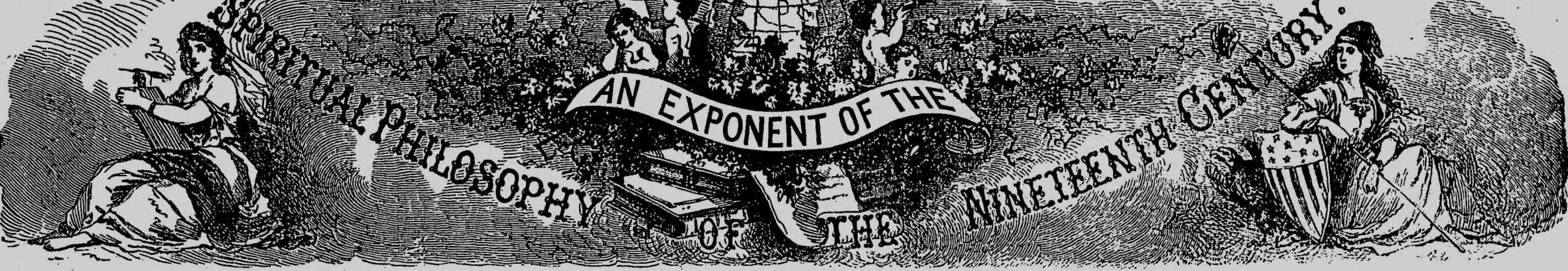


BANNER OF LIGHT.



VOL. XLIV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 2, 1878.

\$3.15 Per Annum,
In Advance.

NO. 6.

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The Rostrum.

PRAYER:

TO WHOM SHALL WE PRAY?—BENEFITS OF PRAYER
—ANSWERS TO PRAYER—SHALL WE PRAY
FOR THE DEAD?—PRAYER IN
SPIRITUAL CIRCLES.

A Lecture Delivered in the Free Course of Spiritualist Meetings at Parker Memorial Hall, Boston, Mass., Sunday Afternoon, Oct. 13th.

BY DR. JAMES M. PEEBLES.

(Reported for the Banner of Light.)

After this manner, therefore, pray ye: Our Father, which art in heaven.—*Mat. vi. 9.*

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him."—*James v. 13-14.*

"A Jew stepped into a Parsee temple and saw there the holy fire. He spoke to the priest: What do you worship the fire? Not the fire, replied the priest: It is to us an emblem of the sun, and of its genial light. Then asked the Jew, Do you then worship the sun as your God? Do you not know that this also is a creation of the Almighty? That we know, answered the priest, but man being dependent on his senses, needs sensible signs in order to apprehend the Most High. And is not the sun the type of the invisible, incomprehensible Source of light that embraces and blesses all?"

"Then the Israelite answered: Do you people, then, distinguish the type from the prototype? Already they call the sun their god, and even slinking from this again to a lower image, bow before the earthly flame. You charm his external and dazzle his internal eye; and while you hold up before him the earthly light, you withdraw from him the heavenly. You should not make unto thee any image, nor any likeness at all.

"How then, asked the Parsee, do you designate the highest nature? The Jew replied. We call it JEHOVAH ADONAI, that is, the Lord who is, who was, and who will be! Your word is great and glorious, said the Parsee, but it is fearful.

"A Christian then stepped up and said, We call him OUR FATHER. And when we pray we say OUR FATHER. The Gentile and the Jew looked on each other with amazement, and said, That is the nearest and the highest. But who gives you the courage thus to address the Eternal? Who else, said the Christian, but He, the Father himself?"

"And when they understood it they believed, and lifted up their eyes joyfully toward heaven, and said, full of fervor and spirit, Father! dear Father!"

"And now all three shook hands and called themselves BROTHERS."—*The Parable.*

The crescent, in some parts of the world, holds the ascendancy over the cross. All religions have their symbols. It is estimated that there are some two hundred millions of Mahometans in Eastern lands, and it is universally conceded by travelers that they are a people given to prayer. The muezzins' calls to prayer sound from the minarets of the mosques five times each day. When the first rays of light stream from Eastern skies, the plaintive half-singing prayer is heard—"Awake, awake and pray. It is better to pray than to sleep. There is but one God, Allah." At noontime the piteous, pleading command goes forth, "Come to prayer—there is only one God, Allah, the merciful." Two hours before sundown, at the going down of the sun in clouds of gold, and again two hours after sunset, the faithful are summoned to prayer.

The Jews for thousands of years have repaired to their synagogues and reverently bowed in prayer to Jehovah, the God of Israel. Hindus and Parsis in their temples, and Roman Catholic, Greek and Protestant Christians, have their set seasons, days and hours for supplication and prayer. Worship and prayer in some form, like the desire for immortality, are almost if not altogether universal. They seem to be innate sentiments of the soul, bubbling up spontaneously, as do crystal streams from living fountains.

It has been said that moles never look up to see the light. This might be expected of burrowing moles. And so swine feast upon acorns in autumn-time, but never look up in thoughtful gratitude to the oak from whence they fell. Men are more than swine. They feast in gratitude upon the divine bounty, and rest in security upon the bosom of the ineffable Presence.

But what is prayer?

What its object and uses?

To whom shall we pray?

What are the benefits of prayer?

Are prayers, thanksgivings and invocations synonyms—that is to say, convertible terms?

Prayer is not posture; not a cold repetition of words; not self-excitation; not chafing the skin; not irritating the throat; not scarring the knees; not fretting the emotions; not twisting and struggling at our shoe-latches to lift ourselves to a located heaven; but in the best sense prayer is aspiration; the gushing-up of the soul's desires; the overflowing of the soul's gratitude; the expression of great resolves for high and holy attainments; the silent strugglings of the divinity within after the Infinite Good!

"Prayer is the soul's sincere desire,

Uttered or unexpressed;

The motion of a hidden fire

That trembles in the breast."

Prayer, gratitude and invocation must not be confounded. These words have entirely different meanings. The more philosophical seldom pray to God in words. With them prayer is not the term to be used. Their so-called prayers partake more of profound aspiration—deep, up-welling gratitude and thanksgiving. It is useless to pray to God for selfishly personal and special favors, because God is unchangeable, governing the universe by fixed and immutable laws. Conscious, thoughtful souls, therefore, instead of pleading

of God to do this and that, reverently render gratitude and thanksgiving to the Infinite Father and Mother of us all. And while they thank God, they invoke the presence and the aid of angels and sympathizing ministering spirits, and they also pray for the dead—for the morally dead in this world; and for the so-called dead in the lower spheres of the spirit-world. Phenologically speaking, man has the cranial organ of reverence, and accordingly aspiration and thanksgivings are natural. As soul emotions, they reach outward and upward toward God, the Infinite All-Father. But prayer as supplication does not change the Deific Mind, nor the divine laws of Nature. These are absolutely immutable. The apple falls; the missile, hurled from the sling, descends to earth; the planets roll in circling grandeur through the interstellar spaces, and no prayers can affect them, nor can a link in the chain of causation be severed!

We grow to be like what we think of. Thinking, then, of God, gratitude to God and aspirations toward God are serviceable, inasmuch as they draw us toward the ideal of all perfection. The Indian, with skill attached by strips of bark to the mammoth rock in the circular lake, did not, by looking at and pulling, draw the rock to him, but himself to the rock. God is the rock eternal. Changes are in us, not God.

Jesus, in the popular acceptance of the term, was not a praying man. If bodily in our midst to-day he would not patronize twelve o'clock prayer-meetings. He continually rebuked the pious frauds and shams of his age. Sanctimonious hypocrites trembled in his presence. "When thou prayest," said he, "thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." . . . "Wo unto you, scribes, pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation!"

Fearful and abominable are some of the abuses of prayer. During our civil war, with its six hundred battles, chaplains north and south prayed for victories, each with equal fervency. The great Napoleon trusted more, however, "to dry powder and plenty of it," than to prayers. The sectarian in times of drought prays God to send down copious showers; the reformer prays by irrigating his fields and gardens. The sectarian prays God to provide food to feed the starving poor; the philanthropist prays by carrying them well-filled baskets and helping them to remunerative employment. The sectarian prays God to promote the cause of temperance and dry up the drinking saloons; the reformer prays by signing the pledge and inducing others to do the same. The sectarian, digesting a warm meal, kneels by a downy bed and prays God to clothe the widow and comfort the fatherless; the reformer, not lazy enough to ask God to do his work for him, feeds the orphan and cheerfully supports the widow. Sectarists, as governors in Southern States, issue proclamations calling to fasting and prayer to stay the deadly prevalence of the yellow fever, and even the bishop of Ohio puts forth a form of prayer, virtually asking God to arrest the plague at once that is now draping the sunny South in vestures of mourning; the scientist and the royal-soldier reformer pray by sending sums of money to the poor sufferers, and by insisting that hereafter Southern cities shall drain their marshes, remove their cess-pools, cleanse their lanes and streets, disinfect their cellars, purify their yards and houses, and rigidly obey the laws of hygiene.

Sectarian Christians say their prayers in sepulchral tones, while reformers and Spiritualists do their prayers. Work and prayer should go together. Douglass, the colored orator, said that "when he prayed to his legs and used them" he got his liberty.

Every bush and flower and forest-tree is aflame with aspiration. And prayer in the sense of aspiration is the human feeling after the divine—the human everywhere, in all lands, feeling after the divine. Each should pray for himself, pray a long prayer of ceaseless aspiration after all that is pure and true and holy. He should pray for others by doing them good. He should pray for the dead, whether in mortal bodies or disenthralled from them. He should recognize that divine ideal toward which we are tending—that hopeful longing to be true, to be noble, manly, and more like the immortal gods. The poet Lowell thus expresses it:

"Of all the myriad moods of mind
That through the soul come thringing,
Which one was e'er so dear, so kind,
So beautiful as longing?
The thing we long for, that we are,
For one transcendent moment,
Before the present, poor and bare,
Can make its sneering comment."

"Still, through our patry stir and strife,
Glow down the wished ideal,
And longing mold in clay what life
Carves in the marble real;
To let the new life in, we know
Desire must open the portal;
Perhaps the longing to be so
Helps make the soul immortal."

"Longing is God's fresh, heavenward will
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope,
And realize our longing."

"Ah, let us hope that to our praise
Good God not only reckons
The moments when we tread his ways
But when the spirit beckons!
That some slight good is also wrought,
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fall in action."

Spiritualism does not, as certain sectarists have said, detract from belief in and worship of God. Our hearts' gratitude, our souls' highest aspirations, ever ascend to God, the Father and Mother of us all. And no enlightened Spiritualist worships spirits and angels in the sense that he does God. There is, as every scholar knows, a wide distinction between *Latria*, gratitude given to God, and *Dulia*, prayers offered to saints, spirits and angels. There is an account given in the nineteenth chapter of Revelations of John's mistaking an angel for God. St. Augustine says: "This angel appeared in so glorious a manner that St. John took him to be the eternal God, and was about to give him divine honor, when the angel said, 'See thou do it not. I am an ancient prophet, one of thy fellow-servants; worship God.'" Spiritualists worship neither spirits nor mediums, as did Cornelius the centurion, when he "fell down to worship Peter," and to whom Peter said, "Stand up, for I also am a man."

