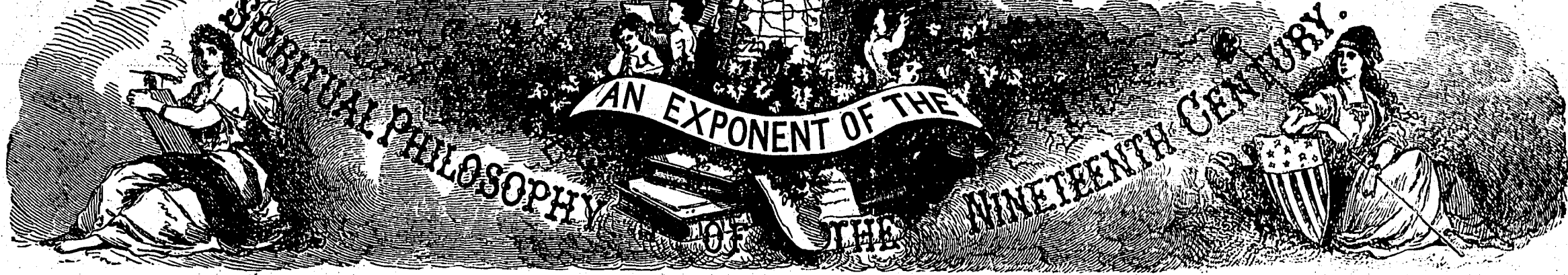


BANNER OF LIGHT.



VOL. XLVIII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 23, 1880.

\$3.00 Per Annum,
Postage Free.

NO. 5.

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Original Essay.

THE ORIGIN, NATURE AND ULTIMATE OF THINGS.

BY BRYAN GRANT.

ARTICLE IV.

As in the "Beginning" all was darkness, in the ultimate all shall be light.

We have traced the stream from the fountain, until, at last, we behold it dash against the boundless shores of eternity.

We have seen the Universal Soul going forth, as an all-pervading essence intelligence, to receive individually, passing from a quiescent condition to action, born into time, reverencing its primal condition, and christening it God (good), living again in his children, and finally reaching eternal life.

The "Beginning" was from a page of darkness and of solitude; the ultimate is to be a page of light and happy communion.

It is of this ultimate of things that it now remains more especially for us to speak.

We have seen that in the "Beginning" Matter, Life and Soul were quiescent; that in this state of unity conception took place, and formation followed, which developed individualization, which, when completed, brought the individual to death's door, where the statue (spirit form), is unveiled, and ushered into the Eternal Dawn.

The departing spirit, therefore, goes forth bearing the impress of its earthly mould. But, as the clear brook is more beautiful than the turbid stream, so is the form of the spirit-born one incomparably more beautiful than the earthly form, surpassing whatever is resplendent and amiable in the most ornamental appearances of material nature—purer than the unspotted firmament, and fairer than the lustre of the stars.

Such being the nature and character of the highest spiritual being, we now come to the main object of our present inquiry, namely, the nature and character of the world he inhabits.

It is not our object to tear down any of the old heavens of the past, nor destroy any of the present. We have no war against the heaven of any race or religion. We propose only, in simplest words, to tell of that spirit realm which our tuition and intuition mutually have discovered, and which has been accepted with equal gratitude by our heart, our reason and our soul.

We have tasted the sweetest sweets of mortal life and drained the deepest cups of human sorrow. By a law of compensation in our being we have been permitted to see, and retain, a vivid memory of the entrance to that life beyond, and many of the scenes that were unfolded to our view.

It has been said by many able writers and thinkers that the spirit spheres are conditions rather than localities. They have only partially seized the truth. The spirit-home is both conditional and local. If there is individuality beyond the grave, there is necessarily locality for the purposes of condition and habitation.

From the beginning to the ending of man's pilgrimage he leaves a trail behind him. His path is marked. Something of himself is scattered all along the way. The keen-scented hound is able to detect its odor. All things are passing away. It is a hackneyed phrase, yet has it a meaning. All things are passing away; but where away? Not into annihilation, for that is impossible. Rather let us believe that that which is of the earth remains to the earth, and that which is of the heavens returns to the heavens.

What we wish to be understood as broadly saying is, that every individuality of animate or inanimate life, or rather the essential life, or life and soul of every individualization, is transplanted from the earth-plane to the bright gardens of heaven. Not a flowering plant, however humble, that has budded and bloomed and passed away, that has not been transplanted to the evergreen fields above. The Archetype did not limit its love to man alone, but extended it to all life, both animate and inanimate.

As man in his progress through earth-life leaves something of himself in every step of the way, so the great world, passing on through space in its appointed path, obedient only to the law, leaves behind it a belt whose width is equal to the earth's polar diameter—a broad and beautiful landscape—the emanations and individual eliminations of earth's passing-away life.

The earth rolls upon its axis, and floats in its orbit around the sun; yet never repeats its path in space, since the sun and all his family of

planets are revolving about another and greater sun, millions upon millions of miles away. Consequently the earth in its flight leaves an unbroken trail, reaching far away into the twilight of time; indeed, it is the broad Applian-Way of the heavenly hosts; the gardens and over-green fields where dwell in never-dying forms, in never-fading beauty and in stainless purity, the departed companions of our earthly-toll and sorrow.

Every scene and landscape that hath come and passed away from the earth's surface is there vividly photographed—nay, more, it is there in essential self, a matter of growth and development as much as the great world itself. In this broad belt is eternally recorded the history of the world from the earliest dawn of time. Every individuality that has passed away has there found its kindred and its home.

When the vast journey of the sun around Alcyone, the grand central sun, shall have become complete, then will the earth have arrived at the point of her beginning, and the two ends of the belt of the spirit-land will be united, and the mission of the world will have been accomplished. The outward stream will have returned to the fountain. The circle of formation and individualization will be complete. The ends will be united in eternity.

We have spoken of earth-scenes being photographed upon the pathway of the world. In this connection it may be of interest to observe that the *rationale* of photography is as yet little understood. If sunlight be transmitted through a gun-barrel, and the barrel then securely corked at both ends, and taken into a dark room and set up over a slip of nitrate of silver paper, the paper will receive a perfect picture of the interior appearance of the gun-barrel. In analogous manner is every scene of the earth's surface photographed upon the sensorium-commune of the past—nay, more, the essential elements of the scenes themselves have become an enduring part of that past, forming a landscape of such substantial character as affords a firm footing and resting-place for the beautiful immortals.

Solidity is but a comparative term. The cork will dance on the wave, while a stone will sink from view. But as the earth's surface practically affords a firm support to the foot of man, so these bright fields of heaven afford a secure support to the airy tread of angels. Heaven, therefore, is both local and conditional.

The Persian Scythian theology says:—"I am the weaver of the Heavenly Firmament, which is the place where walk the mighty Gods; I am the weaver of the lovely carpets which surround the heavenly dwellings."

It has not been, however, for the eyes of man to behold this heavenly land with normal gaze, and for substantial reasons. Heaven is behind, in the trail, of the world, not above nor around it. It is in that broad pathway of the past that the "lovely carpets" are woven around the heavenly dwellings.

A knowledge of co-relational facts of material things enables us to foretell the coming of material events. Even so, if we could comprehend the force of co-relational spiritual truths, could we forecast the futures of our spiritual destinies. The human mind may turn within, upon its own polar relations, and review the affiliative vista of the past, or, by prevision, turn to the without, and by the light of their magnetic union scan the realm of eternal principle and truth, in the as yet beyond.

Who in earth-life has not visited hundreds of scenes physically for the first time, and yet found every object familiar, as from previous acquaintance?

As our physical being is controlled by voluntary and involuntary forces, so, in a corresponding sense, in our normal or waking state, we have voluntary impressions, thoughts and sensations; while in our sleeping, clairvoyant and clairaudient states, come our involuntary impressions, thoughts and sensations, in and through which the spirit has access to the spirit realms and acquaintances.

Memory, with her mystic torch, illumines the never-forgotten scenes of our childhood. Even so provisional memory can describe the spirit haunts of the soul, which are as familiar and as cherished, revealing to our normal understanding the ultimate of things, which we are seeking.

For the purpose of bringing these facts within the comprehension of all, we will narrate this mystic advent to the spirit-land in simple terms, leaving the imagination of the reader to fill in the thousand untold lights and shades of the picture.

Perception of the scene opening before me dawned from a condition of deep quiet. The air, in dark clouds, tinged with a gray light, was whirling about me. This 'light continued to increase and centralize in a far-away point, like a star, which soon seemed to become fixed.

The scene was one never to be forgotten. It was like looking into the large end of a telescope, or rather into an atmospheric tunnel, where the circling sides were composed of the most delicately blended tints of the rainbow. The central line of light was luminous as burnished gold, the enveloping tints red, and the outer atmosphere blue. These three primitive colors were so interblended that the seven tints of the prismatic spectrum were beautifully compounded of them. It was like successive sections of an aureole, yet so wonderfully blended as to form a continuous tunnel, reaching into the beyond of earthly conditions. A network of silver light ran through it all, giving the scene a more than Oriental brilliancy.

In the far-away centre of the aureole appeared something that at first shone like a star, but, as it drew near, revealed a silver car, or boat, hammock shaped, and supported by invisible agencies; indeed, it seemed to float on a central line of yellow light as on a moonbeam. It

drew near, until at last I beheld it occupied by one I had known in earth-life. The greeting over, I leaped into the car and it moved away. My inquiring eyes questioned my guide, and I understood, in the language of reflex thought, that you were passing the atmospheric arch that spans the border-land between the material and spiritual worlds.

As we advanced the prismatic archway seemed to broaden, and our light car floated on the golden stream like "a thing of life," until, suddenly, we touched upon an emerald, rock-bound land, over which hung a gray, electric light as of early dawn.

I found myself alone; but before my wondering eyes appeared a never-to-be-forgotten picture: a rising landscape of broken character, overgrown with mosses and vines and wild flowers, and in their midst, like some ancient, ivy-mantled ruin, a broken column, rich in the Oriental beauty of golden and opalescent light. At the foot of this column sat my guide, pensively leaning against the moss-covered stone, with eyes looking far away earthward.

A little child, a sunny-haired girl, was leaning upon her shoulder, and she, too, was gazing far away. Other friends whom I had known in earth-life were grouped about them.

I comprehended all at once. Here, on the border-land, had come the emancipated, to wait and watch for the coming of the dear ones left in the far-away toils and struggles and sorrows of earth life. Precious evanescents! I cannot describe meetings and greetings sacred to the holy of holies of the heart. These greetings over, I passed with my guide to the summit of a pine-tree-crowned hill. The tree—the scene—all were familiar. I had reclined beneath the cool shadows of the lofty pine, and listened to its solemn melodies a thousand times in boyhood's happy days.

We sank beneath its evergreen foliage, and my face was full of inquiry.

Neither sun nor moon nor stars were visible, and yet the landscape and all things were strangely illuminated.

"Even on earth we are told of the heavenly light—of the eternal dawn—and yet I see neither sun nor moon nor stars. Explain this mystery of the spirit-land!"

My guide replied: "The spirit-world is invisible to the normal gaze of man; even so the earth is invisible, so far as its material or coarser grades of substance are concerned, to the immortals. The light of sun, moon and stars is manifest only within the denser spheres of the earth's atmosphere. Beyond that all is darkness to mortal eyes. Who on earth comprehends the *rationale* of earthly light? Then how shall I bring to mortal comprehension an understanding of the heavenly light? Here all things beam with their own native effulgence, and the surrounding darkness serves as a frame for every object, making pictures of paragon and inconceivable beauty. The light of heaven is the light we behold in human eyes. On earth things are dark and space is illuminated; in the spirit-land space is dark and things are illuminated—revealing themselves by means of their own inherent soul-lights, through darkness. This light never fades. Earth-pictures are, therefore, tame and commonplace compared to the weird, varied and transcendent beauty of the scenes of this spirit-land. Your poets have sung of the rich jewel in the Ethiopian's ear, of the light in the dark eye of woman; but no mortal can imagine the glorious beauty, the radiant loveliness of a self-illuminated angel, beaming from the dark background of chaos."

"Lo! here is neither summer's sun nor winter's storm; no atmosphere as in earth-life; but over the mystic land there is an all-pervading ether, which fills the immensity of space. It is an element of essential purity, incapable of composition or decomposition, yet capable of refraction by all soul-lights. It serves as a medium, by and through which all individualities can send out aura rays, producing spheres of delicate and refined hues and shades of prismatic light. Thus it is that spiritual beings truly become angels of light. If the sun was able to produce its effects here as upon the earth's surface, the glorious beauty of heaven would be destroyed; yes, the spirit-land itself would become chaotic. Here space is darkness, and objects are light. Every grade of individual being hath a light of its own. On earth every species of animal life gives forth from the eye a light of a color and intensity peculiar to its kind; and in the higher grades of human life only is it diversified. It is the light that here illuminates the whole being."

