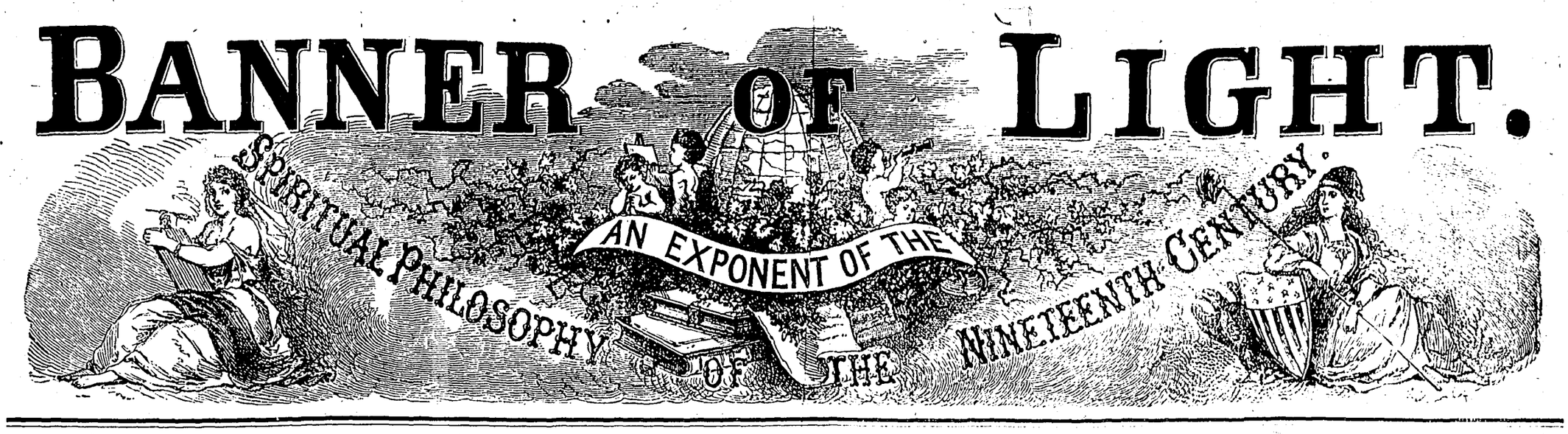
BANNER OF LIGHT.



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The Rostrum.

THE CHURCH OF THE SPIRIT.

A Lecture Delivered in Parker Memorial Hall, Boston, Sunday Afternoon, Oct. 19th, by

MRS. FANNIE DAVIS SMITH.

[Reported for the Banner of Light by John W. Day.]

"Loose the shoes from off thy feet, for the place where thou standest is holy ground."

There are times in all our lives when silence is more eloquent than words. There are days in summer when the grass grows greener, when the roses blush a deeper crimson, when the monotone of ocean is soft and winning as the melody of childhood's song: So there are eras in the history of the world when baptisms of new light come upon the children of men, removing at once, or more slowly yet surely, the old forms and systems so long worshiped and obeyed, and giving to the race new altars of worship, new thoughts and aspirations concerning human life and destiny. It is said that history continually repeats itself; and in a great measure this statement is true. The religious history of any people is measured by the moral unfoldment of that people, for religion is not a mere property incident to material life in humanity, but it is a matter alike of spiritual intuition and moral growth and expansion; in the garden where the virtues and graces abound, where the soul feels the sublime obligation which it is under in regard to its fellowmen and its great author, God, it grows with a fragrance and a loveliness that is magnificent, electrifying and beautiful. I believe in holy sentiments; I believe in holy times and places—in holy aspirations and answering voices of inspiration. My own spirit has been unfolded under the inspiration of the children of the skies, until there have been times when the flood-gates of my soul were broken up, and through them flowed the genial current of spiritual adoration and praise—an adequate conception concerning which no one can ever convey in language to the children of men. And I know that my experience is, to a great extent, the experience of all men and all women. We are religious in our very nature; we are instinctively attracted to that which is holy and beautiful; there is a perpetual voice, like the song of the ocean that reverberates in the hollow chambers of the sea-shell, which continually speaks within the soul of man of that eternal ocean from whence it derived its origin; and Spiritualism, whose melody accords with that prophetic tone within each human breast—Spiritualism, with its stupendous appeals to modern philosophy and literature, art and genius, to every department of human hope or human purpose or human industry—within this wonderful garden of religion is destined to expand its influence and power until it shall bear a living and perpetual fruitage. Otherwise, to me, it will be a gigantic failure; and while I stand here this afternoon, while my soul goes out in worship to the Author of all Being, I feel and hear the murmuring of this voice, I sense the waves of aspiration in your lives that go out toward worship, that go out toward a conscious recognition of this spiritual attitude that the soul must sustain toward the invisible, the powerful, and the beautiful that is beyond us.

We are religious by nature; there is a feeling within us that we want to consecrate ourselves to something that is worthy our closest attention, provocative of and answering to our dearest and deepest outreachings and aspirations. And in this consecration experience proves that the process is grandly advanced by the affording of appropriate and harmonious conditions. The poet, for instance, when he would write his best verses which are to electrify the age in which he lives, must seek his consecrated place, and there in solemn communion with the best impulses of his own nature, and in quiet passivity to that which is from above, the eloquent strains of inspiration proceed in unison with the rhythmic measure of his own soul. Whittier, Longfellow, Gerald Massey, and the poets also of the long ago, have recognized this truth, while those of coming time will receive it in wider measure, till the eloquent thoughts of the ages shall be spoken in a thousand places where now there is but one poor voice:

So with the artist; if he would give objective form to the vast and beautiful thoughts that burn upon the pages of his brain, he must seek that consecrated place wherein experience teaches him his inspirations best reach outward expression: it may be perhaps only a little room, only the poorest apartment in the cottage, or an humble attic (and so, nearer the stars); still it is the place where he has met his soul face to face; the place where he has been transfigured for a time upon the sacred mountain of supernal genius; it may be a Calvary to him, but it is the place where the radiance of his best thoughts meets him on the threshold inspiring him to works which perchance shall burn like the masterpieces of Michael Angelo—the glory of the centuries!

The man or woman, I care not what his or her position or occupation, who has not somewhere beneath the home roof some place consecrated, like these to which I have referred, to the seeking for and the welcoming of the highest inspirations which can come to the interior spirit, is a poor man or a poor woman, indeed. There is no place like this for solemn introspection, for communion with ourselves—practices which must ever redound to an individual expansion. We need to know *ourselves*, my friends, more than any one else. There are times when we are startled with the strange appearance of things that come up in beautiful symmetry of form in our experience, and then we close the door and go out again into the bustle of life—we quench the spirit and go away to find our satisfaction among the poor concerns of the world. My friends, your faces and my own this afternoon are white with the crystal glory of an immortal life; whatever our development, our social position, our worldly surroundings, still in degree our faces are radiant with that strange light whose presence we see upon the faces of the dying, or upon the brow of the man or the woman who has through purifying fires been indeed born of the spirit; close our minds as we may, we are moving along the shore of a mystic sea whose throbbing forces beat in unison and blend with our souls, and it is beautiful that we can so look, but it is also pitiful that we cannot understand ourselves better, and comprehend this religious nature, this spiritual power that we possess, which turns away from olden rituals and forms and ceremonies, and seeks for the living God—which seeks a spiritual Mecca and a new Jerusalem where we may pour out the sublime worship of our undying souls!

I can see great value, I can recognize the necessity of our abstract talk, our denunciatory utterances in the past concerning the previous man-made formulas declared by those in usurped authority to be the true and only methods for the correct expression of religious thought; I can see where practical results for good flow from the fiery utterances of a man like William Denton, our most eloquent and philosophical brother; I can see where through the great variety of radical thought that has been poured into your ears and mine, we have been made thoroughly sick of the old limitations of creed and dogma, until we could no longer find in them the food for our better natures, and have been led to aspire for that freedom which comes hand in hand with demonstrated truth; *and yet* as I have stood upon the heights of critical negation and intellectual development alone, my heart has yearned for those beautiful vales where the sunlight of a spiritual promise rests—where beautiful streams flowing from loving human souls make verdant and smiling all the happy land.

I know that you, with me, are grasping after spiritual truth. I know that you are yearning for an exposition of those wonderful spiritual thoughts that stir your souls now and then to rapture; and do *you* know, my friends, that we are now on the verge of a great outpouring of the spirit, such as this world never saw before? I know that with all the mystery of faith which the past has recorded, with all the materialism of doubt which the increasing skepticism of the age has brought forth, with all the phenomenal proof of spiritual life and the philosophic explication of religious duty which Spiritualism has brought in its train, that we are now standing upon the verge of a potential spiritual awakening that will stir our souls as they never have been stirred before; and I know that when that time shall come, the thin ranks of Spiritualism, meeting in scattered localities in the hamlets, the towns and the cities of this country, will have swollen to a mighty force puissant for victory—for I tell you that outside of our individual lines at the present moment is to be found the great body of our family: we belong to a royal family; the little number we now have is only a part of that great brotherhood that shall be ours in time to come. The Rationalist, the Radical, the Liberal Unitarian, the varying shades of free thought and unfettered belief in this country only wait for this advanced step in Modern Spiritualism, which shall join the great liberalizing forces in one harmonious union. There is now no difference between us regarding essentials—only in a few words that we speak, a few thoughts we cherish, a few conceptions that we are pleased to build up concerning ourselves and our neighbors, otherwise we belong to one great royal family; the legacy belongs to us alike and all: It is a religion that has growth spontaneous to the souls of men, it is congenial to the age, and neither you nor I can bind it in any circumscribed form, for it is grander than you or I, and we are but children in its grasp. We cannot chain any of this God-given power of the soul, but it will go onward to its perfect work; no pulpit, no creed, no gilt-edged Bible, no priest, no stained glass windows, can keep out this sunshine angel of the skies. It enters the secret realm of literature, and inspires its devotees with broader views and loftier conceptions; it says to the artist; "Seek not your inspiration in the handiwork of a Michael Angelo or a Raphael—not in nimbus-crowned Madonnas—but choose humanity and its daily sorrows and needs as a model; the age in which we now live has achieved a recognition of humanity, and people are more and more reaching out hands of love to the suffering world around them, reaching there for a solution of the great problems that come up in a thousand ways." And so modern art is putting upon canvas the best religious thought of the present, rather than the mere copies of the conceptions of past ages.

I have spoken of its effect upon the literature of the present time. Not a work of importance—at least which achieves that importance through an expressed appreciation on the part of the world of readers—that does not bear evidence as to the direction in which, under the influence of this vast intellectual, moral and spiritual reformation now going on, the age is tending. Read Victor Hugo, that prince of French writers today, for example; read the thoughts that burn along the pages of that venerable philosopher, novelist and poet, and you will get also the cream of that spiritual thought that is permeating and as Frothingham has said, "honeycombing" society. You and I cannot afford for a moment to part with such men as O. B. Frothingham; we can teach them some things, and they can do the same by us; they are doing their work, and you and I are doing our work, too—and the work of both, in its interior sense, is not widely divided. That grand old hero, that determined reformer of human conditions, that fearless, whole-souled Spiritualist, William Lloyd Garrison, who only since he has passed forth materially from your midst you have really begun to recognize and venerate, was not only a chieftain mighty and grand in his own special work, but also a member of that great Church of the Spirit to which we all belong; such women as Lydia Maria Child, Elizabeth Farnham, and all those grand women who in every department of life uphold and demonstrate the purest impulses and influences of the human soul, belong to that royal family, too. And this spiritual brother and sisterhood, from its glowing centre, expands wider and wider till it embraces all humankind; for Spiritualism is a power that breathes its influence into the hearts and lives of thousands outside its nominal ranks, and who know not from whence that influence or power proceeds. Even the great teacher of Nazareth said, speaking of the gifts of the spirit: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

It is a great thing, my friends, to be a channel through which these divine gifts may come, and all of us are, more or less, such channels; all of us are standing in this world of ours between the dying and the dead, while around us is pulsing the eager yearning of the souls of men for this great movement that is stirring the world more and more with its gigantic heart-throbs; let us, so surrounded, do the best that we can; let us, all the time and under all circumstances, covet and strive to be worthy of the best gifts of the spirit. We have no right to be mean or narrow or exclusive in this thing; it is a religion that has been given to us for the elevation of the human family; all that makes toward pure morals, toward rectitude of life and nobleness of purpose, wherever found, is for us to accept, and we should not dare to do less than this! Let us also learn to grow in sympathy one with another—to cultivate an harmonious accord; we cannot tell what strange experiences are in store for us; we cannot tell what this sublime process of consecration as channels for spiritual revelation is to do for us in the way of education and unfoldment. Let us seek harmony in the very basis of civilized and enlightened life—the family. Poor indeed is that house which has not its spirit-room, devoted to the seeking of those uplifting influences that come from above when the wings of a great trial are brooding over the soul! There is already many a mansion throughout this land that has its sacred spirit-chamber. We all have our fallings and shortcomings, as well as the reverse, and only by rigid self examination, under spiritual illumination, can the work of restraining the first, and of cultivating those qualities which result in that which is pure, peaceable, and full of good fruits be measurably perfected. In your household, among your family, should be your nearest and best friends. If it be not so, ask and see *why* they are not. Why, friends, do you go out from the sacred circle of affection, seeking gifts of gems and gold, frankincense and myrrh, and neglecting those weightier matters that pertain to the law of your own lives? Heaven, or a condition of happiness, is a matter of contiguity rather than distance; it is here rather than far away, and you have a right to demand regarding this fact and its connection with existence on the present plane of being, the expression of the very best thoughts that the age can give. The minister who stands to-day in the most aristocratic churches must have, to retain his hold upon his people, some portion of the gifts of the spirit; he must be able to stir the hearts of his hearers with this power, or they soon recognize the absence thereof, and will seek for it elsewhere.

Now, as never before, does the true meaning of his words who said, "Seek and ye shall find, knock and it shall be opened unto you," appear. Humanity is hungering, thirsting for the coming boon, and from the evergreen mountains of life, bright with the presence of those who have lived and loved and passed out beyond the range of our physical ken, the cherished ones of other days are showering their ministrations upon us. But we must remember that with all these bounteous answers to our earnest appeals, these angel-helpers cannot do all things for us; we must work ourselves. Nature has put upon the face of every man and every woman the word, "work," and if you would achieve aught, if you would be successful, young man, young woman, you must work; there is no highway to knowledge; there is no broad avenue over which you can rush and in a moment clasp in your arms the guerdon of a perpetual fame: you must struggle, you must toil, you must labor, and so gain the wished for reward: even so must you do regarding these gifts of the spirit. You must keep on seeking for those beautiful powers that flow over human life; for those blossoms which teach of the land of perpetual spring; for those artist forces that mold the pliant face of the infant and teach it to smile its little offering of grace and peace into the faces of the children of men. What loveliness sits throned upon the faces of the little ones you meet upon the street! what cheerful influence to the world-weary beams in the sunny glance of royal childhood, where the radiance of heaven's purity abides! Strive to win that radiance for your own. Such efforts on your part shall bring into your life the influence of a ceaseless agency for good—the effort of an artist which shall chisel on your faces and in your lives that fine expression which perhaps may never reach its full outworking until you with us shall walk beneath the sunlight of the city of our God!

You are born to be beautiful, and good, and holy, my friends. I love holy things, and while I love them, they say to me: "My sister, go out amid the toiling world, with its misery, and woe, and death, and lift up the down-trodden and poor; reach out hands of helping to souls that are starving and dying under their heavy burdens, and lead them into the sunlight of God's love." The glory of Spiritualism, the glory of this gift of the spirit is that it calls upon those it may reach with its power to go among the lowly, the outcast, the spirits that are in prison: it turns our faces to those that are sick and *need* a physician. Like the blessed religion of the Nazarene—that religion to which the popular church of this century is thoroughly apostate—it naturally enters alike into the souls of those whose help it needs and those who need its help. It belongs to those that have come up under the inspiration of this new gift to make clear the beautiful teachings of that elder brother of ours—Jesus of Nazareth.

As I said in the beginning, history repeats itself, and so the religion of one age is very much the same as that of another; thus we learn to look upon the religious experiences of the cycles of the ages, and so looking, to see working in the long ago the same great gift that is at work to-day. Let us then be charitable, my friends; let us with the beautiful gifts of the spirit learn to be liberal and tolerant, for a bigoted Spiritualist is a pitiful sight alike to angels and men—a person whose face is outwardly turned toward the Beautiful Country, but who at heart is disloyal to all the lovely attributes of manhood and womanhood—to all that truly makes woman charming, and man self-respecting and noble. Let us welcome truth wherever found, let us avoid that which narrows the mind, let us keep our souls clean and pure, and thus go onward with joyfulness of heart to that happy country toward which our steps tend always. To look back upon a pilgrimage on earth of even forty years seems long, but eternity is before us: grand and beautiful, and that voice within us with whose admonitions we are all more or less acquainted will by-and-by say to us, "What are your best gifts? what are the garments that you have been weaving? the measures of grain that you have gathered? the fruits that you have brought forth?" Ay, my friends, the test of a good life is always the fruit that it bears; the good man, the good woman, is known by the spiritual fruitage, the subtle element of purity that abides within the hand. When we touch the hand of a noble man, or a sweet, tender, loyal woman, the pure emanation therefrom goes out to the clear apprehension and appreciation of the soul. And these, the good, and pure, and true, are the members that will have to form that great Church of the Spirit whose induction the coming years must achieve. Let us all strive to be numbered among such men, such women, that departing from the plane of physical experiences we may leave behind us such a record that the world shall be the better for our having lived in it, and this royal religion that we profess, and that is the world's religion, and the only religion that can bless and save the world, shall be stronger for the life-giving purpose, and resultant achievements, which we have put into it.

Oh, Holy Spirit, regnant in the great garden of God! Shield us from error, direct us in the path of rectitude; if there be any in this house this afternoon who are tempted, and who see before them but the direful shapes of enticement and sin, oh send some manly heart, some loving, loyal, trusting woman, to protect and guide them to clearer skies and a purer environment. Send helpers in the human fount, bid them come in spirit form, to the end that men and women may be saved from sorrows and cares and snares and disappointments, and from all forms of death and sin be led to love purity for its own holy sake! Do you know, my friends, I believe that if this world is ever saved, if the gates of shame and death are ever closed in this life of ours, it will be through this strong incentive of human love from human souls? I do not believe that speaking, singing or praying will ever do it; it will be the consecration of great manly and womanly souls to the one great end! I would not give a farthing for Spiritualism if it were not for this beautiful blossoming out of the soul that is induced by its influence. It is true you and I are not afraid of death to-day; we know that death is only a sleep, and that we shall waken by-and-by and be more fully ourselves. But we *have* to fear the death of virtue, the death of trust, the death of honesty of purpose, the death of loyalty to the common pledge of brotherhood—one of the sweetest words of Anglo-Saxon speech—brotherhood! that which makes men brothers and sisters everywhere; brotherhood, the corner-stone of that great Church of the Future that makes it impossible that one part of mankind should go to a place of affliction and torment and another to a place of happiness and eternal joy; that great foundation of the religion of the soul that will be satisfied with nothing less than the whole—no parts, but all! Theodore Parker, that great chieftain of Free Thought (and I never speak the name of Theodore Parker but the fountain of my inner life is stirred to its profoundest depths, for I believe that the Spiritualists of New England and the world owe more to the genius and heroic fearlessness of that wonderful man, who made it possible for the seeds of a free religion to spring up and bear fruitage in this land of ours than any other man living in our century, once made a declaration which, when it was spoken in Music Hall, in your city, was thought to be the very cream of infidelity, but now in the ears of the Spiritualist it is music: "Humanity is the Son of God." *Humanity is the Son of God!* That miserable drunkard in the gutter? that Magdalen? that wretched, sorrowing woman, the son, the daughter of God? Yes, Theodore Parker, you were right when you said it! Humanity *is* the Son of God, and for this great corner-stone of that new religion, that spiritual dispensation that is in your souls and my own to-day, he spoke those grand, immortal words; and if he had never given further utterance this sentence would stamp him for all coming time as the great prophet of the true millennial dawn!

But I am trespassing upon your time, my friends, and I know that there are those in this audience, this afternoon, who have marched further out upon the spiritual highway than I have done; and yet, though I am new to you in personal acquaintanceship, I am one with you all in the work to be done. When I came upon this platform on the present occasion, and saw my old friend Mr. Bacon acting as your presiding officer, my mind reverted in time to the hour when, sixteen years of age, a timid, shrinking girl, I first came to Boston to speak for that brave old pioneer of Spiritualism, Dr. Henry F. Gardner, at the Melodeon. I was then only a child, with eyes closed, yet trembling through every nerve with the baptism of the spirit—instinct with the inspiration of this great purpose, and feeling in the firmness and confidence of that friend of the cause a source of strength that could not fail. I come again to-day, but the old veteran is gone—and yet, if I mistake not, he is present this hour in our midst, with the same indomitable energy, the same unconquerable will to bend all opposing elements into harmony with the onward march of the new truth; stern, magnificent in his spiritual strength, he is with us still!

By-and-by we shall all go the way of the world, and others will stand in our places; let us, then, dear men and women, Spiritualists of Boston, scatter the seed of good deeds for the cause and for humanity, wherever we may go, that they may spring up, making earth the happier for what we have done, and heaven itself all the brighter in its beauty and loveliness for the presence and the knowledge that the labor of our lives has been well performed. And to that end, oh Holy Spirit, thou who upholdest and directest us among the changing scenes of time, may thy blessing rest upon us now and forevermore! Amen.

Lecture on the Origin of Man.

By Mr. Thomas Walker, the inspirational speaker, the following synopsis of which we copy from the *Examiner*, published in Wigan, England, of October 4th, 1879. It was delivered before a large audience in Miner's Hall. The subject was: "The First Man: When and How did he Live":

"The lecturer commenced by stating that he should try to confute the belief that man had only been in existence six thousand years, and should endeavor to show that he had lived not only a few thousand years, but hundreds of thousands, and, if scientists were to be trusted, his existence could be traced as far back as millions of years ago. In support of this, he gave a brief sketch of the science of geology, referring to many instances in which flint implements, pottery, and other traces of man have been found in positions which seem to indicate their extreme age, especially dwelling on the remains in the coral strata of Florida, which he said had been proved to be at least 40,000 years old. He also mentioned the finding of the bones of the cave-lion, rhinoceros, &c., in England in the same strata with flint implements. Having proved to his own satisfaction that man existed before the time of Adam, he turned to the question of the condition of the first man, saying that the man of antiquity was of a lower kind than the man of the present day. In the beginning, man was no more than a wild barbarian, although he was still man, and never descended to the level of the beast. Thus the oldest human skull that had been found, though very similar to the skull of an ape, differed from it to such an extent as clearly to show that it was not the skull of a brute. The Mosaic story was therefore wrong. Eden had been placed at the beginning instead of at the end, and, instead of growing from the little less than perfection of Adam's state, man had been growing from a condition of degradation to one of perfection. Progress was beheld in all Nature, and man was not different to Nature in this respect. The earth had been well compared to a huge tree, producing branch after branch, man being the fruit which grew upon the branches. Following out this simile, it was not possible to conceive that the fruit could be ripe in the beginning and could grow to greenness. There was no garden of Eden. The truth was that the earth was never so beautiful as it was to-day. If they consulted the carboniferous system they found that at the period when that system was formed, vegetation consisted of nothing but conifers, and perhaps rank weeds, while on the earth of to-day they had lovely flowers, noble trees, delicious fruits, and all the beauties of natural form which were everywhere beheld. It was when the primitive man found food plentiful that he began to think, began to invent theories of his origin and to appoint priests. Simple stories would be invented of the creation of the world, and so we had the Jewish theory, which was much the same as the Hindu, the Persian, and the Egyptian, and from which the Christian theory was obtained. At the conclusion of the lecture, a vote of thanks was accorded to the lecturer."

A correspondent entered a newspaper office and accused the compositor of not having punctuated his communication, when the typo earnestly replied, "I'm not a pointer—I'm a setter."

SPIRITUALISM---WHAT IS IT?

The enclosed address was delivered at San Bernardino, Cal., in February, to a large and appreciative audience, by Mr. W. S. Godbe, of Salt Lake City, Utah. It will be remembered, no doubt, that Mr. Godbe was for a long time one of the leading Mormons and light in the Mormon Church, holding important positions therein and in the great schism in the Church a few years ago. Mr. Godbe was the leader in this affair, and it may be interesting to know that it was all brought about by a visit to the well-known medium, Mr. Charles H. Foster, then residing in New York City. Some half a dozen of the leading Mormons happened to meet in said city on secular and church business, and, to while away a little time, as well as amuse themselves, they paid Mr. Foster a visit. As they entered his room, each one was most familiarly recognized by his given name, as "How do you do, brother William, brother Lyman" and so on, and to their great astonishment the well-known words of their departed brother, Heber C. Kimball, who, when alive, stood next to Brigham Young in authority and the confidence of the faithful throughout Mormondom, I need not repeat, as often it becomes, yea, even more of a miracle than a mere sneer, as it would mete the skeptic out, but desire to impress upon the skeptical mind the fact that the greatest blow that Mormonism has ever received came through the mediums (spoil Mr. Foster). All present returned to Utah resolved to no longer follow the blind as they had done in the past. Their eyes being opened, they at once saw the false teachings, based upon authority and other high probable evidence, that their former idol was in the Mormon Church simply to gratify his demoniac lust of power, money, and love of ease, and they saw it necessary, that the deluded but honest believers of Brigham Young should be emancipated from such bondage. Will the silly question still be asked, "What *good* does Spiritualism do?" When an intelligent Mormon leaves the Church, he either becomes an avowed Spiritualist or an uncompromising materialist. The so-called Orthodox Churches fail to attract them thither. Respectfully,

Pasadena, Cal., 1879. DR. O. H. CONSAR.