The apostle James gave this command: "Pray for one another," and why not? Why should we not pray the prayers of good-will, and breathe out good wishes even to our enemies? And why should we not ask, ay, fervently pray for

apostles, prophets, and good angels to come into our presence?

Royal-arch companions and Knight Templars can descend and sit in subordinate Lodges to aid and counsel Apprenticed Masons. So martyrs, sages, prophets, and other exalted souls of heaven, though beyond the tears that so often bedim the eyes of mortals, though untroubled by the disappointments and the death-knells that so frequently cast a blight over the beautiful things of youth, still they cherish memories of their long-past mortal years, memories of a once struggling humanity, and can and do descend to minister to and guide us to the better, higher life.

Is it not right, then, to pray to them, right to invoke their presence? Are not Roman Catholics justifiable in praying to saints and seraphs? Often prayers are answered in the most wonderful manner—probably this is always so when, all things considered, it would be best.

The books of antiquity abound in records of prayers that were answered by gods, angels, and ministering spirits.

Diodorus Siculus assures us Osiris, one of Egypt's gods, was a great conqueror while living, and deified after his death. During wars he frequently prayed to tutelary gods for aid. Jupiter, according to Cicero, signifies *helping-father*. The Areadians disputed with the Cretans the honor of giving him birth. Both countries, however, considered him originally a man. After his death he was put in the Pantheon and honored as god; ay, more, vows and prayers were offered to him, believing that he granted the mariner calm, the traveler a safe return, and the soldier victory. Xenophon testifies that Cyrus "prayed for the assistance of the heroes, the guardians of Media, and they helped him in battle." He further said that "the gods who hold the guardianship of mortals help and prosper those who pray to them." History repeats itself. Those in the living present who pray to angels and sympathizing spirits are often aided by them. Their prayers are answered. Take the following cases among thousands.

In a work by John Richardson Phillips, entitled "Remarkable Answers to Prayer," there are several given, one of which I will quote (page 21):

"A lady who had just sat down to breakfast had a strong impression upon her mind that she must instantly carry a loaf of bread to a poor man who lived about half-a-mile from her house, by the side of a common. Her husband wished her either to postpone taking the loaf of bread till after breakfast, or to send it by her servant, but she chose to take it herself instantly. As she approached the hut she heard the sound of a human voice. Willing to hear what it was, she stepped softly, and unperceived, opened the door. She now heard the poor man praying, and among other things he said, 'Oh, Lord, help me! Lord, Thou wilt help me: Thy providence cannot fail; Thy listening angels are ever present, and although my wife, self, and children have no bread to eat, and it is now a whole day since we had any, I know Thou wilt supply me (though Thou shouldst again rain down manna from heaven). The lady could wait no longer; she opened the door, 'Yes,' she replied, 'God has sent you relief. Take this loaf, and be encouraged to cast your care upon Him who careth for you; and when you ever want a loaf of bread come to my house.'"

To many the above may be conclusive proof of the direct answer to the prayer of this needy supplicant. To a mind coldly philosophical, it may simply appear a remarkable coincidence. To the materialistic and hypercritical scientist it may present itself as a superstitious or ridiculous pretence, having no foundation in fact. By the Spiritualist it may be recognized as a truthful record and incontrovertible evidence of the wonderful operation of some admirable sympathetic psychological laws as yet very imperfectly understood.

"Take the perfectly well-authenticated case referred to by Epes Sargent, as related by the late Rev. Dr. Bushnell, of Capt. Yount, the Californian, who dreamed that an emigrant party were perishing two hundred miles off in the Carson Valley Pass. He got up an expedition, sent it out at his own expense, and rescued the remnant of a party that had undergone incredible sufferings in the snow. Will any intelligent Spiritualist scout the theory that the prayers of the sufferers may have attracted spirits who made the recipient and impressive mind of Capt. Yount their instrument for bringing about the rescue?"

"It needed no change of a law of Nature to produce these deliverances; and yet they may have been the direct result of the potency of earnest prayers, under certain favorable conditions."

The distinguished English naturalist, Alfred R. Wallace, in treating of the philosophy of and answers to prayers, says: "The recently discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered, though not directly, by the Deity. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a divine response to prayer, will pray more frequently, more earnestly, and more disinterestedly, they will attract toward them a number of spiritual beings who sympathize with them, and who, when the necessary mediumistic power is present, will be able, as they are often willing, to answer prayer."

"A striking case is that of George Müller, of Bristol, who has now for forty-four years depended wholly for his own support, and that of his wonderful charities, on answer to prayer."

Mr. Wallace further observes, "his, George Müller's, narrative (6th edition, 1869) should have been referred to in the late discussion, since it furnishes a better demonstration that prayer is sometimes really answered than the hospital experiment proposed by Sir Henry Thomson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditure for many years. He never asked any one, or allowed any one to be asked directly or indirectly, for a penny. No subscriptions or collections were ever made; yet from 1830 (when he married without any income whatever) he has lived, brought up a family, and established institutions which have steadily increased, till now four thousand orphan children are educated, and in part supported. It has happened hundreds of times that there has been no food in his house, and no money to buy any, or no bread, or milk, or sugar for the children. Yet he never took a loaf, or any other article, on credit even for a day; and during the thirty years over which his narrative extends, neither he nor the hundreds of children dependent upon him for their daily food have ever been without a regular meal! They have lived literally from hand to mouth; and his one and only resource has been secret prayer. Here is a case which has been going on in the midst of us for forty years, and is still going on; it has been published to the world many years, yet a warm discussion is carried on to the fact of whether prayer is or is not answered, and not one of them exhibits the least knowledge of this most pertinent and illustrative phenomenon! The Spiritualist explains all this as personal influence. The perfect simplicity, faith, boundless charity and goodness of George Müller have enlisted in his cause spiritual beings of a like nature, and his mediumistic powers have enabled them to work for him by influencing others to send him money, food, clothes, and all arriving just at the time most needed."—*"Miracles and Modern Spiritualism," Wallace.*

The above quotations of facts are sufficient to show that gods, angels and ministering spirits cognize human wants, and under proper conditions answer the prayers of pleading mortals.

Should we pray for the dead—that is to say, should we pray for the low, undeveloped spirits of the spirit-world?

This was the custom in Oriental countries, as their sacred books and scrolls abundantly prove. And then the early church fathers, such as St. Jerome, St. Cyprian, St. Hilary, St. Augustine, Origen, and others, not only believed in the continuance of spiritual gifts, but they believed in praying

for "the wicked dead." The first ecclesiastical father who called in question the invocation of angels and prayers for the dead was Vigilantius, who flourished something over three hundred years after Jesus Christ. The church fathers, with one united voice, stigmatized the teachings of the ambitious Vigilantius as untrue and unscriptural. St. Jerome in refuting him wrote: "The apostles and martyrs, while still in their bodies on earth, could pray for others at a time when they ought to have been solicitous concerning their own welfare: how much more natural is it that they should do so now, after the attainment of their crowns, their victories and their triumphs." Paul, the apostle, tells us that two hundred three-score and sixteen souls in the ship with him were saved by his prayers; and am I to believe that the moment he was dissolved, and began to be with Christ Jesus, that then his voice was hushed forever; that he had no longer the power even to breathe a prayer for those who had been evangelized by his preaching?

St. Cyril, of Jerusalem, who wrote in the Greek in the year 351, makes this observation: "We pray for the sick and the afflicted. . . . We commemorate those who have gone before us, patriarchs, prophets, apostles, martyrs. . . . We pray for the holy fathers, the bishops, the faithful departed for all the dead. . . . believing that their souls receive very great relief from these prayers."

St. Hilary, a compeer of Cyril, who wrote about 315, says "To those who wish to stand firmly, there is not wanting the custody of the saints nor the guardianship of the angels. . . . There are many spiritual powers that are called angels, who preside over churches and persons. They pray for us, and we pray for the dead."

St. Cyprian, who wrote in the year 248, gave this exhortation: "Let us be merciful of one another in our prayers; with one mind and one heart in this world and in the next. Let us always pray with mutual charity relieving our afflictions, and may our prayers for our brethren and sisters in whatever world not cease."

Origen, who flourished near the end of the second century, when treating of prayers, guardian spirits and their influence over mortals, wrote: "Who can doubt that our holy fathers aid us by their prayers, and strengthen and excite us by their examples, and the writings they left behind them? The angels of deliverance are ever present; come thou, thou angel, receive him that is changed from his former error and from the doctrine of demons. . . . I will pray for the dead. I will invoke all the saints to my assistance. . . . And all the holy men who have quitted this life, retaining their charity toward those whom they left behind, we may be allowed to say that they are anxious for their salvation, and that they assist them by their prayers."

St. Ambrose, in a funeral oration over the two emperors, Valentinian, exclaims: "Blessed shall you both be if my prayers can avail anything. No day shall pass in which I will not make honorable mention of you; no night in which you shall not partake of my prayers."

St. Epiphanius contends that "there is nothing more opportune, nothing more to be admired, than the rite which directs the names of the dead to be mentioned. They are greatly aided by the prayers that are offered for them."

St. Chrysostom declares that "it is not in vain that oblations and prayers are offered and alms given for the dead. . . . Let us not grow weary, then, in affording aid to the dead by offering prayers for them." So runs the chain of testimony from Hindu, Egyptian, Greek and ecclesiastical history. The latter affords the most indubitable proofs that the doctrines of the ministrations of spirits and prayers for the dead, that is, those in the world of spirits, flourished almost undisputed from the time of the primitive fathers till after the reign of Constantine.

To think kindly toward—to breathe out even a good wish for those psychologically bound for discipline to the lower spheres of spirit-life, is a prayer for the dead. Let us pray for them, then, most sincerely; let us aid them as the dear angels of the heavenly spheres aid us.

It was common in Oriental lands at one period for certain zealous unselfish persons to be baptized for the dead. To this end the Apostle Paul said: "Else what shall they do, which are baptized for the dead, if the dead rise not at all? Why, then, are they baptized for the dead?" Do not infer from this passage that Paul was urging the dogma of baptism by immersion. On the contrary, he thanked God that he "was sent not to baptize" but to "preach the gospel." Water baptism belonged to India and Egypt—to John the Baptist dispensation—rather than to Christ. It is not, and never was, Christian baptism. Jesus Christ baptized with the Holy Ghost; that is to say, with a holy and most excellent spiritual influence. The Greek word here rendered Ghost is *pneuma*, and should read spirit. The spiritual aura around Jesus Christ was refined, pure and heavenly, so much so that those coming within the range of this aerial atmosphere were blest beyond all blessing. This spiritual aura was the magnetic "virtue" that Jesus "felt go out of him."

The Holy Ghost, biblically considered, was a refined, etherealized spirit-substance that "set upon the disciples," that "filled them," that "fell upon those who heard Peter," and was "poured out upon the Gentiles." It is said of Peter and John in Samaria that "they laid their hands on them and they received the Holy Ghost."

