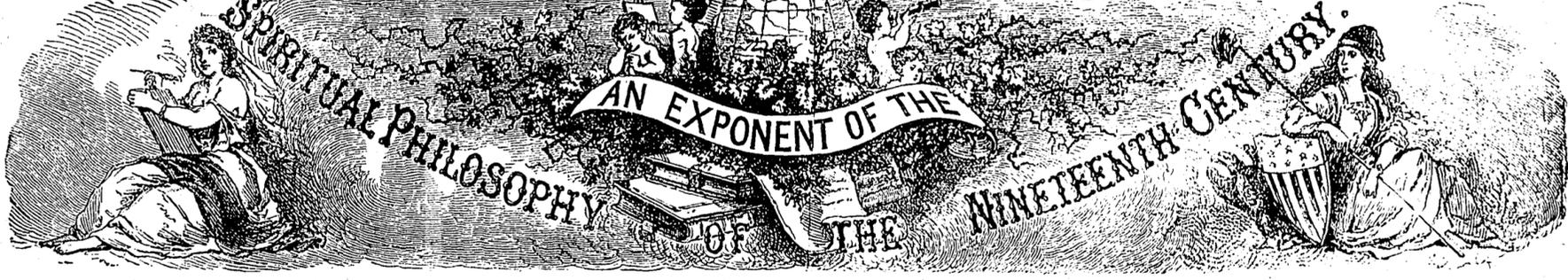


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The Rostrum.

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.

"Lose 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, renewing at once, or more slowly yet surely, the old forms and systems so long worshipped 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 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 deepest and deepest outreaching 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 times 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 rebound to an individual expansion. We need to know ourselves, my friends, more than any one else. There are times when we are started 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 denunciations uttered 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 values 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 shall come, the Old Ranks of Spiritualism, scattered in scattered localities in the hamlets, the towns and the cities of this country, will have swollen to a mighty force pulsant 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 grown 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 pupil, no creed, no gilt-edged Bible, no priest, no stained glass windows, can keep out this sunshine 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 umbros-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 to-day, 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 ennobling Frothingham as 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 we 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 failings 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 the second, qualities 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 genius 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 continuity 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 today 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 benedictory 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 ought, if you would be successful, young man, young woman, you must labor; there is no highway to knowledge; there is no broad avenue over which you can rush and in a moment clad in your armor the gaudium 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 infant 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 loneliness sits throned upon the faces of the little ones you meet upon the street! What cheerful influence to the world, 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 unfolding 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 I love I have told, they say to me: "My sister, go out amid the tolling 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 that class 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! Shied 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 dreful 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 found, 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 loyalty, the death of honesty of purpose, the death of trusty to the common good of brotherhood—one of the sweetest words of Anglo-Saxon speech—brotherhood! that which makes men brothers and sisters everywhere; brotherhood, the cornerstone 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 champion 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 Abate Hall, in your city, was thought to be the very cry of a hundred, but now in the ears of the Spiritualist it is music: "Humanity is the Son of God." Humanity is the Son of God! That misdeed drunkard in the gutter; that Magdalen; that wretched, sorrowing woman, the daughter of God; yes, Theodore Parker, you were right when you said it! Humanity is the Son of God, and for this great cornerstone 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 to this sentence would stamp him for all coming time as the great prophet of the true millennium dawn!

But I am trespassing upon your time, my friends, and I know that there are those in this audience, this afternoon, who have reached further out upon the spiritual highway than I have done; and yet, though I am new to you in personal acquaintance, 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 sitting as your presiding officer, my mind reverted in time to the hour when, sixteen years of age, a timid, shivering girl, I first came to Boston to speak for that brave old pioneer of Spiritualism, Dr. Henry P. Gardner, at the Melodeon. I was then only a child, with eyes closed, yet trembling through every nerve with the baptism of the spirit—hushed 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 through veteran is gone—and yet, if I mistake not, he is present this hour in our midst, with the same indomitable energy, the same uncomprehending will to bend all opposing elements into harmony with the onward march of the new truth; stern, magnificent in his spiritual strength, he is still with us!

