritualist Meetings at Parker Memorial Hall, Boston, Mass.,
Sunday Afternoon, Oct. 6th,
BY DR. JAMES M. PEEBLES.

(Reported for the Banner of Light.)

"For he said surely they are my people; so he was their Saviour. In all their afflictions he was afflicted, and the angel of his presence saved them."—Isaiah lxiii: 9-10.
"And the angel which redeemed me, bless the lady."—Genesis xlviii: 16.
"Thou gavest them Saviours who saved them."—Nehemiah ix: 26.
"And they said, Sirs, what must I do to be saved?"—Acts xi: 30.

Some writer has pronounced man a "religious animal." The phrase is a scientifically exceptionable as distasteful to cultured minds. Man is more than an animal of any sort; he is a reasoning, moral and religious being, endowed with the capacities of eternal unfoldment. And religion is that divine emotion of the soul which, reaching out toward God as revealed in the Good, the Beautiful and the True, binds and rebinds man to moral law, and to the performance of all moral obligations. Theology is an epitaph; but religion is a resurrection and a life.

Religion is not imparted to man from without; but rather it exists innate in the human constitution, and is a factor in the process of salvation. It is as natural for men to be religious, as natural for them to worship, as it is for grasses and buds to push up toward the sunshine in springtime. The Quaker is profoundly religious and worshipful in the quiet stillness of his sittings. The worship of the Oriental stargazers was too deep for any outward utterance.

In travels abroad, I have seen islands gradually rising from ocean depths destitute of vegetation; I have seen cyclopean ruins without walls or gates; I have seen old ruined empires, the names of whose founders were forgotten; I have seen half-buried cities without hieroglyph or history; I have seen the Veddahs of Ceylon and the Hottentots of South Africa; I have seen the Zulus and the Kaffirs in their smoky kraals; but I never saw that nation, that race, that tribe, that did not cherish some conception of a Supreme Intelligence, and had not some notions and some symbols of worship, however crude, expressive of belief in a future existence.

The textual passages just read from the prophets and the apostles of the past, speak of salvation and redemption through angels. Salvation rightly understood is soul-growth, a process, a natural and rational development of the divinity in humanity. And accordingly, angels and spiritual intelligences were recognized by ancient seers as helps to the process of the soul's redemption. Therefore the invocation, "The angel which redeemed me—bless the lady." What was true in the past is true to-day; for truth is forever immutable. It is only our imperfect conceptions of it that change.

It is quite needless for me to affirm that Spiritualism as a phenomenon is among the demonstrated facts of the present century, that many distinguished clergymen have expressed their soul-felt convictions as to the reality of its spiritual marvels, and that learned scientists and savants in England, France, Russia, Germany, and other Continental countries admit the positive genuineness of the phenomena. It is also unnecessary for me to remind you, and intelligent reading Americans generally, that Judge Edmonds, Professor Hare, Pierpont, Owen, Mapes, Howard, Wade, Lincoln, and other eminent men gracing our country's historical pages, were avowed Spiritualists! Briefly told, there is a great army of Spiritualists in the United States of America—a growing army unorganized and leaderless, estimated all the way from seven to eleven millions.

This being admitted, as it will be, by all the honorable and well-informed men of the times, it is little more than a work of supererogation to dwell upon the phenomena, to recapitulate the cumulated evidences before such an audience as this, and pile up still higher the pyramid of well-authenticated facts!

Happening to meet awhile since an old resident of Cayuga Co., N. Y., I heard of the little steamer *Kate Morgan*, which in earlier times plowed the crystal waters of Cayuga Lake under the eye of young Fulton. On the shore lived the brave General Morgan, prominent in the Revolutionary struggle, and rather aristocratic in his social tendencies. Between his only daughter, eighteen, beautiful and intellectual, and Robert Fulton, there existed a deep attachment. But then, this dreamy visionary youth was so poor, and obscure also, that the General literally frowned upon any such disposal of his daughter. Time rolled on. Fulton persisted, and finally perfected his invention. The steamer moved, and the day of his triumph had fully come! Elated with the success, he immediately wrote to Gen. Morgan, renewing his request for the daughter's hand. The skeptical old General, the incredulous and stern old soldier, wrote back—"I'll believe what I see with my own eyes. Come you back, scapegrace, to the lake; build and sail a steamer past my own door, and then, and not till then, shall you have my daughter Kate." Fulton built the steamer, and sailed it, if not close by the door, triumphantly along the General's lake-washed landed estates, securing the daughter as the prize. Of course, he believed, ay more, he now knew of the possibilities of steam. But unlike General Morgan, there are little cliques of egotistic scientists and irreligious churchal scoffers who will not believe when they see. In fact, they positively deny the

testimony of their own senses. They do even worse than this: they rack their rickety brains, inventing or suggesting the most astounding miracles to do away with such natural and rational phenomenal manifestations as impressionable dreams, trances, visions, levitations, spirit-writings, speaking in tongues, and other spiritual gifts. The Nazarene teacher of old said: "If they believe not Moses and the prophets, neither will they believe though one rose from the dead."

Spiritualism, in contradistinction to a chilling materialism and a demoting sectarianism, is, when considered in its highest sense, more than a passing fact—more than any series of objective phenomena. It is a positive truth—a divine reality embracing the three modern graces, science, true philosophy and rational religion.

If, as an individual, I know anything through my senses, aided by consciousness and the best use of my reasoning faculties, I know that the spirits of the so-called dead hold, under proper conditions, direct converse with mortal men. And I know it in the same way as did Paul, who said: "We know that we have a building of God, an house not made with hands, eternal in the heavens." It was not by miracle that he arrived at this knowledge. Spiritual manifestations are not miraculous—they are not wrought by the breaking of any law, but by the coming into action of a higher power—just as gas will give a balloon the power to rise, not by breaking the law of gravity, but by the potent exercise of another force or psychic forces.

Oriental marvels and manifestations of the past may be helps to belief and faith. They evidently are. But we live in the golden present. If our bodies shrink from the skins that clothed pre-historic savages, so do our minds from many of the theological notions of antiquity. We are Anglo-Saxons, and our souls call for the living bread of truth—for present spiritual sustenance. All that I know of the future existence—be it nothing, be it less or more—I know through the genuine manifestations of modern mediums and psychological sensitives; and millions of my countrymen, so far as they know anything of it, know it through the same means. The *Chronicle and Examiner*, the leading Baptist journal in this country, recently published the following:

"We have seen it stated that the number of Spiritualists in the United States alone is five millions. Now for every adherent of a sect or a creed, it is a well-known (or uniformly taken for granted) fact that you may safely reckon our semi-adherents in the shape of children, dependents and general hangers-on. The number of Spiritualists in the United States alone—if I count, as is but proper, the adherents and semi-adherents—is no less than twenty-five millions; and as the entire population of the United States was, according to the census of 1870, but 38,658,371, the disciples of the Fox sisters have a right to congratulate themselves alike on their present numbers, their rate of increase, and their speedy prospective overshadowing (or rather enlightening) of the entire earth.

A striking feature with reference to this surprising growth of Spiritualism, is the immense obstacles which it has had to encounter. We do not refer so much to sneers and derision, or the more refined incredulity of those who pride themselves on their learning, as to the fact that Spiritualism has, more than any other religion, suffered at the hands of those who

"Stole the liver of the court of heaven
To serve the devil in."

Despite all these hindrances, Spiritualism has grown until it is not only the most widely accepted of the somewhat numerous religions of the United States, but embraces, we are credibly informed, more of wealth and culture and social distinction than any other.

Such admissions from an Orthodox source are truly telling.

"That Spiritualists number believing millions and constitute a power in the land, is a fact almost universally conceded. And now *Cui bono*? What of it? What has it done? What, thus far, has been the practical outcome? Has it made the selfish unselfish? the intemperate temperate? the warlike peaceful? and the notoriously depraved honest and righteous?"

How do spirit entrancements and controlling influences affect character? Are mediums who have been entranced, or otherwise influenced by spirits for a score of years or more, really better than other people? Has an almost constant talking with the angels made them truly angelic? Are they more spiritually-minded, more pure and harmonial, than those who are conscious of no supernatural aid? Have their familiar spirits beatified and really transfigured them? If not, why? Do we not necessarily grow to be like those with whom we associate? those who psychologically influence us?

Is it out of place to inquire what is the grade, what is the moral exaltation of the spirit-intelligences controlling a majority of American mediums? Spirits, as well as mortals, should understand that a "tree is known by its fruits."

Speaking in general terms, are not Spiritualists, so-called, the worst enemy of Spiritualism and Spiritualism? Are they more upright and honorable than their neighbors? Do they strive to overcome evil with good? Do they judge their fellows kindly? Are we tolerant of others' opinions? Are we charitable in our judgments? Are we rigidly honest? Do we pay our debts? Are the harmonial really harmonious under all circumstances? Are they above petty envies and jealousies? And do mediums, lecturers, and authors generally, constitute one happy family? To whom much is given of such much is required.

Do not construe this questioning as fault-finding. It is a common saying among the Quakers, "as I see myself, so I see others." And quite possibly introspection may not be out of place or unprofitable to us.

Have Spiritualists been foremost in all the great reforms of the age? Have they sought to soften discords among neighbors, and produce peace in families? Have our rich men been more benevolent than creed-bound sectarists? Have our millionaires made large bequests for the diffusion and upbuilding of the spiritual gospel?

It was reported long ago that Commodore Vanderbilt was a Spiritualist, consulting mediums. This matter is now coming before the public in the trial relating to Vanderbilt's will. In the *New York Tribune* of Sept. 25th I find the following:

"An offer was made to prove that Spiritualism was not merely a speculative belief with the Commodore, but influenced him in business matters. Mr. Lord said he offered to show in Court that the Commodore said he had received several communications from spirits, one from his wife, requiring him to give the property to William, and that he would do so, and that William was aware of such advice."

Did Mr. Vanderbilt use any of his hoarded millions to advance the cause of Spiritualism?—Capt. E. B. Ward, of Detroit, was for years a Spiritualist, and is reputed to have acquired a considerable portion of his property through clairvoyant mediumship. But to what extent did he use his millions to benefit Spiritualism? Is there a Ward Memorial Lyceum Hall in Detroit? Did the Adamsons, the Singers, and other millionaires professing belief in and a profound love for Spiritualism, erect halls for lyceums? did they establish spiritualist reading-rooms and libraries? Did they build pleasant homes for widows and aged people? and did they construct quiet retreats for the weary, worn-out medi-

ums through whose instrumentalities they received so many beautiful messages from the spirit-world? The test of any invention, of any science, or of any religion, is in its practicality. How then does the acceptance of Spiritualism affect its believers in practical life? This is the question of questions.