It was this holy spiritual influence, this ethereal baptismal aura, together with the great overflowing love-nature of Jesus Christ, that so fitted him to pray for and to preach to the dead—the "spirits in prison." He was also baptized for them—that is, was anointed, illumined and divinely enlightened—that he might aid in redeeming and spiritually enlightening them. The University professor studies, ay, masters the sciences, and becomes learned that he may wisely teach others. So we should study the moral and spiritual constitution of man—should study psychology and the occult forces of nature—should be baptized with the divine aura of the angelspheres—and should become so spiritually illumined that our very presence would benefit the dead in the lower spheres of existence, something as the sunshine touches and turns to gold the purpling clouds of evening.

Life, past, present and future, constitutes one unitive chain. Death severs no conscious link. Our consciousness, our memories and our loves, go with us to the better land. And as our prayers and good wishes help those this side death's peaceful river, so they do those on the thither side. Spiritualism proves that death is no impassable barrier, nor does it in any way prevent the interchange of sweet offices across its tremulous stream. Unseen intelligences, once mortal and bound to us by the tender chords of sympathy, still walk in our midst, stand by our sides, and listen to our echoing voices. And what spiritually benefited them on earth benefits them still. Dr. Hitchman, of Liverpool, one of the most learned Spiritualists in our ranks, says that "dignified conversation with and prayers offered for the souls of the departed is educational, justifiable and highly commendable."

Unhappy earth-bound spirits who led depraved lives while

Such, I think, will be found to be the testimony of most or all advanced spirits on the subject of testing physical mediums.

THOMAS R. HAZARD.

Children's Department.

CHURN SLOWLY.

A little maid in the morning sun
Stood merrily singing and churning—
Oh, how I wish this butter was done—
Then off to the fields I'd be turning—
So she hurried the dasher up and down
Till the farmer called, with a half-made frown,
"Churn slowly!"

Don't ply the dasher so fast, my dear,
It's not so good for the butter—
And will make your arms ache, too, I fear,
And put you all in a flutter—
But this is a rule, wherever we turn,
Don't be in a haste whenever you churn—
Churn slowly!"

If you'd see your butter come like and sweet,
Don't churn with a nervous jerking,
But ply the dasher slowly and neat—
You'll hardly know that you're working—
And when the butter has come, you'll say,
Yes, this is surely the very best way—
Churn slowly!"

Now, little folks, do you think that you
A lesson can find in butter?
Do not be in haste, whatever you do,
Or get yourself in a flutter—
And while you stand at life's great churn,
Let the farmer's words to you return,
Churn slowly!"

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of
ADELA, BARONESS VON FAX,
of Gonnitz (in Styria), Austria, and translated spec-
ially for the Banner of Light.

ON THE NILE.

Once I saw, as I see all, a Dahabiah, or ship of the Nile, slowly sailing down that river. Some of the passengers interested me. Among the dark, brown forms of the south sat a tall, sad woman; her head was thoughtfully leaning on her long, slender hand, and she was gazing un- interruptedly into the still, yellow waters of the Nile. Slowly glided the ship down the stream, and slowly and idly went, or rather crept, the great brown men about on the ship's deck. The air was burning hot; a reddish yellow and heavy atmosphere encompassed the horizon; the sun appeared like a glowing ball of fire. They passed by the barren banks of sand, where only bare and isolated palms stood in this hushed silence of the scorching south, which, with its apparently dead, heavy quiet, yet penetrates into the heart and veins of man, doubling the pulsation, and causing the blood to flow quickly and passionately. Even so silent and yet full of passion, inwardly reproaching herself, sat this gloomy woman. She appeared to be questioning the thick, yellow waters of the Nile as to her fate. A man approached her. His speech fell painfully on her ears.

"Have you still no answer for me?" he asked her vehemently. "I am tired of waiting. When we arrive at Cairo you must decide. I cannot bear this uncertainty any longer. The struggle will kill us both. There is a bitterness and cruelty in your faithfulness to duty and morality which drives me to madness. From our lux- uriant and cheerful plains I have followed you to this burnt-up place; now, at last, follow me. Your love for me must be very weak that only he is a hindrance to you. Ridiculous! You have no courage! Be true to yourself!"

He spoke impetuously, looking upon her with passionate ardor. She answered firmly, though she was also deeply moved:

"I am true to myself and to you. My sense of duty surmounts all, even should I die under it. Once you promised me that you would help me to bear—and now—now you trample upon my poor heart!"

She started. A shot was heard! In the midst of the calm on board and on the waters came the hollow sound of a shot, whose echo lost itself on the desolate sandbanks of the shore. A wild fear took possession of the woman. She shook, and would have gone down into the cal- in, but the man held her laughingly back.

"How childishly nervous you are! He has only missed another crocodile; the shot came out of his cabin window. You know his favorite sport in these dreary, deathlike waters."

Still, with an uneasy misgiving she hurried toward the cabin; he followed her laughingly, but she was already below.

"Help! Help!"

Her shrill cry went through the narrow win- dow and far out to the barren shores where the sound of the shot had lost itself a short time since. In the cabin a man lay on his back sur- rounded with blood, and still holding firmly in his hand the revolver, whose yawning mouth seemed to laugh mockingly at those who entered. The ball was in his heart; he had taken good aim this time. Oh how quiet it was on the Nile how silent! how hot!

Still and sad the passengers left the Dahabiah the next morning. The journey down the Nile, begun in gaily and hope, was ended. The pale dead man, with his gaping wound, was carried out; the tall, dark woman followed, silent and dumb, like a moving statue.

A negro carried the baggage of a young man who was ironically smiling, and whose face bore the marks of passion and anger.

"She is a fool! an enigma!" he muttered be- tween his teeth. "To the dead she gives love because he died for her, as she maintains. I—who have sacrificed so much for her, she will no more look upon. I have been a fool, but I will no longer spoil my life with this fanciful love; I will enjoy it. Europe shall cheer me up. Fare- well, feverish dream," and he nodded toward her. "No, I will not be your victim; reality shall heal me." And the gaily rocking waves of the sea carried him to Europe.

She, however, went slowly, step by step, be- hind the coffin, which was at last lowered into the hot Egyptian sand. She was thinking: "Bound to a delusion, I gave myself up to a worse delusion. What shall my life be now? Where and what is truth? Which, from all the contending feelings, is the right? Where shall I find peace? I seem to myself to be like one of those great waves of the sea, that come foaming and dashing on the shore, only to sink back again into themselves and to disappear in the endless sea. Yes, we are like the waves of the sea, driven and hunted till we dash on the shore, only to sink back again into ourselves. What I could know of love I have known. This wave is stranded, and shattered it returns into the end- less sea."

[Continued in our next.]

Banner Correspondence.

Massachusetts.

HAVERHILL.—M. writes: "The opposers of Spir- itualism have been so generously feasted in the past few months with 'exposés' and 'frauds,' it seems a proper time to 'give credit to whom credit is due'—the reliable mediums. One morning a telegram was received, informing us that my brother had died the pre- vious evening; no particulars were given. As he had left our home in his usual health only five days before, and having heard nothing from him in the meantime, I wanted to learn the particulars about his sickness, and also to 'try the spirits,' so I called on a test medium who was successful in his case. As soon as she was en- trance, the Indian control said, 'Squaw; your mind is in a whirl! I cannot tell what you come for.' I said, 'Please look after my brother, in the town of W. thirty miles west from Boston, and tell me what you see.' He looked at me and said, 'I have seen him in his shop or house.' I replied, 'Look again in his shop or house; he is in a room alone.' He then said, 'What has happened? I have seen the man in the house? Is he dead? It is all confusion in the house! I will leave the medium, go out there and see what is the matter, then come back and tell you.' As soon as the Indian left, what purposed to be the spirit of my father, and what I can tell you about him: I was with him during his sickness and at the time he passed away.' He then gave the particu- lars, naming the time the physician was called, the medicine that was given, the time it was given, the effect it produced, and the time he passed away. He said it was his opinion that the medicine and not disease caused his death; that the remains would be carried, by rail, to another town for interment; gave the names of friends he wished to go with me to the funeral."

The Indian, having again taken control, endorsed what had just been told, and described the disease a little more fully. He said the next day we were to receive a telegram and a letter from there, neither of which would give the time when or place where the funeral would be held. On my arrival at the late resi- dence of my brother and making minute inquiries as to the sickness, &c., I found the information I had re- ceived from the spirits was correct in every particular. If it was mind-reading, whose mind did the spirits read? The above is but one of a great many equally as good facts I have received from the same medium, Mrs. Fur- bush, a resident of this city.

SALEM.—Stephen G. Hooper, Secretary of the Spir- itualist Society, writes, Oct. 21st: "For the last three Sundays we have had lectures (inspirational) from Capt. J. H. Brown. He was accompanied by Mr. Van- derhook as chorist, who sang the next day was given to each occasion, the topics being given him by his at- tendant spirits. The topics taken for the Captain's dis- courses were all pertinent, and to the point, and those who heard them were all struck with the strength and power of his utterances. We would cheerfully recom- mend his services to all liberal or Spiritual societies wherever he may go. He is not only an earnest but a powerful worker for the good of his hearers."

Springfield.

T. C. Buddington writes: "Many of the hitherto inconvertible Orthodox hereabouts are aroused to a consideration of the facts and phenomena of Spiritualism, while the liberal element is permeated with its ideas which really are about the only ideas that give vitality to the soul, and which are adapted to the human mind. Thus the great powers of immortal being are ever working to demonstrate their relations to the mortal sphere of action, and the work is a suc- cess. The Connecticut Valley is in a fair way to be re- deemed from bigotry, in spite of efforts to the contrary."

Vermont.

ST. ALBANS.—Mrs. A. P. Brown writes, Oct. 20th: "Thinking a report of the progress of truth might in- terest you, I will briefly allude to my visit through the northern and western parts of Vermont. On returning home from our Convention, I thought I would again visit some of the towns where I lectured nearly twenty years ago. Mrs. S. M. Shedd, whom many of your read- ers have heard play and sing at our conventions, con- sented to accompany me. We first went to South Troy, where we gave two lectures to full houses. Miss Shedd playing and singing, much to the enjoyment of those present. We then went to Fairfax, where many friends and earnest workers for the noble cause of Spiritualism. After a short notice, we held two meetings, and were greeted by a goodly number. We then went to Georgia, where we were again warmly re- ceived. By a vote of the people we held meetings one night at Fairfax and the next at Georgia. We also held two meetings at North Fairfax. Being assisted by Miss Shedd, each session added much to the interest of the lectures. The meetings were held in the midst of a religious revival, where about two hundred have been 'converted.' So the work goes on nobly. We expect to be at home in about two weeks. If any wish to hear more than a thousand, they will please direct to Mrs. A. P. Brown, St. Johnsbury Centre, Vermont."

WOODSTOCK.—Thomas Richmond writes, Oct. 10th, thus: "A spirit came through a medium at my house last evening, in much distress, looking for Alice Mur- fee, her daughter. She said her name was Elizabeth Murfee. She was buried to death in the Chicago fire; she supposed her husband and daughter escaped. She had never been able to find them in this or the spirit- world; she desired help."