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 *Evening*, published in Wigan, England, of October 14th, 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 to one of perfect men. Progress traced to its origin, a million of years ago. In support of this he gave a brief sketch of the science of geology, referring to many instances in which the implements, pottery, and other traces of man had 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 10,000 years old. He also mentioned the finding of the bones of the cave-men, the Neanderthal, in England in the same strata as one of perfect men. Progress traced to its origin, a million of years ago. 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om of 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 the completion of the other, and both from everlasting to everlasting. It is this sublime mentality in contradiction to matter, which is at once the source and sustainer of all individualized life, and superior to it, that we call the Supreme. Infinite, the soul of the universe, the embodiment of power, the perfection of absolute love and wisdom, who

Best assured, then, that the pearl of spiritualism—priceless beyond conception—embracing as it does the relation of science and the science of religion, will come to us in its unhidden or unthought. In this, as in all else that is excellent, we must seek our end—know 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 SHAWNEE MANIFESTO. ESQUAH OPWAHQON; OR, MESSAGES BEYOND THE RIVER.

BY GRANVILLE T. SPURZHEIM.

Let us be true to each other, and to the world, and to the land of our birth, and to the land of our fathers. Let us be true to the land of our birth, and to the land of our fathers. Let us be true to the land of our birth, and to the land of our fathers.

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 Maniboulay brave and strong. And Akwawingee old. And Ojibwa of the hills. The hunter swift and bold. The sun is setting in the west. The forest paths grow dim. He who is old and grey of hair. You must be getting on, brother. The day is almost over. And long the journey that you tread. Toward the dark river's shore.

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Original Essay.

SOUL AND BODY--THEIR ETHICAL RELATIONS.

BY PROF. J. JAMES 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 bona," 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 tranquillity, 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 life 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 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 deleterious to the spirit, as we all experience after a hearty meal, especially of animal food, and still more if we have ten 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 tranquillity and silence the subtle influences of the invisible world approach us more nearly, and the nearer our thoughts approach to that of death, by the exclusion of light and sound, the letter 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 ranges 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 pronouncement 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 earthly 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 exultant pleasure.

The assertion of Jesus that God only is an extremely 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 mollusk 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."—Galatians, 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."

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 raked to meet his landlord, for the Heavenly Father has many mansions in which a true home is found, such as earth cannot give. The marauding 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 despot 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 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 bruteries 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 supernatural 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 sances with Mrs. Louie M. Love, 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 sances, 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 doubtfully 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. Love and myself laugh heartily during the whole of it.

No sance 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 sance, 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.

THE MODERN BETHESDA, OR THE GIFT OF HEALING RESTORED.

Being some account of the life and labors of Dr. J. E. 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 matters, &c. Edited by A. E. Newton.

The above is the title of a work just issued from the press. The name 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 marvellous, 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 ill 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 labor embraces many affecting incidents, thrilling scenes and marvellous 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 who 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, is printed on fine colored paper, and contains the likeness of Dr. Newton, engraved on steel, from a photograph by Bradley & Imhofen, of San Francisco, Cal.—The Gardner & Co. have done the printing.

Warm in the heart of the South, in the glow of the sun, and in the presence of the stars, I have written this, and I have written it with a heart full of love and sympathy for all who are suffering from the effects of the war.

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 papacy, 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, a compromise is the certain result. True thought, therefore, cannot exist without freedom. True thought, therefore, cannot exist without freedom. True thought, therefore, cannot exist without freedom.

The Spiritualist repudiates all authority save that of his own divine selfhood, and claims the right of none to be his master or lord. For he has thought in matters of belief. That which appears to him to be the truth, he will accept, and he will accept it on his own responsibility, and he will accept it on his own responsibility, and he will accept it on his own responsibility.

Where the human mind is free, it will find its own way to the truth, and it will find its own way to the truth, and it will find its own way to the truth, and it will find its own way to the truth, and it will find its own way to the truth.

A saved truth is a truth that has been tested by the fire of human experience, and it is a truth that has been tested by the fire of human experience, and it is a truth that has been tested by the fire of human experience, and it is a truth that has been tested by the fire of human experience.