Perhaps no word in the language has a more diversified meaning or produces a greater variety of impressions on the mind than Spiritualism. Viewed as it is from every conceivable standpoint, it is indeed "all things to all men."

Its limits to the comprehensive believer can scarcely be defined, for to him its truths are manifolded, and as far-reaching as the interests of the race. It is desirable, then, that the student should tell what he has gleaned in the particular path in which he may have trod, that in the light of all the facts the true purpose and philosophy of spiritualism may be correctly deduced.

In no narrow or combative mood do I essay to speak upon so vital a theme, but desire, in view of mutual benefit, to submit for consideration some of the results of my own thought and experience in this broad and varied field. To men of the Huxley, Carpenter and Bradlaugh type, Spiritualism is a compound of fraud and delusion in pretty equal proportions. To the Catholic and Protestant clergy it is the same, with a liberal admixture of demonology or delusion. To many of its believers it is but little more than a series of phenomena that appeal to their marvelousness. To others it assumes the dignity of a science, or the sacredness of a religion; and in some cases, in which I fain would include my own, based as it is on the supreme fact of man's spiritual nature and destiny, it is both a science and a religion. The attitude taken by the gentlemen named only shows how much ignorance may be associated with profound learning, and how men, presuming upon attainments of a special sort, and led to an exhibition of arrogance and bigotry concerning matters of which they know nothing, occupy a position as unscientific as it is silly and pitiable. From knowledge gleaned in a special and therefore narrow field, they form a theory that takes in the universe, and if facts are presented, however well sustained, that conflict with this theory, "*it is rough on the fact.*"

The clergy are scarcely less inconsistent, for while they do admit the facts upon sufficient evidence, they ascribe them to his Satanic Majesty. No serious harm, however, is likely to result from this course, for this celebrity having been hitherto the scape-goat for so much folly and mischief, a little more or less now-a-days makes no difference. There are some people who still live in dread of the "old bogy," but, fortunately for the cause of progress, the number is rapidly decreasing.

With reference to what constitutes religion, numerous opinions necessarily exist, but all will agree that its foundation consists in faith in God and the immortality of the soul, and that its superstructure is held together by some form of authority.

Spiritualism, though essentially analogous to religion in these particulars, differs from it materially in their character, and in this difference is chiefly found the scientific basis claimed for the former. Instead of faith or mere belief in a future life, the intelligent Spiritualists claim to possess a knowledge of it, and to have such a conception of God as is consistent with Nature as revealed in the facts of science. The evidence in support of this claim, so far as relates to a future life, is found in the phenomenal part of Spiritualism, that in relation to the rationalistic views of God in their harmony with Nature, by means of which alone, it is affirmed, can a scientific comprehension, or apprehension, rather, of the Supreme Intelligence be obtained.

The phenomenal evidences are of too varied and extensive a nature to be entered into here: they may be said, in brief, to consist in clairvoyance, clairaudience, trance and other mediumship, materializations, etc., etc., by means of which many thousands of persons have received indubitable evidence of the reality of spirit-life, having seen, felt and conversed with their departed friends and relatives, and in numerous other ways having had absolute demonstration of their life and presence. It is upon such data that the scientific basis of Spiritualism mainly rests. Instead of attempting an analysis of the prevailing spiritualistic idea of God, it will be safer and easier to say that it is not that of a personal being, but that of a Supreme Intelligence, of which Nature or matter is but the external expression. This idea, which, by the way, is as old as history, does not conflict with that of the religious world on the one hand, or the materialistic on the other, as much as may be supposed.

Does the former affirm a personal God? We have no disposition to deny it, or the existence, rather of many individualized intelligences possessing attributes of divine perfection, but these are obviously the *effect* of the power manifested in nature, and cannot by any possibility of conception be the *cause*. An organized being implies an organizer, and the question has yet to be answered. If man made the watch and God made man, *who made God?*

The materialist takes immense satisfaction at having discovered that nature's laws, or modes of evolution throughout all her vast domain, are uniform in their operation, and are, therefore, immutable; and seems to content himself with attributing their sublime effects to what he calls force. So far as uniformity is concerned, which simply implies absolute perfection of methods, we agree; but we are compelled to add that there is of necessity a designing intelligence behind and giving direction to "force," whether in the crudest

[illegible] or in the perfected world. This intelligence, like plastic matter on which it acts, never was created or had a beginning; the one positive, the other negative, each essential to and the complement of the other, and both from everlasting to everlasting. It is this sublime mentality in controlling matter to matter which is at once the source and sum of all individualized life, and superior to it—that we call God supreme, infinite, the soul of the universe, the embodiment of power, the perfection of absolute love and wisdom, who

"Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives through all life, extends to all time,
Spreads undivided, operates unspent."

We now come to the question of authority, which is undoubtedly the governing principle in theology, and we find that the difference between Catholic and Protestant, although considerable in extent, is the same in principle. With the former the will of God is revealed through the infallible priesthood, while with the latter it is made known through the infallible Bible, as interpreted by the ministry.

It is true that the right of private judgment is generally conceded among Protestants, but if the exercise of this right should happen to conflict with the creed of the sect to which the person belongs, excommunication is the certain result. Free thought, therefore, cannot exist with dogma. Luther, while thundering against the infallibility of the Pope, based his faith upon the infallibility of the Bible, [illegible] Luther, and this illustrious example has been too faithfully followed by all subsequent reformers, as history fully attests. They simply protested against human authority in one form and affirmed it in another. Nevertheless, in this they did much for the cause of religious freedom.

The Spiritualist repudiates all authority save that of his own divine selfhood, and claims the right of none but the man of angel to fetter his thought in matters of belief. That which appeals to his consciousness, the union of conscience and reason, he accepts; that which is opposed to his reason and judgment, he unhesitatingly rejects. It is true that the conscience and reason, through lack of culture or capacity, are in many instances shrouded in darkness. But experience with its lessons of severity will in due time prove an adequate corrective, and a far better educator than is blind obedience to an assumed priesthood. Such being the basic principles of the respective systems, it is not difficult to account for the differences in the fruits growing out of them and their influence upon personal life and conduct. The debasing and stultifying effect of theology upon the human mind is too well known to need description. Whenever it could, it has reduced man to the position of a [illegible] the present, it is clearly shown to be very suggestive and somewhat startling fact that eighty-one [illegible] of the American people attended the [illegible]

Where there was [illegible] intelligence [illegible] truth of its [illegible] Wherever the spirit [illegible] patriotism, the pulpit [illegible] with [illegible] the [illegible] of the [illegible] reason [illegible] the [illegible] ing needs of humanity.

The theologic [illegible] wards and punishments that have no true [illegible] whatever [illegible] owing to the [illegible]

A sweet [illegible] companionship and love of nature and child [illegible] in direct [illegible] of the [illegible] and is suddenly diverted. For the offence she went to an endless [illegible] ferno. A [illegible] penitent [illegible] dim, although [illegible] is a skeptic, and having [illegible] change of views, is condemned to endless misery. Spiritual ethics teaches a far different doctrine, namely, that sin is a violation of law, whether physical, moral or spiritual, and entails the consequences which in an way proportionate to the offence. From this penalty there is no escape [illegible] other world [illegible] virtue. [illegible] trey [illegible] the sinner [illegible] Spiritualism [illegible] while the [illegible] experience [illegible] nal, for well [illegible] Spirit-world [illegible] simply [illegible] with [illegible] that constitute [illegible] spirit-life. What is sown here will be [illegible] Spiritual ethics [illegible] evidence, the purest morality [illegible] excellence and the strictest [illegible] conduct. [illegible] personal freedom [illegible] human thought and [illegible] with [illegible] others. But superior to all is the [illegible] of incentives, love, the life [illegible] nature.

How [illegible] the fall [illegible] of principles! Many, through [illegible] effects [illegible] life [illegible] intensity [illegible] have [illegible] from dear ones in spirit-life [illegible] every avenue of thought [illegible] to realize the divine [illegible] that [illegible] body and the [illegible] from their homes of love and beauty. Such experiences, owing to earthly conditions, are far from common. But the few who have been blessed with them will forever know by what power light will triumph and Heaven's love be made [illegible]

With the improved environment of the age has dawned the light of the spiritual world, which is destined to increase until error shall be dispelled, and truth become enshrined in the human heart. Then shall be awakened that higher impulse that will ultimately unite mankind in bonds of fraternal love. Then will be met all the urgent needs of the present hour, and it will prove the sovereign balm that shall heal humanity of its many wounds, put an end to selfishness and that lust of power that today makes countless thousands mourn! It is to the incoming of this spiritual light, therefore, that we must look for the purification of social and political, as well as religious circles. The partial truths that now afford themes for many of the reformers of the day will find their complement *then*.

Labor and capital will be reconciled in a common interest, communism and individualism will each learn its appropriate sphere; emancipation from mental slavery will leave no place for tyrants, and nations in their love of peace shall forget the art of war. Slowly, all too slowly for our impatient mood, will this millennium be brought about, for the power to impart is governed by the capacity to receive. Heaven can only give in response to the needs of earth—and that in accordance with the law of development.

But if progress is slow it is none the less certain, and it is something to know that no power can arrest its action. The attempts to stop the growth of Spiritualism, therefore, are as futile as have been those of the church to stifle free thought and utterance against its vain assumptions of divine authority. Spiritualism is not a sect that it can be suppressed, but a development—an outgrowth of man's nature, the culmination, so far, of his spiritual life in all past ages. The life of Spiritualism is the life of man, its growth is the growth of man. As well try to stay the inflowing tide or stop the rising sun as to resist this holiest form of progress. If, blinded by ignorance, animality and selfishness, we remain insensible to this divine impulse and ignorant of the facts of man's spiritual being and destiny, the loss will be ours only. There are some whose musical taste is satisfied with the drum, while others are made ecstatic by the symphonies of Beethoven, or emanations from other great masters. Yet it is of little concern to the art of divine melody to which class we may belong.

Rest assured, then, that the pearl of Spiritualism—priceless beyond conception—embracing as it does the relation of science and the science of religion, will not come to us unbidden or unsought.

In this, as in all else that is excellent, we must seek ere we find—knock before it will be opened unto us.

To the lover of his race, however, it is immensely gratifying to know that already there are millions whose hearts have been made glad with its truth, and whose faces have been illumined by its beauty. Happy too are they who in the dawn of its coming give it their aid and support, for like the noble men and women who but yesterday, as it were, spoke and wrote against American slavery, rebuking with fearless utterance alike the church and the state for their wickedness in dealing in human flesh and blood, and who are now the recipients of a great nation's love and gratitude, so will you, co-workers in the still higher cause of mental freedom from superstition and priestly despotism, become enshrined in grateful hearts for the good you will have accomplished for our oppressed and misgoverned race.

From the Shaker Manifesto.]

ESQUAH OPWAHGON; OR, MESSAGES BEYOND THE RIVER.

BY GRANVILLE T. SPROAT.

[illegible] of their number, [illegible] in the wigwam, to take with them [illegible] departure to the land of souls. They also send messages of love to their friends waiting for them on the other side of the river, as described in the following lines.

We have gathered in your wigwam, brother,
The old friends and the true.
We have brought with us the pipe of peace,
The last to smoke with you.
Here is Manitoba, brave and strong,
And Akkewazme, old,
And Oristoomah of the hills,
The hunter swift and bold.

The sun is setting in the west,
The forest paths grow dim,
The whitetowish among the pines
Sings its low dirge like hymn.
Your sun is setting, too, brother—
The day is almost o'er,
And long the journey that you tread
Toward the dark river's shore.

Long is the journey, dark and drear,
Over mountain hill and moor
Across the distant prairie, where
The red-tess wolves roar.
We will build the watch-fire bright and high,
To light you on your way,
Lest in that land of night and gloom
You weary feet should stray.

And when you reach the roaring river,
Fear not the pale to tread,
For never fear to be travelled there,
Among the glorious dead.
Our loved ones wait to meet you there,
The faithful and the true,
[illegible] they watched
And waited there for you.

And when you enter the camp of souls
Home of the band of the dead,
Oh, [illegible] with your heart,
Who [illegible] path must tread
Work offered by the river's shore,
And work [illegible] the stream
For [illegible] the flow
To reach the spirit land.

Tell Montogomah the good,
His children bade to hear
And [illegible]
Swift [illegible] and fleet,
Tell [illegible] the brave,
The warrior [illegible]
He is [illegible] to hold
In all the after days.

Tell Mawshokah and the wise,
His words were prized
The words of wisdom that they heard
While sitting at his feet.
Tell the great leader, Muskoda,
His skill and valor bore
Still rings his songs through all the land
By every wigwam door.

We will lay within your narrow cell
Brave step of all that's sweet,
Fruits of the chase and moccasins
For the long way worn feet,
Water from purest fount and rills,
To cheer you on your way,
And bow and spear for the hunter's hand,
And chieftain's war plumes [illegible]

And now the sun has set, brother,
Your journey just to run,
We dress you in the paint of death—
Your earthly work is done.
Farewell, farewell! We offer it
With tears be it one and all.
Farewell! 'Tis the Death spirit calls
Brother, attend his call.

[illegible]

THE MODERN BETHESDA; OR, THE GIFT OF HEALING RESTORED. Being some account of the life and labors of Dr. J. R. Newton, healer, with observations on the nature and source of the healing power and the conditions of its exercise, notes of valuable auxiliary remedies, health maxims, &c. Edited by A. E. Newton.

The above is the title of a work just issued from the press. The fame of Dr. Newton as a healer of the sick, during the last twenty years and more, has spread throughout the civilized world; and many thousands of sufferers, afflicted by all manner of diseases, in this and foreign lands, have borne eager and grateful testimony to the relief, more or less marvelous, that they have received from his hands.

In this book a great number of these testimonies, many of them given under the solemnity of a legal oath, are put on permanent record, with the names and residences of multitudes more who have declared themselves cured by the same agency of various ills that flesh is heir to. A sketch of the early life of Dr. Newton, showing the gradual steps of preparation by which he entered upon his remarkable public career, is given in the book; and the narrative of his more active labors embraces many affecting incidents, thrilling scenes and marvelous demonstrations of a mysterious but benign power! Every person who has been a recipient of this wonderful healing power through the agency of Dr. Newton (and these are to be numbered by tens of thousands on two continents), will of course wish to possess a copy of this volume; and all such will doubtless commend it to their friends and neighbors whom they desire to become acquainted with one of the most remarkable and plainly beneficent phases of the progress of the nineteenth century.

The high reputation of the editor, Mr. A. E. Newton—whose ability, depth of research, candor and fairness as a writer, have for years commended themselves to the reading public—gives an additional value to the work.

The book embraces about four hundred pages octavo. It is printed on fine calendered paper, and contains a fine likeness of Dr. Newton, engraved on steel, from a photograph by Bradley & Rulofson, of San Francisco, Cal.—*The Gardiner (Me.) Home Journal.*

Parties desiring to purchase, will find this fine work on sale at the *Banner of Light Bookstore*, 9 Montgomery Place, Boston.

Original Essay.

SOUL AND BODY—THEIR ETHICAL RELATIONS.

BY PROF. J. RODES BUCHANAN.

The change produced by that separation of soul and body called death is so familiar a fact, and has been for so many centuries under the observation of seers, philosophers and scientists, that we might reasonably suppose (if the great thinkers have not neglected their duty) there would be little new to reveal and nothing to discuss as to the essential nature of this change. That there should be any obscurity in this matter, or any material difference of opinion as to the essential nature of this change, is another demonstration (of what I have often had occasion to say) that psychic science has of all important matters received the least attention, and that the intelligence of the race, especially of its dominant classes, has advanced but little above the plane of the physical or sensual.

The nature of the change at death is impressed upon the intuitions of all mankind. "*De mortuis nil nisi bonum*," speak nothing but good of the dead, is the principle which spontaneously develops in the human soul, because we feel that the dead are no longer in the sphere of angry and selfish passions, and should no longer be pursued by us with vindictiveness, since they have passed into that great sphere over which broods an eternal tranquility, and throughout which the sanctifying influence of the higher angels is felt, while the beneficent presence of God is hidden by fewer clouds than on our lower plane.

That God is higher than matter in its most perfect forms and in all the grandeur of its cosmic immensity, is a proposition not to be doubted. And that spirit is prior to matter in the line of cause and effect, as well as its potential ruler, is another truth that must be familiar to Spiritualists.

Spirit is the source of life and of life's exaltation through the ascending forms of progressive evolution. The comparatively inert element which is carried onward by its power is *matter*, which ever gravitates downward, as the tendency of pure spirit is upward. The influx of crude matter is depressing to the spirit, as we all experience after too hearty a meal, especially of animal food, and still more if we hasten its absorption by assuming a horizontal position. On the other hand, experience and intuition, time out of mind, have led those who desire to establish the predominance of the spirit, and to rise into the sphere of high religious emotion and influx, to prepare themselves by fasting—an expedient always appropriate and effective unless the appetites are so predominant as to be roused into the energy of hunger, in which case the animal appetite defeats the spiritual exaltation.

Not only is it necessary to quiet the animal appetites, but all the animal passions need to be subdued for our spiritual culture. A sedentary position is necessary to quiet the muscular system and tranquilize the base of the brain, when we would engage in the exercises of pure thought and religious contemplation in the highest moods of the soul. In this profound tranquility and silence the subtle influences of the invisible world approach us more nearly, and the nearer our tranquillity approaches to that of death, by the exclusion of light and sound, the better are we prepared for the development of our spiritual consciousness.

When the entranced subject passes under the psychic control of his operator, and into the profound repose of his body, he becomes unconscious of all surrounding objects; the interior spirit, if its development is adequate, becomes elevated into the freedom of spirit-life, and tanges over the earth or rises into the spirit spheres, almost as if the body had been entirely abandoned. In this condition there is a wisdom, a purity and an elevation of sentiment much above the ordinary life of the individual. It is a premonition of his spiritual career after the body shall have been consigned to decomposition. Happy are they who can rise into the sphere of angel life, sympathize with its exalted sentiments, and with the increased strength and purity of soul thus acquired return to earth-life, yet retain their spiritual improvement.

The religious life which leads us into continual or daily communion with the angels, and turns continually toward the Divine Father, is a higher life than can possibly be attained by those who live in the external senses and frame their ethical systems by the light of exterior science, knowing nothing of the spiritual influx which inspires us with Divine Love, and makes the duties of life not a task-work but an exuberant pleasure.

The assertion of Jesus that God only is supremely good, is a correct statement of the relations of spirit and matter. The spirit-world is higher than the earth-world, and God is at the summit of the spirit-world. Man is at the head of the earth-world, and from him the animal kingdom descends as the divine or spiritual element in it is diminished, until in the mollusca it blends with the borders of the vegetable kingdom.

These may be old and familiar truths to enlightened Spiritualists, but it seems necessary to repeat them to-day for the benefit of those who do not understand the science of the soul. The truths of this science present themselves to intuitive minds, and many of them have been known for thousands of years. St. Paul, though not the profoundest of Christian writers, presented very forcibly the antagonism of the animal and spiritual natures:

"For the flesh lusteth against the spirit, and the spirit against the flesh: and *these are contrary, the one to the other*, so that ye cannot do the things that ye would."—*Galliatons*, v: 17.

After specifying the crimes and sensualities which are the "works of the flesh," he adds that "the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

"But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—*Corinthians*, ii: 14.

"They that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—*Romans*, viii: 5, 6, 7.

"As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly."—*Corinthians*, xv: 48, 49.

This, in the language of modern science, is a declaration that the lower nature of man, which resides in his body and in the basilar organs of the brain, is a mass of passion and selfish sensual impulse, which tends toward all possible offences if uncontrolled, and needs to be controlled by the higher or spiritual nature which resides in the upper regions of the brain, and which sympathizes with the spirit-world and accepts divine law, as the lower nature resists divine law in the blind pursuit of its own purposes.

In the life on earth we are compelled to keep the spirit in *rapport* with matter, and are not always able to keep it in dominance over matter. The body is the source of appetites and passions which control and often degrade the spirit. Millions are starved in their spiritual nature by the necessity of toil to feed the body, which exhausts their energy and consumes their time; and are also forced into competitive struggles for life and comfort, which develop a disastrous selfishness. How eagerly do many of the toilworn mothers in poverty, and suffering invalids, look forward to the time when they shall be relieved of these depressing and harassing conditions by laying down these bodies to enter the abodes of immortality.

That the transition from the sufferings of an unfortunate condition or a criminal career to the mansions of the departed is a great and sudden relief to the majority, a happy ending of care and temptation, is too well known to be made a matter of discussion. The anticipation of this relief is one of the greatest possible consolations to the unfortunate, enabling them to bear with patience all their afflictions; and if in their latter days or hours the frail body permits the spirit to wander forth to receive the greetings of its risen friends upon the "shining shore" of heaven, how difficult for the spirit to consent to come back even for a day to this dull earth and the pains, oppressions and temptations of the body.

Nothing is more striking and uniform than the constant testimony of the spirits to the great pleasure of this transition, and the calm, benevolent sentiments into which they enter when they pass away from earth. They do not lose their identity, but only exalt and refine it. They have cast off that heavy element which dragged them down, which limited their spiritual sight and spiritual sympathy, which clogged the soul and compelled a perpetual attention to selfish wants and feelings. The passions subside into repose when their irritations are removed. The invalid recovers from his diseases which depressed his moral nature, and which were dependent on the basilar portion of the brain and the unfavorable surroundings. The poor tenant is no longer racked to meet his landlord, for the Heavenly Father has many mansions in which a *true home* is found, such as earth cannot give. The malarious air, the dirt and filth are gone, the landlord is gone, the tax-collector is gone, the rum-hole is gone, the ruffianly policeman is gone, the political despots and their hireling armies are gone, war is gone, and Federal and Confederate heroes rise together from the battle-field, not to renew the conflict but to shake hands and rejoice in the eternal union of the spirit-world, in which God is the governing power.

Hence we see a wonderful change in the language and sentiments of those who look back and speak from their heavenly mansions to their earthly friends. The humblest, illiterate Irish laborer, or the wildest of the roughs and desperadoes of frontier life, speaks to us in a pleasing and interesting manner, often giving the most impressive lessons in natural ethics and religion. The columns of the *Banner of Light* for many years have testified, in their Message Department, to the moral elevation as well as increased happiness of those who have passed on to the higher life, in whom it is rare to find any vindictiveness against those who have wronged them in this life.

The most harmless and pleasing society we can seek is that of the departed. Of course there are some beings on earth so depraved and dead to all that is good that they are even to a slight extent malicious or unpleasant characters for many years after their transition; but this is nothing to compare with their wickedness on earth. While on the other hand the spirits of the good and wise are so exalted and of so beneficent a nature that no one can associate with them without being greatly improved.

The most common experience when we communicate with the departed by psychometry or by mediumship is to hear them confess, if we ask, that they see more clearly now, and regret their errors in earth-life, for which they would like to atone if they have the opportunity, and undo all the harm they have done.

I had supposed these truths familiar to all Spiritualists, but a writer in a recent *Banner* appears to have fallen into some confusion of thought as to the facts, and by a somewhat intensive exaggeration of the truth that I have stated, gives it an appearance of falsehood, which is due only to the exaggeration or misstatement which he has made of my position.

I have not intended to convey the idea that the transition of death was a complete change of character, and abolition of all evil passions. The slightest acquaintance with spirit-life would forbid so extravagant a conception. On the contrary, all evil traits of character developed here follow us, though with diminished energy, to the spirit-world, and *become our punishment*.

The punishment of an evil life consists in its partial destruction of those higher powers which alone are the true sources of happiness. The punishment begins here—there are many who live in a quasi hell on earth, and pass thence to their spiritual hell, in which they find themselves deprived of any satisfactory sphere for the evil passions, and utterly incapable of entering into the happiness of the spirit-world, until their higher nature shall have been developed by repentance under good influences. All effort at self-culture or development here is repaid in this life by higher happiness, and in the life to come by entering at once upon enjoyments beyond what this life affords, with higher capacities for continual progression. But the entire family of man is a progressive family, and death is one of the grandest steps in our progress, lifting us on a higher plane, and giving us the opportunity that earth-life more seldom affords of beginning and carrying on a complete reformation. I have no doubt that many of the greatest criminals on earth become, after many centuries of spirit-life, most admirable characters. In this we see a benevolence which should convince us of the love of our Divine Father, and diminish the darkness and mystery of the great problem of evil, which looks so formidable from the earth-side when we shut out the heavenly view.