Are we saved? Have we risen above the worldliness of the world? Have we learned the lesson of self-denial? Have we become harmonial, self-balanced, full-orbed? Have we subdued our baser natures, enabling us to say with one of old, "I have overcome the world." Briefly put, What has Spiritualism done for us?

Do I hear some one say, "It enables us to know of a future immortal existence?"

Pardon me, but it does no such thing. We believe in the past, we know of the present, and have faith in the future. Immortality as related to time is the equivalent of eternity. Logically expressed, we can only know what is. And as the future does not now exist, at least to us, it cannot be the subject of knowledge.

But another contends that Spiritualism has achieved for us freedom. Yes, but then freedom has its limitations. That wolfish freedom that hunts, slays, and treacherously devours the lambs, is not freedom. And liberty is not license. The lesson of the prodigal son was a sad one:

"Headstrong, determined in his own career,
He thought reproof unjust and truth severe,
The soul's disease was to its crisis come,
He first abused, and then abused his home,
And when he chose a vagabond life,
He made his shame his glory—I'll be free."

A prominent writer says, "We have achieved freedom, and it is not strange that men whose hands and whose limbs have been manacled for years, should have thought the end of life achieved when they got free. It is not strange if they should feel somewhat as a restive colt after long restraint, turned out into a wide and airy field, like amply exercising the power of this new-gained freedom to the injury perhaps of life, and lung, and limb. And yet, freedom! What is freedom? It is not a thing—not an entity. Freedom is not an end in itself, to be sought for itself, and after the attainment of which men are to sit down as if their laurels were won. Empty space is necessary before you can fill it with a universe; but the empty space itself is worthless. Suppose a man has a large piece of ground placed at his absolute disposal, and then suppose he should sit on the fence and fold his arms and simply look around at it and say, 'Now I am free, but continues to sit; I am free, having a piece of ground here to do with just as I please. Over in that corner I can plant wheat, and here potatoes, and there barley, and here corn. I can do just as I please, and still should sit there all the summer-time on the fence, with his arms folded. Of what special advantage to him is this freedom—this opportunity? This, then, is the point: Freedom in itself is not a thing to be gained and rested in; it is simply an open door—an opportunity; but if you do not take advantage of it, and work out the better things that you are free to accomplish, then this freedom is like a price put into the hands of a fool with which to buy wisdom when he has no heart for it."

And so certain among us have got free from the scare about a semi-omnipotent devil—free from the childhood fright about a sulphurous hell of torment, and they manifest their appreciation of this freedom by sitting on the fence and doing nothing; or else in prancing through the country in defiance of all restraint, all order, and all moral duties. What of their stewardship? What the harvest of their sowing?

Genuine religious Spiritualism quickens the spiritual nature; demonstrates the fact that men exist after their bodies are laid in the grave; opens the door for conscious converse with the loved ones in the circling spheres; deepens the spirit of conviction; intensifies moral obligation; encourages the desponding; strengthens the weak; comforts the disconsolate; brushes away the tears that stream from mourners' eyes, and scatters sunbeams along the pathway of human life. Accordingly it has been given to us Spiritualists to unloose the seals of the book of the mysteries. Into our hands was placed the key, and we have been repeatedly invited to open the door—to talk with ministering spirits, and to walk in the beauty of holiness with the angels of God. Have we proved faithful to the sacred trust? Have we walked worthy of the high vocation? Have we carefully tilled the vineyard? Have we been trust-worthy co-workers with the heavenly intelligences in the up-building of the better Dispensation? and have we joyfully welcomed to our souls "the Christ that is to be"? If not, then there hangs over our heads the sentence, "Every good tree which bringeth not forth good fruit is hewn down and cast into the fire."

"For modes of faith let graceless bigots fight,
His can't be wrong whose life is in the right."

The practical is the true test.

And here I say to you frankly, that if the churches that are not free from sectarian trammels better educate and train their children; if they build up nobler men and women; if they do more for the widow and the fatherless; if they plant and perfect grander institutions; if they do more for the amelioration of the hardships of society, for the elimination of its vices and evils, and for the moral elevation of men, then it is they and not we who will be crowned as those that have done humanity and God's truth the highest service. Think, then, of the pressing duties of the hour, think of the spiritual gifts you possess, think of the voices of the angels that are continually calling, "Come up higher!" and think of your freedom at a golden opportunity for building up the noblest and highest types of manhood and womanhood.

Casting an eye over the field of unorganized liberalism, taking a survey of the millions professing Spiritualism, and examining ourselves, is it not pertinent to pressingly ask: Are we saved? Are our natures purged from the dross of selfish worldliness? Do we, like the Brahman sages, own nothing that is not useful and serviceable? Do we, like the Buddhist saints, beg of the rich to give the proceeds to the poor? Do we, like Jesus, go about doing good? Do we love our enemies? do we try to benefit them? Do we forgive and strive to lift up the fallen? Do we walk in the newness of the resurrection? Are we above temptation? Are not the best of us imperfect and erring in some directions? Is our work done, and so well done that we are ready this day, this hour, to face death and the coffin—death and the tomb? If not, then are we unfit society for the angels of heaven—then are we not saved!

Can we save ourselves? Can the fish construct itself wings, rise out of the water, and fly through groves and forests? Can the strongest man lift himself over the garden hedge by his coat-collar? We've had so much tall talk about "be individualized," "be independent," "save yourself," that we have largely grown to be egotistic braggad-

cios. We are pretty much all claws, like lobsters; all quills, like porcupines; all elbows and fists, like pugilists; all leaders, like the bellowing bulls of Bashan! Carlyle and Emerson are humble and unassuming—humble, trusting and unassuming because they are truly great. They rely upon God, upon all mental and moral helps, for growth and salvation.

Save yourself! such language is little better than mockery! Put a child down into Mammoth Cave and tell it to see and analyze light. The cry of the poor creature is, "Let me first sense the light! let me feel its quickening force! In a word, help me to the conditions."

Place a kernel of corn upon a barren rock in early March and talk evolution to it—tell it to grow, producing the blade, the ear, and the full corn in the ear. Growth is impossible without such helps as soil, warmth and moisture.

Take the egg with germinal dot and vesicle perfect, and, placing it upon the cold earth, command it to hatch—to grow—that the developed bird may make music in the forest. You see the impossibility of growth without maternal warmth and tenderest care.

Tell the infant to clothe itself, feed itself, and grow to sterling manhood! Every struggle is eloquent with the cry "Help me! help me, or I perish!" The poet Tennyson tells us that the wisest of men are but "children crying for the light."

Dr. Carpenter informs us that in unrolling a Theban mummy, entombed some three thousand years ago, there were found in the linen folds several grains of wheat, which, when planted, produced their kind in rich luxuriance. Mark well—three thousand years did not suffice to destroy the life-germs in those wheaten kernels; and yet they did not germinate, or the germinal principle, all these thousand years, did not develop (ill brought under such conditions, such help as soil and sunshine. So human souls may remain days, years, thousands of years in comparative undevelopment unless psychologically touched, warmed and illumined by the Christ-principle of love, truth and purity. The measure of salvation, the standard of the harmonial man, is attained only through effort aided by superior intelligences and the heavenly influences of the spirit. True, the specific personal labor must be done by the individual, but said individual requires helps, must have teachers, too, whose hearts are afire with love and whose minds are enlightened by divine wisdom.

Is Christ the saviour of the world?

Principle and personality should never be confounded. Rationally understood, every one is a saviour in a subordinate sense, just so far as he saves, enlightens and confers blessings upon humanity. In Oriental literature the term "saviours" is frequently mentioned. The Hebrew prophet Obadiah said that "Saviours should come upon Mt. Nebo." Lao-tse, Confucius, Buddha, Socrates, Plato, Apollonius, Jesus, Mahomet, and other great moral chieftains were called saviours. But who or what saved these saviours? They certainly were not saved—were not perfect from birth. Jesus not only ate, slept, drank, and according to the record got "angered," but he "grew and waxed strong." And further, an apostle says, "he was made perfect through suffering," and "learned obedience by the things he suffered." This was evolution—development of character through sufferings and spirit ministries. "Angels," says the Evangelist, "came and ministered unto him." These were the Christ-angels.

But what do you mean by the Christ-angels?

I mean Christ-like angels of a holy and heavenly order. I mean angels not of generation, but of redemption. I mean those exalted angelic intelligences of heaven that have outgrown their earth-life perversions and inversions. I mean those angels of peerless perfection that are so unselfishly pure, so divinely illumined by the Christ-principle of holiness, that they delight to do the will of God. The prophets in speaking of these angels say, "The angels of his Presence that saved them," and of "the angel which redeemed him." Soon after the spiritual baptism of Jesus the union became so vital between him and the Christ-principle—the Christ of God—that he could truly say, "I and my Father are one," and he could also pray that "they all might be one" in spirit, one in purpose with himself and the loving Father and Mother of us all.

Angel—*aggelos* in the Greek—signifies primarily a messenger, or a message-bearer. The word may mean a holy spiritual intelligence, a scheming, wicked demon, or a mortal human being. Both the Greek classics and the biblical records confirm this position. Here is a Scriptural sample of each character:

I. "And the angel of the Lord said unto them, 'Fear not; for behold I bring you good tidings of great joy, which shall be to all people. . . . On earth peace and good will toward men.'"—*Luke* ii: 10-14.

II. "They had a king over them, which is the angel of the bottomless pit, whose name is *Abaddon*."—*Rev.* ix: 11.

III. "Unto the angel (that is, the bishop) of the church of Ephesus write."—*Rev.* iii: 1.

The gates of the heavens and the hells, peopled with Christ-angels, with demons of darkness, and with almost innumerable intermediate orders, are not merely ajar, they are wide open; and the many-graded intelligences that through the inner life, invisible to most of us, have access through mediunistic agencies direct or remote to our persons, our families, our homes, and our common humanity. It lies mainly with us to choose our company. Shall it be Abaddon, or the Christ-angels of truth and purity?

