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NO. 5.

FIRST PAGE. -Original Essay: The Origin, Nature and Ultimate of Things.

SECOND PAGE. - Free Thought: "Recognition of Spirits." A Protest against Medium-Testing. The Muse among the Hills. Howltt-not "Desmoulins." Banner Correspondence: Letters from New York. Massachusetts. and Wisconsin. - The Reviewer: The Religion of Spir

THIRD PAGE, -"Stray Thoughts on Spiritualism." Leter from Ed. S. Wheeler. Postry: The Indian Cowrie,

FOURTH PAGE, -This Life one of Discipline, and not of Enjoyment, Dr. Bartol's Tribute to Ole Bull, Mrs. Cora L. V. Richmond in England, John Tyerman's Services

FIFTH PAGE. - Short Editorials. New Advertisements.

Sixtii PACE, — Message Department: Spirit Messages given through the Mediumship of Miss M.T. Shelhamer; Questions and Answers through the Mediumship of W. J. Colvilie. Spiritualist Meetings.

SEVENTH PAGE,—"Mediums in Boston," Book and Mis collaneous Advertisements.

cellaneous Advertisements.

EIGHTH PAGE.—Spiritual Phenomena: Action of Spirits on Terrestrial Life through means at their Command. W. J. Colville's Meetings. Brief Paragraphs. Spiritualist Meetings in Boston. Mrs. F. O. Hyzer in Brooklyn. Brooklyn (N. Y.) Spiritual Fraternity, etc.

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 essensic intelligence, to recoive individuality, 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

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

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 beyoud 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 picture. a meaning. All things are passing away: but where away? Not into annihilation, for that is impossible. Rather let us believe that that air, in dark clouds, tinged with a gray light. 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 scope, or rather into an atmospheric tunnel life and soul of every individualization, is transplanted from the earth-plane to the bright gar- most delicately blended tints of the rainbow dens of heaven. Not a flowering plant, hownot limit its love to man alone, but extended it of the prismatic spectrum were beautifully to all life, both animate and inanimate.

leaves something of himself in every step of the blended as to form a continuous tunnel, reachway, so the great world, passing on through ing into the beyond of earthly conditions. A space in its appointed path, obedient only unto network of silver light ran through it all, giving the law, leaves behind it a belt whose width is the scene a more than Oriental brilliancy. equal to the earth's polar diameter—a broad and beautiful landscape—the emanations and indi- ed something that at first shone like a star, but

orbit around the sun, yet never repeats its path agencies; indeed, it seemed to float on the cen-

er 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 Appian-Way of the heavenly hosts; the gardens and ever-green fields where dwell in never-dying forms, in never-fading beauty and in stainless purity, the departed companions of our earthtoil 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 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 immortais.

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 Scyffarth 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

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 impresses, thoughts and sensations; while in our sleeping, clairvoyant and clairaudient states, come our involuntary impresses, thoughts and sensations, in and through which the spirit has access to the spirit realms

and acquaintances. Memory, with her mystic torch, illumes the never-forgotten scenes of our childhood. Even so previsional memory can describe the spirit haunts of the soul, which are as familiar and as cherished, revealing to our normal understand-

ing 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

Perception of the scene opening before me dawned from a condition of deep quiet. The 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 telewhere the circling sides were composed of the The central line of light was luminous as burever humble, that has budded and bloomed and nished gold, the enveloping tints red, and the passed away, that has not been transplanted to outer atmosphere blue. These three primitive the evergreen fields above. The Archetype did | colors were so interblended that the seven tints

compounded of them. It was like successive As man in his progress through earth-life sections of an aureola, yet so wonderfully

In the far-away centre of the aureola appearvidual eliminations of earth's passing-away life. as it drew near, revealed a silver car, or boat, The earth rolls upon its axis, and floats in its hammock shaped, and supported by invisible

planets are revolving about another and great- | drew near, until at last I beheld it occupied by | in the source of light. As individuality becomes | mountains and plains, and its arctic realms and 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 we 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, rockbound 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 lean ing upon her shoulder, and she, too, was gazing far away. Other friends whom I had known in earth-life were grouped about fhem.

I comprehended all at once. Here, on the border-land, had come the emancipated, to walt and watch for the coming of the dear ones left in the far-away toils and struggles and sorrows of earth life. Precious evangels! 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 boygood'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 mail; 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 illumia nated-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 Ethiope'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 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 menstruum, by and through which all individualities can send out aural rays, producing spheres of delicate and refined lines 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 colorlight 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 midday 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

"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

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 touch becomes as much exalted as 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 into earthly conditions as into a mighty loom, garlands that make up the landscapes of the angelic host are the results of spirit-labor; the 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, 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 through which individuality becomes indemyriad climbing vines. Above the dome floated a halo of golden light, revealed against the darkbosomed ether. A long row of marbleized steps of a greyish 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 other 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 soulzof celestial niusic. See! I have but to wave my hand to cause the most delicato vibrations. This is a heavenly harp Æolian."

A hand moved to a measured movement, and the depths of the vast apartment throbbed with a purer, deeper melody than ever fell upon earthly air. 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 as 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 sweetscented 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 in space, since the sun and all his family of tral line of yellow light as on a monbeam. It individuality. Here the only source of heat is continents, its oceans, its seas and rivers, its advance through the seven stages of condition.

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 seene 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 seene 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, furid 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 of love, which labor conduces to celestial hap- giant labor of the formation of the universe bepiness. The riches of the universe are brought | gan. It heralded the fiery ordeal of formation and individualization. It emanated from the and there woven into the lovely carpets and oxygen which makes up one-half of the material world. Its beams fell upon the waters of spirit-land. But the abodes—the homes—of the Time, filling them with self-love, thus organizing the 'first law' of animate nature-the inblessed toil which decorates and beautities stinct of self-preservation. It also organized nercention 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. which freighted the other with delicious odors. It emanates from the oxygen and hydrogen of The air was vocal with the song of birds, the nature, and is more luminous and less heating bark of the faithful dog, the neigh of the docile than the Red Star. It also has to do with the steed, and the sweet sounds of domestic life-all 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 structible 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 pregnates 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 earth-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 beauteous 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 star-lit 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 allwise and all-loving Father. Here the devoted hearts of earth, reunited, come and renew the

yow that makes love immortal. "In these realms the freed spirit may bask in the light and bathe in the waters needful for its

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 selflove, 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 bridalchamber, 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 fountains 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 Albambra, 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 wavewashed shore.

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

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 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 individualizarion. 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 governed by voluntary and involuntary forces, possessing 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 charloteer, come and go the guardian angels-heavenly, ministering spirits-they themselves the beautiful soullights 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, driveling serfs to priestly craft and power, showing the way of true freedom, and illuminating its path, not with fagot-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, unpervertable, indestructible, the cementing essence, the joy, the glory, and the ever-advancing power of Eternity's illimitable Empire."

LONGEVITY OF TREES .- From observations made en 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 Lebanon, 3,000; "great trees" of Callfornia, 3,000; chestnut, 3,000; olive, 2,500; oak, 1,600; orange, 1,500; Orlental plane, 1,200; cabhage palm, 700; lime, 600; ash, 400; cocoanut palm, 300; pear, 300; apple, 200; shrazil wine palm, 150; Scotch fir, 100, and the balm of GHead 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 deasure 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-scated 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 dally 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 lighta spiritual leader, a grand humanitarian reformerwhat objection can Spiritualists have in that defini-

We dony the Godhead Trinity, the vicarious atone ment, 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 demur against the creedal dogmas and interpretation ad vanced by the Orthodox theologians. Now if the Spiritual I'hilosophy 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-benumbing notions about salva tion 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 worlds fade out of sight costly, high-steepled churches cannot flatter either the Infinite Spirit or the spirit of the humble Nazarene who associated with the lowly, are with 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. J. EDWARDS.

Washington, D. C. 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 phenome nal Spiritualism, and perhaps your readers have had a surfeit of that kind of matter; but the kind considera ion the dear old Banner has ever displayed for all classes of true mediums induces me to offer a few ideas ipon this important subject.

There are many reasons which induce me to protest against the testing process as recommended and pracliced 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 conse quence he is alert only to detect this expected deception, and thus unconsciously lets the good wheat 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 her, 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 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 their own way, and so it would go on ad infinitum.

Second-The so-called "testing" process gives dishonest people who are determined upon an exposé 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 cry of indignation, until finally many even of the very astute testers, who had before given the medium their endorsement over their own ignatures, will exclaim with all the gravity of owls, I told you so !"

Again I protest, because the act tends to destroy or etard the presentation of true and legitimate spirit manifestations by introducing an element of distrust and inharmony. It is, I think, very generally conceded that in order to produce the best and most satisfactory manifestations the utmost unity of purpose and har mony 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 at tuned to the harmonies of the spirit-world, so that it will abhor 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 socalled 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 decelver 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 t 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 condecending to notice you."

I hope God and the angels will speed the time when every medium will decline to accept such propositions, et 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 ruth 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 wellremembered 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." C. C. HAYES.

Union, 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." —Millon.

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 regiment in Brooklyn-the Sixty seventh New York. 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, Spottsylvania, Cold Harbor and Petersburg. On his return at the close of the war for the Union, his reception at the Academy of Music, in Brooklyh, 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 Reablic. 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 dernier resort, in the defence of Liberty, Law and Civilization. He is no mere

—"Military animal, who licks The gory dust from off the feet of War, And swears it food for gods,"

Nor is he only further distinguished for his legal acquirements. 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 swaved 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.

BELVIDERE.

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 levelier, 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, 'Mong riven rocks and tangled fen, I love to lolter and to dream. As one whose soul must needs revere These sacred haunts of Belvidere. In solemn depth or foamy glee,

By graceful windings to the sea, Forever flows the Delaware; Where gally plies the gondoller His sportive oar in Belvidere. The full, round moon there, overhead, For lovers hath inviting 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. E'en 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

With Nature's self to hold sincere Commune in glorious Belvidere.

The peaceful hours which now are mine-

Howitt-not "Desmoulins." 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, Desmoulins, was celebrated French physician, Desmoulins, 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 Desmoulins (if there ever was such a man), but William lins (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 recom-mend her three. She observed that one would

mend 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 Hours and Daily Exercise.' That they were the only ones that I had employed for years, or meant to employ. Soon after a gentleman wrote to me respecting these 'Three Doctors,' and put them in print. Anon, they were made the subject of one of the 'Ipswich Tracts'; and on a visit, a few years ago, to the Continent, I found this tract translated into French, and the title-page enriched with the name of a and the title-page enriched with the name of a French physician as the author. So much the better. If the name of the French physician can recommend 'The Three Doctors' to the population of France, I am so much the more obliged.

Banner Correspondence.

New York.

NEW LEBANON.—Interesting manifestations, re-sulfing in convincing many of the truth of Spiritual-ism, are reported by Richard Fletcher as follows: This vicinity has been favored with remarkable in-

"This vicinity has 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 make a note of one more thoroughly-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.

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 life medium sat apart, with back turned, so that he did not see the papers until they were folded into small pellets. After mixing them, Dr. R. picked one from the heap at random, and put it into the medium's grasp, who, closing his hand over it, seemed to be lost in thought, but in five seconds called a name which our surprised friend. Itr. 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. A perfectly-clean slate of Dr. R.'s, with a small bit of pencil upon 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 heard that bit of pencil writing. No human hand could possibly be using that pencil, yet we heard it dotting is and crossing it's, ending up with a flourish and three quick taps. It was hard for one of us, at least, to helieve our eyes, although we had to believe our eyes just before, when we read 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 in between 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 elghteen 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 us. At times names and short messages appear in red letters upon Dr. Codman's arm, and van

He also gives remarkable tests clairaudiently, and He also gives remarkable tests clairaudiently, and when asked how he receives the words, simply says. 'Old Jack tells me so [meaning his spirit-guide], and it must be right.' And the event proves it to those concerned. His stay, among us is to be only too short for those of us who have received messages which are precious tokens from the loved departed ones. How many of us are learning to speak more truthfully than formerly when we can say, 'Messages from the living loved ones to us, poor dead doubters!' In the words of our new convert, who will nover be a backslider, 'It is worth living twenty-eight years for—to see old established creeds, based upon ignorance, overthrown by new revelations!'
Our best wishes attend Dr. Codman on his future ca-

established reeds, based upon ignorance, overthrown by new revelations!

Our best wishes attend Dr. Codman on his future career, which we feel assured bids fair to be full of 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 travelum anstwards to yield in Naw Hammahira his native eling eastwards to visit in New Hampshire, his native State."

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 pass some reflections, as well upon the material as 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 medium should be frequently spoken of; but for myself, 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:

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 deepening furrows cluster on my brow.
The summer time is merging in the autumn,
And fading foliage whispers of decay;
All things in life move onward to fruition,
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 position, 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 affix upon us a stigma of ill-repute, are entirely disregarded by all Spiritualists in this region. We have not a 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.

here through the summer, and many of their clergy are fully upon the spiritual platform. I think the Rev. Mr. Kimble, of Hartford, Conn., is one 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, insisting that learning to live truly is more important than a profession of faith in the mysteries of Theology. Their Convention here brought a class of evidentily thoughtful and cultured people, far above an average of those who assemble at religious gatherings."

Massachusetts.

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 had the pleasure of listening to some very able and Interesting addresses from L. K. Coonley, of 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 for success in his undertakings.

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 the first 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 with much pleasure to some fine lectures from Mrs. Hattle M. Wells, of Salem; divers excellent poems 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 our little family circle, and our best wishes go out for its success."

its success."

EAST BRAINTREE—Under date of Oct. 4th, Mr. G. E. Pratt writes: "The Spiritualists of this vicinity 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 and happy manner. The lecture of the afternoon was upon 'Spiritualism as a Science,' which for vigor of thought, aptness of illustration and fine analytical reasoning and demonstration is seldom equalled. It was convincing in argument, clothed in language which all could understand, and made 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 afternoon. He showed the work which 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: That its disintegrating influence was to go on until the evils of society were corrected and its abuses healed. He showed clearly that the true Spiritualist is not led into scenes of immorality by its influence, but that the contrary effect is produced; and that if he realizes the influences that are working upon 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 in attendance, and the closest attention was paid to all the exercises. The singing was, as usual, excellent, and the rests given correct in every particular.

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

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

Wisconsin.

population of France, I am so much the more obliged.

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, Respectfully, M. L. HOLBROOK, M. D.

Wisconsin.

SHEBOYGAN FALLS, Ophella T. Samuel writes that the meetings at this place were so well attended it was decided to continue them a month longer than was at first designed, and that her lectures gave great satisfaction. She further says: "Sheboygan Falls sets an example to many larger places, for here is a band of falthful workers, led by two ladies, who take upon themselves all the duties of engaging speakers, advertising, taking up collections, &c. The taste and skill they evince in the beautiful decoration of their hall, Sunday liter Sunday, with the most exquisite 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 should inspire any speaker. 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 higher, has been here with his impressive lectures and convincing tests. Frank T. Ripley has labored here; also Cephas B. Lynn (with his soul stirring addresses), and Bishop A. Beals (with his gentle ministrations). But I think that it is mainly due to the fact that the dear old Banner is taken by almost every family of Spiritualists at the Falls, and is read by every one, that such a warm interest in the cause of truth has been kept allye here."

The Reviewer.

