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The Rostrum.

THE FLOWER OF HUMILITY, AND WHAT IT YIELDS.

A Lecture delivered through the Medial In strumentality of

MRS. CORA L. V. RICHMOND, At Berkeley Hall, Roston, Sunday Forencen Feb. 1st, 1880, by Spirit John Bunyan.

[Reported for the Banner of Light.]

INVOCATION. Oh, thou Infinite Presence! thou Light Divine! thou Glory Unspeakable! thou Spirit of every living soul! We turn to thee with thanksgiving, the voice of praise within our hearts and adoration within our souls. Thou, the Life Divinet thou, the Source and Central splendor of the firmament! thou, the Infinite! thou, the Supreme! We turn to thee in gratitude for every bounty and blessing; for the light of thy spirit, glowa sun within the heavens; for the beauty of that life immortal beaming upon humanity and light-ing the chosen altars of the soul with thy presence and power. As the flowers praise thee with fragrance and bloom, as the earth, teeming with loveliness, gives forth its devotion in perfected forms of life, so would our spirits praise thee with the incense of gratitude and humility, with the voice of praise for life and light, for every gracious gift; for the bestowment of that intelligence that comprehends thy life as allied to ours; for the interpretation of thy law spiritually given to prophet and teacher, to seer and sage; for the wisdom born of ages of human thought, when, upon heights of transfiguration, the seers of the world have interpreted thy voice to man and for the wonders of inspiration bearing proofs of our immortality. Oh, God! we praise thee, whose abiding presence is within and pervadeth all, whose light, like an unspeakable glory, ever fills the heart with devotion, and whose praises are sung by angels in goodly deeds and kindly ministrations. So may our hearts praise thee ever-

DISCOURSE.

I stood crewhile upon the height of self righteousness, conscious of salvation, and unaware that the vast human throng whom I be lieved might be condemned, were likewise immortal in their inheritance. Having gained this height, having sought salvation through the life-blood of the Lamb, I concluded that all who were not washed in its crimson flood might not also be saved. In the world of spirits, apart from the righteousness of human creed and human interpretation, I beheld myself on a barren plane, devoid of verdure, and the upspringing flowers that I had sought of salvation and peace were far beyond me. But from that plain I beheld a verdant valley where all sweet flowers seemed to bloom, and from whence came incense like the sound of rare music. As cadences borne on the evening breeze when the vesper song is sung by maidens in cloistered cell; or as the sweet chimes of bells are heard on the summer air, bringing offerings and praises that sound like the pulsations of hearts made happy by love; or as children's voices, ring ing with merry laughter and sweet, rippling tones, I heard the incense of that valley. What was there for me? Was I not saved? Should I descend into that lowly place? There might be darkness and danger there. But the valley lured me; yet, ere I approached, I heard the sound of sorrow close beside me, and a cave seemed to open, preventing my further progress. I was not in the valley, I was in the darkness. In what manner I should escape from this cave, in what way the void around me should be peopled, how I could pass through its darkness into the valley beyond, I did not know. The strivings of my spirit were for hapliness. I sought individual salvation. I had known that the ways of peace were through self-denial and self-conquest. I had supposed

these were attained. Was I not sure of victory? There came a sound to me as of one in tribulation-a voice of sighing and moaning, as of one in sorrow and in deep grief. I passed into the further portion of the cave, and I heard my own soul repeating forever its prayer for salvation, yet forever unaware of the thought that would most yield it; and that prayer, arising to heaven, seemed freighted with conscious desire and aspiration for truth. It seemed born of every earnest endeavor, every positive and decisive struggle, and still it was born of self-consciousness, of the one desire for the me, of the individual, the wish for God's love and care to rest upon my soul. And this so filled the cave with the consciousness of myself that there seemed no thought beyond, and only I became

aware of my utter misery and desolation. Then I heard another voice, and there stood before me a child arrayed in white raiment, with a small blossom, the smallest that one might see upon the wayside of life, and this flower was laid at my feet. "What will I do with this?" I said. "Have I not coveted the

lily of salvation, the rose of praise, born of the sacrifice of him who poured out his life for me? What is this flower? It hath no fragrance that I can perceive; it is born of no desire within my heart; I do not wish it." And I turned again to the sound of the voice within the cave, that seemed ever repeating my own prayers or praises, and, strangely enough, those prayers and praises arose not beyond the confines of the cave, but came back to my soul like the echo of the sea, or that strange monotone that you hear in the sea-shell when afar from its native home Would there be no voice? Might it not penetrate ever beyond the labyrinths of this deep and darkened place? Was there no egress, no outlet? Was there no light, and no charmed place of safety? Was not the celestial city a lit tle way beyond, and this but the hour of trial and temptation preceding the dawn of a greater glory? I was not sure. The consciousness that the thought perpetually recurred to me of individual salvation, the consciousness that my own life was peopling this cave, did not satisfy. Where was my Saviour? Where the light that flowed for me? Where the celestial kingdom that would dawn upon me?

Presently the little flower placed by the child at my feet grew like a star, and seemed to scintillate toward me with piercing shafts, resembling arrows, probing and penetrating the consciousness of salvation within me. Why should I be saved? What was there within me that betokened this promise? Why should this gift come to me? and why, more than another. should I be assured of salvation? What if I had conquered temptation? What though there had come to me the assurance of the personal interest and presence of the Divine Mind? What though the glory of the celestial kingdom had beamed upon me? Where was my privilege? And with that thought I beheld a small, glowing aperture far away. Groping toward it, I picked up the flower, though it stung to the quick, and bore it in my hand, and during that strange pilgrimage from within the cave to the light that I saw in the distance, every thought and purpose of my life, every individual selfconscious act, every deed for which I thought I deserved praise, was brought before my vision. saw how narrow was the idea of perfection within me; I saw how feeble were the offerings I had given to the Infinite; I understood the motive of every action, and even the righteousness that I supposed I had attained turned upon me from this flower with barbed points, and stung me with the consciousness of having been good for the sake of the kingdom of heaven. I could see that there was very often no spontaneous offering or action, no love of ultimate truth for its own sake, regardless of individual merit and consequences, and that I had steadily counted the cost of each action, each humble word, each devout prayer, each penitent speech. and had understood that $\,$ these were to serve as indications of my salvation, that these were to count in my favor, and that these were to be considerations for which I was to enter into the

kingdom of heaven. Now these departed from me utterly. Pass ing along on that journey, that grew longer with every step, and seemed interminable as the thoughts in my heart of salvation, the aperture grew further and further away, and the thoughts of self-righteousness grew more and more numerous, as I reviewed the past of my life, as I counted the wonderful and infinitely varied means through which I had supposed myself secure of an entrance into the celestial city. Then finally, when weary and feeling utterly unworthy of passing beyond, feeling that my life might ever be expended where no eve of angel or ministering spirit, where no eve of the tender Saviour could penetrate and behold me, I saw a face luminous and filled with wondrous sweetness, the face of a child, just filling the aperture beyond, and beaming upon me with such sweetness that I gained a breath like the breath that floats upward from some summer day, like the breath that flows inward from some summer sea, like the spiced breezes from the islands of the blessed. And this face revealed to me the utter lack within my spirit. the one void that had caused the failure of every prayer, that had invalidated every aspiration, and was now filling me with quick forebodings of unworthiness—the one thought of meekness. Who was Christ, that I should claim from him the inheritance of that celestial kingdom? I bethought me of his lowly estate, of the simplicity of his life, of the exactness of his penetration, of the necessity for uprightness of heart and life, and another scourge was upon me. Who were the great, the wise of earth? I remembered the prophets and the simplicity of the old-time life. I remembered the teachers gleaming through the darkness of time with wonderful utterances and with little personality. I remembered that they were devoid of pride; that they were not kings, nor potentates, nor rulers, nor applauded of men. I remembered they were scourged and reviled; that their voices were to the ages, and their thought was a masterpiece of simplicity, the structure of that carved whiteness that mounts in eternity, but is sometimes obscured in time, and I said, "I am not of these." Therefore, with the face still beaming on me, I fell into deep meditation, into profound self-condemnation. I saw that the loves, the hates, the aspirations, the desires, the winged persuasions of my life had been clothed upon with self-consciousness, and that the conquest, the assurance of salvation, was selfrighteousness. The voice came to me from the sweet child presence, "Blessed are the meek. I know thee not." I said in my own heart, "Is it pride?" "I know thee not." I said in my own heart, "Is it consciousness of victory?"

"I know thee not." I said in my own heart,

"Have I not walked fully in the valley of hu-

miliation?" Then a doorway opened, as if | out of the darkened places I saw the light gleam | So in whatever form of expression this flower there was a parting in the rock beyond, and of a new humanity that should pierce and penethere came the sound of a rippling stream that | trate the darkened prison walls and yield the | possessor, without any soul being aware of its made such music to my ear that I pressed forward, athirst, and drank of its waters. They were bitter to the taste—they were sweet to the remembrance. Bitter were the drops, for they seemed to penetrate closely into my very nature, and draw therefrom all of self-consciousness; they were sweet to remembrance. As the soothing that comes from the bitter-sweet herb that medicines the body, so this seemed to bring music to my soul. I was conscious of the scourge; I was conscious of the medicinal property of this draught: it was bitter as truth-it. was sweet as truth. I passed onward, and the flower that I held

in my hand grew more starlike and radiant,

and there was a bank whereon seemed to hang

sweet waxen bells, the lilies of the vale. I

could hear them chiming their sweet voices of

incense to one another; I could hear them sing-

ing low songs of love; I could hear their per-

suasive voices and behold their unconscious

self-sacrifices. I said, the lowly in heart and

the pure in life these flowers represent, for who

is lowly and who is pure who is aware of that possession? Who can have gained the triumph utterly and be conscious of it? Who can blossom as these flowers and know of their fragrance? And I praved that with magical wand or pinion of light some power might oversweep me, that I might forget self and remember only truth. There came to me souls in anguish. those born of greater godliness than myself. who seemed to have tasted, also, of the bittersweet waters of this crystal stream, and I said, Are you without hope? Have you no place in that sacred-kingdom? Do you also dwell in this cave?" And they beckoned to me with solemn countenances and spoke to me with low voices, and said, "We are sure of nothing; we know nothing. This much is ours, that we have only the remembrance of that which is unworthy." I thought I had entered the path which led to the region of darkness, where people go out of life into utter unworthiness, and are forgotten of the powers of divinity. But there came to my side one who wore a benign countenance, and whose speech was as soft as the waters at my feet. He said, "I do not know that this is the way of salvation, but I have discovered peace." "Peace born of what?" I said. "I do not know of what it is born, save that there has come to my mind peace. I have no time to think; I do not seek for salvation. I have not asked if I have sinned, but I am ministering to others." Then a light dawned upon stagnant pool of earthly strife and crime, these my spirit. I would minister; this was self-forretfulness. But to whom could I minister? Were there any so low as I? Could I do aught | istence, and whomsoever you shall see that, not to feed any hungry soul? Were there those in in great pride of self-condemnation, declare greater tribulation? I had no great crime upon | themselves unworthy, but who, without voice, my spirit; I had no fearful wrong to revenge; I had not committed any act which humanity | and strive to remember, or remember without called unworthy; but was I not more unworthy than these, since I had deemed myself secure, while they, I deemed, were lost? Was I not more unworthy, since I had presumed to hope for the kingdom of heaven while one soul was in darkness? No, I would forget myself; I would hold this flower that pierced me through and through closely in my hand and to my heart; I would ask if I could minister. I found one deeply buried in the bosom of despair. He lay in a darkened place, where there was no sound save the sound of his moaning. It was complaint and not prayer; it was bitterness of spirit. He felt himself utterly condemned. I gave him the flower, not to pierce him through and through, but because it had light, and there seemed emanating from it somewhat born of hope. At first he shrank with pain. then he pressed the blossom closer and closer to his heart, and seemed to grow calm. But there was comfort in this ministration, for his life seemed suddenly to grow luminous, and out of the depth of his despair came a voice of forgiveness, for he beheld an angel above him who breathed the words "Thou art forgiven." Then I knew that this was the magic wand by which I was to walk forth in the fields of spiritlife, gathering up the souls that were enwrapped in darkness, souls whom my own thought, perchance, had filled with the desolating gleam of a selfish salvation; souls who had been lured by the ignis fatuus of their own righteousness to the delusion of believing in an especial heaven

for their especial souls. And I passed through a valley then where there were freighted messengers of peace, and each one seemed intent upon some errand of mercy. Birds passed to and fro, bearing within their beaks sweet branches, and some were of medicine and some were of bloom, and all seemed to betoken promise; and there were children with sweet voices and loving faces bearing blossoms, each one having light, purity and whiteness born of their own natures. And no one asked, "Am I saved?" or "Whither am I going?" but each seemed intent upon performing some work of ministry to another. I saw that the valley led into various darkened avenues of human life, down which these ministering angels swept-these tiny messengers of God's love - until they approached the dark caverns in the human heart and set there some small plant or sweet herb that might yield its fragrance. I thought that the message-birds and the various forms of ministry swept toward the prison-vaults of earth, not of crime but of self-consciousness: for greater than the prison the dungeon-cell of the felon, is the darkness of the heart that has found salvation for itself and excludes it from others. I saw the houses of worship, and these seemed as darkened places, wherein the souls of those were immured who deemed themselves secure, and these ministering spirits swept down with some shaft of light

verdure of promise to the world.

I had, therefore, upon this occasion strange forebodings and gleamings. I saw the peopled cities of the earth; I saw freighted treasures of material wealth pass seemingly out of sight, and I saw only the souls of those who dwell upon the earth. The picture was strange, for out of the places of poverty and crime came messengers bearing white blossoms, and out of the places of wealth and power and sacredness came sounds and groans of despair and darkened shadows: and I said. "This is strange, for liumanity considers the criminal in darkness and the righteous man in light :- humanity considers that crime and degradation yield the fruitage of misery and spiritual darkness; but no messenger ever came into this valley from the criminal's cell, from the dungeon, from the gallows, without leaving a white blossom-one little flower to place in the valley of humiliation; and none ever came back from the halls of pride, or power, or wealth, or worship, without bringing a shadow, a discouragement, and a sigh, as though no blossom had been found

And turning toward the earth I saw the magic of that loving power that makes all things equal at last; that the pride of earth, the pride of wealth, the pride of power, the pride of intellect, the pride of righteousness, yield the bitter and arid wastes of the spirit, whereon those who have great earthly blessings must experience great spiritual sacrifices; and I beheld that in the places of poverty, and want, and woe, and crime, which are but arid wastes upon the earth. spiritual flowers may sometimes blossom that yield their odors to the valley of humiliation. For are they not humble, those who walk in degradation? Do they not receive the scorn, the sneer, the scoff of the world? And he who expires upon the gallows in full consciousness of deserving, in the earthly sense, his fate, is not that consciousness one blossom yielded unto his immortal home. And if this flower comes from the lowly places of earth, is it not like the lowly flower that blossoms unconscious of its grace, and therefore the more acceptable unto

Albeit the flowers of humility are not those that are carefully cultivated and trained in the garden or in the park, since they have been so much praised they are too conscious of their worth. The flowers that spring up utterly unaware in a desert place, by the low marsh and are the acceptable blossoms in the spiritual kingdom, because they are unaware of their exexpress the thought of their own unworthiness, striving, their own humility, these, I perceive. yield more of the blossoms unto this valley of humiliation that forms the receptacle for those souls that pass through it into spiritual life. And then I remembered that in the earth it was said of olden time, that the first should be last and the last should be first-knowing that those who have the promise and the consciousness of salvation are too sure, and that these must enter by the very lowest pathway, by the door of utter and absolute self-forgetfulness. And then I remembered, also, that no man whom the world calls great has given the flower of promise to the nations, but he whom the world has despised has planted or sowed the truth, and it has yielded its blossom to the centuries and its fruitage to the ages of time. And then I remembered that you cannot cultivate humility, nor charity, nor faith, nor love; that they are not flowers to be trained and cultured by careful watchfulness to see if they are growing, for none but a child will plant a seed, and then pluck it up on the following day, disturbing its growth; to see if it has germinated. And the closer this thought came to me, the more I remembered that those who follow truth with utter self-forgetfulness are not aware of it: that those who are pure with utter purity do not know it: that the effect of knowledge is the effect of self-praise, and that those who are aware of being virtuous are least in the kingdom of purity. And then I remembered that we must live and grow with the measure of truth that is within us, and that the charm of all grace is its unconsciousness, as the charm of all righteousness is that we are unaware of it; in all, among whom only 29 were found to be and passing from one and another in this expression, I saw their lives grow in exact proportion as they did not seek it; I saw their thought expand in exact proportion as they pursued the theme without remembering themselves, and it came to me that all inspiration is self-forgetfulness: that all true growth is the abandonment of self to the higher power; that light shines God is the uttermost light, and the transparent soul is the expression of God. I would not, if I were a window, endeavor to shine of my own accord, but rather be the transparent means through which the light can better reach those who seek for light; and it is not of my own strength that I grow, but rather of that strength that is gained from within, and from the spirit of ultimate life that through me expresses itself, and I am as nothing.