As to the antagonism of the spiritual and corporeal, the correspondent of the *Banner* is entirely right. It is the "work of life" to bring them into harmony—a harmony produced not by crucifying the body, which was the old theological idea, but by developing the diviner elements into such power that they control all things, and permeating every fibre of brain and body, bring them into accord with the highest law, the law of happiness here and hereafter, and thus making the body a temple of the holy spirit. They who fail to do this now will have to do it hereafter, with the advantages of spiritual surroundings, but with the terrible disadvantage that it is hard to overcome the fixed habits of a long and evil life, even when aided by death and the presence of the spirit-world.

The transformation which fits a degraded nature for the happiness of the higher world is not *the abolition* of his lower faculties, which in this life become by perversion a source of crime, but their elevation into harmony with the higher powers. Spirits retain all of humanity—consequently all of its lower powers. When materialized here they partake of food with pleasure, and when they come into connection with mediums they act on the animal faculties, giving strength to the muscles, diffusion to the circulation, and a healthy action to stomach and lungs. The spiritual body is like the earthly body, and when our lives here are under the control of the divine elements of humanity, the mortal in the form and the spirit out of the form come very near together and perceive a very close analogy in their lives.

The correspondent (Mr. G.) has been greatly misled in this matter by erroneous phrenological ideas. No phrenologist ever located philoprogenitiveness in the cerebellum. Nor do any of the affections which blossom into full fruition in heaven and constitute our chief delight in the infinite future, belong to the basilar region of the cerebrum. The phrenology of Gall and Spurzheim was in this respect decidedly erroneous, though not absolutely false. It located adhesiveness and philoprogenitiveness in the occipital portion of the cerebrum (the latter being on its basilar side); but these organs are not in reality organs of love in the highest sense, but only of the selfish, familiar, dominating and magnetically attractive qualities by which we win, hold and control the objects of our attachment. They are the animal or selfish element of love, and constitute no part of that unselfish and celestial element which seeks only the happiness of others, whether we can possess and control them or not. These inferior elements, which constitute attraction rather than love, display tremendous energy in animal natures, as we see almost every week in the frantic impulses of lovers, who persecute or murder a woman whom they cannot reduce to possession—and in the brutalities of husbands who hold on with a deadly clasp to wives whose lives they render wretched because they have no true love, but only the occipital passion.

All the nobler elements of humanity belong to the upper regions of the brain. True love is in the middle upper region, on each side of that divine element, religion, (called veneration by Spurzheim), which links man to the Divine as love links him to humanity. I apply the term religion to the central organ, although the word religion implies many virtues or duties, because, as the centre of the group, it animates the whole, and because it enables us to receive that supernal influx which exalts our entire life into the sphere of duty and joy.

In the *post mortem* life our identity is fully preserved, but this does not necessarily imply the preservation of all our infirmities and defects. Our diseases disappear, the dilapidation of age disappears, and our moral infirmities, as a general rule, gradually disappear, with but few exceptions; for these moral infirmities are negative rather than positive. They arise from the undeveloped condition of our higher faculties, and as soon as the development comes by spiritual education and growth, the evil is gone, but our true identity is not lost; on the contrary, it is perfected; the true inner man comes out. Like a helmet which has been battered, indented and tarnished in a long campaign, but has been restored and burnished by a skillful artist, so the soul which has never lost its divine elements in the battle of life is restored to its celestial beauty in the long lapse of ages, and the first step to this restoration is that which we take when the Angel of Death kindly takes us by the hand.

Letter from Paris, France.

To the Editor of the Banner of Light:

I have had now a great many (almost daily) private séances with Mrs. Louie M. Lowe, and have conceived such a warm esteem and regard for her, both personally, and as a medium, that I venture to tell you of the pleasure and satisfaction I have derived from my séances, feeling sure it will meet with sympathy on your side of the Atlantic, for there must be those there who cannot fail to regret the medium whose blessed gift has brought joy to many hearts among us here.

I do not wish to chronicle anything startling, or what would appeal solely to the senses; for the communications I have received have been of a very spiritual nature, and the memory of the pure and lofty, I might almost say beatific language of the spirits with whom I have held communion will live always in my heart, coming often to refresh and comfort me on my way through this earthly life.

I have had letters from and have conversed audibly with my mother, of whose identity she left no doubt, for she mentioned circumstances and names known only to my own immediate family; I have likewise conversed with and received writing from my sister, who passed away when we were still children together, and whom my mother speaks of as having grown to "sweet womanhood," a fact which greatly surprised my mother on her joyful awakening in the spirit-world. My brother, too, has spoken to me, and one evening a dear relation of my husband's greeted me in his own cheery voice, and kept up a long conversation, making both Mrs. Lowe and myself laugh heartily during the whole of it.

No séance passes that my own little one does not talk to me, and I shall never forget the moment when I first heard the baby-tongue trying so hard to speak to "mother," making himself known to me by the pet name by which he had been called by myself alone. His powers of talking have become stronger at each séance, and any mother will realize the thrill of joy it gives to hear again the little voice which she had believed was forever mute in this world.

I could name many loving, gentle spirits, who have gladdened me with their converse, but I mention my own nearest ones, for however beautiful Spiritualism may be (and it doubtless CONFIRMS the most beautiful truths that have ever come to earth), yet the human heart craves for it to give them back those whom they have loved and mourned.

All this and more I have had through Mrs. Lowe, each spirit having the power through her to preserve invariably at every séance his or her own individuality, both in handwriting, in voice and accent, and the evening hour which I pass in communion with them leaves a peace "which passeth all understanding," a peace born not of this world, but comes from the realization that this world is but a training-ground and death the dark stream which all must cross to enter into that fuller life which awaits every human soul.

I am, sir, one who joyfully acknowledges to America the debt she owes to an American medium.

Oct. 3, 1879.

[We have the full name and address of the writer of the above communication, but omit it at her request for prudential reasons.]—ED. B. OF L.

☞ An instance of heredity in crime is furnished by Elias Philips, of Freetown, Mass., who recently appeared as a witness in a burglary trial, having turned State's evidence. He is a great-grandson of Maibone Briggs, a notorious criminal, who was in State Prison with seven of his sons at one time. Briggs's ancestry is traced back to a noted pirate in the time of Earl Beilament, and his branch of the family has for over a century furnished noted criminals in every generation.—*Ex.*

Free Thought.

SPIRITUAL MANIFESTATIONS.

To the Editor of the Banner of Light:

As some of our older Spiritualists, earlier laborers in the cause, honorable and honest persons, are of late opposing séances and spirit-manifestations as odious means of learning the truth, compared with their own superior vision of gaining light and knowledge, it seems to me presumptuous to abandon the greatest means and instrumentalities by which for thirty years Spiritualism has derived mostly its unparalleled growth, and to confine ourselves to means less reliable and far more limited for the purposes of gaining true light and knowledge of spiritual things.

Allow me to refer to some spirit-manifestations of the Bible, of more than eighteen hundred years ago, by which the Christian religion was established and maintained to this day:

Luke ix: 28: "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray" (to have a circle or sitting, as we call it).

29th verse: "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."

30th verse: "And, behold, there talked with him two men, which were Moses and Elias:"

31st verse: "Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

35th verse: "And there came a voice out of the cloud, saying, This is my beloved son: hear him."

36th verse: "And when the voice was past, Jesus was found alone."

Mr. Editor, this spirit-manifestation recorded in the *Holy Bible*, the foundation of all Christianity the world over, *proves* most conclusively *all* the fundamentals of Spiritualism: 1st, That man is immortal; 2d, That death is simply of the body only; 3d, That the spirit lives on with all of its faculties, and, under favorable circumstances, can and does communicate to mortals through human mediumship.

Now let us see. Moses was a *man* once, a Hebrew, an Israelite, a Jew, and is known by his personal history in the same Bible, in *all* the Christian countries. This same Moses led the children of Israel out of Egypt, forty years in the journey, and in the year of the world 1451.

Deuteronomy, 34th chapter, 1st verse: "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, . . . and the Lord showed him all the land of Gilead, unto Dan." . . .

Verse 5th: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, and he (the Lord) buried him in a valley in the land of Moab."

Now, 2586 years after God had buried Moses's body in the land of Moab, his spirit came and talked with Jesus

But who is Elias? The Bible gives no history of a man under that name, but theologians generally ascribe the name to John the Baptist, and no doubt correctly. He, John the Baptist, is the one who proclaimed the coming of Jesus Christ, crying in the wilderness, "Prepare ye the way of the Lord, and make his paths straight."

See Matthew xiv: 6:

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod."

Verse 7: "Whereupon he promised with an oath to give her whatsoever she would ask." . . .

10th verse: "And he sent, and beheaded John in the prison" (because she asked for it).

This is the Elias who two years later in the spirit with Moses came and talked with Christ. See now, as though intended for proof of return of spirits, one who had died (so called,) more than twenty-five hundred years before, came with one who had been beheaded and buried but two years before, both very prominent religious characters as living men.

There was a little circle or séance of four persons, and all mediums. This circle, *apart by themselves*, was opened by prayer, as are our family circles or séances quite generally. Now is this spirit manifestation creditable to the parties or not? It is one of the most interesting spirit manifestations of the Bible.

Is it true that Moses and Elias appeared at all? All Christendom affirms to its truth. Then how did they come—as naked spirits, or did they materialize? They must have done one of these ways. If they materialized, Peter, James and John saw and heard them in their own natural state with natural eyes and ears, and could not be mistaken. But if they came only in their spirit garb and talked, then Peter, James and John were clairvoyant and clairaudient mediums; like thousands of the present day they both *saw and heard. This is modern mediumship.*

Now what is proved by this Bible manifestation? *First*, the immortality of the soul! *Second*, that they, Moses and Elias, were living men once! *Third*, that only the flesh body died, leaving the living, intelligent, spiritual being with *all* its faculties intact! *Fourth*, that living spirits can and do come back to earth, and manifest in word and deed through human mediumship! *Fifth*, that Peter, James and John were mediums, like multitudes nowadays, and but for human mediumship that manifestation would never have gone on record in the Bible.

How did Moses and Elias come to them? This little circle of four, all of one mind, intent upon the one grand theme, the messiahship of Jesus, of one heart and one mind, *made conditions* so they might come; the circle expected some manifestations. What was their object in coming? It was to talk with Jesus, and inform him of his trial and crucifixion at Jerusalem, which was to occur, and to strengthen him for the occasion.

This sublime manifestation has glowed like a brilliant star amidst the many spirit-manifestations of the Bible, and contributed wonderfully to the faith of Christianity. No one can measure its value to the Christian faith of more than eighteen hundred years' time. Notwithstanding, no one but an intelligent Spiritualist, nor any system of ethics or religion but Spiritualism, has ever been able to fully comprehend that manifestation. Spiritualism reveals it in all its glory and brilliancy by constant repetitions of similar manifestations from the invisible spirit-world. THOMAS RICHMOND.

Woodstock, Vt.

"DELUSIONS OF CLAIRVOYANCE."

To the Editor of the Banner of Light:

A humble inquirer for truth, hungering and thirsting for what is right and just, I notice in the July number of *Scribner's Monthly* an article on the "*Delusions of Clairvoyance*," which I doubt not is from the pen of the editor, Dr. Holland, and, it may be presumed, embraces the strongest points of the "*Faculty*," so called, against this delusion *per se*, and all-others, including of course *the delusions of Christianity* as laid down originally in the Bible, and more especially in the New Testament thereof, and which are contrary to science "falsely so called." The whole article is a special plea that none others but "*experts*" should be allowed to decide what is true and what is false. That is to say, what is delusive and absurd in the "*eyes of science*," and what is acceptable as true and conformable to the "*laws of Nature*," as determined by these self-constituted "*experts*." The "*experts*," as intimated in several places throughout the article, are "established physicians of character and education." And everybody knows that the only persons meant by such language from such a source are those who have regularly graduated at some popular institution of medicine of the allopathic school.

If the *truth* (a candid and honest expression) could be gotten out of this writer, who so much deprecates "*popular belief in scientific matters*," it would appear that, in his profound judgment, none but *physicians* of his school, in good standing, should be even consulted in regard to *scientific matters*." And from what we already know of the spirit of persecution and gross injustice manifested by that school in many instances during the past, we should soon be brought under a despotism and a terrorism far transcending the horrors of the Spanish Inquisition. For, notwithstanding their love of fat fees and constant pandering to *popular* prejudice with a view to enhance their power and influence and make fat fees, it would not be long before their "*scientific* matters" would include all politics and all religion, and undoubtedly would engulf all the *rights of man* as well. The article shows, also, a holy horror of lying, as well as "*human testimony*," and *popular beliefs in scientific matters*."

My experience of the deception and trickery and lying of clairvoyants is exceedingly limited, if not altogether wanting; but as a plain man who has not been entirely unobservant of the ways of human nature, I can say in all soberness and truth that the deportment of established physicians of character and education is oftentimes justly to be classed in the category of "unmitigated deception, trickery and lying." For instance, call on these *experts* to attend some one stricken with paralysis, heart disease, rheumatism, or some of those occult severe ills that flesh is heir to, and concerning the cure of which in reality they *know* but little or *nothing*. Observe how *wise* they look, and with what an air of confidence and self-complacency they write out a prescription *in Latin*. Observe the patient after he has taken the nostrum prescribed, and an intelligent and close observer must inevitably be forced to the conclusion that these self-assured, complacent actions of the expert have been assumed *to deceive* the patient and his friends into a feeling of *false security*, for the sake of the power and influence and the fees aforesaid.

When I consider to what an unlimited extent this system of deception and fraud is practiced by the "*Faculty*" (with honorable *exceptions*, of course,) I am constrained to believe that Shakspeare must have had in his mind's eye these "established physicians of character and education" when he wrote:

> "There are a sort of men whose visages
> Do cream and mantle like a standing pond:
> With purpose to be dressed in an opinion
> Of *wisdom, gravity, profound conceit!*
> As who should say, 'I am Sir Oracle.
> When I ope my lips let no dog bark!'"

Nothing that I ever saw so completely realizes these few lines as these "experts" *in scientific matters*" when they are called upon for help in *extreme cases*. It is hardly possible for any delusions of clairvoyance, witchcraft, jugglery or anything under heaven known among men to surpass the rank "empiricism, fraud and deception" of these self-same, self-constituted experts in scientific matters. CARL.

Written for the Banner of Light.

LIFE.

BY M. THERESA SHELHAMER.

Thou tiny spark, whose wondrous ray
Expression gives to senseless clay,
And powers untold!
Concentric force, that through the land
Makes every tiny bud expand,
Each leaf unfold.

Oh Life! from whence all beings spring,
From whence all forms and actions bring
Their mystic power;
Thou who hast tinged with colors fair,
And scented with sweet odors rare,
The opening flower;

Man cannot sense thy secret power,
Thy boundless strength, thy matchless dower,
Thy tireless will.
He sees thy works, yet cannot tell
The source from which thine actions well,
So calm and still!

Beyond the heat and snows of time,
Within the land of Truth sublime,
Great Wisdom reigns;
There Love's supernal, mystic lyre,
And Sympathy's resounding wire,
Voice sweetest strains.

There, in that land of endless light,
Beyond the clouds of earthly night,
The crystal fount
Is found whence forms created gush,
And onward in their grandeur rush
Down Being's mount.

Shines in that land of endless bloom,
Beyond the shadows of the tomb,
Th' eternal power
Whence comes all forms of life or will.
The purposes of good or ill,
From hour to hour.

Though far beyond this earthly land,
These laws so great, so good and grand,
Hold central place,
Yet from the mountain to the sea
Is felt their orb'd immensity
Through time and space.

Waked by these powers so vast and deep,
The crimson currents flow and leap
Through every vein;
Beneath their touch man's soul grows strong
To fence the truth, to smite the wrong,
Mid joy or pain.

Oh Life! thine is the statute grand
Which planteth broadcast o'er the land
Causation's vine;
Which ever stamps the human soul
As part of that most wondrous whole:
Wisdom divine!

☞ "There is no loss through that change called death. . . . I seem to have new hands, new feet, a new body, without weight or ponderability. This has been a grand and beautiful lesson to me. . . . Oh, let ignorance and bigotry be wiped away, let reason and common sense come in their places. Never accept, though men teach it, that God is a personality, that he is partial in his dealings, that he sends some to the right hand and some to the left, but believe that you are a part of himself, and if you be lost he also will be lost, for without you his power cannot exist any more than you can exist without him."—*Spirit Milton Weston.*

It was Irving who said of a conceited man that whenever he walked toward the west he expected the east to tip up.

Banner Correspondence.

Illinois.

ROCKFORD.—Warren Boynton writes: "The *Banner of Light* comes to me again freighted heavily with choice fruits from the spirit-land. Some of the fruits and 'goodies' I had not tasted of before from other sources, but have received, in a private way from my good angels, very similar teachings. My appetite is sometimes almost ravenous; and although you set your table with all the delicacies of the spirit-land sumptuously, yet being so hungry I devour your repast and soon hunger and thirst for more. I want to whisper a word in your ear in a most private way: *There are a great many publishers of papers, but very few natural editors.* That makes all the difference in the world. And I want to say one more thing—your paper comes fully up to my ideal of a true and perfect one. This is no fulsome flattery. Life is made up of interesting personal experiences, and a perfect paper must abound in them—and yours does. Our private experiences are also the experiences of others, with variations. We do not live alone: 'Seeing, then, we are encompassed about with so many witnesses from both worlds, let us lay aside every weight,' &c. I know when I am writing or reading that there are many from the spirit land who look over the sheet and read through my mind whatever is written or printed. We are serving two worlds. Do you fully realize the fact when you select for your paper? Do you realize to its full extent that you have more readers in the angel-world than you have in this? that you are dropping a pebble (maybe) into *the great ocean of life* that shall *ripple* with enlarging circumference through the great eternal cycles of the future? All alone I am receiving strong intimations of the 'powers of the world to come.' My dear, good old mother came to me on the 15th of this month. It seemed as though she removed a dark, thick veil from her face and stood revealed—transfigured before me. 'It was *good* for me to be there.' May angels continue their coming. There is *to be more light!* Oh, I pray that we may keep our eyes open to see it."

Vermont.

WEST RANDOLPH.—L. S. Manchester writes, Oct. 16th: "Will you please allow me space in your columns to note the progress of Spiritualism in New Hampshire, where I have been lecturing a portion of the time during the last few months? I have been employed in various towns in Sullivan and Merrimack Counties, and I found very many earnest souls who feel a deep interest in the movement, and quite an amount of mediumistic element. I was at Bradford on Sunday, Oct. 12th, and a deep interest was manifested in regard to the State organization.

The Association has been in a lethargic condition for the past two years, having called no Convention, consequently some believed the organization had ceased to exist by default. The matter was considered by the friends assembled at the Lake Sunapee Camp-Meeting in an informal meeting, and in harmony with that, a Convention was called at Bradford, Oct. 11th, to reorganize the State Association. They met, and, after just deliberation, ascertained that the organization remained intact, and by filling the vacancy of the Secretary's office, they were ready for legitimate action. They moved that the name of the Secretary *pro tem.*, signed to said call, be elected for the ensuing year, to which there was a unanimous response in favor of the motion. The Business Committee are intending to issue a call for a State Convention as soon as the proper arrangements can be perfected. I sincerely hope that all differences of opinions or remembrances of the past will deter no one from attending to the call, when it may appear, and that unity of purpose and a determination to accomplish the greater good and build the grandest Philosophy and Religion of the ages, on a basis as enduring as the '*granite hills that lift their towering heads heavenward*,' will cause the meeting to be fully represented from all parts of the State."

Massachusetts.

LYNN.—L. B. Booth writes: "In looking over the good old *Banner of Light*, I find much interest manifested in Spiritualism in very many places, and I wish to say a word for Lynn. Meetings are held every Sunday afternoon and evening at Templar's Hall, Market street, under the direction of Mrs. A. E. Cunningham, who is a faithful worker in the field. C. Fannie Allyn, Maggie Folsom and Miss Lizzie J. Thompson, of Boston, a very fine elocutionist, have been with us; our meetings are largely attended, and much interest is manifested. Next month, November, we are to be favored with the services of Mrs. Sarah A. Byrnes, and I trust many others, before our meetings close."

Michigan.

FLINT.—Harrison Parker, in renewing subscription to the *Banner of Light*, says: "Our cause is progressing finely in Flint; never was there a time when there was such interest manifested as at present. The great call is for a good test medium, and if such a one will come to Flint we will pay him or her well. But we want a good one, who will find plenty of work. Address Harrison Parker, Flint, Genesee Co., Mich., Box 145."

Ohio.

KINGSVILLE.—J. Jones writes: "Spiritualism is alive in this section. Miss E. M. Gleason, of Geneva, spoke at North Kingston, Oct. 19th, followed the next Sunday by O. P. Kellogg."

A Spiritualistic Wedding in Chicago.

Bro. Z. T. Griffen, 164 La Salle street, Chicago, Ill., forwards us the following account of what he announces as "the first wedding that has occurred at our church," and hopes that as Mrs. Richmond is a licensed minister of the gospel, according to the laws of the State, other Spiritualists intending marriage in that city will have the moral courage to bear witness to the depth and sincerity of their convictions by coming out boldly and being united by one of their own teachers rather than seeking the services of the evangelical priesthood. His report of the occasion proceeds as follows:

"Mr. Charles H. Koehler and Mrs. Frances Bonton were united in marriage Sunday evening, Oct. 12th, 1879, at the Third Unitarian Church, at the close of Mrs. Richmond's address, the spirit guides of Mrs. Richmond conducting the ceremonies. They said, by way of introduction:

We have now to call your attention to a very pleasant duty. In the ancient times—indeed, the first social record of the world was that of marriage. At the altar of Hymen the gods and graces presided, and the most deific of these beings were selected as angelic and ministering powers over the altar and shrine of Marriage. The highest office of society at this day is that it sanctions and sanctifies marriage, which, if it be of the spirit, sanctifies itself; if it be not, the thought of it uplifts the world from the despair of the darker ages.

At the Hymeneal altar we have this night Mr. Charles H. Koehler and Mrs. Frances Bonton.

The bride and groom then advanced, and the Controlling Spirit continued:

If there is any one present who knows aught why this marriage should not proceed, let them speak now or remain silent ever after.

Understanding the nature of that step you are about to take, and fully conscious of the sacredness of that tie which has already been formed in your spirits—or you would not be present here—it is not our office to call your attention to its solemn import, to the binding nature of that step and pledge. Life itself will do that for you, as your hearts have already done it.

The couple then joined right hands, and answered in the affirmative to the following:

Do you, Charles, take this woman to be your wedded wife, sustaining her in sickness and in health, in joy and sorrow, sharing her burdens alike with her joys, uplifting and striving in all possible ways to be the faithful companion, the loving husband, the devoted friend?

And do you, Frank, take this man to be your loving husband, sharing also his joys and sorrows, uplifting and sustaining in every burden of life, and, by your care and manifestation, seeking to assuage those burdens incident to human life, being to him a faithful and loving companion?

Then with these solemn pledges and the unspoken words that are in your hearts, in the presence of these witnesses and of the angels who rejoice at perfect love, I pronounce you; according to the laws of this Commonwealth, husband and wife.

INVOCATION.

Under the light of thy love, oh, Heavenly Father, visit thou with angelic blessings these who come before thee:

May thy children thus allied in the ties of heavenly love,
Reveal through all their lives that light that is born
above;
May their thoughts and feelings flow as a blended
stream together,
As the sunlight in its glow in the bright, clear, sunny
weather.
Or as the stars that move forever in their places,
Lighted by thine own love and the spirits' perfect
graces;
As blended as are the rays from one eternal sun,
So be their wedded days, their lives and spirits one.

May the blessings of the Infinite rest upon you both, and upon you all forevermore.

A reception at the residence of the bride's mother took place after the marriage, at which many prominent Spiritualists of Chicago were present."

Dickens said, in *Little Dorrit*: "There is no playing fast and loose with the truth in any game, without growing the worse for it."

Resolutions Passed at Everett Hall Spiritual Conference, Oct. 18.

Whereas, Henry Kiddle, Esq., in the exercise of his private judgment, and in obedience to conscientious convictions, has presented to the public a full and candid statement of the facts on which his judgment as to the genuineness of certain spiritual phenomena were based, and in doing this simply exercised a right recognized in both our State and national constitution to be the birth-right of every American citizen; therefore,

Resolved, That the bitter and unscrupulous denunciation of Mr. Kiddle by a large majority of the metropolitan press, and the proscriptive course pursued by several members of the New York Board of Education—reflecting in their assaults upon Mr. Kiddle the spirit of religious bigotry and intolerance against the rising spiritual faith—are acts of outrageous injustice which should not, and we are certain will not, be sanctioned or submitted to without protest by fair-minded or liberty-loving citizens.