THE RELIGION OF SPIRITUALISM; Its Phenomena and Philosophy. By Samuel Watson, author of "The Clock Struck One," "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-manifesta. tions, 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 had in his family at Memphis, Tenn., a colored servant-girl whose mediumistic 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, 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 live 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 Religious," 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 duly 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 philoso-phy, 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 Spiritualish 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 Transition, and What Follows," "Does Probation Terminate with Earth-Life?" "The Resurrection," "Spirit-World," "The Law of Recompense," "'Mystery's' 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 HEREAFTER; With what a Hundred Spirits, Good and
Evil, say of their Dwelling Places. By J. M. Peebles,
M. D. 8vo., pp. 296. Boston: Colby & Rich.
Dr. Peebles is a firm believer in God, in the inherent
immortality of man, and in the supremacy of the moral
order. Reverently approaching the mysteries of being,
and feeling both the check of doubt and the spur of
hope, he accepts the inward intimations of the soul as
the divine pledge of what we shall be. His mind is
stocked with delightful images of what it is to die, and
he compiles many confirmatory testimonies of the departing and the departed. Holding Swedenborg for a
great and true seer, he also conceives of the spiritrealm as including both heavens and hells, where all
gradations of happiness or misery turn on gradations
of character, and the conditions which follow death are
representative of "the deeds done in the body." But
as the universe is controlled by high wisdom and loving purpose, the processes of redemption are at work
in the midst of retribution, so that those who inhabit
regions of darkness and desolation, and even those
who are united in evil societies, are never abandoned,
nor allowed to rest in their low estate. Dr. Peebles
has ranged widely over the fields of earth-lore, culling
flowers of faith and hope; and to readers who cannot
share his credulity, the citations here collected from
many authors will be more edifying than the great
mass of testimony he offers from "spirits good and
evil." But while much of this is wearlsome, much also
is both curious and serious, as well as deeply suggestive. In its presentation of spiritual laws, his book is
wholly wholesome; but, like most literature of its class,
it is overloaded with a phraseology which to the nonspiritualist is yague kind, sentimental; nor can we regard its "other-worldiness" as any less morbid,
though it is certainly less repulsive, than that of the
current low-class theology.—Christian Register (Unitarian.)

tarian.) A good example is the best sermon.—Franklin. "STRAY THOUGHTS ON SPIRITUAL-

BY PEARY CHAND MITTRA, (OF CALCUTTA,)
Author of "A Hiographical Sketch of David Hare," and
"Spiritual Stray Leaves."

The talented Eastern gentleman whose name occurs above is well known by his writings to the readers of the Banner of Light. The extracts which we now take the liberty of appending from a late work by him the title quoted) are specially recommended to the attention of our patrons as the careful but forceful utterances of a ripe and thoughtful mind.—ED. B.

"Spiritualism is endemic in India. Egypt is no doubt another ancient country, and it is difficult to determine whether India or Egypt is the more ancient. It is supposed that colonies of Hindus came from the mouth of the Indus to the coast of Africa and thence to the Nile, and that Egypt owes her civilization to India. Philosophy was cultivated by the sacerdotal class, both in Egypt and India. The Egyptian priests believed in the transmigration of the soul, which, it is conjectured, was imported from India; but the doctrine of the Egyptian priests that the soul continues as long as the body continues, which led to the greatest care being taken in the preparation of munmies, could not have been imported from India. The soul is in every human body, and it must manifest itself according to its freedom from fieshly bondage. It is from such freedom, partial in most cases, the ancient and modern nations have the knowledge of the soul. It is from such "Spiritualism is endemic in India. Egypt is have the knowledge of the soul. It is from such freedom we have supernatural communications, oracles, dreams, trances, somnambulism, ecstasy and clairvoyance. The Chaldeans, like the Egyptian priests and Aryas, were given to divination and occultism. The higher an individual rose, or in other words, the greater his freedom from flesh, the purer was his illumination or internal knowledge independent of the brain, and what he taught was generally received, until another man, higher and purer in a soul-point of view, appeared and taught truths more spiritual than the first teacher. In India we had several Rishis of different progressive souls; and they taught according to the light they possessed. In China, Lao-tse was a spiritual teacher. In Persia Zoroaster was a have the knowledge of the soul. It is from such the light they possessed. In China, Lao-tse was a spiritual teacher. In Persia Zoroaster was a great teacher. In Greece, Socrates and Plato shed great light on the spiritual philosophy. But all these personages flourished long after the Hindu sages. If in any country Spiritualism was closely studied and its truths realized, it was in India. The precept of the Indian sages was. If you wish to know God, know the soul. The yoga was discovered and practiced to enable us to be in the soul state. Sakhya Muni, the great Buddhist teacher, aimed at the Muni, the great Buddhist teacher, aimed at the same object. The Arya and Buddhist sages, after all, are of the same opinion as regards the extinction of the carnality of the natural body and the development of the subtile body, the

and the development of the subtile body, the body of the soul, that it may be followed by the samidhi or soul state.

The samidhi or soul state is rarely attainable here, but the partial development resulting in the exercise of certain psychic powers of the subtile body is acquired, and we thus see mediums of different kinds. The psychic prayer, resulting in efficacy, magnetic cure, lucidity, past, present and future, and occultism of all kinds, come within the domain of the subtile body which is avolved in the cases of trance. kinds, come within the domain of the subtile body which is evolved in the cases of trance, dream, somnambulism and clairvoyance, but may merge into a brain-life unless the subtile body eventually displaces the natural body. Hence great care ought to be taken in receiving and accepting what is taught. What may be apparently inspirational may not be really inspirational, unless the teaching is entirely free from the grossness of the natural body. The medium is nothing but the channel. The controlling spirit is the real instructor. Now it is not every controlling spirit that can teach us alike. It is true that the spirit is not in the natural body, but the mere fact of the spirit being in the subtile body does not raise him to a natural body, but the mere fact of the spirit being in the subtile body does not raise him to a high sphere or ensure his high spiritual elevation. The more the subtile body approaches the soul, the more soul-essence it acquires. What the spirits of Bacon, Swedenborg, Newton, Theodore Parker, John Howard, Yajnavalkya, Sukadeva, Janaka, and Astábakra may teach, will be of an ennobling nature; but we cannot expect that the same instruction will be obtained from undeveloped spirits whose terrestrial career has not been such as to have in any way freed their souls here from fleshy bondage.

career has not been such as to have in any way freed their souls here from fleshy bondage. Spiritualism is in opposition with materialism. We have first the brain-life, which life is entirely for the body. The brain is ramified throughout the body, and is the nourisher and sustainer of its different parts. The brain is mental, inasmuch as it is the receptacle and diffuser of the different emotions for which it is departmentally fitted. The limited love and intellect which the brain shows, it borrows from the which the brain shows, it borrows from the confined soul. The formation of characters arises from the direction of this love and intellect to objects mundane or supermundane. Whatever may be the object or pursuit in this

life, the life to come must be always before us, without which the incentive to elevate ourselves is weakened. The more this life is assimilated to the life to come, the more we are prepared for that life.

Man, possessing the brain-life, moving and having his being in it, is naturally an external being. His knowledge and feeling are from his brain and the parts of the body dependent on it. He rises gradually. As thoughts are less external and more internal, he realizes the spiritual element.

itual element.

The love of the external is so predominant, that even many of those who believe in Spiritualism are forced to confine their study, in the first instance, to what is called phenomenal Spiritualism in the study of the study o

alism are forced to confine their study, in the first instance, to what is called phenomenal Spiritualine, communication with the principal state of the study of the first instance, to what is called phenomenal Spiritualine, communication with the principal state of the study o

standard, and this we cannot help doing as long as we are in the brain-life. As far as we can see, there is nothing but Spiritualism which can enable us to go on enhancing our conception of God. To think of God we must be on the platform from which we can rightly think of him—that platform is not the mind but the soul. We have to raise ourselves to a non-molecular region—to a region distinct from this molecular world, where there is no desiring, no sorrowing, no mourning, no joying, no materializing; where there are no phenomenal states, but pure quietism and pure effulgence ennobling the subtile body, and brightening it up for the soul-state. In this way our Rishis promoted their soul-culture. In this way Fenelon and Madam Guyon

ture. In this way Fenelon and Madam Guyon reached quietism.

The inner life is sometimes witnessed all of a sudden. It was witnessed by DeQuincey and Capt. Marryat. The subtile body is not in Capt. Marryat. The subtile body is not in every case free from mortal taint, and this constitutes the distinction between developed and undeveloped spirits. The Aryas say that those who abandon the society of mortals and live on God, are glorified and illuminated with divine light. Christ has said the same thing—'Verily, verily I say unto you, unless a man be born again, he cannot inherit the kingdom of Heaven.' The second birth is the purified subtile body or the soul life. The attainment of the subtile body is our first education and when subtile body is our first education, and when this is done, let us prepare ourselves for the soul-life. To be in the subtile body is tanta-mount to death, as we cease to receive whatever is sensational or emotional; but as the loveprinciple goes on increasing, we think of those whom we leave behind when we die, and endeavor to help them spiritually if we are elevated, knowing that spiritual assistance is higher than any worldly aid, though in certain cases the latter is rendered.

the latter is rendered.

Spiritualism, whether willingly studied and practiced or not, is forced on us through pain and affliction. The God of spirit is the God of infinite goodness. His providence is in raising every being and diffusing happiness to every one here and hereafter.

When God is in our soul as light—light of wisdom and light of love—let us worship him 'in spirit and truth.' Let us cease to pray in words, although this may be necessary to the

'in spirit and truth.' Let us cease to pray in words, although this may be necessary to the uninitiated. Plotinus said, 'To die is to live the true life.' Proclus said, 'Know the divinity that is within you, that you may know the divine one of which your soul is but a ray.' The dying words of Plotinus are: 'I am striving to bring the God which is in us into harmony with the God which is in the universe.' What the Neoplatonists have taught was inculcated by the Indian sages. Our mission is to know God—not in words not through the mind by its mot in words, not through the mind by its limited intellectual power, but to realize God as the light of wisdom and the light of love in the soul, the non-material and non-molecular substance, the mirror of divine effulgence.

To a person suffering from the pangs of be-reavement, anything addressed to the soul must be soothing; but what can be more soothing than direct communication with the departed friend? Those who are shrouded in materialism and have not inquired, will naturally laugh at those who talk of communication with the dead. This was not only believed and taught in ancient India, but there are millions of per-sons who have accepted Spiritualism, and among them there are many eminent persons in several countries. As to the modus operandi for opening communication with the departed friends, I subjoin a letter I received from Judge

CHEONDEROGA, ON LAKE GEORGE,)

Edmonds:

CHEONDEROGA, ON LAKE GEORGE,

July 29th, 1861.

Dear Sir—Yours of the 8th of May reached me only
lately, partly because of my having retired early in the
summer to my cottage among the mountains, where,
away from the bustle of city life for a while, I can have
time to ponder a moment on the sublime truths now
being revealed to us.

The interest of those truths is increasing daily, yet
like all God's teachings they come to us in the most
simple form, and so molded as to be within the reach
of even the commonest minds.

The most simple form that we have experienced in
this country—the A. B. C. as it were, of our New
School.—is by the rapping and table tipping. Yet in
this form comes the remarkable phenomenon of 'inanimate matter moving without mortal contact and
displaying intelligence'—a marvel, it appears to me,
as great as any recorded in the annals of mankind.

This must of course be done by some power outside
of ourselves, and yet we have much to do with it—at
least to the extent of putting ourselves in a condition
to receive it and aiding it to come to us. If we want
to converse in English or French, we must be where
English or French are spoken, and so if we wish to
have the manifestation of spirit communion we must
place ourselves in a situation to have it come.

It is not to be in a crowd, and the turnoil of human
passions, but quietly and retired—'the world shut out.'
Not in a sneering or caviling remper, but califyly and
honestly seeking truth and nothing else. Not for mere
selfish gratification of fulle whim or curlosity, but earnestly realizing that we are communing with the dead.

With such feelings, let from three to six or seven
persons get together at twillight hour, when the turmoli of the day is over, and sit together in a circle,
with hands joined all round and in silence.

In these few words is contained the whole direction
of the mode in which the communion is brought about.
But even this is not always sure of success, nor will
the manifestation

But even this is not always sure of success, nor will the manifestation always come at once. Sometimes there is an entire failure and sometimes we have to wait quite a while, but most generally it will come first or last.

When it comes in this form, your communion will be by spelling out words from the alphabet. For instance, when you observe the table move, express a wish that it may move three times for Yes and once for No. Or If you hear the raps, have the wish uttered that three raps may be Yes and one No; and then call the alphabet, letter by letter, until the signal for Yes is given at the sound of a particular letter, when you write that down and begin the alphabet again and go through again until the next letter is indicated, and so on until you get words and sentences.

It was in this manner the communion was begun with us, and you will be surprised as we were at the case with which you will concert as to a set of signals with the intelligence that will be dealing with you and which will meet you more than half way. Almost every circle has its own modus operandi. In Spain I was told of a novel mode. The alphabet was reduced to twenty-four letters, and cach letter was numbered, and the legs of a table were numbered 1, 2, 3, 4. If leg No. 1 moved, it was D. If legs 4 and 3 moved haves G, and so on.

The particular form of the communion is not, however, of so much moment. The important thing is to procure a manifestation of the presence of the power, for as soon as you get that, you will find no difficulty in devising a mode of going further and making it available. And in regard to bringing the power around you, everything depends on the disposition and mood of mind of the circle.

Some get frightened, some are afraid of being laughed at; some, unimpressed with the solemnity of the occasion, indulge in frivoilty; some get excited with the bare possibility of its being a verity, and some will be selfsh enough to destroy all harmony in the circle, and all these are unfavorable conditions, and often retard

Manu:

'Delighted with meditating on the Supreme Spirit sitting fixed on such meditation, without needing anything earthly, let him live in this world seeking the bilss of the next.'— Yagnavakya.

'Delighted with meditating on the Supreme Spirit, sitting ixed on such meditation, without needing anything earthly, without one sensual desire, without any companion but his own sout, let him live in this world seeking the bilss of the next.'—Manu.

'The truly wise, twice regenerated, who live in constant meditation of God, can be defiled by nothing in this world.

stant meditation of God, can be defiled by nothing in this world.

'Virtue is always pure, and he is virtue.
'Charity is always pure, and he is charity.
'Prayer is always pure, and he is always grayer.
'Good is always pure, and he is good.
'The divine essence is always pure, and he is a portion of the divine essence is always pure, and he is a portion of the sun's ray is always pure, and he is like a sun that vivines all around it.
'Even his death defiles not, for death is for the sage twice regenerated, a second birth in the bosom of Brahma.'

The state preceding the samidhi or soul state is thus described by Manu (vi.):

is thus described by Manu (vi.);

'Let him thus by such suppression of breath, burn away his offences; by reflecting intensely on the steps of ascent to beatitude, let him destroy sin; by coercing his members, let him restrain all sensual attachments; by meditating on the intimate union of his own soul and the divine essence, let him extinguish all qualities repugnant to the nature of God. Thus having gradually abandoned all earthly attachments, and indifferent to all pairs of opposite things, as honor and dishonor, and the like, he remains absorbed in the divine essence. Content, returning good for evil, resistance to sensual appetites, abstinence from illeit gain, purification, coercion of the organs, knowledge of Scripture, knowledge of the Supreme Spirit, veracity, and freedom from wrath, form their ten-fold system of duties.