"Every flower and plant, interwoven in these never-fading fields, has a beauty and a color-light peculiarly its own. This infinite variety makes combinations of beauty in numbers so vast that eternity is not long enough for the contemplation of them all. Here is no dull routine of sameness. The Enchantress—the heavenly Genius of Beauty—here waves her magic wand and bedecks the garden-plots with never-dying flowers, and peoples the fragrant groves with radiant beings of rarest tints of living light. How pale and unattractive is the moon at mid-day when seen by earthly eyes! But how tenderly beautiful when set in the dark midnight sky! Yet the lovely moon pales and fades when compared to the radiant beauty of the angels of heaven."

"Are the conditions of heat and cold unknown here?"

"None of the senses of Time are lost here. While on earth they not unfrequently serve as our destroyers, here they serve only as aids to our happiness. We are not, therefore, insensible to heat and cold, neither is this land exempt from the conditions of heat and cold. On earth heat originates from a source beyond the control of man, and he builds abodes to protect his individuality. Here the only source of heat is

in the source of light. As individuality becomes self-luminous, so does it also become a self-generator of all the heat that its nature requires. Consequently there are no seasons of all-pervading heat or cold as on earth. All objects have a temperature peculiar to their kind, even as they have a luminous tint peculiarly their own. As a further consequence the sense of seeing or hearing, and serves in an advanced degree to minister to our felicity."

"All the senses here become exalted; none are lost, and yet all act, as it were, from a converse principle from the earth-form, the *rationale* of which is even more difficult of explanation than the *rationale* of the operation of the earthly senses. Vision on earth comes from the without to the within; here it comes from the within to the outward."

"This atmosphere is cloudless?"

"Yes. Here is ethereal purity. No cloud can ever come over this celestial expanse; but in their stead we have auroral glories painting the far depth in ever-changing forms of prismatic wonder. The heavenly landscape is formed of emanations and eliminations of earth. Consequently the polar conditions of auroral display are transplanted here, and either polar line of this spirit-belt is thus illuminated, and, at times, beams with more dazzling glory than the lightning from a midnight cloud. The dark ether serves as a background for the display of gorgeous illuminations, which cause the mystic land, in tender beauty and august grandeur, to outvie the most brilliant scenes of earth."

"Here are the transplanted scenes of earth, but not the abodes of men; live ye as the birds of the air and the beasts of the field?"

"On earth the seeds are planted which are destined to bear fruit in Heaven; by which I mean you to understand that nothing exists here, the germ of which was not first laid in the earth soil. The spirit-land is a matter of growth and formation under the operation of fundamental law, as much so as individuality itself. Man, builds on earth; the angels build in heaven, and eternity is occupied by an endless labor of love, which labor conduces to celestial happiness. The riches of the universe are brought into earthly conditions as into a mighty loom, and there woven into the lovely carpets and garlands that make up the landscapes of the spirit-land. But the abodes—the homes—of the angelic host are the results of spirit-labor; the blessed toil which decorates and beautifies heaven itself. You shall behold the home that the busy hands of Love are preparing."

We arose, and passed down the mountain side, and onward, until we stood in the midst of a vast garden, or court, of emerald-hued lawns, beds of wild flowers, magnificent elms and drooping willows, and trees of rare fruitage, which freighted the ether with delicious odors. The air was vocal with the song of birds, the bark of the faithful dog, the neigh of the docile steed, and the sweet sounds of domestic life—all sweet as a cherished memory of childhood.

Passing through a deep grove of ivy-mantled elms, we came upon an almost indescribable scene. Cloud-towers, they seemed, "by ghostly masons wrought," a vast structure, a very pantheon of architectural design and finish! Walls and columns seemingly of solid prisms of color; turrets gleaming like silver, and a dome of celestial blue. A vast pantheon, overgrown with myriad climbing vines. Above the dome floated a halo of golden light, revealed against the dark-bosomed ether. A long row of marbled steps of a grayish hue led up to the great arched portal, above which was the carved resemblance of two human hands clasped together. Passing up these steps, and crossing the threshold, we stood in a septagon-shaped room of vast proportions. A tender twilight was diffused throughout the hall, revealing a gothic-arched ceiling, tessellated floors, and open windows, of which there were of the latter seven in number, of varied heights and widths. Over each window were climbing vines, all chosen and arranged with a special purpose in view. A low, wizard music filled the air with a deep, throbbing cadence.

"This room is a septagon," said my guide, "so formed that every wave of the ether produces a perfect harmony of sweet sounds, every leaf and vine having a note in divine accord, so that not a breath is moved that does not awaken the very soul of celestial music. See! I have but to wave my hand to cause the most delicate vibrations. This is a heavenly harp. Eolian."

A hand moved to a measured movement, and the depths of the vast apartment thrummed with a purer, deeper melody than ever fell upon earthly ear. Then was heard a voice, a sweet, woman's voice—the purest tone on earth or in Heaven, and unto which the harp-strings of Heaven vibrate in unison.

From this enchanted spot we passed to another scene, but the weird melody followed, filling the great edifice with its wild refrains.

A vast amphitheatrical-shaped apartment, with a dome of aerial proportions, met the gaze. It was self-illuminated, in a manner unknown to man, each living object revealing a light of its own, the effect of which was not to fill the air with even-toned sunlight, but with every variety of prismatic tone.

Here were no tessellated floors of marble, but sweet-scented grasses of every conceivable kind, interwoven and gemmed with flowers, forming a thick carpet for the airy tread of angelic beings.

The air was fresh and pure, and fragrant with the odors of myriads of these lovely and sweet-scented flowers and grasses. Gardens, fields, glens and mountains had yielded up their riches to garland this fairest of tapestries with rarest floral gems. The design was a miniature "bird's-eye view" of the earth's surface, its continents, its oceans, its seas and rivers, its

mountains and plains, and its arctic realms and torrid climes.

"The blue dome" above was equally unique in design, it being studded with brilliant buds that shone like stars, so set as to present a miniature picture of the heavens as seen from the earth's surface.

Slowly the full significance of this scene dawned upon my mind—"a world of beauty!"

"Oh, could man but know of the lovely mansions in his Father's house! that in scenes like these hope and love take up their everlasting abode! The ear and the eye have their needs; music ministers to the one, beauty to the other. We now pass to a scene of more exalted character—even to the Hall of Light, which has to do with our spiritual advancement."

We entered a large circular hall where a scene of weird and startling character was presented. The flooring was composed of the most delicate emerald mosses, presenting a surface smoother and richer than any lawn and softer than any velvet to the touch.

In the centre of the hall, set like a beautiful jewel in this bed of dark, rich green, was a violet-tinted fountain, surrounded by six other and lesser fountains. Over the central fountain beamed a violet-hued starlight of the seventh magnitude; over the other fountains hung lesser starlights, whose rays were of the tints of the prismatic spectrum; and, as their softened lights fell upon the fountains, an effect indescribably beautiful was produced.

I turned to my guide with an inquiring gesture, and was led to the fountain upon which fell the lurid light of the Red Star.

We sank upon the moss-bank, and the influence of the warm magnetic rays was felt by us. The clear waters of the fountain reflected every beam like a mirror. I dipped my hand in the warm, lurid liquid. It was unlike the water of earth, its density being no greater than the earth's atmosphere.

"This is emblematic of the starlight of a star of the first magnitude; its deep, red, magnetic ray was the first beam that pierced the dark bosom of chaos in the dawn of Time, when the giant labor of the formation of the universe began. It heralded the fiery ordeal of formation and individualization. It emanated from the oxygen which makes up one-half of the material world. Its beams fell upon the waters of Time, filling them with self-love, thus organizing the 'first law' of animate nature—the instinct of self-preservation. It also organized perception and sense of touch, and is needful to the development and preservation of every form of animate individuality."

We arose and passed to the next fountain in the order of succession.

"Above these orient waters beams the lovely orange—a starlight of the second magnitude. It emanates from the oxygen and hydrogen of nature, and is more luminous and less heating than the Red Star. It also has to do with the development of a grade of self-love, with hope added thereto, producing conjugal love, conception and taste."

"This, the third starlight in our series, is yellow, and is an emanation of the nitrogen of nature. Falling upon the waters and things of Time, it became the source and basis of knowledge, understanding, faith and conscience. It is also the basic-power of cohesion, by and through which individuality becomes indestructible and immortal."

"The next starlight, this lovely-hued emerald, is of the fourth magnitude, and emanates from a compound of the hydrogen and nitrogen of nature. Falling upon the opalescent waters of the fountain, it prefigures them with fraternal hope and love, the food of memory and the power of monocular vision."

"And now we come to the azure—the tender tone that ever greets the wondering, aspiring, upturned gaze of mortals. It emanates from hydrogen, and falling upon the ether-plane, inspires wisdom and charity, organizes fraternal love in the heart, breathes imagination into the mind, and develops hearing. Its light is of the fifth magnitude."

"This, the sixth starlight in our celestial galaxy, has the deep tone of blue that belongs to the midnight sky of earth, and rules over a vast realm of the inanimate world. On the animate plane it becomes the immediate source of the sense of smell, aids in the organization of that complex individualization which develops reflection in the mind, filial love in the heart, wisdom in the soul, and the power to receive the eternal principles of truth."

Pausing by the grand central fountain, we sank down by its margin, bathed in the tender effulgence of the beautiful violet star.

"This is the highest, holiest, purest tone of color on earth or in heaven. It emanates from the ether, which is the atmosphere of the spirit-realm. On the physical plane it nourishes binocular vision, clairvoyant vision, and clairaudience; on the mental plane it establishes reason, intuition and prevision; in the affectional realm it produces universal love and love of universal truth, right and justice."

"Here, in the midst of all divine essences, can come the emancipated spirit, and bathe in those waters which are necessary for its spiritual purification and advancement."

Passing beyond these starlit fountains, we came to a low mound, above which hung a halo of prismatic perfection.

"This is the heavenly mount. It is illuminated by a halo of heaven's purest beams. To sit beneath them is to sit under the enchantments of the love-light beaming in the eyes of the all-wise and all-loving Father. Here the devoted hearts of earth, reunited, come and renew the vow that makes love immortal."

"In these realms the freed spirit may bask in the light and bathe in the waters needful for its advance through the seven stages of condition,

until the brow at last is crowned with the halo of divine perfection, and is prepared to enter upon the highest beatitudes of the eternal home. This bright crown, fashioned by the individual's own high aspirations, is to be worn through all eternity. In this glorious home, in this celestial mansion, in our Father's house, Hope, Joy and Love, guided by Wisdom, take up their everlasting reign, and the perfected soul becomes radiant with celestial light. As there was wisdom in the beginning, we drink of the highest essence of the fountain in the ultimate.

"Beyond this hall the earth-bound spirit may not pass." The realm beyond embraces the chambers of True Felicity, which the imagination of mortals may not even enter. There self-love, conjugal love, parental love, fraternal love, filial love, universal and spiritual love, all find their highest expression, amid scenes of unimagined purity and happiness. As the bridal-chamber of earth-life is sacred to the love it encompasses, so are these realms sacred to those whose individual beings have been purified in the fulfurns of perpetual adolescence, and whose vows have been renewed beneath the Divine Halo, in the consummation of a heavenly marriage.

"Yet further on, in this spiritual Alhambra, are the noble halls of Wisdom, the Temple of Spirit-Communion, and, finally, the Chamber of Repose, wherein the odors of festooned and garlanded flowers form the airy couches of spirit rest. As those things which you have been permitted to behold surpass earth's fairest pictures, so those which remain unseen by you outvie all that you have witnessed. Beyond these castellated walls are vernal scenes of landscape, smiling valleys, waving hills, paths through winding groves, and lakes of silver water, where the light shallop-shell dances on the breaking wave to the low music of the wave-washed shore.

"I feel the earthly conditions drawing you away; but we will visit the lake-shore ere you go."

We passed out from a side portal, and the many-hued towers of crimson, purple and gold soon faded from view, and we found ourselves walking in a tender twilight by the dim margin of a lake, whose pellucid waters reflected the redundant foliage that overhung its banks. Evening songsters were singing mild, unmeasured strains of melody from the waving boughs of lofty trees. All about was the deep tenderness of scene and sentiment of Eden's garden bowers. A group of radiant beings in light boats were floating upon the dark-bosomed waters, and voices, clear, melodious and sweet, came softly on the air.