Resolved, That the members of the Brooklyn Spiritual Conference feel honored with their acquaintance and association with Henry Kiddle; that we were gratified with his presence among us Saturday evening, Sept. 6th, furnishing us, as that occasion did, with the opportunity of listening to the learned and able address then delivered; that the dignified, uncompromising and manly attitude manifested by Mr. Kiddle toward his defamers and persecutors, in the midst of the perfect storm of abuse that has been heaped upon him, entitles him to our respect and confidence, and we not only extend to him our sympathies, but in this public manner pledge to him our support in the glorious struggle in which he is engaged of upholding the right of private judgment, of civil and religious liberty, and the sacredly guaranteed right of every citizen to worship God according to the dictates of his own conscience.

Resolved, That the frequent occasions of proscription for opinion's sake—the expulsion and exclusion from public office of prominent Spiritualists on account of their religious faith—constitute an alarming and dangerous departure from the hitherto unchallenged American doctrine of religious liberty and toleration; that for the better defence of their private and political rights, now so recklessly and systematically assailed, Spiritualists and liberty-loving citizens should unite and coöperate for the enforcement of constitutional guarantees, as dear and sacred to them as to any of the sectarian religions, Protestant or Catholic.

Resolved, That the virtual expulsion, a few years since, of Judge John W. Edmonds from the New York Judiciary, solely on the ground that he was an avowed Spiritualist, followed by the removal of Henry Kiddle from the Superintendency of Public Instruction for precisely the same offence, shows that no amount of capacity on the part of a public officer—even in the judicial and educational departments of government—no amount of distinctive and successful administration in office, will save the incumbents against the damaging cry, "He is a Spiritualist!" And since the issue is so distinctly defined may we not congratulate ourselves that the latest assault has been made upon a man of the intellectual vigor and heroic courage of Henry Kiddle—a man who gives every evidence of his ability to stand unflinchingly in the breach and to return *two* blows for every *one* received from his assailants?

Resolved, That though in the demand for justice and fair play for Spiritualists little may be expected from the average partisan politician or from ecclesiastical authorities, the protest to the Board of Education, against Mr. Kiddle's removal, of nearly the entire body of school-teachers, including a list of over two thousand educated and intelligent women, shows that there is a power in the sense of right and justice of the people to which the appeal may be safely made.

Resolved, That a copy of this testimonial of our confidence and respect be sent to Mr. Kiddle, and also a copy forwarded to the *Banner of Light*, *Religio-Philosophical Journal*, and the *Brooklyn Daily Eagle*.

S. B. NICHOLS, *Chairman.*

CAPT. J. L. MARTIN, *Sec'y.*
Brooklyn, N. Y.

Resolutions Adopted by the Brooklyn Spiritual Society Sunday, Sept. 28th, 1879.

To the Editor of the Banner of Light:

It has become a custom with the members of the Brooklyn Spiritual Society on a change of speakers to give public expression to their views on topics connected with the progress of the spiritual cause, and to offer words of encouragement and commendation to the retiring speaker.

The following are the resolutions adopted on the last Sunday evening in September, that date being the close of a month's engagement with Mrs. R. Shepard, of Minneapolis:

Whereas, Mrs. R. Shepard, the regular speaker of the Brooklyn Spiritual Society for the month of September, has discharged her public duties under her present (and also under a previous) engagement, in a most acceptable manner; and whereas, this evening's lecture closes her present ministrations for the society, and our sister goes from Brooklyn to other fields of labor; therefore,

Resolved, That we take this occasion to declare our conviction of the paramount duty and importance of sustaining our trance and inspirational speakers who have given to the spiritual rostrum such importance and power; that the presence on our platform for the Sundays of August and September of Mrs. F. O. Hyzer, Cora L. V. Richmond, William J. Colville, W. C. Bowen and Mrs. R. Shepard is evidence of the growing power of the spiritual movement; that it is safe to assert that no other society or association in Brooklyn—religious or secular—can command such a brilliant array of lecturers and orators as those who have spoken for us during the last two months; that now that Spiritualism is taking the form of a popular movement, growing out of a demand from the people for light and knowledge on spiritual themes, it is of the greatest importance that those speakers who are well grounded in Spiritualism, and are able to stand before public audiences, explaining and vindicating the Spiritual Philosophy, should be encouraged and sustained, and we are gratified to know that weeks before the close of Mrs. Shepard's engagement with our society invitations have been extended to her from the Spiritualists of Springfield and Boston, to speak in both of those cities.

Resolved, That one circumstance of especial interest and importance connected with Mrs. Shepard's public labors in Brooklyn, and in the Eastern States, it is most appropriate for us to refer to in speaking these farewell words. Our friend and co-worker came to Brooklyn from her Western home a stranger, timid and distrustful as to her power to satisfy the critical and cultivated audiences she was to address. But she leaves us satisfied, as are those who have listened to her, with the power of her spirit-guides to sustain her, under all circumstances and in all places.

Resolved, That while there are disadvantages in the frequent change of speakers, there are also advantages, among which we may enumerate this: That, if our sister carries with her to her Western home, and among other spiritual communities where she is to labor, as kindly and appreciative recollections of us as we retain of her, she will testify to the fact that Brooklyn Spiritualists are devoted to the cause, and are able and determined to sustain its advocates.

CHARLES R. MILLER.

Brooklyn, N. Y., Oct. 6th, 1879.

SPIRITUALIST LECTURERS.

[To be useful, this List should be reliable. It therefore behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur.]

Rev. William Alcott, Swift River, Cummington, Ms.
J. Madison Allen, Matfield, Mass., box 25.
Mrs. N. K. Andross, trance speaker, Delton, Wis.
C. Fannie Allyn, Stoneham, Mass.
Stephen Pearl Andrews, 75 West 54th st., New York.
Mrs. M. A. Adams, trance speaker, Brattleboro', Vt.
Mrs. Dr. M. A. Amphlett, care Dr. C. Bradley, Dayton, Ohio.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Allbee, inspirational, Derby Line, Vt.
Wm. H. Andrews, M. D., Cedar Falls, Ia.
Rev. Charles Andrus, Flushing, Mich.
Mrs. Emma Hardinge Britten, care Mrs. Ada H. Foye, Box 1775, San Francisco, Cal.
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. R. W. Scott Briggs, West Winfield, N. Y.
Rev. Dr. Barnard, Battle Creek, Mich.
Bishop A. Beals, Jamestown, Chautauqua Co., N. Y.
Mrs. Priscilla Doty Bradbury, Fairfield, Me.
Capt. H. H. Brown, 252 Steuben street, Brooklyn, N. Y.
Mrs. E. Burr, inspirational, box 7, Southford, Ct.
Addie L. Ballou, 759 Market street, San Francisco, Cal.
Mrs. H. F. M. Brown, Santa Barbara, Cal.
Dr. Jas. K. Bailey, care of *Religio-Philosophical Journal*, Chicago, Ill.
Prof. S. B. Brittan, 80 West 11th street, New York.
Hervey Barber, Warwick, Mass.
Wm. S. Bell, 73 Fourth street, New Bedford, Mass.
Mrs. A. P. Brown, St. Johnsbury Centre, Vt.
J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.
Jennie Butler Browne, box 44, Stony Creek, Ct.
Prof. C. C. Bennett, M. D., New Haven, Ct. Lectures free.
Mrs. S. A. Byrnes, 95 Webster st., East Boston, Mass.
J. Frank Baxter, 13 Walnut street, Chelsea, Mass.
Mrs. L. E. Bailey, Battle Creek, Mich.
A. B. Brown, box 711, Worcester, Mass.
J. P. Brown, M. D., philosophical, Whitesboro, Texas.
Mrs. Abby N. Burnham, 20 Porter street, Boston.
D. S. Cadwallader, 525 West Seventh street, Wilmington, Del.
W. J. Colville, inspirational orator and poet, 8 Davis street, Boston, Mass.
Warren Chase, Santa Barbara, Cal.
Dr. Dean Clarke, Portland, Ore.
Mrs. Hettie Clarke, trance speaker, will answer calls to lecture or attend funerals. 57 Dover street, Boston.
Mrs. S. E. Crossman, 157 Tremont street, Boston.
Dr. J. H. Currier, 71 Leverett street, Boston, Mass.
Mrs. Jennett J. Clark, Plainville, Ct.
George W. Carpenter, Kendallville, Ind.
Mrs. Marietta F. Cross, trance, W. Hampstead, N. H.
Mrs. M. J. Colburn, Champlin, Hennepin Co., Minn.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Mrs. J. F. Coles, trance, 735 Broadway, New York.
Dr. James Cooper, Bellefontaine, O.
Robert Cooper, 983 Washington street, Boston, Mass.
Dr. G. C. Castleman, Knobnoster, Johnson Co., Mo.
L. K. Coonley, Vineland, N. J.
Mrs. Amelia Colby. Permanent address, S. E. corner Arkansas avenue and Winnebago street, St. Louis, Mo.
Eben Cobb, inspirational, P. O. Box 378, Hartford, Ct.
Rev. Norwood Damon, 62 Warrenton st., Boston, Mass.
Wm. Denton, Wellesley, Mass.
Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.
Dr. E. C. Dunn, Rockford, Ill.
Mrs. Addie P. M. Davis, Birmingham, Ala.
J. Hamlin Dewey, M. D., 63 Warren avenue, Boston.
A. E. Doty, Ilion, Herkimer Co., N. Y.
A. H. Darrow, Waynesville, Ill.
A. Briggs Davis, Brentwood, L. I., N. Y.
Mrs. C. A. Delafolie, Hartford, Ct.
Mrs. S. Dick, care *Banner of Light*, Boston, Mass.
Prof. R. G. Eccles, 101 4th st., Brooklyn, E. D., N. Y.
John W. Evarts, inspirational speaker, Centralia, Ill.
Thomas Gales Forster, 1919 Walnut street, Philadelphia, Pa.
J. Wm. Fletcher and Mrs. Susie A. Willis-Fletcher, 22 Gordon street, Gordon Square, London, W. C., Eng.
Dr. H. P. Fairfield, Greenwich Village, Mass.
Rev. J. Francis, inspirational, Sacket's Harbor, N. Y.
Mrs. Clara A. Field, inspirational, No. 31 Boylston street, Boston, Mass.
Mrs. Mary L. French, Townsend Harbor, Mass.
Mrs. M. A. Fullerton, M. D., (of Philadelphia,) can be addressed till further notice in care of A. H. Frank, 123 *West Eagle street, Buffalo, N. Y.*
George A. Fuller, trance and normal, Sherborn, Mass.
Nettie M. P. Fox, Rochester, N. Y.
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
A. B. French, Clyde, O.
Mrs. Addie E. Frye, trance medium, Fort Scott, Kan., *will answer calls anywhere in the Southwest.*
Dr. Robt. Greer, Chicago, Ill.
Dr. C. D. Grimes, P. O. box 152, Sturgis, Mich.
Kersey Graves, Richmond, Ind.
N. S. Greenleaf, Lowell, Mass.
Isaac P. Greenleaf, 91 Walnut street, Chelsea, Mass.
Mr. J. G. Giles, Princeton, Mo.
Sarah Graves, inspirational, Grand Rapids, Mich.
Miss Jessie Newell Goodell, box 87, Amherst, Ms.
Mrs. Cornelia Gardner, 68 Jones street, Rochester, N. Y.
G. H. Geer, inspirational, Battle Creek, Mich.
Mrs. M. C. Gale, box 16, Flint, Mich.
Lora S. Gregg, West Littleton, Mass.
Ella E. Gibson, Marshalton, Pa.
Mrs. V. M. George, 61 Elliot street, Boston, Mass.
E. Anne Hinman, West Winsted, Ct., box 321.
Lyman C. Howe, Fredonia, N. Y.
Mrs. S. A. Horton, Galveston, Tex.
Charles Holt, Clinton, Oneida Co., N. Y.
Mrs. S. A. Rogers Heyder, trance and inspirational, Grass Valley, Nevada Co., Cal., care Wm. Heyder, Esq.
Mrs. M. J. Upham Hendee, 325½ Bush street, San Francisco, Cal.
Wm. A. D. Hume, West Side P. O., Cleveland, O.
R. W. Hume, Long Island City, N. Y., will lecture on the reforms connected with Spiritualism.
Rev. J. H. Harter, Auburn, N. Y.
Dr. E. B. Holden, inspirational, North Clarendon, Vt.
Mrs. F. O. Hyzer, 133 E. Baltimore st., Baltimore, Md.
Mrs. L. Hutchison, inspirational, Owensville, Cal.
Dr. Adelia Hull, 100 South 2d street, Harrisburg, Pa.
Henry Hitchcock, 620 North 5th st., St. Louis, Mo.
Mrs. M. A. C. Heath, Bethel, Vt.
Anthony Higgins, Jr., 239 Stewart street, Philadelphia, Pa.
Moses Hull, 39 Somerville avenue, Somerville, Mass.
Dr. D. W. Hull, Montgomery, Mich.
Annie C. Torry Hawks, trance, inspirational, 206 Union street, Memphis, Tenn.
Prof. William H. Holmes, Salt Lake City, Utah.
Zella S. Hastings, inspirational, East Whately, Mass.
Miss Susie M. Johnson, 317 First avenue, South Minneapolis, Minn.
Mary L. Jewett, M. D., trance, Rutland, Vt.
W. L. Jack, Haverhill, Mass.
Harvey A. Jones, Esq., Sycamore, Ill.
Mrs. S. A. Jesmer, Upper Falls, Vt.
Dr. William R. Joscelyn, Santa Cruz, Cal.
Mrs. L. E. B. Jackson, Barton Ville, Vt.
D. P. Kayner, M. D., St. Charles, Ill.
O. P. Kellogg, East Trumbull, Ashtabula Co., O.
Mrs. R. G. Kimball, Lebanon, N. H.
Mrs. Frank Reid Knowles, Breedsville, Mich.
Mrs. Dr. H. B. Knaggs, box 227, Traverse City, Mich.
Mrs. Nellie J. Kenyon, trance, Woodstock, Vt.
Mrs. Laura Kendrick, Hotel LaFayette, Suite 2, Columbus avenue, Boston, Mass.
Anna Kimball, 26 Montague street, Russell Square, London, Eng.
Dr. J. S. Loucks, Potsdam, N. Y.
Miss Jennie Leys, inspirational, Los Angeles, Cal.
Wm. F. Lyon, Adrian, Mich.
Henry C. Lull, 913 Washington street, Boston, Mass.
Dr. George W. Lusk, lecturer, Eaton Rapids, Mich.
Cephas B. Lynn, care *Banner of Light*, Boston, Mass.
Charles H. Leland, Sherborn, Mass.
William H. Lambdin, Wilmington, Del.
P. C. Mills, Lock Box 120, Portsmouth, N. H.
Anna M. Middlebrook, M. D., box 778, Bridgeport, Ct.
Mrs. E. H. Fuller McKinley, San Francisco, Cal.
F. H. Mason, inspirational speaker, No. Conway, N. H.
Mrs. Lizzie Manchester, West Randolph, Vt.
Mrs. Nettie Colburn Maynard, White Plains, N. Y.
M. Milleson, care *Banner of Light*, Boston, Mass.
Mrs. H. Morse, 15 Grove street, New Haven, Conn.
Mrs. Minnie Merton, Brentwood, L. I., N. Y.
J. Wm. Van Namee, M. D., 120 East 16th st., New York.
Valentine Nicholson, Ashley, Delaware Co., O.
J. M. Peebles, Hammonton, N. J.
Mrs. L. H. Perkins, trance, Kansas City, Mo.
Mrs. A. M. L. Potts, M. D., lecturer, Adrian, Mich.
Theo. F. Price, inspirational, Monon, White Co., Ind.
Lydia A. Pearsall, Disco, Mich.
Mrs. A. E. Mossop-Putnam, Flint, Mich.
Miss Dorcas E. Pray, Augusta, Me.
Dr. G. Amos Peirce, inspirational, trance, box 129, Lewiston, Me.
Mrs. L. A. Pasco, 137 Trumbull street, Hartford, Conn.
John G. Priegel, Plattsburg, Mo.
Stillman Putney, Owego, Tioga Co., N. Y.
F. L. Richardson, trance, Augusta, Me.
Rev. A. B. Randall, Appleton, Wis.
Mrs. Palina J. Roberts, Carpenterville, Ill.
Dr. H. Reed, Chicopee, Mass.
J. H. Randall, trance, Clyde, O., till further notice.
Wm. Rose, M. D., 598 First street, Louisville, Ky.
Lysander S. Richards, East Marshfield, Mass.
Mrs. Cora L. V. Richmond, 5 Ogden av., Chicago, Ill.
Sarah Helen M. Roundy, Springfield, Vt.
Frank T. Ripley, Indianapolis, Ind.
Mrs. F. A. Logan-Robison, Forest Grove, Oregon.
M. L. Sherman, trance speaker, box 1265, Adrian, Mich.
Mrs. Addie M. Stevens, inspirational, Claremont, N. H.
E. W. Shortridge, Salem, Oregon.
Mrs. R. K. Stoddard, lecturer, and her son, DeWitt C. Hough, physical medium, 219 North 10th st., Philadelphia, Pa.
Sarah E. Somerby, M. D., 18 Bond street, New York.
Oliver Sawyer, inspirational, Fitzwilliam, N. H.
Albert Stegeman, Allegan, Mich.
Mrs. Fannie Davis Smith, Brandon, Vt.
Mrs. P. W. Stephens, Carson City, Nev.
John M. Spear, Malden, Mass.
Mrs. S. A. Smith, trance speaker, Athol, Mass.
Giles B. Stebbins, 280 Henry street, Detroit, Mich.
Dr. O. Clark Sprague, Rochester, N. Y.
Mrs. C. M. Stowe, San José, Cal.
Dr. H. B. Storer, 29 Indiana Place, Boston, Mass.
Mrs. J. H. S. Severance, M. D., Milwaukee, Wis.
Mrs. Julia A. B. Seiver, Tampa, Fla.
John Brown Smith, Amherst, Mass.
James H. Shepard, South Acworth, N. H.
Mrs. M. E. B. Sawyer, 408 Tremont street, Boston.
Mrs. Almira W. Smith, Portland, Me.
Abram Smith, Sturgis, Mich.
Mrs. L. A. F. Swain, inspirational, Union Lakes, Minn.
E. D. Strong, lock box 65, Danbury, Ct.
J. W. Seaver, inspirational, Byron, N. Y.
Joseph D. Stiles, Weymouth, Mass.
Austen E. Simmons, Woodstock, Vt.
Mrs. Julia A. Spaulding, 288 Main street, Worcester, Mass.
C. W. Stewart, Geneva Lake, Wis.
E. W. Slosson, Alburgh, Franklin Co., N. Y.
T. H. Stewart, Kendallville, Ia.
A. B. Spinney, M. D., 204 Woodward avenue, Detroit, Mich.
Dr. C. P. Sanford, Iowa City, Iowa.
Mrs. H. T. Stearns, Lottsville, Warren Co., Pa.
Miss Hattie Smart, inspirational, 30 Medford street, Chelsea, Mass.
Mrs. R. Shepard, inspirational, 594 National avenue, Detroit, Mich.
David B. Stevens, White Plains, N. Y.
Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.
J. H. W. Toohey, 167½ Broadway Square, Chelsea, Ms.
Hudson Tuttle, Berlin Heights, O.
Mrs. Abbie W. Tanner, Montpelier, Vt.
S. A. Thomas, M. D., Pennville, Ind.
Thomas B. Taylor, inspirational, Milford, Mass.
Benj. Todd, Charlotte, Mich.
T. B. Taylor, M. D., 51 West State st., Trenton, N. J.
Elizabeth L. Watson, Titusville, Penn.
N. Frank White, 521 Tenth street, Washington, D. C.
Susie Nickerson White, trance speaker, 118 West Newton street, Boston, Mass.
James J. Wheeler, Cedar Lake, Herkimer Co., N. Y.
E. V. Wilson, Lombard, Ill.
Dr. E. B. Wheelock, Pleasanton, Kan.
Elijah Woodworth, inspirational, Leslie, Mich.
E. A. Wheeler, inspirational, Utica, N. Y.
A. C. and Mrs. Eliza C. Woodruff, Eagle Harbor, N. Y.
Mrs. Elvira Wheelock, Janesville, Wis.
Mrs. Hattie E. Wilson, Hotel Kirkland, Kirkland street, Boston, Mass.
S. H. Wortman, Buffalo, N. Y.
Mrs. Sophia Woods, Burlington, Vt., care Col. S. S. Brown.
Mr. and Mrs. M. L. Wheat, Colfax, Iowa.
Marcenus R. K. Wright, Middleville, Mich., box 11.
N. M. Wright, Boston, Mass., care *Banner of Light.*
Warren Woolson, inspirational, North Bay, N. Y.
Mrs. Mary E. Withee, Marlboro', Mass., box 532.
R. P. Wilson, 217 East 52d street, New York.
Mrs. Rachel Walcott, No. 55 North Liberty street, Baltimore, Md.
R. Witherell, Chesterfield, Mass.
Asa Warren, No. 107 Julien avenue, Dubuque, Iowa.
Mrs. N. J. Willis, 238 Broadway, Cambridgeport, Mass.
Geo. C. Waite, 32 North Russell street, Boston, Mass.
Sarah A. Wiley, Rockingham, Vt.
Lois Waisbrooker, Riverside, Cal.
E. S. Wheeler, 1412 North 11th street, Philadelphia, Pa.
Mrs. M. S. Townsend Wood, West Newton, Mass.
Dr. D. Winder, Wyoming, Ohio.
Mrs. Juliette Yeaw, Northboro', Mass.
Mr. and Mrs. Wm. J. Young, Boise City, Idaho.
Dr. J. L. York, Ionia, Mich.
Dr. John S. Zeller, Germantown, Philadelphia, Pa.

Quarterly Convention.

The Spiritualists and Liberalists of Van Buren County, Mich., and the Counties adjoining, will hold their next Quarterly Convention at Decatur, in Town Hall, on Saturday and Sunday, Nov. 1st and 2d, 1879, commencing at 2½ o'clock P. M. on Saturday. Dr. A. B. Spinney, of Detroit, and Mrs. L. A. Pearsall, of Disco, Mich., are engaged as speakers, and Mrs. Ollie Child, of Kalamazoo, is expected to sing for the occasion.

An earnest effort will be made to entertain visitors free of charge, and the Duncombe House has kindly offered to entertain members of the Convention at $1,00 per day.

A cordial invitation is extended to all lovers of free thought to attend and assist in making this Convention the best of the season, as those interested in conducting it are striving to make it such. L. S. BURDICK, *President*,
Box R, Kalamazoo, Mich.

LOTTIE M. WARNER, *Secretary*,
Paw Paw, Mich.

Spiritual Convention at Binghamton, N. Y.

The Chenango Valley Association of Spiritualists will hold their Third Annual Meeting in Leonard's Hall and Grove, in Binghamton, N. Y., commencing Friday, Nov. 7th, at 2 P. M., and continue until Sunday evening, Nov. 9th, 1879. Efforts are making to secure able speakers, and to provide, as far as possible, free entertainment for strangers from a distance. A good time is expected. LYMAN C. HOWE.

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.—*Dhammapada.*

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 1, 1879.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province Street Lower Floor.

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, [illegible]

THE AMERICAN NEWS COMPANY, [illegible]

COLBY & RICH, [illegible]

A Public Free Seance

[illegible]

Dr. Beard's Turn.

[illegible]

The Sabbatarians.

[illegible] State Sabbath met in [illegible] last week, and read the [illegible] Puritan [illegible] passed [illegible] things were [illegible] what they had done. What they really [illegible] Puritan Sunday, which the habits and [illegible] society are far away in the past [illegible] the Jews. The Puritans [illegible] New England [illegible] Heaven [illegible] Christian state [illegible] Sunday, with the Puritans [illegible] the Jews in [illegible] legal and [illegible]

[illegible] fasten a [illegible] that these Sabbatarians were [illegible] interested in the Puritan Sabbath [illegible] decreed to be holy in [illegible] fact of the [illegible] of [illegible] such [illegible] of [illegible] the day has risen [illegible] light on the [illegible] sentiment and [illegible] Meeting together to sign a [illegible] and it is now [illegible] in danger. What it is undeniable that the prevailing sentiment is decidedly in favor of one day's rest out of every seven, that opinion is nevertheless becoming very much modified in respect to the [illegible] of the day, and to its practical observance [illegible] superstitious [illegible] in the [illegible] of [illegible]. The idea of keeping simply one's Sunday itself, while it really belongs to [illegible]

Above all, the people, as they have grown [illegible] and therefore more liberal, have come to regard Sunday as a day of rational recreation, as well as of rest; a day on which they are able to relax their thoughts, refresh their minds, and cultivate the sacred social relations. Here in Boston, for example, where this recent convention of the straight-laced Sabbatarians was held under such circumstances as to [illegible] the people demand that the public libraries and galleries shall be opened to them, that they may freely indulge in studies and enjoyments which are substantially denied them during the week. But the priests come in and invoke the law to forbid it, knowing very well that drinking shops and similar places are opened in the face of the law on certain portions of Sunday, and that a large proportion of the people will frequent them because there is no other social alternative left for them.