'Alone, in some solitary place, let him constantly meditate on the divine nature of the soul-for by such meditation he will attain happiness. Thus the man who perceives in his own soul the Supreme Soul present in all creatures, acquires equanimity toward them all, and shall be absorbed at last in the highest essence, even that of the Almighty himself.

This is the Hindu—this is the Arya—this is

all, and shall be absorbed at last in the highest essence, even that of the Almighty himself.

This is the Hindu—this is the Arya—this is the Brahma Dharma, based on the soul illumination that God and God alone is the infinite Corrector, Educator, Purifier and Elevator, and not the Punisher, and that our real saviour is our soul, through which we can only enlarge our knowledge of God. To understand the providence of God rightly, we must know the soul. Theosophy is therefore the end—yoya and Spiritualism are the means. They are allied to each other, inasmuch as they both aim at the development of the subtile body or psychic powers. No human being can be godly without the development of the inner life.

In the words of the Vrihad-Aranyakam Upanishad, let us pray. Lord! lead us from the unreal to the real region, from the dark to the bright region, from the mortal to the immortal region, that we may be blessed with thy benign effulgence within us."

Letter from Ed. S. Wheeler.

To the Editor of the Banner of Light: The affairs of the First Association of Spiritualists of Philadelphia continuo prosperous. Camp-meeting business closed: our new course of lectures well begun: a greater interest manifest: the Treasurer's report showing a small surplus: the seed-corn of a building-fund in hand-hope and faith are high for future usefulness, and a noble spirit of fraternal harmony prevails!

I have sent you already a few items this season, and must plead literary prefecupation as an excuse for omission—if, indeed, brevity be not a virtue above all In the crowded state of your teening columns. Perhaps I should say that on Monday evening, Oct. 4th, we held our annual election of five Trustees. When the Board is reorganized, as yearly occurs, I will give the new list of officers.

After his faithful service as our President, H. B.

Champion proposes a return to California, where—as well as here-he has material interests. I am sorry to state his probably permanent farewell to us is determined by the falling health of his estimable wife-a lady to whom the cause of Spiritualism in this part of the country owes more than is made obvious by anpearances and external action. Some of us are great in work-some as an inspiration to others. Mrs. Britten, in September, gave a grand series of

lectures. She was welcomed back to this scene of her long ago work by the heartfelt enthusiasm of some of the elite of the veterans of the old guard. This speaker had some testimonials here which must have touched her heart and warmed her pride, if pride she has Under such influences-conditions due every worthy worker-we saw "Emma" at her very best more than

"Capt." H. H. Brown—I propose his promotion— holds the fort through October. He is new to most of our audience, though some heard him at campmeeting. The first lecture he has given I have notes of; and in these days of effort to put new wine into old leather bottles, or at least to put the old disreputable label of a bogus article upon the fresh fruit of the ever-growing vine. I think you can afford to give them The speaker has not the dramatic force and artistic grace by virtue of which, in part, Mrs. Britten dominates the attention of her audience; but, waiving the question of mere mannerism, his utterances are deliberate and thoughtful; and over all is the charm of listening to one who, as Socrates would have said, was 'sufficiently eloquent," since " he spoke earnestly the

"sufficiently cloquent," since "he spoke earnestly the thing concerning which he was well informed."

Yours fraternally,

EDWARD S. WHEELER,

Cor. Sec. First Asso. of Spiritualists of Phil. 1412 North 11th street, Oct. 6th, 1880.

two 1 Are primitive Christianity and Modern Spiritualism identical? Yes, in phenomena; but to me the philosophy and the science born of phenomena are vasity more than the phenomena. The identity, then, is only that of astrology and astronomy, of alchemy and chemistry. Why should not modern chemists keep the name alchemists? They are proud to drop it as a relic of past superstition. In like manner should we drop the word Christian, because it is outgrown by us. It represents the ignoratice of Antioch; it represents all the bigotry of eighteen hundred years; it represents all the eructites; it tells of dangeon, thumb screw, gallows and the rack; it recks with blood and fire. Drop it from our vocabulary, and only retain it as a relic in our philological cablnet. It is unsclentific, treligious and inhuman, and of no more use to us to-day than are the short sword and the sheld of the Roman of that same year 41. Do not attach it to Spiritualism. Christian Spiritualism' is a mismomer. It means ignorant intelligence, supernatural nature, lawful miracle, bigoted liberality, selish unsclishness. To say hell fire Universalist, were more logical.

All in Christianity that is permanent was the comin the state described by Yagnavalkya and two! Are primitive Christianity and Modern Spiritualism identical? Yes, in phenomena; but to me the

rai nature, lawful miracle, bigoted liberality, selish unselfshiness. To say hell fire Universalist, were more logical.

All in Christianity that is permanent was the common inheritance of man before Moses and Jesus; for it is the human, and belongs to all religious and to no religion. All that is transient in Christianity is its errors; but it is the errors that gave rise to hame and seet? With outgrown ignorance let go the lingual garments that clothe those conceptions, and let our human nature, ever powerful, clothe new conceptions of truth in new language.

We are not Christians; we do not wish to be. We will not cramp our faith to that of ignorant centuries; we will not error our human sympathy to those of one belief when we have all the world for kindred; we will not contract our human sympathy to those of one belief when we have all the world for kindred; we will not stultify our intellect by the glimmerings of truth that came long ago; we will not be hedged about by limitations of creeds nor of even names whotswich ave an infinite capacity; and we will not be shut out fron the great field of investigation by donning the mask of a church.

Christian is too narrow in conception, too false in theory, too limited in sympathy. We are human and

a clurch.

Christian is too narrow in conception, too false in theory, too limited in sympathy. We are human, and as broad as the race must be our sympathies, and the religion of the race must be our religion. Indidnist, Mahometan, Indian, Mormon and Christian Spiritualism all are ours, and all-are represented only when creedal names—are forgotten, and we only remember that we are human and our religion human. The religion of Christ is represented in the word Christian, and this fires must pale before the dawn of that glorious religion of man as expressed in Humanitarianism."

(From the Examiner. THE INDIAN COWRIE. Found in a Cornish Barrow at the Land's End. BY WILLIAM CANTON.

A gentle creature grew
Within this cell of pearly blue—
How many centuries ago
No seer can tell us. We can only know
It found life pleasant, moved and took its ease
By palmy island shores in distant Indian seas.

The world has changed since then.! The word has changed since then.!
Tongues have died out; and tribes of men
Have clamored, and have passed away.
Like crow-lights through the sunset of a day;
No pillar marks where gorgeous cittes fell,
But this small, speechless life hath left its storied shell.

What matters now to seek
How man in that dim dawn antique
First owned it; whether fisher spread
His snares of palm-tree leaves and baited thread,
Or leaf-girt negress, whistling in her speech,
Gathering an empty cowrie on a tangled beach!

It profits not; and yet.
Methinks some cave-dwarf, carved in jet,
With pinguld lips and woolly hair,
Wagged a huge head, as at some Aryan fair
He bartered for a shred, a copper bead,
This shell, whose story is the world's, could we but read.

How many a kindred hand Hath, as it passed from land to land, Touched It, and left a pulse to thrill The Aryan blood which leaps within us still; What memories of all that then befell Are, like an-Hlad, shut within this little shell!

Apply it to your ear, And listen! No, you cannot hear; Yet how the arrow-heads of stone Sang; how the bronze swords rang; how shrick Followed the stone celt's thud as, wave by wave, The Aryan exodus forever westward drave!

Forever westward! New
Wild worlds still opened; but the blue
That brooded o'er them was the same
Unchanging God that brooded whence they came.
Forever westward! And this shell was cast
Westward; and great, fresh waves still swept beyond
the last.

Across the infinite plains
White cattle draw the lumbering wains;
Iluge, lop-cared mastiffs guard and keep
The silky goats and heavy-horned sheep;
Dark lines of life crawl where the great lakes shine,
And close against the sunset creeps a fainter line.

The rosy peaks of snow
Arise, and like a pageant go;
Primeval forest, pathless fen,
Dragons and hordes of brutal visaged men
Fleet past; and ever where the dark lines turn,
In sudden fields of wheat the scarlet popples burn.

Hark! In the dead of night
What cries are these? What crimson light
Leaps o'er the mere, and redly streaks
The snowy pine woods and the tey peaks?
What splashing paddles these? The morn will break ree-plied hovels smouldering in an Al

Still westward! And the sun,
Burning o'er Juliand, has begun
To bleach the many cycled firs;
A fresher life-sap through the forest stirs,
And tall and green the little oaks have grown
Round the Bronze Man at death grip with the Man of
Stone!

What year was it that blow
The Aryan's wicker work canoe
Which brought the shell to English land?
What pre-historic man or woman's hand,
With what intent, consigned it to this grave—
This barrow set in sound of the ancient world's last
ware?

Beside it in the mound A charmed bead of flint was found. Some woman surely in this place Covered with flowers a little baby-face, And lafit the cowrie on the cold, dead breast; And, weeping, turned for comfort to the landless west!

Was it a jewel meant
To mark deep love or high descent;
A many-virtued anulet;
A sign to know the child by when they met;
A coin for that last journey through the night—
A coin of little worth, a childless widow's mite?

No man shall ever know. It happened all so long ago,
That this same childless woman may
Have stood upon the cliffs around the bay,
And watched for tin ships that no longer came,
Norknew that Carthage had gone down in Roman flame.

Vaccination in Queensland.

"AN OLD PRACTITIONER," writing to the Queenslandor, gives a curious account of the state of vaccination in the colony. He affirms, as matter of common notoriety, that the practice of vaccination there has fallen into disuse, "the difficulties attending the operation being nearly insuperable." The supply of lymph for the colony is usually obtained from vessels arriving with immigrants, and is often unreliable after a long voyage. When vaccination has been started the greatest difficulty is met in maintaining it from the irregularity of attendance of mothers, and their unwillingness to have their children's arms operated on. Moreover, the summer of the colony is, "An Old Practitioner" avers, too hot to admit of the operation being successful, and the winter too dry! What then, he asks, is to be done? To which he answers, "Let well alone." In other words, small-pox for Brisbane is a foreign disease; and has not been known in the colony for the last lifty years, and quarantine arrangements may be relied upon to keep it out.

Over this Australian revelation, the Lancet is struck with astonishment. "Quarantine," says the editor, "will prove a very fallacious protection against small-pox. In view of the terrible results which too often accompany the progress of small-pox among populations parily or wholly unprotected by vaccination, Queensland would do well to place her public vaccination arrangement upon a sound basis, and endeavor to carry out systematically and continuously the vaccination of her people. Vaccination, to be done effectually, must be done carefully, slowly, and regularly," "There's nothing likeleather!" said the tanner. Let the Queenslanders hold on in the good way wherein they wak; and if they require assurance, let them refer to ouir English experience, in which they will discover that the more there is of vaccination the more there is of small-pox, along with a fearful destruction of infant life from vaccine fever and various diseases induced thereby.—Vaccination Inquirer and Health Review, London

Review, London.

Quarterly Meeting in Western New York.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in the Advent Church, Yorkshire, Cattaraugus Co., N. Y., Nov, Bith and 14th, 1880.

The Church is but three quarters of a mile from Areade Station, on the B. N. Y. and P. R. R., and may be reached by stage or good foot-walk.

Lyman C. Howe, of Fredonia, N. Y., and Mrs. H. Morse, of Michigan, will be among the speakers. Singing will be provided by friends in the vicinity. Ample accommodations will be furnished those from a distance. A cordial invitation is extended to all.

Mink. WM, Roe.

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perusal.

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 **Fight**.

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It extends from the highest spheres of angelle life to the lowest conditions of human ignorance. It is as broad a Wisdom, as comprehensive as Love, and its mission is to bless mankind. John Phypant.

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 solicitude; 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 ourobject of pursuit, and seeing how sure we are to no way can we so well subserve those purposes as by being of use to others. So much of progress comes unconsciously and by indirection.

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 | him to be overlooked." of our quest, and by its coming to us indirectly and unconsciously. In fact, we rarely think we have been so. It is a distinction with so

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 noble uses to which money in wise keeping may pleasure, of luxurious living, of vain display 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 pub-

lic 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 emulous 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 disap- If he lifted us round after round to heaven, he pointment comes and calamity is visited upon a | could lower us, too, with his art, gently and people thus lapsing into materialism, in order safely to the ground. He displayed wondrous to rouse them from the sloth of their security tone gyrations. He was a troubadour with his and the slumber of their selfishness, and awaken shell. When like a merry man he made us tue which are heard in few and unwilling ears in a state of luxurious prosperity? Or that the but a Spiritualist in the deepest sense." 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 day a happy company met to do him honor in

thought in reading recently a published discourse of-Dr. Orville Dewy, 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 he 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 indulgencies 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 dis inguished violinist. Ole Bull, has called forth from his personal friend and admirer, the Rev. Dr. Bartol, of this city, an appreciative tribute selves by simply setting it before us as the sole | to his memory as an artist and a man, in a sermon delivered by him at the West Church Oct. miss it. We were sent into this world for train- 10th. We regret we are unable to find room ing purposes, to fit us for higher ends; and in 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: "Some-We are happiest when we are not thinking times 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

Dr. B. can never forget the keen sense of happiness he received upon first hearing the tones that we are happy, but always remember when drawn from the violin by that master's hand, forty years ago, at his first public appearance broad and fundamental a meaning that it would fin 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 mesmerie irresistible man. The matchless grace of the musician was alike in him at thirty as at threescore. He was gena general madness to become rich; not for the erous in his art. He would play an entire afternoon or evening to his family or friends, or be made to minister, nor even for the sake of to a single visitor, or travel miles away to a securing immunity from the harder necessities | friend's house, and be as happy in his wholeof outward life; but for the love of ease, of souled soirée as though thousands of men and women hung and waited on his step. Says Dr. and of vulgar power. In such a time, against | 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 revulsion 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 supernal 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. them to the calls of the higher duty and of vir- laugh, the expression of his soul showed his soul still aloft. He was no materialist or sensualist,

His humility was unexcelled, and with it was combined a dignity which gave to it a charm that was irresistible. On his seventieth birth-

Elmwood, Cambridge. There were numerous rich presents brought in by admiring friendsone 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 village 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-minutes' 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 atten-

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 "Ouina." 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 Macclesfield 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

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 nembers for a long time." 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 cutions 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 scien-

tific 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 séances 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 notent 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 scances. He has adopted the precautionary rule of nonadmission 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 beless they are note 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 risentierds, whilet the sujert is ever lesing an earthover, we seek for tests of identity from our risenfriends, 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 crotchets, 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 delove 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, whom the Harbinger 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. Tverman having sent him a book to enlighten his mind somewhat 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."

the Home Secretary, petitioning for a repeal or modification of the Act under which prosereligious 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 Tlarm." 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. Tyer-

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.

man is laboring most resolutely and effectually,

by lectures, contributions to various publica-

tions, correspondence and all available meth-

ods, for the dissemination and defence of spirit-

ual truths, in which work he has the sympathy

of his American friends and the cooperation and

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 confession 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 "reaffirming their belief in the antiquated dogmas which they regard as the fundamental princi-ples 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 "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 scances 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 séances, 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:

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 when 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 wonder nomena, with other phases, and invated incomena, with other phases, are truly wonderful.

Very respectfully,

MRS. EUNICE S. SLEEPER.

San Francisco, Cal., Oct. 7th, 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 "Against this combined assault," remarks of Spiritualism and the laws of mediumship was in 1846), he has by no 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 Univercelum, Spiritual Telegraph, the Shekinah, 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 mass meeting here in some church or hall in November."