I cannot tell you where I am at this hour. I do not know what my status is. I am not aware to what particular estate I belong. I only know this: that the observation of my spirit is for those souls who, unconscious of merit, arrive at heights, and who, aware of great powers, sinking from their eminence of pride into the valley of humility, have grown, as the seed into the soil, as the soul into earth, as all or some blossom or fragrance for others, and life into darkness, before it reaches the light,

may be found, it is found unconsciously to the presence. It abides there-its sweet grace is manifested in your lives. The truly humble are the truly great. I have seen souls passing out from earth freighted with the rich endowments of genius, having reached wondrous heights in the mortal life, to whom the ages turn as to luminaries of greater brilliancy and power and these I have seen upon the barren plain of desolation—the desolation of self-consciousness; and then I have seen them pass into the valley through the dark cave and cloister, and enter by the crystal stream of penitence and humility until in the lowliest part of the lowly vale they have appeared as a small flower. I have seen those whom the world has called good, secure of the kingdom of heaven and conscious of salvation, pass into the world of souls with no crown upon their heads nor word of rejoicing upon their lips, nor yet girded around by the angel powers, nor yet heralded by the hosts and cohorts of heaven. I have seen them pass utterly naked and alone into the barren waste of their own self-salvation; and then, by the magical touch of those wonderful bitter-sweet waters, and by the magical probing of that wonderful flower, I have seen them descend to the valley of humiliation, hearing the lowliest flowers with them; and born of the fragrance of those lowliest flowers came their highest estate. I have seen the truly great, the humbly wise, the unconsciously pure, pass into the world of souls. For these there was no darkened cave; for these there was no serious meditation; for these no searching and scrutinizing gaze, no probing shafts cutting the sweet flower of love and penetrating their hearts; and these were exalted, for unconsciously they bore the lilies of love within their hands; unconsciously they had woven the raiment of white into their lives; unconsciously they were upon heights which others coveted to attain, but because of their covetousness could never win. Unconsciously they bore the crowns of rejoicing, and unconsciously they wore them there, as unaware of being angels as is the lily of being white; as unaware of being pure as are the lilies of the vale of being sweet; for is it not this divine unconsciousness that makes the divine beatitude? and shall we be aware of perfect love when there is no hatred to contrast it with? And that love that utterly fills the soul leaves no room for selfcontemplation, and the spirit possessing it is not aware of it, but is born to it as the lily to its fragrance as the valley to its hue, as the rose to the deep red that tinges it with the flame of love whereunto the torch of life burns and is not ashamed.

Oh, gracious God! oh, divine beatitude! let us walk where, in lowly places, we find the sweet flowers to grow, nor climb to those heights where the flowers bloom that herald our own greatness; for the fruitage of greatness and self-righteousness is bitterness and ashes. while I have known that the fruitage of the bitter water is sweet, and the fruitage of the humble flower is the glory of God!

The pupils in the public schools of Hyde Park, Mass., have recently had an examination of their eyes by Dr. W. S. Dennett and others of this city, the object being to remedy defects and prevent permanent disability, to prevent the increase of disability where it exists, and, in case of probable permanent defects, to point out to the pupil professions and avocations where the defect would sooner or later render success impossible. Of the 1133 scholars examined, 854 had eyes which were considered perfect. Of the 279 remaining scholars, 134 were prematurely far-sighted, 95 were near sighted. 50 were affected with a variety of diseases. which, though having little or no connection with the main object of the examinations (the detection of near-sight and color blindness) were incidentally noted for the sake of whatever benefit might result to the scholars, from their knowledge of the nature and existence of such troubles. Among the scholars under the age of ten years, 530 in number, only 100 were found to have any disease or peculiarity of the organs of vision which would warrant their being classed as abnormal or imperfect in any respect; while among the high-school scholars. the most of whom are over fifteen years of age, a perfect pair of eyes was found to be the exception rather than the rule, there being 60 entirely free from some imperfection in one or both eyes. The value of an examination of this kind to the rising generation cannot be overestimated, especially so as diseases of the eyes have of late years been on the increase, and it is believed, remarks the Boston Advertiser in closing a report of the above, that these defects of vision "can in almost every case be arrested through the soul, not from within it, and that by timely interference. Certain it is that the simplest kind of an examination, properly conducted twice or three times a year by the teacher, would be sufficient to select from each class those in whom the trouble is beginning, and to enable them by means of this warning to escape very many of the inconveniences and disabilities that would otherwise result."

In one of the smaller New England cities a local paper has this announcement: "Chocolate supper and Mother Goose entertainment at the Trinitarian church this evening." And this is a church that, fifteen years ago, was rigidly Calvinistic in its doctrine, and had a minister who not only preached the strictest Orthodox, but was a very Chesterfield in respect to all the ecclesiastical proprieties! Shades of the Puritans, what are we coming to?—Free Religious Index.

Every one who knows anything of public health questions will agree as to the practical unity of epidemics and their determining causes, and that exemption from all alike must be sought, not by any one thing, such as vaccination, but by inquiring into and removing the causes of epidemic susceptibility generally.—

Florence Nightingale.

Original Essay.

DISSENSIONS IN OUR RANKS WHAT IS TO COME OF THEM?

BY A. E. NEWTON.

Differences of opinion, in relation to questions of fact, theory and method, of greater or less moment, have ever existed among avowed Spiritualists, as among other people. But of late it is apparent that such différences are becoming more sharply defined, that they embrace questions of practical and vital importance, and are being discussed with increasing warmth and acrimony of spirit. This is a source of serious apprehension and deep grief to many, especially to minds in which the love of unity, or uniformity, is a paramount sentiment. And, too, it is doubtless a serious stumbling-block in the way of many inquirers who are groping their way toward the light which spiritual truth will shed on the great problems of life and duty.

Some time since a prominent Methodist brother, who had attended a Spiritualist campmeeting, said to the writer: "Why, these Spir itualists don't agree at all among themselves. One teaches one thing, and another something different. How are we to know what to be-

A very natural question indeed for one accustomed to believing on authority.

It may be well for both distressed Spiritual ists and perplexed inquirers to reflect that such differences have been concomitant with every great progressive movement in religious, political or social affairs, since the world began just in proportion to the freedom of and capacity for individual thought and its expression among mankind. Every great religious system, Pagan as well as Christian, has its numerous sects, and every larger sect its divisions and subdivisions the adherents of each being equally confident that their narrow way is the only way of right and truth.

These diversities of opinion_are, to some extent, necessarily weident to the untrammeled exercise of mind in its various organic tendencies, modes of culture and stages of develop-

But these differences obtain not only in relation in religious, political, moral, social and Totherspotaphysical questions; they are equally prevalent in the domain of the merely material and industrial interests of mankind. One would hardly suppose, for instance, that the ancient and honorable but apparently simple spiritual insight. Time may be required to vocation of agriculture would furnish grounds for diverse opinions, sharp dissensions, and ever found; and truth is truth, however mindoubtful disputations among those practically gled with error. Both will reward the patient engaged in it; but such, nevertheless, is the and discriminative secker. fact. The writer—as may be known to some readers of the Banner of Light—has for the past season (mainly for sanitary reasons) been attempting to acquaint himself-or, rather, to renew the acquaintance of his boyhood- with the soil of Mother Earth, and the methods of persuading from it those bounties so necessary for the sustenance of man and beast. In doing this lie has found that success, in this process, in these days, is by no means the simple affair that it was supposed to be in his boyhood, when any country dolt was thought competent for a farmer. It now requires brains and a wide-awake use of them. to achieve successful results. But as independent and well-stored brains are brought into activity, differences of theory and of practice inevitably appear. Controversies as to which is true or preferable are sure to arise, and the amateur and unskilled learner is often greatly perplexed between them.

An amusing and instructive illustration is just now before me. A successful merchant in one of our large cities, having acquired a competence, concluded to purchase a farm, retire to the country, and spend the remainder of his promote your spiritual growth. days in imitation of ancient Cincinnatus. Fully posting himself from books as to "scientific" and supplying himself at great cost with all modern labor-saving farm machinery, he entered enthusiastically upon the work. His plodding bucolic neighbors looked askance, and shrugged their shoulders at some of his operations, but he was going to show them how to do it. Yet somehow his growing crops did not compare with his neighbors'-much of his costly machinery proved worthless, and was thrown aside as a dead loss-and in the autumn the returns came far short of anticipations. In the winter he joined a farmers' club, with a double view of imparting information on agricultural matters to others, and acquiring some himself. The result I will let him tell in his own way, as communicated by him to The Farm Journal, one of our best agricultural newspapers:

"I soon discovered that I should fail in the first object. Being what is called a 'city farmer,' my views, however original, practical and scientific, were gener ally combated by the club, and sometimes even ridi-

'As to the second object, I was more successful, but the trouble was, the information gained was of a con-flicting character. We had an abundance of facts and opinions on all subjects. These were delivered by old and successful farmers, shrewd, intelligent and experienced. But no two thought alike on the same subject

For instance, neighbor Webb, in a practical, coneise and able essay advocated cooking food for stock, and apparently proved beyond any reasonable man's doubt, that there is great economy in cooking food for all animals. His arguments were logical, his facts founded on his own experience and the experience of others enforced by the results of numerous tests, and when he was through with his essay I felt confident that he was right, and that his views were established. But the only thing thoroughly settled that evening was neighbor Webb himself. No sooner had he sat down than two or three members arose to their feet to reply. Each had a hearing in turn, and each held distinct views on that subject, founded on observation and experience, and each differed from neighbor Webb, and from each other. Then other members spoke, main taining varying views, and coinciding with none of the previous speakers. All spoke with a positiveness that forced the conclusion that all were right without the slightest shadow of a chance that any could be in error.'

Could any disputative Spiritualist conference

beat that? But hear him further: "The reader can give a pretty good guess at where I stood at the close of the meeting. I stood nowhere. Whether to cook or not to cook was to me a problem further from solution than the most abstruse one in Euclid. Everything was topsy turvey. There was no half-way ground to stand upon-it was either to cook or not to cook; both were salvation and both were

ruination to any farmer. By attending several meetings I found that this was the usual manner of disposing of subjects brought to the attention of the club. The lime question, the soiling system, the Guenon theory, barbed wire fence, creameries, deep-setting of milk, deep or shallow plowing, drainage, irrigation, and hundreds of other topics, were brought forward, discussed and decided

after the same plan. After a season's attendance at the club I am forced to say that, while I am a sadder, I am not a much wiser man. When I began to attend the meetings I held some opinions on some subjects, and looked with

of any and every agricultural idea that ever filled the brain of man since forefather Adam conducted opera-tions in the Garden of Eden (*)

This neophyte farmer's condition seems to have been much worse than that of my Methodist friend after attending a Spiritualist campmeeting; and it may well be doubted if a more disastrous state of puzzlement has ever resulted from listening to the heterogeneous utterances of any spiritualistic gathering, or even from an attempt to reconcile all the-incongruous teachings of spirits, from "Nature's Divine Revelations" to the latest descriptions of "The Spirit-World," with the vagaries of mundane mind and matter thrown in!

THE LESSON.

What is the lesson of all this? That there is no such thing as truth? Or that the search for it is useless?

By no means. An old proverb has it that "Truth lies in a well." If so, it must be sought for, and drawn to the surface with labor and patience. Perhaps a better simile is that truth (on many subjects at least) is as gold in the mine: it must be not only carefully sought for, but laboriously dug from its hiding-place, and then patiently and skillfully separated from the baser materials with which it is found associated, and discriminated from all counterfeits that simulate it. Very little, comparatively, of the wealth of our Western gold-fields has been found in pure nuggets on the surface. It has to be won by toilsome effort and sharp analysis.

Doubtless in every method that had found favor with the intelligent farmers referred to, there was at least a modicum of utility, perhaps mixed with many mistakes and erroneous conclusions; and only a fuller knowledge of conditions and circumstances - a more painstaking and discriminating observation-was required to bring all at last to substantial unanimity. Indolent, careless, egotistic and selfsatisfied people are not apt to take the requisite pains to arrive at absolute verity in any mat-

So in every great religious or philosophic system which has commanded the respect and allegiance of thoughtful minds in every age and, country of the world; and in every varying phase of Modern Spiritualism which has intelligent adherents, there are doubtless grand truths; or germs of truth, mingled mayhap with somewhat of error and illusion. These may be discriminated only by careful analysis and sharp complete the process. But gold is gold, wher-

The grand lesson is, that absolute truth, in any department of human interest, is not always to be had without effort. Hence the need of patient research, and the development of the power of discrimination. In other words, MORE CULTURE. Spiritual insight, the power to discriminate spiritual truth, must come of spiritual culture. The early gold-seekers, who picked up only the surface metal, were sometimes wofully cheated by the glitter of that which was not gold, and missed the richer and more lasting treasures which skill and toil alone have secured.

The greatest good to every human being consists in the development of the interior powers and perceptions-that is, in spiritual culture. This would never be attained were all truth upon the surface, and everything just what it seems. In fact, the higher spiritual truths cannot be perceived or appreciated without this growth. Let none, then, be disheartened because the precious treasure is in some cases hard to find, and difficult to separate from the dross. The very effort to gain it is what you need to

Another lesson is the folly of over-confidence in the verity of one's own conclusions, when opposed to those of others equally competent and equally sincere in their convictions. Bigoted self-conceit is most unseemly in a being so liable to mistakes and illusions as is man at his best estate. A firm but modest adherence to what one sees, or thinks he sees, to be true, is always commendable: but it should ever be attended by a courteous readiness to give the reasons for one's convictions, and also to listen as courteously to reasons on the other side.

Still more unseemly is the habit many fall into of lightly impugning the motives of those who differ from them, treating them with discourtesy, contempt and abuse-sometimes even going so far as to denounce them as the "enemies" of truth! As if no one could have any right to think otherwise than do their own infallible selves! Would that this boorish habit, which belongs properly to the adherents of a dogmatic and barbarous theology, might forever disappear from among the advocates of spiritual truth, or a professedly "harmonial philosophy."

It is well for every man to be fully persuaded in his own mind, if he can be; but to unsparingly denounce whoever arrives at different conclusions from oneself, makes one ridiculous in the eyes of all sensible people.

THE OUTCOME.

What is to be the outcome of these differences among Spiritualists? In the first place, since differences of opinion are in the nature of things. or of human beings, unavoidable, it is to be hoped that all reasonable persons will come to look upon them with philosophic calmness. Let us nèither worry nor grieve—much less fume or storm, or lay about us with the "lash" of merciless criticism, thinking thereby to whip all dissenters into our individual following, or to drive them from the ranks of Spiritualism.

Secondly, it is plain that those who sharply disagree about important principles or methods cannot cooperate to advantage in practical work. They cannot "organize" to any effective purpose in which such principles or methods are involved. It would have been the extreme of folly for that discordant farmers' club to have attempted to manage a cooperative farm. All efforts to organize Spiritualists, as such, have proved and will prove abortive. Time and energy spent to accomplish this will be wasted. Let, then, those who are agreed combine, and go to work in their own way, and be content to let others work in their own way. Let all undertake, energetically and unselfishly, to do something—that thing which they deem most important and useful to be done for the welfare of humanity, and not wait for all others to come to their way of thinking before attempting it. And let them spend their energies in their appropriate practical work, rather thán in antagonizing those who feel called to

work in some other way. This division of Spiritualists into various or ganizations, parties, or even sects, if you will, is inevitable, if they ever do anything associatively for the world's improvement; and it is not so much to be deprecated as some have appear-

a fair degree of respect upon certain opinions held by other people; but at the close of the session my own heliefs were shattered, and I doubted the correctness sal harmony before we attempt to do anything Only let the different organizations, or sects, have the good sense to avoid that odious spirit of sectarianism which has been so rife among the Christian sects, which sees no good in others and spends its strength in battling and denouncing them. On the contrary, let them vie with each other in endeavoring to accomplish the greatest practical good to humanity.

Surely there is everywhere enough to be done in the way of the relief of suffering, instruction of the ignorant, reclamation of the erring, help o the unfortunate, lightening of the burdens of life, and the devising of better modes of living, to give plenty of occupation for all whose souls have been touched with the celestial fire.

> Written for the Banner of Light. THE GRACES.

BY HATTIE E. CARR.

MODESTY. There's a flower so fair and sweet It holdeth every eye; Its loveliness attracts the gaze Of every passer by; It bloometh in seclusion's bower, Fashioned in fairest mold, And all its tender, blushing buds In fragrance pure unfold. We all should seek this gentle flower, And fold it to our heart, And may its beauty bless us here, Its sweetness ne'er depart.

With us forever be:

Its name is Modesty. PURITY. There is a fair and fragrant flower, With heavenly sweetness blest; Its sacred whiteness ever keep Unstained within thy breast. It bloometh fair, in beauty rare, A gift to mortals given, Which, kept unblemished, brings us peace And leads us nearer Heaven. Dear little lambs the angels love, Keep this fair flower within,

Dear children, may this beauteous flower

It hath a sweet and charming grace,

And may its unsoiled whiteness fold Your souls from taint of sin. May all the Father's band can give Crown each with gladness free, And ever bloom within each heart The flower of Punity. поръ.

I bring a flower of heavenly bue, Penciled with lines of light; Its beauty shineth from afar, E'en through the gloom of night. Within the heart it bloometh fair, With ever-perfect grace; Its shining, silver ray of light Beameth from every face. It hath a beauty none may know Who holdest not this flower; It cheers the most despondent heart, Shines through the darkest hour. Oh, let us keep this precious gift! Its worth each heart doth claim; Its rays shall pierce through shadows dim; Hore is this flow'ret's name.

FAITH.

There is a flower most beautiful.

In unstained whiteness drest, It hath a sweet and holy name, Fold it within thy breast: 'T will lift thee upward, breathing peace-The soul of anguish calm; Its fragrance shall like incense rise, And fold thee in its balm. Dear little children, keep this flower Forever blooming here; With this fair shield your hearts shall feel The Father's presence near. This fair and fragrant flower of Heaven Shall bless you unawares: Oh, keep it pure, firm and secure! FAITH is the name it bears.

LOVE.

There is a fair and lovely flower, It hath the sweetest name That ever fell from mortal lips, From Heaven to earth it came. Take it and nourish it with care, (mplant it in each bi 'T will bring sweet peace and happiness, And make the spirit blest. Its blossom shall unfold in bloom A flower of beauty rare; The more we give it space to grow The more it bloometh fair. Its ever tender, sweet perfume Embaims us with a grace, And, gathered to our heart, its light Shall radiate each face. What is this flower of sweet perfume. From heavenly bowers above?