My guide cast a pebble far out into the lake, and wavelet after wavelet circled outward, reflecting a thousand lights, yet no one wavelet interfering with another.

"Thus," said my guide, "is it in the great ocean of Truth: all truths flow from the common centre, and yet are so perfectly attuned that no one ever interferes with another, and all flow outward until they break on the great shore of error. Life in this spirit-world, as in the world below, is something more than a mind wandering in dreamy visions in a void of space. Space itself is a vast plenum. The atoms of which the human body is composed are invisible to the human eye, even with the aid of the most powerful microscopic amplification. Who, therefore, shall say where they are not? Who shall presume to say that in death matter and spirit are wholly divided when even the coarser grades are invisible? Matter is eternal, and its refined and purified grades are the form and substance of spiritual individualization. Animate and inanimate individualization is constantly passing from the earth-plane of development, leaving behind only the coarser grades or substrates of its being, while its refined grades or superstrates are rising to this new plane of spirit existence. They who would arise from the sufferings and sorrows, the sins and demoralizations of Time, must remember that the bird that would soar looks upward.

"Inanimate life is controlled by involuntary forces; animate life is governed by both voluntary and involuntary forces. All individualizations released from earth-conditions, of conception, evolution and development, rise, by the involuntary force of their own buoyancy, until reaching the point of their equipoise in the ether, where they become cemented in their native surroundings. Every individuality thus risen, which in earth-life was devoid of will, and governed solely by involuntary force, has no power of itself to return to the earth, and they thus enter into and become a part of the enduring landscapes of Eternity. But those individualizations which were possessed by will and intelligence, can and do—by virtue of their own free agency—return to the earth-plane, and by a pathway as open and clear to them as any on earth to mortal feet. On this broad and beautiful way, as firm beneath the airy tread of spiritual beings as whilom was the great Appian-Way beneath the rolling wheels of the silver car of the Roman charioteer, come and go the guardian angels—heavenly, ministering spirits—they themselves the beautiful soul-lights of the Father, who thus lives eternal in his children, drawn to the earth-plane by the all-powerful ties of love which earthly dissolution fails to sever, bringing the light of heaven into the darkness of earth, teaching man the way and the law of life, showing him the light of heavenly love, revealing scenes of the bright land of compensation, showing views of the heavenly mansions, instructing him in the issues of the living present, planting the germs of newer and higher truths, bringing forth into the sunlight the fruits thereof, uplifting the weary, over-burdened and fallen, illumining the darkened mind, teaching forbearance and charity, establishing a higher criterion for justice and humanity, striking down the slavish chains of ignorance and of error, emancipating the poor, driving serfs to priestly craft and power, showing the way of true freedom, and illumining its path, not with fog-fires of martyrdom, but with Light and Love from heavenly altars, enlarging the comprehension, purifying the understanding, and showing from on high the light of the eternal principles of Truth—mightiest of the mighty—the guard of heaven, unpervertible, indestructible, the cementing essence, the joy, the glory, and the ever-advancing power of Eternity's illimitable Empire."

LONGEVITY OF TREES.—From observations made on specimens still in existence, the longevity of various trees has been estimated to be, in round numbers, as follows: Deciduous cypress, 6,000 years; baobab trees, 5,000; dragon tree, 5,000; yew, 3,000; cedar of Lebanon, 3,000; "great trees" of California, 3,000; chestnut, 3,000; olive, 2,500; oak, 1,600; orange, 1,500; Oriental plane, 1,200; cabbage palm, 700; lime, 600; ash, 400; cocconut palm, 300; pear, 300; apple, 200; Brazil wine palm, 100; Scotch fir, 100; and the balm of Gilead about 50 years. Such examples are quite sufficient to prove the truth of a remark of Schleiden's, that there seems to be "a possibility of a compound plant living on without end."

Free Thought.

"RECOGNITION OF SPIRITS," ETC.

To the Editor of the Banner of Light:

In a recent issue of the *Banner of Light* I read with pleasure and interest the communication of Prof. J. R. Buchanan, under the heading of "Recognition of Spirits of All Ages." Now if Jesus was a mortal, as the record declared him to be, "the man Christ Jesus," there is nothing strange or extraordinary about his return to earth in these later days, and manifesting under the law by and through mediums, as well as any other spirit, ancient or modern.

There are a few Spiritualists who honestly and sincerely, no doubt, believe the report of the real existence of Jesus to have been a myth. Such persons generally believe that such real characters once lived upon the earth as Homer, Socrates and Confucius, when the evidence is far greater in support of the real existence of Jesus of Nazareth. I am inclined to the opinion that such a belief is founded in deep-seated prejudices against the Christian system and churches generally. Suppose, for the sake of argument, we admit their position to be correct in relation to the mythical Jesus; even then it is an unprofitable subject for Spiritualists to pursue, for the reason that nine hundred and ninety-nine in a thousand of the persons we daily come in contact with hold to the fact of the real existence of the person of Jesus. Now, suppose Spiritualists admit the fact of the real existence, and claim for Jesus, as Spiritualists generally do, that he was a medium of great renown—a bright and shining light—a spiritual leader, a grand humanitarian reformer—what objection can Spiritualists have in that definition?

We deny the Godhead Trinity, the vicarious atonement, the resurrection of the material body, as well as the plenary inspiration on which the historical account is claimed to be based. On these grounds we denounce the creedal dogmas and interpretation advanced by the Orthodox theologians. Now if the Spiritual Philosophy drives Orthodoxy to the wall, on its fundamental basis, the whole theological edifice must inevitably topple and fall to the ground as the "baseless fabric of a dream." This is being done by the hosts of invisibles as rapidly as it is healthy to be done. Now if our Orthodox friends will get rid of many of their absurd and soul-behumbling notions about salvation and the future condition of the spirit, we can join them in all they may preach and practice that leads to purity of mind, spirit and body.

The truth will stand when words fade out of sight; costly, high-steeped churches cannot flatter either the Infinite Spirit or the spirit of the humble Nazarene who associated with the lowly, at the publican and sinner, and went about doing good when dwelling in the mortal flesh. "Eschew the evil, and cling to the good," should be the highest aim of Spiritualists.

Washington, D. C.

J. EDWARDS.

A PROTEST AGAINST MEDIUM-TESTING.

To the Editor of the Banner of Light:

Much has been said and much written upon both sides of the question of testing mediums for phenomenal Spiritualism, and perhaps your readers have had a surfeit of that kind of matter; but the kind consideration the dear old *Banner* has ever displayed for all classes of true mediums induces me to offer a few ideas upon this important subject.

There are many reasons which induce me to protest against the testing process as recommended and practiced in various localities at the present day, a very few of which I propose to notice at this time.

First—Such testing does no good, because it does not and cannot convince any one of the truth of Spiritualism. The very idea of putting the medium under the so-called "test conditions," induces the skeptic to believe that there is something wrong to be guarded against; that dishonesty and deception are to be looked for and expected, and as a natural consequence he is alert only to detect this expected deception, and thus unconsciously lets the good what escape while trying to gather in the chaff.

We see men wending their way to the circle-room loaded down with nets, chains, cords, shackles, and all the paraphernalia which the Church has invented to retard the spread of truth, by fettering those who would make it known; and after repeated sittings, with the medium under such restraints, they are forced to say like one eighteen hundred years ago, "I find no fault in him," or, as the case may be; and yet, after even this satisfactory experience, these same men, at the first faint cry of "fraud," join with all their might and main in raising the shout, "Crucify him! crucify him!"

Then, again, if ninety-nine of the best men in the country or ninety-nine of the best selected and most reliable committees were to testify, under oath, that they had applied all the tests that could be devised to any particular medium, and that the idea of "fraud" was perfectly preposterous, the one-hundredth man or the one-hundredth committee would still wish to test that particular medium in his or her own way, and so it would go on *ad infinitum*.

Second—The so-called "testing" process gives dishonest people who are determined upon an exposure at whatever sacrifice of honesty and honorable dealing, an opportunity to carry out their nefarious purposes. By secretly making rents in the netting, concealing clothing, etc., in out-of-the-way places, and by producing them at the proper moment, and softly whispering "fraud," they again incite a fire of indignation, until finally many even of the very astute testers, who had before given the medium their endorsement over their own signatures, will exclaim with all the gravity of owls, "I told you so!"

Again I protest, because the act tends to destroy or retard the presentation of true and legitimate spirit manifestations by introducing an element of distrust and inharmonious. It is, I think, very generally conceded that in order to produce the best and most satisfactory manifestations the utmost unity of purpose and harmony of feeling should prevail in the circle, which cannot be the case when a part are watching for, hoping for and expecting something that they can lay hold of as an evidence of dishonesty.

And I further protest, because in my opinion the process is an outrage not only upon the medium, but also upon the spirit-world. I think that every one who has examined the matter with any degree of nicety will admit that extreme sensitiveness is one of the requisites of good mediumship; that the soul must be attuned to the harmonies of the spirit-world, so that it will absorb any and everything that is low and debasing, and not in unison with its aspirations for purity and harmony. And the man who approaches a medium with a proposition to put him or her under the so-called test conditions is supposed to know this, and he must say, either by words or deeds, "Sir, or madam, I know how extremely sensitive you must be to all outside influences—how repellant your physical nature even must be to the touch of everything that is debasing, but in order to satisfy me that you are not a deceiver you must submit to a few trifling conditions that I have to propose, and if you get through all right I will endorse you—that is, I will admit that I did not find anything wrong. Here, I have a pair of handcuffs. True, they have been upon the wrists of criminals, but of course you will not object to wearing them to satisfy me. And I also have an iron cage. I am aware that it was made to secure a wild and ferocious animal, and has been used for that purpose, but if you will allow yourself to be locked in this, and satisfactory manifestations then take place, I shall be satisfied for the present, and will try to think of some other little tests to put you under in the future. I trust you will feel a proper sense of the obligation you are under to me for condescending to notice you."

I hope God and the angels will speed the time when every medium will decline to accept such propositions, let them come from whatever source they may. All such propositions express a doubt of the honesty and integrity of the one to whom they are made, and of the truth and reality of the manifestations given through him or her; and all true mediums must feel outraged by any such proposal, and their very souls must offer an indignant refusal, notwithstanding circumstances may induce them to submit thereto.

I also protest, because, in my opinion, the whole matter of tests belongs entirely and exclusively to the spirit-world, and we have no right whatever to say

when or how we will receive the demonstrations of its presence and power, or to lay any conditions upon the medium through whom they are given; but it is the right of all mediums, under the directions of their spirit-guides, to determine under what conditions we may witness the manifestations; and it is also their right to make us feel that they confer a favor upon us by giving us an opportunity to witness the glorious manifestations that do occur.

And when this condition of things is brought about, and mediums take their proper positions, we shall receive all the tests that we require. Our loved ones will come and will identify themselves to us beyond the shadow of a doubt; they will give us sufficient light, so that we cannot possibly mistake their well-remembered features; they will allow us to handle them as Jesus did his disciples; they will not rest until all doubts are removed; and all who will may have perfect knowledge that the loved ones live and "love us still."

London, N. H.

THE MUSE AMONG THE HILLS.

INSPIRED BY A VISION OF THE BEAUTIFUL.

"I have before me the sweet vision
Of shades, and wanton, and gushing brooks,"
—Milton.

To the Editor of the Banner of Light:

Hon. Nelson Cross, a native of New Hampshire, is a gentleman who may not be so well known as he should be among Spiritualists; and, without inquiring whether it will be agreeable to him, we venture to introduce the Judge to the readers of the *Banner of Light*. He was educated for civil life and the legal profession. For some time he was a Judge of the court of common pleas at Cincinnati, Ohio. He subsequently removed to New York, and, after the civil war broke out, raised a regiment in Brooklyn—the Sixty-seventh New York. In order to keep up his organization, feed, equip and drill his men, it is said that he sold his homestead and devoted the proceeds of the sale to that purpose. At length he offered his services to the Secretary of War, by whom Colonel Cross and his regiment were accepted. He distinguished himself for personal courage, the strict discipline of his men, and for gallant services in the field. He commanded a brigade in the battles of the Wilderness, Spotsylvania, Cold Harbor and Petersburg. On his return at the close of the war for the Union, his reception at the Academy of Music, in Brooklyn, was most cordial and enthusiastic. The municipal government honored him by the presentation of costly regimental flags, and other proofs of the public recognition of his unselfish devotion to the Republic. He subsequently received the honorary rank of Brevet Major-General by the act of Congress.

General Cross only believes in the arbitration of arms as a *desideratum* in the defence of Liberty, Law and Civilization. He is no more

"Military animal, who licks
The golden tokens
Of the sword and the bow of War,
And swears it food for gods."