Some of the heavenly hierarchies have their presiding angels. Michael is the champion of the good. Gabriel is the pacific harbinger of peaceful tidings. Uriel is the patron of the purest wisdom. Ithuriel is the discoverer of celestial truth; while Abdiel, the everlasting example, bears in his bosom the incense of immortal love. These angels are not idle. The dwellers in the lower spheres, even though they do not like to be disturbed, are to be lifted up. There are moral conflicts in the spheres of immortality. The Holy war upon, or rather seek to subdue and regenerate, the unholy. This conflict deepens as earth-life and spirit-life approach each other.

Among the celestial orders the Christ-angels may be considered the highest and the holiest. Just after the time that Jesus—the welcome child of harmony and love—who had been tried as by fire, was led down into Jordan's waters, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven said, 'This is my beloved son in whom I am well pleased.'" The spirit, that is to say, this light that streamed down upon Jesus like the gently descending dove, was the divine aura, the divine effluence that envelops and infills the homes of these Christ-angels—the harvest angels of God! Rays of this divine light illumined many of the prophets, sages and martyrs of old. It overshadowed and enlightened Gautama Buddha. It was the guiding-star of Pythagoras, when he formed his social community of six hundred in Greece. It was this that came like a rustling wind, and fell like "tongues of flame" upon the primity

pentecostal church. It is the inspiration of every true-souled reformer of today.

The Christ-principle, the true Christianity of the ages, remember, was in the world long before Jesus' time. Melchizedek and Zoroaster, Buddha and Pythagoras, Krishna and Gautama Buddha, were all "anointed," were all baptized of "Christ," as was Jesus of Nazareth, whom Peter denominated a "man approved of God." During the in-coming of the higher spiritual dispensation, now at our very doors, God is to be the leader; "Christ," the anointing and illuminating principle, is to be leader; angels that delight to do the will of the Father, are to be leaders; truth and holiness, love and purity—in brief, *divine principles*, and not men and women, are to be the leaders. No man, nor class of men, weighed down with the infirmities of mortality, must presume to lead with unerring infallibility. It is God that leadeth into green pastures and by the side of the still waters, God is spirit, and the spiritual is the central sun around which Spiritualists must revolve, and toward which they must take their circling line of march.

As thinkers we must be careful to distinguish between aviriduous pounds and principles, between physical man and his diviner over-riding influences. Considering causes, and the means generally that stimulate and quicken growth, it is just as rational and logical to believe in salvation through Christ as to believe in buds, flowers and ripening harvests through the sunshine.

Am I asked why did Paul, in treating of salvation, say, "Without the shedding of blood there is no remission of sins?" and what did John mean by the phrase "the blood of the Lamb"? I do not profess to know. But this much is clear: the Syrians, and all the Oriental nations of antiquity, wrote in the language of symbol and parable. Accordingly many of their teachings must be interpreted figuratively.

When the apostle said, "That rock was Christ," he had no reference to a granite boulder composed of mica, feldspar and quartz.

When the evangelist denominated Jesus Christ the "Physician," he had not the remotest reference to diplomas and drugs.

When Jesus said, "I am the good shepherd," he did not intend to convey the idea that he owned a flock of sheep, and pastured them along the banks of the Jordan.

When he exclaimed, "I am the door," he did not mean that he was such a door as no further constraint.

When he said, "I am the true vine," he did not design to teach that he was a Palestinian grape vine. And so when he said, "Except ye eat the flesh of the son of man and drink his blood ye cannot abide in me," he had no reference to his own human flesh and blood, but his flesh was a symbol of his moral precepts, and blood of the love that thrilled his divine nature. Accordingly, when the New Testament writers speak of being "saved by his blood," and of being "cleansed by his blood," they evidently meant saved by his divinity, his precepts, and his examples of self-denial and tender forgiveness. To this end Jesus himself prayed: "Father, sanctify them through the truth." But "why use the word Christ" in connection with the soul's growth? Because it is a legitimate word from the Greek *Christos*, and that from *Christos*, to anoint. This is the external sense of the term, but in a more spiritual sense, and we are dealing with spiritual matters, it signified the enlightened, the consecrated, and in a still more interiorly divine sense, the *divine principle*, much as Buddha in the Pali language signifies the enlightened, or the life giving principle of life.

It is said that "blood-giants and so-called giants" have misinterpreted and abused the word *Christ* to narrow old roads. Granted. And French Communists abused the word *Marxism* when they tried Paris. Bigamists abuse the word marriage, and libertines the sacred word love. Shall we, therefore, utterly ignore the terms *Christos*, *freedom*, *naturism*, *love*? Would it be wise, to blot them for such reasons from the American vocabulary?

But, again, does some caviling Christ-opposer, who ever feels like doubling up his fist in rage when passing a church-edifice, exclaim, "New bottles for new wine and new-coined words for new ideas." And this, and now be so kind as to tell us precisely what the new ideas are. Dare you affirm that they are essentially and positively *new*? When the would-be wise enunciate ideas that are *really new* and at the same time *truly* they will begethred perhaps in manufacturing new words to express them, providing none of the one hundred and fifteen thousand in Webster's unabridged will suffice for the purpose.

Evolution is everywhere manifest. The idea, then the acorn-germ, then the towering oak; the infant, then the man, the disembodied spirit, the Christ-like angel—such is the order of unfoldment. The Christ-angels, alive with the Christ-principle of purity, have outgrown all earthly tastes, tendencies and inclinations; they walk in the Divine Presence; they delight to do the will of the Father; they are adams with holiest love, and under God, they are the angels of redemption; the "angel which redeemed me," said the old prophet, "bless the inspired."

Mediums who are inspired and guided by the Christ-angels of love and wisdom through mediatorial ministering spirits, crew gentle, beautiful and serenely spiritual. They become almost transfigured while yet in their bodies, and can say with the sad-hearted yet trusting Jesus, "I have a bread to eat that ye know not of. Thy will, O God, be done!"

As an individualized and unorganized body of Spiritualists, we need personal culture, deeper conviction, and a more divine enthusiasm. We need the zeal of the old martyrs and the wisely-directed energy of the early crusaders. We need salvation now—heaven now! And religion, prayer, spirit-union, organization, order, music, manual labor, moral education, self-denial, séances with the religious element predominating, toleration toward and working-union with all right-minded liberals, and a more complete consecration to the good and the true, are factors—all factors in the process of salvation. And further, if we are not now saved—if the process of salvation is not largely perfected in us in the present life—then the processes will necessarily have to be continued in the future world, and doubtless under very great disadvantages. Jesus preached to the spirits in prison, the prison-spheres of mental and moral darkness.

The spirit Aaron Knight, a highly intellectual and rigidly truthful spirit, with whom I have conversed frequently for nearly twenty years, entered the world of spirits under the most unfavorable conditions. His young life being wild, reckless, depraved, he remained an earth-bound spirit for weary years. His home was in the lower spheres that encircle the earth. He was not saved, and yet the divinity within him was not quenched. If he suffered the keenest remorse, he had his seasons of aspiration, his moments of prayer. In one of these an angel, "above the brightness of the sun," approached him and tenderly called him *brother*. It melted him to deepest humility. The voice of love-quickened within him the Christ-principle of love. By the law of response, love ever answers to love—the Christ within to the Christ without. It was the turning point. Christ saved him, and he has long walked the higher, brighter table-lands of immortality.

During the rising tide of the incoming and outwinding cycle, American Spiritualists must take high grounds—must lift up the standard, and so live as to compel the respect and reverence of the scoffer and the sectarist. Genuine mediums must not only be reasonably protected, they must be rightly conditioned, set apart, and consecrated for the holy work of angel-communication. Then shall we have a descent of the celestial into the spiritual, as we have had for the last thirty years a continual descent of the spiritual into the natural, or the earthly conditions of human life.

It is the Divine method that the manner precede the mansion, the cross the crown. The struggling, changing childhood of Spiritualism is steadily, surely, merging into a thoughtful, substantial maturity. Its excesses are falling off, and it is putting on the whole armor of a sterling, religious manhood. From the truth militant it is already a long way toward the truth triumphant.

I look down the vista of time, and I see doubt giving place to faith, and faith to knowledge. I see tyranny dying upon the plains of freedom. I see error giving place to truth; vice to virtue; bigotry to toleration; monopoly to cooperation; individualism to communism; lust to love, and discord to har-

mony. I see a new heaven and a new earth. I see the burning of the tares, the gathering in of the golden sheaves, and a very Eden of peace and good will crowding the world, and baptizing its every heart with the pentecostal fires of purification. The hearts of advanced Spiritualists thrill to-day in harmonious union to the beautiful truths of the Divine paternity and maternity, to the brotherhood and sisterhood of all races, to the eternal unfoldment of all souls, to the overthrow of all sin, the destruction of death, the defeat of hell, the triumph of heaven, and the complete victory of Christ over all the powers of darkness. Can you not say with me: "I have fed upon manna from Heaven above; I have tasted the fruit of a wonderful love; I have looked on a land where the sun never beams, and talked with the angels in my sleep-dreams; And, though some visions draw away in their flight, Thy still love shall trail their glory on earth?"

COL. ROBERT G. INGERSOLL ON THE LIFE AND WORKS OF ROBERT BURNS.

On Wednesday evening, Oct. 24, this distinguished platform orator interested to the full a good audience in Music Hall, Boston, his theme being Robert Burns and what he had accomplished not only for Scotland but for the entire world of men. The abstract which is here appended, while it presents the salient points of the discourse, necessarily fails to convey the electric and impressive manner of its delivery, which reached the hearts of the hearers with a directness for which the Colonel is clearly distinguished. Nearly every one, he said, in commencing, has some idea of the poet, and that depends largely upon what his or her education has been, what his or her experience has been. There have been probably fewer poets than there have been nations. We used to think that poets could work by rule; that it was easy to find out the secret of their art; that it was something that anybody could do if they only knew how. I do not believe a poem can be made in that way. Poems must have been lived, they must have been experienced, and they must touch the common sympathies of the human heart. It was taught that the ancients were great poets; that there was no literature like that of Greece and Rome. And yet, in my judgment, the world has wasted centuries of admiration upon what it has been pleased to call the classic. They were unattainable poets. They believed in the supernatural. Their poetry was all in the realm of imagination. Poetry must have a true basis in accordance with the experience of men. It is impossible for us to have the slightest sympathy with gentlemen who have wings. We care nothing about the fortunes of gods and goddesses. We care nothing about cloud-compelling Jupiters or Joves; nothing about ox-eyed Junos, feather-headed Mercurys, or Minervas that leaped full armed from the thick skull of some imaginary deity. We cannot sympathize with such beings. We know nothing of their loves, their fears, their hopes, and for that reason such poetry never did and never will touch the hearts of men.