Dear little ones, keep it in heart-

It is the flower of Love. CHARITY. I hold a flower so sweet and fair, A gem of worth, of beauty rare! It is the loveliest flower of earth. Within the soul it has its birth. Oh, plant this flow'ret in thy breast, Beside the flower of Love so blest! Thy happiness it shall increase, And in thy heart shall whisper peace. Oh, precious gem! oh, lovely flower! The heart's best gift, the soul's best dower. Thou art the bright twin-flower of Love! Two sister Graces from above, Transplanted to our earth to bloom, To banish sorrow, grief and gloom ! If one sweet flower blooms in our breast, The other sure must be our guest. For holding one fair shape alone The half of happiness is flown. Two flowers that bloom upon one stem Two pearls in angel's diadem— Dear child, oli, keep this gem with thee! Its lovely name is CHARITY.

TRUTH. I bring a little flower to you; Its leaves are always fresh and new, Most beautiful to see. It is a flower divinely blue. With colors ever firm and true; This flower is brought to thee.

Oh, keep it ever in thy heart. 'And never let its breath depart! Implant it in thy youth. Place it beside the flowers of Love And Charity, born from above: It is the flower of TRUTH.

Receive these flowers as guests, Children of earth. They it strew your path with gems Of heavenly worth? And all life's rugged ways Shall smoothly blend, If each a welcome sweet Your hearts extend!

*These lines are commended to the attention of managing ommittees of Children's Lyceums, etc., everywhere, as eminently appropriate for use in the present season of meet-ings, either as a continuous recitation by one pupil, or by the selection of one pupil for the rendition of each stanza all uniting in the recital in concert of the concluding one Receive these flowers, " etc.-ED. B. of L.

The Independent, published at the Diamond Fields, South Africa, says:

"The Bishop of Lincoln has expressed an opinion that the burial of a Dissenter in a church-yard 'dishonors Almighty God.' We take it his Lordship believed what he said, but if he did he is quite capable of believing anything."

Spiritual Phenomena.

MEDIUMSHIP OF KEELER AND ROTH-ERMEL.

To the Editor of the Banner of Light :

With your permission I will lay before your readers . résumé of a series of séances which I have had during the last few months with these remarkable mediums. Though a believer in many of the phenomena of Spiritualism. I began these scances a partial skeptic as to materialization-having never seen anything of the kind myself in which the conditions were satisfac-

My first scances were in the rooms of the mediums, and I had there good facilities for testing the reality of the phenomena; the light was strong enough to allow a newspaper to be read; the cabinet was formed by hanging across a corner of the room a curtain, igs than five feet high, which was not drawn fill just before the commencement of the manifestations; I was allowed to grasp the hands which appeared; once, by favor, I was permitted to look over the curtain after the manifestations had begun, to satisfy myself that no confederate was there; I sat between the two mediums, close to the curtain, holding their hands, while the manifestations were going on, and, when in this position, was touched by two hands together from behind the curtain. They were not dummy hands, for when I requested them to make certain movements they instantly made them. Another time a skeptical friend sat between the mediums, holding their hands. while I watched, and I then saw hands of different sizes come up from behind the curtain in places where it was a physical impossibility that the mediums could put their hands, even if they were free. At one time wo hands held mine; one was a large hand, the other a very small one.

The next seances I attended were in public halls in this city, and were given in broad daylight. The conditions were the same as before, the mediums being held by ladies selected by the audience. In addition to the usual manifestations, two little girls, sent up by the audience on Mr. Rothermel's invitation, were allowed to go, one by one, behind the curtain while the manifestations were going on. While in the cabinet they were questioned as to who or what was there, and who was ringing the bells, &c. Both children an swered that no one was there but themselves, and that they "did n't know" who was ringing the bells and knocking things about. One of these children was about seven; the other a mere baby, not more than three. At one of these daylight scances some young men rushed forward when the manifestations were at their height, and tore down the curtain amid great excitement. Finding no one there they pulled up the platform in hopes of finding machinery, or a confederate, but were again disappointed.

My next stance was held in my own rooms. I had fully made up my mind that the phenomena were genuine; that the hands-I had seen so often were not those of the mediums, and that the "confederate" and "machinery" theories had nothing in them. How-ever, that I might have proof that would satisfy those who believed in these theories, I invited Messrs. Keeler and Rothermel to hold a scance in my own rooms. They had never been in them, and did not know my name. The arrangements were the same as before; a corner was screened off by a curtain, and four chairs placed in front, facing the audience, the backs of the chairs touching the curtain. In these chairs the mediums and two ladles sat in such a manner that both hands of both mediums were in charge of the ladies. While in this position very strong manifestations took place; a table, which stood behind the curtain, was lifted up, and held steadily high above the heads of the sitters; the guitar twirled rapidly many times, the whole length of the inclosure; a tambourine was balanced and twirled very quickly on the end of a stick and, at intervals, hands appeared of different sizes. Later on a coat was handed over the curtain, and pres ently a hand appeared in the sleeve of this coat; it pointed to me. I went up, when it took my hand, and clasped it warmly; it then withdrew, came out, and again took my hand, then appeared at a different place, and took it a third time. The hand then wrote long message, and shook hands with a gentleman We could neither of us distinguish any peculiarity in the hand as to warmth, color or solidity, but I noticed that, above the wrist, the coat sleeve fell-in limp, as though there were nothing to fill it out. Three different hands appeared in the course of the evening; one small, like that of a little woman or a child; another was a man's hand, rather common looking, with thick, square fingers, and the third was a man's hand, very dark. Many messages were written, but they had no special significance.

one, but dld not expect much from it, as we had re-celved a message that the force was nearly exhausted. The manifestations were, however, remarkably good and strong. I have only space for a few of the more interesting ones which happened to me or to members of my own family, for whose accuracy I can youch. The darkness was intense. My sister said, "Can you take off my ring and take it to Edward?" Instantly she felt a hand at her ring finger; it touched her wedding ring, left it and went to the next finger, on which was a fancy ring. This ring fitted very tightly, and when it reached the knuckle, stuck. Strong efforts were made to get it over, but in vain; then a second hand came, and, grasping her arm, held it steady while the ring was forced over the joint. The weddlug ring was loose, and could have been taken off easily. Directly we heard Edward's voice saying, "The ring is on my finger." All this was done without the slightest hesitation or fumbling. Then some one called out, "They have given me an apple." The medium asked meif I had any apples about; I said, "No, not one": on which E. said, with a laugh, "I had one in the pocket of my great coat when I came." We asked where the apple had been found. A message was instantly written, "I got it out of Edward's pocket on the bed." When we read this at the end of the scance, we examined the coat and found the apple gone. A pencil was rapped for, taken deftly from the fingers of a young-lady, used, and then put between her fingers.

At one time manifestations were going on in three different parts of the two rooms—all clear and strong. Toward the end of the scance, a very interesting and unexpected incident took place. My sister had on, at the beginning of the scance, a valuable brooch. The pin of this brooch was loose, and fearing it might be lost in the confusion of the evening, she took it off and placed it in a bureau in an adjoining room. She then locked the door of the room. In the course of the sitting she felt a hand dive down to the very bottom of her pocket. It staid there a few seconds, and then slowly withdrew. When the gas was turned on she put her hand in her pocket and found there the brooch, which two hours before she had placed for safety in a drawer in the next room. She had locked the door, and through all the dark séance it had been blocked up by an arm chair, in which a friend sat. My sister had told no one where the brooch was, and the lady who sat obstructing the door was a perfect stranger to the mediums.

I will conclude by expressing my firm belief that the phenomena witnessed at the séances I have described were genuine. What is the nature of the intelligences I have seen at work around me I do not know, but that they were there, it is now impossible for me to doubt.

A new book comes to us from Rev. Dr. Watson, of Memphis, Tenn., entitled "Religion of Spiritualism.". The work is neatly bound in cloth, contains 400 pages, 12mo. To those desiring knowledge concerning the true philosophy of Spiritualism, the phenomena of manifestation, the true reason why they return to earth, and the pure, undefiled religion of angelic commands, we cordially recommend this work. Dr. Watson was for thirty-six years a Methodist ininister of high standing, and during the latter part of his minis-try a bishop of that denomination. The price of this work we see is \$1,25, which we think very reasonable. Any one reading this work will see that Dr. Watson has not retrograded in the religious sphere, but has gone on to the "ministry of angels."-A Fountain of Light, Quincy, Ill.

*The work is on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Bunner Correspondence.

New York.

ROCHESTER.—Ida May Barker write: "I cannot find words to express my appreciation of the essays recently published in the Banner of Light on the 'Origin, Nature and Ultimate of Things,' by Bryan Grant. I have never before had the pleasure of seeing any article from the pen of this peculiarly gifted writer, yet I have rarely read anything on these subjects which afforded me greater enjoyment than these essays. I have followed the writer's golden links of thought, from the beginning of the opening article to the beautiful hills of the Borderland, and caught Niew of the Beyond-the radiant pathway to the Ultimate. Their deep philosophy, brilliant logic, and exquisite simplicity of expression, combine to make these essays worthy of more than ordinary interest, and I cannot refrain from making the suggestion that they be published in pamphlet form, in order to preserve them for future study and reference. In closing, I tender many thanks to the editor of the Banner for the weekly feast of spiritual things his columns contain, and a fervent wish for his continued success and prosperity."

BROOKLYN .- Dr. Dumont Cy Dake writes, enclosing a slip from the New York Herald giving a summary of the Doctors' Law of the State of New York, which went into effect Oct. 1st. Dr. Dake says that from ear-liest times the practical labors of magnetic and clairvoyant healers have successfully stood the severest tests that science, reason and common sense could apply, and that a vast army of the sick and suffering children of earth have through the divine influence of the healing touch arisen from their beds of pain and anguish restored in body and mind. He further says: While the truly progressive men and women of our time joyously welcome these healers, a bitter opposition has manifested itself among 'the regulars,' who, to effect their selfish purpose, resort to class legislation. and thus strive to hold their ground by boldly defying the Constitution of the United States, which gives to all the right of conscience and the pursuit of happt-

Ohio.

CINCINNATI.-Annie C. Rall gives a verification of a message, and makes an urgent plea in behalf of the proposed "Home for Mediums." She says: "In the Banner of Light of Oct. 30th, a message from Miss ACHSA W. SPRAGUE, attracted my attention. I was glad to find that the spirit of my friend and acquaint-ance in the early days of Spiritualism had indeed taken an interest in the Home for Mediums. Lately sensing her presence I said that if it were possible for her to do so it would be a great satisfaction to me if she would give the readers of the Banner of Light her thoughts on the subject, and on opening the Banner to-day I found a response to my request. Miss Shelhamer could not have known of my thoughts, we being nearly a thousand miles apart. After the scance had closed at your Circle-Room, and Miss Shelhamer had returned o her home, she found there a letter awaiting her containing my request, but the message had already been given in reply. I feel that I must add my testimony to hose of many others of the correctness and truthfulness of the Banner's Message Department, and congratulate you on having the services of so efficient an amanuensis.

The Home project is before me all the time, and I trust, Bro. Colby, you will, through the columns of our dear Banner, give some words of cheer. Your paper has a very large circulation, and a word from you will cause many to know of this movement who, otherwise would not. I believe the Home can be established if Spiritualists and mediums will give their assistance. All can do something. If each public medium would ive a part of one day's receipts, soon there would be a place of rest for the tolling mediums when they can no longer stem the tide. Let us all form one grand battery, with hearts throbbing in unison, and ere long a Home, so much needed, will be ready for occupancy.

CLEVELAND .- Mr. A. Dunlap, upon sending his car's subscription, writes that he has been a constant reader of the Banner of Light during the last twenty years. He cordially approves of its course: "The Banner," he says, "improves from year to year, and my hearty wish is that it may long continue to wave."

Maine.

PORTLAND.—Thomas Street writes that in this city ie was hospitably entertained at the home of Asa Hanson, and that in company with him he attended a meet-ing of Spiritualists held in a fine hall, seating from four hundred to five hundred. He says: "The President of the Society occupying this hall is Asa Hanson, through whose liberality the place of meeting has been At the conclusion of the light scance we had a dark furnished and the services sustained, a contribution being only occasionally taken. No regular s being appointed, a discussion was had upon the follow ing statement: 'As every wound brings its pain, and leaves its sears on the physical, so every sin brings its painful reflections on the mental, and leaves its stain on the spiritual body.' After able and appropriate re-marks by a gentleman, I was called upon to speak, which I did, with what success is best known to those who listened.

Mrs. Hanson is and has been doing a grand and glorious work in healing the sick of every form of disease. She showed me two cancers-one very large-taken from a suffering lady without shedding one drop of blood; a perfect wonder of her gift of healing. Thus by angel power this devoted sister has healed seven hundred and thirty-four of her suffering brothers and sisters in the year past. Blessed be her name, and praised be her angel guides for this glorious work. There is a fine company of workers here, and some earnest seekers after truth. I understand there are two other organizations in the city, which I had not time to visit.'

New Jersey.

ANCORA .- A correspondent writes: "I think the good old Banner of Light has been borne grandly through the storm that has raged for the past year and more, and its bright folds have not been darkened by personalities or recriminations. It has also flashed forth from week to week truths of the greatest interest and value. I wish especially to speak of the editorial appearing a week or two since entitled. This Life one of Discipline, and not of Enjoyment. is one sentence in it which deserves to be printed in letters of gold, and made a motto for everybody: 'WE ARE SENT INTO THIS WORLD FOR TRAINING PUR-POSES, TO FIT US FOR HIGHER ENDS; AND IN NO WAY CAN WE SO WELL SUBSERVE THOSE PURPOSES AS BY BEING OF USE TO OTHERS.' There is a whole system of ethics in that, and it ought to be taught everywhere. That the angels may sustain and strengthen you is my earnest prayer."

Indiana.

COLFAX.—The progress of Spiritualism in this place is thus stated by Mr. B. F. Hayden: "The cause is progressing finely with us. We hold meetings every Sunday in our public hall, and a fair interest is manifested. We have three regular developing circles, and several phases of mediumship are in process of development, among them clairvoyance, inspirational, speaking, writing and materialization."

Illinois.

CHICAGO .- "D. R." writes, answering briefly Mr. Peebles's call on mediums to bear public witness to their visions, if they had ever seen Jesus of Nazareth in spirit. Mrs. Dr. Roberts, of New Orleans, La., is cited by this correspondent as having seen what she was inspired to recognize as the Nazarene on several occasions.

Rhode-Island.

PROVIDENCE.—Hattle N. Graves writes: "God and all good angels bless the dear old Banner of Light! It is more than meat and drink to me in my invalid state: Unable to go out to meetings or circles, I often sny to myself I could not live without my Banner ... I expect very soon to join my loved ones in the 'bright beyond,' but while I continue to remain on this side,I shall not do without the dear old Banner of Light."

Real merit of any kind cannot long be concealed; it will be discovered, and nothing can depreciate it but a man's exhibiting it himself.—Chesterfield.

The Reviewer.

SPIRIT AND MATTER; A DRAMA IN SIX ACTS. By G. Damiani, P. M. L. Boston: Colby & Rich, Publishers, 9 Montgomery Place.

This work is prefaced by a brief biographical sketch of the author by J. M. Peebles, in which he recounts the many valuable services performed by him (Sig. D.) in the cause of Spiritualism. Signor Damiani is a Neapolitan by birth, and was the companion of Mr. Peebles during his visits to Pompell and Herculaneum, and many historical places in and about Naples. The purpose of this Drama is, as stated by the author, to spread amongst the masses a knowledge of the elementary principles of the philosophy of Spiritualism in a form simple and intelligible to all. We believe it to be the first effort to present the subject by the impressive teaching of dramatic art, and as such is worthy of

The Scene is laid in London. Grasp is a London merchant, at the same time a heartless, mercenary man, whose introduction is signalized by peremptory orders given by him to his clerks for the perpetration of a few business frauds. Edward New, the son of a worthy physician, calls upon Mr. Grasp to obtain advice respecting the best means of investing funds. Conversation leads to remarks concerning Spiritualism, a subject for which, as might be expected, the merchant entertains a feeling of supreme contempt. Grasp has two clerks: Patience, a good-hearted generous soul and Complis, an embryo rascal, an assistant to his employer in any and all overreaching schemes he may be disposed to engage in.

Two tradesmen being impoverished are unable to pay bills when due, and the merchant proposes to proceed by summary means to collect them. The clerk. Patience, being deputed to carry out his plan, chooses to pay the bills from his own pocket rather than to thrust the poor men in prison, which act Grasp considers a disobedience of orders, and at once discharges him from his employ, advancing Complis to the position he had filled. The latter immediately aspires to partnership with the merchant, and marriage with the merchant's daughter. Eleanor, the daughter, happening in shortly after, Complis undertakes the first step in courtship, but misses the step, and his lofty ambition suffers a fall. It subsequently comes to light that Eleanor is favorably inclined to Edward New, who with his father, is publicly known to be a Spiritualist This reaching the ears of the parents puts them into a rage, not only because of their chronic hatred of all things spiritual, but because it thwarts a pice little plan of theirs to have their child become a duchess by marrying "the Most Noble Duke, Lord Loftus de Fitzwaugh." They call Eleanor into their presence, express their indignation at her audacity in chosing a lover, inform her of having themselves selected one and command obedience to their wishes; all of which results, as might be supposed, in Eleanor adhering to her own choice, and disdaining that of her parents. The climax is reached when the daughter is told she is "a wretch," and commanded to hold her tongue, and Rosaline, her maid, who is also a Spiritualist, taking her part, is bidden to gult the house.

Dr. New has an interview with Grasp in behalf of his son, and a conversation ensues, in which Grasp repeats the miserable subterfuges adopted for the evasion of rational arguments by the opponents, and Dr. New presents the incontrovertible facts in support of Spiritualism, ending with a disclosure of the object of his visit, which is to ask the hand of the merchant's daughter for his son. The effect of this can be more easily imagined than described. .