Nor is he only further distinguished for his legal acumen. He is recognized by his friends as a man of various gifts, which, however, he never displays in any ostentatious manner; is an ardent lover of Nature, and especially of little children, wild flowers and pet animals. He has both the natural feeling and skill of an artist, and in some of his moods is swayed by the gentle passions of the poet. The Judge, quite recently, spent several days at the Seminary of the Misses Bush, in Belvidere N. J. He was so much charmed with the place and the surrounding scenery, that the poetic muse—which is no stranger there—came to him one day and inspired the subjoined lines, which will serve to perpetuate the memory of pleasant scenes and experiences of the late summer time. These musical lines on Belvidere are in a different vein, but in reading them we are reminded of Mrs. Hemans and the tranquil loveliness of the sweet Vale of Grasmere.

VERITAS.

BEVIDERE.

BY HON. NELSON CROSS.

I know full many a pleasant vale
That lies along a flowing river,
With many a leafy nook and dale,
Where Cupid lurks with bow and quiver;
But none are lovelier, far or near,
Than the sweet vale of Belvidere.

The autumn days are in their prime,
And healthful airs the morn salute;
While shrub, and tree, and clinging vine,
Are generous of ripened fruit;
For earth and sky with ample cheer
Regale the vale of Belvidere.

In shady grove or mossy glen,
Where Nature holds her way supreme,
Among river rocks and tangled fen,
I love to linger and to dream,
As one whose soul must needs reverse
These sacred haunts of Belvidere.

In solemn depth or foamy glee,
Through mountain rift and lowland fair,
By graceful windings to the sea,
Forever flows the Delaware;
Where gaily piles the gondolier
His sportive ark in Belvidere.

The full, round moon then, overhead,
For lovers bath in loving grace,
And ne'er betrays a word that's said,
By look, or sign, or change of face;
And so it's quite the fashion here
For moonlight walks in Belvidere.

Even though you hold your armor proof
Against a maiden's tender glances,
And tales of love, in very sooth,
As only suited to romances,
Your "wildered heart will learn to fear
The winsome maids of Belvidere.

Whatever yet to me befall,
Of good or ill in coming time,
My dreamy thoughts will oft recall
The peaceful hours which now are mine—
With Nature's self to hold sincere
Commune in glorious Belvidere.

Howitt—not "Desmoulin."

To the Editor of the Banner of Light:

In your paper of Sept. 25th you copy a brief paragraph headed "Three Eminent Physicians," which goes on to relate that when the celebrated French physician, Desmoulin, was on his death-bed, surrounded by the most distinguished medical men of Paris, and when they were lamenting the loss of the great doctor, he cheered them up by assuring them that he left behind him three greater physicians than himself. Each expected to be named, but no; he only named "Water," "Air," and "Exercise." It may be interesting to know the truth about this extract, which is going the rounds of the press of our country at this time, and to know that it was not the great Desmoulin (if there ever was such a man), but William Howitt, who said this. In a letter which I had from him many years ago, and which I published in my work on Hygiene of the Brain, Mr. Howitt says:

"A lady once meeting me in Highgate, where I then lived, asked me if I could recommend her a good doctor. I told her that I could recommend her three. She observed that one would be enough; but I assured her that she would find these three more economical and efficient than any individual Galen that I could think of. Their names were 'Temperance, Early Exercise and Daily Exercise.' That they were the best I had ever employed for years, or that I was lamenting the loss of the great doctor, he cheered them up by assuring them that he left behind him three greater physicians than himself. Each expected to be named, but no; he only named 'Water,' 'Air,' and 'Exercise.' It may be interesting to know the truth about this extract, which is going the rounds of the press of our country at this time, and to know that it was not the great Desmoulin (if there ever was such a man), but William Howitt, who said this. In a letter which I had from him many years ago, and which I published in my work on Hygiene of the Brain, Mr. Howitt says:

"I remain, dear sir, with sincere wishes for the prosperity of your journal, and the spread of the true principles of health and long life,
Yours faithfully,
WILLIAM HOWITT."

As Mr. Howitt was afterwards a devoted Spiritualist, it will be all the more interesting to your readers.
Respectfully,
NEW YORK.
M. L. HOLBROOK, M. D.

Banner Correspondence.

New York.

NEW LEANON.—Interesting manifestations, resulting in convincing many of the truth of Spiritualism, are reported by Richard Fletcher as follows: "I have been favored with remarkable independent state-writing manifestations and other convincing tests, through the mediumship of Dr. K. X. Codman. Although such facts are daily becoming more frequent, it may be worth while to mention one of one more converted materialist, among many in this neighborhood.

There is always something new and strangely joyful in experience to one upon first receiving positive proof of the reality of friends outside of bodily organization—especially when that one is like our friend Dr. R., who, educated in the 'regular school,' has always believed that all spirit-manifestations since the good old Bible times could be doctored out of the deluded sufferers.

Dr. Codman gave him a test sitting in presence of two others. Dr. R. wrote a few names of persons, now 'dead,' upon separate slips of paper, with a question to each name. During the writing the medium sat apart, with back turned, so that he did not see the papers until they were folded into small pellets. After making them, Dr. R. picked one from the heap at random, and put it into the medium's grasp, who, closing his hands over it, seemed to be lost in thought, but in five seconds called a name which our surprised friend, Dr. R., acknowledged to have written. The same thing was done with another slip containing a different name. "They wish a slate to answer the question," said the medium, "and I have no hand to write." With a small bit of pencil upon it, it was then held tightly against the under side of the table. Dr. R.'s own hands being pressed upon the hands of the medium. Indifference now changed to surprise, as we all saw the perfectly clean slate of Dr. R.'s. No hand could possibly be using that pencil, yet we heard it dotting 'f's and crossing 't's, ending up with a flourish and three quick taps. It was hard for one of us, at least, to believe our eyes, although we had to wait for our own hand to be used. The message signed by the very name written upon the first pellet selected, and answering the question.

Even had it been possible for the medium's hand to get to the slate and table, he could not have known the name or the question on that slip of paper, for the name was that of a cousin of Dr. R., who passed away eighteen years ago, of whom he had not so much as breathed the name to any one for several years, and who had never been known to any one of the others present.

This is only one among many convincing tests given to Dr. R. At times names and short messages appear in replies upon Dr. Codman's arm, and vanish as arranged. Messages are also written between two slates tightly closed together, in full view of persons present, although sometimes several feet beyond their reach. The medium prefers to have parapsychic tests, but will gladly do so if they choose to do so. One peculiarity should be mentioned—these tests are given in full daylight, and cannot be produced in darkness.

He also gives remarkable tests clandestinely, and when the lights are put out, he could not have known the name or the question on that slip of paper, for the name was that of a cousin of Dr. R., who passed away eighteen years ago, of whom he had not so much as breathed the name to any one for several years, and who had never been known to any one of the others present.

Our best wishes attend Dr. Codman on his future career, which we fear assured his fall to be a growing usefulness in this new and important field. His simple sincerity and freedom from high sounding pretension, united with a straightforward moral character, make him worthy of confidence. He intends to travel eastward to visit in New Hampshire, his native State.

SARATOGA.—From this place of popular summer resort come the following notes of progress, reported by Mr. E. Thompson: "As we are settling down into the quiet of autumn, after one of the most successful seasons ever known in Saratoga, it may not be amiss to record some of the progress as well upon the material as upon the spiritual prospects of the situation. Dr. Mansfield spent a portion of the summer here, and brought the facts of spiritual realities home to many. I have often felt it but justice to him that his many excellent gifts as a seer, a prophet, and a teacher, have been so fully and so truthfully manifested to the world, that I am compelled to give more attention to the earthly than I would wish. Close application to business brings a weariness I felt not in former years, and suggests the question now at the age of sixty-five years."

"Why am I weak, and why so often weary?
Is it that Age is telling on me now?
The load of life is seeming hard to carry,
And weary thoughts cluster on my brow.
The summer time is merging in the autumn,
And fading foliage whispers of decay;
I think I have grown old, and weary,
Then lay aside the garments made of clay."

We soon expect to resume our regular spiritual meetings. Mrs. Brigham was with us on the evenings of Oct. 11th and 12th, and we hope to be able to sustain our meetings, notwithstanding the efforts of those who are blind to spiritual things to put a stop to all discussion. The attempts of Rev. Joseph Cook and some of our clergy to attack upon a slant of ill-repute, are entirely disregarded by all Spiritualists in this region. We have no doubt that we shall survive all the attacks of our opponents, and continue increasing in strength, their futile attempts to stay our progress only serving to make us more careful to govern our lives in righteousness, so that by them we shall be justified in the sight of all.

The Unitarians have had regular Sunday preaching here through the summer, and many of their clergy are fully upon the spiritual platform. I think the Rev. Mr. Kimble, one of our well advanced ones, is well advanced. Speaking without notes, as the spirit gives him utterance, he sweeps the dead issues of the past and holds in living light the vital questions of the present, retaining all that is hopeful, cheering, and reasonably true, and casting to the winds all that is untrue, and more important than a profession of faith in the mysteries of Theology. Their Convention here brought a class of evidently thoughtful and cultured people, far above an average of those who assemble at religious gatherings.

Massachusetts.

BEVERLY.—Ella W. Staples, Secretary of the First Society of Spiritualists, writes, Oct. 11th: "After a month of conference meetings (the first time we have been so long without lectures for about eighteen months), we have been favored with some very able and interesting addresses from Dr. K. X. Codman. New Jersey—on Sept. 26th and Oct. 3d. He was listened to with marked attention, and gave good satisfaction. As an earnest worker he has the best wishes of all his hearers.

We are pleased to learn by a letter from Geo. A. Fuller, who has been busy in New Hampshire and Vermont since the last of August, that he is soon again coming this way, and we have been fortunate in securing him for two Sundays in November. Those desiring the services of Mr. Fuller should at once correspond with him, as he is already making engagements for lectures in advance. Oct. 10th we listened to a very interesting lecture by Mrs. Hattie M. Wells, of Salem, a very excellent one, and were also written through her hand. We look forward with pleasure to the arrival of the *Banner of Light*, which each week unfolds in the love-breezes of all its little family circle, and our best wishes go out for its success."

EAST BRANTREE.—Under date of Oct. 4th, Mr. G. E. Pratt writes: "The Spiritualists of this village held their meeting on Sunday last at Clapp's Hall, Weymouth Landing. Mr. J. Frank Baxter, of Chelsea, conducted the exercises in his usual earnest, impressive manner. The lecture of the evening, on 'The Influence of the Spirit-World upon the Material World,' was upon Spiritualism as a Science, and for vigor of thought, aptness of illustration and fine analytical reasoning and demonstration is seldom equalled. It was convincing in argument, clothed in language that was clear, direct, and to the point, and an impression which cannot be effaced however much the hearer may try to rid himself of its power. In the evening the lecture was upon 'Spiritualism in Retrospect and Prospect,' and was no less impressive than that of the evening. The work of the evening had already been done in the thirty-two years of its mission on earth, and what its prospects of accomplishment are in the future. Claiming that it really was as old as the world, he showed that in its influence it is already permeating society in all its ramifications, social, religious and scientific, even literature showing its effects, and the minister in his pulpit giving evidence of the presence of its silent and unseen power. He showed clearly that the true Spiritualist is not led into scenes of immorality by its influence, but that the influence that is working upon him is the influence that is working upon the world, and about him, he will knowingly do nothing wrong.

But it is impossible in an outline to give any idea of the value of Mr. Baxter's lectures. A very large audience was present, and the evening was well spent, and paid to all the exercises. The singing was, of course, excellent, and the tests given correct in every particular.

Mr. Baxter has been engaged to speak here again on Sunday, Oct. 31st.

Wisconsin.

SHEBOYGAN FALLS.—Onella T. Samuel writes that the meetings at this place were so well attended that it was decided to continue them a month longer than was at first designed, and that her lectures gave great satisfaction. She further says: "Sheboyan Falls is a place where many of the best workers in the band of faithful workers, led by two ladies, who take upon themselves all the duties of engaging speakers, advertising, taking up collections, &c. The taste and skill of the workers, and the devotion of the hearers, hall-Sunday after Sunday, with the most excellent flowers, deserve to be noticed and complimented. To

Mrs. Arnold of this place the credit is due of arranging the most beautiful pyramids of rare flowers, bright scarlet berries, velvety mosses and richly-tinted fruit I have ever seen. The rostrum is a perfect bower of beauty, and is almost every evening, in addition to this, I find here an intelligent and cultured people. Spiritualists in the true sense of the word. That grand old warrior, E. V. Wilson, now promoted high, has been here with his impressive lectures and convincing tests. Frank F. Ripley has labored here, also; Cephas B. Lynn (with his soul stirring addresses), and Bishop A. Beals (with his gentle ministrations). But I think it is mainly due to the fact that the dear old *Banner* is taken up almost every evening by Spiritualists at the Falls, and is read by every one, that such a warm interest in the cause of truth has been kept alive here."