I was taught that Milton was a wonderful poet. I read his chief poem. I suppose every one has done. I never saw anybody who had twice. He uses splendid words, magnificent images to convey ideas that nobody cares anything about. He collected the militia of heaven, he put epaulets on the shoulders of God, and described the Devil as an artillery officer. Laughter. And he put immortals in the impossible task of trying to destroy each other. Surely, war would have but little terror among immortals. Take such a line as this: "Fly with indelible wings over the vast abyss."

It sounds splendidly, but I will take my oath I have no idea what it means. So we were taught that Dante was a wonderful poet. He described with infinite minuteness the pains and agonies of the damned, but that is not poetry. Those vicious twins of superstition, solemnity and stupidity, struggle for the mastery in his verses, and the only good thing that I know of Dante is that he had the courage to see a Pope in hell. Laughter and applause. So Petrarch wrote sonnets that were polished and polished, false and grammatical. And he was in love with Laura. I used to believe in it until I read the history of Laura, and found she was the wife of another man, and the mother of thirteen healthy children, and that Petrarch never had much to say to her in the whole course of his life. Then I knew that it was false, and hollow, and that it meant nothing. And so in the golden time we believed in what we called the classic model for all poems. And what is the classic model? That you must introduce nothing that does not tend to expression; that you must keep the dead, dusty highway of one object and one idea. In that way you can make a skeleton, but you cannot clothe it with life, and the most of this poem is bones and passions. That is done by epistle, by digression, by following the impulses of the heart, instead of the dry and dusty rules of the ancients. Shakespeare was the first great dramatist that trampled under foot the idea of the classic model. And when the flood-gate of his brain was opened out there poured kings and clowns, queens and wretched women—everything in nature. He was not a park, he was a forest; he was not a canal, he was a river; he was not a pond, he was an ocean, excited and tempestuous and tempest. In all his poems there is a little that touches the heart. There are plenty of shrieks and groans, but very few sobs; plenty of protestation, but very little love.

In the old time in Scotland all the poetry nearly was made by the old women and parsons, gentlemen who knew nothing of the world in which they lived, and found out what little they knew from the dead languages and from reading extracts in literary cemeteries. [Laughter.] They know nothing of the world, and the most of this poem is bones and passions. That is done by epistle, by digression, by following the impulses of the heart, instead of the dry and dusty rules of the ancients. Shakespeare was the first great dramatist that trampled under foot the idea of the classic model. And when the flood-gate of his brain was opened out there poured kings and clowns, queens and wretched women—everything in nature. He was not a park, he was a forest; he was not a canal, he was a river; he was not a pond, he was an ocean, excited and tempestuous and tempest. In all his poems there is a little that touches the heart. There are plenty of shrieks and groans, but very few sobs; plenty of protestation, but very little love.

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power, and that anybody who rose against the Church was liable to be slandered. Of course it is not so now! [Laughter.] He learned from his minister that a large majority of mankind, nine out of ten, and probably ninety-nine out of a hundred, were going to eternal woe. He hated that doctrine with every drop of his blood, and he attacked it in a little poem called "Holy Willie's Prayer," and after you have read four or five verses of it you will not wonder that the Church hated him. It was a complete, a perfect and an overwhelming answer, and it held the whole doctrine up to the ridicule and contempt of all thinking men. Now don't understand me that I imagine that Burns agreed to the doctrines in which I believe. I don't think he had much confidence in the Scriptures, unless he was sick or felt a little bad. [Laughter.] His real religion was that there was a God, that there was a future state, and that an honest man had nothing to fear in this world or in the world to come. [Applause and "Amen."]

And then, how did he get the emphy of the nobility? He said something about them—not very good, but pretty bad. He held them up to scorn. He wrote a poem that has in it the essence of all the declarations of independence ever made. It has in it all there is of pure and unadorned democracy; it has in it all there is of real genuine republicanism; it has in it every foundation of our government and every star that glitters upon our flag. That poem has had as much influence upon men as any other ever written; it has made every honest man stand a little straighter and feel a little grander. That poem has rendered honest poverty holy; that poem has enriched the manhood of this world.

And where was he left? Between the Church upon the one hand and the nobility upon the other. The Church had taught that there was no happiness but in heaven, and that we must not expect any joy in this world. They preached that the flowers did not bloom as sweetly as they used, and that everything was fading except the Scotch Kirk, and that was the most perfect thing in the universe of God. Robert Burns denied that, and instead of waiting to get to that world to find angels he found them right with him. He found his heaven right here. He believed in the family; he believed in love; he believed in happiness here and now; and there never has been a more beautiful thing said than he has said upon that very subject. Nothing is better. Whoever loves somebody and works for them, he is a success; whoever has a home and wife and children, and makes them happy—whoever sits by his little "ingle" surrounded by those he loves and makes happy, his life is a splendid success; he lives a poem, and that is a thousand times better than to write one and never live it.

I sometimes think, continued the lecturer, that poor land raises theology naturally, and I believe that our ancestors were saved in Scotland more by its whiskey, and in New England by its rum, than by Presbyterianism. What better thing could a man do, after counting his chances under this doctrine, than to get intoxicated and forget all about the miseries so sure to come? Better a drunkard than a hypocrite, for the former has the greater chance of being a human being. With our ancestors drinking brought them nearest to virtue and morality, and thus Burns chose a tavern in place of the church. I honor him for his choice. The doctrine he held on every side was that we must not wait for heaven, but do as well as we can in this world, and do as well as we can for the glory of which article he was sadly in need. If the returns showed that the greatest sin had been elected, you went to heaven, no matter how bad you were. Admitting, for the sake of argument, that there was to be a final and universal day of reckoning, the lecturer said he would rather, if such were the case, appear before the judgment-seat drunk than filled with the ideas of God held by a Presbyterian of 1796. Rather than ascribe to the deity such horrible attributes of cruelty and injustice as are pictured, he would prefer to acknowledge his own weakness.

Col. Ingersoll then reviewed the history of the poet, recounting his hardships and disappointments, his cool reception by the nobility, and the circumstances under which he died. He then gave an account of his recent visit to Scotland, and to the places which have become honored and sacred from the fact that Burns lived in and wrote about them, and then quoted several of his poems to illustrate the many-sided character of the poet. The selections were made with care, and the recitation then formed a very pleasing part of the evening's entertainment. In summing up the character and influence of Burns he spoke as follows:

And when I stood by the side of his grave I said to myself, this man was a radical; this man was a real, genuine Democrat; this man believed in honest labor; this man believed in human love; this man believed in making his fellow-men happy; this man believed in finding heaven right here; this man enriched every man of his nation not only, but every man that speaks the English language; this man shed only tears of grief and his blood, and his blood was a precious part of the evening's entertainment. In summing up the character and influence of Burns he spoke as follows:

Whenever an old husband and an old wife shall sit by the "bleezing hearth," looking back to fifty years of wedded life with their hair white and blossomed for the scythe of old age, when they shall sit with their hands united, she will softly repeat "John Anderson, my Jo," whenever an honest man bears the sneers of titled idleness, he will cry out: "The rank is but the gulber's stamp, The man's the gowd for a' that."

And I said, here his life, that tempest called life, moaned into eternal rest. But he is not forgotten. Until our language fades from the lips of men his songs will be sung and loved. And I said, it is possible that man was a degraded being, but it is possible that the stars and the sun and the moon and nobles can be true. Now let me tell you the reason why we are, because I want to rescue as much as I can his memory from their merciless wrath. I tell you whoever attacks the Church, they will tear open his grave like hyenas and grin upon his sacred dust. They will do it, and any man here that ever expects to attack it, let him know that that is what they will do. They will martyr him, they will slander him, they will curse him, they will lie about his children. Recollect it, and unless you are willing to stand that, let them alone. [Laughter.] They said of this splendid and noble man that he was a drunkard, and that he was a sot. Any man make you believe that when Shakespeare wrote "Hamlet" he was a drunkard and had been a confirmed sot for years? Will any man make you believe that he was in that condition when he wrote "Antony and Cleopatra," or "King Lear," or "Julius Caesar"? No. At the very time when they say Burns was a sot he wrote "Tam O'Shanter," one of the most delightful poems in the world, with the finest description of pleasure, the finest description of a drunken riot and the finest description of many wonderful things. A year before he died he wrote "A Man's World," a work of genius. Was that written by a drunkard? Was that written by a sot? Think of it. Could it have been? Three years before he died he wrote "Scots wha hae wi' Wallace bled." Is that a poem to be made by a drunken man? And so I could go through to the last.

The truth is, nearly everybody drank at that time. It was no uncommon thing to see a parson regaling home from the sacrament. It was no uncommon thing for the best of their clergy to become intoxicated, and that Burns now and then drank I admit. But that he was a drunkard I deny. Admitting, however, that he was, that every word they have said of him is true, just remember this, that this drunkard, vagabond, sot, left a greater legacy of honor to Scotland than all the rest of her children. Think what this man did. He took this barbarous dialect and he made it more classic than the Greek of Pericles or the Latin of Horace. He had two languages—the jargon and the English; and into them he poured his devoted soul, his growing, throbbing spirit, and the world is better because Robert Burns lived. The world is better because he wrote; the world is better on account of his sense of love; the world is better on account of his declarations of independence; the world is better because he pointed his finger of scorn at hypocrisy; the world is better because we have more heart than we would have had had no such man lived. I beg of you, one and all, read Robert Burns. There is no mood for which you will not find some poem. Every young man in love, read Robert Burns; every young woman in love, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been unfortunate, read Robert Burns. Burns was a cottage, Shakespeare was a palace; and yet I must admit there were more flowers about the cottage, and of a sweeter perfume, than about the palace.

ECLECTIC SYSTEM OF MEDICINE.

The lecture of Prof. Buchanan on Tuesday evening, Oct. 1st, at the Eclectic Medical College, was the most powerful and compact presentation of the American eclectic system of medicine and medical ethics to which we have ever listened. The lecture occupied an hour in delivery, and was too full of thought, concisely expressed, to admit of being represented by an abstract or outline. We can but refer to a few of the leading ideas.