The message printed on the sixth page, in our last issue, headed "J. Brigman," 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 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 Shavanaux, 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 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 distribute and release the contraction of the contraction ute among scientific investigators, and makes bese 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 pre-tensions of certain so-called 'exposers' that tensions of certain so-called 'exposers' that they can produce such phenomena as direct writing and chairvoyance by trick, and in the same way that they are medially 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.

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. 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 he enterprise will he inangu rated 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 (special ly 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. D. 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

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 their respective positions-U. S. Secretary of late residence (corner of Swett and Ellery streets, Boston), where the friends were addressed by Dr. L. K. Coonley. 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 severalmembers 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 Herald of 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

In another column the Christian Register's views of Dr. Peebles's new work on "Immortality, and our Employments 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 erad icating disease where medicine fails.

Read the announcement put forth by J William Fletcher, the celebrated trance medium, or 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 3. 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 Waite'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 receptions, at the Children's Lydeum, and at Berkeey 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 Sundays 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 evenings write Mr. Baxter as soon as possible? He lectures next Sunday, Oct. 24th, in Bartonsville and Saxton's River, Vt., and Tuesday evening, Oct. 26th, in Putney, Vt. Address him 181 Walnut street, Chelsea,

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

Dr. L. K. Coonley 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 Dayls street, Boston, Mass., and wishes engagements to lecture Sundays or week evenings, on terms to suit all.

A. H. Phillips, the independent state-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 last., "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

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 appreclative friends, and while interesting his neighborhood with his experiences, gradually extended his attraction, and was with his usual case 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 order as the evening draws to a close, bella, a very dignified spirit, evidently a daughter of good seclety, 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 interesty and that can be said of the whole evening's entertaliment, which was continued to a late hour, many wishing these anniversaries of Lulu's control came oftener than once a year.

Restm.

To Correspondents.

No attention is paid to an onymous communications, name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or, return communications not used.

J. S. M., JOPPA, MD.—The large amount of original mat-ter now awaiting publication at this office prevents our being able to accept your proposition.

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. A. C. PERKINS,

Chairman of Committee.

"Mr. Bastian's séances 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 "sny" in the circles of our mediums. It is high time they were taught to know that they come into the séance under the suffrage of the medium, and should learn how to behave themselves, or stay away from the séance until they learn to treat the medium with the decency and respect that is due him or her. Mediums, assert your rights; you hold the winning hand. These persons must have the manifestations and they can sons must have the manifestations and they can only come through you. Stand firm in your place and you will win the day.]—Mind and

The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Oct. 2d, 1880, is as follows:

C. W. Cotton, Portsmouth, Ohio.

Amount Pledget.

H. Brady, Benson, Minn.
Peter McAusian, Yuba City, Cai.
Religio-Philosophical Journal, Chicago, III.
Charles Partridge, 23 Broad
Ilon, M. C. Smith (personal), New York
II. Van Gilder,
B. Tanner, Baltimore, Md.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday evenat 8 o'clock.

After 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 pro or con., under the ten-minute rule. J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

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. Wella Anderson, the spirit-artist, will be present and draw spirit pictures.
Friday evening, Oct. 20th, "Spiritual Experiences," Mrs. Hester M. Poole, Metuchen, N. J.
Friday evening, Nov. 5th, "The Creed of the Spirits," Emma Hardinge Britten.
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, Pros.

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

The Kidneys are nature's sluice-ways. Kidney-Wort keeps them healthy and active.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2,59 per year. VOICE OF ANGELS. A Semi-Monthly Spiritualistic Jour-nal. Published in North Weymouth, Mass. \$1,65 per an-num. Studie coules & costs.

al. Published in North Weymouth, Mass. \$1,65 per annual Ningle copies 8 cents.
MIND AND MATTER. Published weekly in Philadelphia, 'a. Price 6 cents per copy. Per year, \$2,15.
THE SPIRITUAL RECORD. Published in Chicago, III. 2,00 per year; single copies, 5 cents.
MILLER'S PSYCHOMETRIC CIRCULAR: A monthly lour-aid devoted to the young science of Psychometry. Published by C. R. Miller & Co., 17 Willoughly street, Brooklyn, N. Single copies 5 cents.
THE HERALD OF HEALTH AND JOURNAL OF Physical Cultiure. Published monthly in New York. Price 10 lents.

cents.
THE SHAKER MANIFESTO, official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.
THE OLIVE BRANCH. A monthly. Price 10 cents.
SPINITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents. Single copies, 8 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

cents.
The Commonen. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1,50 per year.

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WM. S. BARNARD, Republican Hall, 55 West 33d street, New York City.

S.M. HOWARD, 51 East Twelfth street, New York City, W. H. LEECH, 33l Hudson street, New York City, W. H. LEECH, 33l Hudson street, New York City, W. A. & U.S. HOUGHTON, 75 and 77 J street, Sacramonto Cal.

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ut. N. CHOYNSKI, 34 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, SMITH'S PERIODICAL DESCRIPTION AND ASSESSED AND ASSESSED AND ASSESSED ASSESSED ASSESSED ASSESSED ASSESSED ASSESSED ASSESSED AS A HOWARD. SERVICE AND BRIDGE OSWEGO, N.Y. J. B. ADAMS, 527 Seventh street, and 514 F street, Washington Bridge, Oswego, N.Y. J. B. ADAMS, 527 Seventh street, and 514 F street, Washington ngton, D. C. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, WILLIAM WADE, 820 Market street, Philadelphia, Pa.

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The profits of this Company are derived from sales of drills and Beenses to use them, and from contracts for prospecting mines and nimeral lands, and from boring artesian

New Mexico has an area of over 120,000 square miles. It abounds in gold, silver, copper, from and coat. Tradition tells of the immense product of some of its infines 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 ntines. It is only within a few years, that Colorado has be-come noted for inducrat 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 rallroad. It now has over 200 miles; and the Afchison, Topeka and Santa Fé Ralfroad Company is extending its road down the Rio Grande valley at the rate of about a mile a day. The Southorn Pacific Railroad Is completed, nearly to the line of New Mexico. It will cross the southern part of the territory cand. in connection 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 railread already finished has greatly stimulated the growth of New México. 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 to silver buillion, has been worked to a depth 60 only about 200 feet, and this is probably the deepest mine in New Mexico. Other mines have produced large amounts at noich less depth. In Colorado hundreds of shafts have been sunk to a greater depth than 200 feet before any ore was found.

AVIth proper development the intres of New Mexico are

sure to be remarkably productive. Large results cannot be reasonably expected from shallow working. Capital is needed to develop mines. The ordinary methods are slow and costly. Most of the mining claims were located and are held by men of scartty means. Unable to develop the mines without aid they are usually willing to give a half interest, and sometimes more, to any one who, without expense to them, will develop the mines so as to show the character of Mines are of little value until it is known that they have The company expects to make its profits, mainly by pro-

specting such mines with the Diamond Drill, and by selling the interest in the mines so acquired. Under its charter the company has also the right to operate any mines it may so acquire; or, in case of selling the infines to any corporation, to receive in payment, the stock of such corporation. The large sums paid for mines which have been, thoroughly prospected, show that the company may reasonably expect very large profits from this source. While acquiring large interests in indices at small expense, the company will also be proving the value of these mines; and the probability of making large profits is far greater than any mining company affords, and the risks are much less.

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The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly solvers in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine just forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive no more.

R52 Usions carned desire that those who may recognize

no more,

\$\mathscr{G}^{\infty}\$ It is our carriest desire that those who may recognize
the messages of their spirit-friends will verify them by informing us of the fact for publication.

\$\mathscr{G}^{\infty}\$ As our angel visitants desire to behold natural flowers
upon our Circles-Room table, we solicit donatous of swith
from the friends in carth-life who may feet that it is a pleas
ure to place upon the altar of Spirituality their floral offerlags.

ings.

(Miss Shedhamer wishes'tt distinctly understood that she gives re brivate sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

2n "Laterts appertaining to this department, in order to ensure prompt attention, should in every instance be adensure prompt attention, snower in dressed to Colley & Rich, or to Lewis B. Wilsos, Chairman,

Messages given through the Mediumship o Miss M. T. Shelbumer.

Scance Sept. 28th, 1880.

Invocation. As children far from home, ill and weary of the turmoil and strife, turn backward in spirit to the dear familiar scenes and associations of early life, longing for the tender love and affection of parental hearts, and vearning for that sympathy which has never been denied, so we to-day, oh our Father, turn to thee for that love, protection and tender care which we feel thou will never deny to the least of thy mortal chil dren. 'To-day we come, blessing thee for life, and for all the endearments and associations which it brings to the spirit; praising thee for the affections of the soul which de not neither decay, but which spread outward and onward, bhoming into beauty and purity through all the coming time, adoring thee for all those beautiful attributes which thou has implanted in the human soul that they may spring forth and enrich each life, overflowing humanity with the beautiful waters of truth, purity and fidelity. We praise thee more and more for thy eternal gift to man of the knowledge of the immortality of the soul. We praise thee that thy dear ones may return from beyond the grave, and manifest with loving words and tender affection to the yearning, weeping hearts that are still eneased in flesh. We praise thee for this day and for this hour, for the blessings they bring unto earth, and may we, through each coming day, rejoice with thee and thy angels that death has lost its sting, the grave hath nevermore a victory.

Father Cleveland.

I feel to praise our Father above, this day, for the privileges here accorded those workers in the spirit-world who desire to assist and uplift those unfortunate souls who come to them, howed down by the conditions of the mortal sphere. I feel this more intensely to-day than at any other time, because I am here with a number of unfortunate spirits whom I desire to assist in attaining the highest and best possible assist in attaining the highest and best possible conditions of the spirit—they who have passed out from the mortal clogged and cramped by selfish desires, by passion, even by sin and misery and degradation, and find themselves upon the other side of life morally darkened, surrounded by a terrible influence which bears down upon them and seems to crush out all that they desire; and it is to this place we come—to this place, which is a school of experience for such souls as these I have with me. And it seems to me that, while present, I can do no greater good than to speak my thought to those mortals who will listen; to speak unto them concerning poor, degraded, unfortunate souls, who, passing out from the mortal existence, that themselves in a terrible condition upon the other side. Friends of earth, we would that each one of you would strive to assist us in alleviating the condition of such spirits; we would that you do this while such beings are

we desire that you would not give from the span lawaken thoughts of us in your souls, sconful look, or, draw your gamment sabout you, as you pass them by, for in this way you only, because you can then know that we are with deepen their degradation, and cast them out the because you can then know that we are with the from all that is good and pure in life, sending them downward still deeper into the slough of there is all be mediums developed near to my friends, whom we may make use of. We wait that time with patience, and we take this opin spiritual things, who are seeking to become portunity of sending our love, and of gaining the recipients of heavenly mercy and flow who is averience. it recipients of heavenly mercy and love, who long for tidings from the pure and good who dwell beyond this mortal existence, become spiritualized, so that you may reach downward and help up the fallen, give a kindly-look and word, and the assistance needed to those who are in despondency. Oh, friends, if you will do this, you will open wide the gates of spiritual life; you will open your own hearts that your loved ones may return with the purest teachings heaven can bestow upon the spirit; you will then become receptive to the highest spiritial fruths, and receive much that is good and beautiful, and indeed become fitted to reach neward and grasp a knowledge and comprehen-sion of the life that awaits the good and the faithful. Press onward, friends, striving each day to do some little deed that will be worth reday to do some-actic deed that will be worth re-cording, ever striving to live so that when you pass out from this garb of flesh you will leave the world the better because you have lived in it. "Father" Cleveland.

William O. Eaton.

I have been assisted to come here. There is much that obscures my vision; there are mists around me through which I cannot see clearly as yet. It seems as if I sense a familiar presence, and perhaps you will recognize why I come in this way. All seems so strange to me now; but I am encouraged to speak a few words have but I am encouraged to speak a few words, having been told that I shall feel the better for it in the end. I have walked the streets of Boston since my departure, for I find that I am now a disembodied spirit. I have seen familiar faces, and have also witnessed old familiar scenes, and I try to make myself known but of no avail; they who knew me, in the past seem not to feel my presence, and I realize it keenly. As yet I do not understand a great deal concerning myself. I am not in the best possible condition for doing so. Just at present my outlook seems to be somewhat obscured. I am in hopes to become a little more brilliant after I have passed from this. Perhaps I may be so before I come again; certainly it is to be desired. You may again; certainly it is to be desired. You may believe that I am here this day only for my own good, therefore I cannot as yet feel that it is important whether my friends and kindred recognize my coming or not for the present. By and-by, when I have arisen, I shall desire to return and speak as I would have spoken years ago, when in the full bloom and vigor of my palmiest days. Until then I trust I shall receive indulgence from those near to me. Let them ever believe I remember each one fondly, through believe I remember each one foodly, through the mists of material conditions as well as through those strange influences which come about me now. I shall ever cherish a fond recol-lection of all that they are and have been to me. You may call me William O. Eaton.

Hattie M. Snow.

[To the Chairman:] Sir, I am glad to feel that I am welcome here, although a stranger. It is about a year since I died to mortal things. Earthly life was very sweet and promising to me, as to all others who have not passed a long and yeary existence here, yet I was called to go from home and friends into an unknown country. I would like to say to my dear ones that I found it a beautiful, sweet country, where loving friends welcomed me with that sweet greet. ing friends welcomed me with that sweet greet-

still ever upward. Ir may be likened to climb-ing a mountain: as we advance, more beautiful views open to our vision, and we rejoice that we have reached so far. My name is Hattie M

George A. Davis.

[To the Chairman:] I feel favored, sir, in occupying a place before a Boston audience. I am from the good old city of Baltimore. I am from the good old city of Baltimore. I would like, in spirit, to bring the greetings of the South to those of the North. I feel that I am united here to this place, because of the kindly welcome which extends out to me from spirits who are present. Although a stranger to them all, they give me a brother's welcome, and I feel that I may call myself at home.—I would like to have the fraternal greeting of my beautiful, spirit home, the friendship which is so warming to the soul, spread outward toward my mortal home, that it may surround my friends with a genial influence that shall be of good, in uniting them all in one grand circle of so warming to the soul, spread outward toward my mortal home, that it may surround my friends with a geniul influence that shall be of good, in uniting them all in one grand circle of brotherhood. I do not mean to give any discourse; that does not seem to be my line at all; but I feel this spirit so beautiful pervading my entire being that I cannot refrain from speaking: It is a privilege to me to be here, and I hope my friends will consider it a privilege to hear from me at this place, where none can know of me. I am an old man, a strange one in some respects, but I have all the feelings and susceptibilities that any spirit can have, and I desire to send out my affection to those who remain on the mortal side. More than seventy three years held me captive in the body. I can not say that I was loath, to have it so, because earthly life presented much to me that was beautiful and good. Shadows at times fell across my spirit—they will come to every onebut I can see now that nothing of sorrow ever a months since I died and was buried. Early in the spiring of this present year I passed away from mortal seenes. But I am rejoiced to return and send out the voice of my spirit in test timony to the grand life which lies before each one in the great hereafter. My name, friends, is George A. Davis. I have many acquaintances and friends in the spiring of this present year in bodily form, with a greeting of welcome, and with a request that I will come again.