Wisconsin.

OAKDALE.—TERRIBLE EFFECTS OF VACCINA- tion.—Mrs. Julia H. Cleveland writes: "I have to thank you for the stand you have taken in the Banner against the evil effects of vaccination. I cannot men- tion the word without a shudder when I think of our once happy home, blessed with the presence of four lovely children, whose merry sports made the house ring with their voices, and whose noble boys of eight and four years of age, and two lovely little girls of six and four, all of whom lost their lives from the effects of vaccination for small pox. In 1862 the small pox broke out in town, and we, as well as others, were de- feated by the disease. The children were all vaccinated. Before midnight of the day the doctor performed the operation two of the children and their father were seized with violent symptoms of poison; the others were swollen in this order, and the next day died the mother, my daughter, and the two other children, also a young lady who lived with us, were stricken down from the same cause. After two weeks of fearful suffering our darling children were released by the angel Death. The other victims barely escaped with their lives. The mother is suffering still from the effects of the poison; the father lost the use of one arm and one eye, beside having his constitution affected to such a degree that he will never get over it. The young lady, after suffering more than a thousand deaths, lives, only to suffer from the baleful effects of the disease the rest of her life. This is only what oc- curred in our own family. Almost every house in the town is suffering in the same way, and now, with these facts staring them in the face, the people are try- ing to have a law passed to make vaccination com- pulsory!"

Pennsylvania.

PHILADELPHIA.—Jno. Oakley writes us that a young man named Alfred James (residing at 635 Mar- shall street) has been developed recently as a medium for form manifestations. Our correspondent has visited the séances of Mr. James, and feels the utmost con- fidence in the truth of the facts he has witnessed. Several correspondents unite in forwarding us also from Philadelphia reports of the phenomenal develop- ment of Mrs. Nellie D. Young, test medium, who re- sides at 1020 North 22d street.

PITTSBURGH.—J. K. Morange writes us enclosing money for Hon. T. R. Hazard's pamphlet series, also for a copy of Dr. Peabody's explanatory brochure, "Christ, the Corner Stone of Spiritualism." "I am," he says, "fully impressed that the Orthodox explanation and belief concerning the mediumship of Christ, and works is wonderfully astray, and will be in future years con- sidered as visionary as any error of the past which is to-day laid on the shelf of abandonment. The New Testament was a dry story to the orthodox, and quite spontaneously from each page under the light of our philosophy or religion, if any may so choose to call it. We have here a small circle and a hall, and meet well."

BUSHKILL.—W. B. Billings of the Shiloh Home writes us, Oct. 23d, speaking highly of the mediumship of W. F. Flint, his practical acquaintance with which developed having extended over a period of three months of close and varied experiment.

California.

SANTA BARBARA.—Information reaches us that the social meetings held at Crane's Hall by the Spir- itualist Society and Lyceum of this place are interesting and fully attended. The workers there "have recently had quite an accession in the arrival, for a perma- nent home, of Mrs. Smith, a most remarkable and suc- cessful medium, and her husband, who has a large number of friends and relations, who at present re- side on the ranch of J. H. Blood, in Carpinteria. They are from Ohio, near Cincinnati."

Delaware.

WILMINGTON.—W. H. Lambdin writes that he has, through further evidence and by conversation with eye witnesses, etc., become satisfied of the ver- ity of the Bliss séances in Philadelphia, and that "Hon. T. R. Hazard, is on the right track concerning them."

"Never will I seek or receive private, individual sal- vation; never will I enter into final peace alone; but forever and ever, and everywhere, I will live and strive for the redemption of every creature of God through- out all the worlds.—Buddhist Liturgy."

OCCULTISM AND SPIRITUALISM.

BY BABOO PEARY CHAND MITTHA.

During the Vedic period the Aryas settled on the banks of the Sarasvati, rose in the morning and prayed. "May the Supreme Ruler, who generates all things, whose luminous ray is self-existent, who is the sublime cause of light, from whom worlds receive illumination, be favorable to us!" They also chanted Gayatri: "Let us meditate on the adorable light of the Divine Ruler; may it guide our intellects." In each family there were prayers offered three times a day—once in the morning, once in the afternoon, and once in the evening. There was no priest originally, no caste, no temple, no image of God. God was worshipped in the soul. The will-force went on increasing. The mesmerism of prayer, the mesmerism of isolation, and the mesmerism of the soul—or the suppression of the vital life—could not but intensify the psychic power; as this force was developed, it illuminated the brain. What was dark was now bright. This is the spiritual state—the state of Nirvana. In this state Sakya Muni "held the divine eye, by the aid of which he could see all things with- in the space of the infinite worlds, and he re- ceived the knowledge that unfolds the causes of the ever-recurring circle of existence."

Dr. J. H. Brown says: "Spiritualism is but an at- tempt to say: 'These two sciences engaged the at- tention of my countrymen, of which there are proofs in the Darsanas. Occultism is partial Spiritualism. The will-force is in the subtle body, or *linga sanka* or *sushuma sanka*, which lives after the natural body dies. It is composed of 'subtle particles, rudiments, or atoms de- nominated *Pranapita*; perceptible to beings of a higher order, but not to the ordinary mortal.' Sankhya philosophy says: 'Power is eight-fold, consisting in the faculty of shrinking into a minute form, to which everything is per- vious, or enlarging to a gigantic body, or assum- ing levity (rising along a sunbeam to the solar orb), or possessing unlimited extension of or- gans (as touching the moon with the tip of a finger), or irresistible will (for instance, sinking into the earth as easily as in water), and domin- ion over all beings, the consummate faculty of changing the course of nature; ability to accomplish everything desired.'"

Again, in Patanjali's *Yoga Sutra* it is stated that by intensely profound meditation, "accom- panied by suppression of breath and restraint of the senses, the yogi acquires the knowledge of everything past and future, remote or hidden. He divines the thoughts of others; gains the strength of an elephant, the courage of a lion, and the swiftness of the wind; in the air, he can dive into the earth, and con- templates all worlds at once, and performs other strange feats." This is occultism or will- force developed to a high degree. But Sankhya says: "It prepares the soul for that absorbed contemplation by which the great purpose of deliverance is to be accomplished." Again, it says that the acquisition of "such power, how- ever transcendent, is not sufficient for the at- tainment of beatitude. Let us consider the ve- ry nature of the soul of those holy persons only whose devout meditations were addressed to the pure Brahman himself, take the route de- scribed; not those whose contemplation was partial or restrictive—they have their special reward. Those, too, whose knowledge of God was more perfect, pass immediately, or by any route, to a reunion with the Divinity with whom they are identified." The *Vedanta* adds that "when the knowledge of God is less perfect, the yogi possesses transcendent powers under which the *prities*, or shades of progenitors, may be called up by a simple act of the will; and other superhuman faculties may be similarly exerted. The possessor of these is independent—subject to no other's control. He may, at his option, be invested with one or more bodies, furnished with senses and organs, or be encumbered with a corporeal frame. He may translate himself into other bodies, called into other existences by the mere force of his will; and instantaneous removal to any place at his pleasure, and other wondrous performances." On this point Sankhya and Vedanta are not divided. The most complete deliverance in the spiritual state (*vidhi moksha*), the less complete deliverance is the acquisition of transcendental powers. The Buddhists have two kinds of Nirvana. The one with remains and the other without remains; the latter being the final extinction of the idea of ego personality leading to the "abode of the blessed." Like the Aryas the Buddhists have the *Siddhi*, or transcendent state, and there are rites for the attainment of supernatural faculties. The yogi, if not intensely performed, leads to Occultism or Siddhi, but not in many cases to Nirvana or *Vidhi moksha*, or the conver- sion of the life of darkness into one of bright- ness. The spiritual world is composed of spirits of different orders, but the chief of them is to be spiritualized, to whom they can raise. The means they employ are not the same in every case. They may be external manifesta- tions in some cases. In other cases, they work on the mind, or the sensations and emotions, that the man may sink into *serenity*—the first psychic stage. In the midst of the work of the spirits, we pass from sympathy to somnambu- lism, from somnambulism to clairvoyance, from clairvoyance to *Nirvana*. In this way mediums are developed and communication between men and spirits is established. We sometimes know a great deal from the exercise of our own spiri- tual power. But we feel the influence of the spirits on our body and on our mind, and thus recognize them. We hear their words, and we find that they are working on our will-power that it may be entirely the power of the soul.

What I have stated is from actual spiritual experience. For the last sixteen years I have been associated with spirits who are not away from me for a moment, and I am not only being spiritualized by them, but I am talking with them as I talk with those who are in flesh. My debt of gratitude to God is endless for vouch- safing me this light, and I am anxious that Spiritualism should be solemnly thought of. There are many points which are apparently not clear to every mind, but let us endeavor to gain light from each other in a fraternal spirit.

Many delights are so much as the teaching of the Arya philosophy, that God is in the soul or the subtle body as its internal light, and that true theosophy is to be in the soul state, that being illumined by that light we may make our existence a bright one, both here and hereafter. No particular code of ethics is necessary; no creed is required. The light within, if seen in- ternally, is our guide, and leads us to endless love and wisdom.

Calcutta, India, 1878.

THOUGHTS ON PHENOMENAL SPIRITUALISM.

BY JOHN WETHERBEE.

The Emersonian proverb says, "We must fetch the pump with dirty water if we can get no other;" the important point being to fetch the pump. Purification, which is in the highest degree essential, can be attended to in the sub- sequent flow and the stream made drinkable; without the first point gained, we perish with thirst.

Seems to me the world is in a thirsty condi- tion in reference to the other world, if there be any other; that is the way it has to be stated, in the first intelligent connection with Modern Spiritualism; and the proverb above quoted is applicable to this subject and to phenomenal Spiritualism; for there is no other but phenom- enal, for extinguish the phenomena, the other goes out as matter of course. While so much is said about fraud and the testing of mediums, of having genuine manifestations or none, is it not better to fetch the pump first with what "water" we can get? If course many are satis- fied with what they have had, and they are, but they are sure of their future, and now do not want any more proofs unless they can have them under their own conditions; anything new that does not toe their line is worthless in the cause of Spiritualism, might just as well be treated as a fraud as if it was a fraud. I think all who reason in this way have got to step back a little and "see the salvation of God," so to speak, see how the things work from the inside. It seems to me the spirits who are not mortals, have made the intelligent connection with Modern Spiritualism; and the proverb above quoted is applicable to this subject and to phenomenal Spiritualism; for there is no other but phenom- enal, for extinguish the phenomena, the other goes out as matter of course. While so much is said about fraud and the testing of mediums, of having genuine manifestations or none, is it not better to fetch the pump first with what "water" we can get? If course many are satis- fied with what they have had, and they are, but they are sure of their future, and now do not want any more proofs unless they can have them under their own conditions; anything new that does not toe their line is worthless in the cause of Spiritualism, might just as well be treated as a fraud as if it was a fraud. 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George A. Fuller writes: "I feel deeply interested in the noble words of defence which have fallen from the pens of all true friends of mediums during the present trying ordeal through which we are passing, especially the editorials in the *Banner of Light* and the kindly words of that veteran defender of spiritual manifestations, Bro. Hazard."