Through some unlawful business transaction Grasp finds himself in the power of Complis, who threatens to make known his rascality. This leads Grasp to plot his destruction, for the accomplishment of which he seeks the aid of two professional rufflans; but the note he writes to send to them falls into the hands of Complis, and two of the friends of the latter answer it by an interview with Grasp in the guise of the assassins. A bargain'is made, and Complis is supposed by Grasp to be lying quietly at the bottom o the Thames, when, soon after, the latter is startled by a call from him! Later, Grasp's dwelling is destroyed by fire; Complis loses his life at the time by means of an accident, and dies confessing himself an incendia ry. Edward and Eleanor likewise pass to the other world, and Rosaline, who had previously been known as a clairvoyant, sees and describes the ascended

The drama vividly shows the strong contrast of life on a low material plane and a high and purely spiritual one; at the same time it presents the claims of Spiritualism and describes its phenomenal phases in a way that will enlist the attention of those whom lectures, arguments and other methods of reasoning fail to reach. It is well suited for performance in our food for the winter; but, being separated from their lecture and Lyceums halls, and will prove exceedingly id instructive to any audience, and a pleasing variation from the usual routine of service. The scenery is not elaborate and can be easily suppiled, and under proper management its representation cannot fail to be a success.

NOTES OF TRAVEL, ETC. MASSACHUSETTS.

EAST AND WEST CUMMINGTON. To the Editor of the Banner of Light:

On Sunday, Oct. 31st, the writer had the pleasure of addressing the liberal friends in East and West Cummington. The audiences were large and appreciative. Capt. H. H. Brown, J. Frank Baxter and Dr. H. B. Storer have ministered to the people in this region in a very acceptable manner. There is a demand for more speaking on Spiritualism among the inhabitants of the Berkshire hills. H. N. Winslow is an earnest worker. Mr. and Mrs. Eddy, Mr. and Mrs. Cobb, and many others, enjoy the gospel of Spiritualism.

ORANGE.

Dr. J. M. Reebles and Emma Hardinge Britten are engaged to address the people of this thriving town— Dr. Peebles speaking the Sundays of November, and Mrs. Britten the Sundays of December. The Progressive Lecture Association of Orange has a large and wealthy constituency. Mr. and Mrs. John W. Wheeler are among the prominent workers. Recently the local forces have been strengthened by the presence of Mrs. Addie Austin, a veteran Spiritualist, formerly a resident of Springfield. GREENETELD.

President Beals holds the fort in this quiet, aristocratic town. He is always willing to cooperate with lecturers. A few energetic men of the stamp of Bro. Beals in each town, would place Spiritualism in working trim all over the country, so far as the machinery of the platform is concerned.

NEW YORK.

On Oct. 30th the Spiritualist Society convened and elected the following officers: President, E. Waters; Vice-President, M. Gardner; Secretary, W. H. Vos burgh ; Treasurer, E. F. Rogers. Nine trustees were chosen. Negotiations for the

present lecture season will soon begin. The lectures in Rand's Opera House, the past two seasons, have been largely attended. Capt. Brown, Mrs. Watson, and J. Frank Baxter have many friends in the city who would like to hear them speak again.

CONNECTICUT.

WILLIMANTIC. There is a strong society of Spiritualists in this place. Excelsior Hall-owned by the society-is a spacious building, in good repair; the Lyceum meets in the vestry each Sunday. Capt. Brown's engagement here is eminently successful.

At the recent State Convention (which was held here) the matter of inaugurating a new camp-meeting was discussed and a committee appointed to travel over the State and select the best site for such an undertaking. Bro. George Burnham, of Willimantic, President of the State Association, may be corresponded with in reference to the matter.

days, to the Spiritualists and Liberalists. His dis-courses were scholarly and covered a variety of topics.

power. He is very successful in his treatments. His 'gift" should be utilized for the benefit of the people. For further particulars relative to terms, methods, etc., address him at Troy.

Mr. Epes Sargent's new book is destined to have a large sale, judging from inquiries I have heard respecting it during my travels.

The Pilgrim's late work on "Immortality, and Our Employments Hereafter," is in great demand." Fine congregational singing is a marked feature of the services of the Second Spiritualist Society of New York City.

A. B. French, of Clyde, Ohlo, one of the veteran workers for Spiritualism, contemplates visiting the Pacific coast. California Spiritualists should not allow him to remain silent while he is in their midst. Mr. French is a speaker of rare powers. As a thinker and orator he ranks with the best in the land. Remember this fact, dear brethren of the Pacific slope, and act ecordingly.

Geo. H. Geer is State missionary in Minnesota. He is doing a good work. Pleasant memories of the east-ern camp-meetings linger with our brother. Farmington, Minn., is his address. Mr. Geer is destined to be a prominent worker in the cause of Spiritualism.

Mrs. M. F. Dwight, of Stafford, Conn., is a successful clair voyant physician of many years' standing. She

has many intents in distant States.
Riding by Lake Pleasant camp-ground the other day, the writer thought of the happy people who were gathered there last August. He imagined that he saw the delegations from Troy, New London, Utica, Newburyport and Corning, standing on the "bluff," waving handkerchiefs at the passing train. Next August will bring the reality of that vision. All over the country the writer has met people who have exclaimed, "Well, I am going to Lake Pleasant next year, in preference to Saratoga, Martha's Vineyard or Long Branch!" The Ranner of Light notices of Lake Pleasant have been worth thousands of dollars to the managers of the meeting. The brethren should bear this fact in mind.

Mrs. Juliette Yeaw will speak in Worcester, Mass. the first two Sundays of December. Mrs. Stiles, Secretary of the local Society, is a zealous advocate of Spiritualism.

The Free Lecture Association of East Dennis, Mass. is in good working condition. Lectures are given at regular intervals. Susie S. Howes is Secretary.

Rev. L. K. Washburne, the able and popular radical preacher of Lynn, is meeting with excellent success His Society is a growing power for good. His voice should be heard on our spiritual platforms. Address him 22 Sachem street.

J. O. Barrett, of Glen Beulah, Wis., is in demand as a lecturer on Spiritualism.

J. Frank Baxter is busily employed all the time. The writer met Dr. J. K. Bailey, for many years a lecturer on Spiritualism, at North Adams, Mass., on Nov. 1st. He was journeying westward, and in conversation gave evidence that he was a wise interpreter of the signs of the times. He reports success in his

The meetings in Rand's Opera House, Troy, N. V. should be revived. Who will move in the matter? E. R. Whiting and Frank Hermance, of New Haven, Conn., well known to the public as outspoken Spirit-ualists, are still deeply interested in the movement. During the interval of the cessation of lectures under the auspices of the Free Lecture Association, these gentlemen, and other of the Spiritualists, enjoy the ministrations of Rev. Mr. Houghton (Universalist), for merly a laborer in the cause of Spiritualism. Mr. II. is doing a useful work in his new field. His sermons are spicy, radical, rational and spiritual. Success to him. Mr. Hermance is Conductor of the "Ethical Union." a secular Sunday School. CEPHAS.

The Indian Question.

ADDRESS OF THE COMMITTEE OF CITIZENS — THE PONCA CASE CONCISELY STATED — THE WRONGS FROM WHICH THE INDIANS ARE SUFFERING—PUR-POSES OF THE PRESENT COMMITTEE—AN APPEAL TO THE PEOPLE.

Three years ago the Ponca tribe of Indians, seven

undred and fifty in number, a peaceful people, always friendly to the whites, were removed from their homes in southern Dakota to the Indian Territory, against their consent, in plain violation of law, and to their own great distress and sorrow. More than two hundred of them died during the first two years. One hundred and twenty-five others have found their way back to the borders of the old reservation, and are living, as best they can, upon the soil. The rest are still in the Indian Territory, some of them patiently waiting for the government to restore them, others becoming discouraged and indifferent to their fate. Those who escaped to the North have made the most of the harvest season, and have provided themselves with people and deprived of their share in the annuities belonging to their tribe, they need at once clothes. schools and means of providing for themselves and their families in the future. Since the cause of these people was presented, a year ago, a committee of the United States Senate, charged with this investigation, has unanimously reported that the Poncas were robbed of their lands, and were unlawfully held as prisoners in the Indian Territory; and this committee, with a single exception, recommended their immediate return to the old reservation, and their reinstatement, as far as possible, in all their original treaty rights. The United States District Court for Nebraska has already made a similar decision in the case of Standing Bear and others, in the spring of 1879. Nevertheless the tribe is still deprived of their property and held as prisoners in what is to them a foreign land. Meanwhile fresh suits at law have been begun in the United States Courts for Nebraska and Dakota, to determine finally the question of ownership, and it is expected that these suits, for which funds were contributed last year, will soon be brought to trial.

Other Indian tribes are held to have no fee simple in their lands, nor protection for life and property from the law: are denied the benefits of the common school system; are forbidden to engage in the commercial pursuits of civilized life, through the laws regulating the system of traderships; are subject, without re dress, to the absolute nower of agents appointed over them by a foreign government, and have no appeal except to war. In sympathy with the efforts now make ing to help a greatly wronged people, not less than to assist in placing our government right in this matter before the tribunal of conscience and history, we have felt called upon once more to ask (1) for the Ponca Indians the earliest possible restoration to their former homes, now unoccupied; (2) for titles in fee simple to lands occupied by all Indians; and (3) for the recognition by Congress of the citizenship of Indians, to the end that our courts may be open to them without question for the redress of injuries and for the protection of law in their behalf. To recall attention to this yet unfinished work, it is proposed to hold public meetings in this community and elsewhere, which will be addressed by Miss Susette La Flesche ("Bright Eyes"), of the Omaha tribe of Indians, and Mr. T. H. Tibbles, of Omaha, whose disinterested efforts first awakened the deep and attentive interest of the country. They make no claims and ask no sympathy on their own behalf: but in the name of justice we commend them to the confidence and good-will of the audiences to whom their appeal will be made. By arrangement with this committee the business management of these meetings will be under the direction of Mr. B. W. Williams, of Williams Lecture Bureau, 258 Washington street, Boston, to whom applications for lectures or meetings may be made; and all the funds received by tickets, collections or donations, above the necessary expenses of the meetings, will be devoted to the objects above

stated.

JOHN D. LONG, State House, Roston.
FREDERICK O. PRINCE, Mayor's Office, City Hall.
WM. H. LINCOLN, 90 State etrect.
EDWARD E. HALE, 39 Highland street.
HENRY P. KIDDER, 40 State street.
D. A. GODDARD, 20 Court street.
J. W. DAVIS, Sears Building.
FRANK WOOD, 351 Washington street.
J. S. LOCKWOOD, 381 Washington street.
Restan. Celeber, 1880.

J. S. Look v. 1880. days, to the Spiritualists and Liberalists. His discommittee was organized by the choice of Governor John D. Long as Chairman, Wm. H. Lincoln, Secretary John D. Long as Chair

CHILDREN'S JOYS.

The children's world is full of sweet surprises; Our common things are precious in their sight; For them the stars shine, and the morning rises To show new treasures of untold delight;

A dance of bluebells in the shady places; The cobwebs, delicate as fairy laces;
The sudden finding of a wood-bird's nest.

Their hearts and lips are full of simple praises To Him who made the earth divinely sweet; They dwell among the buftercups and daisles, And find His blessings strewn about their teet.

But we, worn out by days of toll and sorrow, And sick of pleasures that are false and vain, Would freely give our golden hoards to borrow One little hour of childhood's bliss again.

YetAle who sees their joy lieholds our sadness; Aid in the wisdom of a Father's love He keeps the secret of the heavenly gladness; Our sweet surprises walt for us above. —[Sarah Londney, in the,Sunday Mayazine.

New Publications.

THREE TREATISES OF PLOTINUS, Translated from the original Greek, by Thomas M. Johnson. Osceola, Missouri.

This distinguished ancient philosopher has been termed "one of the most obscure authors in any language," this obscurity arising both from "the brevity and complexity of his sentences and the profundity of his conceptions." A brief biographical sketch informs us that Plotinus "descended into the World of Senso at Lycopolis, Egypt, A. D. 205"; and that "his soul being liberated from the corporeal bonds, he ascended into the Intelligible World A. D. 270," his last words being, "Let my divine nature refurn to the Universal Divinity." The philosophy of Plotinus was Platonic, and Eunapius, writing in the fourth century, said the public places were his altars and his books were in the hands of those skilled in the doctrines of Plato. This pamphlet of eighteen pages is published as a specimen of an English version of his entire writings now being made by Mr. Johnson. It consists of two books "On the Essence of the Soul," and one "On the Descent of the Soul," and bears the following dedication: "To A. Bronson Alcott, one of the brightest of 'heaven's exiles straying from the orb of light,' as a token of respect and esteem." The translator says in his preliminary that "every one is not competent to read and thoroughly comprehend the writings of Plotinus." they being "written from the plane of the Universal," which is doubtless the reason why, in the stilted style and super-transcendental obscurity of this specimen, we see nothing of real value embodied that has not been given to the world through our trance speakers in a far more intelligible manner. However, those who flud pleasure in plunging into unfathomable depths for the unattainable, and soaring to infinite heights for the incomprehensible, will find in this a foretaste of coming bliss.

INTIMATIONS OF IMMORTALITY. A Lecture by George A. Fuller, at Beverly, Mass., Aug. 15th, 1880. Also SHADOWS FROM OVER THE SEA, Poems by Ella W. Staples.

A finely written lecture, scholarly and in good taste. Few if any publications of the same size contain so fair and comprehensive a statement of the leading claims of Spiritualism upon the public for acceptance. The quotations in illustration of various points are excellent, and the subject of the lecture will commend it not only to Spiritualists but to all of a thoughtful turn of mind. The poems at the close are replete with spiritual and consolatory thoughts.

THE OLD FARMER'S ALMANAC for 1881, by Robert B. Thomas, appears on our table as a sure indication that "time is winging us away." This is the eightyninth year of its publication, and it probably has the largest sale of any annual calendar published. Boston: William Ware & Co., 47 Franklin street.

THE OPARTERLY REPORT of the Kansas State Board of Agriculture contains one hundred and fiftysix pages of valuable information, its leading feature being a very thorough and comprehensive treatment of the cattle interests in that State. A copy may be obtained free by sending five cents, to cover postage, to J. K. Hudson, Topeka, Kansas.

The Bauner of Light—eqited and published by Colby & Rich, Boston, Mass—the oldest spiritual journal in the world, is eminently an able exponent of the Spiritual Philosophy. Its columns are replete with lectures, letters, essays, poetry and accounts of marvelous manifestations produced by spirity who have present the tions produced by spirits who have passed the portal called death. — Truth the Rising Sun, Lucy L. Browne, editor, Portland, O.

SPIRITUALIST LECTURERS.

SPIRITUALIST LECTURERS.

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

REV. WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Mattleid, Mass., hox 26.

Mas. N. K. Andross, trance speaker, Delton, Wiss. C. FANNIE ALLYN, Stoncham, Mass., STEPHEN PEARL ANDIEWS, 75 West 5th st., New York, Mass. M. C. ALLEEE, Inspirational, Derby Line, Vt. W. H. ANDREWS, M. D. Cedair Falls, fa. Rev. Charles Andrews, Finshing, Mich. Mrs. Emma Harddings, Finshing, Mich. Mrs. Emma Harddings, Britten, 61 West 42d street, cornor 6th avenue. New York City.

Mrs. Nellied, T. Brightands, West Winfield, N. Y. Bishop A. Bears, Jamestown, Chautauqua Co., N. Y. Mrs. Phiscital Dory Braddiny, Fairfield, Mc. Caer, H. H. Brown, Williamatte, Conn. Mrs. E. Burkt, Inspirational, box 7, Southford, Ci. Addit E. Ballot, Sacramento, Cal. Miss. R. F. M. Brown, National City, Cal. Dr. 338. K. Balley, Sterlingville, Jefferson Co., N. Y. Phoe, S. B. Brittan, Relyldere, N. J. Henyey Banden, Warwick, Mass, W. S. Thell, C. 7 Fourth street, New Bedford, Mass., M. R. Burtland Miss. Dr. Buell, Indianapolis, Ind. Jennie Buttlen Biodynt, Box 44, Stony Creek, Ct. Prop. C. C. BENNETT, M. D., New Haven, Ct. Leetures free.

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Mrs. L. E. Ballety, Battle Greek, Mich.
A. B. Brown, box 74, Worcester, Mass.
J. P. Brown, box 74, Worcester, Mass.
J. P. Brown, M. D., philosophical, Whitesboro, Texas,
Mrs. Andy N. Burnham, 329 Tremont street, Boston,
Mrs. Emma J. Bullene, 137 East 27th street, New York
City.

D. S. CADWALLADER, 525 West Seventh street, Wilming-

J. COLVILLE, inspirational orator and poet, 91 Pem-

DIS. CALOWALLADIA, 35 West seventurs teet, Wannington, Del.

W. J. COLVILLE, inspirational orator and poet, 34 Pembroke street, Boston, Mass.

William Emmette Coleman, Chief-Quartermaster's office, Presidio of San Francisco, Cal.

Warren Chase, Santa Barbara, Cal.

Dr. Denn Clarke, Portland, Ore.