And the Pharisaical priests, knowing all this and the inhumanity of it, still persist in clinging to the old Puritan Sunday with all its superstitious institutions, preferring to see it established so far than to see the people benefited—morally, mentally and socially.

By being left to observe Sunday after their own manner, always subject, however, to the healthy and proper restraints of public order. The fact cannot be disguised, and the members of the late Convention knew it as well as anybody, that old Sabbatarianism has lost the popular respect entirely, and no amount of special legislation can restore it to the place it held in days [illegible] Let anyone who dare say that the people are one whit worse rather than better for this change of sentiment and opinion. We are not Puritans in this generation of mankind, and all attempts to fit these times into those rules and customs will surely end ridiculously for those who make them.

Melbourne, Australia.

The officers of the Victorian Association of Spiritualists, in their published annual report, after congratulating the members on the progress made, remarks:

"In numbers especially the advance has been most marked, for while there were only some sixty members enrolled in September, 1878, the list now embraces two hundred names, with the promise of further increment. This by no means represents the strength of the Association, since hundreds more, though not nominally members, take part in all public proceedings, and generally assist its efforts. The financial progress has been still more satisfactory. Commencing with the trifling balance of £6 12s. 1cd., your committee, after expending £78 12s. 11d., have still a balance of £34 15s. 4d., in hand, while £11 0s. has been placed in reserve as the nucleus of a fund for building purposes."

The report further says, "Speaking generally, the status of Spiritualism in Victoria may be said to be higher and its prospects brighter than heretofore."

Efforts are making by the Association to induce Prof. William Denton to pay a visit to Australia, and also Mrs. Addie L. Ballou, of San Francisco.

☞ No. 1, Vol. I., of a new monthly journal entitled *The Liberal*, and published at Lamar, Mo., is received. G. H. Walser is editor. Its sixteen pages are devoted to matter in harmony with its title.

W. H. Powell's Testimonial.

As announced by us in our issue for Oct. 18th, this well-known medium for the slate-writing phenomenon was tendered a benefit at Paine Hall, Boston, by some of his friends in this city, on Thursday evening, Oct. 23d. Dr. A. H. Richardson, of Charlestown District, presided. The exercises were introduced by vocal and instrumental music, after which Mr. Powell was introduced to afford the people present a chance to witness the independent slate-writing which occurs in his presence. Two sittings were given to him. The first was one inclusive, and the committee appointed by the audience to watch the proceedings reported that, with the exception of one member, they were fully agreed that the writing witnessed was the result of the use of some artificial means by the medium. Considerable confusion ensued, and another trial was demanded by the friends of Mr. Powell. We are informed by Dr. Richardson that this latter was a perfect success, and, in his judgment and that of the majority present, demonstrated conclusively the genuineness of this medium's phase. The *Herald of Progress* of Wednesday, in adverting to this second sitting, uses the following language:

"The audience granted him another trial, and a new committee [illegible] was appointed. The medium's hands were thoroughly washed in suds, his finger-nails closely pared, his vest taken off and his shirt-sleeves rolled up. His finger-ends were thoroughly bathed in silicate of potash, and, after two failures to write, he borrowed a handkerchief from Mr. Cunningham, and, wrapping it round his hand, wrote with the end of his finger covered by the handkerchief the following tidings from Tecumseh: 'Pale face, put out your pipe.' *The committee, with the exception of one member, rendered a verdict that the medium had performed all that he promised.* The dissenting member claimed that he could do the same trick with a cloth on his finger, *but failed to make good his boast, any more than making a single visible mark on the slate.*"

Dr. Richardson gives the names of the members of the second Committee as follows: L. A. Dow, James Devine, Messrs. Drew, Proctor, Jones, Johnson and Claflin. Mr. Devine, of this Committee, we are informed, is *not* a Spiritualist, but is a practical chemist, and it was by his suggestion that the silicate of potash was used to destroy the possibility of the writing being accomplished by any preparation on Mr. Powell's fingers. Mr. Devine, after this experiment, was fully satisfied that the medium had no agency in the production of the writing, whatever might be the source of the invisible power to which it was ascribed. It is well also in this connection to note the expression "borrowed a handkerchief," as applied to Mr. P., as he was entranced at the time, and the hand was held up by the influence prevailing in the manner usual at his séances, with an appropriate gesture which was interpreted to mean that something was desired in which to wrap the finger, as an additional test, and the committeeman named then furnished the handkerchief himself, and on his own motion.

Owing to the length of time consumed by these two séances, and the discussion arising from them, the other exercises announced for the evening to be participated in by W. J. Colville and Mrs. Belle Young, the piano medium, were not gone through with. When the presence of a highly skeptical element, and the attendant conditions generally attending an attempt to hold a séance for spiritual manifestation in a public hall are considered, the result of the second sitting may be safely set down as a triumph for the phenomena in general, and the medium in particular.

☞ Personally we know nothing respecting the mediumship of Mrs. Stewart or Laura Morgan, of Terre Haute. We cannot speak concerning their séances from experience, but we have had presented to us from time to time items of proof in demonstration of their genuineness as mediums for the materializing phenomena which, taken together in a mass, seem to in a measure firmly establish the fact. Among those who have borne witness to us of the reliability of these media may be mentioned Dr. James M. Peebles of Hammonton, N. J., Rev. Samuel Watson of Memphis, Tenn., Prof. Robert Hare and his estimable lady of Philadelphia, Pa., which latter couple passed five weeks at Terre Haute investigating the phenomena; Rev. P. J. Briggs of Bloomington, Ill., Gen. John Edwards of Washington, D.C., and others. It is hardly within the range of human possibility that these and many other ladies and gentlemen who have written us endorsing these mediums, could have *all* been deceived.

Regarding the Terre Haute Committee's report, we suggested that as the *Religio-Philosophical Journal* had published the attack, it ought in justice to give its readers the benefit of the defence. The editor of that paper states that he would have printed it had it been given to him; and we also would have printed it had he declined; but it seems that the Committee finally decided to put it in the hands of Mr. Roberts, and so notified us, and at the earliest moment possible after receiving their letter we published an announcement to the effect that *Mind and Matter* would contain it. This much is due our patrons in explanation of our views and action in the premises.

☞ Bear in mind, friends, that the Spiritual Convention at Binghamton, N. Y., it being their third annual meeting, takes place in Leonard's Hall and grove the 7th instant, and will close on Sunday evening, the 9th. Able speakers are expected. We request Bro. Lyman C. Howe to send for publication an account of the proceedings.

☞ The *Voice of Angels*, a semi-monthly journal published at North Weymouth, Mass., is filled with spirit messages given through the instrumentality of several reliable mediums, and we cordially recommend it to the public. It should have a large circulation. For sale at our bookstore; price per year, $1,65; single copies, 5 cents.

☞ Lottie Fowler has been quite successful of late in Hartford, Conn. She is now at the New Haven House, New Haven, Ct., where she will remain for a week or two. Information reaches us that her mediumistic gifts have been utilized in the Hayden case, and that her statements in this regard, printed in the public journals, have created a marked impression.

☞ The original essay by Prof. J. Rodes Buchanan, of New York, which we print on our second page, is, we consider, one of the very best productions of his pen, embracing, as it does, moral questions which the people should deeply ponder over, to the end that they may eventually become better men and women.

☞ Our thanks are returned to the publishers, Messrs. B. H. Curran & Co., Boston, Mass., for a copy of their superb steel-plate engraving, "Nearer, My God, to Thee," which they have donated to our free circle-room.

Responses from the People.

The proposition to employ DR. S. B. BRITTAN in the capacity of Editor-at-Large seems to be attracting attention. The righteous claims of a rational Spiritualism should be ably defended through the columns of the scientific, religious and secular journals, wherein the subject—embracing both its facts and philosophy—is now so generally and so grossly misrepresented. There seems to be but one opinion as to the propriety of the selection proposed to be made, and the qualifications of the gentleman already named for the discharge of the delicate and important duties of such a position.

The first person to respond to the proposal, by the offer of any material aid, was Mr. H. Brady, of Benson, Minn. Then followed Mrs. Flora B. Cabell, of Washington, D. C., with an offer of ten dollars, whose letter we published in our issue of the 4th ultimo. Subsequently we gave place to a similar letter from Mr. William Luther, of Rochester, N. Y., who offers five dollars to be devoted to the same object. Now we are in receipt of the following letter from a lady who does not profess to believe in Spiritualism, and whose communication is another incidental evidence that Prof. Brittan's reputation as a writer is not confined to the spiritual public:

To the Editor of the Banner of Light:

I am not a Spiritualist, for, while I do not doubt that the phenomena occur, I am not yet satisfied of their spiritual origin; but I will gladly contribute ten dollars toward carrying out your suggestion in regard to Dr. S. B. Brittan of this city. He is, perhaps, the best fitted for such a position of any man in the country. Hoping you may succeed in effecting an arrangement with him very soon, and that the necessary amount of money may be raised before the new year begins, I am,

Very respectfully, MRS. E. BRYCE.

New York, Oct. 12th, 1879.

There are so few, compared with the whole number of Spiritualists, who will be likely to subscribe for such an object, *important as it undoubtedly is*, that it will probably require some larger subscriptions to insure the establishment of the

EDITOR-AT-LARGE FUND,

and the proprietors of the *Banner of Light* desire to begin the list with fifty dollars. Other sums when received will be promptly added. Those who have professed a willingness to subscribe to this Fund will please forward their offerings to this office at an early date, and due acknowledgment of the receipt thereof will appear in these columns. Should the total amount received be inadequate to the establishment of the purpose on a financial basis, the sums thus forwarded will be returned to their senders. If, on the other hand, tangible facts warrant the hope of success, such action will at once be taken as may be necessary to give practical shape to the enterprise.

Dr. Peebles's New Pamphlet.

Judge Willard of Ohio writes:

"Dr. Peebles's 'Parker Memorial Hall Lectures' rank among the best that have ever been published in the interests of Spiritualism. I have already purchased a copy to *lend*, as well as the one for my private library. 'Praying for the dead,' made prominent in the pamphlet, opened to my mind a new train of thought, while the discourse on '*Death*,' embodying the author's ideas upon suicide, idiots, and the prematurely born, is truly comforting to sufferers and mourners."

This excellent *brochure* is offered for sale at the *Banner of Light* Bookstore, 9 Montgomery Place, Boston, by the publishers, Colby & Rich. The price is set at the nominal figure of 25 cents; the work deserves extensive circulation in view of the valuable matter of which it is the vehicle to the reading public.

☞ J. P. Allen writes us from Springfield, O., under date of Oct. 22d:

"Mrs. Coit gave us two discourses last Sunday, and as usual we were well entertained and instructed on practical Spiritualism. She testifies to the genuineness of the Terre Haute materializations, as do many of our intelligent people who have been there and seen them under test conditions.

Our Lyceum is growing in numbers, interest and usefulness. The semi-monthly socials in the hall are an important feature of our society. A member is voted in at each social to make the arrangements for the next. This plan works well. In years past dancing was the prominent feature, and a part of the company enjoyed themselves. Now that is left to private parties and the entertainment is suited for all to enjoy."

What Spiritualism wants now is a high and thoroughly scientific spirit of investigation and discussion in its organs, and a generous support of those organs from all men who would promote the truth. At present there is not in America—we may say in the world—a spiritual journal that does more than pay its necessary expenses—those expenses being kept within the narrowest possible limits. Ought such a state of things to exist now that Spiritualism is assuming the attitude it is, before the scholarship and philosophy of the civilized world? Surely it is time for Spiritualists to make an effort to strengthen with the sinews of war their leading exponents in journalism, and to present their cause worthily to all earnest minds.—*Religio-Philosophical Journal.*

The above is true, and we accordingly fully endorse it.

☞ We call special attention to the resolutions which we print elsewhere in this issue of the *Banner*, which were passed at the Everett Hall (Brooklyn) Spiritual Conference, Oct. 18th, in favor of Henry Kiddle, Esq., late superintendent of the New York schools. They are strong, manly and to the point. If a man is to be tabooed solely on account of his religious opinions, it is high time that every free American citizen bestirred himself to understand fully what his rights are under the constitution of the United States! These resolutions cover the whole ground, and all honor to the Spiritual Conference for passing them.

☞ Many questions in regard to the effect the coming perihelion of the planets will have on this earth were asked at our Public Free Circle, and answered by the spirit guides of Mr. Colville, a full report of which will be found on our sixth page. The subject is agitating the minds of a great many people at the present day, and the answers are timely.

PORTLAND, ME.—The Spiritual Fraternity having reorganized, meets every Sunday afternoon at 2½ o'clock in Congress Hall, for lectures and conference. T. P. Beals, President; W. E. Smith, Vice President, and F. W. Hatch, Secretary and Treasurer. Seats free to all.

☞ The San Francisco *Chronicle* and other city papers are reporting Dr. Peebles's Sunday lectures. From other sources we learn that he is drawing large audiences.

☞ Mr. and Mrs. J. William Fletcher, we understand, intend visiting the United States next summer. They will be welcomed by a host of friends.

☞ Do not fail to peruse the address in another column, entitled "SPIRITUALISM—WHAT IS IT?"

Parker Memorial Spiritualist Meetings.

Mrs. Fannie Davis Smith concluded her present engagment with the Society of Spiritualists meeting at this place, on Sunday afternoon, Oct. 26th. Her address on that occasion, which we lack space to epitomize, was founded on Rev. xiv: 2, 3, and referred to the "new song" which Spiritualism had put into the mouths of not only its believers but all humanity, or to change the metaphor, the new interpretation of now existing conditions, and the prophecy of better things to come which it was presenting. Her remarks were closely followed, and at several points elicited the applause of her hearers. The singing by the quartette was excellent, among the selections being "Safe Within the Veil," composed by Robert Cooper.

On our first page will be found a full report of Mrs. Smith's initial lecture in Boston, at this hall, on "The Church of the Spirit."

Mrs. R. Shepard

Of Minnesota, a speaker who comes highly recommended as to the manner and matter of her discourses, will address the people at Parker Memorial next Sunday afternoon.

Everett Hall Spiritual Conference, 39 S Fulton Street, Brooklyn, N. Y.

These meetings occur at 7½ P. M. of the dates mentioned. The themes for consideration thus far decided on are as follows:

Nov. 1st. "Ask, and ye shall receive; seek, and ye shall find; knock, and the door shall be opened unto you." Opening address by Dr. W. H. Atkinson, N. Y.

Nov. 8th, "How to Interest the Young in Spiritualism," W. C. Bowen.

Nov. 15th, "The Religious Teachings of Spiritualism, Henry Kiddle, of New York City.

Nov. 22d, "The Psychic Forces in Human Life, or Positive and Negative People," by Col. Wm. Hemstreet, Brooklyn, N. Y.

Nov. 29th, "The Facts and Fallacies of Modern Spiritualism."

Thirty minutes are allowed the first speaker, followed by ten-minute addresses by members of Conference.

☞ Prof. Buchanan writes us, under date of New York, Oct. 26th, the following as a postscript to his article on page two of this issue:

Not having seen my former essay on this subject until the present time, I now find that I have fallen into some repetitions which might have been avoided. I observe that a correspondent of the *Banner* gives as a quotation from myself the expression that "one single church does more practical good than all the Spiritualists put together." I am not aware of having used such language, and have some objection to being misrepresented. The statement that I did make was that "*a single individual*" had raised "for benevolent and religious purposes, more than all the Spiritualists of the United States have contributed in the same time." In making this statement I had the exact figures before me, which I have not at present. I can only say from memory that the amount referred to was between twenty-five and thirty thousand dollars per annum for fourteen years, making a total in the neighborhood of three hundred and fifty thousand dollars. If Spiritualists have given as much to benevolence (not including payments for books, papers, lectures or mediumship,) in the same time, I would be delighted indeed to hear of it, and I hope it will not be many years before they will do even more than this.

☞ Banvard, "the Painter, the Poet and the Wit," inaugurated a series of entertainments, involving panoramic representations of noted scenes in the Old World and the New, at the Hall of Arts, Washington street, corner Kneeland street, Boston, last Monday evening. The course, which also embraces vocal and instrumental music and descriptive lectures, will be continued for the present at 8 o'clock each evening, and 3 o'clock on the afternoons of Wednesday and Saturday of each week.

☞ J. M. Roberts, publisher of *Mind and Matter*, has instituted at the office of that paper, 713 Sansom street, Philadelphia, Pa., a series of free public circles to be held weekly, on Monday afternoons, at 3 o'clock. Alfred James, a thoroughly reliable test instrument, is permanently engaged as medium. The giving of communications and the answering of questions by the controlling spirits, make up the order of exercises at each session.

☞ Dr. J. R. Buchanan addressed the Brooklyn Spiritualists at Everett Hall, Saturday evening, Oct. 25th, on "The Redeemers of Humanity," and was at the close of the lecture overloaded with compliments by his hearers.

☞ The American Woman Suffrage Association will hold its next annual meeting in Cincinnati, O., on Tuesday and Wednesday, Nov. 4th and 5th.

☞ Dr. Henry Slade is now in Oregon, but is expected to return to San Francisco, Cal., at an early date.

☞ "Items and Etchings Across the Continent," by Dr. J. M. Peebles, will appear in our forthcoming issue.

Mrs. Billings, the Eminent Medium.

To the Editor of the Banner of Light:

With considerable surprise I read in a late *Banner* some lines about Mrs. Billings, one of the finest mediums the world ever saw, and whose unapproachably grand manifestations converted numbers of skeptics, even on second-hand testimony as it were, by that valuable book of Dr. Wolfe. Indeed, the writer ("Fidelity") must have been singularly unfortunate in his experiences and conditions (if he or she had any) to leave your readers, accustomed to fairness and justice, in doubt about the power and mission of this amiable medium. I myself, although being prepared that this most excellent medium had, for the time being, suspended those glorious but health-affecting materializations of former times, felt perfectly overrun in my anticipations when "Ski" asked me at once about private matters nobody could know. These séances—only direct voices—are of course not sensational and for sight-seers, but with sincere thanks, and at times tears, the consoled visitors often leave the séance-room, where of course not always satisfactory successes nor satisfactory visitors or writers can be granted. In vindication of Mrs. Billings's marvelous power, I sign myself with pleasure,

Yours truly, C. REIMERS.

London, Eng.

NEW YORK CITY.—E. V. Wilson has closed a successful engagement under the auspices of the Second Society of Spiritualists at Republican Hall. The audiences were immense, and the receipts far above all the expenses for the month. Mr. Wilson can be relied upon as a financial success, and fully able to vindicate the cause. He speaks for us again the four Sundays in December. Mrs. C. Fannie Allyn commences her five weeks engagement on Sunday, Nov. 2d.

W.

☞ The dear old *Banner*, how I love its teachings! To me it is a beacon *Light* that illumines my pathway to the better land. May its glory never grow dim.—*Matthew Bryant.*

New York Correspondence.

THE LONG PRAYER OF HUMANITY.

MRS. BRIGHAM'S LECTURE.

To the Editor of the Banner of Light:

At an early period in our spiritual history—up among the green hills of Vermont—a fair young girl of fifteen summers appeared on a public platform, where for an hour she held the fixed attention of a large assembly. She seemed like a poet's vision, invested with a comely personality, around which were twined the morning-glories of all youthful promise. The bloom of health was on her cheek, the violets blossomed in her eyes, and altogether she looked as clear and fresh

"As morning roses newly washed with dew."

The virgin Evangelist, whose white feet were so long ago seen on the mountains of our Spiritual Zion, was Nellie Temple, who, last Sunday night, Oct. 19th, in the person of MRS. HELEN J. BRIGHAM—crowned with the grace and dignity of a pure and noble womanhood—held the attention of a large and intelligent assembly at Trenor's Hall, in this city.

The audience embraced many of our best people, together with others from the churches, to whom Mrs. Brigham—in her quiet way—is surely imparting the *elements of a purer faith and a more spiritual worship.* In respect to numbers the audience was such as to leave no vacant seats below, and the gallery was well-filled. The speaker's manner was extremely modest but thoroughly self-possessed; her voice was well modulated and musical, and she secured the closest attention of the large assembly from the first words of her reverent and appropriate invocation to the close of a discourse which seemed to give entire satisfaction to her hearers.

Mrs. Brigham's theme was "The Long Prayer of Humanity," which she defined to be "the soul's desire to read its title clear" to a higher life hereafter. We have not the space to report *in extenso*, and can only attempt to give the general drift of the speaker's thought. She observed, in substance, that from the earliest developments of the human mind the soul has manifested a disposition to reach out from the natural to the spiritual. The various systems of religion have been revelations—often dim and imperfect, to be sure—of the realities beyond the sphere of our visible life. They were significant prophecies of greater events to come on earth and nobler developments in human experience. Even the phenomena of the material world were deeply suggestive. They were and are produced by invisible causes. The external facts pointed the inquirer back to an unseen realm which contained the subtile forces and laws employed in their production. The germination, growth and decay of everything in the vegetable kingdom; the changing phases of all natural objects, and the fading away of all forms of life, stimulated the desire to look within the material veil to discover the great mysteries of being.

The heathen believed in many gods, naturally enough, because the various aspects of Nature—the seemingly opposite qualities of material elements and things, and the changing dispositions of living beings—all suggested that the same diversified characteristics, phases and aspects of being must have in the primary cause of their existence. Accordingly, every important attribute was endowed with a distinct personality; hence the mythological systems of the ancients and the polytheistic worship of different ages and countries. If they believed in many gods it was because they thought they discovered such antagonistic qualities as could never be harmoniously blended in the same character. The doctrine of the trinity had its origin in Paganism and in the idea that the Divine Nature possessed opposite qualities. In the Hindu mythology Brahma was represented as the Creator, Vishnu as the Presewer, and Siva as the Avenger or Destroyer. As the world advanced and men were more enlightened, some came to believe that the apparently irreconcilable attributes of God, as revealed in Nature, might be only the superficial aspects of his character and government, all of which might be traced to one Supreme Divinity.

No single people can be regarded as the recipients of all truth. The conditions of being are such that we must necessarily learn of one another. There is no absolute isolation. We sustain mutual relations and hence must be always giving and receiving. The young learn wisdom of the aged; and even the wisest may find some sweet lessons revealed in childhood which are worth remembering. The heathen world may be satisfied and Christians may claim superior light, but both Paganism and Christianity might be improved if their respective votaries would only acquire a better knowledge of each other.

Life itself is a prophecy of immortality. If life exists and mind is individualized, life may continue and consciousness survive the destruction of the body. The germs and buds in spring prophesy of flowers and fruits in the proper seasons; the little blades that point from the earth to the heavens are promises of golden harvests. Human nature, with its superior endowments, has a still deeper significance. Even the savage conceives of blessed hunting-grounds beyond the setting sun, and expects that in that happy country

"His faithful dog shall bear him company."

Others look for a paradise of ease and whatever may gratify the senses; others still for a golden city. Through the mists of long ages the spirit has been striving to discover the reality that is beyond. The Bible needed the present spiritual revelations to render it intelligible. The power of transformation in Nature brings delicious fruits and precious grains out from regions of decay. Science has gradually destroyed the old doctrine of the resurrection; it is swept away, and we have a new one, conformed to the laws of Nature, which reason accepts. In the further illustration of her idea the preacher employed the figure of a floating barque on the rising tide, upborne and swept out of sight forever by succeeding waves, or only recognized as a wreck on the open sea of the world's free thought.

We have two great classes among men, who are separated by a difference too great to be overlooked—the Materialists, whose only conception of life is a brief period of sensuous pleasure and pain, to be followed by annihilation, whose exhortation is, "Let us eat and drink, for to-morrow we die." The other class consists of those whose spiritual experience demonstrates the fact that we shall all live hereafter. We all necessarily belong to one or the other of these classes. The true Spiritualist has a rational faith in one God, who is a spirit; in the deathless existence of all the objects of his love; and in a worship which is not merely ceremonial but essentially spiritual. If you are a Materialist you recognize no such spiritual presence; prayer may be a meaningless word to you; all worship the offspring of superstition, while nothing remains of your departed friends but their graves and the sad memories of a life that has fled forever. Death is no such change as this. It does nothing to limit the powers of the spirit. It comes to the waiting mortal as a gentle nurse might come to the child in the shadows of the evening and the morning, to watch his slumbers or witness his waking in the light in which he may read his

"title clear
To mansions in the skies."

We enter the other world mentally and morally as we leave the earth. It is not a life of listless inactivity to which we rise, but a sphere of usefulness suited to our tastes and capacities. Those who have learned to translate emotion into music may continue their earthly work with the advantage of improved conditions. Mrs. Brigham made an appreciative reference to the founder of the "Society for the Prevention of Cruelty to Animals," and observed that the divinest music of heaven comes from hearts in sympathy with all who suffer. Life, she continued, is the "harp of a thousand strings" played upon by "spirits of just men made perfect."