The Reviewer.

THE PHILOSOPHY OF SPIRITUALISM: Its Phenomena and Philosophy. By Samuel Watson, author of "The Clock Struck One," "The Two," and "Three." Thirty-six Years a Methodist Minister, etc.

We need not remark that this new work is a good one; the name of its author is a guarantee of that, and the name of the book is one that will attract the attention of a class of readers which a more "worldly" title might not reach. Mr. Watson was cradled in the Church; was, as its disciples love to say, "nurtured in the fear and admonition of the Lord." At the early age of twenty-three, he entered the ministry of the Methodists; for a third of a century he was one of the leading and influential members of that organization, and held various offices of honor and trust in the ranks of its public workers. It is a fact worthy of note that the Methodists have always been predisposed to the acceptance of Spiritualism, even long prior to its bearing the prefix "Modern." Wesley, the "father of Methodism," had experiences with spirit-manifestations, and gave glowing accounts of the same; the Fox family, within whose home the "rap," whose echo has been heard around the globe, were Methodists; and the entire history of the sect is freely interspersed with indications of spirit-presence.

Mr. Watson began to investigate the subject in 1853. At that time he was in his family at Memphis, Tenn., a colored servant-girl whose meddlesome powers manifested themselves by remarkable phenomena; so much so that they convinced him the manifestations claimed to be spiritual could not be explained by any law of physics or metaphysics with which he was acquainted. It was not, however, until 1855 that he became assured the spirit theory advanced was the truth concerning them. In that year a circle was formed for a thorough, systematic investigation of the subject in the city of Memphis. This circle was composed of five physicians, three clergymen (one of them being the Episcopal Bishop of the State of Tennessee), and several influential laymen of various churches—twelve members in all. The medium of whose services they were to avail themselves was a reliable young lady, a member of the Baptist Church, and one in whom all had the strictest confidence; in fact, she, as well as the others, was desirous of testing the subject by every possible method, in order to ascertain the truth respecting it.

Commencing with the raps, the manifestations advanced step by step, until spirit forms became visible to all, and communications of the highest import were received, a full account of which is given in this volume. Mr. Watson was at that time the pastor of a church of five hundred members, one of the largest in the South. Convinced of the truth of Spiritualism he did not hesitate to announce his belief, and on Sunday, from his pulpit, he avowed his faith in the new revelation. This avowal caused a sensation, aroused antagonism, and opened controversy, both public and private.

The work now given to the public by Mr. Watson is a well arranged record of all that preceded and followed this important epoch in his life, so far as his thoughts, opinions and experiences relating to spiritual subjects have a bearing. It is a handsome volume of four hundred pages, comprising twenty-nine chapters with an appendix, the first two of which have for their subject the "Harmony of Religions," their aim being to prove that the sacred books of all nations revolve upon one common central truth or idea; and that, viewed by the light of the Spiritual Philosophy, they are seen to have the same origin. In the succeeding chapter the author proceeds to show from the Bible itself that it rests solely upon the manifestations and teachings of the spirits of those who once dwelt upon earth, and that they appeared and communicated with mortals under every dispensation.

Following this, the phenomena of Spiritualism are fully considered—numerous accounts being given of what the author has seen, and comparative proof is deduced from the Bible in evidence of their being identical in nature and purpose with those recorded in the Scriptures.

In the next chapter the author asserts that Spiritualism demands investigation as a science and a philosophy, that it lifts the veil between the natural and the spiritual world, and reveals much in regard to man's future in the other life. The conclusion arrived at by Mr. Watson as to its moral bearing on the everyday life of humanity is that Spiritualism enunciates the great and glorious principles taught by Jesus in his Sermon on the Mount, and is calculated to effect great changes for the betterment of mankind.

"The Philosophy of Spirit Control Illustrated by Science," is the subject of Chapter Nine, and those that follow are, "Biblical Proof of Spirit Manifestations," "Biblical History," "Religion of Jesus," "Faith and Works," "Death or Transmigration, and What Follows," "Does Probation Terminate with Earth-Life?" "The Resurrection," "Spirit-World," "The Law of Recompense," "Mysteries," "Communications," and "Rev. John Moss, late Presiding Elder of the Memphis District." Mr. Watson in 1872 presented Mr. Moss with a copy of "Clock Struck One," upon receiving which the latter said with emphasis: "I would not believe that spirits returned to earth and communicated with mortals if God himself were to tell me so." Three years subsequent Mr. Moss passed to the spirit-world, and shortly after personally testified to the truth of what he had so vehemently declared to be false by communicating with Mr. Watson; the particulars of his return, and the messages he gave being given in this chapter, which closes with a message from a spirit addressed to the clergy.

The nine chapters that complete the volume consist of communications from many who when in this life held prominent positions before the public; narratives of interesting occurrences at the home-circle of the author, and much that is interesting and instructive. The book is of interest to all, but is of special value as one suitable to place in the hands of those who, indoctrinated with the dogmas of the Church, are disposed to turn a deaf ear to all else, and will not "believe if one rose from the dead"—as the author's long connection with the Church entitles him to at least a fair hearing from them.

IMMORTALITY, AND OUR EMPLOYMENTS HERE-AFTER. With what a Hundred Spirits, Good and Evil, say the Dwellers in Purgatory. By J. M. Peabody, M. D., pp. 290. Boston: Colby & Rich. Dr. Peabody is a firm believer in

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. The columns are open for the expression of independent thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return to correspondents letters that are not sent. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for notice. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 23, 1880.

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

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 30 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC W. RICH, Business Manager.
LESTER COLBY, Editor.
JOHN W. DAVIS, Assistant Editor.

Business letters should be addressed to ISAAC W. RICH, Banner of Light, Publishing House, Boston, Mass. All other letters and communications should be forwarded to LESTER COLBY.

THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its influence is to bless mankind. John Pierpont.

This Life one of Discipline, and not of Enjoyment.

How many there are who are looking and striving only to make life as easy and pleasant as possible; to divest it as far as may be of care and solitude; to have things run in smooth grooves, dispensing with all unnecessary friction; to surround themselves with accumulated comforts and luxuries; to entrench their lives in the midst of friendships; to get rid of ugly and disagreeable associations, to avoid trouble, and, in a word, to make the passage a smooth and pleasant one to the boundaries of the other world. This they esteem genuine happiness, so far as it is to be had on earth, and for that reason they covet it.

And how it would startle them to be seriously told that happiness of that sort is not the prime object of human existence, nor any near approach to it; that it would be a purely selfish life, terminating as it would in self, that one should live in that way; that mere happiness, as we generally conceive it, is not our being's highest end and aim, as we may know for ourselves by simply setting it before us as the sole object of pursuit, and seeing how sure we are to miss it. We were sent into this world for training purposes, to fit us for higher ends; and in no way can we so well subvert those purposes as by being of use to others. So much of progress comes unconsciously and by indirection.

We are happiest when we are not thinking about it. Happiness is not a fruit to be eaten, but a perfume of the flower of good deeds. When the right-doing ceases, happiness vanishes also; where there is no flower there can be no perfume. That is what is meant, in an illustrative way, by our being sure to miss of happiness when we make it the special object of our quest, and by its coming to us indirectly and unconsciously. In fact, we rarely think that we are happy, but always remember when we have been so. It is a distinction with so broad and fundamental a meaning that it would be profitable to bear it continually in mind.

These thoughts occur to us for expression on looking around and noting the eagerness for ease and luxury and pleasure and power, and so many other superficial and fleeting things, which characterizes the people of the present day. In particular does it seem as if there was a general madness to become rich; not for the noble uses to which money in wise keeping may be made to minister, nor even for the sake of securing immunity from the harder necessities of outward life; but for the love of ease, of pleasure, of luxurious living, of vain display and of vulgar power. In such a time, against whose predominant tendency so many serious remonstrances are to be heard, it becomes a public duty to elevate to view another standard—the standard of right and justice. There is danger that this love of what is worthless will corrupt public institutions and undermine public virtue.

Our pursuits as a nation are centering too much upon gain. We are lapsing, as a people, into a base love of material things: Our pursuits and callings wear no longer the bloom of high thoughts and aims: Our purposes are rapidly becoming low and selfish. We choose to style it developing the material resources of the country, and with poor excuse we consent to forget the grand purpose which inspired our institutions, and even to pitch the tone of the education of our children on the low utilitarian key. The means we have mistaken for the end. We are envious of advancement, and notoriety, and social distinction, and power, but beyond this we hardly think of a single reason for indulging in the scramble and greed for money.

It is inevitable that we change only to force a corresponding change in the character of our institutions. A people cannot hope to be one thing, while they are another, particularly where they fashion their institutions themselves. The stream never rises above its origin. Is it at all strange, therefore, in looking at this matter in its clear and true light, that disappointment comes and calamity is visited upon a people thus lapsing into materialism, in order to rouse them from the slough of their security and the slumber of their selfishness, and awaken them to the calls of the higher duty and of virtue which are heard in few and unwilling ears in a state of luxurious prosperity? Or that the scramble and push for gain should be suddenly stopped by events that sound like voices from another sphere?

We were struck with the parallel train of

thought in reading recently a published discourse of Dr. Orville Dewey, uttered in a strain of real eloquence and power, and impressively applicable to the case in hand. He says, almost in a tone of exclamation, after considering this growing tendency to secure ease and pleasure as the chief good of life, that "therefore it is that upon the peaceful scene of prosperity and luxury often breaks the thunder of calamity. So it has ever been in the providence of God, whether dealing with the life of men or of nations. Amidst the wrecks of friendship, fame and fortune, we are taught that enjoyment is not the chief end of life; that there is something better than to sit down in quiescence and security; that fortitude is dearer gain than fortune; that heroism is nobler than honor; and that friendship itself, the dearest of all earthly boons, even that can be foregone for the high sanctity of principle.

And therefore it is that even in the desolations of war, the optimist finds something to relieve the dark picture. War, dread evil as it is, and a most awful accumulation of evils, is not the worst thing in the world. There may be a state of peaceful and prosperous life, of what is called civilized life, that is worse than war. The sword does not wound the interests of humanity so deeply as the unscrupulous selfishness and sensuality that cut all the bonds of human society. And if modern civilization cannot raise mankind above such degradation, there will be war again and again.

"Men think much and say much in these days—and it is well they should—of the horrors of war; the bare rumor of its approach fills us with agitation; but there is a danger that comes without herald or rumor. It steals upon a people in low maxims, debasing aims, corrupting pleasures. If we do not keep high among us the standard of rectitude, the dignity of personal character; if we let down our mark to mere lucre, to mere success and mean bargaining for it; if the old, the pristine virtues become but shows and shams, and only pleasures are real; if money buys everything, and even offices and honors are at auction, and the national character sinks in the boundless scramble of private aim and public ambition, this very country may arrive at a condition that is worse than war. Yes, and from the darkest annals of war I can draw better things to contemplate than from the luxuries and indulgences of boundless opulence, or the abuses of vaunted freedom."

Such tendencies in our time need to be arrested by voices out of the heavens themselves, which are constantly heard in protest. Yet there are even those who listen to such voices and heed them for others rather than themselves. And there are those, too, who, while professing to see the need of the new spiritual dispensation in breaking up the strengthening network of current materialism, still plan to guide and direct the dispensation itself, as if they were the masters of it, that they may convert into personal and material ends things that are intended to put down the reign of materialism, as well as of authority, forever. Such will, however, fail now, as they have ever failed in the past, however determinedly they may on the occasion of each new effort "lay the flattering unction" of a belief to the contrary "to their souls."

Dr. Bartol's Tribute to Ole Bull.

The recent departure from this life of the distinguished violinist, Ole Bull, has called forth from his personal friend and admirer, the Rev. Dr. Bartol, of this city, an appreciative tribute to his memory as an artist and a man, in a sermon delivered by him at the West Church Oct. 10th. We regret we are unable to find room in our columns for it entire, but must confine ourselves to its most salient points. Taking for his text a passage from Isaiah, "I have raised up one from the North," he remarked: "Sometimes the text is too much for the preacher; but no verse of Scripture can offer a theme nobler than a good and great soul, and, although I feel my incompetency to my subject to-day, especially in the direction of musical art, yet Ole Bull, with a mighty centre of being, was a man of many sides, and the artistic was too large in him to be overlooked."