BRIEF PARAGRAPHS.

A SHORT SERMON.—This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, false accusers, fierce, despisers of those that are good, traitors, heady, men of corrupt minds. But they shall proceed no further, for their folly shall be manifest to all men.—11. Tim. 3:1-9.

James Freeman Clarke says that John Morrissey "may rise up in the Day of Judgment, with the people of Sedon and Gomorrah, to condemn the professors of religion, who, while teaching the Bible classes on Sunday, are robbing the corporations of which they are treasurers during the rest of the week."

In the physical world, cold and heat are terms used to express the various degrees of atmospheric temperature. So in the moral world, good and evil, constituting as they do the whole of human conduct, but indicate the extent of individual spiritual development. The entire necessity of their existence must be admitted.—*Leander.*

INTERESTING!—The distal portion of the metacarpal of the right wing of a small pterodactyl has been discovered in the Cretaceous beds of Wyoming. This is the first indication of the existence of pterosaurians remains in the Jurassic formation in America. Provisionally, the name *Pterodactylus montanus* has been given to this new species.

At the rate they are now sending "prominent members of the church of Christ" into long will it be long before the strength of religion will be inside of State prisons?—*Gardiner (Mo.) Home Journal.*

The Turner's Falls Reporter quotes the following incident, apparently quite failing to see the uncomplimentary suggestion implied in it: "A Greenfield child has said its prayers regularly every night since it was taught to say 'Now I lay me down to sleep.' Hearing that its parents were about to remove it, it closed its last evening prayer thus: 'Dood-bye, Dad, we're going to live in Turner's Falls!'"

Two physicians in Ohio are quarrelling in print as to their skill. They accuse each other of killing patients, and give the names of the alleged victims, with criticisms of the treatment and other information of a character highly interesting to relatives of the deceased persons.—*New York Sun.*

With the hope of assisting many who are at present out of employment to secure work, the New York World prints without charge the advertisements of employers who are desirous of obtaining skilled or unskilled labor.

"A future contingency is best expressed by a verb in the indicative mood, and a new supposition with indefinite time by a verb in the subjunctive present, but a conditional circumstance, assumed as a fact, requires subjunctive imperative." The composition will please no credit. This is the *Norristown Herald* or the *Burlington Hawkeye*. It is not a joke, although it may sound like one. It is the 26th issue of a text-book in use in the New York public schools. It was the effort to commit this axiom to memory that gave our eight-year old brother the brain fever last winter.—*Puck.*

Joseph Cook lectures the present week in Canada. He prefers the Dominion because of its "aristocracy."

Cleopatra's Needle, which has been brought from the Nile and set up with much trouble and expense on the banks of the Thames, is showing a disposition to crumble to pieces after its exposure to salt water and the unaccustomed climate of England.—*Ex.*

Language came into the world during Adam and Eve's first quarrel, when one word brought on another.

No revenge is more heroic than that which torments envy by doing good.—*Anon.*

The United States troops and the Indian "Ring" don't want to catch the hostile Indians in the Northwest, because there's "no money in it." Corn sells, say the frontiersmen, at twelve and one-half cents a bushel when there's no Indian war. When there is, the Government is charged one dollar a bushel for corn. So Uncle Samuel gets sweated instead of the corn.

Oh, for a man that will stand up and say, I want to be good, honest, virtuous and upright, loving my neighbor as myself, leading my fellow-men along the rugged road of life simply from a love of doing these things for their own sakes, and not because he fears eternal torture in hell and hopes for a reward of a golden crown in heaven.—*Thomas Faine.*

Royalty everywhere is in great fear of the assassin's bullet.

Moody intends to make "wicked" Chicago his future home, feeling that his services are more needed there than in other localities.

When this country places wiser and more economical men in office it will become prosperous. We have had altogether too much "ring" legislation. This is why the people now suffer.

WHEN THE WOODS TURN BROWN.
How will it be when the autumn flowers
Wither away from the leafless boughs,
When sun-dew and star-dew and golden-rod
Glimmer no more from the frosty sod,
And the hillside nooks are empty and cold?
Then the forest-tops will be gay with gold.

How will it be when the woods turn brown,
Their gold and their crimson all dropped down
And crumpled to dust?
Oh, then, as we lay
Our ear to Earth's lips, we shall hear her say,
"In the dark I am seeking new gems for my crown!
We will dream of green leaves when the woods turn brown."

The present population of the world is said to be 1,400,000,000.

When Edison gets well he intends to invent a machine to cure neuralgia!

Industry, economy, honesty—these are what will change hard times into good times.—*James Freeman Clarke.*

Many country towns in Massachusetts have imitated the action of Northfield, and sent apples to the poor of Boston. Wakefield, Pepperell, Haverhill, Berlin, Marshfield, Weymouth, South Haverhill, West Newton, Essex, South Weymouth and Acton, are named.

'Tis Fall.
And calm, cold days
Are dreaming in the skies;
With amber light the far woods blaze,
The shadowless corn-lands wear a listless haze,
The river level on the dead mead lies;
Her spell enchantment lays
On glimmering hills—bright bays—
Long ocean ways—
On all.

'Tis calm.
Before the end;
In nature, as in life,
'Tis bright as eventide. I wend
My way through woods where gold and crimson blend,
Through corridors where endless pompas extend;
I sigh to think how soon the strife
Of piping winds shall rend
Each leaf, and end
The charm.

—*Youth's Companion.*

Turkey is preparing an army of 100,000 men, to fight the Austrians. How does she get the money with which to support such a force?

Oct. 27th the Manhattan Savings Bank, New York, was robbed by masked burglars, of securities and money amounting to nearly \$3,000,000!

Slavery is apparently doomed in Cuba. Its speedy abolition is pointed to by every movement of the home government. This is not due to any liberal impulse on the part of Spain, nor to any sentimentality among her rulers. But the hard logic of events has at last found its way through the bigotry and illiberality of the Spanish nation, and slavery will be abolished because it is seen that the best interests of the white people demand it.—*Boston Post.*

A priest in Brahma announces the end of the world for July 11th, 1879.

There were heavy black frosts in Tennessee and Northern Mississippi Monday morning, Oct. 28th, and Yellow Jack is conquered.

The thirteenth Exhibition of industry, skill and art, held in Boston under the auspices of the Massachusetts Charitable Mechanic Association closes with the present week. All who have not done so, should make a pilgrimage to the Fair building (Columbus Avenue and Pleasant street) at once.

Christianity vs. Heathenism.

Our old friend, Dr. Peebles, is the greatest American traveler, hardly excepting Bayard Taylor. It is said that Taylor is a great infidel. Bro. Peebles is a great Spiritualist. The parallel does not end here, for both are richly gifted with imagination, eloquence and learning. Perhaps this introduction will pave the way to the remark that Dr. Peebles has done his part in the preparation of the little book, and he says that the Buddhist worsted the Christian in the above-named controversy. The only fault we have to find with it now is, that the Pali extracts are much too copious for the average English reader. Dr. Peebles says: "The discussion continued two days, before an almost breathless audience, numbering at times from five to seven thousand. Every free-thinker should have a copy of this discussion between a Christian missionary and a Buddhist priest. And liberalists should loan it to their Christian neighbors."—*The Evolution.*

Colby & Titch are about to issue a new edition of this valuable work. Price 25 cents.

BUDDHISM AND CHRISTIANITY FACE TO FACE. In an Oral Discussion between a Buddhist Priest and an English Clergyman with an Introduction and Annotations. By J. M. Peebles, M. D., Esq. Paper, pp. 92.

Rev. W. F. Mallin, of the Bromfield-street (Boston) M. E. Church, said last Sunday that "the bible stands forth to-day as the peerless volume of all literature." If this is really the fact, why are certain divines in England now hard at work revising and correcting portions of its translation? In the same sentence he says it "is the priceless treasure of bewildered and spiritually poverty-stricken humanity!" If it be such a "peerless volume," such a "priceless treasure," why is humanity to-day "bewildered and spiritually poverty-stricken?"

The Glasgow Bank trouble continues to engross the public attention in the United Kingdom. The Glasgow Evening Times says: "The statement in the London Times of this morning, as telegraphed to us, that the story is 'one of the most disgraceful in the whole history of banking,' cannot be denied, and is, perhaps, all the more disgraceful because of the fact that the scandal and crime occurred in a place of the most religious city in the most religious country in the world. It is doubtful if anything more will ever be heard from this side about 'wild cat' banking in America."

A correspondent who is himself an old Spiritualist writes us, hoping that inquirers into and new acceptors of the truth of spiritual intercourse will not fall into the error of confounding the Everetts of London—the holders of those renowned private séances, where direct spirit-voices, spirit-writing, etc., etc., are nightly obtained for the delectation of invited guests, and not for pecuniary ends—with the prestidigitator Everett, with whose much-vaunted invention, "Everettism," the people alike of the United States and England are unitedly disgusted.

On our eighth page will be found a letter from J. Tyerman. A. B. Spinney, M. D., writes us in the following vein concerning him: "Mr. John Tyerman, of Australia, is here in Detroit with us. He is a man of culture, eloquence and power. He does not attempt to swerve from the highest truth to him for friend or foe. It is hoped that Spiritualists throughout the country may keep him busy, and give him a chance to strike firm blows for truth and purity."

The Truth Seeker of a late date paragraphs a letter from West Cummington, Mass., (which it says appeared in a well-known New England newspaper) wherein the writer reports that "one of the two village churches is now rarely opened, save when a stray Spiritualist lecturer comes along." "It is safe to say," continues the letter, "that not one farmer in three attends church in this valley. The great majority of them spend their Sundays on their farms."

Dr. J. M. Peebles's course of spiritual lectures in this city was well attended, and the audiences were unmistakably edified and instructed by the utterances of this inspired teacher of the Spiritual Philosophy. He goes hence with the blessings of the Spiritualists of Boston and vicinity. His services as a lecturer are invaluable, and hence he should be employed by every Spiritualist Society in the land.

We had last week the pleasure of a call at this office from our esteemed correspondent, Darius Lyman, Esq., who has just returned from a professional tour in Europe. Our readers will remember with pleasure his last article (on Prof. Zöllner) which he furnished to these columns shortly before leaving Germany on his way homeward, and will, we know, be gratified to learn of his safe arrival in America.

S. A. Hastings, of Boston, an old and faithful defender of Spiritualism, especially in its phenomenal phases, was presented by some friend or friends, on the 24th of October, (which date was the 75th anniversary of his birth) with a fine gold-headed cane. Though ignorant of the source from whence the gift proceeded, he is grateful in the fullest degree for the kindly offering.

It gives us pleasure to note the success which has attended the lectures of Mrs. C. Fannie Allyn in Brooklyn, N. Y. Information reaches us that the addresses and conferences since her advent there have been well attended and marked with effective results.