We believe in the power of prayer. God gives fleecy wings to seeds that are scattered by the winds. In our moments of devout aspiration the spirit spreads its pinions for a heavenward flight. The speaker referred in eloquent terms to physical facts and natural laws, by which she illustrated her subject in a felicitous manner. The waves of the sea; the transmission of sound; the vibration of elastic fluids; the wave-motion of light through immeasurable space; these are all suggestive natural phenomena. By a similar law the speaker reasoned that a sigh may so move the invisible elements that the effect may reach the uttermost parts of the earth, and the humblest petition be heard in heaven. If indeed there are dungeon walls so thick that no voice of kindness can penetrate them, and reach the solitary prisoner's ear, surely heaven is in nothing like such a place. No; but its inhabitants are in constant sympathy with those who need relief. All heaven is sensitive to impressions from struggling souls. If you pray in spirit, you will be heard and your prayer will be answered. If you seek for the truth, the search will not be in vain. The angels will come and abide with you. The light will shine into your heart and illuminate your path. Through the clouds and dust of this world you will be able to read your "title clear" beneath the glory of the morning skies.

Mrs. Brigham closed her beautiful discourse by an apostrophe to the LAND OF LIGHT.

S. B. BRITTAN.

80 West Eleventh street, New York, Oct. 20th, 1879.

BRIEF PARAGRAPHS.

If any proof additional were needed in demonstration that the old systems of religious faith have lost their hold on public reverence to an extent which must beyond all conception alarm their votaries, it is to be found in the audacious caricature which *Puck*, the New York illustrated "fun-maker," in its number for Oct. 22d, puts before its patrons. Of course the bitter pill is sugar coated for the sectarian stomach by a little fun regarding Spiritualism as well, but the *moral* of the engraving remains the same. Any attempt to describe it would do violence to its keen satire. Get the paper, reader, and enjoy it for yourself.

Rev. Dr. Lorimer, late of Tremont Temple, Boston, being accused by Chicago "scribes," if not "Pharisees," of plagiarism, seeks refuge in the statement that his "too retentive memory" is to blame. But the accusative evidence continues to come in, in various forms, *ride* the daily press, and we fear, Doctor, that that plea won't do!

The Parker Memorial is untaxed because it is a church, or was incorporated as such, but the Paine Memorial is heavily taxed because it is not a church. This is the way the unjust law works—a Christian building is exempted from taxation, but a Liberal one must be taxed. Such is Christian legislation and equality, but justice requires that all property should be taxed, a church not less than a theatre.—*Boston Investigator.*

The youthful Mr. Bishop has visited Boston of late. By his alleged "exposures" he has introduced Spiritualism and its philosophy into the ranks of a class of bigots, both in this country and the old, who would not consider the subject from any other standpoint. Besides, Mr. Bishop has subscribed for the *Banner*, which we sincerely hope will be the means of converting him from a Saul into a Paul, as there is no doubt he possesses to a certain extent genuine medial powers.

Both the Austrian and the Hungarian Governments have accepted war estimates for the maintenance of the imperial army at an effective force of 800,000 men for the next ten years. The Hungarian Government has submitted with this estimate a statement showing that when the military systems now in progress are completed, Italy will have more than 2,000,000 soldiers; that France now has 1,815,000 soldiers, and in 1892 will have 2,723,000, and that Russia already disposes of 2,389,000 soldiers, while Austria-Hungary has 1,191,000.

Let your anger *set* with the sun, but never *rise* with it.

The war with the Utes is not yet over. As we go to press it is announced that Gen. Sheridan has sent orders implying that Gen. Merritt will be required at his present post on White River all winter. The Indians—in view of the fact that the matter has already been *nominally* at least put in the hands of a Peace Commission by the government at Washington—are very much excited on account of the advance of the troops.

Self-inspection is the only means to preserve us from self-conceit.

Lee & Shepard, Boston, have ready for immediate publication an entertaining juvenile by Mrs. T. W. *Higginson, entitled "Room for One More," illustrated* by Mrs. Lucy Gibbons Morse. The story vividly portrays the struggles and final magnificent victories of a high-spirited and unruly orphan boy.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

Moses Hull has a card in the *Investigator* to the effect that he will commence the publication of a Greenback Labor paper in Boston as soon as he shall have obtained subscribers to ensure its success.

Oct. 24th they had nineteen inches of snow in Canada.

Bro. Seaver thinks that a favorite cat he once owned possessed more intelligence than some mortals he has often come in contact with, and asks us in a brotherly way if we suppose the soul of his "excellent cat," *i. e.*, "If the soul is any part of an organized material being, whether biped or quadruped," exists. We answer in the affirmative. Why not? We hold that all matter is immortal through which "the soul" expresses itself, and that as Bro. Seaver's cat was an "excellent" creature, we believe his pet will meet him when he, too, passes to the more refined material world.

It is one of the most mysterious of the many mysterious dispensations of Providence, says a contemporary, that the postal service of this country should have in it much more than its fair share of the jackasses of the nation.

W. J. Colville's Meetings.

On Sunday last, Oct. 26th, a very large congregation assembled in Berkeley Hall, Boston, to listen to an inspirational discourse from the lips of W. J. Colville, on the previously announced subject, "Inspiration, Past, Present and Future. The musical portion of the service was well rendered, and the discourse frequently elicited hearty signals of approval and appreciation from the audience, the members of which were remarkably attentive throughout the service.

The speaker, in discussing the question of Inspiration, took the ground that everything is an inspiration which impels us forward and gives us strength to battle with the difficulties of life. We must not regard anything as truly inspired simply because it is venerable with age or because it comes from the spirit-world. Inspiration is a divine in-breathing, an inward respiration, the soul taking in truths intuitively which cannot be discovered by men of science in their researches. Those poets, authors, painters, musicians and inventors are the truly inspired ones who make their art a channel for divine truth to flow through and reach the best part of human nature. If to-day we cannot agree with the views of life taken by Jewish prophets, we have not proved that they were not inspired, but their inspirations were simply adapted to the age in which they lived. Jesus abrogated the old Jewish laws, and yet fulfilled the spirit which animates all true law by living and teaching a life of love. Those who look to the past and try to prove everything by the Bible and reduce the religion of to-day to the level of primitive Christianity, should bear in mind that the law of evolution works in religion and morals as well as in physical things; and as the result of the development of flowers from seeds sown in the ground in past ages, our forms of thought and modes of expression are different from those of our ancestors. There is a temporal and an eternal aspect of every truth, and we should carefully discriminate between that which appeals to our best nature and that which refers to a certain state of partially developed society. The inspirations of to-day meet the needs of to-day. God has not bestowed his last gift on man, or unfolded a final revelation of his purpose, because man has not been and is not yet prepared for it; the inspirations of the future will be as much in advance of those of to-day as the New Testament is in advance of the old. Progression is the law of being in everything. An impromptu poem concluded the service.

Next Sunday the subject of Inspiration will be pursued further in a discourse entitled "What is the Word of God?" The service will commence at 10:30 A. M.

On Thursday, Nov. 6th, a musical and literary entertainment will be given in Berkeley Hall, consisting of high-class music and singing by eminent artistes, readings and recitations by well-known elocutionists, and an inspirational discourse by W. J. Colville, on "The Great Musical Composers." W. J. Colville will preside. Doors open at 7:30; proceedings to commence promptly at 8 P. M. Admission 25 cents, no extra charge for reserved seats, to be secured at the hall next Sunday.

On Sunday evening last, Kennedy Hall, Warren street, was the scene of a very successful meeting. Mr. Colville's guides delivered an opening address on the question, "Is Universal Toleration Possible?" They then betook themselves to the task of answering quite a number of questions presented in writing by members of the audience. Two beautiful songs composed by Mr. Robert Cooper were sung as solos during the evening by Mr. Thornton, Mr. Cooper kindly officiating as accompanist. Winoona's poem was on "The Inspiration of Jesus," "Secret Influence," and "True Riches." Service as usual next Sunday, Nov. 2d, at 7:30 P. M. The public cordially invited.

On Monday, Nov. 3d, Mr. Colville lectures in Needham; Tuesday, Nov. 4th, at 210 Broadway, Chelsea; and on Thursday, Nov. 6th, in Berkeley Hall, Boston; on Wednesday, Nov. 12th, he will again visit Rockland. All letters for him should be addressed to 19 Davis street, Boston.

THE

First Society of Boston Spiritualists

HOLD FREE MEETINGS

EVERY SUNDAY AFTERNOON

AT

PARKER MEMORIAL HALL.

The public respectfully invited.

Next Sunday the rostrum will be occupied by the well-known and popular lecturer,

MRS. R. SHEPARD, of Minnesota.

Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLIE M. KING.

Services commence at 2½ o'clock.

Movements of Lecturers and Mediums.

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

C. Fannie Allyn, the extremely sensitive trance medium and excellent speaker under spirit-influence, we feel greatly interested in, she is so fully identified with the cause, having worked for it so disinterestedly and for so many years. Keep her engaged.

Mrs. H. Morse has been speaking in Worcester, Mass., before the new society of Spiritualists for two weeks. From thence she went to Oxford, where she will labor for awhile. She would like to make engagements for January, somewhere in the East. Address her at No. 4 North Pearl street, Albany, N. Y.

The healers, Dumont C. Dake, M. D., and Della E. Dake, are meeting with good success in New York City, and are located for the winter at 110 West 45th street.

Mrs. S. A. Byrnes having returned from the West, will lecture at Worcester, Mass., Nov. 2d and 9th, and at Lynn, Mass., Nov. 16th and 30th. She will be pleased to make further engagements.

W. H. Powell, the slate-writing medium of Philadelphia, will visit Bristol, Conn., Nov. 2d.

Dr. A. H. Richardson, magnetic physician, has removed his office and residence from Monument Avenue to No. 42 Winthrop street, opposite Soldiers' Monument, Charlestown District, Mass.

J. Frank Baxter, on Sunday, Oct. 26th, closed the first of a two months' engagement with the Brooklyn Society of Spiritualists. Sunday, Nov. 2d, he will exchange with Mrs. Nellie J. T. Brigham, and speak morning and evening in Trenor Hall, New York, for the First Society of Spiritualists of that city. The four other Sundays of the month he continues at Brooklyn Institute, L. I. He speaks in Worcester, Mass., Thursday evening, Oct. 30th, and in East Hartford, Ct., on Friday evening, Oct. 31st. Tuesday evening, Nov. 4th, he lectures for the fifth time in Rockland, Mass. Negotiations are now pending for November week evenings. Address, J. Frank Baxter, 13 Walnut street, Chelsea, Mass.

J. Wm. Van Namee, M. D., after a month's severe illness, is again able to attend to business and answer calls to lecture; and he will be pleased to see or hear from all desiring his services, at his new quarters, 190 Third Avenue, N. Y. His illness was caused by overwork.

C. B. Lynn will lecture in Rand's Opera House, Troy, N. Y., the Sunday evenings of November (address No. 5 6th street); in Springfield, Mass., during December; in Worcester, Mass., Jan. 4th, 18th and 25th; in Philadelphia during April. Address per appointments, or Sturgis, Mich.

Mrs. Nellie J. Kenyon is to speak in the Spiritualists' Hall in Bartonsville, Vt., Sunday, Nov. 2d, at the usual hours. Will give tests after each service.

Capt. H. H. Brown will speak at Springfield, Mass., the last three Sundays of November. He can be engaged for week-day lectures anywhere in Massachusetts, Connecticut, Vermont or New Jersey during that time. Address him at 252 Steuben street, Brooklyn, or care of Mrs. F. A. Cook, 625 Main street, Brooklyn, N. Y.

Frank T. Ripley's present address is Indianapolis, Ind.

Mrs. J. F. Coles, who, with her (now ascended) husband, has been so long and favorably known to the Spiritualistic public, has been in this city for a week or so, working in her quiet way as a medium and speaker, returned to her home, No. 735 Broadway, New York, on Tuesday.

Dr. H. P. Fairfield will lecture Sunday, Nov. 2d, in West Duxbury, Mass. He would like to make other engagements wherever his services may be required. The Doctor has just returned from a successful lecturing tour in Vermont, where he finds that the prevailing views of the people are spiritual. He gave five lectures in Mount Holly and vicinity which attracted large audiences, many coming from ten to fifteen miles to see and hear of the truths of the Spiritual Philosophy. He would like to make engagements now to lecture in any part of the States. Address him at Greenwich Village, Mass. He is a worthy laborer, and should be kept busy.

Geo. C. Waite's address is now Sandy Point, Me.

Dr. Isaac P. Greenleaf has removed to 70 Walnut street, Chelsea, Mass. The Doctor is one of the best platform inspirational speakers in our ranks, and all his spare time should be demanded in the lecturing field.

On Sunday morning next, at 11 o'clock A. M., George Dillingham will inaugurate a test and developing circle at Mechanics' Hall, No. 100 Market street, Lynn, Mass., to which all mediums are cordially invited. Mrs. M. A. Carnes, of Boston, will be present to assist. The holding of these circles will be continued every Sunday morning at 11 o'clock A. M., until further notice.

The *Banner of Light*, the oldest and ablest Spiritualistic paper published in the world, has just entered upon its forty-sixth volume the latter half of the twenty-third year. Its contributors are from the ablest writers of the day, and its gathering of the spiritual news of the world the most complete of any of the papers of its class. It is published by Colby & Rich, No. 9 Montgomery Place, Boston. It is an eight-page journal, printed on fine paper and in the best mechanical style. Price $3.00 a year.—*The Chronicle, Auburn, Me.*

NO SAFER REMEDY can be had for Coughs and Colds or any trouble of the throat, than "*Brown's Bronchial Troches.*" Imitations are offered for sale, many of which are injurious. The genuine Bronchial Troches are sold *only in boxes.*

Ever since 1780,

Walter Baker & Co.'s Chocolate and Cocoa preparations have been the standard of purity and excellence, and may be had from all grocers.

The great success in the sale of the well-known Model Printing Press, manufactured by J. W. Daughaday & Co., of Philadelphia, is due to the fact that it is not only a money-saver, but a money-earner, wherever it is used. There is no trouble in its operation, and when once in use, there is no getting along without it. The attention of our readers is called to the Manufacturers' advertisement in this paper.

That low, nervous fever, want of sleep and weakness calls for Hop Bitters.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy, $2.50 per year.

VOICE OF ANGELS. A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. $1.75 per annum. Single copies 8 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, $2.15.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. A monthly. Price 10 cents.

THE PSYCHOLOGICAL REVIEW. Published monthly in London, Eng. Single copies 20 cents.

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☞ We invite [illegible] and give [illegible] members of the audience.

Invocation.

Oh thou Eternal Spirit of Light and Love, thou Omnipotent Soul of Nature, thou All-Pervading Spirit, abiding in all forms of life, we behold thy light shining upon us in the glory of the orb of day, in the silvery radiance of the moon, in the gentle shining of the stars, studding the [illegible] firmament at eventide with beneficent tokens of thy love. We behold thee in every flower, which, blooming upon the wayside of life, causeth the earth to appear more bright. We behold thee and listen to thee when we hear the bird singing sweetly in the branches of the forest tree, when the murmurs of old ocean are heard, in whatsoever sound of external nature blends in sweetest accord with other sounds; more than all we behold thee in the power of mind, we behold thee nearer still when we are drawn unto kindred souls by those sacred ties which time and sense can never destroy, and over which the grave has no victory. We praise thee that within this place are myriads of spirits, who have once lived in the material form, those who still love humanity with the deepest and intensest love, who, having cast aside the outer robe, now stand arrayed in purer garments than they wore on earth, no longer confined to the limitations of matter, no longer fettered by the trammels of material suffering, but radiant and free, glorified and exultant, yet in tenderest sympathy [illegible] for the needs of every [illegible], [illegible] mind, and [illegible] every spirit, whether willing or unwilling [illegible]. May we be willing at [illegible] to receive [illegible]; may we not slight the [illegible] destiny and [illegible]; may we open the windows [illegible]; may we open our spiritual [illegible] every [illegible] and sin may we see only [illegible] truth, [illegible] whatsoever [illegible]. May the Spirit of Truth [illegible] every heart. May we all unite to praise thee [illegible] by aiding those who [illegible], by consoling those who [illegible], by holding out the hand of sympathy [illegible] who are in darkness and [illegible] ministrations to thy creatures, wherever [illegible], we would praise thee [illegible] now and forever. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, [illegible] shall now be glad to [illegible] questions [illegible].

QUES.—By H. G. Pitkin, Monticello, Me.: Will the approaching perihelion [illegible] effect a permanent change in the [illegible] of the earth, or will it [illegible] disturbing influence while it lasts, [illegible] remain as before?

ANS.—No changes which ever transpire upon earth or in any sphere leave that sphere after them exactly the same as it was before. Provided they did so, they would be entirely useless visitations, accomplishing nothing, only producing agitation of the surface, but no lasting good. The approaching perihelion of the planets will cause agitation everywhere, because an immense amount of power is required by the four largest planets discovered by science in the solar system, which they will draw from every available source within the system to which they belong. This is needed to enable them to meet the strain which is laid at [illegible]. It is as though an individual were situated in a condition of emergency and were compelled to draw upon the resources of his fellows in order to meet the demands made upon him. What effect does this produce upon the present era? The effect is somewhat the following: the planet is rendered in all departments of being, material, intellectual and spiritual, peculiarly receptive and susceptible, very easily influenced, more liable to respond to spiritual influences at an excited degree than ever before. Contending powers will be waging warfare, strife will be manifest between the powers of light and darkness. The [illegible] is only the externalization of the spiritual atmosphere; the climatic changes to which you are accustomed are the results of spiritual changes which you do not perceive, unless it be clairvoyantly, or with the perceptions of the soul. Whatsoever causes a change in the external atmosphere originates in the spiritual planet, which is adjacent to the material planet. The lasting effect upon this earth in the direction of climate will be, after the perihelion, the production of increased regularity; whereas during the perihelion the climate will be noticeably irregular. You will scarcely know when it is summer or winter, during the next few years; one week it will be hot, the next cold; during a January you may find it very warm, then again in July very chilly and uncomfortable. When the weather becomes settled after the agitation even now begun, you will find quite a difference in the condition of the atmosphere. The floating germs of disease, which are making such ravages everywhere, will be gradually dispelled, but in all probability they will not be fully overcome at once. The condition of the earth to-day is in many places detrimental to human well-being physically, because the earth is throwing off the effects of the errors of a dispensation. When those errors have been overcome in the inauguration of a new era, man will be, physically, intellectually and spiritually, upon a higher plane; the atmosphere will be adapted to meet the requirements of the spiritually minded, rather than of those who are carnal. Those who live on the animal plane of life exclusively will suffer from the effects of the perihelion; the atmosphere will not be capable of sustaining them so readily. Those who are more intellectual and spiritual will benefit greatly by the etherealization of the atmosphere and the improvement of the climate all over the earth, but specially in England and America will it be felt. The temperature of the entire globe will also be affected, but it will be in the sense of a diminution in the extremity of the heat in tropical regions, and of the severity of the cold in the frigid zones. The condition of the earth, when all dispensations shall have yielded up their fruition, will be an equalized condition of temperature from pole to pole.

Q.—[By the same.] Will the effect be favorable to health and longevity or otherwise?

A.—It will be favorable to the health and longevity of every person who strives to obey the laws of Nature. Those who live for self-gratification, who indulge in voluptuousness, will suffer more than during the epoch now terminating. It will be for the benefit of all students, philanthropists, mediumistic persons, artists, musicians, poets, authors, mechanics and laborers, who are working for the love of humanity. Longevity will be a result in many cases.

Q.—[By the same.] At about what date will the greatest disturbance caused thereby, in our climate, health and magnetic conditions, take place?

A.—Between the years of 1880 and 1885 or 1886. The year 1881 is the year when the Great Dragon passes the shaft of the Pyramid in Egypt. During that year the present order of things spiritual may be expected to come to an end; then the new spiritual powers which are to take charge of these civilized nations will commence their sway; but you may look for the climax of the greatest disturbance to be after this year. The improvement will commence immediately after the time of greatest confusion; the greatest disturbance of earthly conditions may not occupy more than a short period of your time, and you will not fully realize when it occurred until it is past.

Q.—By the same. Will the events caused by the perihelion of the planets, during the next two or three years, have such an effect upon earth's inhabitants as to cause those especially who are debilitated and in whom the vital forces are weak, or, in other words, those not having a strong hold on physical life, to be transferred to spirit-life? or how will it affect such?

A. It will affect them in different ways, according to their spiritual development or surroundings. Those who have been for years very weak in body, if they are alive to spiritual powers of an exalted order, will many of them very rapidly recover. You may expect a great increase of mediumistic power in the direction of magnetic healing; you may expect *many* physicians to arise in your midst who will heal as did Jesus and his disciples, by the laying on of hands, removing disease in a moment by spiritual power, even from those who have been ill for many years, as we are told that the woman who had spent all her fortune on physicians, having had an issue of *blood* for twelve years, was cured at once by coming in contact with the robe *of* Jesus. Persons allied with spiritual powers to-day are less liable to be afflicted with maladies than ever before during this dispensation. Persons possessed of weakly frames, who are under the guidance of powerful spirits, will experience great improvement in their physical health, provided their work is of such a nature that it can be carried into the new epoch. Those whose work will not enter into and become a portion of the scheme of the new epoch, will find the effects of the perihelion to be liable to remove them from earthly life altogether; they will be called into the spiritual world, and will have to labor elsewhere; but the effect upon those who have long been desiring to work for the truth, who have conceived advanced ideas beyond the capacity of the reception of the majority of minds to-day, will find their debility will leave them; they will have newly added strength; their bodies will become strong and young. This will be in consequence of the spirits with whom they are associated coming more directly in contact with earth. There are many delicately organized persons on earth to-day, allied with very exalted spiritual spheres, who oftentimes suffer physically because their particular spirit-guides have not as yet very great power upon earth. Let them gain this power and their mediums will improve at [illegible]; but persons working on a lower plane, engaged in phenomenal Spiritualism, and not looking beyond it, not using it as an instrument, but using it as an end merely for the gratification of curiosity, who are living for selfish purposes, whatever may be their belief, will suffer greatly. Their physical suffering, however, may soon terminate; when they will be introduced into a sphere of spiritual life where they will be appealed to by spiritual powers and will doubtless soon progress.

Q.—By the same. Will it change the inclination of the earth's axis, and thus change the relative length of day and night, and also the seasons?

A. The duration of day and night will not be materially affected. There may be a minute change, but it will be only discovered by astronomers and mathematicians, scarcely by yourselves generally. The effect, as we have said, with reference to the seasons, will be that they will be more regular. You hear the remark of old people [illegible] the change in the seasons; they say, "The summers are not what they used to be when I was young," and "We *don't* have the severe winters as formerly." The perihelion, when it is over, will produce an equilibrium. You will have more set seasons, but the cold will not be quite so severe as formerly, and the summer will not be quite so oppressive. The cold season will be cold right through, and the warm season will be warm right through; consequently vegetation will prosper far more than it has done during the last few years. When your planet is [illegible] affected, then you may expect an equilibrium in all things.

Q.—By the same. Will it change more or less the earth's axis, and thereby bring us nearer or further from the equator? If so, which, and how many degrees, if any?

A. The axis of the earth will not necessarily be altered at all. The earth may, however, be rendered more receptive to light, more receptive to spiritual forces. The crust of the earth is becoming thicker and thicker; in this way you will not notice such differences of climate as now exist. With reference to any possible alteration in the axis of the earth, or in the length of the year, we consider that it would only be appreciable by scientists who resort to very minute and exact calculations.

Q.—By the same. Is a short crop or famine in this country in 1880 or 1881 indicated or probable from the causes named?

A. The indications are that there will be short crops in some portions of the country, though not by any means over the entire area of the United States. In those territories where persons have been crowded together, and have lived regardless of the real requirements of health, there will be places in which fever and pestilence will rage; and not only these, but malarial disturbances which affect vegetation. You may expect fruit trees to be blighted and all crops to be scanty. In those portions of the United States (and indeed the whole globe) where persons have endeavored to live as much as possible in harmony with the dictates of law, where the greatest intelligence prevails, the crops in all probability will be more flourishing instead of less so; where there is ignorance and disease occasioned by it there will be short crops; where there is intelligence, and health as the result, large crops. The reason is simply this: the condition of the earth physically is quite different in an intelligent community from what it is in an unintelligent one.

Q.—From the audience. Is the Pyramid of Egypt a point at which the changes of the perihelion are computed from your spiritual world? It was mentioned in one of your answers.

A. We stated that the perihelion of the planets would affect the earth most directly in those nations which represent the acme of civilization in the present day. The Pyramid of Egypt was erected where the greatest spiritual power was centred five or six thousand years ago. It is not centred there now. The Pyramid remains an eloquent record; it also points prophetically to the culmination of the present epoch. The greatest manifestation of spiritual power and the greatest disturbance will not be during the next few years in Egypt. We do not look upon Egypt as the centre of this movement; but we find to-day the centre in London, New York, Boston, and other centres of advanced nineteenth century ideas and works.