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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 sciences 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:

1st. *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).

2nd. *verse:* "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."

3rd. *verse:* "And behold, there talked with him two men, which were Moses and Elias."

4th. *verse:* "Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

5th. *verse:* "And there came a voice out of the cloud, saying, This is my beloved son: hear him."

6th. *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 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 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 on earth! 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.

Woodstock, Vt.

"DELUSSIONS 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 delusion 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."

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.

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 depreciates "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 department 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 Shakespeare 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 mellow 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-made, self-constituted experts in scientific matters.

Written for the Banner of Light.

LIFE.

BY M. THIERIAE SULLIVAN.

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

Oh life! from whence all beings spring, From whence all forms and actions bring, Their mystic powers; Thou who hast mingled 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, 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 planneth broadest 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; although, of course, your table with all the delicacies of the spirit land temptingly, yet being so hungry I devour your report 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 quibblers of papers, but every one 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 boastful flattery. Life is made up of interesting personal experiences; 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 by the life of every man, woman and child, let us write for every man, woman and child. 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, a joy you fully realize; the fact when you select for your paper? Do you realize 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 life and light to the eyes of every man, woman and child 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 13th of this month. It seemed as though she revealed a dark, thick veil which had been drawn over her eyes, and she said, 'It was good for me to be there.' My 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, which I have been pursuing a portion of the time during the week past? I have been endeavoring to visit several 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 mediums are now 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 Umbagog Camp-Meeting in an informal meeting, and in harmony with that a Convention was called at Bradford, Oct. 11th, to reorganize the State Association, and after a long and just deliberation, ascertained that they were organized and 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.*, who had been elected by the Convention, be changed to one 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 who are invited to attend will do so, and that the meeting 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 Temple's Hall, Market street, under the direction of Mrs. A. E. Cunningham, who has the services of Mrs. S. A. B. and Mrs. Maggie Folsom and Miss Lizzie J. Thompson, of Boston, a very fine eloquent, have been with us; our meetings are largely attended, and much interest is manifested. Next month, November, we are to have a meeting with the services of Mrs. S. A. B. 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 in Flint; never was there a time when there was such interest manifested as at present. The great call is for a good text medium, and it 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 115."

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.

Byo. Z. T. Griffin, 164 La Salle street, Chicago, Ill., forwards 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 sacred record of the world—of the marriage of the gods, the men the gods and graces presided, and the most delicate of these beings were selected as angels and ministering powers over the altar and shrine of Marriage. The highest office of society at this day is that it sanctions and sanctifies the marriage of man and woman, and 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 which is already formed in your spirits—or you would not be present here—do you now feel free 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 with 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 those 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 thou wilt that in thy 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; So be 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 constitutional provisions, has presented to the public a full and complete 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 constitutions to be the truth, and to publish the same, therefore,

Resolved, That the bitter and unparliamentary denunciation of Mr. Kiddle by a large majority of the metropolitan press, and the prospective course pursued by several members of the New York Board of Education, reflecting in their assault 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 Spiritualists.

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 plain and unassuming manner, and his courage, firmness and his open declaration, with the opportunity of listening to the learned and able address which he delivered; that the dignified, uncompromising and manly attitude manifested by Mr. Kiddle toward spiritualists, and his refusal to be intimidated by the 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 in upholding the inalienable rights 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 persecution and intolerance against spiritualists, and the exclusion of public office of prominent Spiritualists on account of their religious faith—constitute an alarming and dangerous departure from the hitherto unchallenged American principle of religious liberty and toleration, and for the better defence of their private and public rights, now so recklessly and systematically assailed, Spiritualists and liberty-loving citizens should unite and cooperate for the enforcement of constitutional guarantees, and the removal of all obstacles to any of the various 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, following the removal of the Chief Justice from the Superintendency of Public Instruction, for precisely the same offense, shows that no amount of capacity on the part of a public officer—even in the judicial and educational departments of government—will insure him the exercise of his office, if he is not in office, will save the incumbents against the damaging charge, "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 who has given 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, and the gathering of the thousands of 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 the report of our conference and protest be sent to Mr. Kiddle, and also a copy forwarded to the *Banner of Light*, *Religio-Philosophical Journal*, and the *Brooklyn Daily Eagle*.