The "Voice of Angels" formerly issued at 5 Dwight street, Boston, will hereafter be published at Fair View House, North Weymouth, Mass., where all letters and papers should be addressed. It is an interesting sheet and should be widely circulated.

On our sixth page Wash. A. Danskin gives a continuation of his article on TRANCE MEDIUMSHIP—the prophecies made and the evidence given himself and family, through the then child-medium, now Mrs. Corn L. V. Richmond, being the theme of his interesting discourse.

Dr. Henry Slade and his niece, Miss Agnes L., will please accept our thanks for fine and excellently finished copies of their "counterfeit presentiments," the pictures being executed at Stewart & Co.'s, Melbourne, Australia.

In another column will be found a letter from A. James concerning the whereabouts of Mrs. Maud E. Mitchell. We are informed that she expects to return to Boston about the 10th of November.

Dr. A. H. Richardson invites his friends to meet him at Abbotsford Hall, Waverley Building, Charlestown District, on Sunday evening, Nov. 3d, that date being the anniversary of his birth.

The death is announced of Count Adolf von Poninski, a nobleman of Bohemian descent, but born in Prussian Silesia, and for many years a resident in Leipzig. Count Poninski was a staunch defender of the spiritual cause.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—Spiritualist meetings every Sunday at Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 2 1/2) during the season of 1878-9. Good lectures and excellent music. The public are invited to attend. Free of charge. W. J. Colville will lecture Nov. 2d. For order see Col.

GYTHIAN HALL.—Children's Progressive Lyceum. No. 120 South Street, every Sunday morning at 10 o'clock, corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

GYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Gythian Hall, 70 Tremont street, Boston, every Sunday morning and afternoon. Good mediums and speakers always present.

CHICKERING HALL.—The Spiritualist Ladies' Aid Society will meet at this place, Parker Memorial Building, every Wednesday evening, at 7 o'clock, except on Wednesdays and evenings. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

EAGLE HALL.—Spiritual Meetings for speaking and testing held at this hall, 212 Washington street, every Sunday, at 10 1/2 A. M. and 2 1/2 P. M. Excellent quartette singing provided.

Amory Hall.—It seems to me the Spiritualists and Liberalists of Boston do not realize the excellence of our entertainments, the abilities of our volunteers (some of the choicest), and the wonderful progress of the scholars in their respective specialties, else our seats would be picked, and we should be obliged to move to more commodious quarters. Though the hall was comfortably well filled at our meeting Sunday morning, Oct. 27th, a few more might have been enjoyed in the rare treat we were privileged to enjoy. In addition to the regular service of the manual, music and recitations of a high order were rendered, inciting us to be good and to do good, rather than profess to be what we are not. The exercises consisted of "Overture," full orchestra, Prof. Alonzo Bond leader; singing, responses and banner march; select reading, "The Two Glasses," Mrs. Francis; piano, Helen M. Hill; recitations, "The Two Kittens," Eva Folsom; "Love Not to Talk, Love Not to Boast," Clarence Holton; recitation, "The Meadow," Miss Nellie Thomas; recitations, "The Meadow," Lizzie Damon, (by special request), "Going Home," Arthur Rand; piano solo, Jennie Beals; reading, "What I once Thought," Elmer Randall; recitation, "The Blacksmith's Story," Effie Peabody; readings, "In Memory of Charles Dickens," Emma Greenleaf, "The Ride of Jennie McNeal," and for an encore, "Daisy's Faith," Miss Jennie Howell; poem (by request) and remarks, "Little Willie," Col. Scott; Remarks by Mr. Hatch, Mr. Clement, of Baltimore, and Dr. J. M. Peebles; orchestral selection, wing movements, singing and target march.

Wm. D. Rockwood, Cor. Sec. }
Children's Progressive Lyceum No. 1.
Chickering Hall.—On the first Wednesday in November, and every succeeding Wednesday, the Ladies' Aid Society will meet in Chickering Hall, Parker Memorial Building, corner Appleton and Berkeley streets, instead of Pythian Temple as heretofore.

The Board of Management earnestly solicit donations of clothing and money to aid them in their benevolent work. All donations may be forwarded to the hall any Wednesday afternoon, where they will be gratefully received by the ladies in attendance.

MISS M. L. BARRETT, Sec.

The Doctors' Plot in Vermont.

The trap sprung upon the people of Vermont during the last hours of the session of the Legislature two years ago, in the shape of a law to "regulate the practice of medicine, surgery and midwifery," has been brought up before the Legislature now in session in the form of a bill for its repeal. The bill was presented on Monday, the 21st inst., by Mr. Hubbard of Plymouth, and referred to the General Committee, which took it under consideration on the following Wednesday. Dr. E. B. Holden, Rev. George A. Severance and Dr. S. N. Gould appeared and defended the bill; the regulars not putting in an appearance before the Committee, thinking, probably, they can do better with the Senate. It is thought the bill will pass the House without much opposition.

Gouldsville, Vt., Oct. 28th, 1878.

121 East Twenty-third street, New York, }
Aug. 31, 1878.
Geo. A. Stone, Esq.: Dear Sir—I am improving daily since my return home from the "Condensed Air Cure." The improvement in my appearance is the constant wonder of my friends, many of whom thought I would never return alive when I started for Rochester. After an acute illness of many weeks, and a chronic difficulty of many years' growth, I was looked upon as booked very shortly for the "ever-green shore." I went to your place with a hope born of an intuitive perception of its possibilities, and received so much benefit from the treatment that I shall return soon—I trust to achieve a complete restoration to health, which I firmly believe is for me through the Air Cure. I am persuaded that you have discovered the Philosopher's stone for health, and when the principles of your system become more widely known and adopted, the present accepted medical formulas and practice will become things of the past. It is to be regretted that the demonstration of its value cannot be more satisfactorily made, for the reason that your patients are largely drawn from that class known as "incurable" from other institutions and practitioners—they come to you as a last hope.

Every day, as I read the reports of the yellow fever now devastating the South, how marvelously your treatment would reduce the malignant scourge. If scientists, who vainly study the cause and cure of it, would investigate as I have done, and learn by experience as I did while in Rochester, that no fever can live and breathe your purified condensed air, how quickly would your discovery make glad the diseased districts of this continent and Europe. Trust and believe that the demand of the hour is for a fine cure, and with this I leave you for the present.

Yours truly,
DR. E. F. STILLMAN.

Father Beeson, so writes a correspondent from Brooklyn, N. Y., as earnestly active as ever in the Indian cause.

For Sale at this Office:

THE RELIGIO-PSYCHOLOGICAL JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy, \$3.15 per year.
VOICE OF ANGELS, A Semi-Monthly Spiritualistic Journal, published in Boston, Weymouth, Mass. \$3.45 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 HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

Subscriptions Received at this Office

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London and New York. Price \$1.00.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.
HUMAN NATURE: A Monthly Journal of Science and Intelligence. Published in London. Price \$3.00 per year, postage 25 cents.
SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

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Each line in Agate type, twenty cents for the first five lines and fifteen cents for every subsequent insertion.
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Payments in all cases in advance.

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Electrotype or Cut will not be inserted.

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

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The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w*Au.10.

Dr. J. T. Gilman Pike, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

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

J. V. Munsfield, 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. CLESON PIATT, 202 State street, Chicago, Ill. Send for Circular. Wanted, a Physician as Agent in every city. 4w*O.12.

To Invalids.

S. B. BRITTON, M. D., continues his Office Practice at No. 2 Van Ness Place (Charles street, corner of Fourth), 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. 4w*Jy.6.

Dr. F. L. H. Willis.

Dr. Willis may 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 Jordanland street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. O.12-4w

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[From the Providence Journal of Sept. 19, 1878.]

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Pearls.

And pearls, and pearls, and pearls,
That, on the stretch of time, are all,
Sparkle forever.

THE DEPARTED.

Oh, think not that they loved are dead
They are of those who cannot die

From the lowest step there is a path to the highest
height.

PAGE.

God is love, his will is Fate,
Then Fate is love's fulfilling
Her follow gladly willing,
Shine, wherever her path may be,
God himself shall walk with me.

Helen J. Angell.

Wants awaken intellect. To gratify themselves
Intellect. The keener the want the better the growth.

THE STRUGGLE FOR HAPPINESS.

For him that looks on earth for happiness,
And here he seeks what here is never found;
For all our good we hold from Heaven by leave,
With many forfeits and conditions bound;
Nor can we pay the fine and ransom due,
Though now full wit, and sealed, and given anew,
Yet daily we break, then daily must renew.

Phineas Fletcher.

A heart full of sadness, a sweet full of bitterness,
A pain full of pleasantness, which maketh thoughts have
eyes and hearts and ears, truly desire misused by
defiant, weaned by jealousy, killed by dissembling,
turbid by ingratitude, and this is love. *Emily, the Po-
phut.*

PHYSICAL AND INTELLECTUAL HABITS.

Dear Sir: Your letter, asking for personal ex-
perience and suggestions in reference to hygiene,
especially of the brain and nerves, has just been
received, and appears most timely. Your val-
uable labors for the development of a higher
manhood, I take pleasure in responding to.
I have some views of hygiene differing ma-
terially from those which have been most current
in this country, which will require much
more than a letter to express. I know nothing
more necessary to be impressed on every one
than the importance of adjusting the diet to the
varying requirements of each constitution, and
the varying conditions of the system from day
to day. No uniform system of diet can suit
various constitutions of opposite organic develop-
ment, and there are few persons who do not
need frequent changes of diet to maintain per-
fect health. At one time salt is a necessity (es-
pecially in hot weather); at another, a matter
of indifference. At one time strong coffee may
aid greatly in restoring a depressed nervous sys-
tem, and at another, it may greatly aggravate nervous disorders,
sleeplessness and neuralgia. A volume would
be required to illustrate the necessity of varied
diet, but, after all, a vigilant observation by
each individual, of the natural cravings of his
own constitution, and the effects of each article
of diet, is the only reliable guide. It was by
this careful self-study that I relieved myself of
severe dyspepsia in early manhood, and have
brought out comparatively weak constitution
to a very healthy and enjoyable condition at
the age of sixty-three.

As for the hygiene of the brain, it depends
chiefly on that of the body, and is included in
the laws of diet, exercise, etc., but it has also its
special culture and development.

It may seem odd to those who regard the brain
simply as the organ of intellectual power that I
regard the body as the subject of consideration
in cerebral hygiene; yet nothing is more certain
in anthropology, which, as I pre-
sent it, is a positive experimental science, and
not a matter of literary speculation, than that
the vitality and circulation of the brain are
maintained, not by the intellectual powers, but
by the emotions, not only the gentler emotions
that seek the good of others, but the more heroic
emotions which constitute impulses and volun-
tary powers.

The first requisite, therefore, to a sound, vig-
orous brain is a resolute will and ambition to
succeed in some honorable career; the second is
what has sometimes been called *altruism* in op-
position to egoism—the love of friends, the
love of society, the love of woman, the love of
universal humanity in short, LOVE in all its
possible forms, not excluding the love of the di-
vine and heavenly, which is the highest and
most perfect. The life and inspiration of the dark-
est hour that are surrounded by calamity and
misfortune.