Q.—By H. Is there a personal God? If so, is he the King of the Jews? How long has he reigned, and how long will he reign, and who will reign in his stead after his time expires?

A.—There was a personal "God" centuries ago, who was the ruler of the Jews, who was a tutelary or guardian spirit, who presided over the interest of the Jewish nation as long as that nation remained in a concrete form. When that spirit, with his attendant band, was no longer able to exercise absolute sway over the Jewish nation, the nation fell to pieces. But that god of the Jews was not the Ruler of the Universe, by any means; he was not even the ruler of this planet, but only a spirit who had a specially chosen people under his charge at that time; yet still the priests after the order of Melchisedec worshiped the Absolute, the Infinite, the Incorporeal Spirit, whom they did not personify. The priests after the order of Aaron received their instructions from this individual God or Lord, designated Jehovah in the Scriptures; a spirit who appeared in personal form during their offerings and solemn ritual. He appeared in the innermost court of the temple, just as your materializations to-day may take place in select chambers which are consecrated to that purpose, in which a few select ones, who sit regularly, only are admitted. The spirit who presided over the Jewish nation directly has not had power upon the earth for eighteen or nineteen centuries; his power came to an end with the introduction of Christianity. It would be well to carefully notice the leading difference between the thought of Judaism and the thought of Christianity concerning God, allowing the Old Testament to speak for Judaism and the New Testament to speak for Christianity; you will perceive that the Jew speaks of God as Lord and Ruler and King, while the Christian calls him Father. The idea undoubtedly prevailed in the early Christian Church, though not among the Aryans, that God was incarnated in fullness in Jesus of Nazareth. Jesus was the ruling spirit in the epoch which succeeded the Jewish. It is not for any spirit to speak of the personality of the Infinite Mind, personality being an attribute of *physical* life; whereas to speak of an *individual* mind will be by no means antagonistic to the thought of spiritual omnipresence, because mind is not confined to space or distance. A mind sufficiently powerful could radiate light to penetrate a whole universe.

Q.—What is the probable or approximate age of man on this planet?

A.—Man has lived upon this planet doubtless for millions of years. There are spirits in the spiritual world who have communicated to those who received their instructions from the sphere of Plato, who distinctly state that human beings were on this earth millions of years before the Adamite period recorded in Genesis. The records of those far distant periods have been swept away. The earth has been submerged in water since that time, many times over. Probably the age of this planet is, at the very lowest approximately correct computation, twenty millions of years; how much more we should *scarcely* like to say; we regard this quite an *inside* statement.

Q.—[By Mrs. E. B. R.] What is the effect of cremation on the spirit? Do you urge us to accept the custom of burning the dead? And what is the objection to putting the dead on ice?

A.—With regard to cremation we would offer the following remarks: Provided a spirit is very closely attached to the earth, cremation may prove a painful process, because while the spirit has severed the visible connection with the material form, it may not at once have completely severed all those invisible cords which bound it. After the outer manifestations of life have been cut off, there is still a finer, subtler corporeality which may yet adhere to the spirit. There is a body which you cannot see, but it is material, a form which you do not necessarily at all times get *rid of*, even though you may kill the physical body. Fire can penetrate *into* the finer forces of nature. It can affect the most ethereal portions of physical life, more readily than any other element. Burning the body will therefore cause a fettered spirit to sever connection with materiality far more completely than if the body was buried; this will benefit the spirit. The spirit may receive it as a blow, may regard it as a disaster, but the effects will be salutary. Cremation is a cleanly, dignified process; we do not in any way object to it; we consider that it is good for the living. It is not good that many bodies should be buried in the vicinity of large cities. The gases which rise from decomposing physical bodies, often dying in a diseased condition, are injurious to the living. We consider it very desirable for you to adopt the custom of cremation in large cities and thickly settled neighborhoods. As the population of the earth increases you will be obliged to do so. With regard to placing the body upon ice, that is only disagreeable to spirits who are thoroughly earth-bound, who cannot get away from the material form, or are sufficiently connected with it to receive sensations from it. Placing the body upon ice will in no way affect the spirit unless that spirit is very gross. We look upon cremation as superior to burial. Placing the body upon ice is a custom by no means to be deprecated; we regard it simply as unnecessary in some instances; it always appears agreeable to the spirit now controlling.

Q. By C. Crockett, Dexter, Me. How should we judge of the reliability or genuineness of a communication like the one published in the *Banner of Light* of Sept. 6th, from J. W. Barron, the murdered cashier of the Dexter Savings Bank, which, although it reads much like him in the main, and reflects the established theory of the many, yet it conflicts with certain plain evidences left behind, as when he says he was "overpowered while sitting in his office, and dragged in his chair to the vault"? The disturbed conditions and displacements witnessed were all in the coal-room, and many of them just such as might indicate a severe struggle with burglars and murderers *there*, but no indications of disturbance witnessed in the office-rooms. There is a great desire for light in regard to this great mystery. Can the spirit-world make it clearer to the comprehension of mortals?

A. Many communications have been given with reference to that bank robbery. There are some discrepancies in the statements which have been made, apparently, but these discrepancies are only due to different degrees of mediumistic development expressed by different persons through whom the spirits interested in the affair have communicated. Very often when a spirit gives a personal communication which relates to his own individual life he is only able to convey a portion of his idea, and that portion of his idea becomes mixed with the ideas of the medium. Provided the medium is *entirely* under the influence of the spirit, and the spirit is one of his guides who knows fully how to use him, there will be no misstatements. You may know a piece of music, you may be quite sure you know just the way it ought to sound, yet you sit down to the organ and make a mistake, play some false notes; you know you have played them, but you cannot recall them. So it is with spirits controlling mediums: until they gain absolutely perfect control, they very often find antagonistic conditions, which for the time being shut off the full power of communicating directly; then if they have a medium who is not thoroughly unconscious, if the medium has any idea upon the subject, that idea will come in. That is why communications are often somewhat strange, and do not appear, when coming from individual minds, to fully represent the source from whence they emanate. Let the same medium sit regularly, we might say every day, for a few minutes, never more than an hour at the outside, with a few truth-loving persons who are particularly interested in some particular case, then let whatever comes be recorded, and you will discover that the spirit gradually becomes able to express himself more and more fully, and the later communications throw light upon the former communications. You can only receive absolutely reliable testimony from individual minds in spirit-life, by forming conditions agreeable to those minds, such as make it impossible for any foreign influences to interfere, that is, when dealing with personal matters. The transmission of general intelligence is quite another thing.

A Beneficent Organization.

To the Editor of the Banner of Light:

"The Good Samaritan Relief Society" have recommenced their meetings after two months' vacation. This Society was organized about six years ago, commencing with only a few ladies, but has been steadily increasing, till now there are nearly one hundred members—Spiritualists and Liberalists. The object of this Society is to assist the poor and needy in our ranks, either by sewing for them or donating money to alleviating their sufferings as the case may be.

The ladies meet every other Wednesday in the afternoon to sew, and one glance in our work-room would be sufficient to satisfy you we improve every minute to the good of the cause.

At our semi-monthly meetings each lady carries a basket of eatables, and the gentlemen join them at supper. After the business meeting is over, recitations are given, songs, choruses and occasionally dancing indulged in. The old proverb, "Business first and pleasure after."

The ladies are now engaged in prepering for a Fair to take place this fall. The patch-work quilts are worthy of notice; great taste is displayed both in the patterns and in the blending of colors, of which Mrs. P. T. Rich is a valuable assistant. Every kind of fancy work is being introduced, and all looks promising for a grand display.

Our elections are every six months. The present officers of the Society are Mrs. Tillie Baer, President; Mrs. E. Lemmers, Vice President; Miss Tillie H. Lees, Secretary; Mrs. Mary Barton, Treasurer. Donations thankfully received by the Secretary.

TILLIE H. LEES.

16 Woodland Avenue, Cleveland, O.

Message Department.

We publish under this heading reports of Spirit-Messages given each week in Baltimore, Md., through the mediumship of MRS. SARAH A. DANSKIN.

These Messages indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil—consequently those who pass from the earth-sphere in an undeveloped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSKIN.

Hannah Larkin.

Being gifted with a feeling of devotion, my memory has been wrought upon by spirituality, and is quickened, and I, who was a stranger to the divine philosophy of Spiritualism, open the lips of a stranger and speak. my name: I was Hannah, wife of Henry Larkin, twenty-six years old. I lived, died and was buried from McCulloh street, Baltimore. I do not know that this will bring praise; it may bring condemnation, both to me and to her through whom I speak. However, the spirit of a new life invigorates me and makes me desire to give knowledge to those I have left behind. I wish them to know there is no death to Hannah, either of mind, body or soul. All is life in all their atoms; living and drawing in a new life, being molded and blended with that spirit-essence which can never die.

To all whom I have left behind I can calmly, peacefully and truthfully say, I have not tasted of death. Take this from one whom you know never deviated from the truth.

Sarah Kipp.

What is there in a name? Fond memory clings closely to it. My name was Sarah Kipp, wife of John Kipp, of Clinton, New Jersey. It was in the young years of thirty-five that I gave up the mortal for the immortal, gave up earth and its materiality, for I felt I was drifting toward the shores of eternal life. I have not been mistaken. There is no scenery in the spirit-land that gives a view of death. All is life and activity toward the unfoldment of the higher attributes of our nature. Little by little one comes to understand and realize the beauties and the grandeur of an interior life.

It is a sad reflection to think that any one is taught ignorantly of the spirit-world and its possibilities. The beauty of perpetual youth lies within the reach of all, and all should strive to obtain knowledge and understanding of the interior life.

Let the waters that have been so troubled become still, for I am resting on the other side with the possibility of advancing. The valley of the shadow of death is not dark, it is light and beautiful. The separation from you, dear ones, was hard, but it is for the best. Blessed be the name of my Redeemer, for through physical death I have found spiritual life.

Jeanette Eruze.

I died of an affection of the heart, at Hinsdale, Lee County, Iowa. Jeanette Eruze, in my forty-first year. I left a husband and children. From over the river that is neither broad nor deep, I come, clothed with immortality, and with songs of praise on my lips for him who has given me new birth, new life, new attributes. I speak with confidence, for I had a knowledge of the intercourse between the two worlds. My investigations were not idle nor misplaced. I had a fixed idea of spirit-life and the spirit-land, and I have not, kind husband and tender children, been disappointed with any picture which my mind's eye drew of the spirit-land. What more can I say than that which the spirits have told us often: that the spirit-world was a reality, fashioned on the plan of earth, but more exquisite in texture, in coloring.

Children, husband, dear ones, remember mother lives, with an eye that can scan your movements, whether they be for good or evil. Think of me always; never give mother's spirit one pang, for I am more sensitive now than when encased in the flesh. Feel that I live and have the power of ascending and descending, watching and caring for every movement of your lives.

Sweet, sweet Spiritualism! it was a balm to my soul, a pillow for my head, and under its banner of truthfulness I have found a haven of eternal rest—not to rest in idleness, but in doing the work of the Author of my being.

Eveline Smythe.

I was the widow of John Smythe. My name is Eveline, and I died in my seventieth year. I was with my daughter in the city of New York. It is more blessed, my child, to give than to receive. I now scatter seeds of consolation around you, for the house is always lonely when one has departed, and the mind thinks of that one as in the grave without any power to return or to manifest love and devotion. The scene has now changed. I departed with a blessed hope of immortality, and *that* I have received. It is now for you to be the acceptor of this New Dispensation which says there are no dead. He or she who dies physically has life spiritually, with all the attributes quickened, memory stronger and affection deeper. Believe it, daughter, believe it, for it will give you strength to pass over the river of life.

It is most beautiful, this knowing and greeting those who have gone before. My daughter, cherish still a fond and tender love of mother, for her affection is twined around you with a spiritual power of endurance which says we shall meet, and in that meeting there shall be no separation. Take comfort, daughter, and know that I stand by the brink of the crystal waters to refresh myself spiritually, whereby I can baptize you. Farewell; receive this token wafted to you from the spirit-land by your angel mother, who lives and who loves you.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Elizabeth T.; Edward Ewing; Jane Osborne; Jessie Belle Aborn.

Swiftfoot.

Pale-faces, Swiftfoot comes as a message-bearer from Sagoyewatha. Sagoyewatha say, Swiftfoot, bear your report to the Council: this warning from Sagoyewatha. The red man is hunted from his place upon the Plains. The pale-faces in the far west have swept down upon him until he has no way of escape, so the pale-faces think. The great chiefs of the pale-face tribe tell us the red man must be exterminated, and so send out their braves to do the work. The red man is roused; his red blood is on fire; his heart burns within him at the wrong the white brothers have done his people. He has unearthed the tomahawk; he is upon the trail, and means to scalp every time he gets a chance, and me help him. (This is no Sagoyewatha, this is me say that.) Sagoyewatha say he has marshaled his hosts of red men in the upper hunting-ground, and not only red men, but pale-faces too, who feel the wrong done to their red brothers. These hosts are now in commotion; they only wait the order of their chief to go forth and sweep along the Plains. We do not mean to fight the pale-faces out upon the Plains, who would scalp, if they could, the red man, but we mean them to let loose our warriors among your big places—in what you call your cities, among your wigwams and your lodges. Sagoyewatha say Divine justice has determined that the arrow of death shall be sent forth upon its mission. When pappooses fall beneath the stroke, when squaws and braves give up to the hand of death, then you will know that the hosts of Sagoyewatha are upon the trail. The time is coming, speedily coming, when the pale-faces shall need to turn their attention to their own wigwams, and let the red man's alone; when the white race will need all the protection that the Great Father at Washington can give. Such is the report of Sagoyewatha.

He says many moons have come and gone since he spoke, many suns have passed, the stars have shone in the heavens time and again, but he has been watchful and keen, he knows what has been done and what has been left undone. He feels that the time is speedily coming when he must be at work. He sends out a warning to the pale-faces to beware—to look well to what they do. A few more moons will be allowed that they may work justice to the red man, and if justice be not done, woe, tribulation and anguish will fall upon the people. Such is Sagoyewatha's message to the great chiefs.

But to the chiefs of the talking-paper he says: "Peace is with you; there shall be no more strife or commotion. The red men have gathered in stronger numbers than ever before. The talking-sheet shall go forth amongst the people whose hearts are crying out, and be scattered like the forest leaves in autumn, so that tidings of great joy will come to the red man and the white man alike, and they shall know that beyond the setting sun and beyond the mighty river there is a Great Spirit who rules in love and peace, who cares for all their pappooses and squaws and braves, who has them saved for them when they too shall cross in the swift canoe."

[To Mr. Colby.] "Bear up, old brave, chief of the talking-sheet. You have had many dark hours, but the sunshine is streaming down from the upper hunting-grounds, and the Great Manitou sends his blessing this hour in this council-room." Swiftfoot. Oct. 20.

An Apt and Significant Spirit-Message.

To the Editor of the Banner of Light:

I desire to record in the columns of the *Banner of Light* an experience of mine that occurred in the early days of Spiritualism in England, which I think will be of interest to its readers.

Soon after my conversion to Spiritualism I essayed to give the public in the town where I resided (Eastbourne) an account of my experiences. Some of these had already found their way into the local and county journals, and had thus excited sufficient interest to draw together a large concourse of people that filled the hall to overflowing.

After I had proceeded with my lecture for about half an hour some impatience was manifested, and a desire was expressed to "see something." The people had evidently come with the impression that a ghost, or something of the kind, would be exhibited, and this it was that had induced them to turn out in such numbers. I pacified the audience by telling them that I had not come prepared to give any demonstrations of spirit-power, but at my next lecture I would endeavor to exhibit some manifestations.

Accordingly on the next occasion I provided a medium, a young lady of thirteen, and at the close of the lecture placed her at a good-sized square table which stood on the platform, three or four persons from the audience taking seats beside her. Soon the table commenced tilting and knocking on the floor. I then left the platform, and took my seat among the audience, some twenty feet from the table, and holding in my hand a printed alphabet commenced to point to the letters. As these were rapped at by the table they were recorded by a gentleman (a J. P.) who sat on my left. After a time the table ceased to knock. "Is that all?" Three emphatic knocks were the reply. The next thing was to decipher the communication, the letters being all joined together. This was very soon accomplished, and it was found to be this appropriate and significant sentence: YOU MUST ALL BELIEVE IN SPIRITUALISM, FOR THE TRUTH WILL COME OUT.

Here then is a fact that alone proves the truth of Spiritualism. It proves there was a power in operation that while it lifted the table could at the same time see the alphabet I held in my hand, and by rapping at the exact time indicate the above apt communication. This, it is obvious, could be done by no blind force, but only by some intelligent agency which we call spirit, and proving what materialists deny, the existence of a disembodied spirit.

This is the only instance I have ever heard of of a spirit-message being given to a public audience, and as such I think it worthy of being placed on record. If no other fact existed it would be sufficient to prove the spiritual theory—intelligent communication from an outside source.

ROBERT COOPER.

Boston, 1879.

"Apparitions."

To the Editor of the Banner of Light:

Mary Dana Shindler's interesting article in your paper of Sept. 30th, under the above heading, may possibly lead some people to think that when the apparition of a living person is seen it is a sure indication that that person is going to pass away very soon. But such a result does not always happen, as is proved by almost daily occurrences of the kind. I am personally knowing to quite a number of similar cases where the parties are still living, and in apparently good heath. The last case I have just heard of was that of friends of mine. The husband had occasion to visit a distant place on business, which would probably take a week's time. The third day of his absence his wife was looking out of the window watching the in-coming train, hoping he might be in it. As the train slowed-up she saw her husband leave it, and walk directly toward home; as he drew near she turned her gaze from him a moment, but when she looked again he was nowhere to be seen. This somewhat disturbed her, as she was in a healthy normal condition, wide awake, and was unmistakably sure that she saw her husband's form coming toward her. So exact was the resemblance that she even recognized his peculiar watch-chain, and the satchel he had in his hand. At that time he had not started on his return home. The next day she had another very similar experience: the same apparition appearing as distinct and life-like as on the day previous. At this second appearance she became alarmed for the safety of her husband; but he arrived home twenty-four hours afterwards, remarking that it was his intention to have come the day before, but was detained. This was some time ago, but both parties are still enjoying this life. The lady is highly respected, with no taint of superstition in her composition.

In my own case I have reliable testimony from many of my patients, who state that they have seen my apparition walk into their presence, when at the time I was far away in body, and in one instance over a thousand miles.

I mention the above facts merely as corroborative evidence that in spirit mortals can and do sometimes visit one another while inhabiting the material body, and that that act is no sure premonition of death in all cases. Such visitations are now quite common occurrences, with no unpleasant results.

A. S. HAYWARD.

Boston, Oct., 1879.

A young lady was undecided whether to accept the addresses of James or John. James gave her a seal-skin sack, and she immediately gave the sack to John.

Passed to Spirit-Life:

From Bryant's Pond, Me., Oct. 10th, Kingsbury J. Cole, aged 45 years.

Dr. Cole was an earnest and devoted Spiritualist, and this belief enabled him, like many other Union soldiers, to endure patiently the disease which he contracted in the army; and as consumption wasted his body his spiritual vision grew clearer. His remains were buried with Masonic honors from the Universalist Church at Bryant's Pond. He leaves a widow, who is consoled and sustained by the consciousness of his presence.

F. W. WHITNEY.

From Worcester, Mass., Sept. 27th, after a long and distressing illness, Mrs. Elizabeth Russell McDevitt, in the 74th year of her age.

Believing in and realizing the ministrations of the spirit-world, she calmly and anxiously awaited her release from the physical form. Thus has she passed into that condition which will enable her to minister unto the dear children who were so faithful to her through the weary weeks of her helplessness.

K. D. S.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agate type averages ten words. Poetry is inadmissible in this department.]

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

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DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

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CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for $5,00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is *not* effected at once, the treatment will be continued by magnetized letters, at $1,00 each. Post-Office address, *Yonkers, N. Y.*

The MODERN BETHESDA for sale by Dr. Newton. Sent post-paid on receipt of the price, $2,00. Oct. 11.

Dr. F. L. H. Willis

May be Addressed till further notice

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DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars and References. Oct. 4.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2,00, and four 3-cent stamps. Brief delineation, $1,00.

Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Oct. 4. White Water, Walworth Co., Wis.

"ROCKLAND FAVORITE" GRAPE.

A SEEDLING of the Concord—*Earlier, Hardier* and *Better* than its parent. Send for Circular to BRIGGS ARNOLD, Rockland, Mass. 7w*—Oct. 4.

MIND AND BODY.

DR. W. F. EVANS, EAST SALISBURY, MASS.
Oct. 11.—4w*

THERE are a few shares for sale in what I call "an honest and attractive Mining Co." Price 35 cents a share. The story can be had on application. J. WETHERBEE, 18 Old State House, Boston. Oct. 18.

CANCER AND SALT RHEUM *can be cured* by a simple recipe of a Clairvoyant. Sent for $1,00 by MRS. S. DOLE, Manteno, Ill. 2w*—Oct. 25.

The Orient Mirror,

AN AID TO CLAIRVOYANCE. Price, $1,00. *Sent by mail postpaid.* Descriptive Circulars free. ADAMS & CO., 203 Tremont street, Boston. Jan. 18.

MIND AND MATTER:

A SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA.

A Special, Independent, and Liberal Spiritual Journal.

PUBLICATION OFFICE, SECOND STORY, 713 SANSOM ST.

J. M. ROBERTS............PUBLISHER AND EDITOR.

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PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose $1,00, with stamped and addressed envelope.

JOHN M. SPEAR, office of the Banner of Light,
Jan. 17.—† 9 Montgomery Place, Boston, Mass.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated *manipulations*, by DR. STONE. For sale at this office. Price $1,25; cloth-bound copies, $2,50.
Jan. 4.

PRICE REDUCED.

THE WRITING PLANCHETTE.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH. tf

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, $1,50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. *Specimen copies free.*

D. C. DENSMORE Pub. Voice of Angels.
Jan. 4.

Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT CIRCLE, the MEDIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes.

Published on the first of each month. Price twopence. Annual Subscription 2s. 6d., of E. W. ALLEN, 11 Ave Maria Lane, London, E. C., England. Orders can also be sent through Messrs. COLBY & RICH, Banner of Light Office, Boston. Annual subscription, 75 cents, postage free.
Aug. 24.—tf

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. *The Spiritualist* is the recognized organ of the educated Spiritualists of Europe.

Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to MR. W. H. HARRISON, 33 British Museum street, London, is $3,75, or through Messrs. COLBY & RICH, *Banner of Light* office, Boston, $4,00.
May 4.—tf

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July 19.

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MY specialty is the preparation of *New Organic Remedies* for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose $2 for medicine only. No charge for consultation. Nov. 30.

DR. B. B. DRAKE,

MAGNETIC PHYSICIAN, of Athol, has taken rooms at No. 8 Davis street, Boston, where he can be consulted from 9 A. M. until 5 P. M.

The Doctor has on file at his office a number of testimonials of remarkable cures he has performed. Nov. 1.

MRS. L. INGRAHAM,

Writing, Test and Business Medium.

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Nov. 1.—1w*

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BY sending name and address to MISS LONGLY, 21 Pemberton Square, Boston, Mass., with $1,00 enclosed, you will get in return a written communication, with full delineation of character. 1w*—Nov. 1.

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 8½ MONTGOMERY PLACE. Hours from 10 A. M. to 4 P. M. Will visit patients. 1w*—Nov. 1.

Miss Nellie B. Lochlan,

TRANCE MEDIUM, 35 Westminster street, Boston. Take Shawmut Avenue cars to Windsor street. Circles for private parties. 13w*—Nov. 1.

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, $2,00. Sept. 6.

A. S. HAYWARD'S MAGNETIZED PAPER performs wonderful cures. Two packages by mail, $1,00. Bisbee's Electro-Magnetic Flesh Brush, $3,25. (Patients visited) Treatments from 9 to 4. 1262 Washington st. Oct. 4.

CLARA A. FIELD,

BUSINESS MEDIUM and Clairvoyant Physician, No. 33 Boylston street, Boston, Mass. Oct. 4.

Susie Nickerson-White,

TRANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 4. 26w*—Aug. 16.

MRS. W. H. HILL.

BLIND Medical and Business Medium and Magnetic Physician, 22 Winter street, Boston, Room 12 (up one flight). Hours 10 A. M. to 5 P. M. 3w*—Oct. 18.

DR. E. A. PRATT, Clairvoyant Physician, of Milford, Mass., can be consulted every Saturday at 48½ Green street, Boston, from 9 A. M. to 4 P. M.
Oct. 11.—4w*

DR. A. H. RICHARDSON, one of the oldest local Magnetic Healers in Boston. No medicines used. Office, No. 42 Winthrop street, Charlestown.
Oct. 4.—13w*

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Aug. 30.—13w*

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Oct. 11.—5w*

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Oct. 11.—4w*

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Oct. 25.—4w*

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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

FRANCE.