According to Prof. Buchanan, the whole college system of our country is a lineal descendant of the collegiate system of Europe, inheriting all its faults. It does not teach men to reason and develop new truths, but teaches them to adhere to and perpetuate the opinions of professors, "all their ignorance," as well as all their knowledge. This is peculiarly true of medical colleges, which are just as bigoted to-day as when they rejected Harvey's demonstration of the circulation of the blood. They are always at least twenty years behind the times in the healing art.

—was resisted by the colleges for thirty years, and American Eclectics were assailed with violence for introducing this improvement. The greatest hindrance to medical improvement was the power of authority—the attempt to enforce a medical creed, the creed being dictated from London and Paris. But the system of practice which was dictated was of itself a relic of the past—far behind the American system in practical success and scientific completeness. The system of medical science developed in America by discarding authority and relying on original observation is more than twice as successful in the treatment of disease, and has gained its present influential position (represented by several colleges and many thousand skillful physicians) solely by its practical success, and without the aid of wealth or social influence.

Claiming this great superiority over the European system, American eclectics reject with scorn the attempt to make them follow European authority. They point to a mortality of fifty or sixty per cent, by cholera in Paris, and ask if physicians with such a record are competent to guide American eclectics, among whom a mortality of but five or six per cent, has been common. Relying upon their superior record and their practical originality, they present the American system of medicine in contrast to the European, upheld by old-school institutions. They point to the acknowledged mortality of diseases under old-school treatment, and the acknowledged failure of lubricate asylums in this country under allopathic control, and promise that when sub-institutions shall be placed under eclectic management, they will readily succeed in reforming the intemperate, and become a most powerful ally to the temperance movement.

The American or Eclectic system, as represented by the Eclectic Medical College, has not only an improved system of practice and surgery, but (what no other institution possesses), a complete physiology. In all other schools physiology is materialistic, and does not embrace the brain, which is the most important organ of the body—it is an acrophobic physiology. The new physiology is as strictly demonstrable and practical as the discovery of Harvey concerning the heart—it has challenged scientific scrutiny, and has not been assailed or seriously controverted—it will yet be presented by Dr. B. to the French Academy, to see whether they have any more liberality and rationality to-day than they had two hundred and fifty years ago. Many other views were presented in a striking and original manner, such as the recent improvements in colleges, the introduction of women into the medical profession by American eclectics, opposed by the old school, the absurdity of college logic, the dogmatism of Huxley and Haeckel in tracing the origin of man to a monkey, and supposing that fishes originate from the slime of the ocean, which he characterized in the language of Agassiz as a mere "mire of assertion." He displayed most clearly the paramount duty of a physician to his patients, to use all possible means of cure, and the disastrous effects of medical bigotry and partisanship, which prevent the use of most important means of cure and medicines, because they are used by the members of another party. He estimated the loss of life by this degradation of the medical profession during the last fifty years as equal to the entire loss of life by bullet and bayonet during the same period. Hence the public at large have a very deep interest in suppressing this professional bigotry and sustaining the American Eclectic movement, which aims to unite the discordant sects, and give to each the most extensive resources—all that has been discovered by American originality as well as by European research. This eclectic doctrine of liberality had recently been adopted by the State Homeopathic Society, which was a most manly and honorable declaration of principles, widely different from the course of certain very regular gentlemen, members of the New York Medical Society, and prominent in professional life, who were secretly using eclectic and homeopathic remedies, while publicly opposing eclecticism and homeopathy. The lecturer concluded by a reference to the new school literature, the text books of medical practice, surgery, obstetrics, *maternal medicine* and physiology, which were displayed on the table, and an appeal to the students of the college to master their profession and remove the prejudices which had arisen in consequence of scientific quackery against the art of medicine by their practical success in healing.—*Jersey City Evening Journal.*

Communication from T. R. Hazard.—Testing Mediums.

In criticising some of the writer's views in the matter of testing mediums, the *Messenger* says: "If all who claim to be mediums were always honest, it would be the true way to let things take their own course in sittings." My experiences have taught me that in sittings for materialization of spirit forms, it is of quite as much, and even more importance, that *investigators* should be honest than mediums. Again: "Of course all true Spiritualists want the spirits to dictate conditions, and they are willing to abide them, whatever they may be, if they are really dictated by them."

So far as I have learned, strictly speaking spirits never dictate conditions at all. They recommend that sitters should be passive and harmonious in their minds, and charitable toward the mediums and the spirits. Again: "On the supposition of genuineness, it is the true theory to be passive and ready to learn. So far Bro. Hazard is right. But what will he do when there are doubts of the honesty of the medium?"

Let the doubters quietly leave the room, for under the circumstances, he or she "that doubteth is damned." So far as the obtaining of spirit tests is concerned, a circle having a considerable leaven of doubt in their minds will get but *shadows*, when a more congenial company would behold their departed friends in forms as tangible and real to all appearance as they were when in the flesh. Such as these are the tests that spirits most delight in giving. They come best unasked for, and frequently when least expected. Again:

"When there are doubts, and they become general in a circle, to go on under such circumstances is like entirely thrown away (a *GOSEBERRY* never), nobody is benefited, and spirits themselves, if the manifestations are really genuine, must see at once the necessity of making the thing clear, and they would do so if they were REASONABLE SPIRITS."

Though I do not approve of dogmatizing on spiritual laws, of which we know but little, still I think if the three last words in the above quotation were stricken out, and "could" substituted in their place, the dictum of the *Messenger* might be correct. Spirits seem to be governed by law as inexorable as those that govern mortals, and cannot under unfavorable conditions do all they may wish to. Again:

"X-rays were expressed in a careful way that it would be satisfactory to have the genuineness a little more plain. If mediums should set up on his or her dignity that no plainer tests would be given, the doubts would be increased tenfold. Now, what should be done in such a case?"

As before said, let every doubter depart in peace as soon as practicable, even if they include all the company present; for nothing of value can transpire under such inharmoonious conditions. Again:

"We do not believe in violent proceedings—nothing of the kind—because, not knowing positively about it, we might do somebody an injury, if it should be true that all is genuine."

A most sensible conclusion, and one that it would be well for investigators of the spiritual phenomena, of whatever kind, to ponder well.

"To make sittings profitable there must be confidence in all the proceedings, both of sitters and of the medium; otherwise no benefit is derived."

Verily a *Daniel come to Judgment!* Golden words the above, from the beginning of the sentence to the end! Again:

"Each should unite to secure that state, the medium as well as the circle, (TRUE AND NOT) 'WORTHY.' The only remedy we can see to be legitimate where a medium is incorrigible, is to cease to patronize him or her, until proper tests are given, so as to bring all into harmony."

Exactly so. True to the letter. It is the doctrine I have been striving to inculcate for years. Let no investigators, whether honest or otherwise, ever patronize (what a term to use in connection with angel visitors) a medium whose honesty they doubt; and *vice versa*, let no mediums submit to be patronized by an investigator, however learned, great or powerful, whose honesty they doubt. It will be better for both parties, and for all others concerned, that they never meet in a spirit circle. Again:

"We don't say that the tests shall be as dictated by members of the circle—let the spirits dictate the tests, so that no one can mistake, then all will move on harmoniously."

Easier said than done! How does the *Messenger* know that all will "move on harmoniously"? In the spirit condition, thoughts seem to partake of the tangibility of things in our life. An evil or malignant thought reflected on a medium when in the superior condition, has all the potency of a blow inflicted on an exponent of some abstruse subject in earth-life, and we might as well expect "all to move on harmoniously," with an experiment in the science of chemistry, after the exponent had been felled to the floor by a blow from the fist of some ignorant rough, as that a spirit medium should remain negative and harmonious after being struck down by the malignant thought of some ignorant investigator. Again:

"It is perhaps the best way not to dictate at all how things shall be done, but to insist that the spirits shall make the manifestations so plain that we shall know that the medium does not produce them by fraud."

My idea is, that it is best not to "insist" on the spirits doing anything, but simply place ourselves before them as near as may be in the spirit of little children, desirous of being taught by those who know more than ourselves, and when the séance is over, accept only so far as the manifestations accord with the highest convictions that God has bestowed upon us, which is all I have ever known spirits to require. THOMAS R. HAZARD.

"NO IMPEDIMENT."—High Church Parson (who has been invited to the Orleans Club for his next Sunday out): "Next Sunday! Well, Lady Golightly, I should be most happy; but what would my bishop say?" Lady Golightly: "Oh, bless the dear old man, he's coming, too! You, and Clara, and I and the Bishop, will make capital sides for a game at Ead-minton."—Fun.

TO BOOK-PURCHASERS. The attention of the reading public is especially called to the large supply of Spiritual, Reformatory and Miscellaneous Works...

SPECIAL NOTICES. In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications...

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accomplished by cooperation—by meeting the spirit and welcoming it. In this way we can not only make the soul to fructify, but we can also successfully resist demonic influences.

We are first to be made willing, and not set up antagonism to the workings of the spirit. How many men have been lovingly warned from evil ways. These are the influences of the divine spirit. This divine mind stirs us up to work.

Now if he were to call himself a Spiritualist, or announce himself a believer in Spiritualism, the case with him would be strikingly different. But he can preach the great and manifold truths of Spiritualism, that are the confessed experience of every soul, and state them just as professed Spiritualists would do, and what he says is universally acceptable.

broadly inclusive statement. This does not involve a perpetual wrangling over issues that are sure to be set aside at the last; it simply thanks all those issues with new and progressive material, leaving them entirely in the rear, no more to be thought of or to trouble anybody.

There need be no conflict over the spread of truth. There ought to be no such struggling over it, stirring up prejudice, hatred, and passion, which we make about the matter. It should come to us all as the dawn comes, silently lighting its heaps of brightening light over the earth, penetrating without the least tumult or noise the darkened corners of the world, and finally illuminating the entire landscape.

Ingersoll and Burns. Read the appended remarks from the Boston Post concerning Col. Ingersoll and his defence of Robert Burns delivered in Music Hall, Oct. 24, and then turn to our second page, where a synopsis of that eloquent effort will be found.

He asked them for bread and they gave him a stone, the famous remark of the mother of Robert Burns at her son's monument, evidently would never have been uttered had Col. Ingersoll lived in that time and been of his present way of thinking.

Unconsciously to themselves, these Naval Commanders and Army Generals are but following out the course which genuine Spiritualism dictates. Spiritualism does not believe in battles and wars, much less in a God that is supposed to be capable of taking sides in them.