When these loves are all normally developed,
and cooperate with a strong will and heightened
ambition, the brain has a fund of power that is
inexhaustible, and the intellect is ever clear,
vigilant and truthful. There is, therefore, no
higher hygiene law for the brain than to love
with our whole soul, and work with all our
might in the direction that duty indicates. And,
as love requires earthly objects and sympathy,
we need to seek the society of those whose ear-
nest and loving natures render them worthy of
our love, and whose intelligent companionship
will strengthen our mental and moral power.
He who has a dozen noble friends is well pro-
vided for the hygiene of the brain; and it is the
duty of those who aim thus to live rightly and
make the world better, and work with all our
might to reach each other's society, without re-
striction of position, and to unite in groups, clubs
or societies of any kind, in which by their moral
power they may sustain each other, and react
upon society for its good—so that social influ-
ence may emanate from the wise, the good and
progressive, and not merely from fashion, wealth,
and the lower instincts of the multitude.

When I know of such persons I seek them in a
fraternal spirit, and when they approach me I
welcome them with cordiality, and all students
of nature and books who live not for self alone
would follow these suggestions, there would soon
be a social atmosphere about them in which
there would be nothing morbid—in which the
brain and soul might attain a higher develop-
ment. Are there not everywhere materials
enough in both sexes for such society if they
were brought together, and is it not the duty
of every one who appreciates these suggestions to
seek and to organize such society, for innum-
erable reasons?

Regarding the above as the major portion
of cerebral hygiene, I would offer but four minor
suggestions.

1. *Vocal Culture.*—The exercise of the voice
and mind in conversation and in addresses to
our friends or the public is the most efficient ex-
ercise for strengthening the entire brain, for
want of which many a solitary student loses
half the enjoyment of life, and half his mental
vigor.

2. *Balanced Culture.*—As man's constitution
consists of opposite powers, no great cultivation
in any direction can produce satisfactory re-
sults, unless it be balanced by culture in the
opposite direction to give it a basis. Regular
muscular exercise is therefore necessary to the
student or man of intellectual pursuits, even to
give the brain itself practical purposes, and the
exercise of the arms and shoulders is especially
beneficial.

3. *Nourishment.*—A nourishing diet, abun-
dant of blood, and sufficiency of sleep, or rest
in the horizontal position, are necessary to a sound
brain. Abstinence, poor food, indigestion, and
loss of rest impair the tone of the brain and
favor the development of melancholy, irrita-
bility, and insanity. Rich blood nourishes the
brain; poor, watery blood absorbs and removes
cerebral substance. The food should be varied
to suit the individual constitution, but as a gen-
eral rule animal food and alcoholic drinks are
not favorable to the best condition of the brain,
although in very cold weather they are less ob-
jectionable than in the warm or temperate.
Whenever freely used, they diminish the rela-
tive power of the moral and intellectual portions
of the brain. Their tendencies coincide so well
it is an inevitable inference that a diminished
consumption of animal food would be followed
by a diminished appetite for alcoholic liquids,

and by an increased development in the mason-
line constitution of the mind, which makes the
woman more temperate and refined than man.

4. *Secretion.*—The brain is analogous in its
vital character to the glandular or secreting
organs, and sympathizes with all of them. Hence
it is indispensable to a sound cerebral condition
to maintain every secretion in healthy activity.
This is indeed far more important than muscu-
lar exercise, and is to some extent a substitute
for it. The secretions of the skin, lungs, liver,
kidneys and bowels are all indispensable, and
every interruption should command immediate
attention. Dr. James Johnson said he never
felt so well prepared for intellectual effort as
just after his liver had been treated by a cholo-
gogue medicine.

Much more might profitably be said, but I
would conclude with this suggestion, that he
who, by the foregoing rules brings up his brain
to its best condition will find it so active, so
warm, and well supplied with blood, in every
part, that he will be conscious of its action, and
will be able to discover many of the functions of
the different regions by the local sensations in
the head, the sense of warmth, heat and ten-
sion where the organs are active, the aching or
tenderness where they are fatigued, the absence
of any sensation where they are inactive, and
the pain or tenderness where they have been
subjected to painful mental impressions.

Under a proper cerebral hygiene, there should
be a consistency of vital action, a gentle
warmth, and slight tension over the head gen-
erally, and especially in the superior regions.

Very respectfully,
Oct. 27th, 1877. JOSEPH RODES BUCHANAN.

Letter from John Tyerman.

To the Editor of the Banner of Light:

Having traversed a considerable extent of
country and visited several places since I last
wrote to you, I beg to forward a short account
of my journey and doings, which may possibly
interest some of your readers.

My last letter was sent from Ogden, Utah. I
lectured twice there on Sunday, in the after-
noon in the open air, at Jones's Grove, and in the
evening in the theatre, to good audiences. There
are several Spiritualists there, but no organiza-
tion exists.

From Ogden I came through to Omaha with-
out stopping at any of the intermediate places.
From Omaha I went to Council Bluffs, where I
found a fair society, and lectured for it three
Sundays to good audiences. The friends there
have rented a comfortable hall, and keep up
meetings most of the year. When they have no
regular lecturer to speak for them, one of the
members introduces a subject, and they have a
friendly conversation, and then some one reads
a paper, and then they spend a profitable evening,
and keep the social and fraternal fire burning, which
seems in so many places to have been extin-
guished. Mr. George Canning is President of
the society. I was pleasantly entertained by
him whilst there.

I next visited Chicago, which, I suppose, is in
a sense the capital of the West. Considering its
size, and the very remarkable that held it a few
years ago, it is a remarkable city. It has many
fine streets, splendid buildings, beautiful parks,
costly churches, and extensive manufactories,
which I cannot stop to describe. Its cattle-yards
and pork-curing establishments I suppose are
unsurpassed, if equalled, in the world. Hogs
are not very spiritual creatures, but a visit to
the works where several thousand are de-
spatched daily, is not without its lessons.

The First Society of Spiritualists of Chicago
has rented a commodious Christian Church, and
worships there twice a Sunday. Mrs. Richmond
is the regular speaker, and is too well known to
need any word of commendation from me. The
two lectures I heard given through her were ad-
mirable. Lectured twice for the Society. There
is a Lyceum connected with it, which I under-
stand is in a healthy condition. I found some ex-
cellent mediums in Chicago. Mrs. Crocker and
Mrs. Bishop are excellent mediums, and the sit-
tings I had with them were very satisfactory to
me. Mrs. Blaine and Mrs. Shipson are in-
dependent slate-writing mediums. This is a phase
of mediumship which I have for some time felt
an interest in, though I have never been privi-
leged to witness it before. To go into the full
particulars of the sittings I had for that phre-
nology would take up too much space. Suffice
it to say, both mediums afforded me the desired
facility for examining their surroundings,
and protecting myself against imposition. The
rooms were well lighted, the tables of simple
construction, the slates of the ordinary kind,
and everything had an air of honesty and
straightforwardness about it. Mrs. Simpson
sat sideways at the table, and hence her limbs
could not support the slate under the table.
In two or three instances I held her hand that
crushed the slate, while her other hand lay on
the table in full view. In one instance *I held
the slate alone*, both the medium's hands being
in sight, and got a message on it. Who or what
wrote it? The medium did not; a confederate
did not; I did not. Who did it, if not a spirit?
Has skepticism a more rational or satisfactory
explanation to offer of such a fact for *fact* it is
—has Spiritualism gives? I have yet to learn
it has. To meet the objection that there
might be prearranged messages on the slate,
I took my own marked slate; and got a
message on it as satisfactorily as on the others.
I also had two flowers brought at Mrs.
Simpson's, and considering the circumstances
under which they were produced, I have no
reason to doubt their being brought by spirits.
My sittings with Mrs. Blaine were quite suc-
cessful in slate-writing. To her I also took my
marked slate, and got two messages upon
it, bearing the signature of my father and of
brother-in-law, to neither of whose names had
given the slightest clue. I have great pleasure
in recommending these mediums to any inves-
tigator who may have the opportunity of visit-
ing them.

From Chicago I came to Battle Creek, Mich.,
where there is a very fair Society, for which I
lectured twice. I was kindly entertained by Dr.
Spencer, who is President of the Society, and
his main support a good many Spiritualists
and Free-thinkers who used to attend the res-
tival meetings now support a Presbyterian
church, whose minister has the reputation of
being liberal. I do not know how they reconcile
their conduct with their principles. If the min-
ister be a good Presbyterian, as he ought to be,
while in that church, he cannot feed them with
liberal and spiritual food; but if he teaches
principles which are subversive of Presbyterian-
ism, which he is paid to keep up and propagate,
I do think he can hardly claim their support.
The score of honesty and constancy. But alas,
it is deemed more respectable to attend a fine
church than an humble hall, and perhaps pays
better in business. Wherever I go, I hear of
Spiritualists supporting Orthodoxy, while their
own movement is languishing well-nigh unto
death. How long will this state of things last?
Battle Creek was the scene of Dr. Peabody's suc-
cessful labors years ago, and he has many
friends and admirers there.

The Seventh-day Adventists have their head-
quarters at Battle Creek. Their annual con-
fessioning was in session while I was there. His-
tory and experience seem lost on those people.
Jesus was mistaken about his second advent;
the apostles were at least eighteen hundred
years astray in their calculations; Cumming,
Baxter, Miller, and other modern prophets have
signally failed in their prophetic business, and
still there are people who are looking out for the
translation of themselves into the clouds, and
the destruction of their enemies, by the second
coming of the man Christ. Bitter disappoint-
ment appears to be the only school in which
such persons can be taught.

From Battle Creek I came on to Detroit,
where I lectured twice last Sunday, and shall
probably remain two or three more Sundays.
There are some good friends of the cause here,
though there have been no public meetings late-
ly. Dr. Spinney, President of the State Associa-
tion of Spiritualists, lives here, and is a noble
worker. Would there were more like him.

I shall soon be in the Eastern States; and as
my stay in America will not be extended, I shall
be glad to make the best of my remaining time.
Friends can address me at Detroit till further
notice.

Yours fraternally,
JOHN TYERMAN.

Detroit, Mich., Oct. 24th, 1878.

The Medical Law in New Hampshire.

To the Editor of the Banner of Light:

The following information concerning the
final action of the New Hampshire Legislature
concerning the Doctors' Plot Law, to whose
consideration you generously devoted so much
of your space not long ago, seems due to your-
self and readers, and is therefore herewith sub-
mitted, as obtained through a letter which I ad-
dressed to Hon. E. J. Durant, who was the prin-
cipal mover in the matter of championing the
petition for the repeal of the obnoxious statute.