[illegible] Paris, [illegible]

[illegible] edited by the distinguished [illegible] Baroness Du Potet, July and August numbers, [illegible] oriental magnetism. It seems to be the intention [illegible] to have in each number a single [illegible] engravings [illegible]. In the July issue there is the [illegible]

[illegible] and in the following number [illegible] The B[illegible] notice in the Banner of Light. [illegible]

[illegible]

[illegible] Le Messager [illegible] also that Miss H[illegible], the American [illegible], is credited in the French [illegible] with having discovered [illegible] a dynamic [illegible]."

[illegible] is the third which I have to notice. It is a bimonthly, under the editorship of M. H. Durville, and may be had for seven francs and postage by subscribing at the Bureau, 77 *Rue Neuve des Petits Champs*. I find in the present number, Sept. 15th, a continuation from the pen of Baroness Du Potet; a "Discourse by Mr. Durville;" "Singularites Magnetiques," by Dr. Peladan [illegible], with other items of much interest and value.

Revue Spirite, Paris, Sept. 1st, has among its leading articles a "Response to Mr. Loomis on Reincarnation, by M. J. Damiani," which some time since appeared in the *Banner of Light*. Mr. Damiani, the readers of the *Banner* will doubtless remember, is an advocate of the reincarnation theory, and quotes, in support of his arguments, so many of the ancient philosophers and modern *savants* that one is at once inclined to give heed to it; at any rate, no intelligent Spiritualist can afford to wholly ignore it. A word or two from the article: "Pythagoras, defying the ridicule and irony of his contemporaries, was accustomed to publicly declare that he remembered to have been Hermotine, Euphorbius and an Argonaut. Julian, the apostate, recalled the time when he was Alexander of Macedon. Alexander Dumas, senior, affirms that he remembers when he was Aristippus; and I know two English ladies, one of whom recalls one of her reincarnations, and the other three."

M. Gallian, of Pierrevert, whom the editor of the *Revue* calls a "serious and studious investigator of Spiritualism," recounts a good deed by a beneficent apparition. Mr. G. says the affair happened in his own family, though nearly fifty years since; the parties connected with it being still alive. "After eight days of married life a young woman fell ill, lost her appetite and desire to sleep, took a great dislike to her husband, and returned home. Eight months afterwards, going to town with her mother, she was accosted by a great lady, elegantly dressed in violet-colored robes, who said: 'Madam, are you not the person who married Mr. T.? You are dangerously ill, but if you desire I will tell you who can cure you.' The mother and daughter burst into tears, and gratefully accepted the offer. 'Go then to a certain Monsieur ——, and if he fails return to this spot, and I will inform you of another who will succeed.' Instructions were followed, and the method of cure partook of the secrets of ancient necromancy. Within some fifteen or twenty days the young lady's reason and health were restored to her. She became clairaudient one Sunday, and when all was being prepared for her return to the home she had left in disgust, she delayed going because she said she heard the [illegible] bells of the trappings of the horse that was bringing her husband to her, though the [illegible] could hear nothing, and the husband was [illegible] distant."

An old Latin scribe, named Palatinus, has recently imparted to Dr. C. Pereyra the true pronunciation of the Latin tongue, and the Doctor is about to publish a work, much needed, on the subject.

At the spiritual séances of the "group Les [illegible]," at Mans, many marvelous things are taking place. The scribe says, "The guide Volliatte came to preside. The lights being put out, raps were heard in different parts of the room. A brilliant light traversed the apartment from the ceiling downward, and from below upward. Two hands visible, perfectly defined, formed and united themselves into a kind of luminous dance over our heads. This occurred several times. Mme. Odin asked if she could be permitted to touch one of the hands. It was extended to her, and grasping hers actually lifted her off the floor, and all saw the hand as [illegible]. Hands also caressed those present, and one, made visible by its own mysterious light, took a pencil and wrote: 'Spirit[illegible] it teaches that all is not dead that disappears from the earth; Courage and hope in the future. Volliatte.' In the mean time there fell upon the table [illegible], freshly culled, and yet humid with dew."

Following the above, here but briefly related, is a lengthy letter from the distinguished writer [illegible] Mme. B[illegible]. She replies [illegible] from the pen of M. Rossi de Justiniani, which appeared not long since in the *Revue* [illegible] and parts of the [illegible] "Theosophical Society." I could not do justice to Mme. B.'s response without translating it entire, and yet I should fail in that for [illegible] which characterizes this lady's [illegible]

[illegible]

[illegible] a single example. [illegible] personated within a short time, [illegible] times, the Abbé Gerard four times. The latter is described as having a soft voice, a trembling gesture, a calm spirit, and his words [illegible] abounding in charity and love; [illegible] always accompanied with morality and [illegible]

BELGIUM.

Le Messager, of Liege, 1st and 15th Sept., opens its [illegible] pages with "Infernal Inventions." Though the subject is not a very inviting one, the drift of it may be understood by a few extracts: "Infernal atrocities have been committed upon the earth to punish pretended enemies; there have been condemned to the greatest tortures persons whose crime was only that of thinking aloud according to their conscience." But "the truth will dissipate error, light dissolve the clouds; the eternal law, the law of justice, etc., will range through the times, will reach everywhere." Spiritualism can accomplish this. On the mediumistic character of St. Thomas d'Aquinas, the *Independance Belge* publishes the following while making some remarks concerning "the restoration of the [illegible] Catholique in the Christian schools": "His articles are distinguished by an absolute disdain of all the elementary principles of physics, of the laws of attraction and of weight." "Behold, on this subject," says the *Messager*, "some astonishing particulars recalled by the [illegible], and which causes this journal to add that Saint T. de A. may be considered, if not the inventor, at least one of the patrons of Spiritualism. About 1266, when he was preparing his commentaries on the epistles of St. Paul, the author of the epistles himself appeared to him in person.' . . . . Placing upon an altar what he had written regarding a certain controversy [illegible], and praying Jesus to tell him if it was according to truth, "Jesus appeared to him and said: 'My son, you have worthily written upon the sacrament of my body.' . . . . Jesus had hardly spoken ere the religious saw the saint lifted in the air nearly *one coudee*," a cubit—the cubit of Scriptures being a little less than twenty-two inches, according to Dr. Arbuthnot. . . . . "These ascensions became more and more frequent. They were accompanied by ecstasies of extraordinary intensity." . . . . During this time "his soul seemed to abandon his body and to enter into communication with the inhabitants of the other world, with the dead," etc. . . . . "Several times, say his biographers, while celebrating mass, he was lifted above the '*parries*'" "court before a church porch," says my dictionary, "and remained there suspended between heaven and earth, the body immobile, inanimate. . . . It is in this attitude that a figure of him is conserved in the Vatican."

A letter from Welkenraedt, in the frontiers of Prussia, announces that Spiritualism is making progress there, and new *adeptes* come to join the old; while healing through mediumistic influence is producing good results.

Bachaumont, in the *Constitutionnel*, recounts a curious anecdote: The Count de Seguins said when Councillor at Algiers during the Empire, that a sibyl had predicted to him, ten years before, three important events. The first, which was that he was to marry a lovely woman, he added, has just come to pass; the second, that he was to have three sons, and the third, that his head was to be blown off. The Count retired from service and was living at his chateau, little fearing the last prediction, when one fine day he was appointed Governor of Martinique. His courage not having been laid aside with his sword, he accepted the appointment and sailed in one of the vessels of the squadron of the Antilles, in the one, in fact, that carried the flag of Admiral Guichen. The squadron encountered the English fleet, an engagement took place, and though the Count was urged to retire below, he insisted on remaining on deck to witness so admirable a spectacle, and had his head carried off by a cannon-ball. He left three sons.

ITALY.

The September number of *Annali Dello Spiritismo* of Turin reproduces as its first article, Chapter IX of "Catholicism Before the Time of Christ." This, after quoting some of the sublime moral maxims of Cristna, enters into his philosophical teachings, stating that he taught the immortality of the soul, free will, and that no merit or demerit was assigned to mere belief; but love for one's neighbor, personal dignity, the practice of good for good's sake, the rejection of vengeance, rendering good for evil, consoling the afflicted, sustaining the unhappy and oppressed, combating tyranny—these were cardinal doctrines. The existence of Cristna, and the antiquity of such works as the *Maha Bharata*, are placed many centuries before the birth of Jesus. Referring to the unity of God in the Trinity, the incarnation of Vishnu, &c., the writer says: "The belief in the divinity of Christ began first to manifest itself timidly and vaguely among the Gnostics, vacillated a long time in the writings of the Fathers of the church, it being affirmed by the martyr Justinian, finally triumphing against the more rational doctrine of Arius, in the Council of Nice, through the influence, purely political, of the Emperor." Following this are: "The Protestant Church and Philosophy;" "Regeneration and Revolution;" an extract from the *Banner of Light* on "Manifestations at Terre Haute, Ind.," and a long letter from Florence, from the pen of Sr. D. Rinaldo del Argini, in which he states that for more than a year at his "circle" there has manifested a spirit who calls himself Paul M., and who has always given proof of his goodness, his affection, producing phenomena worthy to be remembered; bringing sometimes a great abundance of fresh flowers, &c., &c. The *Annali* gives also a little sketch of a séance with Mrs. R. C. Simpson as the medium, in which this lady, by a triumphant vindication of her wonderful powers, won fifty dollars from the wealthy Mr. Deshon. Here too is a notice of the new work—"Spiritualism Considered as a Scientific Question"—by Dr. Ulrici, Professor of Philosophy in the University of Halle, and corresponding member of the Academy of Science, and "Letters of Palermo;" also Sig. E. L. Kasprowicz's *brochure*, "Spiritualism in Dutchland," which has heretofore been recorded in the *Banner*.

SPAIN.

El Criterio Espiritista, of Madrid. This handsome quarto, which is a rival of that old stanch periodical, *El Espiritista*, that for a number of years has afforded me so much valuable material for the *Banner*, has thirty odd pages from which to cull; but I can condense only a few paragraphs. The lengthy and learned dissertation by the President of the "Spanish Society of Spiritualists," Dr. A. Garcia Lopez, which occupies much of the present issue, are more devoted to the nebular hypothesis and geology than to any facts pertaining directly to Spiritualism; then we are favored with an interesting article from S. D. Calavia on "The Ideal of Life and Art in our Days," and "The I Myself as Subject and Object," by the able writer, S. D. M. Gonzales, with a few communications from mediums, dignified and instructive.

MEXICO.

La Ilustracion Espirita, of Mexico, is one of the most brilliant of all the periodicals that reach me; and when recently, passing it with some dozen or so more into the hands of an Orthodox of the old school lady, who believed that "faith in Christ" and "a knowledge of the Word of God (the Bible) was all sufficient, a look of strange surprise suffused her face, a kind of wonder, that such things were on the face of the earth, and she had never even heard of them. A few words only from the Mexican exponent of our faith, just referred to, must suffice. Of phenomena I can record the following: A young man whose belief in the power of the spirits to manifest themselves to him to convince him of their presence, and which was perhaps more than balanced by his doubts, had retired to his bed at night, had blown out his candle, had said his prayers, and finally, having remained awhile in utter darkness, closed his eyes to sleep. Hardly had he thus composed himself, ere he was conscious that his room was again illumined, and opening his eyes saw that his candle had been relighted. But was there no mistake about his having extinguished it? To relieve him of any doubt upon the subject, the candle rose up and slowly turned itself seemingly end for end, descended and extinguished itself in the socket from which it had been lifted by some invisible hand.

A brother of the narrator was in the habit of saying, "I will be a Spiritualist when the spirits will respond to my thoughts, not through the hands of a medium but by direct writing." Being in the house of a Mr. E——, and having concealed in his pocket several questions he wanted answered, he folded in four a piece of blank paper, tore off the point thus formed, which left a hole in the centre, and placed said paper under a large Bible upon the table. He requested that the response, if any, to his queries should be in French. Soon there were indications of spirit-presence, and the cross upon the Bible became luminous, the ordinary light in the room having been lessened. The inquirer then seized Bible and paper, and, rushing to an adjoining room where there was more light, found the proof he sought; and, falling upon his knees, he exclaimed with wild delight: "Now I believe! it is a truth! see! see!" and he showed what he had written and the replies—replies very well written and in good French; written as it were with the down of the wings of a butterfly, and not with ink.

I should like to continue at length the valuable historical "Comparisons of Religious Rites," &c., if space permitted; but an item or two must suffice: "The Feast of the Trinity seems not to have been universally received by the Catholic Church before the fifteenth century. In the thirteenth century its reception was combated in various localities. It is believed that Pope John XXII. caused it to be adopted in the former age."

"The bonnet called the mitre has existed from the remotest antiquity. It appears that its use came from India. Some authorities say it was used principally by women, and when adopted by men was a proof of effeminacy. Among the Hebrews the sovereign pontiff used the mitre, also the pontiffs of paganism, under the name of *cidares*. It was used by the Catholic bishops before the tenth century, but not by all, and in the eleventh century Alexander II. and Urban I. granted the privilege not only to bishops and cardinals but to different abbots."

"Indulgences originated with the Catholics. The first were those conceded to those who marched against the infidels and heretics or made a pilgrimage to Rome. It was Pope Victor III. who in 1037 inaugurated this new institution. Soon the Holy See converted it into a fountain of rents or revenue."

SOUTH AMERICA.

La Doctrina, of Bogata, Sept. 3d, comes with a written communication to the editor of the *Banner of Light*, saying that though the *Luz de Sion* had been suspended for a time, it would appear again on the first of next year; and as the *Doctrina* would publish articles on Spiritualism he hoped the journals sent in exchange for *La Luz* would be continued to the *Doctrina*. The latter, though devoted to politics and affairs of general interest to the people of the "United States of Colombia," publishes that grand discourse pronounced in Madrid by Viscount Solanot at the annual gathering of the Spiritualistic Society, of which he is President.

The *Constancia*, of Buenos Ayres, gives, in its present issue, quite a number of extracts from the *Banner of Light*, including some remarks of Prof. J. R. Buchanan and W. A. Danskin; the "Avadi"; the "Law of Progress," and Spiritualism in its relation to slavery, in which Mr. Kase, Mr. Conklin and Mr. Chase are particularly mentioned. It quotes also Washington Irving as saying that Spiritualism "is a sublime and precious doctrine, inculcated by the Fathers of the Church; that there are guardian angels or watchmen appointed to have a care for individuals and nations, and to guide the footsteps of tender infancy." The *Constancia* has adopted the plan of the *Banner* in noticing the more pronounced events of foreign periodicals. Of Spiritualism at home it has much on which to congratulate itself, particularly in the séances of the "Society Constancia," whose young medium, a Miss Amadea N., when completely possessed by some spirit, imitates their work and deeds so perfectly they are easily recognized.

The *Revista Espiritista*, of Montevideo, has a dissertation on "God," by Don de Espada, who is as enlightened upon the subject as mortals can expect to be. The "*Angel Guardian*" has always an encouraging word, and here remarks that "There is a way of salvation open to all, . . . that men ought to mutually aid each other, to instruct and to raise themselves to a higher moral standard," . . . and, "Have I done my duty? This should be the question every one should ask himself, as well in the days of his misfortunes and tribulations as in those of prosperity and joy." Lady Soler favors the readers of the *Revista* with one of her "Friendly Letters," in which she says: "Spiritualism is not necromancy, it is not a horoscope, it is not a play of the cabalists; but it is, as Allan Kardec has very distinctly pronounced in his 'Book of the Spirits,' of that superior order of morality embraced in Christ's words, 'Do to others as you would have them do to you; that is, do good and no evil'"; and indeed, much, much if followed to the letter and the spirit that would make our religion all that could be desired.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—The First Society of Spiritualists hold meetings at this place on Sunday afternoons, at 2½ o'clock. The public cordially invited. George A. Bacon, Manager.

PAINE MEMORIAL HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10½ o'clock. The public cordially invited. D. N. Ford, Conductor.

AMORY HALL.—Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

BERKELEY HALL.—Service every Sunday at 10½ A. M., in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville delivers an inspirational discourse, followed by an original poem.

KENNEDY HALL.—The Roxbury Society hold their meetings in this hall, Warren street, every Sunday at 7½ P. M. W. J. Colville lectures and answers questions under influence of his spirit guides.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EVENING STAR HALL.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday at 3 P. M.

NO. 5 PARK STREET.—The Spiritualist Ladies' Aid Society meets every Friday afternoon and evening at this place, up one flight. Business meeting at 4 o'clock. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

PAINE HALL.—The success of our enterprise was more fully established to-day by the increased attendance on the part of the audience and the pupils. That we have made a most remarkable stride toward revolutionizing the Sunday school is very evident. The increased interest manifest is very cheering. We begin to feel that all the people need is to know just what we are doing in the way of entertaining them, and developing the talents of their children, and they will send them to our Lyceum; and this is being brought about with wonderful rapidity. To-day every seat was full, though we brought in many settees and chairs. Come one and all, and be made happy for awhile at least every Sunday; and when we have not room enough in this hall, we will have an overflow meeting in the hall below in this same building.

The exercises this morning were as follows: Overture, singing, responses, Banner March, selection by the orchestra; piano solos by Nellie Thomas, Annie Folsom and Frances Stacey; piano duett by Nellie Thomas and Annie Clark; recitations, "A Short Sermon," Jennie Smith; "Never Mind," Jennie Lothrop, "Somebody's Mother," Kittie Kendrick, "Over the River," Jennie Bicknell, "Be not Wasteful," Blanche Webber; songs, "Speak, Only Speak," Annie Russell, "The Village Maiden," May Waters, "Baby Footsteps," Mrs. Mary Souther; duett, "Angry Words," Hattie Rice and Carrie Webb, and for an *encore* Hattie Rice gave "Twinkle, Twinkle, Little Star"; recitation, "Beautiful Rain," Helen M. Dill. On behalf of the members of the Association, Mr. Ford then presented to Mrs. Sarah Hartson a substantial token of our appreciation of her worth, and the esteem in which she is held by us; though small in comparison to her faithful and continuous service, yet she may rest assured that a blessing from the heart went with it. Mrs. H. feelingly replied, assuring us that she had only done her duty, and while health and strength lasted she should be ever ready to fill any position in which we may be pleased to put her. Wing movements followed, led by Mr. Ford and Helen M. Dill; remarks by the Conductor of Vineland Lyceum, Mr. Allen, also by Mrs. Kendrick and Horace Seaver; and another song by request by Hattie Rice; after which we closed with singing and the Target March.

WM. D. ROCKWOOD, *Cor. Sec.*
Children's Progressive Lyceum No. 1.
Boston, Oct. 26th, 1879.

ENTERTAINMENTS.—It is announced that Children's Progressive Lyceum No. 1, of Boston, will give two evening entertainments at Paine Hall, each month during the season. There will also be given one or two Saturday afternoon entertainments each month, especially for the children who are members of Lyceum No. 1.

AMORY HALL.—This beautiful autumnal day brought out throngs of people to attend divine worship in different sections of the city, and some of them found their way to our hall. We trust, after listening to the inspiring strains of music from our orchestra, inspirational remarks by the older portion of the speakers, and the recitations of the little ones, they returned to their different homes with a feeling of pleasure because of their visit. Our Lyceum held its second session in this hall to-day, and it is very gratifying to me to see the old faces returning to the fold. After an absence of nearly a year, it is like entering a new field for active work; but with the smiling faces of the children, and the kind words of the adults, our labors are comparatively easy. Our exercises for to-day were as follows: Overture by the orchestra; reading of a selection from A. J. Davis's Manual; singing by school; Silver Chain recital; "Invocation to Science"; Banner March; select reading, Mrs. Wilson; "Think and Do This," Ida Brown; "My Mother at the Gate," Arthur Rand; "Popping the Question," Gracie Burroughs; recitation, Albert Rand; song, "When the Swallows Homeward Fly," Hattie Davison, and for a recall she gave a selection upon the piano. Mr. M. V. Lincoln gave some fine thoughts. Mrs. M. A. Carnes also spoke directly to the little ones, and with her words of kindness cheered many a heart. Mr. Gurney, for many years Conductor of the Rockland Lyceum, was present, and spoke of the duties of Spiritualists toward their children. The exercises were concluded with the Wing Movements and Target March. Take it all in all it was to us a glorious Sabbath.

J. B. HATCH, *Conductor*
Children's Progressive Lyceum No. 2.
Boston, Oct. 26th, 1879.

EVENING STAR HALL—CHARLESTOWN DISTRICT.—On Sunday afternoon, Oct. 26th, Mr. W. J. Colville occupied the platform in this place at the usual hour. The subject of the discourse was, "Who is My Neighbor?" His remarks were listened to with close attention. After the discourse several questions from the audience were answered in a very satisfactory manner, also a very fine poem was given by "Winoona," one of Mr. Colville's spirit guides, from subjects contributed by the audience. Mr. Colville will occupy the platform in this hall next Sunday, Nov. 2d, at 3 P. M.

C. B. M.

EAGLE HALL.—On Sunday, Oct. 26th, spiritual meetings were held in this hall morning, afternoon and evening. Excellent tests were given by Mrs. Maggie Folsom, Mrs. Pennell, Mr. Fernald, Mrs. Leslie and Mrs. Nelson.

Speeches were made by Mrs. Coles, of New York, Mrs. Chapman, Mr. Howe, of Marlboro, Prof. Milleson, Mr. Fernald, Mr. Hull and others, which gave evidence of much thought and inspiration. The remarks were listened to by large audiences, the hall being crowded throughout the day, showing that Spiritualism is not dead and inspiration not withheld from true and faithful searchers after truth.

Mrs. Mattie Sawyer Hull was present in the afternoon, and announced, through the chairman, her willingness to give an inspirational poem, the subject or subjects to be selected by the audience, as usual. The subjects sent to the desk were "Flowers," "My Angel Child," and "Charity," all of which were treated in a masterly manner.

C. M. A. T.

PYTHIAN HALL.—Mrs. J. F. Coles, of New York, spoke in this hall last Sunday afternoon to a very appreciative audience, upon "The Union of the Spiritual and the Material." It was a very interesting address, and dwelt principally upon the religious side of Spiritualism. After the address a short conference ensued, in which B. F. Richardson, Dr. Wheelock, George Plummer, Dr. Moore and others participated.

The morning session was characterized by very powerful healing and developing influences. Dr. Court gave an invocation for the opening, and during the meeting a stranger brother offered a few well-timed and interesting remarks, and Miss Barnicoat, entranced, gave a short address upon "Obsession."

Next Sunday morning occurs our regular monthly reunion, and Daniel Came will open the afternoon conference with an address upon "Spiritual Gifts."

F. W. J.

J. Frank Baxter in Brooklyn—His Capabilities as a Lecturer: the Brooklyn Spiritual Society.

To the Editor of the Banner of Light:

I ought in this brief communication to return my thanks to the *Banner of Light* for the invaluable service it has rendered to the Brooklyn Spiritualist Society in publishing the notices of its meetings and in giving voice to all communications that we have from time to time desired to make public.

There are so many Spiritualists who deny to Spiritualism the right to a public, individual life of its own (have such any right to appropriate to themselves that honored name?) that, when I find such generous and appreciative coöperation as you, Mr. Editor, have always given us, I cannot help returning to you out of the "deepest depths" of my heart this grateful acknowledgment.

It is wholly for public reasons that I wish to state that Mr. J. Frank Baxter, who, for the months of October and November is the regular speaker of the Brooklyn Spiritual Society, is acquitting himself in the discharge of his public duties in a manner most acceptable to the large audiences that listen to him. I know that the public is in the habit of regarding Mr. Baxter as *superior* only in the test phases of his mediumship and as a vocalist; but I do not so interpret him. My judgment of him as a lecturer is, that he is strong at all points, and I am at loss to say at what point of contact with his audiences he is the strongest; he is in loving companionship with his spirit guides, and is therefore able to give, standing on the public platform, the most striking and satisfactory evidences of spirit-presence and power; his scholastic attainments, his powers as a vocalist and rhetorician, are certainly most attractive; but if called on to discriminate, I should say that Baxter was strongest in the *substance* of his lectures. He is broad, clear-headed, humanitarian and progressive. A sound and practical judgment is conspicuous in all his lectures, and he is absolutely free from traditional influences.

As Mr. Baxter remains in Brooklyn only for a few weeks longer, I am doing the cause of Spiritualism a service by calling public attention to the claims of one of its ablest, most effective and most attractive lecturers.

The following was the order of last Sunday's exercises, from which friends may judge of the character of the public services, which, under Mr. Baxter's ministration, constituted the proceedings at our morning and evening sessions:

LARGE HALL, BROOKLYN INSTITUTE.—Sunday, Oct. 26th, 1879.—A. M. 10½.—1. Song, "Catch the Sunshine." 2. Poem, "The Good Time Now." 3. Song, "The Hand That Rocks the World." 4. Lecture, "The Spiritualist's Relation to the Secular Questions of the Hour." 5. Song, "The Psalm of Life."

P. M. 7½.—1. Song, "Two Little Heads." 2. Poem, "The Whispers of Angels." 3. Song, "Better There Than Here." 4. Lecture, "The Physical, Intellectual, Moral and Spiritual Education of Children." (By request.) 5. Congregational singing. 6. Exercises of mediumship, *conditions favoring*. 7. Song, "No Night There."

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