Mrs. Hettie Charke, Iranee speaker, will answor calls to lecture or attend funerals, 57 Dover street, Boston, Mrs. S. E. Chossman, 157 Tromont street, Boston, Dil. J. H. Curreler, The Leverett street, Boston, Mrs. S. E. Chossman, 157 Tromont street, Boston, Dil. J. H. Curreler, The Leverett street, Boston, Mass. Mrs. Jennett J. Clark, Plainville, Ct. George W. Cariffen, Choss, Iranee, W. Hampstead, N. H. Mrs. M. J. Colhurn, Champlin, Hennephi Co., Minn. Mrs. Belle A. Chamberlan, Eureka, Cal. Mrs. J. F. Coles, Iranee, 75 Broadway, New York, Dr. James Cooper, Rellefontaine, O. Dr. G. C. Gastleman, Knobnoster, Johnson Co., Mo. L. K. Coonley, 9 Davis street, Boston, Mass. Mrs. Amelia H. Colby, Laona, N. Y. Enen Comp, Inspirational, 52 Castle street, Boston, Rev. Norwood Damon, 62 Warrentonst., Boston, Mass. Wh. Denton, Wellesley, Mass.

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J. Hamlin Graph Street Boston, Mass.

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ELLA E. Gusson, Barre, Mass.
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ALSO, CPHAM HENDEE, 900 Post street, San Francisco, Cal.
WM. A. D. HUME, West Side P. O., Cleveland, O. R. W. HUME, Long Island City, N. X., will lecture on the reforms connected with Spiritianism. Rev. J. H. HALTER, Auburn; N. Y. DR. E. R. HOLDEN, Inspirational, North Clarendon, Vt. Miss. F. O. HYZER, 433 E. Baltimore St., Baltimore, Md. Miss. L. HUTCHISON, Inspirational, Ovensylle, Cal. DR. ADELIA HULL, 199 South 2d street, Harrichurg, Pa. HENRY HITCHICOCK, 620 North 5th 8t, St. Louis, Mo. Miss. M. A. C. HEATH, Bethel, Vf. ANTHONY HIGHISON, G. ST. Stewart street, Philadelphia, Pa. Moses Hull. 299 Somarchia account street, Philadelphia, Pa.

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SARAHA, WILEY; Rockingham, Vt.
LOIS WAISHROKER, RIVEYSIDE, Cal.

GEO, C. WAITE, Sandy Point, Me SARAH A. WILEY-ROCKINGHAM, Vt. LOIS WAISHROOKER, RIVERSHIE, CAI. E. S. WHEELER, 1412 NORTH 11th street, Philadelphia, Pa. Mus. M. S. TOWNSEND WOOD, West Newton, Mass. DR. D. WINDER, Wyonling, Ohio. Miss. GUILETTE YEAW, Northboro', Mass. Mis, JULIETTE YEAW, Northboro', Mass. Mit., and Miss. WM. J. YOUNG, Boliso City, Idaho, DR. J. L. YORK, Ionia, Mich. DR. JOHN S. ZELLEY, Germantown, Philadelphia, Pa.

A Convention of the Spiritual and Liberal Association, of Texas,
Is hereby called to meet in the city of Waco, Texas, Nov. 25th, 26th, 27th and 28th, for the purpose of electing officers and a Board of Directors of the Association, and also for such social and religious exercises as may be determined on. A cordial invitation is extended to all who feel an interest in the exercises. It is hoped that every Liberal and Spiritualist in the State will be present, it is expected that the friends in the city will enterial those from abroad free of charge, so far as they can, and that the hotels will do so at reduced rates. I also expect to obtain reduced rates on all railroads in the State to those attending the Convention. They have hereforce been liberal in such unatters, and I have no doubt they will continue that liberality. We expect the following able speakers to be present: Dr. Samuel Watson, of Memphis, Tenn., Mrs. Sarah A. Talbol, of Calveston, Tex.: Col. R. G. Ingersoll, the world's greatest champlon of Liberalism and Free Thought. The last-named speaker has not yet been definitely engaged, but I conflictify expect to secure his attendance for the especial benoit of the liberal branch of the Association. Other speakers will also be engaged in

of the Association. Other speakers will also be engaged in the finite.

A goodly number of the spiritual mediums will also be present, through whom investigators may have ample opportunity of demonstrating the fact of immortality of the soni. The following, among others, are expected: Mrs. A. I., Johnson, Waco, independent slate-writer; Mrs. L. S. Gardner, Orange, Tex., independent slate-writer; George D. Search, of Wichita, Kansas, Independent slate-writer; George D. Search, of Wichita, Kansas, Independent slate-writer; Mrs. Mrs. Mrs. S. J. Painter, Honston, Tex., clairyoyant; Mrs. Watts, Galveston, Tex., clairyoyant, Mrs. Watts, Galveston, Tex., clairyoyant, Also a medium for spirit-painting, who will be in Waco four or five days before the Convention, prepared to astonish all skeptics with his faithful pictures of those who have passed the river of death, Mrs. Talbot is a fine test medium as well as inspirational speaker.

speaker.
All parties subscribing to the Constitution and By-Laws, and paying one dollar, become members of the Association, and entitled to vote, and will need no other credentials. I carnesty ask every Spiritualist and Liberal in Texas to put forth his energies to make this meeting a complete success. You will meet with warm friends in the Spiritualist of Waco; and generous and liberal-ininded are all her people.

Wall. Booru, President
Spiritual and Liberal Association, Texas.

Spiritualist Convention at Binghamton, N Y Spiritualist Convention at Binghamton, N. 1.

The Fourth Annual Convention of the Susquehama Valley Spiritual Association will convene at Leonard's Hall, Binghamton, N. Y., Friday, Nov. 19th, at 10 o'clock A. M., and continue three days. The speakers engaged are, Mrs. Amelia Colby, of St. Louis; Mrs. Abby N. Burnham, of Boston, and Lymau C. Howe, of Fredonia, N. Y. Mrs. O. K. Smith will furnish music, alded by the Home Choir, Strangers entertained as far as can be provided; and for the balance, good board at fair rates. Let us have a grand raily and a spiritual feast. "Come, ye disconsolate," COME!

LYMAN C. HOWE.

Two Days' Meeting.

The Spiritualists of Georgetown, N., will hold a two days meeting at Brown's Hall, in that place, on Fridayand Saturday, Nov. 10th and 20th. J. Frank Baxter will be present to address the meeting; he will also give tests, read poems and furnish choice unusle. Warren Woolson, an inspirational speaker, will also be present. Per Order.

The Northern Wisconsin Conference Has secured the talented and gentlemanly speaker, J.K.K. "Applehee, of Chicago, as its principal lecturer for the next Quarterly Meeting, Dec. 10th, 11th and 12th, 1880. The Chicago, Milwaukee and St. Paul Railway has kindly offered us reduced rates of fare. So, friends, turn out. DR. J. C. Phillips, Secretary. New Books.

Just Issued.

WITCHCRAFT OF NEW ENGLAND

EXPLAINED BY

MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,

Author of "Bible Marvel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witcheraft and Miracle, " "Ayasaiz and Spiritualism," etc.

While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that In origin Witchcraft then and to-day's supermundane phenomena are the same; and found also that intervening Witcheraft historians, lacking or shutting off to-day's light. left unnoticed, or illogically used, a vast amount of impor-tant historic facts, and set before their readers erroneous conclusions as to who, were the real authors of the barbarlo loings they were describing.

Mr. Putnam, well known by our readers, (and, as stated In the book, a native of the parish in which Salem Witch-craft had its origin, and descended from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misleadings by the historians, Hutchinson. Unham and others who follow their lead.

The author regards Salem as the lost battle-field on which the Witcheraft Deell was supposed by his opponents to be In command, There he was met in direct, strenuous and victorious encounter by brave men who dared to act out their faith. That Devil was but a legitimate child of a falso creed; the creed's barbarity became then revealed, and never since has such a Deell invaded any part of Christen-

The work is worthy of general perusal.

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LIMITATIONS OF HIS POWERS. COVENANT WITH HIM. DEMONOLOGY AND NECROMANCY. Bublical Witch and Witcheraft. Christendom's Witch and Witcheraft. SPIRIT, SOUL AND MENTAL POWERS. TWO SETS OF MENTAL POWERS-AGASSIZ. MARVEL AND SPIRITUALISM.

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oming winter. Paper, pp. 96. Price 50 cents, postage free. For sale by COLBY & RICH.

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BY LEO MILLER.

The author says, in his preface: "This Work is not an Essay on what is technically understood as Woman's Rights, One could hardly do more than glean in such a field, after it had been harvested by reapers like Mar Wolstoneeraft, John Stuart Mill, Elizabeth Cady Stanton George W. Curris, Lucy Slone, Susan B. Anthony, an many others.

But, notwithstanding so much has been written and said on the particular subject of Woman's Rights, the Woman question is by no means exhausted."

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NPECIAL NOTICES.

AT In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as against any of good faith. We cannot undertake to return or preserve manuscripts that are not used, when newspapers are forwarded, which contain matter for our inspection, the sender will confer a favor by drawing a fine around the article he desires specially to recommend to perusal.

perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.



BOSTON, BATURDAY, NOVEMBER 20, 1880.

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JOHN W. DAY..... ASSISTANT EDITOR.

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

Notice to City Patrons.

"Thanksgiving Day" occurring on Thursday of next week, the Banner of Light forms will go to press one day earlier; so that our patrons who have been accustomed to obtain their papers at the office on Thursday mornings, can for that week get them by application on Wednesday A. M., Nov. 24th. The Banner of Light establishment will remain closed throughout the 25th.

Phenomena and Faith.

In these latter days, when a certain class of Spiritualists are becoming strenuous for the abandonment of the phenomena of Spiritualism if not for the declaratory denial of their truth or value, it is the duty of all sincere and earnest believers to pause and consult the compass again, in the midst of the fog and thick weather, that they may know whereabouts they are on the sea of faith and knowledge, and test anew their confidence in the stars which are steadily shining in the heavens above their heads. If the facts by which we have all of us been led up to our present status are as much facts as they were in the beginning, and are as effective in their operation as ever on men's minds, there is no more reason for discarding them than there is for discarding any of the other facts of the universe, all of which, in their inception, are but a faint promise and prophecy of what they are in their results. To throw away the phenomena for the sake of the phi losophy would be much like rejecting the alphabet because a certain, number of persons have no further separate use for it. There certainly is no real and true philosophy in rejecting the foundation of a structure that is growing to magnificent proportions, merely because for those who occupy the upper rooms the unseen foundations have no longer a living interest. Phenomenal Spiritualism must and will stand

as long as humanity has the need of its effective services; and when humanity shall have outgrown that necessity, it will not have to make any such declaration as that the phenomena are of no more use, for they will themselves cease on that very account.

The hostility, too, that is manifested in various quarters to materialization is conceived in the same spirit-a spirit that seems to say it will admit no evidence except that of its own choosing. It almost appears to set itself up as a dictator in respect to the kind of evidence in favor of spirit-communion which shall be received. And, real as all things pertaining to spirit are acknowledged to be in comparison with the shadowy unrealities of material things, it is inclined to ignore the fact that in this life sense and spirit, body and soul, earth and heaven, are inextricably commingled, and that spirit growth and expansion, as long as we remain in this state, are possible only as they proceed out of the soil of materiality with which we are all surrounded and in which we are for wise reasons planted.

This onset against phenomenal Spiritualism in its several phases and grades, conceding that its motives are only single and exalted, is in truth an assault on mediumship in all its forms. Abandon that, and we are at once swimming in the air, sailing among the clouds, rapt in the ecstatic moods of the dreamers, without the ballast of facts, the compass of knowledge, or the anchor of personal experience. Until mediumship is withdrawn from Spiritualism by the same powers which gave it to us, we can show no warrant by which to refuse to accept it as one of the richest boons ever granted to the human race. Imperfect as mediumship is admitted to be, and more imperfectly as it is understood by mortals, it is nevertheless an opening of the other worlds to this, a bond of union between mortals and angels, which no other agency ever yet discovered has supplied, and which it is not for us to say is of no further use until it is withdrawn for a better substitute by the invisibles themselves.

Of the convictions of the older and pioneer Spiritualists on this matter it would be easy to cite numerous proofs and illustrations from their own earnest affirmations. Prior to 1860to furnish but a single specimen of testimony -that venerable Spiritualist and able man, Charles Partridge, put himself on record before the public in unmistakable terms on the side of mediums and mediumship, in the following earnest language: "Mediums are our fathers,

mothers, sisters and brothers, neighbors and friends; most of them have become mediums contrary to their wish and will; and in spite of the opposition of themselves and friends, the phenomena have appeared wherever they chose, and have, in each case, commanded attention and enforced conviction of their spiritual origin, until now, in the comparatively short space of ten years, Spiritualism has its millions of mediums and believers scattered over the wide world, in every nation and with every race of people. There has been no collusion between mediums, and yet there is a remarkable likeness in all the manifestations, wherever they occur, with whatsoever race of people and in whatsoever language, and through the several phases of the manifestations. Beside, wheresoever they occur, and in the presence of persons who do not believe they are spiritually produced, the phenomena claim for themselves a spiritual origin. We submit that the history of the phenomena fully vindicates the integrity of their mediums; and the hypothesis of deception offered in solution of them has ever been weak, malevolent, insufferably unjust; and we submit that it should be forever aban-

This is the language of one of what may be styled the Fathers, used by him nearly a quarter of a century ago. How strikingly applicable it is to what we see around us to-day in this outbreak of hostility to mediumship in all its forms. If we examine this new movement closely, we shall discover it to be but a repetition of the old methods resorted to by human nature in the past. First, the simple, humble evidences are thrown away as something beneath the growing pride and ambition of human intellect. Next, assertion is substituted for evidence. And finally, authority erects its head, and demands unconditional submission. man system, and the heavens close upon it, and refuse to inspire, and nourish, and support it any further with blessings. We then have cliques, and factions, and organizations, with dogmas, and dictations, and creeds, and all the old machinery of ecclesiastical rule restored. One is exalted above another for the gratification of his ambition, or love of power, and the free and sweet atmosphere in which individual belief grows and expands becomes thick and murky, and incapable of imparting healthy spiritual life. Under a broad and universal law of mediumship, with phenomenal facts for its unvarying support, every individual is left free to be convinced by such evidence as best suits his case; while under the hardening rule of personal authority, riveted as it always is in time with iron penalties, passive obedience follows close upon unwilling assent, and servile fear supplants perfect freedom.

This is the peril that lies, before the present attempt to throw away the phenomena, and trust to the changing and uncertain speculation of individual minds. It would be the abandonment of the firm ground already secured for something about which nobody positively knows anything. We are allowed to speculate as freely as we choose while accepting the phenomena; but without these, we do nothing but speculate, and are without any ballasting of facts and knowledge. It was this very introduction of fresh and actual knowledge respecting the other world that sent such a thrill of joy through the heart of humanity, and revived the dying hopes of the race. This knowledge came through the simple phenomena, which are continually being enlarged and multiplied to suit the wants of skeptics and believers. By reason of such undeniable knowledge, resting as it does on incontrovertible facts, multitudes have been aroused from spiritual deadness and indifference, and converted from sheer infidelity to a living faith. And we are now asked to let it all go; to deny its worth, past or present; to shoot out the lip at it sneeringly, as if it were a byplay to amuse children; and to turn our faces to those who profess to have something better to offer us. All we have to say to them is, let them show as good credentials as the phenomena have done, and it will be full time to accept their special mission. Until then we shall hold fast to the phenomena.

The Advertiser on Zoellner.

The Advertiser dismisses, in a somewhat cavalier fashion, Prof. Zöllner's masterly work, illustrating his scientific experiments in the phenomena through Slade, and remarks: "Such a book from such a source is well calculated to confirm the delusions of many who have no power to pursue investigations on these difficult and unknown fields." The thought here is somewhat obscure, but what the critic would seem to mean is just this: "I, the critic, know by the a priori process-that is, by my own intuitive conceptions and prepossessions as to what is in the order of nature—that what Prof. Zöllner assumed to know, by repeated and careful experiments, in company with other eminent physicists, is a delusion. Experimental verifications, facts, testimony, count as nothing by the side of my own intuitive assumptions as to what is, or is not, possible in nature. All the great physicists of Germany may testify to a fact like direct writing: it does not alter my own critical and supreme and all-sufficient belief that they are the victims of imposture or

Such is the modest dogmatism underlying the critic's dismissal of Zöllner's faithful and thoroughly-tested experiments, as ministering to a popular delusion!

The Advertiser refers to Slade as "the slatewriting medium, who was convicted a few years ago in London under the vagrant act for using subtle crafts and devices by palmistry or otherwise, to deceive Professor Lankester, of the Royal Society, and others," But it carefully omitted and still omits to state that there was a sequel to the attempt to crush out Slade. It has never allowed its readers to know what transpired after the so-called "conviction." Repeatedly the Advertiser has been called on to do this, but for some reason best known to itself it has consistently suppressed the whole truth; and now, in its latest notice of the affair, it leaves its readers with the impression that Slade is a disgraced convict.

But what are the facts? The tables were turned on the officious Lankester. Slade appealed from the petty Court presided over by Justice Flowers, a sort of "Dogberry," and was honorably discharged by a higher tribunal; and Lankester has been ridiculed and denounced by the best scientists of England and Germany for his fussy, impertinent attempt to put a stop to the genuine phenomena through Slade. As Professor Ludwig, his German teacher, remarked of him: "I remember him as a conceited, excitable youth." But when will the Advertiser have the candor to tell its readers the truth, the whole truth, and nothing but the truth, in regard to a subject so personally offensive to it as Spiritualism?

Does He Assume too Much?

much.

Now if the Advertiser can point to the one man of science who can show that he has long service" was performed by Dr. A. H. Richardand patiently and faithfully investigated our phenomena, and found them barren of all qualities entitling them to scientific recognition, we will admit that it has some slight grounds for its remark. But can it point to such a man? Most assuredly it can not. All objections raised against the facts of Spiritualism by scientific specialists who have not yet made this one subject a specialty, have been purely speculative and based on a priori assumptions. Our facts, experiments and observations, they would offset by their intuitions and prepossessions as to what is in the order of nature.