Dr. B. can never forget the keen sense of happiness he received upon first hearing the tones drawn from the violin by that master's hand, forty years ago, at his first public appearance in this country. "He was born of a musical race," says his kindred genius, the poet and novelist, Björnson, "he prayed or sang from his violin the legends of his fathers." Dr. Bartol looked upon him as "embodied beauty and incarnate hymn—a memorable, irresistible man." The matchless grace of the musician was alike in him at thirty as at threescore. He was generous in his art. He would play an entire afternoon or evening to his family or friends, or to a single visitor, or travel miles away to a friend's house, and be as happy in his whole-souled *soirée* as though thousands of men and women hung and waited on his step. Says Dr. Bartol, "Any person of this temper I call great." And his music was patriotic; it sung of liberty and happiness for all. His was the nobility of nature. The pretensions of barons and earls, if not backed up by personal merit, "were naught to him, mere ciphers, deriving all their value from their situation in a column."

Ole Bull was not only an artist and a patriot, but a man; for, beyond all else he was a citizen of the world, and all men were his brethren. Every one who met him loved him. He was a magnet. A Norwegian by birth and living near the North Pole, Dr. Bartol intimates that he may have "borrowed a bit of the loadstone that poises the planet." He was not a professor of any form of religion. "He informed me," said Dr. B., "he got such a shock and revelation from the doctrines he heard preached in his youth that he was permanently alienated from going to church; but so much the worse for the Christians if they reject and excommunicate him." He preferred suggestion to proposition, as do all the likewise finely-strung. But, although he had no dogmas to offer, never lived one who accredited more the being of God and immortality of the soul, and the immense superiority of the unseen spiritual to the seen. Thus he lived an ideal life, free from mercenary aims, so charming and enchanting men that his name became a household word. Honor, then, to the man and artist, Ole Bull. If he lifted us round about round to heaven, he could lower us, too, with his art, gently and safely to the ground. He displayed wondrous tone gyrations. He was a troubadour with his shell. When like a merry man he made us laugh, the expression of his soul showed his soul still aloft. He was no materialist or sensualist, but a Spiritualist in the deepest sense."

His humility was unexcelled, and with it was combined a dignity which gave to it a charm that was irresistible. On his seventieth birthday a happy company met to do him honor in

Elmwood, Cambridge. There were numerous rich presents brought in by admiring friends—one a violin made of flowers. The birthday cake was cut by an American poet. As he did so, the humble musician said to him: "What but a poor fiddler should I have been without you, who have been so good and kind?"

At length he died; young in heart and hope; and friend and housemate cannot think and do not know him dead, as the tropical sun, suddenly setting, is not quenched, though leaving all dark behind. His transition was from the land where he was born; from his own house on the Isle of Lys. Fourteen steamers fell into the watery procession behind the one that bore his body from the Isle; salutes were fired from the fortress and ships of war; the streets of Bergen were decorated and thronged; the composer Grieg, his pupil, bore behind the coffin the crown of gold given him years ago in San Francisco. Dr. Danielson held his many other badges of honor; the poet Björnson made the funeral address, while there was scarce a flag in Norway where the day was not observed.

Dr. Bartol's sermon was charmingly truthful, poetical and spiritual throughout, as if inspired by the same lofty intelligences that swayed the purposes and actions of the man he so eloquently eulogized when on earth. He closed by saying: "He so lived as to convince us of immortality. I know not of what sovereign or captain from the North, the hill-country of Judea, Isaiah wrote; but when I think how majestic and gentle was this head man and leader from our modern Norway, I give him the tribute of my text, as one might salute a born deliverer and true king."

Mrs. Cora L. V. Richmond in England.

Mrs. Richmond delivered five addresses in Nottingham, England, the latter part of September, the attendance being so large that many were unable to obtain admittance. At one of the meetings the audience presented sixteen subjects, from which the Chairman selected eight, and Mrs. Richmond made ten-minute's remarks upon each. The Nottingham Journal, referring to this series of discourses, says: "They were delivered to overflowing audiences with remarkable fluency, and such clear, precise, deliberate, and even high poetic language, that they were listened to with breathless attention."

During Mrs. Richmond's visit at Nottingham arrangements were made by which all the mediums of the city made up a social gathering. Several were controlled, and the spirits exchanged greetings with "Omina." At the close a Committee of the Nottingham Association of Spiritualists presented Mrs. R. with a resolution, thanking her for visiting them, expressing their admiration at the manner in which her guides had treated them "to a feast of reason and flow of soul," and the hope that her life may long be spared for the accomplishment of her work of faith and labor of love on earth.

Mrs. Richmond is being constantly employed. At present she is lecturing in London. Of a recent address by her at Maccofield a correspondent of the *Medium and Daybreak* says:

"The subject chosen for the discourse was: 'Shall We Know Each Other in the Spirit-World?' The treatment of this fine theme was so effective that nearly the whole of the audience was melted to tears. I have heard Mrs. Richmond about fifty times, but I think I listened to her greatest effort on Sunday evening last. I have not the least doubt that the seed sown will be reaped by the society in the increase of members for a long time."

A Movement for the Protection of Mediums in England.

A determined and energetic movement has been made in England, having for its object a better protection than at present exists for mediums. We have received a copy of the Memorial prepared by the British National Association of Spiritualists (and to which signatures are being rapidly obtained) for presentation to the Home Secretary, petitioning for a repeal or modification of the Act under which prosecutions of mediums have been instituted. Quoting Section IV. of "The Vagrant Act" of 1824, the Memorial states that it has recently received an application never intended or contemplated by the Legislature, and that thereby not only has injustice been inflicted upon individuals believed to have been innocent of intentional deception, but prosecutions have been encouraged for the purpose of discrediting, prejudicing and obstructing legitimate investigation and inquiry into a subject of the highest interest and importance as a branch of scientific research.

The prosecution of Dr. Slade is cited as an instance in point, and the leading features of that case are narrated. It is claimed that the prosecutions of mediums have usually been instituted by persons who, under the pretence and probably in the belief that they were performing a public duty, were in truth actuated by a prejudice, generally referable to ignorance, against the facts of Modern Spiritualism, and by a desire to discredit what has been recognized by many competent authorities as a legitimate subject for scientific investigation.

A succinct statement of the merits and claims of Spiritualism is given, followed by a long array of the names of distinguished men in all the professions, who, after a critical examination of the subject, have publicly declared their convictions of its truth. In consideration whereof the memorialists plead for a wise and enlightened toleration as the only method of treatment that is in harmony with the spirit of the age, and which can really advance the cause of truth: And to this end they respectfully urge a revision of the Act, or a more careful restriction of its application to the purposes for which it was originally devised.

Other Foreign Items of Interest.

Mr. Thomas Walker is meeting with great success in South Africa. A letter to the *Harbinger of Light* states that at the time of writing (July 10th) he was at the South African Diamond Fields, where his Sunday lectures were so well attended and satisfactorily received that arrangements were being made for a series of evening lectures during the week. The *Advertiser* of that place in a report says: "The audience was representative of well nigh every class of the community, and Mr. Walker's fervid eloquence and undoubtedly pleasing style of oratory drew from it numerous remarks of applause." Mr. Walker's stay at the Cape will be for a longer period than first designed. From thence he will go to Australia, but it is as yet uncertain whether direct or by way of England and the United States.

Mr. Bastian's materializing sances are giving great satisfaction in England. Being upon a social visit at the house of a friend in London, after tea it was proposed to hold a séance. Mr. B. assenting, a pair of curtains were drawn so as to shield him from the strong light of a lamp. Within one hour nine different spirits

appeared, their features being plainly visible. Some were tall, slight, dark young men; others, elderly, stout men, and two were young, girlish forms; all entirely unlike the medium. Facts like these are more potent in their influence than a thousand arguments and fine-spun theories for or against a subject.

Mr. C. E. Williams has returned to London from the Continent, and resumed his sances. He has adopted the precautionary rule of non-admission to strangers.

"Some of Our Mistakes," is the title of an article by Catherine Woodforde in the London *Spiritualist* of Oct. 8th, in the course of which she remarks concerning the matter of tests of identity demanded of spirits:

"The higher the spirits ascend, the less they are able to see or know earthly things; and the less they are able to exercise that astuteness belonging more exclusively to the external plane of being, which ferrets out earthly secrets, or things known only to one or a few individuals. It is their joy to escape all materiality; like birds of paradise their thoughts remain in the upper air, and never touch the ground. Moreover, we seek for tests of identity from our risen friends, whilst the spirit is ever losing an earthly to put on a heavenly identity. We drag them back to that vesture they have gladly put off; to the old states of thought from whose narrowness they have joyfully escaped. If they have been very spiritual in earth-life, they have been long emancipated from the flesh, they have attained a higher identity than our poor earthly sense can conceive. They have lost even the names by which they were known on earth, and the old material lower self, with its infirmities, its mental crochets, its narrowness and darkness, has been lost to them forever. They can join themselves only with that which is spiritual in us, and if we loved to give them pleasure we would seek them only on that plane; for we should ever reach upward to them, and not seek to drag them downward to ourselves. Earthly affection is ever selfish, but there is that higher love which loses all the requirements and demands of egoism in a grand universality."

John Tyerman's Services at Home.

Mr. John Tyerman, whose lectures and addresses in various portions of this country were highly appreciated, and will be long remembered by those who had the good fortune of listening to them, has, since his return home to Australia, been actively engaged in the advocacy and defence of Spiritualism and liberal thought. He has recently published a work in which he combats the arguments of the opponents of the cause he represents in a most trenchant and able manner. It appears that the great and rapid spread of an independent way of thinking among the Australian and Victorian colonists, has produced what may be termed a panic among the clergy and their supporters, and fears of losing their position as leaders of the religious opinions of the people have so wrought upon their minds that they are nearly wild in their efforts to stay all further advance of what seems destined, if allowed further progress, to displace them.

Several weekly papers owned or controlled by the Church first sounded an alarm; then the clergy preached and wrote, condemning most unreasonably every one disposed to have a mind of his own respecting religious matters. Among these clergymen loomed up quite prominently the intellectual proportions of the Rev. A. C. Gillies, whose *Harbingers of Light* designates as "a Presbyterian minister recently imported from America." Our readers can judge of the mental and moral calibre of this "servant of God," when we state that Mr. Tyerman having sent him a book to enlighten his mind respecting Spiritualism, he returned it with a note saying, "I do not feel disposed to waste time reading such bosh." And this professedly Christian gentleman added in a postscript that he wished no further correspondence with Mr. T., "because I have more to do with my time and money than to throw them away on minor men. I have no shot to waste on small game. Anything further from you will be returned unread."

"Against this combined assault," remarks the *Harbingers*, "Mr. Tyerman, as the pioneer of religious freedom in Sydney, felt himself called upon to make a defence; and accordingly, before a densely crowded audience assembled in the local Temperance Hall, on June 25th last, he delivered a lecture in reply, in which he displayed a keen incisive style, an unassailable logic, great power of analysis, a terse yet lucid exposition, together with occasional flashes of genuine eloquence." The exposure of his opponents and their often grotesque fallacies is represented as having been complete and crushing. This lecture forms the basis of the book just published at Sydney.

Mr. Tyerman likewise contributes to that ably conducted journal, *Freethought*, "An Open Letter to the Sydney Young Men's Christian Association," whose members have also become disturbed, so much so that it was said at one of their public meetings: "The spread of infidel doctrines is viewed with anxiety and alarm." Mr. Tyerman comes to them like a good Samaritan, to heal their wounds and allay their fears. He regrets that the progress of Freethought should fill their minds with so much "anxiety and alarm," and tells them that "no doubt theological errors have reason to quake; religious shams are endangered, enslaving superstition is losing its hold of its deluded victims, clerical arrogance is severely rebuked, and sacerdotal pretensions are mercilessly exposed; but anything really true and good has nothing to fear." This "Letter" cannot fail to accomplish much good, as it will serve to impart information to those who have hitherto been kept in total ignorance of subjects of vital importance. It will thus be seen that Mr. Tyerman is laboring most resolutely and effectually, by lectures, contributions to various publications, correspondence and all available methods, for the dissemination and defence of spiritual truths, in which work he has the sympathy of his American friends and the cooperation and blessing of the angel-world.

The attention of correspondents is called to the fact (which from several marked instances of late we fear some of them have forgotten) that no notice whatever is paid at this office to anonymous articles. The full name and address of the writer must, in all cases, accompany the production. While in cases where specially desired we are willing to withhold these details from publication, we must still have them furnished us as guaranty of the legitimate character of the article itself.