Flora Lee.

the mean certains who will listen; to speak unto them, concerning poor, degraded, unfortunate souls, who, passing out from the mortal existence, that themselves in a terrible condition upon the other side. Friends of earth, we would that each one of you would strive to assist us in alleviating the condition of such shirits; we would that you do this while such beings are still eneased in mortal garb, and thus weeking with us, hand-in-hand we could go forward rapidly in the good work of redeeming poor, miscrable ones from their terrible, passion-haunted lives. We would thus be enabled to facilitate matters on the spirit side, so that you would not have returning to you, day by day, undeveloped, evil-minded spirits, looking only after the carnal things of life, ignorant concerning that spiritual goodness and truth which is for the benefit of the spirit in the immortal state.

We would that our words could sink deep into each heart, that, as through life you go, you might extend the helping hand, the cheering word to those you meet, to the degraded, sin-stricken and unfortunate, in all the avenues of existence. We would that you would seek to speak some little truth to them that should awaken within their souls a knowledge of their true condition and a desire to arise from it. We desire that you would not give them the scornful look, or draw your garments about you still the shall awaken thoughts of us in your souls, that shall give to you peace and consolation, Flora Lee. that shall awaken thoughts of us in your souls experience. I come from Montgomery, Ala-

Dr. Jeremiah Chandler.

Good afternoon, Mr. Chairman: I am happy to meet you. I am happy to be here. It makes me feel good in spirit. Now you would like to know who I am. I am Dr. Jeremiah Chandler, know who I am. I am Dr. Jeremiah Chandler, from North Conway; that is the way I should register myself were I in the body. Of course, spiritually speaking, I am from the other side of life. I feel this to be good, grand and glorious. Mortal language affords but faint opportunities of expressing the emotions of the spirit when it is brought in contact with matter in this way, and realizes that it can really, substantially send backward a greeting to friends in the body. It would be impossible for me to speak the thoughts backward a greeting to friends in the body. It would be impossible for me to speak the thoughts of my spirit, but I hope to give them some faint expression, that they may reach the hearts of those who are bound to mine by ties of affection and sympathy, likewise of association. Many old friends still remain on earth whom we are glad to remember, and to, whom we would be glad to remember, and to, whom we would be glad to reach out in spirit and touch their hearts so they might realize our presence; and so it is with a feeling of joy we return here to send out our love and remembrance. It is years now since I passed away from mortal existence, and since I passed away from mortal existence, and I have not been growing old since then. It seems to me that each year of my spiritual life has sloughed off something that was crude, that was not beautiful, and that I have been rounding out, so that I am really younger than I ever was on earth after having attained maturity. Cordelia is with me at this time. Through me the desires to send here love to up level ones.

she desires to send her love to our loved ones, to say that she is happy and at rest. She who felt the presence of angels when on earth is herself an angel now; and I was called to welcome to the spirit-world her who was so beautiful, af fectionate and sweet in spirit when on earth whose influence seemed to permeate all conditions she came in contact with, and who is now enabled to send forth from her life a beautiful influence which may be felt and appreciated best by lonely stricken ones yet in the mortal. Well, we are working together hand in hand; we are beautifying our home; we are striving to be of use to some one, to benefit some spirit to be of use to some one, to benefit some spirit in a practical way; and when we succeed, we feel that we have added some little adornment to our own spirits. When we have not succeeded as we could wish, we feel determined to press onward, and never to give up until we accomplish that which we feel to be our duty. Friends, one and all, we speak to you with the spirit's voice, and we hope to be able to do so from time to time till we welcome you face to face upon the heavenly shore.

Nellie Sturgis.

[To the Chairman:] Are you willing I should come, sir? I lived in Michigan. I want to try and reach my brother, who is now in Grand Rapids. His name is William Sturgis. He was quite young when I passed away to the other life, and I was very glad to find I could come back close to him, and guide him somewhat, because his early conditions were not as favorable to the growth of the spirit as we could desire. I want him to know I can come to him now, but I cannot see him as clearly as I wish, because I cannot see him as clearly as I wish, because have n't any animosity against a single soul. If

ing that only the keenest susceptibilities of the spirit can realize and understand. I am very happy looking round to find what I can do for those I have left behind. I am so anxious to give them some truth, some knowledge of this new life which lies before them, that daily I seek opportunities for returning to speak to them, and I am in hopes I shall be able to do so to my own satisfaction. I wish to send my love to them, and to say I thank them for all the kindness bestowed, for every little attention. I have perceived in the short space of time I have been away from the mortal body, little changes which will affect the future life. I perceive greater changes yet to occur, and I desire my friends to believe them all for the best. All is beautiful, and I, in spirit, am entirely satisfied with all that will take place. I am not an adept in speaking in public, therefore may not succeed very well, but if I can have the opportunity to return in private, I am stre I shall succeed in giving evidence of my existence and of my identity. I am from Albany, N. Y. My husband is called II. W. Snow. Dear friends of his also waft him greeting. They would have him realize that life is a continuous stream of existence, ever onward, still ever upward. Ir may be likened to climbing a mountain: as we advance, more beautiful views onen to our vision, and we reider that we love you, and will do all we can to assist you. We want you to sit daily for spirit communion, and what you receive through your own hand, take heed and will do all we can to assist you. We want you to sit daily for spirit communion, and what you receive through your own hand, take heed and listen to, because it will be such instruction as we can bring. After this I think we can give you the writing, as formerly, through your own hand. We have not been able to do so for the last six months, because you have entered into surroundings which debar our access to you. My name is Nellie Sturgis.

Anna Cora Coffin.

[To the Chairman :] Please, sir, may I come? I want to send my love to my papa and mamma and sister. I want to tell them I am growing up so nice in the spirit-world; and grandma takes sister. I want to tell them I am growing up so nice in the spirit-world; and grandma takes care of me; she has taken care of me all the time, and my brother, too. He sends his love, and I want father to know that his Freddie is a man now and that he comes take with a good strong influence; he wants me to say that for him. Please tell papa the good doctor helped me to come, so I could send a message home; and I want to tell manma I some to her real often; I put my arms right around her neck. I can come real close to her through my sister, and I can feel just as though I was right there and they knew it. I think it is real pretty over where I live; I have so many flowers, and I have got two little birds that sing, oh, so sweetly! And I try to help the little spirits come back to their friends—those that their friends don't know anything about where they are, or whether they are alive or not. Sometimes when they come I can help them speak, and then my teacher says that is the best work I can do. I want to say that the Indians, too, are coming with strength and power, and they are going to bring a strong magnetism, so as to do all they can to accomplish the work which is planned out, and everything seems so bright and beautiful over on our side that it seems as though they

alized it; the Indians and the doctor said they would do it every day when conditions were right. I send my love.

[To the Chairman:] I am very much obliged to you for letting me come. My papa's name is Henry Coffin. I have got two names—Anna Cora. My papa and mamma live out of town a little ways—in Wollaston. Will you send my papa what I say? [Yes.] You are real kind.

Séance Oct.-1st, 1880. Henry Tucker.

Itenry Tucker.

If I mistake not, friends, it is nearly twenty years since I passed from the body, weak and worn out with suffering, deprived of the use of my external vision, through deep affliction and physical weariness. I was glad to be called from the material form: it was a welcome summons to me when called to "come up higher"; and through all these years I have indeed rejoiced that I am a disembodied spirit; that the scales have fallen from my eyes; that they are unscaled to spiritual things, and that I can look abroad with clear vision. In those days it was something to be called a Spiritualist; believers in this philosophy knew what it was to be ostracised and denounced by the outside world. In these days I find the denunciation is comparatively small to what it was then; you do not require any great amount of backbone to be considered a Spiritualist now, compared to what you'were obliged to have at that time. But I am glad to say that I felt the presence of angel friends about me in my hours of weariness and pain and it gave my spirit great reangel friends about me in my hours of weariness and pain, and it gave my spirit great rejoicing to feel, after my departure from the body, that the dear parents I lefton earth could realize my return in spirit, and feel to rejoice that I was freed from suffering and pain, knowing that I had passed into a beautiful country.

I was somewhat more than twenty-five years of age, nearly midway between that and twenty-five years. ty-six, when I passed on, so that were I a deni-zen of earth, I should be somewhat past the prime of life in the estimation of many; but I feel more invigorated now than ever before, and it seemed to me that if I could return after and it seemed to me that if I could return after this long silence and speak in public to my friends, it would be not only a blessing to my own spirit but might also bring a benediction to some loving one on earth. Many changes have passed since I went over to the spirit-world, many; many changes; but I have been enabled to take them all from the spirit-side of life, and I am rejoiced that all has been for the best. I have welcomed friends to the spiritual home; I have seen friends on this side pass through vicissitudes and changes that they could not realize the meaning of; yet I can say to each one, your lives have been for the best; and when you come to me in the eternal world you will realize that it is so. I would like to send my greeting, my affectionate love to all send my greeting, my affectionate love to all who remember me, and say to them that as the years roll on, my remembrance and affection seem to deepen and strengthen continually.

My name, sir, was Henry Tucker, East Boston.

Mrs. Mary Webster. Mrs. Mary Webster.

My friends thought I had better come and speak to the children of earth from here, and so I do. I wish to send my love to my family and to all my friehds. They are scattered in many places, but I am sure they will not object to hear from me at this place. I desire to say I am happy, well and strong in the spiritual world. I have been resting somewhat since I passed over, and I feel that I can go to work again for the blessed spirits, at whatever they have for me to do. I do not consider because I have passed over that my work is done. Na: I have passed over that my work is done. No: 1 consider it is just commencing. I am ready and consider it is just commencing. I am ready and waiting for whatever comes to me from the higher spirits, and I will give it forth to the best of my ability, as I always did. I wish to say that I met many bright, shining spirits on the other side, who gave me welcome, and took me by the hand. I felt at home at once. I was carried away, away up into a beautiful country where the trees are in leaf, and the flowers blossom, and there I was left with young people, to gain rest and refreshment. I have been living there a great deal ever since, and I feel living there a great deal ever since, and I feel now as strong and well as those beautiful spirits who live there all the time. I want my friends to know that I met Dr. Rush, or rather he met me, and he imparted to me a great deal of strength and vitality. He tells me that by-and-by I shall be able to give, through some instru-ment, [medium,] directions from him, and from his band, that will be of benefit to suffering humanity. I am sure I feel willing to do whatever I can in any way. I just want my friends to know I have come, and that I am happy, and that I was not mistaken in my belief in Spiritualism. I thank them all for their kindness. I will come to them as often as I can. I am Mrs. Mary Webster, of Amesbury, Mass.

W. H. Lambdin.

[To the Chairman:] Do I look as "thin as a crow"? Ifcelso. I don't feel just right. I 've come back pretty lively. You see I 've just passed out—only a few days—and I am not very smart just now. Some folks thought I never was very smart, but they didn't understand me, that's all. I forgave them, and I forgive them now; I have n't any animosity against a single sou!. If

we only understood each other this would be a beautiful world. That's the great trouble, I consider, which we have here: we don't underbeautiful world. That's the great trouble, I consider, which we have here: we do n't understand one another, so we pass wrong judgment. I have some friends in the body, thank God! and a good many out of the body, and those outside have helped me here to-day, to throw off the old conditions, that I may go to work again in short order. I am ready for it, only I do n't feel quite as well as I would like to. I desire to send my—well, I do n't want to say thanks, because it is more than that, it is more than gratitude that I want to send to a certain few who have shown great kindness toward me, and toward my family since I went out. I want them to understand that I have seen every little action, and, what is better, I have read every kind thought, and it has been more to my spirit than silver or gold could be.

When I was in the form I was carnest and honest in my work. I tried to deal right by all people, and I am the same now. I am glad to be where I can see such a body of well-meaning, believing Spiritualists; it does me good. I have n't my stock in trade on hand, so I can't do any business, but I will just give off a few of my blessings when I go. Now I am going to work, and the first thing I have to do is to look after those I have left behind me, and I can see where I can use an influence for their good, among certain ones in the West. At least I

where I can use an influence for their good, among certain ones in the West. At least I think I can do it; I am going to try. Then I want my friends to know that my occupation has not gone; I shall wander about, here and there, as a sort of a world-wide missionary, to see if I can be of same little use to those who are in parel of my services. I am not here to are in need of my services. I am not here to say much, only to get a little strength, and to send, out a "God bless you" to my friends. I am from Philadelphia, my friend; you may put me down as W. H. Lambdin.

MESSAGES TO BE PUBLISHED.

Oct. 1.—Lydla Jones: Nancy Hutchins; Lizzle Palmer;
James Kelley: Flying Cloud.

Oct. 5.—Achsa W. Sprague; Horace H. Briggs; Abble B.
Worthen; George Whitcomb; Paul F. Aldrich; Sarah Toland; Willie Ramsdell.

Oct. 8.—Rev, Henry C. Smith; F. L. Peterson; Fanny
A. Conant; N. B. Starr; Mary Keene; Eliza Kenney,
Oct. 12.—Brother and Guide of the Medium; Charles E.
Steinman; Maria Howland; Willie Sprague; Mabel; Mrs.
J. T. Waters; Starlight.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF -

W. J. COLVILLE,

AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM

Eternal Spirit, Fountain of all Life, with whom there is no death or darkness, shadow or sorrow, we praise thee for the return of the beautiful spring-time, for the flowers as they are bursting forth into bloom, for the tender buds which we behold on every tree, for the joyous songs of mated birds and their young offspring, as their sweetest notes are brought unto us on the laden breeze. We praise thee that thy law reigns triumphant everywhere; that thou art behind the law and within it. We praise thee that thou art the law-giver; that thou art love; that thy law is love, and thy love the only law we can obey. We praise thee that there can he no death, but that what seems go is but transition; that those whom some of us have mourned as dead are with us still, clothed upon with immortality, the dust of earth exchanged for the beautiful robes of the spiritual kingdom. If there he any over whose pathway the shadowy cloud of bereavement has fallen darkly, taking from their homes the light of their eyes and the pride of their hearts, making a vacant chair in the family circle and a vacant place at the family board, as they shed the bitter tear of natural sorrow because of the earthly remains deposited beneath the sod, may they see through the grave to the realm beyond death; may they see across the narrow stream to the beautiful land the other side, and even while they yet sojourn here a little longer in the material form, may they meet their loved ones face to face and respond unto their greetings, even as the Marys who came to the sepulchre found the stone rolled away and their master and friend no longer entombed. Oh, may we all rise into that beautiful state of happiness which is born of consecration to the higher things of the spirit. May we rise above all pride and passion until the true resurrection of the spirit is fully experienced by us, when our natures shall bid farewell to the entanglements of earth and the meshes of iniquity, even though they yet remain in the tabernacles of dust and clay. Eternat Spir Invocation.

Questions and Answers.

Ques.—Can a disembodied spirit of a former age give through a medium the origin and history of the pyramids of Egypt?