On the contrary, all the men of science, like Crookes, Zöllner, Barkas, Varley, Wallace, Whately, Fichte, Flammarion, Hoefle, Boutlerof, Wagner, and many others, who have really examined into our phenomena patiently, and carefully, and fairly, have become convinced of their objectivity, their genuineness, and their claims to scientific recognition. Of course those persons who really know what has been done, and what is doing, those "intelligent observers," as Mr. Sargent calls them, will see that he is fully justified in his remark objected to by the Advertiser, and that he does not "assume too much" in assuming what he does. Until the Advertiser can name the one man of science who has investigated our phenomena thoroughly, So that, from a divine the whole becomes a hu- and repudiated them as not proven, Mr. Sargent's remarks stand, and will continue to stand.

We are gratified in being able to state that the present prospects are that "The Scientific Basis of Spiritualism" is having a larger sale among persons outside of Spiritualism than any known work on the subject. This is a good sign. In saying this we do not wish it to be inferred that the work is not at the same time circulating largely among Spiritualists them-

What Women are Doing.

The recent convention of the Woman's Christian Temperance Association, which was held in this city, was the first demonstration of such character which the women of this country have eyer made, and it was every way worthy of them and of the noble cause they advocate. The motto of the Association is "Home Protection." The mothers, wives and sisters of the land are fully convinced that they, if any one, are the chief sufferers from the prevailing evil of intemperance, and they appeal to all voters, to both political parties, to the legislatures of the several States and to Congress, to step forward without delay or hesitation and do what can be done to stay this evil. Their appeal is the most moving one ever addressed to the people of any country.

The public have taken an unusual interest in this convention of women, in consequence of the new methods adopted by them for reaching the consciences of men. The church in which the exercises were held was daily crowded with people of both sexes. The addresses and debates excited an unusual degree of interest, and forced the question on the minds of all whether this most important of all social subjects had hither to received that serious attention which it deserves. It was very evident that the temperance cause has been taken hold of on a new side—its domestic side. There the tenderest and profoundest sentiments known to men are located.

Something like this has long been needed to lift the temperance cause out of the ruts of habitual advocacy and give it a fresh form of presentation to the public thought and reflecthe men having shown themselves incaat present, they could not do so well as to sixe In their hands is placed a lever with power to Woman will have a hearing on this subject able to wield influences which were hardly supposed to exist. As her work goes on her power will be made continually more visible.

Appeal of the First Spiritual Union.

An ordinance of the city of San Francisco compels every medium and clairvoyant to pay a tax of fifty dollars a quarter. This is considered by the friends there to be in direct violation of the constitution of that State, upon the ground that Spiritualism being a religion its mediums are exempt from taxation, the same as ministers of any other religious body. In this view the First Spiritual Union make an appeal for assistance to aid them in efforts to protect the mediums from being forced to submit to what no unprejudiced and reasonable person can fail to look upon as an unjust and extortionate demand. They propose to carry any cases of prosecution that may arise through the courts, and test the constitutionality of the law. As the question involved is one of great importance in its relation to the life and efficiency of the cause, we trust all Spiritualists will be impressed with the necessity of contributing to such an extent as they may be able in furtherance of the object. Subscriptions may be sent to J. M. Mathews, 202 Sacramento street, or A. S. Winchester, post-office box 1997, San Francisco, Cal., and their receipt will be acknowledged in the columns of Light

We had a pleasant call last week from Capt. Mott Clary, of Joplin, Mo. Himself and his wife are on a short visit to the Eastern States. On their way they stopped a few days in Philadelphia and attended private seances where Mrs. J. A. Bliss, of that city, and Mrs., H. V. Ross (of Providence, R. I.,) were the me diums. A number of spirits materialized and were unmistakably recognized—two of the forms being those of their own children.

A correspondent writes us that Dr. Peebles had a crowded house on Sunday evening in Orange, Mass., to listen to his lecture upon "What I Saw in China-Must the Chinese Leave this Country ?"

Read the article entitled "The Indian Question," on our third page. It embodies an outspoken presentation of the wrongs of the Poncas, and a touching claim upon the genersity of the humane everywhere.

The Fair,

In the Preface to his recent work on Spirit- Now being held at the hall 718 Washington street ualism, Mr. Epes Sargent remarks: "Among Boston, by the Ladies' Aid Society, will conintelligent observers, its claims to scientific re- tinue afternoon and evening, closing on Satur cognition are no longer a matter of doubt." The day evening, Nov. 20th, with a grand drawing of Boston Advertiser italicizes these words, and prizes. The week which ended Nov. 13th, was says: "Mr. Sargent has an answer, more or less | quite successful, the evening attendance during plausible, for all objections; but, as may be in- that time being very good—especially on Thursferred from the remark in italics, he assumes too day eve (Nov. 11th), when the Jubilee Singers were present and rendered some of their choice songs. On Friday night a unique "Tin wedding son, Dr. Grover and Dr. Currier.

In Aid of the Poncas.

A meeting in aid of the Ponca Indians was held Sunday evening, Nov. 14th, in Berkeley street church, Boston. There was a large congregation present. Gov. Long presided, and made a short address. Miss "Bright Eyes," (Susette LaFlesche) Rev. E. E. Hale, Mr. Tibbles and Rev. W. B. Wright, participated in the speech-making, and their remarks were attentively followed by their auditors.

Jonathan Edwards a Victim of Vaccination.

A correspondent of the Vaccination Inquirer London) says: "Jonathan Edwards, the prince of Calvinistic metaphysicians, was killed by inoculation. There was an epidemic of small-pox prevalent in New Jersey, and for security Edwards was persuaded to submit to inoculation. The result was the generation of small-pox in a severe form, of which he died March 22d, 1758, in his fifty-fourth year."

Mrs. Nettie Pease-Fox delivered an able lecture in Moberly, Mo., on the evening of Sunday, the 7th inst., in review of a discourse given by Elder J. C. Reynolds, of the Christian Church of that city, from the text, "Thou shalt not Suffer a Witch to Live." The Headlight, in its issue of the following morning, gave a very fair report of the address of Mrs. Fox, remarking that various points were "well made, she literally tearing to pieces many of the statements made by the Elder." The latter had said that only bad spirits came back; his parents were good, hence they could not return-an assumption Mrs. Fox declared very strange, since a just God might be supposed to give his good children privileges equal with those awarded the bad. She then referred to the New Testament as containing on nearly every page evidences of the coming of good spirits.

Mr. McLeod (formerly a prominent Spirtualist at the antipodes, but now residing in New York) has succeeded in providing means by which small yachts are made secure from being capsized by a gale of wind without lessening the amount of canvass. A trial lately made in Flushing was entirely successful. Dashing along under full sail a sudden gust of wind struck the canvass, and at the instant the mast -which was appropriately hinged for the purpose—leaned so that the superfluous amount of wind left the sails, being "spilled" to leeward; then they returned to their former position, and the yacht kept on its way, though other boats had all their canvass close-reefed.

"HARK! FROM THE TOMBS A DOLEFUL Sound !"-Rev. Dr. Cuyler, in the Congregationalist, gives a gloomy picture of the church attendance in New York City. The dismal report of empty pews grieves him exceedingly; and New York, he says, is not peculiar in this matter: it is the case in other cities, towns and villages. The fact is that the living gospel of Spiritualism is taking the place everywhere of the dry husks of Old Theology, and will in time spiritualize all the good people who still remain in the Church; will convince them that those whom they call dead still live, to guard and bless us poor mortals, and are ready to receive us with open arms when our mission is concluded in the earthly life.

Lovers of justice will be pained to learn that trouble is brewing again in Colorado. The pable of doing any more for temperance reform | telegraph dispatches state that "Gov. Pitkin does not seem willing, if he is able, to restrain render the field to the women. In the compar- the citizens of Colorado from carrying out their atively little time during which the latter have | threat to invade the Ute reservation and lynch" been at work they have amply shown what those whom they conceive to be the "murderthey could do if they were not interfered with. ers" of Jackson, the homicide teamster. It is clearly evident that the Coloradoans propose to move bodies supposed to be immovable before. | force the general government to rescind its treaty action in the premises, drag the Utes when she demands it, as she does now. She is into a war, and then leave the United States to fight that war and pay the bill!

> MRS. R. H. LYON, Washington, D. C., one of the early workers in the cause of Spiritualism, has been for a considerable period an invalid, for eleven months unable to sit up, and in destitute circumstances, except as ministered to by her friends. We have frequently contributed to supply her wants, and those of our readers who are disposed to help one really in need and every way worthy of their aid can do so by addressing Mrs. Lyon as above (in care of Mr. Childs, letter-carrier).

> We would direct the attention of our eaders to the announcement in our columns of new medium, Celia M. Nickerson. The lady s spoken of as being gifted with powers for mediumistic development as well as for test and business purposes. Investigators will do well to call at 35 Dover street, Boston, and make her acquaintance.

> Few of the women of this century have enjoyed or deserved so large a share of the esteem of the civilized world as Lucretia Mott, whose decease on Nov. 11th, at her home near Philadelphia, is announced. For more than sixty years she has been a speaker and worker in the interests of the unfortunate and the oppressed.

> 23 G. B. Stebbins writes: "Our folks should buy more Spiritualist books, hear more good alking, and have mediumship gain and thought This is good advice, Bro. S.; and we would add that Spiritualists should at the same time more fully patronize all the papers devoted to the cause.

> PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Army and Navy Hall, corner of Brown and Congress streets, at 3 and 7 o'clock P. M. Speakers and mediums desirous of visiting Portland under the auspices of the Society will address H. C. Berry or Dr. T. Webster, of that city.

We shall give to our readers, next week the opportunity of perusing another of the interesting letters from England which J. J. Morse knows so well how to write.

Read carefully, in another column, the dvertisement of Summary of Substantialism. ance, and demand respectful investigation.

BRIEF PARAGRAPHS.

Rev. Robert Collyer says: "The very first person I want to see when I go to heaven-you may call me a heretic if you like—is not Christ, nor the heavenly Father; it is that little daughter, with her sweet blue eyes and her beautiful blonde locks, that was taken away from my wife and myself in (853." How many professed Christians, ministers and laymen, would say the same respecting their own if they dare express honestly the deepest feelings of their souls.

A monthly periodical, devoted chiefly to the dissemination of the Platonic Philosophy in all its phases, and entitled The Platonist, is about to be issued by Thos. M. Johnson, who can be addressed by all favoring the new project at Osceola, Mo.

"The melancholy days of November" Should teach us the poor to remember.

One would suppose, from the comments of a correspondent of the Boston Saturday Evening Gazette upon Mr. Beecher's public recognition of Col. Ingersoll's honesty in the expression of his convictions, that God was about to lose control of the universe, and everything was rapidly on its way to irredeemable

Oft may the spirits of the dead descend
To watch the wient slumbers of a friend;
To hover round his evening walk unseen,
And hold sweet converse on the dusky green;
To hall the spot where once their friendship grew,
And leaven and nature opened to their view!
Oft when he trims the cheerful hearth, and sees
A smiling circle, emulous to please;
There may these gentle guests delight to dwell,
And bless the scenes they loved on earth so well.
—["Pleasures of Memory"—Rogers.

The San Francisco incorporations disbursed dividends last month to the amount of \$865,616!

If you wish success in life, make perseverance your bosom friend, experience your wise counscior, caution your elder brother, and hope your guardian genius.—
Addison.

We cordially thank the managers of the Shawmut Spiritual Lycoum for the present recently of a basket of choice fruit. "By their fruits ye shall know them," the good Book says, and we have had a practical demonstration of the fact.

It has been the fault of all sects, that they have been too anxious to define their religion. They have labored to circumscribe the infinite.

Whatever our place allotted to us by Providence, that, for us, is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.—T. Edwards.

LIGHT FOR ALL, an eight-page paper "devoted to the growth, attainment and perfection of the philosophy of Modern Spiritualism," comes to us from San Francisco, where it is published weekly under the management of Mr. A. S. Winchester, Mrs. A. S. Winchester being the associate editor. It is one of the neatest and most ably-conducted publications in the interests of Spiritualism that reaches our office.

Every few years the Bible is revised and corrected. So incorrect were those in use two hundred years ago that it is doubtful if those who relied on them ever got to heaven.—Boston Post.

A little girl read a composition before a minister. The subject was "A Cow." She wove in this compilmentary sentence: "The cow is the most useful animal in the world except religion."

The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought

It savored somewhat of old theology when a man who thought he was about to die wished a friend to send some one to prepare him for the event, and he soon after received a call from a fire insurance agent.

Joseph Cook's audiences are said to applaud him very heartly when he argues out a future hell as a dead certainty. They don't want Joseph to escape.—
Boston Post.

M. Jackson writes to the Herald of Progress of a cure effected through the healing power of a Mr. Clafton. Mr. Jackson's child had suffered for nineteen months from an abscess in its arm. Those who were called "the best of physicians" declared that to save the life of the child the arm must be cut off, and the child was discharged from the hospital as incurable. Hearing of Mr. Clafton's power, the father determined upon giving him a fair trial. He did so, and in three months the arm was cured.

A Vermont shoemaker being asked if he had any religion, made answer, "Just enough to make good shoes, glory to God!" and with an extra pull he drew the waxed thread firmly to its place. Let us endow his bench as a new chair in the divinity school.—Christian Resident. Register.

The bridegroom of a Waukegan wedding was a Baptist, and the bride a Methodist. They had agreed that immediately after the ceremony they would decide by chance which should embrace the other's religion. The officiating elergyman declined to toss up a cent, partly because he would not countenance such a proceeding, and partly because, being a Methodist, he might be accused of fraud if the bride won. The bride herself finally threw the coin, and lost. When she went to join the Baptists, however, they rejected her because she did not believe in close communion. That displeased the husband, and he went over with her to the Methodists.

A Spurious Work.

To the Editor of the Banner of Light: I see by some copies of "Freethought," a Spiritualist journal published at Sydney, Australia, that a work entitled "Communications from Another World" is attributed to me, and advertised in its columns as from my pen. This is a great mistake: I never wrote such a work, never had anything to do with it, never heard of its existence, till I found it ascribed to me. I fear that the estimable editor and publisher of "Freethought" has been deceived by some unscrupulous person, imagining he could attract to an unsalable work by affixing my name to it. I trust that the friends of truth in Australia will see to it that the mistake or deception is properly rectified or denounced.

EPES SARGENT. Boston, Nov. 12th, 1880.

[From the Boston Dally Advertiser of Nov. 12th.] Books on Spiritualism.

Three books in further exposition of the phenomena of Modern Spiritualism are issued this week from the house of Colby & Rich. The first is by that stanch defender of the faith. Mr. Epes Sargent, on "The Scientific Basis of Spiritualism." It is crowded with strange incidents and incidental testimonies designed to illustrate and enforce the claim Mr. Sargent now makes, that the facts of the new philosophy are capable of scientific verification. The point he has reached is stated in the closing words of his preface, as follows: Spiritualism is not now the despair of science, as I called it on the title-page of my first book. Among intelligent observers, its claims to scientific recognition are no longer a matter of doubt!" Mr. Sargent has an answer, more or less plausible, for all objections; but. as may be inferred from the remark in Italics, he as-

Second Society of Spiritualists.

At the last moment, before going to press, we received a report from Alfred Weldon, President of this organization, the points of which letter are closely covered by "Occasional's" contribution, so that in the crowded state of our columns we refrain from inserting its main portion. After speaking of Prof. Denton's work, etc., Mr. Weldon concludes as follows: Hull will occupy our platform the remaining Sundays of this year. His subjects for Sunday, Nov. 21st, will be: forenoon, 'Jesus-the Man, the Medium; his Follies, Failures and Successes'; evening, 'Signals from the Departed.' With Moses Hull for the balance of the season, Prof. Wm. Denton in January, and Cephas The subjects treated are of the utmost import- B. Lynn in February, the Second Society will be well supplied with solid spiritual food."

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lycoum meets in this hall, 176 Tremont street, every Sunday at 18½ A. M. J. B. Hatch, Conductor.

J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o clock. The public cordially invited. D. N. Ford, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, overy Sunday at 10½ A. M. and 3 P. M. The public cordially invited.

Highland Hall.—The Roxbury Spiritual Union holds needings in this hall, Warren street, every Thursday, at 3/4 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.

rovided.

**College Hall.—The People's Spiritual Meeting (formerly held at Pythian Hall) is removed to this hall, 34 Sessa street, second flight. Services every Sunday at 10½ k, M., and 2½ and 7½ r. M. F. W. Jones, Manager. A. M., and 23 and 23 P. M. F. W. Jones, Manager.

Ladies' Aid Parior.—The Spiritualists' Ladies' Aid
Society will hold their meetings at their Parior, 718 Washington street, overy Friday afternoon and evening. Business meeting at 40 clock. Mrs. A. A. C. Perkins, President; Mrs. H. W. Cushman, Secretary.

Chelses.—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 and 7½ P. M., Miss Jennie B. Hagan will speak and Improvise poetry from subjects given by the audience.

Cambridgeport—Pelham Hall,—Meetings will be held in this hall, 603 Main street, on Sandays during the month of November, at 2½ and 7½ p. M. Eben Cobb and Miss Maggle A. Keating will occupy the platform.

New Erra Hall.—There are many events in the work of the Lyceum which are very pleasant, and during the past week we have had an instance of the same, for we have been afforded proof that our popularity does not exist entirely in Hoston, but that we have many friends throughout the entire country. On Saturday last we were the recipients of a package of letters from the officers and pupils of the Cieveland (Ohio) Lyceum. They all congratulated our school upon its success, and contained words of cheer to each and every one connected with the Shawmut Lyceum—for which they will please accept our thanks. The letters were from the following parties: Thos. Lees (past Conductor), Chas. Coller (acting Conductor), Anna Standen, Wan, B. Hatcher, Emma, Allee, Carrie and Walter Sell. They were sent in-care of Bro. Lees, who left his home in the far West to meet his sister upon her arrival in New York from her European tour; and in company with her he was to visit Boston and attend a session of our Lyceum on Sunday last; but it was ordained otherwise, and our good brother was detained in New York, so that instead of being our guest he became that of our sister organizations in New York and Brooklyn. The fact of this earnest worker being in such close proximity to us and our not meeting him face to face was the cause of much regret on our part, for his name has become with us a household word, and he would have found, if he had wandered a little further "toward the East," that a warm reception would have been tendered him, and a fervent grasp of the hand would have testified our love for the Lyceuin with which he is connected. May the angels bless all such workers.