It seems that there was a commission ap-
pointed for revising the laws, that they might be
brought into harmony with the requirements of
the amended Constitution. To this committee
the medical law of 1875 was referred for altera-
tion, or, if thought advisable, for a recommenda-
tion of its repeal. This commission presented,
if anything, a more inconsistent law than the
one then upon the statute books, and as it was
contained therein, it was accepted without a
hearing being given, although Mr. Durant re-
quested one. The hearing of the petition for the
repeal of the old law before the judiciary
committee was not even referred to the House,
therefore the new law takes the place of the
old one without any action of the Legislature
upon it. I will cite a few of the points in the
new enactment, that the public may see the
difference between the law of the State of New
Hampshire and the law of the State of New
England, which has been placed by the instigation
of M. D.s who look upon the act as a protection
instead of a surgery.

Sec. 1 provides: "It shall not be lawful for
any person to practice medicine, surgery or
midwifery unless such person has received a de-
gree from some college, university or medical
school authorized to confer degrees in medicine
and surgery, or shall have obtained a license
from some medical society organized under the
laws of this State, stating that he is qualified in
the branches of the medical profession which he
undertakes to practice."

Other sections direct that every medical soci-
ety organized under the laws of the State is re-
quired to have a Board of Censors to examine
and license practitioners.

A new clause has been added to the old law,
which includes dentists, and one can practice
dentistry who has not only authorized to practice
medicine and surgery, and obtains a dental de-
gree from some institution authorized to confer
the same, and a license to practice.

All who practice medicine, surgery, midwif-
ery and dentistry, must be authorized, and the
same be recorded by the Clerk of the Court in
the county where he resides, if a resident of the
State, if not a resident of the State in the coun-
ty where he intends to practice.

Each person receiving a license must pay the
society granting the same five dollars.
The penalty for not complying with the law is
a fine of not less than fifty dollars nor more than
three hundred dollars for each offence.

Sec. 8 of the law removes all restrictions for
resident physicians who have lived in the town
since 1875, as follows: "The provisions of the
preceding sections shall not apply to persons
who have resided in this State, and whose profes-
sion in the town or city of their present residence
during all the time since January 1st, 1875."
The law does not seem to have any object but
this: that all who practice shall be confined to
their own localities and keep at home. Physi-
cians from other States, who wish to practice in
New Hampshire, will be obliged to obtain a li-
cense or be liable to a fine of three hundred dol-
lars for every patient they treat in that State.
The object of the law seems to me clear, that it
is intended to prevent clairvoyant physicians
from coming into the State and thereby starving
the old-school medical practice. Without
question, if the law is enforced in all cases, there
will be great opposition to it, and another ses-
sion of the Legislature will find the people ready
to repeal the unjust statute.

The friends in New Hampshire should agitate
the matter thoroughly, and see whether men
can be elected for the next session who are
willing to vote to their constituency the freedom
of searching after health (whether they or
their families are smitten with disease) wherever
help may be found, no matter who renders the
service.

A. S. HAYWARD,
Boston, Mass. Magnetic Physician.

From the London Spiritual News.

Is the Queen a Spiritualist?

The *Whitehall Review* has a very pertinent
article headed with the pertinent question, "Is
the Queen a Spiritualist?" Spiritualists them-
selves are often asked the question, but none of
them, so far as we know, have ever been able to
give a very definite reply, either one way or the
other, though as a certain number of members of
the Royal family they are certainly "Yes,"
with no small degree of confidence, as to Her
Most Gracious Majesty, the *Whitehall Review*,
as we have said, asks the question, but only
hints the answer, and the hint, as we read it, is
in the affirmative. The article, in fact, reads
somewhat like an apology for the royal sym-
pathy with so unpopular a faith. "Nobody doubts,"
says the editor, "that there are impostors who
pose as Spiritualists, and rely upon jugglery as
the means of their impostures; but, on the other
hand, Spiritualism finds favor with men whose
intelligence is as indisputable as their honesty,
and who are as little likely to be duped as to
duped others." This means, of course, that if
the Queen really is a Spiritualist, she is not, there-
fore, necessarily a fool; a very loyal prelude to a
very important paragraph, in which the writer says:

It is rumored in circles not likely to be stigmatized
by a charge of calumny, that the Queen, as a Spir-
itualist, must be numbered our gracious Sovereign. It
is, we believe, a fact that one of Her Majesty's most
confidential friends, the late Madame Van de Weyer,
of Leipsic, who was a Spiritualist, and held sittings at New
Edge, in order to communicate with *quarant* *quarant*
quarant of her husband. If the Queen was, indeed,
ever present at such sittings, the idea at once sug-
gests itself that her motive in taking part in a func-
tion of the kind, was the same as that which would
lead a curious or a morbid search after excitement.
Vain curiosity or a morbid search after excitement.
Vain curiosity or a morbid search after excitement.

The writer goes on to say that he purposely
avoids "asserting positively that Her Majesty
has, even sub rosa, ranged herself on the side of
the Spiritualists, or taken an active part in spir-
itual functions," whatever that may mean; but
it is clear, nevertheless, from the whole tenor
of the article, that he entertains a strong sus-
picion that she has. If she truly has, and the
fact comes clearly out, we may soon see our
ranks crowded by a host of mainly weak peo-
ple, who are always waiting to rush to the
front of fashion. Heaven save us from any but
honest converts to our cause!

Spiritual Phenomena in Cleveland.

To the Editor of the Banner of Light:

We have been favored the past week here in
Cleveland with the presence of that excellent
medium, Maud E. Mitchell, who was accom-
panied by her husband and little daughter. She
gave five public sittings while they remained,
which were attended by some of the best citi-
zens here. In each sittings the most satisfactory
results were obtained. Endless words were
spoken to those present by the independent
voices of their spirit friends; nearly every one
clapped the materialized hands of departed loved
ones, and all felt a thousand times repaid for
attendance at the sittings. Not one dissenting
voice was raised.

Mrs. Mitchell's life has been very eventful
during the past few months. Her mysterious
disappearance from Boston was involuntarily
her part, and associated with it, she had a
touch of the tragic. She will acquaint the
public with the facts in the near future. In the
meantime she desires her friends to understand
that she has not for one moment departed from
her sense of right and duty. Her health has
improved, her medium powers increased, and
her life is fully consecrated to her public work.

We expect her return to Cleveland and re-
sume her mediumistic labors at an early day.
Cleveland, Ohio, Oct. 23d, 1878. A. JAMES.

Anniversary of Mrs. Holmes's Medi-umship.

Notwithstanding the storm on Wednesday
evening (the 24th of Oct.), quite a number of la-
dies and gentlemen assembled in the parlors of
Mr. and Mrs. Holmes, No. 8 Davis street, to
commemorate the twenty-fifth anniversary of
Mrs. Jennie Holmes's public mediumship. Two
sittings were held, as usual on other occasions;
the guides of Mrs. H. were in their best humor,
and kept the company interested, by their wit
and sharp retorts. Little "Rosie Yambou,"
the Indian guide and the first control of Mrs.
Holmes, was especially happy, and afforded
much gratification and delight to the company.

Mrs. Jennie Potter, a popular medium of this
city, was present, and added greatly to the har-
mony of the occasion by her genial and attrac-
tive manners.

The sittings were among the best that have
been held by these mediums in this city; the
recognitions in the light sittings were very pos-
itive and highly satisfactory. A simple repast
was partaken of at the close of the sittings, and
the best of good feeling prevailed throughout
the evening.

Mrs. Holmes was developed in Toledo, Ohio,
at the age of fifteen, about the time that Henry
Slade was developed in Jackson, Mich. They
were frequently together in their earlier medi-
umship. At this time Mrs. Holmes was much
sought after by prominent gentlemen for special
investigation of the phenomena, among them
Vice President Wilson, James Gordon Bennett,
(the first editor of the New York Herald), Pro-
fessor Crookes, of London, and many other
parties, who obtained positive evidence of the truth
of Modern Spiritualism through her powers.

Mrs. Holmes has visited nearly every section
of the United States and England, meeting the
keenest and best informed scientists of the
country, giving sittings and getting manifesta-
tions under every conceivable kind of test, mak-
ing converts often of the most obstinate skeptics.

It seemed a fitting opportunity to give the
spiritualistic public these few facts of interest
in noticing this occasion, which closed at a late
hour, the company parting highly pleased with
the evening's entertainment. J. W.

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, not later than the date 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.)

Dr. James M. Peabody is about to give in Vineland,
N. J., a series of lectures on his voyages around the
world. In December he is to lecture in Chicago, Ill.,
before the First Society of Spiritualists of that city,
whose regular lecturer, Mrs. Cora L. V. Richmond,
will, during that month, address the Parker Memorial
Society of Spiritualists in Boston. While Dr. P. is in
Chicago those who reside at easy distances from that
city are reminded that they can obtain his services for
week-evening discourses. During January he expects
to give courses of lectures in Osceola and Waverly,
Iowa.

C. B. Lynn may be addressed care of Clark House,
65 Broadway, Troy, N. Y., during November.
Wm. Emmette Coleman lectured on the evening of
Oct. 24th on Spectrum Analysis, before the Academy
of Science in Leavenworth, Kansas, to the largest audi-
ence that has been seen there for years. His remarks
have been highly spoken of by many intelligent audi-
tors thereat.

A correspondent, writing from West Newton, in-
forms us that Mrs. M. S. Townsend, though she has
been called for several years past to meet with trials
and sickness in various forms, is now improving in
health, and hopes to be of yet more service to truth
as she lays down the burden of mortal life. She is an
eloquent speaker, and should be constantly employed.

Mrs. Sarah Byrnes Snow having again entered the
lecturing field, is prepared to answer calls to lecture
east or west. She would like to make engagements for
the coming winter. Address Malden, Mass., box 748.

Mrs. E. A. C. Blodgett, of Leominster, Mass., an in-
dependent lecturer, is ready to take the rostrum. She
is a lady of culture, and is well adapted for her chosen
profession. Among her subjects are the following:
"Faith, Hope and Works," "Among the Breakers," and
"Why Do Nations Die?" Give her a call.

H. E. Bliss writes from Orange, Mass., that B. F.
Richardson, known as the blind medium, delivered two
well-attended lectures in that town recently.

Mrs. Abbie N. Burnham spoke in Newburyport,
Mass., Oct. 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th,
21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th,
and November 1st, which will commence her work
in Hartford, Ct., where she will probably remain dur-
ing the month. Address her at 20 Porter street, Boston.

A correspondent writes: "Mrs. Minnie Merton is lec-
turing in behalf of 'The New Nation' in Central
and Western New York. All letters should be addressed
to 296 Elliott street, Buffalo, N. Y."

Mrs. Clara A. Field will speak in Quincy, Mass., Sun-
day, Nov. 3d. She would like to make further engage-
ments. Address her, No. 7 Montgomery place, Boston.

Anna M. Middlebrook, M. D., will speak in Spring-
field, Mass., during November. Engagements will be
made for the coming winter. Address, Box 778, Bridge-
port, Ct.

The Annual Convention of the California State Woman Suffrage Association was held in San Francisco not long since, and J. J. Owen, editor of the San Jose Mercury, elected President for another year. The meeting was well conducted, and presented some good speaking, mostly and best by ladies, among whom were Mrs. Laura DeForce Gordon and Mrs. L. E. Drake.

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