A combination of the clergy of all the sects and denominations are making preparations for a grand conference of believers in the pre-Millennial advent of Jesus Christ. The proposed conference is to be held in New York. Bishops, professors, ministers and others are all concerned in it.

In the above phrase one can discern pretty nearly what the advocates and disciples of the Second Coming doctrine really mean. We can see about what they are driving at. They go so far as to assert that the denial of this "vital" truth is pointed out in the Bible as "one of the conspicuous signs of the apostasy of the last days."

The Rev. J. Tyerman. Dr. Peebles informs us that "Mr. Tyerman, who from Australia is nearing us from the West, and Mr. Colville from London coming to us from another direction, are both able and eloquent speakers."

London that the charges against Williams and Rita are not really what they seem, but are rather parallel cases with those brought out during the mediumistic controversy in America.

The Spiritualist Meetings in Parker Memorial.

On Sunday afternoon, Oct. 13th, Dr. J. M. Peebles delivered the second lecture in his present engagement before the Free Course of Spiritualist Meetings now in progress at Parker Memorial Hall, Boston.

Next Sunday afternoon, at quarter to three o'clock, Mr. Peebles will again occupy the platform at this hall, when he will speak of the methods of spirit influences; Voudouism; spiritual vampyrism; spirits leaving their bodies and traveling in the spirit-world; the work that spirits do for humanity through mediumistic controls, etc., etc.

Dr. Peebles in Charlestown District.

Dr. Peebles spoke in Army and Navy Hall, near the Square, on the evening of Sunday, 13th, in the course of Spiritualist meetings now being carried on there by C. B. Marsh.

Another Deserter.

When the reformers begin to secede from the reformation it is about time to think of the skies falling and larks becoming abundant. Yet that is just what is happening.

Some of the secular papers, to save him as a politician, affect not to believe that Mr. Woodford really discards the old dogma which Christianity borrowed from heathendom; but that sort of an explanation will not do.

Harper's Cyclopaedia of Poetry, Edited by Epes Sargent.

It will be seen by the following announcement that the Messrs. Harper have selected Mr. Epes Sargent to edit their new and extensive Cyclopaedia of Poetry.

Children's Progressive Lyceums.

Mrs. M. E. French, Saranac, Mich., writes: "Why is it that our people will neglect the Children's Lyceums—the greatest means of furthering the progressive movement? I am glad to see that the Lyceums in the East have reorganized. It shows there are workers somewhere."

The Next World.

A companion book to "Strange Visitors," and like it given through the mediumistic instrumentality of Mrs. Horn, is, as we have previously stated, now being published in London by J. Burns.

One of the most startling railroad accidents.

Which Massachusetts has ever known occurred Tuesday evening, Oct. 8th, on the line of the Old Colony, near the Wollaston Iron Works.

B. Shraff, formerly of San Francisco.

writes us from Columbia, Cal., that he is now turning his attention to mining, and says: "Although I am working hard, yet my health is improving wonderfully. I wish the dear old Banner of Light abundant success. I want specially to commend you for the position you have taken in defence of mediums; also to thank Mr. T. R. Hazard for his efforts in the same direction."

Em-mu-ne-es-ka's Reception.

On the evening of Saturday, Oct. 12th, the residence of Col. Fred. A. Pope, 603 Tremont street, Boston, was the scene of a happy meeting, whose significance was specially apparent to the eye of the Spiritualist if not so clearly to that of the skeptic as to the return of disembodied intelligences.

Spiritualism Among "the Ancients."

The Ancient and Honorable Artillery Company, of Boston celebrated its two hundred and forty-first anniversary Monday, Oct. 7th, and a part of the services consisted of a trip by steamer to Hingham, where they decorated the graves of Gov. Andrew and two past commanders of the corps, after which they listened to an address by Rev. A. E. Horton at the "Old Ship" Church.

The Cause of Indian Wars.

When will the decent portion of the people of this country set their faces against the infernal "Indian" rings that have caused so much trouble and loss of life and money for years? Charges upon charges of fraud have been made against the Government's agents, but investigation has proved abortive on account of the powerful combination of men banded together to cheat the Indians and the Government alike.

Different Opinions About "Christ, the Corner-Stone of Spiritualism," by Dr. J. M. Peebles.

There have been sold already nearly six thousand copies of this pamphlet. Colby & Rich are about to issue a new and revised edition. We present some of the different opinions concerning this work.

A. E. Newton says: "I have just been reading your late pamphlet, 'Christ, the Corner-Stone of Spiritualism,' and quite agree with its ideas. Years ago, in a talk with the noted Elder Grant, who was vigorously combating what he thought was Spiritualism, by insisting that there is 'no salvation' and 'no immortality out of Christ,' I surprised him by telling him that I, as a Spiritualist, accepted both these propositions. My thought was, as I had repeatedly explained, that the Christ is not the name of a person but a principle. It is the divine humanity—the divine in the human. As Paul said, it must be 'born in you,' and it is the only hope of glory. It alone brings salvation from the animal and selfish nature. In it inheres immortality because it partakes of the divine essence—the universal spirit. This, I think, is the true idea, and it may be urged with much effect upon intelligent and religious people."

Hudson Tuttle says: "About this 'Christ-principle' we confess we know nothing. We believe Mr. Peebles' has, in an entirely original, conveyed in his little a most erroneous and injurious idea of Spiritualism. Had he intended he could not possibly misrepresent the status of Spiritualism more than in this little pamphlet. He quotes from Davis, Owen, Cora L. V. Richmond, Judge Edmonds, Putnam, Britton and Watson, as if finally of what Spiritualists believe in regard to Jesus, while it is not Jesus he is talking about, but Christ, a principle which descending from the animal and selfish nature, it is of argument, and fall to see the justice of its application."

Dr. Samuel Watson says: "Considering what Dr. Peebles had in view when writing 'Christ, the Corner-Stone of Spiritualism,' I think it one of the best things yet published upon the relation existing between the animal and selfish nature and its pursuit will lead the way to a rational religious Spiritualism; and it ought, therefore, and no doubt will, have an extensive sale."

The Voice of Truth says: "I am reading that diamond of pure water, 'Christ, the Corner-Stone.' I cannot express to you half the joy it gives me. My soul is with you every line. I rejoice that it has been written, that those who read may see how Jesus, the man, is regarded by men whose souls fear not to utter great truths, though opposed to popular education and public opinion."

The Liberal Christian says: "This pamphlet, so free from antagonism and rude iconoclasm, presents the correct idea of Jesus in a readable and even attractive form. The line drawn between Jesus and Christ the inspiring and verifying principle, will prove useful to thinking minds and all inquirers after the truth. The subject matter and all its valuable accession to spiritual literature."

For sale at the Banner of Light office. Price 15 cents.

"An item has been going the rounds of the press," to use the words of the Boston Herald, "to the effect that the relief committee in Chicago declined to take money for the yellow fever sufferers, which had been raised at a Spiritualistic séance." The item referred to first fell under our notice in the columns of the New York Sun, where it appeared among telegraphic brieflets. We have also seen it in the news columns of daily papers in Boston, where it appeared as a press dispatch. The following is the item in question:

"The Ohio State Fair in Cleveland was kept open on Sunday for the benefit of the yellow fever sufferers, and the preachers of the city generally denounced the action. The relief committee in Chicago declined money taken at a spiritualistic séance."

On perusal both these statements seemed to us to be such clear indices of the bitter feeling which credulism has ever displayed toward all visionary ideas, that we decided to put them on record before our readers, and therefore copied the paragraph, merely adding thereto, as an expression of our individual opinion (based entirely upon the face of the statements we quoted), the words, "This is bigotry double distilled."

A few months before the decease of Miss Charlotte Cushman (so runs a paragraph in the daily press), she accorded an interview to Miss Mary Anderson, who wished to make inquiries as to the probability of her success in case she should adopt the stage as a profession. Miss Cushman, after a somewhat extended conversation, gave it as her opinion that she would prosper. "It is a coincidence," says the current narration, "that the day Miss Cushman died was the same on which Miss Anderson attended her first rehearsal under a regular professional engagement, and that night had a strange dream that remains ineffaceable in her memory. In her vision she found herself in Boston, in a room in which Charlotte Cushman lay dead in her bed with a laurel crown upon her head. As she approached the coffin she heard Miss Cushman's well-known voice exclaim, 'Play Medea,' and soon the dead tragedienne rose from the casket dressed in the costume of that queen of the Argonauts, and walked to and fro in the room with all her olden majesty, ever and anon exclaiming, 'Play Medea,' and as the vision faded away the echoes of those deep tones resounded in her ears, 'Play Medea.'"

The New York Evening Telegram says of the free thought and reformatory papers of the day that they are "like the angel that stirred the pool of Bethesda, in which invalids bathed and were healed. If the world is to progress the conservatives must be shaken up from time to time, and they are to be shaken up only by the ultras and the radicals. Half-way people are not energetic and demonstrative enough to lead reforms. The conservatives are, of course, now and then shocked. Their natures are shaken to the core. They kick against the newcomers who thus tear their cherished convictions to atoms. They rebel again and again, but some of the seed dropped by the radicals falls in ground ready to receive it and brings forth infinitely forever."

An excellent and lifelike picture of that veteran in the cause of Spiritualism, Dr. H. F. Gardner, is now on free exhibition at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. It is from the photographic studio of G. W. Babb, 22 and 24 Hanover street, Boston, and is a work which reflects credit on all concerned in its execution. We regret to state that Dr. Gardner's health, to which we have referred in previous issues, continues to be precarious, and that during these fine autumnal days he is called upon to bear the confining cross of confirmed and almost hopeless invalidism—hopeless save in the cheering light which his belief in Spiritualism, he assures us, sheds upon his saddened condition.

We have received, and shall notice fully hereafter, a volume of some 280 pp., entitled "HYGIENE OF THE BRAIN," by M. L. Holbrook, M. D. Between its covers we encounter an interesting letter from Dr. J. R. Buchanan, to which we shall refer in a future issue. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Montgomery Place, Boston.

In the course of a recent article in the Nineteenth Century, Mr. J. Norman Lockyer says: "So far as our uncontented knowledge goes, the sun is chiefly composed of metal, and on this account is strangely different from the crust of our earth, in which the metals are in large minority."

Social Gathering.