We have received two numbers of the *Deutsche Zeitung*, of Charleston, S. C., (dated Oct. 2 and 9) which contain the opening chapters of an important article on Spiritualism, written for that paper by a gentleman residing in Cleveland, O., who states that he has for twenty years been an earnest investigator of spiritual phenomena. A detailed account of the manifestations at Hydesville, N. Y., in 1848, is given. This essay must prove of great interest to the readers of our German contemporary.

The Presbyterian Council.

A general meeting of the Presbyterian Alliance was recently held in Philadelphia, at which conference was substantially made that Presbyterians had outgrown their creed, having either found new articles of faith or thrown overboard the old ones. They made this confession, not by any means by a distinct and formal declaration, for that was not to be expected of them, but by rigidly refusing to acknowledge and consider any advance or enlargement in modern theological thought, and, in the language of a leading New York daily, by "re-affirming their belief in the antiquated dogmas which they regard as the fundamental principles of Christianity."

The same journal proceeds to remark on the subject that "of late years it has become a token of liberality to speak with disapprobation and contempt of creeds as fetters which cramp the intellect," but that "the Presbyterians, like other bodies of Christian believers, are in slavery to creeds." It is said with unqualified truth, "It is the belief of Presbyterians that their articles of faith are direct revelations from God, and therefore cannot undergo either alteration or improvement, so that they in fact form the entire and perfect system of Christianity. Therefore they refuse utterly to consider anything like progressive Christian thought, esteeming as they do its foundation to be a series of inflexible dogmas, which they regard as a direct revelation."

Take away the dogmas, and in their belief there would be no Christianity. Alter them, and the Christian religion would be something different. They therefore aim especially to keep their creed from the invasion of outside thought, caring nothing whatever for improving it. "This," says the journal already referred to, "is, of course, dreadfully narrow-minded and wholly unworthy of the age." "They may think," it adds, "that the Presbyterian sect was formed in order to defend the doctrines of Christianity from attack. They should learn that the true object of a church, or any religious sect, is to get rid of the doctrines of Christianity." This is said partly in satire, but it can justly be applied in truth.

Coming Eastward.

It will be seen by the appended letter that Mrs. Crindle—concerning whose sances for materialization, held in San Francisco, several extended accounts have already appeared in these columns—has decided to broaden the field of her exertions, and purposes traveling eastward (willing, however, to stop at all intermediate points where her services are desired). Mrs. Crindle's record, we are assured by those who have attended her sances, is a good one, and we trust she may meet with a warm welcome wherever she may go:

To the Editor of the Banner of Light:

I take the liberty to write and inform you that Mrs. Elsie Crindle leaves this city for the Eastern States, stopping at a few places on her way. She is a splendid medium and a most worthy woman, as she will prove to the public who brought before them. I am sure those on the Atlantic side of the Continent who have read in the *Banner of Light* and elsewhere of her mediumistic labors on the Pacific slope, will be pleased to hear she is coming to make manifest her powers in a (to her) new sphere of labor. Her materializations, and physical phenomena, with other phases, are truly wonderful. Very respectfully,

Mrs. EUNICE S. SLEEPER.
San Francisco, Cal., Oct. 17th, 1880.

Prof. Brittan in the Lecture Field.

We understand that Dr. S. B. Brittan will visit some of the inland cities and towns of New England during the present autumn, and will speak on Spiritualism and popular themes wherever the friends may be pleased to make suitable arrangements. While the Professor is believed to have been the first person in this country to lecture on the facts and philosophy of Spiritualism and the laws of mediumship (this was in 1840), he has by no means lost the power of effective utterance, as those can testify who have listened to his occasional platform efforts during the last five years. The man who edited the *Universalist*, *Spiritual Telegraph*, the *Shelkin*, and other early publications devoted to Spiritualism, especially desires to visit the people in the agricultural and manufacturing districts. Doubtless many friends will be pleased to take the Editor-at-Large by the hand, to hear his voice, and to see what manner of man he is after his thirty-four years of labor and conflict in the same field. Those who desire to have a visit from Dr. Brittan should address him at the earliest opportunity at Belvidere, Warren Co., N. J.

Bryan Grant's Essays—"The Origin, Nature and Ultimate of Things."

We publish this week the last of the essays upon this theme by Bryan Grant, Esq. Though we have not been able—owing to the extraordinary pressure of matter on our columns which could not bide delay—to give these articles in the continuous order in which they may have been looked for by our readers, yet it has doubtless been as well, the essays being of a character calling for deeper thought and closer study on the part of those who would fully appreciate and enjoy them than the interval of a single week would allow. For far-reaching philosophy, acute reasoning, and a lofty conception of spiritual causes and effects, these productions rank with anything given to the public for their consideration. We ask special attention to the concluding one, published in the present issue, as containing substantial proof of the correctness of these remarks.

Music Hall for the 31st.

The Secretary of the Shawmut Spiritual Lyceum announces (as stated in his report, eighth page), that this organization, of which J. B. Hatch is the efficient Conductor, has secured the use of Music Hall, Boston, wherein to hold the commemorative exercises on the 31st of March, 1881, in honor of the return of the anniversary of the advent of Modern Spiritualism. The Lyceum cordially invites all other societies of Spiritualists in this city to join in the services; and we hope the kindly overture thus made may meet with a full response.

S. M. Baldwin writes us as follows from Washington, D. C., regarding his projected movement in the interests of Peace, to which we have referred in a previous issue of the *Banner of Light*:

"We have the 'Anti-War League' or World's Convention Movement organized. Ex-Gov. Fred P. Stanton is President, and Ex-Senator Fowler of Tennessee, is Corresponding Secretary. The project finds favor on all hands. Now we have the matter in shape, we shall hold a new meeting here in some church or hall in November."

The message printed on the sixth page, in our last issue, headed "J. Brigham," should read J. Brightman—a typographical error.

A New Indian Imbroglio.

As we go to press the country is trembling on the verge of an Indian war—one with the hitherto much-persecuted Utes. The officials of the United States and the State of Colorado are at the extreme of opposition to one another in their respective positions—U. S. Secretary of the Interior Schurz affirming that the course of action seemingly aimed at by the State officials will surely precipitate the war. It would be a work of supererogation for us to burden our columns with a lengthy account of what has been filling the pages of the daily press of the country for sometime past; but if we may judge by the reports of Col. Meacham and Agent Berry—men who are deeply interested in the success of the Ute treaty (now rendered almost impossible of completion by an unforeseen complication), and who have the full confidence of the Indians that they will do all that can be done for justice to the red wards of the government—an ox teamster, named Jackson, upon little or no provocation, shot and killed young Johnson, son of Chief Shavannux, thirty miles from the Ute agency. The Indians, enraged at the action, demanded the surrender of the murderer to them, threatening, as Agent Berry reports, to inaugurate a general massacre if refused. Jackson passed into the hands of the Indians under circumstances about which there are highly conflicting accounts, and was killed in retaliation. The act of destroying the destroyer of the young Ute is blazoned all over Colorado as murder; of course, judged by the usual frontier standards, it was no crime for Jackson to kill an Indian; and attempts are being made by the State authorities to arrest Agent Berry and others, as being what amounts to "accessories before the fact" of the teamster's death, while loud threats of lynching the treaty commissioners are indulged in. But the United States Government is equal to the emergency, and no doubt will protect its servants in the line of their duty, alike from mob violence and the plots of scheming white speculators on the frontier, who are really at the bottom of the whole matter, and who are now working up public capital for their cause out of this unfortunate Jackson affair.

"The Scientific Basis of Spiritualism."

Owing to the paper dearth, produced by the long drouth, and the consequent stopping of the paper mills, Messrs. Colby & Rich, the publishers, find there will be a delay they did not anticipate in getting the paper they had ordered for the large first edition of Sargent's "Scientific Basis of Spiritualism." They hope, however, to have the volume ready some time in November. We find in the *New York Tribune* the following pre-announcement of the book:

"In his forthcoming work, 'The Scientific Basis of Spiritualism,' Mr. Epes Sargent takes the ground that natural science is concerned only with the knowledge of realities; that is, of sense-perceptions which can be not only historically but also directly imparted to us, and rationally proved; that so far as this view is adhered to, Spiritualism is now a science. . . . He selects certain established and daily demonstrable phenomena, about which there is now no dispute among scientific investigators, and makes these the ground for his inductions, as well as the warrant for assuming that other phenomena, equally well tested but not so perfect and unequivocal in their conditions, are analogically confirmed. He maintains that there are certain preter-human facts as absolutely proved as any facts in other sciences are proved, and that these are veritable facts of science. The pretensions of certain so-called 'exposers' that they can produce such phenomena as direct writing and clairvoyance by trick, and in the same way that they are mediocrally produced, Mr. Sargent dismisses as being either an ignorant boast or an intentional deception. The facts of the book he claims he has confirmed by forty years of close attention to this subject and to the cognate phenomena of mesmerism and somnambulism."

The Ladies' Aid Fair.

By reference to an article elsewhere it will be seen that the Ladies' Aid Society, of Boston, propose holding a fair for charitable purposes at an early day. The enterprise will be inaugurated at the hall of this organization, 718 Washington street, on Monday afternoon, Nov. 1st, and deserves the attention of the Spiritualists of this vicinity.

[The many friends of Miss Flora W. Barrett, (formerly Secretary of the Ladies' Aid Society, but who felt obliged to retire from the position on account of sickness), will be pained to learn that she still continues to be prostrated by ill health at her home, the residence of her father, in Dorchester District. Mrs. H. W. Cushman has been chosen to act as Secretary, vice Miss Barrett, resigned.]

"Materialization—its Facts and its Philosophy."

We shall print next week the report (specially prepared for our columns) of a lecture on the above topic, delivered through the medial instrumentality of W. J. Colville, in Berkeley Hall, Boston, on Sunday morning, Sept. 19th. At the time the discourse was pronounced it was highly admired by all present; and we have no doubt that our readers everywhere will also be pleased with it on perusal.

"The Philosophical Society of Oakland" is the name of a new organization in Oakland, Cal., recently established for the purpose of a philosophical and practical elucidation of all subjects pertaining to human welfare, chiefly in Moral and Speculative Philosophy, Social and Natural Science, and the Important Events of History. Dr. McLean, M. D., is President, J. W. Mackie, Secretary, and L. C. Kelley, Treasurer; three Vice Presidents and an Executive Committee of five ladies and gentlemen completing the list of officers. Meetings are to be held every Tuesday evening at 7:45, in the parlors of the Independent Church, corner of 13th and Jefferson streets.

The *Melrose Journal* informs its readers that Miss Belle Bacon, Melrose's talented young elocutionist and reader, who returned to that town last month, has been reading professionally the past summer at Dobb's Ferry on the Hudson, in New York City, at Old Orchard Beach and elsewhere, and on each occasion with great satisfaction. Her success is assured wherever she is heard. We fully agree with the *Journal* that as this young aspirant for elocutionary honors is constantly studying and improving under the best auspices, she is destined to achieve a front rank in the profession which her natural abilities so becomingly fit her to adorn.

By reference to his card in another column it will be seen that I. P. Greenleaf is in the field as a lecturer. He deserves the careful attention of Committees who are making out their lists of speakers for the fall, winter, and spring meetings. He can be addressed at his residence, Onset Bay, East Wareham, Mass.

Another Veteran Ascended.

The venerable Samuel Jordan, of Boston—a man of sterling worth—has passed on to the higher life after a well-spent earthly pilgrimage of eighty-two years. Funeral services were held on Wednesday, Oct. 13th, at his late residence (corner of Sweet and Ellory streets, Boston), where the friends were addressed by Dr. L. K. Cooley. At the cemetery the burial rites of the Order of Odd Fellows were performed in an appropriate manner by the officers and members of the Lodge to which he belonged. Mr. Jordan was a firm believer in the Spiritual Philosophy, as also are several members of his family.

A valued correspondent in New York writes: "There are living truths enough to cultivate, to occupy our time without hammering on dead errors. I say this because I consider materialization a settled question among Spiritualists; attacks upon it belong to the waste basket. Defence is unnecessary. All personal controversy and discussion, not absolutely necessary for the purposes of explanation and justice, should be considered out of order."

M. L. Holbrook, M. D., publisher of the *Health*, of New York City, has a brief article on our second page, to which we call the reader's attention. We are confident that the "three physicians" mentioned therein will win their way to ever widening recognition and ultimate favor as the enlightenment (and consequent liberalization) of mankind everywhere proceeds toward the accomplishment of its "perfect work."