Ans.—Certainly. A great many ideas have been given through various mediums concerning. ing the origin and history of the pyramids. There is no difficulty whatever in spirits who lived in Egypt thousands of years ago narrating their experience; but as certain persons consider everything false which does not coincide with their peculiar theories, a great deal which may be stated by the spirit-world concerning the origin and use of the pyramids may be re-garded as spurious; whereas, if it is only pregarded as spurious; whereas, it it is only pre-served for future light to shine upon it, scien-tific discoveries may prove it to be true; and scientists who have set up theories in contradis-tinction to facts, will be obliged to admit that statements which have been made by the spiritworld are accurate. If you wish to have a good digest of the origin and structure of the Great Pyramid, we would advise you to read Art Magic—edited by Mrs. Emma Hardinge Britten, which affords more reliable information con-cerning the Great Pyramid of Egypt than any other treatise published in modern times. The theories of the Edinburgh professors and some of those of Prof. Smythe are undoubtedly correct in theories of the Edinburgh professors and some of those of Prof. Smythe are undoubtedly correct in certain instances; but still, so far as the spiritual object or design of the pryamid is conceined, these professors do not appear to have been able to discover any facts concerning it. Egyptologists and exact discoverers in material science may be able to decide the outward purpose; the spiritual plan has been veiled in symbols that are only intelligible to those members of secret orders who are versed in the knowledge of the occult. We do state absolutely that unless you have occult information which cannot be gained through external science, which cannot be learned in the schools of modern thought, you will be unable to discover the inner foundation for the erection of the pyramids. The Great Pyramid is distinct from the other pyramids. The other pyramids found in Egypt, a number of which were built after the Great Pyramid, are only feeble copies in their outward appearance of the Great Pyramid. These smaller pyramids were undoubtedly many of them erected as tombs in which illustrious personages were buried after they were embalmed. Undoubtedly, also, many of these pyramids may also have been used as storehouses and granaries at periods of inundation or famine, whereas the Great Pyramid itself is a standing monument of the science and religion ine, whereas the Great Pyramid itself is a standing monument of the science and religion standing monument of the science and religion of the ancient Egyptians. It is both mathematical and spiritual in its construction. It was designed in order to embody in solid masonry facts known to ancient Egypt. When these are interpreted, not only from the standpoint of outward science, but also in the light of spiritual science, which soars beyond, though it does not contradict material science, the key of ancient mysteries will be found within that pyramid.

mid.
Q.—[By F. W. I.] When there is healing by magnetism, in an assemblage of persons, does the healing power neutralize the disease, or is it liable to be absorbed by those in the immediate the control of the contro ate surroundings of those under treatment?

A.—It is not at all desirable for persons of delicate constitution, who easily take on diseases, to sit close to persons who have diseases, while being magnetized. If you seek simply rewhile being magnetized. If you seek simply re-lief from suffering incident on general debility, if you have no particular disease, then it will be quite safe to give you magnetic treatment in a promiscuous audience; whereas if you have any infectious disorder or derangement of the sys-tem, which may be taken on by another, we ad-vise that magnetic treatment should be admin-istered in private and not in while heacting vise that magnetic treatment should be administered in private and not in public, because many susceptible persons may suffer when the disease is thrown off, by its being thrown on to them. A great many magnetizers exercise power in public, when not in a condition to do so successfully. It is not fair or just to benefit you and sacrifice your neighbor; it is not just to take a pain or ache away from you, and put it upon some one else. A magnetizer may do such

injustice without doing it intentionally. Mag-netic treatment, for all forms of disease, ought

injustice without doing it intentionally. Magnetic treatment, for all forms of disease, ought to be private, whereas magnetic treatment for general debility, merely, or for the impartation of strength, not for the removal of a malady, might just as well, so far as other people are concerned, take place in public as in private; if there are many persons in the room who have a great deal of magnetism it will undoubtedly be drawn from them by spirits desirous of doing good to those afflicted. No person ought to object to supplying an element to do good to another; it is quite another thing to be willing to take on the disease of another. If a skillful magnetizer uses his power successfully, and operates in private, he will be able to throw the disease off, and to overcome it, thus no one need be made to suifer.

Q.—[By Mrs. C. R. J.] As we pass from one sphere to another, in the spirit-world, is there a separation from loved ones, causing sorrow and mourning such as we experience upon the earth-plane when they pass to spirit-life?

A.—There are changes in the spirit-world—changes from one sphere to another, for as the spirit outgrows its associations it rises above them; but in the spirit world you cannot be separated from each other when you are unwilling that such a separation should take place, because when the spirit is, disencumbered of clay it can go whithersoever it desires, and can be in any place to which it is drawn by the ties of sympathy and affection. If you wish to return here, if your strongest attraction is with your loved ones on earth, when you pass out of the physical body you will not be removed from them; their eyes may be holden, perchance, so that they cannot see you, by the veil of flesh; but when the veil of, flesh is taken away from them, you will be together, you will not mourn any separation again. If you are ever separated it will be because a stronger attraction will lead out into another sphere, or because you know that duty calls you to form new associations. out into another sphere, or because you know that duty calls you to form new associations. that duty cans you to form new associations. The love one spirit bears for another will remain forever. If you have ever loved any one you will never cease to love that person, only there may burst upon you in the future the realization of a higher, deeper love than you have yet experienced; there may be a yet stronger attraction than you have ever known, and this troopen affection may counterbalance or corrections. attraction than you have ever known, and this stronger affection may counterbalance or overpower the weaker. That weaker will be just as strong as it ever was, but the stronger will be mightier than any you have previously known. In the spirit-spheres we are not separated from our friends by any power, except the power of an attraction which may draw us to some other realm where we will be immediately associated with others. This will only take place when our special mission in connection with certain individuals to whom we have been attracted previously is completed for the time. Very often spirits pass away from each other for a period, and then return; they have a certain work to do in common, and when it is finished they separate. They are brought together again, after an interval, to begin a new work together. There are no unions so permanent that they can fear no transitory separation, until you rise into the angelic states; then tion, until you rise into the angelic states; then all unions are eternal.

Verification of Spirit-Message.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

Please allow me to return my grateful acknowledgments to Miss Shelhamer for the message from "Shlver Star," given through her mediumship Sept. 10th, 1880, and published in the Banner of Light of to-day's issue. I was privately informed by Silver Star on Sept. 8th, that she would give me a message through a public channel, but I did not know how it would come until I recognized it in the Banner of Light. Fully comprehending every word, and extending most cordial thanks therefor, I remain,

Yours for spiritual truth;

Miss Lill Hilt.

152 West Brookline st., Boston, Sept. 25th, 1850.

152 West Brookline st., Boston, Sept. 25th, 1850.

A remarkable case of intermittent trance s thus described by the Hannover Courier:

is thus described by the Hannover Courier:

"The daughter of the Mayor of Grambke, a village near Bremen, is said to have been fast asleep ever since the second week in January, with the exception of a few hours of semi-wakefulness at intervals of from six to eight weeks. It appears that she lies, plunged in a profound slumber, and entirely unconscious of all that goes on around her, night and day, reclining on her left side, warmly covered up, and with a light gauze spread over her head. Nourishment, chiefly in a liquid form, is daily administered to her, which she swallows without awaking for a second. She is a pretty, slender girl, of a pallid complexion; but she does not lose in weight during her trances of from forty to sixty days, and, when awake, exhibits a cheerful disposition and an eager desire to perform such small household tasks as her strength enables her to fulfill. Her father is a well-to-do man, who has consulted several eminent tasks as need to the consulted mere of the consulted several eminent, medical men in the hope of discovering some remedy for his daughter's abnormal condition, which entails serious inconvenience and constant anxiety upon the other members of his family; but all efforts hitherto made to keep the young girl awake have resulted in total failure."

SPIRITUALIST MEETINGS

BROOKLYN, N. Y .- The Brooklyn Spiritual Con-erence meets at Everett Hall, 398 Fulton street, Saturday erence meets at Everett fram, oos r anon street, barnary venings, at 7% o'clock.

Conference Meetings are held in Fraternity Hall, corner allow street and Gallatin Place, every Ffiday evening, at 2% o'clock. Seats free, and everybody welcomed.

BEVERLY, MASS.—The Spiritualists hold meetings overy Sunday at 2½ and 7½ r. M. Charles Holden, President; Richard Goss, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer.

CLEVELAND, OHLO.—The First Religious Society of Progressive Spiritualists meets in Halle's Hail, 333 Superior street, at 1034 A. M. and 7½ P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 105 Cross st. The Children's Progressive Lycoum meets in Welsgeber's Hall at 12½ P. M. N. B. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited.

myited.

CEDAR RAPIDS, IOWA.—Society of Spiritualists meets in Post-office Block every Studay, at 7½ r. M. Inspirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannie V. Warren, Vice-President; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cordially invited.

uniny invited.

INDLANAPOLIS, IND.—The First Society of TruthSeekers meets for religious service at 80% East Market street,
overy Sunday at 2% and 7% P. M. J. R. Buell, President;
S. D. Buell, Secretary.

LYNN, MASS.—Spiritual meetings are held every Sunday afternoon and evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Cunningham. LEOMINSTER. MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6% o'clock P. M. Mrs. Fannie Wilder, President of Spiritualist Union.

Sainday in Allen's Hall, at 2 and 0 % o'clock P. M. Mrs. Fannie Wider, President of Spiritualist Union.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican liah;
55 West 33d street, at 10 % A. M. and 7 % P. M. J. A. Cozino,
Secretary, 36 West 46th street. Children's Progressive Lyceum meets at 2 P. M. Charles Dawbarn, Conductor; Wiliam Hunt, Assistant Conductor; Mrs. M. A. Newton,
Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr.
— Kirby, Recording Secretary.

The Second Society of Spiritualists holds meetings every Sunday morning at 16%, and evening at 7%, in Carlier's
Hall, 23 East 14th street, between 5th avenue and Union
Square. Alfred Weldon, President; Alex. S. Davis, Secretary; E. P. Cooley, Treasurer, 256 West 16th street.

The First Harmonial Association holds free public serylces every Sunday, at 11 A. M., in the Music Hall, No. 11
East 14th street, between Fifth Avenue and Union Square.

PORTLAND, ME.—The Spiritual Fraternity meets
in Rossini Hall every Sunday for conference and lectures,
at 24 and 7½ F. M. W. E. Smith, President; H. C. Berry.
Vice President; Miss. L. M. Eaton, Secretary; F. W. Hatch,
Treasurer. Trustees—J. O. Leighton, Mrs. A. W. Smith
and W. H. Hoyt. Would be pleased to correspond with
lecturers. Seats free to all.

PHILADELPHIA. PA.—The Keystone Association
of Sulrivalists holds a Spiritual Conference every Sunday at

PHELADELPHIA, PA.—The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 1/4 r. M. at Hall corner Spring Garden and 8th streets. Everybody welcome.

orthody welcome.

The First Association of Spiritualities of Philadelphia holds meetings every Sunday at 10% A. M. and 7% P. M. at the hall corner Spring Garden and 8th streets.

The Second Association of Spiritualities holds conferences every Sunday afternoon, at 30 clock, and circles in the evening, at Thompson-street Church, below Front. James Marior, President, Charles W. Yard, Secretary. SUTTON, N. H. Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sec-

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third, Also meetings for lectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

SANTA BARBARA, CAY. — Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyccum meets every Sunday at same hall at 14 F. M. Assistant Conductor, Mrs. Mary A. Ashley: Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Director, Mrs. Emma Scarvens.

rector, Mrs. Emma Scarvens.

SALEM. MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 r. M. S. G. Hooper, President.

VINELAND. N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 12% r. M. Dr. D. W. Allen, Conductor.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School," Pupil of Dr. Benjamin Rush.

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C. R. MILLER.

Spiritual Phenomena.

Action of Spirits on Terrestrial Life through Means at their Command.

To the Editor of the Banner of Light: Your account of the production and development of a flower by a spirit called " Yolanda," (the medium being Mrs. Esperance, of Newcastle on-Tyne, England,) illustrated by a wood-cut, in the Banner of Light of the 25th uft., prompts me to record in your columns a case not identical, but curiously analogous, which was witnessed some time ago in Washington, D. C., by Prof. Darius Lyman, myself and others-the

medium being Mrs. Lowe, formerly Mrs. Kerns. Prof. Lyman (Chief of an important division in the Treasury Department) took me to Mrs. Lowe's, telling me that at a scance just held with her he had received a fully bloomed calla lily, developed in a few minutes from a plant on which had existed only an incipient green bud, which would have required weeks to complete its bloom in the natural way, and that the operation had been accompanied with the destruction of the long stem at the end of which the lily is produced by nature, the stem being found to be crushed and withered. He showed me the flower and also the wreck of the stem. Struck by the analogy between this and the well-known phenomenon often exhibited by the Hindu Fakirs, of the abnormal development of a plant with its fruit out of a seed, under the eyes of close-surrounding spectators, within half an hour, while its natural growth would have required weeks or months of time, I was curious to witness it; and a seance having been concerted for the evening. I in the afternoon sent a similar plant to Mrs. Lowe's residence, which had several of the spear-like stems with their incipient buds. The scance was in the dark. Many other manifestations took place which excluded all possible idea of deception, and I fully shared Mr. Lyman's confidence in the medium's honesty; and when in the course of it (within a few minutes after the plant was brought into the room) two calla lilies were placed in my hands, one for him and the other for me, and when we found their stems on the plant to have been destroyed as in the former case related to me by my friend. I dld not doubt the genuineness of the phenomenon. But I told the lady and her husband that it was not one 1 could relate, with my strict regard to the logic of eyldence, because the conditions were not such as to exclude the possibility of frand, which would of course be assumed by our outside enemies, who would reasonably say that she had known beforehand what the expected flower was to be, and could have provided two calla lilies of her own, and then in the dark have crushed and destroyed the two stems of my plant, which I had improperly sent to her house beforehand. They concurred in this view, and suggested that I should the next evening bring some plant that should be known only to myself. I accordingly procured a pot of pansles, not in flower, but not far from being ready to bloom, so small that I could carry it in my coat pocket, wrapped in a sheet of paper. I did not tell even Mr. Lyman what my plant was, and I took it out of my pocket only at the scance and in the dark, depositing it on a table. At the previous scance Mrs. Lowe, in answer

to my inquiry, had said that the calla lilles had been

produced by a band of several spirits, the chief ope-

rator being an old Hindu spirit named "Mahala,"

This time she said the same band of spirits was there:

and sparks of light were seen playing about the place

where the plant was. Two fine and perfect pansles

were in a few minutes, placed in my hands, though I

could only know what they were when we struck a

light. Several of the leaves of the plant were found

to be chished and withered, as had been the stems of

the lily before - I had the resulting pansles preserved,

as also the calla fily, and possess them still. The abnormal rapidity of vegetation produced by or through some of the wonder working Hindu Fakirs (who are great mediums, trained from childhood in the pagodas, and "adepts" in occult science, though comnonly called "jugglers" by the British,) is an unques tionable fact. We have all read accounts of it by trav-elers of high standing. I recall one particular narration by a colonel in the British army, whose name I lorget, which was to the effect that he and a party of brother officers, military and civilian, while journeying on a highway thick with dust came upon an old Fakir sitting alone by the roadside, mere skin and bone, and all but naked, whom they called upon to exhibit some of his marvels. Among them was this; that he gathered up some of the dust into a heap and planted in it a mango seed, they standing in a circle around and close to him in the middle of the road, and watching him as he made manipulations over it, accompanied with muttered prayers or incantations, as they deemed them to be. Presently they saw two young green leaves sprouting up out of the dry dust-heap, and growing growing before their eyes, till within half an hour there was the plant grown to about three feet high, with a mango fruit, which they bit into and ate. All the other accounts tell substantially the same story. For further information I took advantage of my residence in London and Paris to interrogate such friends as had been in the East. All were familiar with the fact as being frequently witnessed in India, and not less than six or seven of them have related to me, un der my regular cross-examination, the details as they had passed before their eyes. One of them was a cousin of my own (on the maternal side), a captain in the British army, a fine honorable fellow. Another was a gentleman who had held the high post of Her Majesty's Commissioner (or Governor) of a large and important province of India. Another was Jacolliot, the wellknown author of numerous books on India, who had filled a high judicial position in the small territory stil held by the French in that country, and had learned the language and deeply studied the people, history, Institutions and religion of India. Another was an ultra-skeptical French savant, author of a work on philosophy, with whom I sometimes debated the subject of Spiritualism at the house of M. Chavee, the eminent scientific and linguistic lecturer in Paris. An other was Madame Blavatsky, the author of "Isis Unvelled"; and all, under my close interrogation, told substantially the same story; through all the variations of details, the basic facts were always the same. Eye witnesses, so many and so unimpeachable, confirming the accounts we are all familiar with, as related in books of travel, make it impossible to doubt the truth of what is related. In the case of my friend, who had been a very high British official, a flower-pot was filled with earth, by his order, from his own garden, by his own servant, under his own eyes, and the phe nomenon occurred on the tiled floor of his own veran As Madame Blavatsky is herself understood to be an