Mrs. Carnes, the medium, had a pleasant reunion at her home, 103 Shawmut avenue, Boston, on Friday evening, 11th inst., it being the third anniversary of "Lulu's" control. The apparently bright little Indian spirit, so popular with the medium's friends, seems to be quite an "old girl," having left the form when twenty years old, in the year 1814. But as usual, the spirit is ever young, and we lose all idea of four score, or time, in the animated talk that this "familiar" favors us with. At this gathering there were two mortal Indian squaws present, the last of the race that once owned a section of Massachusetts. They were in costume; so was the medium, at the wish of "Lulu," who made a very neat address, proving that there was considerable improvement in her expression of thought since her first attempt at reincarnation or control of the human form three years ago.

Dr. Grover was the manager on this occasion, making appropriate speeches and reciting poetry written for the occasion. He called out that veteran, Brother Hatch, who uttered appropriate words; also medium David Brown; and a man that the spirit called "Scratch Brave," also made a short speech. The speeches, both from the mundane and celestial sources, ended by a few choice words from J. F. Alderman, who was called out by the manager; the venerable appearance and long white beard of the latter speaker added much to the general tableau, made up of gaily dressed Indians, in the form and out of it, as well as the other guests in the usual civilized attire.

The parlors were highly decorated with flowers, autumnal, and favoring the red, probably in compliment to the red girl, whose taste so strongly favors that animated color. There were some presents given to "Lulu," with appropriate remarks and responses, and at the close refreshments were provided for the party, which—to be in keeping with the occasion—we should use Lulu's language, and call it a "big eat."

W. M. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1. Boston, Oct. 13th, 1878.

Col. Mencham is now in the Indian Territory, having received, without expectation on his part, a government appointment as disbursing officer and special inspector. We are glad to note this action on the part of the powers that be, which is eminently appropriate as offering some return for his distinguished services in the cause of the red man. The Council Fire will not suffer in his absence, as he will continue to write for it regularly, and Mrs. M. Cora Bland will join in carrying out its editorial details with that true tact and grace with which she is specially gifted.

In the current installment of his article on Trance Mediumship (see 6th page), Wash. A. Dansk continues to give the experiences twenty years ago of himself and others as to the mediumistic powers of the now Mrs. Cora L. V. Richmond, then a child, who, as he aptly says, "had not had time in her young life to acquire the knowledge displayed through her."

Oct. 23d will be the anniversary of the twentieth year of Mrs. Jennie Holmes's mediumship as a public instrument. A gathering of her friends in honor of the date is contemplated. It is safe to say that fifty thousand people have, since her development, witnessed the demonstration of her powers with excellent results.

Mrs. Beattie, trance speaker, who has earnestly labored to spread the truths of Spiritualism in England for many years, is now making a "farewell tour" through the Lancashire District, prior to her departure for her new home in America in the spring to join her husband, who has preceded her.

In a late number of the Haverhill (Mass.) Bulletin appears a card from J. M. Palmer, former proprietor of the Publisher, wherein he announces the final discontinuance of his paper, and the transfer of its subscription list, etc., to Messrs. Mitchell & Hoyt, proprietors of the Bulletin.

Thomas Gales Forster was announced to lecture in Doughty Hall, London, England, Sunday, Oct. 13th. We are truly glad to learn that this noble expounder of Spiritualism has so far regained his health as to be able to give our English friends a taste of his abilities on the rostrum as a trance speaker.

In the article by J. B. Loomis, read, about the middle of third column: "But his speciality is trained clairvoyance, which, like reason," etc., instead of "unlike." And in the next sentence read, "This is engendered in every human soul, but, unlike reason, it is rarely developed here," etc.

A second Liberal League has just been formed at Syracuse. This makes the fiftieth Local Auxiliary League chartered by the National League.

We shall print next week an article from the pen of A. E. Newton, Esq., on "Testing Mediums," to which we call the reader's attention in advance.

J. S. Adams has removed from 33 Beacon street to 203 Tremont street, under Hotel Pelham.

To the Editor of the Banner of Light:

In J. B. Loomis's interesting and trenchant article in the Banner of October 12th, the allusion there made to a novel-like or cursory mode of reading A. J. Davis's writings, instead of carefully studying and interpreting them, brings to my mind, in illustration of its truth, that Mr. Davis's veritable history of his own life is occasionally looked upon and treated, even among people supposed to be acquainted with books, as a novel and work of fiction. Confirmation of this statement may be found in the Boston City Library, where A. J. Davis's Magic Staff, or Autobiography, both in the catalogue and on the shelves of the Library, is classified among "Works of Fiction and Novels!" and this, too, in modern Athens! A. E. G. Brant Rock, Mass.

THE BANNER OF LIGHT.—We give joyous greetings to this old favorite. No. 1, Vol. 44, in new and beautiful type is before us. Beautiful indeed it is in its new dress, but most do we admire it for its steadfast adherence to the cause it represents, and for its valuable contents. Unswerving in its advocacy of Spiritualism, firm as a rock in its defence of mediums, those sensitive instruments through which immortality has been taken from the realm of faith to that of knowledge, the Banner of Light has become indispensable to all who desire to keep themselves fully informed of the growth and progress of Spiritualism; for in its columns may be found correspondence from every part of the world. Let it be circulated everywhere, so that wherever superstition's evil power is felt, mankind may find in the Banner of Light its antidote.—The Spiritualist.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner North and Berkeley streets, Boston, on Sunday afternoons during the season of 1878-9. Good lecturers and excellent music. The public are invited to attend free of charge. Dr. James H. Peebles will lecture there during the Sunday afternoons of October, at 2 1/2 o'clock. Per order E. R. Com.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 1/2 o'clock. The public cordially invited. J. B. Hatch, Conductor.

PSYCHAN HALL.—The People's Spiritual Temple (formerly held at Eagle Hall) is removed to Psychan Hall, 76 Tremont street. Services every Sunday morning and afternoon, vocal mediums and speakers always present.

PSYCHAN TEMPLE.—The Spiritual Ladies' Aid Society will meet at this place, 178 Tremont street, every Friday afternoon at 2 1/2 o'clock, and further notice. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

EAGLE HALL.—Spiritual Meetings for speaking and testing are held at this hall, 616 Washington street, every Sunday, at 10 1/2 A. M. and 2 1/2 P. M. Excellent quartette singing provided. These meetings are carried on by the parties who previously occupied Nassau Hall.

Amory Hall.—"After the storm, sunshine." The bright sunlight of this morning, with its clear, sweet air, in contrast with the driving storm of last night and yesterday, once more verified this old adage. All nature seemed to invite the human mind to a universal anthem of praise to the All-Father. The Lyceum exercises were in sympathy and keeping with this idea, consisting of two selections by the orchestra, led by Prof. Alonzo Bond; singing, responsive readings and banner march by the school; select reading, "The Wanderer's Return Home," Mrs. Downes; song, "I Heard a Spirit Sing," May Waters; recitations, "Little Drops of Water," E. H. Plum; "How Little Knows of Each Other," A. J. Ryan; instrumental music, flute and accordion, by Masters Henry and Vernie Staples; original composition, "A Little Girl's Dream," May Waters; song, "He Giveth His Beloved Sleep," Nellie Thomas; recitation, "My Old Man and Me," Eva Peabody; song, "My Grandfather's Clock," Mr. Bryant; Cavatina, from the "Barber of Seville," introducing clarinet solo by Prof. Bond; Remarks by Conductors Hatch, Dr. J. M. Peebles and Geo. A. Bacon; wing movements (led by Mr. Ford) by the school; song, "There's a Home where the Wanderers are Welcome," by Madame Usoneille, closing with the banner march.

Wm. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1. Boston, Oct. 13th, 1878.

Eagle Hall.—The spiritual meetings continue with unabated success at this hall. Sunday, the 13th inst., was enjoyed in the morning by a discussion upon "Inspiration," in which several took part; and so great an interest was awakened in the subject that it was continued during the first part of the afternoon session, when the order of exercises was changed to giving communications, and to reading and intelligent and satisfactory tests were afforded by Mrs. Leslie. In the evening a very lively discussion was held, in which many participated, including several strangers from abroad; and the meeting closed with a general feeling that we had not assembled in vain—that some valuable and instructive information had been gained. J. BEAN, Chairman.

Charlestown District—Army and Navy Hall.—The meetings in this hall, Sunday afternoon and evening, Oct. 13th, were very interesting. Mrs. Fannie Bray, as test medium, and Miss Lucy Clous, trance speaker and singer, occupied the platform at 3 P. M. In the evening, Dr. J. M. Peebles addressed the audience in English and French. He will speak in this hall next Sunday, Oct. 20th, in the evening at 7 1/2 o'clock. The speakers and mediums for the afternoon, at 3 o'clock, will be announced in the Saturday papers. C. H. M.

Letter from Mr. Hazard in re "Justice."

To the Editor of the Banner of Light: I have carefully read and re-read the article contained in your issue of Oct. 12th under the caption of "JUSTICE," and signed by Mr. J. N. Holmes. I see nothing in it that is not in strict accordance with the facts. From all I have heard, Mr. Jonathan M. Roberts's conduct in the whole affair was praiseworthy beyond words to express, and I sorely regretted at the time I compiled my late narrative of the Bliss imbroglio, that some intemperate expressions he applied to me personally in an unsolicited letter rendered it impossible for me to become his eulogist. You, Mr. Editor, as well as others, will, however, do me the justice to admit that on all proper occasions I have in conversation taken pleasure in according to Mr. Roberts all praise for his noble conduct in the case. Mr. Holmes intimates (if I understand his allusion) that I "take unto myself the entire credit of showing up the conspirators," etc. As regards this charge, I think I may say without boasting, that my investigations and labors have done as much to dispel the clouds that have at times hung over many mediums, including Mr. and Mrs. Holmes, as those of most men; but I think it will be hard for him to show a single instance wherein I have ever assumed any credit for my work. In that respect my conscience bears me witness that in all my investigations and publications I have ever adhered strictly to the truth in every word and deed. Yours truly, THOMAS R. HAZARD. South Portsmouth, R. I.

A Beautiful Incident.

We were told the other day of a beautiful and touching incident which occurred at the death of a little girl who died recently in this place. Toward the last she was unable to take medicine, and expressed a wish to die. Just before death, she pointed upward, and called the name of a sister who some time ago went to the spirit-world. Then turning to her father, she said, "I'm going to see mamma, and I'll kiss her for you." The churches believe and teach that many persons in their dying moments see the heavens open and the angels gathered around them. But when clairvoyants by the hundred declare that they see and converse with the spirits of the departed, the churches say it is all a pretence, or a delusion, or the "works of the devil," or account for the fact in some equally senseless and illogical way, thus stultifying their own belief and teaching.