CAREY J. L. MARTIN, Secretary.

Resolutions Adopted by the Brooklyn Spiritual Society Sunday, Sept. 29th, 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 given to the members of the Society 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 truce and inspirational speakers who have given to the spiritualist cause so much importance and interest, and to express our hearty approval of the Sunday of August and September of Mrs. E. O. Hyster, Cora L. V. Richmond, William J. Colville, W. C. Bowen and Mrs. R. Shepard is evidence of the growing power of the spiritualist cause, and that it is our duty to do all in our power to sustain and to promote the religious or secular 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 making a rapid and popular movement, growing out of a demand from the people for light and knowledge on spiritual things, 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 leading the spirit and 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, Boston, and other parts of the State.

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 words of encouragement and commendation to her, and to Brooklyn from her Western home a stranger, timid and distrustful as 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 should be called to leave her 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, Secretary.

SPIRITUALIST LECTURERS.

[The useful, this List should be reliable. If there be changes, those immediately interested to promptly notify us of appointments, or change of appointments, whenever and wherever they occur.]

REV. WILLIAM ALCOCK, Swift River, Cummington, Ms. J. MADISON ALLEN, Methuen, Mass., box 29. Mrs. A. A. ANDERSON, Portland, Me. C. FANNIE ALLEN, Stoneham, Mass. SERRINER PRINCE ANDERSON, 7 West 41st St., New York. Mrs. A. A. ANDERSON, 100 West 11th St., New York. Mrs. DR. M. A. AMPHILL, 7th St., Dr. C. Bradley, Dayton, Ohio.

AGNES A. ANTHONY, Albion, Me. Mrs. M. C. ALBEE, Inspirational, Derby Lane, Vt. W. H. ANDREWS, Mt. Hope Falls, Ia. REV. CHARLES A. AUSTIN, Colerain, Me. Mrs. E. M. BARRETT, 100 West 11th St., New York. Mrs. DR. B. B. BARNARD, Bath, Me. BISHOP A. BEALS, Jamestown, Chautauque Co., N. Y. Mrs. E. B. BENTLEY, 100 West 11th St., New York. Mrs. E. B. BENTLEY, 100 West 11th St., New York. Mrs. E. B. BENTLEY, 100 West 11th St., New York. Mrs. E. B. BENTLEY, 100 West 11th St., New York.

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MISS LIZZIE DOTY, 27 Tremont-st., Boston. Dr. E. C. DUNN, Rockford, Ill. Mrs. ANNE P. DUNN, 100 West 11th St., New York. Mrs. J. E. DUNN, 100 West 11th St., New York. Mrs. J. E. DUNN, 100 West 11th St., New York.

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The Free Circle-Room.

REPLIES TO QUESTIONS.

W. J. COLLIER.
At the Banner of Light, the Free Circle-Room, is a place where the friends of Spiritualism can meet and converse with each other on all subjects connected with the science of the spirit-world.

Invocation.

O thou Eternal Spirit of Light and Love,
thou Omnipotent Spirit of Nature, thou All-Pervading Spirit, abiding in all forms of life, we beseech thee to shine upon us in the glory of the sun of day, in the silver radiance of the moon, in the gentle shining of the stars, studiously of it, in communion with benevolent spirits of that world. We beseech thee to shine upon us in the glory of the sun of day, in the silver radiance of the moon, in the gentle shining of the stars, studiously of it, in communion with benevolent spirits of that world. We beseech thee to shine upon us in the glory of the sun of day, in the silver radiance of the moon, in the gentle shining of the stars, studiously of it, in communion with benevolent spirits of that world.

Questions and Answers.

Q.—I have been reading in the Banner of Light, the account of the late Mrs. Sarah A. Danekin, who was a medium for the spirit-world. I have been thinking of her very much, and wondering how she would have felt if she had known that she was to die so soon. I have been thinking of her very much, and wondering how she would have felt if she had known that she was to die so soon. I have been thinking of her very much, and wondering how she would have felt if she had known that she was to die so soon.