Another pleasing tenture at yesterday's session was the presentation of a magnificent houquet of choice flowers to the Conductor, J. B. Hatch. They were the gift of Miss Emma Ware and father, of Dorchester.

The exercises were opened on Sunday with selections by the orchestra: Silver Chain Recitaland Bannor March, followed by recitations, &c., by the following pupi NEW ERA HALL .- There are many events in the work of the Lyceum which are very pleasant, and during the past

PAINE HALL.-Nov. 14th was a glorious day, and a large audience assembled in this hall to witness the exercises. The Lyceum is on the increase, the attendance to-day being eighty-nine. The exercises were well conducted, the children seemed to vie with each other in their efforts, and the result was good feeling everywhere. The day was all that could be asked, and the bracing November air seemed to permeate everybody, filling with vigor the spiritual natures as well as the physical. In a word, it was a heaven below, and the question proposed by the Conductor for consideration for the following Sunday was without doubt prompted by his spiritual satisfaction at the feeling that went out from all present, and which met with an answering response from his own soul.

Many of the old workers in the Lyceum cause were present, and perfect order prevailed among the members, old and young. A fine programme was presented, and the hearty applause cilcited from the visitors indicated the success attending the efforts of the little ones. exercises. The Lyceum is on the increase, the attend-

ones.
We here tender our thanks to the Ladles' Ald for their kindness toward the little ones in presenting them with tickets for the Fair; may the efforts of this society be crowned with success for its kind sympathy toward our Lyceum, and, not only to us, but to all others to whom they may have given their ald and kindly assistance.

others to whom they may have given their aid and kindly assistance.

Recitations were participated in by Flora Frazler, Jennie Bicknell, Annie Robinson, Sadie Peters, Bertha Davis, Mabel Dodge, Lizzie Cook, Maud Davis, Louis Buettner, Josephine Murch and Lena Onthank; a plano solo was rendered by Josephine Vogel, and songs were presented by Bessle Brown, Jennie Smith, May Waters, Helen M. Dill and Hattie L. Rice—the latter of whom was oncored, and responded with another vocal selection, doing herself great credit.

After the callsthenics, which were well led by Misses Dill and Octtinger, the Centennial Jubilee Singers favored the audience with four of their choice selections, and all were filled with the rich harmony of their voices, which was unsolicited by them, told the story of the appreciation which was felt by their hearers.

hearers.

Mrs. Ireland, one of the best mediums in the country, was present, and made a few encouraging remarks—and is to hold, on next Sunday afternoon at 2:30, a circle in this hall for the benefit of the Lyceum. The small fee of ten cents which will be charged, will without doubt draw together a large audience.

Dr. Richardson, being called upon, cheered us with his cornect words.

his carnest words.

The question for next Sunday, "What is your idea of spirit-life, present and future?" was proposed by the Conductor, and after the Target March the Lyce-

the Conductor, and after the Angel and Angel and Journed.

There is to be an increase in the orchestra hereafter, so that nothing shall be lacking to make the sessions of the Lyceum entertaining and profitable.

F. L. OMOND, Cor. Sec.

Children's Progressive Lyceum No. 1,

Sunday, Nov. 14th, 1880.

COLLEGE HALL, 34 ESSEX STREET.—The spiritual meetings formerly held at Pythian Hall were convened for the first time in this beautiful hall last Sunday. Dedicatory services were held in the morning, when an eloquent, instructive and entertaining address was given through the organism of Dr. Charles Court. Remarks followed by Miss Rhind, Moses Hull, Dr. Wilson. Mrs. Mattle Sawyer Hull and others.

The conference in the afternoon was participated in by Mr. Norwood Damon. B. F. Richardson, Mrs. Dr. Smith, Mr. Haskins and Dr. Court.

In the evening the meeting took a conversational turn, Mr. Abbot Walker leading off and volunteering to answer questions which might be propounded by those who saw fit so to do.

The sessions throughout the day were filled with interest, and the people were all delighted with our elegantly furnished place of worship. Three sessions will be held each Sunday during the winter. for the first time in this beautiful hall last Sunday.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.] Dr. H. P. Fairfield has just returned from a very

successful lecturing tour in Eastern New York and Western Vermont, where he has spoken for the past four weeks with marked success, at Lake St. Catherine's, East Wallingford and other places. The Doctor is now ready to answer calls and make engagements to lecture wherever his services may be required. Terms easy. Address, Stafford Springs, Ct.,

Within the last few months Mrs. L. E. H. Jackson has spoken in Rutland, Vt., also in Fair Haven, before intelligent and appreciative audiences. She has now located in Northampton, Mass., where she can be consulted professionally. She will speak evenings and attend funerals. Address Northampton, Mass., lock box 17; residence 39 Centre street. Terms satisfactory.

The grand worker and excellent man, G. B. Stebbins, informs us that he shall do duty in the lecturing field in Michigan the coming winter.

Dr. Coonley lectured Sunday, Nov. 14th, for the soclety at Hauson, Mass., at 1½ and 7 P. M. Subjects by the audience: afternoon, "The Past, Present and Future Influence of Spiritualism on the Welfare of Humanity"; evening," What Constitutes a Spiritualist?" The attendance on both occasions was good. He expects to be in Newark, N. J., Nov. 21st. Mr. J. D. Stiles is expected to speak in Hanson Nov. 21st.

Mrs. Mary Dana Shindler being about to start East. requests that all letters, papers, etc., be addressed to her at Station A, New York City.

Mr. and Mrs. H. B. Champion, of Philadelphia, will Winter at San José, Cal.

J. Frank Baxter is engaged this month in Central New York State, where he has been lecturing in Syra-New York State, where he has been lecturing in Syra-with which she is connected, and the able and efficient cuse, McLean and vicinity. On Wednesday and Thurs. efforts of Mr. J. B. Hatch in the cause of Lyceum educa-

day evenings, Nov. 17th and 18th, he lectured and ex. ercised his mediumship at Auburn, N. Y., and on Fri day evening, Nov. 19th, and Saturday afternoon, Nov. 20th, he will address a Convention at Georgetown, Madison Co., N. Y., returning on the evening of Saturday to Syracuse. Parties desiring engagements for February, or later, can address him at 181 Walnut street. Chelsea, Mass.

Dr. J. K. Bailey spoke in Readsboro', Vt., Oct. 22d; at Zoar, Mass., the 31st. He will soon visit the West again. Address care of Religio-Philosophical Journai, Chicago, III.

Mr/J. William Fletcher lectured on Sunday morning and evening, Nov. 14th, in the Grand Army Hall, Lowell, Mass.—his addresses calling together excellent audiences.

The Daily Picayune, of New Orleans, La., informs its readers under date of Nov. 10th that " Mr. Charles H. Foster, the renowned Spiritualist, left New York on Saturday last for this city, where he expects to spend the winter.'

NOTES FROM NEW YORK.

BY OCCASIONAL.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I am very glad to learn that the rumor about Mrs. Allyn having Joined the Baptist church—which rumor was reported in one of my previous "Notes"—is emphatically denied by the lady herself. I questioned its correctness on first hearing it, though the report seemed to come from an authentic or reliable source. It was told me at the time by a lady, a professional medium of this city, and a friend of Mrs. Allyr's, who received the information from a correspondent of hers, who is also a friend and a sister speaker of Mrs. Allyr's. Coming thus apparently straight to me, I naturally supposed I was but mentioning an item of general news. But again I say, I am very glad that the report is contradicted.

Prof. Wm. Denton, who during the past week has been delivering a course of lectures on Geology at Republican Hall, in this city, spoke this forenoon and evenling before the Second Society of Spiritualists in Cariter's Hall, Fourteenth street, His morning tople, "The Philosophy of Death," was fistened to by a large and cultured audience, though the admission fee was twenty-five cents. Among those present were Prof. Buchanan, Dr. J. V. Mansfield, Dr. B. M. Lawrence, Charles Dawbarn, Esq., A. A. Wheelock, and many others well known to the public. This discourse of Prof. Denton's bore all the characteristics of his popular style—clear, able, rational and comprehensive. The process of death was considered philosophically, in the light of natural law spiritually discerned, and all its lessons were satisfactory and soul-comforting as they were undeniably beautiful and true. The contrast between such a view of the Death-Angel and the after life and that lugubrious one taught by the popularly-accepted theology of the Church, was vividly drawn, and produced a marked sensation.

His evening subject is announced to be "The Future of our Planet and its People, as indicated by Geology." The Chairman, Mr. Alfred Weldon, announced that so general was the desire to hear Prof. Denton in New York, that

ceased.
Dr. Slade is now at 238 West 34th street.
Mrs. Katie B. Robinson, of Philadelphia, gives spirit communications and holds circles every Wednesday evening at 2071/4 East 9th street.
New York, Nov. 14th, 1880.

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The announcement that Col. Wm. Hemstreet was to lecture before our Fraternity brought together a large and cultured audience. Col. H. is an old journalist, a man in the prime of life; he is an easy and ready speaker, and his lecture was brimtul with an array of facts in support of his subject, "Unseen Forces." The line of argument taken-wis-that the forces that move the world are the unseen and the invisible, and that the theologian or the scientist who assumed that the phenomena of Spiritualism were not demonstrable, took a ground untenable and unsupported except by a mere denial; for the vast array of facts which had accumulated in the last few years proved that there were unseen forces at work, and that these forces were exerting a far-reaching influence upon human thought and human action.

seen forces at work, and that these forces were exerting a far-reaching influence upon human thought and human action.

The speaker said: While I am not a Spiritualist I cannot see anything unreasonable in the facts, and I need only the same class of facts to convince me that have convinced you—your premises seem plausible. I have seen in "mind-reading" what seems to me as remarkable as would be the fact that you have seen and conversed with a spirit. The lecture abounded with clear reasoning and logical conclusions. In closing he said: "It seems to me that all who believe in a future life must admit the essential facts of Spiritualism. If mind dies with the body, then there is no Spiritualism and no hereafter for man. Upon this kind of reasoning Spiritualism stands or fails with Christianity.

"Since developing this philosophy for myself it has been of great personal benefit. I trust more to 'the still, small voice,' to instinct; I know it is the telegraphy revealing to me the secrets of other men and the unseen springs of social action. I stand unmoved amid the excitement of the crowd, resisting the rush of magnetism that makes the mass automatic and like sheep. I strive also to give all others untrammeled liberty.

"This philosophy is a wonderful encourager of Indi-

sheep. I strive also to give all others untrammeled liberty.

"This philosophy is a wonderful encourager of individuality. It enables you to see your dangers and evade them; to detect social vampyres and to shun or to destroy them; for we all have a power of isolation and defence. I cannot compete with a giant, but I can hide or run away. I cannot overcome the influence of a Cæsar or Napoleon, but I can resist his influence without being consumed by him like a gnat in the shu. I can apply this philosophy to making friends, to holding men at arm's length, and to using it as a dexterous weapon of offence and defence. I apply it to nursing children; I know my sympathy and touch have kept them in turn from the grave and walked through down into the valley of the shadow with them and back again. I conclude with asserting the materiality of the soul and the possibility of its objective recognition in this life." A vote of thanks was tendered to Col. Hemstreet, and his manuscript requested for publication.

lication.
Short addresses were made commendatory of the general scope of the lecture by Fred. Haslam, Judge P. P. Good, Mrs. Hope Whipple and W. C. Bowen.
Mr. Bowen spoke in the highest terms of the new works just issued by the Banner of Light book office: Epes Sargent's "Scientific Basis of Spiritualism," and Prof. Zöllner's "Transcendental Physics."
D. M. Cole gives our next lecture, "The Signs of a True Church"; and Friday evening, Nov. 26th, Dr. H. Slade is to be with us and speak.

467 Waverley avenuo.

Brooklyn Society (Everett Hall) Conference Meeting.

To the Editor of the Banner of Light:

Such were my engagements that I could not find time to prepare last week's report of our Everett Hall Conference proceedings. This I exceedingly regret, as the exercises were of the most interesting character—Prof. Henry Kiddle delivering the opening address; subject, "The Logical Basis of Spiritualism." This discourse, the delivery of which occupied one hour, was wholly extemporaneous, the speaker using no notes. Those who have embraced Spiritualism have done so by the exercise of their reasoning faculties. Those who oppose Spiritualism do so because they reluse to reason. Spiritualism has a rational foundation, and that foundation rests on facts and demonstrations. Starting on this basis. Prof. Kiddle brought forward an array of evidence that, to the candid and thoughtful mind, must be accepted as conclusive on all questions in controversy be-

tween Spiritualism and its opponents.

The opening address at last Saturday evening's conference was delivered by Mrs. Helen M. Slocum, of New York City. The address was mainly devoted to the relations of weman to Spiritualism. Mrs. Slocum is not only a veteran Spiritualist, but she is also a veteran worker in the Woman Suffrage cause. Of a Quaker parentage and education Mrs. Slocum passed naturally into the Woman's Rights movement, and through her exertions, as much as that of any one person, a public opinion which she and her associates have enlightened, culminated in the enactment of a law by the last New York Legislature, giving to the women of the State, our wives and daughters, the right of suffrage in the election of school officers, and in all matters relating to the administration and government of our common s Mrs. Slocum (who is herself a medium) remarked that in whatever part of the State she went, she found Spiritualists friendly and active workers in the Suffrage cause.

Mrs. Payne, of Boston, next addressed the Conference. She spoke of the Shawmut Spiritual Lyceum of Boston,

tion. The speaker related her experience at one of the Keeler and Rothermiel materializing scances in Boston. The evidences of spirit power were of the most decided and convincing character. She (the speaker) saw five materialized hands at once, and this in the light. So marked were the manifestations that certain skeptics present insisted upon tearing up the floor of the platform, expecting to find a concealed confederate. These zealous and determined investigators (?) found nothing but space and vacancy, and a bill for them to pay for repairs.

The speaking was continued until the usual hour of adournment by Messis. W. C. Bowen, F. Haslam, and others.

The Chairman announced that Prof. 18 one of the chairman announ

others.

The Chairman announced that Prof. J. R. Buchanan would deliver the opening address next Saturday evening, the 20th. Subject, "Anthropology."

Mrs. Hyzer is speaking regularly and most acceptably in Everett Hall every Sunday afternoon at 3 o'clock—evening 7/5. Everett Hall every Sunday atternasion in 174.
Brooklyn, N. Y., Nov. 15th, 1880.

The Editor-at-Large.

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Message Department.

Public Free-Circle Meetings

Archeld at the BANNER OF LIGHT OFFICE, corner of Province stylet and Monigomery Piace, every Tuesday and Finday Aftennoon. The Hall will be open at 2 o'clock, and sovices commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the stance, event in case of absolute necessity. The public arc contability invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their carth-life to that beyond-whether for good or evil-consequently those who pass from the cartily sphere in an undeveloped state, eventually progress to a higher condition, We ask the reader to receive no doutine put forth by spirits in these columns that does not compat with his or her rels on. All expures as much of truth as they perceive no one to.

ner rea cm. Art specimen and the monate.

25-14 is our carnest desire that those who may recognize the messaces of their spirit-friends will verify them by informing us of the fact for publication.

Eur As our angely sitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the triends in cut its-life who may feet that it is a pleasure to place upon the altar of spirituality their floral offerions.

incr to page open on the property of the property of the page of t ensure prompt attention, should in every instance be accelerated by Colley & Rich, or to
LEWIS B. WILSON, Chairman.

Messages given through the Medlumship of Miss M. T. Shelhamer.

the contacting in stage given Oct. 25th is published in contacting the published in the splitt communicating.

, Abbie B. Worthen.

I do not wish to intrude. I came before and spoke, but I have a few words more to add to my message. One of the latest impressions upon my brain when I passed to spirit-life was concerning certain people in Haverhill. Now I desire to send my message to friends in Lynn? I wish to say to them there is something on my mind which I wish to impart something concerning my earthly affairs. I will not say that all has not been settled satisfactorily to me, but yet I feel that bean see clearer now in certain directions, and if I had an opportunity, I could speak to you and give clearer advice than I could when in the body. If you care to hear from me, be kind enough to seek some channel through which I may come and manifest; it will be of benefit to me, and I trust it will also be of benefit to you. As I said before, it would not be wise to give it publiely from this place; but I am so anxious to reach you concerning these things that I am permitted to come once again and speak in this

Mr. Chairman, the gentleman presiding here says you may advance my message. I am Abbie

Séance Oct. 15th, 1880.

. Invocation.

Unit , thee, who art the Giver of all Good, we would bring every aspiration of the spirit; we would draw near with love and tenderness in our souls, seeking to communicate with the angels who dwell on high. We come, praying to receive light and instruction from praying that every beart in mortal may realize that spirits are indeed upon the threshold of their home's, waiting, asking to be brought into communion with the dear ones still on earth. We do most earnestly beseech that the strength of the spirit may be given unto every one, till all can fully and freely realthat angels may return constantly with titings from I can do so if they will only cooperate with me, the other shore, with love and sympathy and the balm I have a great deal to say to them. They know of healing for those who are in affliction.