But light is breaking. The veil between the two worlds grows thinner and thinner, and thank God! the day is not far distant when all men will hold intelligent communication, while still in the flesh, with their friends who have crossed over to the other side.—Worthington (Minn.) Advance.

Movements of Lecturers and Mediums.

[Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, and hours of Saturday. Their notices, therefore, to insure prompt insertion should be forwarded to this office on the Monday preceding the day of going to press.] P. C. Mills has returned to Boston. He spoke in Lynn on temperance Tuesday, Oct. 1st, and for the Spiritualists at Concert Hall, Sunday, the 6th. Would like to make engagements anywhere in New England for Sundays or week evenings. Address him No. 7 Montgomery Place, Boston.

"Lily of the Valley" will speak in Spiritualist Hall, in Bartonville, Vt., Sunday, Oct. 20th, if some one else does not. So writes a correspondent.

Capt. H. H. Brown speaks in Salem, Sunday, Oct. 20th, at 3 and 7 1/2 P. M. Engagements solicited for him and Mr. Vandercook for November. Address care Banner of Light.

A correspondent writes: "Dr. Geo. and Mrs. Dillingham hold meetings, which take the form generally of test circles, every Sunday evening at Mechanics' Hall, Market street, Lynn."

Giles B. Stebbins is engaged to lecture in Geneva, Ohio, Sunday, Oct. 20th.

Col. J. W. Eldridge, and his wife, who has the reputation of being an excellent medium wherever she has been, will be at Atlanta, Ga., until the 1st of November.

Dr. H. P. Fairfield is on a lecturing tour westward, and would like to make early engagements wherever spiritual lectures may be required. Address for the present, Branchport, Yates Co., N. Y.

Mr. A. J. Fishback, an eloquent lecturer on Spiritualism, will pass over the Atlantic and Great Western Railroad, etc. Cincinnati, and thence over the Ohio and

Mississippi to St. Louis, the first of November, and, if desired, will deliver a few courses of lectures on Spiritualism within one hundred miles of St. Louis. Address him at Webster's Graves, Missouri.

William Emmette Coleman delivered an address upon the "Parallelism between Biologie and Philologie Evolution," at the opening session of the Academy of Science, Leavenworth, Kansas, Oct. 10th; and is to deliver one upon "Spectrum Analysis," Oct. 24th. He will speak upon "Spectrum Analysis of the Heavenly Bodies," Dec. 5th.

Mrs. Nellie Brigham and Hon. Judge Culver will speak on Temperance, at Irving Hall, under the auspices of the Blue Ribbon American Temperance Union, on Sunday, Oct. 27th, at 3 P. M. Mrs. Brigham will, at the close of her lecture, improvise poems on any subjects handed to her from the audience.

For Sale at this Office:

- THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy, \$3.00 per year.
VOICE OF ANGELS: A Semi-Monthly Spiritualistic Journal. Published in Boston, \$1.00 per annum. Single copies 8 cents.
THE SPIRITUAL OFFERING: A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2.00; six months, \$1.00. Single copies, 20 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00.
THE MENTAL AND DYNAMIC: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.
HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price \$3.00 per year.
SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Price 75 cents.
THE BANNER OF LIGHT: A MONTHLY JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

RATES OF ADVERTISING.

- Each line in Agency type, twenty cents for the first and fifteen cents for every subsequent insertion.
SPECIAL NOTICES.—Forty cents per line. Minimum, each insertion.
BUSINESS CARDS.—Thirty cents per line. Agency, each insertion.
PAYMENTS IN ALL CASES IN ADVANCE.
For all advertisements printed on the 5th page, 20 cents per line for each insertion.
Electrotypes or Cuts will not be inserted.
Advertisements to be renewed at continued notice, the last of one month before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Courtney, M. D., P. O. Box 2219, Boston, Mass. Residence No. 4 Euclid street. 13w, An. 10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh-st., between 4th and 6th ave., New York City. Ja. 5.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O. 5.

THE DISCOVERY OF THE AGE.—THE OZONE Treatment for CATARRH and THROAT DISEASES. Secured by Copyright, and practiced only by DR. CLESSION PRATT, 202 State street, CHICAGO, ILL. Send for Circular. Wanted, a Physician as Agent in every city. 4w, O. 12.

Dr. F. L. H. Willis.

Dr. Willis will be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. O. 5.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. O. 12.

SEALED LETTERS ANSWERED BY R. W. FLINT, No. 25 East 14th street, N. Y. Terms \$2 and 3-cent postage stamps. Money returned on letters sent are not answered. Au. 10.

To Invalids.

S. B. BRITTON, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Magnetic), New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. eow, Jy. 6.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle 25 doz. for \$5.00, sent by express. Send by mail in the form of Letters at \$1.00 per box. Address MRS. LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Sent for pamphlet. Sept. 14.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light, at 25, Abchurch Lane, London, E. C. 4. For a subscriber can address Mr. Morse at his residence, Elm Tree Terrace, Uttoxeter Road, Derby, England. Mr. Morse asks fees for sale of the Spiritualist and Reform Works published by us. Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. A. J. HAZARD, 32 North Street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritualist and Reform Works, and also for the Academy Hall, No. 810 Spring Garden street, and at all the Spiritual Meetings. Parties in Philadelphia, Pa., desiring to advertise in the BANNER OF LIGHT can consult the Editors.

PHILADELPHIA PERIODICAL DEPOT. W. H. HAZARD, 32 North Street, and N. E. 8th and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REGAN, 621 North 5th St., St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookbinder, No. 109 Seventh street, above New York avenue, W. C. keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

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about your religious life... Julius Norton.

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your faces, and understand what we mean... John Dobson.

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I wish you would say it in John Dobson, twenty-nine years old... John Dobson.

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and which I desire my mortal brethren and sisters to read... Minnie Warren.

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And quoted ideas, and bowdlerized words long,
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Sparkle forever.

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To have thee bring danger,
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augurating Lyceums, I would say that, having
now finished my work at home, I am ready to
respond to any call made upon me where my
services are required to assist in forming Lyce-
ums. Our own school is in a most prosperous
condition, and is one of which Spiritualists
hereabouts feel very proud.

Passed to Spirit-Land:
From East Medford, Oct. 9th, suddenly, of heart disease,
Benjamin Sanson.

From his father's residence, in Bremen, Oct. 4th, Oscar J.
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THE UNIVERSITY OF THE FUTURE.

An address delivered before the Alumni of St. John's
College, at the Annual Commencement, July 27th, 1875, by
Hiram Corson, M. A., Professor of Anglo-Saxon and Eng-
lish Literature in the Cornell University.
For sale by COLBY & RICH.

THE POOR INDIAN.

Simpler Nature to his hope has given,
Behind the cloud-top hill, a humbler heaven—
Some for work and toil, and some embraced,
Some have found in the watery waste,
As if a sabbath world than this could be,
Where Government is kind, and Harbours flee
From the shelter of an Indian.

A Poem.

Brooklans, N. Y., Oct. 1st, 1878.
To the Editor of the Banner of Light:
I was much interested in the history of the poem
written by Belle Bush, published in the Banner of
Light of Sept. 28th, and as it recalled a beautiful gem
which I had for years preserved with other choice bits,
I forward the same, hoping that you will find space for
it in the columns of your valuable journal. Who the
author is I am unable to state.

IF WE KNEW.

If we knew the woe and heartache
Waiting for us down the road,
If our lips could taste the wormwood,
If our backs could feel the load;
Would we waste to-day in wishing
For a time that never can be?
Would we wait in such impatience
For our ships to come from sea?

The Susquehanna and Chenango Val-
ley Association of Spiritualists.

The third annual meeting of the above named Asso-
ciation, was held at Leonard's Hall, in Binghamton,
N. Y., on Saturday and Sunday, Oct. 12th and 13th.
The meeting was called to order at 2 o'clock p. m. on
Saturday, by the President, J. F. Deans, Esq., of Bingham-
ton. After an address of welcome by the Presi-
dent, E. M. C. Howe of Fredonia, N. Y., gave an in-
teresting and instructive lecture on "Instinct and Rea-
son"; he was followed by J. H. Harter of Auburn, N.
Y., on the same subject, giving numerous interesting
and amusing facts he had witnessed, going to show
that beasts, birds and reptiles had reason as well as in-
stinct.

FEATHER-FISH.

I Under this singularly appropriate heading our
lively contemporary, the Gold Hill (Nev.) Even-
ing News, speaks of an erring brother, and
warns him of the pressing necessity to return
to the pleasant paths of rectitude and wisdom:

THE MOUNTAIN DAYS HAVE COME.

The saddest of the year,
When taxes reach maturity
And myriad bills appear;
When frosts from northern latitudes
Upon the breezes float
And sighs the editor to think
He has no overcoat.
—Yonkers Gazette.

THE SOUTHERN CHEYENNE INDIANS.

The Southern Cheyenne Indians complain that they
are starved by the agents. Well then, why under
the sun don't they eat the agents? Nobody would care for
that.—Huckeye. Why, the agents are so corrupt the
Indians would rather eat dead dog.—Graphic.

THE FOLLOWING PEACEFUL WAY IS BY THE REV. G. S.
CANTLY, OF ENGLAND, A NEW ASPHALT FOR POETICAL FAME:

"Oh, concentration of brute force!
Rhinceros of the deeps!
Oh, ugly Delos, on whose shores
No soft Latona sleeps!
Seek room in thee for birth or love
'Mid monster's furnace born,
The iron-throated guns above,
Below, the ripping horn."

THE SIXTH CONGRESS OF WOMEN WAS HELD
AT PROVIDENCE, R. I., OCT. 9TH, 10TH AND 11TH.

The Sixth Congress of Women was held
at Providence, R. I., Oct. 9th, 10th and 11th.

Mrs. Lottie Blair Murdoch, the Spirit-
Artist A Crucial Test.

Spiritualism without mediumship, conscious
or unconscious, is an impossibility. All that I
know of the existence of any spiritual beings,
who were once mortals, I know through personal
mediumship and the mediumship of others.

THE TRUSTEES.

And so you've returned from Europe,
Now tell us how much did you see?
Oh, we took in a lot of old castles,
And trotted about in France.

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