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 are alive to spiritual powers of an exalted order, will many of them very rapidly recover. You may expect a great increase 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 in 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 weak frames, who are under the influence 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 of the planets, which will be the cause of the spiritual world, and will have to labor elsewhere, but the effect upon those who have long been striving 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 steps will become stronger and more sure. This will be the case with those who are directly in contact with the spirit-world, and who are allied with the spiritual powers of an exalted order, and who are able to receive the aid of the spirit-world, and who are able to receive the aid of the spirit-world, and who are able to receive the aid of the spirit-world.

Q.—By the same. Will it change more or less the earth's axis, and thereby give us more 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 inclined to a greater or less degree, in consequence of the perihelion of the planets, in this way you will not notice such differences of climate as we 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 perceptible by scientists who resort to very minute and exact calculations.
Q.—By the same. Is a short crop of grain in this country in any way connected with the perihelion of the planets?
A.—The indications are that there will be short crops in some portions of the country, but not by any means over the entire area of the United States. In those territories where persons have been crowded together, and have had a surplus of the real requirements of health, there will be places in which fever and pestilence will rage, and not only these, but many disturbances which affect vegetation. You may expect fruit trees to be blighted and fall in decay; the cereals, in the more fertile 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 crop in all probability will be more flourishing than of late years; where there is ignorance and disease, as is the case with those who are not intelligent, and health as the result of labor, the crop will be less. The condition of the earth physically is quite different in an intelligent community from what it is in an unenlightened one.
Q.—By the same. Is the Pyramid of Egypt a point at which the changes of the perihelion of the planets are computed from your spiritual world?
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 centered five or six thousand years ago. It is not centered there now. The Pyramid remains an element of record, it is placed physically 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 the same. 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 worshipped the Absolute, the Infinite, the Immortal Spirit, whom they did not personally. The priests after the order of Aaron received their instructions from this individual God; Lord, designated Jehovah in the Scriptures, a spirit who appeared in personal form during their offerings and solemn rituals. 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 consider 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

Message Department.

We publish under this heading reports of Spirit-Messages given in a public or private seance, through the mediumship of Mrs. SARAH A. DANSEKIN.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSEKIN.

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 McCulloch street, Baltimore. I do not know that this will bring praise; it may bring condemnation, but to me and to her through whom I speak, it is the spirit of a new life which creates 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.

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 unfolding 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.

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 a new life, a new life now at my feet. 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, more beautiful, more glorious. Children, husband, dear ones, remember mother lives, with an eye that can see 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 I was in the flesh. Feel that I live and have the power of ascending and descending, watching and caring for every movement of your lives.

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 most beautiful, this knowing and greeting those who have gone before. My daughter, Cheryl, 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, when I can have 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. DANSEKIN. Elizabeth T., Edward Ewing, Jane Osborne, Jessie Belle Albion.
Swiftfoot.
Pale-faces, Swiftfoot comes as a message-bearer from Sagoyewatha. Sagoyewatha says, Swiftfoot, bear your report to the Council: this warning from Sagoyewatha. The red man is hunted from his place about 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 scorch every time he gets a chance, and he help him. This is no Sagoyewatha, this is no 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 wigwags and your lodges. Sagoyewatha says, Diving Justice has determined that the arrow of death shall be sent forth upon its mission. When papoose falls 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 wigwags, 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.

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 provided 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. 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 friend of mine) who sat on my left. After 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.

"Apparitions." To the Editor of the Banner of Light: Mary Danna Shindler's interesting article in your paper of Sept. 20th, 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 health. 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 incoming 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 worlds 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. He 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 consequently was able to return home in good health. 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 consolations of his presence. E. W. WATTS.

Believing him 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 minister unto her 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 equal to average words. Poetry is inadmissible in this department.)

A Beneficent Organization.

The Good Samaritan Relief Society has recommended 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 Liberals. 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 place 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 preparing 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. Lennum, 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.