"adept" (in whose presence her friends, including my self, have certainly witnessed strange marvels,) and had been a great deal in Hindostan, to which she has since returned. I asked her what was the Hindu explanation or theory of the force or power employedthe modus operandi in this "miracle." Her reply was, that through the studies, initiations, purity of life and ascetic practices which lead to high advance in the degrees of adeptship, men could attain to a power of commanding and controlling certain of the elemental forces of nature (to say nothing of inferior elemental beings,) and especially the universal vitalizing force, or fluid, or spirit, which pervades all nature and produces all the phenomena of organized life, both animal and vegetable. This the Hindoos call the Akasa or Aghasa: we call it the "astral fluid." It is the Neph of the Egyptians, (of whom Moses was a pupil and probably a priest,) and is probably the basis and origin of the modern theological idea of the "Holy Spirit" or "Holy Ghost" as one of the persons of the "Trinity." The Fakir (according to Madame B.) can concentrate upon the yet undeveloped seed or plant a condensed force or stream of the Akasa sufficient to develop-in a very short time the processes of growth and maturing which are ordinarily wrought out slowly. through the same Akasa, in the course of weeks or months. She always repudiated the idea that it was by spirits external to the Fakir, as a mere "medium." that the phenomenon was produced. I never came into agreement with her on this point. Whether this was her own theory of the matter, or that generally accepted in India, I cannot say with certainty. Never having gone into "Theosophy," it is to me easier to believe the Fakirs to be simply great mediums, and that attendant spirits work for or through them in the

rience of the so-called "miracles" of Spiritualism; the more so as in Jacolliot's account of his scances with the Fakir he met at Benares (which translations have made well known to the readers of our Spiritualist papers,) the Fakir said that he was helned but he 'Pitris," or "spirits of the ancestors." It may be that the Fakirs, and other) Adepts," sincerely imagine the marvels to be wrought by themselves, through the force of their own will or command, when in truth they may be only acting as extraordinary mediums for spirits without knowing it themselves.

Madame Blavatsky said that it was through this same means, namely, the concentration of a direct stream of the Akasa upon the wounded spot, that the horrid self-inflicted stabs and gashes of which we read in other accounts of travelers, are healed in a few moments by mere touches with the fingers, by breathing upon them, and sometimes by the application of a little spittle. I have never met any friend who had actually witnessed this variation of the phenomenon, excepting Madame Blavatsky and Mrs. E. H. Britten, who have both assured me that they had really and closely seen it. A recent account of it, as witnessed in the performances of a certain school of Dervishes at Damascus, was published within the past twelve months in Littell's Living Age, taken, I believe, from the International Review. It is of course easily accessible to the reader.

Now the analogy between this unquestionable fact of the rapid vegetation through the Fakirs, and the phenomenon of "Yolanda's" plant and flower produced and developed through two distinct stages of production, first the plant and leaves, and then the blooming of the flower, (she probably brought a seed of the plant Leora Crienta and planted it in the sand and water in the water-bottle,) and of both these with "Mahala's" calla lilles and pansies—this analogy, I say, is both manifest and interesting. In both of our Western cases (Mrs. Esperance and Mrs. Lowe) it was clearly by the operating spirits that the phenomenon was produced, and not by the mediums, who can make no pretension to being "Adepts"; and they tend to support my theory in regard to the Faktrs as "mediums," over that of Madame Blavatsky, and our simpler Spiritualism over "Theosophy." That the spirits Yolanda (made visible in the light) and Mahala (not visible to us in the dark, yet certainly there, because he operated in a few minutes on the little pot of pan sies brought in my own pocket) may have possessed the more than ordinary human knowledge of the chemistry of nature and power over it, which enable spirits to employ the concentrated stream of Akasa, as their means of operation, is very possible, and seems to be the probable truth of the phenomena. Nor is it sur-prising that in the case witnessed by us in Washington, the chief operating spirit was stated to be that of an old Hindu, probably in the earth-life a Fakir. New York, 1880. J. L. O'SULLIVAN.

W. J. Colville's Meetings.

On Sunday last, Oct. 17th, in Berkeley Hall, Boston, at the morning service, Mr. Colville delivered a telling inspirational discourse on "The Law of Love and the Love of Law." The principal ideas in the lecture were the following: The doctrine of non-resistance when properly understood is eminently philosophical and thoroughly practical. When any great teacher advises his disciples to overcome wrath with gentleness, he merely tells them that in the realm of mind, as well as In that of matter, we should not attempt to extinguish fire with live coals, but on the contrary by the applica tion of water.

Moral force and spiritual superiority wherever found to exist will be able to successfully grapple with the evils in society, and overcome them with good. If we fight with carnal weapons only, the tiger and the bear

evils in society, and overcome them with good. If we fight with carnal weapons only, the tiger and the bear may subdue us by their superior physical strength, but in the advance of civilization man learns to control his inferiors by subjecting them to his higher will.

Those who are cruel to animals and children always cause them to grow up deceliful and vicious. When we rule by the law of fear we engender in those we rule a horror of being tound out in any act of wrong, but we do not cultivate in them a love of virtue and a harred of iniquity.

Prison reform is greatly needed. Crime is often a disease, and ought to be treated as such by physicians of the mind. A man who can be a great shiner can be a great saint; and were we to direct our energies to saving our brethren from temptations, instead of ostracising them as soon as they fall in a moment of weakness, we should find that all the time, wealth and energy expended in the crection of Nurseries for children who have no proper homes, and in building Reformatories and Houses of Industry and Education for those who have fallen into mischlef, oftentimes tiffough instortune and the absence of good early training, would be so much invested in the bank of a nation's solidity, safety and morality.

The rich who loard up untold treasures and selfishy live in luxuriant case, doing little or nothing to stem the tide of want and wretchedness flowing by their very doors, are held by angels as the responsible parties when their tempted brethren fail over the sumbiling-blocks they ought to have removed out of their way. A child who steals when pressed by hunger is not a fit subject for a house of correction, but is only a member of a down trodden class in society, who calls attention to the poverty which is preventible if the interests of all human beings were only identified in our contains.

member of a down trodden class in society, who calls attention to the poverty which is preventible if the interests of all human beings were only identified in our social life. Many of our laws ought to be crased from our statute books. Every Christian should remember that, on the authority of Jesus, a law of old time should be honored in the breach instead of in the observance, when it proves itself the foe-instead of the friend of progress and humanity. Every radical can, also, on the authority of commens cause, unite with the spirit of the great and good reformers of all ages who have ever striven to rule by the very highest power which can reach the sinful.

the great and good reformers of all ages who have ever striven to rule by the very highest power which can reach the sinful.

The menaces of harsh legal measures do not eradicate crime; they only make people study how to do wrong stealthily so as to thick justice. The tears of a mother will melt a stony heart that nothing harsher can move. A law to be voluntarily obeyed in an intelligent community must be a law of love, that people can love to obey. In closing a lengthy and very carnest dissertation on the power of love, the speaker related an anecdote of two homes which he had recently been called to visit; in one, where amer was the governing power, everything was in an uproar—children were insolent and deceifful, and instery reigned supreme; but in the home where Love was governor, everything was open, bright and orderly; parents were obsyed, but only feared in the highest sense by their offspring, who loved and respected them so truly that they strove not to displease or grieve them.

The congregation on this occasion was quite large, and all members of it paid strict attention to and evinced great pleasure in the remarks of the inspired speaker. Mrs. Morris (of Chicago) is now the regular organist of Berkeley Hall, and by her skillful manipulation of the organ, and her sweet, clear soprano voice gives unbounded satisfaction to the society engaging her. This lady is a musical medium, and, we are informed, improvises very finely when under influence of her spirit friends.

In the afternoon, at 3 o'clock, the usual meeting was

farmed, improvises very finely when under influence of her spirit friends.

In the afternoon, at 3 o'clock, the usual meeting was held. Questions, to the number of sixteen, bearing on Spiritualism, and kindred subjects, also on social topics, were presented in writing, and answered to the satisfaction of a highly intelligent audience.

On Sunday next, Oct. 24th. Mr. Colville #ill give two inspirational discourses in this hall. That in the morning will be on "The Palm of Pleasure and the Pleasure of Palm"; that in the afterpoon will be in answer to the question "Have we a Heavenly Father?"

Services commence precisely at 10:30 A. M., and 3 r. M. In this connection the managers of these meetings desire us to intimate that punctuality in attendance adds greatly to the comfort of all.

Lectures in Haverhill, etc. On Tuesday and Wednesday evenings, Oct. 12th and 13th. Mr. Colville addressed very attentive and appreciative audlences in the Unitarian Church, Haverhill, which place he expects soon again to visit. His recent discourses in Salem and Beverly have also proved very successful, and have resulted apparently in the awakening of renewed interest in spiritual teachings in those places. On Tuesday and Wednesday, Oct. 26th and 27th, he will lecture in Greenwich, Mass., Influential friends having been successful in engaging the Methodist Church for the occasion.

odist Church for the occasion. Recentions.

Mr. Colville invites all readers of the Banner of Light who feel so disposed to be present at his Friday afternoon receptions, held from 3 P. M. In the parlors of 94 Pembroke street. He is delivering at the same place on Friday evenings at 8 a very successful course of lectures on the Book of Revelation. The attendance has steadily increased from the first, and great interest is manifested. Jesse Sheppard has recently been giving concerts and holding scances in these rooms.

We call attention to the advertisement RT We call attention to the advertisement in another column of that valuable journal, the Banner of Light. This is the oldest journal in. the world devoted to the spiritual philosophy, and continues yearly to grow in interest. It contains much interesting reading even to non-Spiritualists. It has just commenced its forty-eighth volume, and we are glad to learn its circulation is constantly increasing.—The Journal of Commerce, New Orleans.

The College Library at Harvard is open on Sunday way now abundantly familiar to our Occidental expe-afternoons from 1 till 5 o'clock.

BRIEF PARAGRAPHS.

Simonides being asked of Hiero what he thought of God, asked a week's time to consider of it; at the week's end he asked a fortnight's time; at the fortnight's end, a month. At which Hiero marveling, Simonides answered, "that the longer he thought upon the matter the more difficult he found it."

Foote, being scolded by a lady, said, " I have heard of tartar and brimstone; you are the cream of the one and the flower of the other."

Parents often flud some one of their children tainted with morbid humors, unlike any other member of the family, and which they are wholly unable to account for, except on the supposition of foul matter taken into the system by vaccination.—R. T. Trall, M. D., New York.

A new novel by Geo. Macdonald, "Mary Marston, is to appear as a serial.

The thunder of great words does not always betoken a great thought, for many a grand salute is fired with a blank cartridge.

The duty of living properly before a child is every now and then emphasized. A physician called upon a lady, and was met at the door by her little girl, who went up stairs to tell her mother. Upon her return the gentleman said, "Did you tell your mamma?" "Yes, sir." "And what did she say?" "She said, 'Oh, pshaw!"—Congregationalist.

As this is recorded in the Congregationalist, the

As this is recorded in the Congregationalist, the physician was "of course" a fossilized Regular! In which case the lady was not, perhaps, so far from right, after all, in the use of the exclamatory epithet with which she greeted the announcement of his "offl-

The Pan-Presbyterian Council in Philadelphia met in the Academy of Music, which, to all practical intents and purposes, is a theatre. Was it consecrated specially for the occasion, or what did the Chairman mean, when he suppressed an applause that greeted one of the speakers, by reminding the brethren that they were in "the house of God"?—Free Religious Index.

The corner-stone of the obelisk was laid in New York on the 9th; Commander Gorringe, whose vessel brought the obelisk to this country, made an address and a native Egyptian who accompanied him on the voyage was present. A Masonic procession with the ceremonies of the craft mon placing the stone in position, formed prominent and interesting features of

> IT NEVER PAYS. IT NEVER PAYS.
>
> It never pays to fret and growl
> When fortune seems our foe;
> The better bred will look ahead
> And strike the braver blow,
> For luck is work,
> And those who shirk
> Should not lament their doom,
> But yield the play,
> And clear the way,
> That better men have room.

In 1864, our contributor, W. E. Coleman, at that time connected with the stage, dramatized the novel of East Lynne" for Mrs. F. M. Bates, the manuscript being forwarded to the lady by mail. Not having met Mrs. B. since her receipt of the play till recently, Mr. Coleman had never seen his play performed. A few weeks since Mrs. Bates arrived in San Francisco from Australia, where she has been resident for a number of years; and being tendered a complimentary benefit at the Baldwin Theatre, Sunday evening, Oct. 3d, she produced "East Lynne"-thus affording Mr. Coleman an opportunity to see his play acted for the first time, sixteen years after it was written. At her farewell benefit in Melbourne, prior to her departure for America, given under the patronage of the nobility and government officials of that city, she also produced "East Lynne"; and although a terrible storm was raging that evening, and a thin audience was anticipated, the house was packed from pit to dome, no standing-room even being available. Mrs. Bates is a member of the celebrated Wren Family of professionals, many of whom have been Spiritualists for years.

PROF. BENJ. PEIRCE. Aster, prin men clampes eni zoolsin Eoos Nun de thanon lampeis Hesperos en phthimenois. —[From Pidto. Petrce! among living men thou morning star! Shin'st Hesperus now where souls departed are.

—[T. W. Parsons, in Boston Advertiser.
Sciluate by-the-Sea.

Judge Rooke, in going the Western circuit, had a great stone thrown at his head; but from the circumstance of his stooping very much, it passed over him. You see," said he to his friends, "that had I been an upright judge, I might have been killed."

"I did n't like our minister's sermon last Sunday;" said a deacon who had slept all sermon time, to a brother deacon. "Did n't like it, Bro. A.? Why, I saw you nodding assent to every proposition of the parson."

There is no love like the old love, that we courted in

our pride;
Though our leaves are falling, falling, and we're fading side by side,
There are blossoms all around us, with the colors of
the dawn,
And we live in horrowed sunshine when the light of
day is gone. There are no times like the old times—they shall never

There are no times have the old times—they shall never be forgot!

There is no place like the old place—keep green the dear old spot!

There are no friends like the old friends—may Heaven prolong their lives!

There are no loves like the old loves—God bless our loving wives!

—[O. W. Holmes. When you see a man look sad, and say, "Too had

I'm sorry!" as his wife informs him that the plants she meant to winter have been left out one night too long, and are frozen, write that man down as a sniveling hypocrite.

Of a rainy morning a small boy who has exhausted all his excuses for not putting in an appearance at school opens the door, and says to the astonished master, "Sir, ma says I can't come to school to-day—it's raining too hard."—Syracuse Herald.