In another column the *Christian Register's* views of Dr. Peck's new work on "Immortality, and our Employment Hereafter," are given. When the conservative and dignified character of that journal is considered, our readers will, we think, agree with us in regarding the notice a good one. Colby & Rich (the publishers) have the book for sale at 9 Montgomery Place, Boston.

A. S. Hayward, magnetic physician, on and after Monday next can be found at No. 11 Dwight street, Boston, where he will exercise his healing gift from 9 A. M. to 4 P. M. in eradicating disease where medicine fails.

Read the announcement put forth by J. William Fletcher, the celebrated trance medium, on our fifth page. Those desirous of testing his powers should do so at once, as his stay in Boston will probably be of brief duration.

The demand for "Spiritual Echoes," by S. W. Tucker, has been such that Colby & Rich have just issued a second edition.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

Dr. Abbie E. Cutter is now lecturing in Walte's Hall, New Bedford, Mass. Permanent address, Onset Bay, East Wareham, Mass.

Thomas Street writes us from Albany under a recent date that he expects to be in Boston in due season, but will answer calls to speak along the route wherever his services are desired. He purposes returning from Boston by way of Fall River, Providence, and near the coast, through Connecticut to New York. He may be addressed care this office.

Mr. J. William Fletcher will continue his successful course of lectures in Lowell through the Sundays of October. The tests given are, we are informed, of a most satisfactory nature.

Mrs. Julia G. Stickney, of Haverhill, has of late given original poems to good acceptance at Mr. Colville's recitations, at the Children's Lyceum, and at Berkeley and Eagle Halls, Boston.

Cephas B. Lynn will speak in Willimantic, Conn., Oct. 24th; in West Cummington, Mass., Oct. 31st; in Stafford, Conn., during November. He is ready for engagements in any part of the country for the balance of the season. Address care of *Banner of Light*. Keep him at work.

It was announced last week that J. Frank Baxter would probably lecture in Syracuse, N. Y., on the Sunday of November; but we are able to state this week that such will positively be the case, the lectures, two each Sunday, to be given in the Court-house in that city. Will New York parties desirous of week evening lectures write Mr. Baxter as soon as possible? He lectures next Sunday, Oct. 24th, in Bartonville and Saxton's River, Vt., and Tuesday evening, Oct. 26th, in Putney, Vt. Address him 181 Walnut street, Chelsea, Mass.

Dr. A. H. Richardson may now be found at No. 42 Winthrop street, Charlestown District.

Dr. L. K. Cooley gave two lectures, Sunday, 17th, for the society in Beverly, Mass., to good and increasing audiences. He will speak next Sunday evening for the Spiritual Conference in Peabody, Mass. Is now permanently located at No. 9 Davis street, Boston, Mass., and wishes engagements to lecture Sundays or week evenings, on terms to suit all.

A. H. Phillips, the independent slate-writing medium, is now located at 1208 Mount Vernon street, Philadelphia.

Mrs. M. A. Smith.

To the Editor of the *Banner of Light*: On the evening of the 11th inst., "Lulu," the Indian spirit who is the principal guide of Mrs. M. A. Smith, the popular medium, celebrated the fifth anniversary of her control, at the house of that lady, whose parlors were well filled by invitation with appreciative guests, some of whom had attended every occasion of the five, while a goodly number seemed to be newer faces.

Social conversation seemed to be in order the early part of the evening; but our venerable friend, J. F. Alderman, with the gravity of a druidical priest, seemed to be inspired by the presence of such appreciative friends, and while interesting his neighborhood with his experiences, gradually extended his attraction, and with his usual ease and honest volubility, and without being aware of it, soon acceptably addressing all in the room.

This interesting feature was brought to a close by the appearance, we were about to say, of Lulu, but will correct it by saying the medium, under Lulu's control. She spoke at some length, giving an account of her career in Mrs. Smith's connection, which was very interesting.

After an hour spent in this way, Mr. John Wetherbee was called upon, who made a short and interesting speech, and was followed by J. B. Hatch, the popular Conductor of the Shawmut Spiritual Lyceum. Then Dr. Lawrence related a cure of a child in his family whom the regulars had given up. This seemed to draw out Dr. Armstrong, an older control of Mrs. Smith, who made a very sensible speech, quite different in quality and style from that of Lulu's.

After the refreshments, which always seem to be in order as the evening draws to a close, Della, a very dignified spirit, evidently a daughter of good society, came unexpectedly into possession of Mrs. Smith, and made a beautiful address, and closed with a song which was charmingly rendered, and was listened to with much interest; and that can be said of the whole evening's entertainment, which was continued to a late hour, many wishing these anniversaries of Lulu's control came often than once a year.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable, and in cases of great interest, we cannot undertake to preserve or return communications not used.

The Fair of the Ladies' Aid Society.

For the benefit of the poor, will open at the Ladies' Aid Parlor, 718 Washington street, Boston, Monday afternoon, Nov. 1st.

Contributions of useful articles are solicited. Season tickets, which entitle the holder to a share in the silver service, can be procured of members of the Society.

Mrs. A. C. Perkins, Chairman of Committee.

"Mr. BASTIAN'S" seances continue to be given on Monday and Wednesday evenings at No. 2 Vernon Place, Bloomsbury Square, London, under a rule which is becoming quite generally adopted by mediums for materialization, namely, "None but approved sitters admitted."—*Banner of Light*. The last line of the above is a move in the right direction. Dishonest investigators and intriguers have too long had their "say" in the circles of our mediums. It is high time they were taught to know that they come into the seance under the suzerainty of the medium, and should learn how to behave themselves, or stay away from the seance until they learn to treat the medium with the decency and respect which is his or her due. Mediums, assert your rights; you hold the winning hand. These persons must have the manifestations and they can only come through you. Stand firm in your place and you will win the day.—*Mind and Matter*.

The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Oct. 23, 1880, is as follows:

C. W. Cotton, Portsmouth, Ohio.	5.00
H. Brady, Boston.	2.00
Peter McAnis, Yuba City, Cal.	2.00
Religio-Philosophical Journal, Chicago, Ill.	25.00
Charles Partridge, 20 Broad St., New York.	50.00
Rev. M. C. Smith (personal), New York.	25.00
H. Van Gilder.	25.00
B. Tanner, Baltimore, Md.	5.00
Total to date.	\$1,400.00

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 308 Fulton street, every Saturday evening at 8 o'clock. Where those speakers who have been invited to attend the conference and take part in the exercises have spoken, any person in the audience is at liberty to speak or con., under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place. Friday evening, Oct. 22d, an Experience Meeting. Well attended. The spirit-artists will be present and draw spirit pictures. Friday evening, Oct. 29th, "Spiritual Experiences," Mrs. Hester M. Poole, Metuchen, N. J. Friday evening, Nov. 5th, "The Creed of the Spirits," Emma Hardinge Butler. Friday evening, Nov. 12th, "Unseen Forces," Col. Wm. Hemstreet. Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference. S. B. NICHOLS, Pres.

Purify the Blood, Cleanse the Stomach and Sweeten the Breath with Hop Bitters.

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THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 6 cents per copy. \$2.00 per year. Vol. 1, No. 1, 1879. Vol. 2, No. 1, 1880. THE AMERICAN NEWS COMPANY, 30 and 41 Chambers street, New York City. NEW ENGLAND NEWS COMPANY, 14 Franklin street, New York City. THE LIBERAL NEWS COMPANY, 620 North 5th street, St. Louis, Mo. NICHOLS, 111, 919 Washington street (south of Pleasant street), Boston. LUTHER W. HINBY, 207 Washington street, Boston. F. W. WITT, 222 Broadway street (corner Elliot), Boston. A. HALL, 17 G street, South Boston, Mass. C. R. MILLER & CO., 177 Broadway street, Brooklyn, N. Y. EVERETT HALL, 308 Fulton street, Brooklyn, N. Y. Saturday evening and Sunday. RICHARD ROBERTS, 1010 Seventh street, Washington, D. C. J. C. H. & H. O. TYSONS, 100 West 4th street, corner 4th avenue, New York City. W. M. S. BARNARD, Republican Hall, 55 West 34th street, New York City. W. H. LEECH, 631 Hudson street, New York City. W. A. & C. S. HOUGHTON, 75 and 77 J street, Sacramento, Cal. LEES'S BAZAAR, 105 Cross street, Cleveland, O. WILLIAMSON & HIGBIE, 62 West Main street, Rochester, N. Y. J. HENCK, 406 York avenue, Philadelphia, Pa. WASH. A. DANKIN, 704 Saratoga street, Baltimore, Md. N. CHOYNSKI, 31 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill. P. H. MORTON, 162 Vine street, Cincinnati, Ohio. S. H. HOWARD, 51 East 12th street, New York City. GEORGE H. HEBES, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 814 F street, Washington, D. C. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 829 Market street, Philadelphia, Pa. M. ROSE, 50 Trumbull street, Hartford, Conn. BRENTANO'S LITERARY EMPORIUM, 39 Union square, New York City. C. H. MATTHEWS, Central News Stand, Northeast corner Broad and Thomas streets, Columbus, Ga. W. M. DENIKE, 55 Bedford avenue, Brooklyn, N. Y. D. JOHNSON, 5 North Main street, Fall River, Mass. W. E. RAY, 127 Madison street, Chicago, Ill. D. A. PEASE, P. O. Box 100, Moberly, Mo. B. L. LOUGHEE, New London, Conn. J. C. JONES, 127 Madison street, Chicago, Ill. W. F. RAYBOLD, 152 Main st., Salt Lake City, Utah. (Other parties who keep the *Banner of Light* regularly on sale at their places of business, if they desire, may have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.)

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Each line in Agency type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page. Special Notices forty cents per line, Minimum, each insertion. Notices in the editorial columns, large type, leaded matter, at the rate of \$1.00 per line. Payments in all cases in advance.

Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant.—For diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2619, Boston, Mass. Residence No. 4 Euclid street, F. 7.

Special Notice.

DR. F. I. H. WILLIS.—DR. WILLIS may be addressed further notice at his summer residence, Glenora, Yates Co., N. Y. O. 2.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 32nd street, New York. Terms, \$3 and four 3-cent stamps.—REGISTER YOUR LETTERS. O. 2.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as our agent and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to see the book can call on Mr. Moise at his residence, 22 Pall Mall Road, St. James's, London, England. Mr. Moise also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

LONDON (ENG.) AGENCY. J. W. M. FLETCHER, No. 22 Gordon street, Gordon Square, London, W. C. Agent for the sale of the *Banner of Light*, and also the *Spiritual, Liberal, and Reformatory Works* published by Colby & Rich. The *Banner* will be sent at Melbourne Hall, Lower Seymour street, every Sunday.

AUSTRALIAN HOME DEPOT. ALBERT MORTON, 52, Market Street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

IT KNOWN PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich by sending their orders to HEIMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mr. Snow at the Pacific Hotel, 1000 Broadway, at 10th and 11th Sts., San Francisco, Cal. Catalogues furnished free.

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CLEVELAND, OH. BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., circulating library and depot for the *Spiritual and Liberal Books and Papers* published by Colby & Rich.

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THE NEW MEXICO DIAMOND DRILL COMPANY. Organized under the laws of New York, offers annual advantages to purchasers of its stock.

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The profits of this company are derived from sales of drills and licenses to use them, and from contracts for prospecting mines and mineral lands, and from boring artesian wells.

New Mexico has an area of over 120,000 square miles. It abounds in gold, silver, copper, iron and coal. Traditional tales of the immense produce of some of its mines hundreds of years ago, under Spanish rule; but the mineral wealth of New Mexico does not rest on tradition. Explorations and surveys made more than 20 years ago, under the direction of the United States government, confirm the traditions; and there are most satisfactory reasons for believing that New Mexico will fully equal Colorado in the products of its mines. It is only within a few years that Colorado has been considered the richest of mineral wealth. The same causes which retarded its development have operated in New Mexico, namely, Indian hostilities and lack of railroad communication.

Mining is just getting under headway in New Mexico. Less than two years ago it had not a mile of railroad. It now has over 200 miles; and the Atchison, Topeka and Santa Fe Railroad Company is extending its road down the Rio Grande valley at the rate of about a mile a day. The Southern Pacific Railroad is completed nearly to the line of New Mexico. It will cross the southern part of the territory, and, in cooperation with the Texas Pacific, will furnish a through line from the Atlantic to the Pacific. Other railroads are projected, and some of them are now under construction.

The railroad already finished has greatly stimulated the growth of New Mexico. Eastern capital is seeking investment there, and mining is beginning to be carried on in a systematic way. Heretofore there has been hardly more than surface mining. One mine, which is said to have yielded within a few years past \$1,000,000 in silver bullion, has been worked