Light appears to be on the increase. " Light for All' is published in San Francisco. "Western Light" has lately dawned in St. Louis, and now a "Fountain of Light, Dedicated to Light Seekers," comes to us from Quincy, Ill., where it is to be published weekly by Mrs. Dr. Merrick. It is in the form of a sixteen-page magazine, edited by Miss Ida M. Merrill, and makes a very creditable appearance.

A PHILADELPHIA CLAVERHOUSE. To the fathers in council the was Witherspoon spoke:
Our best-beloved dogmas we cannot revoke;
God's infinite mercy let others record.
And teach men to trust in their crucified Lord;
The old superstitions let others dispel;
Yeal the wide was a long hell! I feel it my duty to go in for hell!

Perdition is needful; beyond any doubt
Hell fire is a thing that we can't do without.
The bottomless pit is our very best claim;
To leave it unworked were a sin and a shame;
We must keep it up still, if we like it or not,
And make it eternal and make it red hot."

—[New York Sun.

A London dispatch from Copenhagen, dated Oct. 18th, reports that a fire in Christiansand, a city of twelve thousand inhabitants, has destroyed two thirds of the houses, and hundreds of families are homeless. The fine Gothic cathedral was burned.

Secrets may be trusted to a miser. He never gives anything away.—New Orleans Picayune.

Should any one doubt the statements contained in our editorial, "A New Indian Imbroglio," regarding the position assumed by people in Colorado in this instance, let such read the following sentences from a telegram sent from the seat of the trouble. They have the true and murderous border ring in them:

the true and murderous border ring in them:
Ouray, Col., Oct. 14th, via Lake City, Oct. 17th.—The
Indian agent [Berry] at Los Pinos has taken refuge in
Chief Sapovonari's camp, and refuses to give himself
up. Meacham has taken up his abode in the military
camp, fearing vigilanters from Gunnison City.

If the military remain neutral the people of the border counties feel confident of their ability to settle the
difficulty without either State or national interference.

be made of materials which the violinist left with his family. RECEIVED: VICK'S ILLUSTRATED MONTHLY MAG-

A volume of reminiscences of the late Ole Bull is to

AZINE for October. James Vick, Florist and Seedsman, publisher, Rochester, N. Y.

Spiritualist Meetings in Boston.

ew Ern Hall. The Shawmut Spiritual Lycoum meet this hall, 176 Tromont street, every Sunday at 10½ A. M B. Hatch, Conductor. Paine Memorial Hall.—Children's Progressive Ly-ceum No. I holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% O'clock. The pub-lic cordially invited. D. N. Ford, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 10% A. M. and 3 P. M. W. J. Colville will eccupy the platform regularly during October, 1880. The public cordially invited.

during October, 1889. The public cordinly invited. —
Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7); P. M. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided. for the reporting of at least one of each Sunday's dis-

provided.

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

Indies' Ald Parlor.—The Spiritualists' Ladies' Ald Society will hold their meetings at their Parlor, 718 Washington street, every Friday afternoon and evening. Business meeting at 40'clock. Mrs. A. A. C. Perkins, President; Mrs. H. W. Cashman, Secretary.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station: Sunday next, at 3 P. M., conference; at 7½, W. J. Colville-subject for discourse, "Why Does Not God Kill the Devil?"

PAINE HALL.-Again to-day our floral display was excellent, and the many varieties of flowers given plainly told that "Jack Frost" had not as yet done much serious damage. Every child present received

plainly told that "Jack Frost" had not as yet done much serious damage. Every child present received a small bouquet; and I desire here, in behalf of the children, to return thanks to our Conductor for his kind generosity; and I feel safe in saying that they in return will all try the harder to further promote the interest of our Lyceum.

A partially-new order of exercises has been under consideration for some time past, and in a few Sundays our friends may expect something of a very interesting nature, which will not only be a novelly, but will, we believe, create a renewed interest in the Lyceum movement in this city.

Our orchestra to day gave some fine selections from the opera of the "Bohemian Girl." The children then participated—recitations being given by Ella Waite, Bessle Pratt, Mamie Gerry, Annie Robinson, Allie Waite and Lazie Cook. Jennie Smith then rendered a song very beautifully. Mr. Geo. Coots, whose previous recitations here won such hearly applause, kindly volunteered, and recited one of Mark Tyahr's humorous sketches, "American Tourists' Experiences with European Guldes." His delineations of character were so superbly executed that he received an encore such as is rarely heard in Paine Hall; and in response he gave another equally as entertaining a selection. We hope that Mr. Coots will make it convenient to visit us often.

The calisthenics, led by our Assistant Guardian,

We hope that Mr. Coots will make it conveniently us often.

The calisthenics, led by our Assistant Guardian, followed. Dr. Richardson then made some timely remarks, encouraging harmony in our work, and uniformity of purpose. Session closed with the Target March.

J. T. SOUTHER, Cor. Sec.

Children's Progressive Lyceum No. 1, Boston, Oct. 17th, 1880.

NEW ERA HALL.-Sunday after Sunday there are those who gather in our Lyceum for the purpose of teaching the young the beauties of a future life. And teaching the young the beauties of a future life. And what could be more giorious? As we mingle together each becomes as a little child, thus drawing nearer to the angel world. It is grand to see what interest is manifested by our many friends in the welfare of our school, each vying with the other to aid us in our work. Yesterday our hall was filled to repletion. Many new pupils were added to our Groups. New faces were seen (as well as many of the old veteran workers) in our audlence; and with their kind words of cheer we feel our work is appreciated. Our exercises during this session were very long, nevertheless hardly a single person left the hall until the Lyceum was dismissed, and even then many tarried to personally wish us God speed.

mandy a single person ten the man durt the Dycean was dismissed, and even then many tarried to personally wish us God speed.

The following was the programme: Selections by the orchestra; singling by the school; Silver-Chain recitations; Banner March; recitations, vocal and instrumental music by the following pupils: Bertie Sayles-Garcie Burroughs, Emma Ware, Wille Newton, Alice Messer, Ella Carr, Lizzle Johnson, F. Wheeler, Albert Rand, Carrie Huff, Bessle Stevens, Orlando Botanino, Hattle Young, Minnie Goldthwalt, Annie Folsom, Jennie Lothrop, Carrie Shelhamer, Ethel Chandler, M. McIntyre, John A. Wilson and Kitty May Bosquet. In addition Mrs. Newcomb recited an original poem, given under spirit-control. Mrs. M. V. Lucohn occupied the platform for a brief time, and gave an interesting account of her visits to the different camp meetings, concluding with an invitation for our conductor to mangurate a Lyceum at Lake Pleasant next summer, which was at once accepted. Therefore our friends at that pleasant resort can expect a Camp-Meeting Lyceum. A. W. Scott also gave a few thoughts. Mr. Loveland, of Plymouth, was present, and made a proposition to our Lyceum for the benefit of its future prosperity.

Physical movements and Target March closed the

Physical movements and Target March closed the exercises.
On Tuesday evening, the 26th inst., the Shawmut Spiritual Lyceum will give its first entertainment and dance at New Era Hall, which all are invited to attend

tend.

In anticipation of the anniversary of Modern Spiritualism, and in order to have the day celebrated in a becoming manner, Boston Music Hall has been secured, and efforts will be made to have every organization in this city unite together in one grand mass meeting.

Sec'y Shawmut Spiritual Lycoun.

Roston, Oct. 18th, 1880.

Resolutions.—At a meeting of the Shawmut Spiritual Lyceum it was unanimously

Resolved, That the thanks of this Association be extended to Miss Rebecca Bowker, of Boston, for her helping hand, which has ever been extended toward us; for the words of encouragement and cheer which have sustained us in our labors; and for the manylificent gift of books, for the formation of our young library.

Resolved, That words but inadequately express our gratitude for the many acts of love, sympathy and financial aid which she has extended to us in our struggles, and which have given us renewed strength to overcome the obstacles in our pathway. To hor we feel is largely due the earthly credit of the success of our little Lyceum. May God and the angel-world bless her in the sunset of life, and fill her soul in these her autumn days with the rich and golden havest—the sects of which her hands have scattered over the pathway of life, is the carnest wish of the Shawmut Spiritual Lyceum.

C. Firank Rand.

J. Albert Shith, Committee.

PYTHIAN HALL.—The exercises at this place last Sunday morning were opened with an invocation by Mrs. Pennell and the reading of a poem by Mrs. Emerson. A spicy, enlivening conference was then participated in by Drs. Court and Phillips, I. C. Ray, Esq., of New Bedford, Geo. Plummer, and others.
In the afternoon, Prof. Toolney, Mr. Rhoades, Mr. Jones and others were the speakers.

WADMAN HALL .- Prof. Tooley continued his course of lectures at this place last Sunday evening to a goodsized audience, considering the inclement weather. His discourse was a very instructive and useful one, and worthy the attention of thinking people.

LADIES' AID PARLOR.—The Ladies' Aid Society holds its first meeting at this place on Friday after noon and evening, Oct. 22d.

Mrs. F. O. Hyzer in Brooklyn. To the Editor of the Banner of Light:

To constant attendants on Mrs. F. O. Hyzer's public lectures-she speaks from the Everett Hall rostrum every Sunday afternoon and evening-it is quite evident that this great orator, as brilliant as she is profound and philosophical, is furnishing decisive evidence of the truth of the following prophetic (psychometric) utterance, made in regard to her. Some six months since, in a psychometric interpretation of Mrs. Hyzer's writing, Mrs. Decker said:

"This character will go down in history. Books will be written respecting this lady. She fills me with such power that I can scarcely get the language to express my rushing thought. Nothing should be lost that she utters. . . . She will take up subjects—some new teachings not now known or contemplated."

I make this quotation for the purpose of saying that, for several months past, there has been steadily and noticeably an increase of Mrs. Hyzer's power over public audiences. Your correspondent, Mr. Franklin Smith, speaks of Mrs. Hyzer's address on "Materialiwhich was published in the Banner of Light, zation, as the enunciation of "the profoundest and most farreaching scientific truth ever revealed to the world, and says that Mrs. Hyzer's utterances on that, and other subjects, "are so superior in philosophical depth and beauty that their value is inestimable." I quite agree with the Banner correspondent, and will say the lecture referred to, grand and beautiful as it was, is no way exceptional or superior in point of interest and importance to those now being delivered. The psychometric prediction in regard to Mrs. Hyzer is, I do not doubt, in progress of fulfillment. Last evening the subject of her lecture (Mrs. H. nev-

er speaks except on subjects given by her audiences) was "The Science and Philosophy of Spiritualism. What is the difference? and will the speaker define the relations between Spiritualism as a science and as a philosophy?" During the delivery of the lecture—a full hour and a half—the audience evinced the livellest interest, and I repeat the unanimous verdict of all when I say that a more brilliant oratorical display, or a more profoundly logical discourse, was never listened

to in Everett Hall. Mrs. Hyzer's lectures must be listened to to be fully appreciated. The elocutionary powers of the speaker seem to grow and keep pace vith the moral and intellectual grandeur of her dis-

courses. In answer to frequent inquiries that are coming to the Brooklyn Spiritual Society, urging a more frequent publication of Mrs. Hyzer's lectures, it gives me pleasure to state that efforts, which can hardly fall of being uccessful, are being made to raise an adequate fund

courses. Brooklyn, N. Y., Oct. 18th, 1880.

[The Conference Meeting of the Brooklyn Spiritual Society held at Everett Hall on the evening of Oct. 16th was, we are informed by Mr. Miller (in a report for which we are unable to find space) well attended, and of interest. Dr. Weeks, of New York City, gave the opening address, and Mr. Swift, (trance and test medium,) Fred Hazlem, Messrs. Duff and Miller, Dr. Baker, et als., participated in the conference.-ED. B. of L.

Brooklyn (N. Y.) Spiritual Fraternity.

This evening one of the largest audiences yet chron icled assembled in our hall, comprising a generous sprinkling of strangers, with several friends from abroad. Mrs. James Shumway, of Philadelphia, Dr. M. Howard, Capt. D. P. Dye, E. Butterick, among many others, were present with us. Bro. Butterick has just returned from several months' absence in England, and reports an increased interest in that country, and on the Continent, for our cause. W. C. Bowen was the speaker for the evening, and

the announcement that our radical brother is to speak always brings together an appreciative audience. His subject, "A Noble Motto and its Gallant Standard-Bearer," was an earnest plea for freedom of thought. He referred in eloquent terms to the work of Martin Luther, in which was the exemplification of the "right of private judgment," and was a great step forward in free thought, for it relieved the religious world from a slavish obedience to the dogmas of the then regnant church. He spoke earnestly of the work and influence of Thomas Paine in his "Crisis" in shaping the American Revolution, and said he believed that this apostle of free thought would, in future ages, have justice done to him. He spoke of the motto "Know Thyself," and showed that man, by studying his own life and organism, was learning more of God—as man was the epitome of all below him. He alluded to the work of the fre religionists in demanding a scientific religion based upon demonstrable facts, and urged upon Spiritualists

upon demonstrable facts, and urged upon Spiritualists the necessity of endorsing and accepting only genuine phenomena; and held that Spiritualism would demonstrate a scientific religion which the world could accept. Deacon D. M. Cole said: Science is unable to demonstrate religion, for we all more or less live by faith, and not by sight. The cross revered by the Christian world he considered was the worship of an ideal typified by the life and teachings of Jesus. He believed that we should in the future have a new rolligion and a new faith that would bless and save the world.

Mr. Wilson, recently from England, spoke of the work of Thomas Paine, and from his "Age of Reason" read his creed, which he claimed was true Spiritualism. The friends lingered in the hall until a late hour.

467 Waverly Avenue, Oct. 15th.

467 Waverly Avenue, Oct. 15th.

Another advocate for the equality of the sexes has appeared in the form of a handsome quarto journal. "The Western Light." edited and published weekly by Mrs. E. J. Polk and Mrs. Annie P. Anderson, at St. Louis, Mo. Its motto is, "We claim the Right we grant to others." The number before us, its first issue, is ably conducted, vigorously maintaining the claims of women and giving promise of becoming an efficient auxiliary to agencies already at work in the cause it advocates. It has a department devoted to Spiritualism, in which articles both pro and con, are to appear, as also answers to questions and messages from spirits through the process of independent slate-writing, Mrs. J. W. Eldridge being the medium. In the present number it copies from the Banner of Light the remarks made by us a few weeks since regarding Prof. Zöllner's new book, introducing them by some very sensible views of the position now held by Spiritualism-in course of which its editor says:

"It is most encouraging to see scientists that are not creed bound, endeavoring now to enlighten the world of its truths. Epes Surgent, the finely cultured author of 'The Despair of Science,' and many other works, has in press a new work entitled 'The Scientific Basis of Spiritualism.' which we shall give all that space will sulley in the Western Meth. for it aims to be a reduallow in the Western Light, for it aims to be an edu-cator, and will not fall into the ruts of a time-serving

The Spiritualists of Vermont

Will hold their Quarterly Convention at East Wallingford, Vt., on Friday, Saturday and Sunday, Oct. 29th, 30th and 31st. Good speakers have been engaged—Mrs. No.ll. 2 Kenyon, Mrs. Lizzle Manchester, Mrs. H. Morse, and Dr. 11. P. Fairfield, together with home talent—and a good Convention is expected. The public are carnestly invited to the meeting. Good hotel accommodations.

Per Order of Committee.

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