Mrs. Margaret S. Porter. Yes, it is a land where the weary sigh never

more, for I have found it so in my experience. Worn out with a poor, old, weak body, I passed away to that land where we meet with the dear ones gone before, and since that time I have found rest and peace and happiness. I wish to say to my friends who remain, we shall meet again on that other shore, where sorrow comes not to annoy and cloud the spirit. I have a dear little home prepared for you when you come to me, where all is sweet and beautiful; where the sunlight falls in splendor over all and the birds sing sweetly in the trees; where flowers bloom and waters flow, and where all is gladness. After the weariness and turmoil of mortal life this sweet serenity which comes to the spirit feels like a blessing in our lives, and we rejoice that a good and tender Father has prepared these mansions for us above. More than seventy-six years were mine on earth, and after I passed out from the worn-out body I rejoiced to feel that I could gain strength and to my mother and father, and tell them I am vigor in a new life. Every month since that time I have seemed to throw off something of the old age and debility which clung to me, till now I feel refreshed and invigorated, in the prime of life; and I am told that thus shall I remain, while my spirit becomes brighter and brighter in its new home. And this is my message to my friends: Do not look for one who is weary and worn and aged when you, too, shall cross the river, but only for her who has grown strong again, as when in the prime of life, waiting and watching to welcome you as she was welcomed by loved ones on the other side. I know that now it is years since I passed on, and very soon these years will increase till my name shall be but a niemory in the hearts of those who remain; yet I would say to them: Dear ones, I love and bless you for all your attention and kindness; in the future I shall be glad to do for you whatever lies in my power. I am from Salem, Mass. Mrs. Margaret S. Pora

George Richardson.

Knowing and feeling that all are welcome here, I return with gladness to speak to my friends, to those who call for me; and to one particularly, in this vicinity, I wish to say, that now, in the full vigor and strength of manhood I return from my beautiful spirit-home to speak to you, to bring you the love and benediction of your spirit-guides and of the dear ones who await you on theother shore. Receiving all my culture and development in the spiritual world, it may be thought that I have gained no experience from the earthly side; but it is not so. Many times have I'been brought by teachers and guides to the material earth, and through your organism, dear father, and in association with those whom you brought around you, P have gained those experiences of earthly existence which seem necessary to the unfoldment of the spirit; therefore I rejoice that I passed away when I'did-that it was not necessary for me to remain upon the mortal plane to pass through all those experiences which mortals seem fated to undergo. I was called when but a little bud from the earthly sphere; I was cared for and tended by angelic teachers, and through all the past I have been permitted to come to your side, to bring you an influence or magnetism from those who associate with me in the higher spheres, that we might send it forth to others; that through the band we have gathered around you you might benefit, instruct and be of use to many a weary spirit in the mortal form. And now I feel and we all feel that you do need a word of encouragement: sympathy and love which your spirit-friends hold for you in their inmost souls. So I am | This new and beautiful life is so much larger, | call the first name of my friend Fred, and say | come too spiritual to be confined by the limit-

delegated to return and speak in this way, that you may feel that we ever shall hold you in our keeping; we are close beside you when clouds or the sunshine fall upon your spirit; when sadness or pleasure comes we sympathize with you always, and bring you new relays of strength and vigor with which to benefit others. In many ways have you been of assistance, not only in throwing off the physical ills, but also in giving rest and quiet to the weary spirit struggling for release from the physical form. Recently, when one was given the calm, quiet sleep so that the spirit could pass out from the body, you were used as an instrument for higher powers. That spirit now rejoices in a higher world than this, in its new freedom, and blesses you and those who work through you, for the benefits received, the peace and calm that came to his spirit. We are happy, and are rejoicing in your work; and we mean, in the future, to bring to you a higher and larger work, so that you may proceed in the direction you have al ways desired. The many limitations which have come to you in the past shall be thrown aside, and you will work in full and free harmony with the angels, conscious that what comes to you is indeed their teaching and guid ance. To the dear ones with you we also send our love. We surround them with a holy influence, and shall always guide and guard them, until they, too, join us in the heavenly world. George Richardson, to his father.

Julia Howard.

I would like to manifest to my friends who are in Hartford, Conn. My name is Julia Howard. I was very weak and ill long, long before I was called from earth. I could not understand why I was so tired and worn out. I did not seem to have any particular disease, only this continual lassitude: a feeling would steal over me at times which seemed to sap all my vitality. I have learned something since I passed away; I have learned that my surroundings and associations were not of benefit to me physically; that I was what you Spiritualists might, term a victim to bad magnetism. Those with whom I was associated seemed to draw all my physical strength, and to impart to me a poisonous element in return; and I find, now, that was the cause of my feelings, and that is why I passed away when I did. I know that some of my friends will understand me in this, although perhaps they do not understand concerning all those magnetisms which are unfavorable to certain systems; but they know that I was not situated as pleasantly as I desired, and that the companionship of those who were with me was not so congenial to me as I might wish; but I had no fdea, as I have since learned, that that was why I was lost ing physical strength all the time. I desire to say, and in the transportation of those individuals who are connectly desired to say that I mid an occupation in the antly as I desired to say that I mid an occupation in the same of the spiritual side of life to the material, and in the transportation of those individuals to my friends, I am well now and happy; I would not desire to return to earth and dwell, for the situations of the spirit-world are so much pleasanter and more beautiful to me that I could not return, even for the sake of those I love. I wish Henry Howard to visit my cousin and uncle, to tell them I have returned, and that I desire to the that the gates of heaven are indeed wide open, and f come to them in the privacy of home. I think the balm I have a great deal to say to them. They know that I had something on my mind before I died. I did not feel free to tell it to those around me. I do not know whether I shall be able to give it or not through any other person, but if I do not succeed I want them to look over some of my writings. I left a short note to Susie, which will give her the key to all I wish to say, as she is cognizant of the affair. This troubles me somewhat. I thought if I could only return and throw it off my mind, and make my friends realize what my last words' should have been, I would then have nothing more to fret me or hold me back. I do not speak freely. I was never used to this sort of thing; but if I can only accomplish my wish that is all I desire.

Fannie E. Card.

[To the Chairman: | You have got some pretthem home. Thave some pink roses, some green leaves, some little white violets and white pinks. too, and I want to send them home, if I can. I am most ten years old. I want to send my love going to school. I like to go to school. It is I am going to learn real fast by-and-by. Do you know where Sandown is? It is in New Hampshire. That's where I live. Don't you mine to go there-to my father. Tell him I have come back to send a letter home, because I wanted to send my love so much, and to bring the flowers, too; they are real pretty flowers. I saw the flowers (and I like them so much) growing when I went away into this spirit-world (that is what the little girls tell me it is: they don't call it heaven, they call it the spiritworld). I saw such lots and lots of flowers, and I had a whole apron full all to myself. Wasn't that nice? Do you want to know my name? Oh, yes, I must give my name, must n't I? It is Fannie E. Card. My father's name is James. I have been home. I have looked all around the place. I have tried to talk, but I guess I don't succeed very well; they don't seem to look round to find out who is talking. But I am going to come home every day, and I am going to try real hard to talk, until they find out I am there. Would n't you?

Jacob Frieze.

The spirit of truth will surely teach all things the spirit of truth comes in every form to mankind: sometimes in the form of little prattling childhood, whose innocent words and smiling faces bring love and peace and consolation to the weary heart; sometimes in the form of old age, which, in its helplessness, appeals to the human heart in tones that are mighty and strike with force; in many and varied forms comes this truth to the soul, and all will realize and know and understand it. Worn out, old and feeble though we may be, bowed down by I desire to reach. I hope I shall succeed, but I the many years which lie upon our heads with am not sure that I will; still I am told that by their frosts and snows; weighed down by the pack of experiences which we may be called to hear; yet, when we throw off the material form, we may, if we will, soar above all that is likely to hold back the spirit, and rejoice in an atmosphere of purity, truth and love. Though but a short time since I, too, was weighed down by many, many long years-old and worn out with the experiences of mortal life-yet, as an enfranchised spirit, I now rejoice, for I am strong, and willing and able to bear my part in the battles of life; and as in the past, when I was ever ready with my voice or to wield my pen for aught that I felt was for the good of humanity, so to-day I am ready to speak the word which I feel to be needed, and to use my influence wherever I think it may be of benefit. that you are in need of an expression of the I would say to those whom I knew in the long ago, those who are still upon the earthly shore:

more comprehensive, more divine than even to him: I do not want you to take the steps you ations of space any longer. The connection bethat future life of which I taught when on earth, that I must needs return and tell you of advice when here, to the best of my ability, and dition of the spirit knowing how to control and its beauties. I must speak to you, even though I be not fully understood. Could I have realized, when on the earth, what the spiritual life is, I would have preached it unto mankind; I would have wielded my pen in defence of its truth; I would have gone forth unto the people a true believer; living my faith, and striving to permeate society with a realization of that life whither all are tending. The voice may have fallen into feeble accents, the hand which held the pen may have become disused, and the senses enfeebled, after nearly a century had passed over the head, the spirit being still in the flesh; but when the material shell drops away the spirit soars aloft in holy and sweet communion with loved ones, with holy teachers, who are ready to guide and to lead. It then, under the glory of the spiritual sun, blossoms out in renewed beauty and sweetness. And so I would say to my friends, Although not fully comprehending the largeness of the spiritual life while here, yet I am ready to receive and to send forth every truth that may come to me. I shall be ready to advance in knowledge just as fast as I may receive; and, if possible, I will return to you and give that which I have gained, that you, too, may advance; and when you come to the spiritual side of life, be initiated in all its realities and glories, with not one error, one fear, one doubt to retard your advance or weigh your spirit down.

May the blessing of the angels and the Divine Father who reigns above rest upon your heads; may your lives become influenced with all that is good and holy, so that when you, too, shall cross the mighty river, your souls shall expand

and unfold in all that is lovely, sweet and divine. I am from Providence, R. I. I was long known as a preacher and editor. In the spiritual world we assume no titles, the condition of the spirit is its badge of honor: they who are pure, and lovely, and sweet, wear their badges upon their faces, and in their shining eyes. The truest sign of an ennobled life is the giving forth of consolation, instruction and benefit to human kind. Jacob Frieze.

John E. Lyon. Well, I am devoutly glad to be able to pass over this road. I may have passed through a holocaust of fire into the spiritual world, but I am free from the smell or the taint of flame; and I am glad to say that I find an occupation in the who are earnestly desiring to reach earthly scenes, in order to accomplish some work, or to convince some friend of the reality of another life; but we have a great deal to do in our spiritual world, and I am associated with old companions in forwarding a certain work, which I hope, and which I believe, will, in the future, be of benefit to those spirits who come over to us in need of some one to assist them over the road of spirituality. There are friends of mine who sometimes wonder why I do not return more frequently, and speak. Well, I am not given to talking, where there is work to be done. By-and-by, when I feel that I have accomplished something, perhaps I shall come in private places, and make it known to those most deeply concerned. For the present, I beg they will excuse me. I have not forgotten them. I remember them all, and send back my greetings to them. I am aware now that I missed a certain part of life, material life, which was needed to round out my experience and beautify my spirit. I now realize that more fully than I could have done here; and yet, may I not receive these experiences in the spiritual world? I hope so. I believe that I shall. Perhaps my rejoice in the companionship of a beautiful being who has met and become to me an angel

of light. A friend of mine in Concord, N. H., who, I expect, will read my message, but who is not a Spiritualist, is one whom I wish to reach, real pleasant where I live now, and I think and to say: The next time you go up to Plymouth, be kind enough to look around a certain spot which you have in mind. Even though you may not fully believe in the spiritual philosophy, send letters for little girls that come? I want | I feel that I shall be attracted there, and thus be able to bring you some influence, some assistance in your work and in your new schemes which will be of benefit; which will open to you the way over which you are now looking. I am satisfied with the spiritual world; I am satisfied with my manner of entrance there. I was not altogether freed from my earthly experiences-passing out, as I did, in the vigor and strength of my natural life-I could not for a time throw off certain proclivities that held me somewhat to the material. But now I am in a satisfactory condition, and expect to go forward in my work.

To my friend who sometimes thinks of me, who has heard from me in spiritual ways before, I would say: Keep on; keep on in your work. I am glad that you are interested in this philosophy. I find myself able to return to you at intervals, to gain from your experience some little attainments that are of benefit to my spirit; I am able to sense through your material organism what is going on in the outside world-which is of benefit to me. I send you my remembrance and love, and shall be glad to greet you in company with old associates when you come over to our side. John E. Lyon.

Matthew Haley.

[To the Chairman:] You seem to have all sorts of passengers. [There is room for one more.] Well, I thank you. I am glad to come here. I cannot find any other place to manifest, and there are friends in Winchester whom coming here I shall gain power to manifest elsewhere. I do not desire to manifest in the presence of my friends, even if an instrument is provided, unless I can do so thoroughly; and, as practice makes perfect, I think that perhaps by practicing here I may do better elsewhere. My name is Matthew Haley. I was twenty-four years old when I died, and I have been dead-it seems a singular phrase to use, considering I am speaking here upon the earth-about six years, as near as I can ascertain. I am not at all troubled concerning my earthly affairs. I had not much to settle, and but very little to concern myself about. All that was necessary was done for me by friends, and I know they there are affairs connected with my friendsand one in particular that I am interested inwhich concern me'very much. I think I may

generally you found it to be pretty sound. Now I tell you that I can foresee that if you take these steps and make the move you intend, it will result disastrously to yourself and be of sorrow to your friends. I know that you are anxious to move in a certain direction; I know your heart is set upon this. If you will take the advice of an old friend who has no motive but one of love, who desires to serve you, you will remain as you are for the present, and let these things pass away. It may be a little disappointment to you now, but it will save you great sorrow in the future. I assure you I know what I am talking about. I will say this: that party whom I may call James has not your welfare at heart. I have no objection to your showing him my message; he knows I understand him thoroughly, for I did when here, and I know I can look him over better from my present standnoint.

Mr. Chairman, I think my friend will see this message; if not, I shall take an opportunity to control here privately, and give you directions, if you will kindly send it.

Dewdrop.

Dewdrop has a little message to say to her medi. Dewdrop says that now she may bring the flowers and sunshine from the huntinggrounds. The shadows will flee away before long, the sunlight will shine again; all will be for the best, because the spirit-band has said the pale-faces here have needed a lesson. Byand-by this lesson will be of benefit to their spirits. The bands want them to go on, to be quiet and trusting in the influences, and all will be right; the birds will sing again, and the flowers will bloom in their way. Now they are passing under the clouds, but Dewdrop says, Live in harmony with the teachings of the angels; be true to the convictions that the highest influences bring; be faithful to your spiritguides who come to you, and every shadow will prove a blessing. Dewdrop, to her-friends.

MESSAGES TO BE PUBLISHED. pet. 19.—Deacon Jonathan Howe; Lucy Holbrook; George W. Schult; Nathaniel Snow; Helen Jackson; Charles Man-alog. W. Schult; Nathaniel Snow; Helen Jackson; Charles Maining.
Oct. 22.—R. L. Dashlel; Lonisa Rhule; Henry A. Thompson; Elvira G. Gardner; Erastus Collins; Charlotte Nevins; Henry Morrison.
Oct. 23.—Julia Stokes; Mrs. Sallie D. Clement; Willie Caney; Charlie Bunnell; Nathaniel C. Small; David Wilder; Georgiana C. Jarvis;
Oct. 29.—John Beals; Nancy Green; Dr. Shaw; Mary A. Tarbell; Alex Marshall; Walter J. Stowers; Gulde of the Medium.
Nor. 5.—John Crichley Prince; Mary A. Weightman; Laura Miller; Capi, Homer Kellogg; Margaret Cumiligham; Samuel Thompson; Sunbeam.
Nor. 9.—Amasa Lyman; George Carter; Dr. Charles Dunhum; Abbile K. Freeman; Hichard MeIntire; Deacon George W. Holmes; William H. Liewellyn; Mary Hutchins. thongs it is ins.

Nor. 12.—Rev. William C. Wisner; Mrs. Enuna L. Barrows; James Warren; Thomas Wesl; Louisa Wilkins; Agnes Perk; John-A. Stevenson; Emma S. Dodge.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM

Questions and Answers.

Ques.-[From Brooklyn.] What is the law which unites the spiritual with the physical? Please state its mode of operation, so far as it can be expressed in language.

the real man, and whatever form of life you find expressed upon the planet is an embodiment of some attribute of spirit. Spirit is not the outcome of material forces, but spirit is the real, abiding life-principle, which uses matter as an envelope; and, just as your envelopes do not constitute the contents of your letters, in the same way your bodies do not constitute the elements of your life. With the incessant changes in the physical structure, if the identity or individuality were born of material things, both identity and individuality would spirit will become mellowed, and sweetened, be continually lost; but all matter being simand rounded out more completely after I have ply the shrine of the soul, with all the varied ty flowers here, have n't you? I have some settled those affairs of mine which are still concluded the sound of the sound with all the varied changes of outward form, the spirit still connected with material things. And I shall then nected with material things. And I shall then tinues to survive and exist as an independent entity. Spirit permeates matter and illumines it, just in the same way that the sunlight permeates the ground and causes the flowers which are enshrined within the seed to burst forth into bloom. Just as the solar orb does not leave its place in the sky, in order to locally confine itself to this habitation, but yet sends forth its radiant beams to give you light in this room, so the soul does not confine itself at any one time to a material form; it simply animates that form, it permeates it. By its action it produces different physical combinations, making it possible for the spirit to be expressed in material semblance. The spirit itself is continually working upon matter, and when it desists from its operations at any one given point, then a form is removed, a body is altered-disintegrated. If you could look at the matter from the spirit standpoint, you would see that you, all of you, are working upon your bodies. You are not always within your bodies -you very often live in the spirit-world; you exist outside of your forms; and yet the light and influence from your spirit, permeating matter, vivities it, animates it. You can understand how a force proceeding from a distant body can illuminate and influence this earth; so may you realize how an emanation from a locally distant soul may animate the form in which you now abide. It is not true that the soul is located in any particular part of the body, but it is true that at a certain portion of the brain the soul has erected a throne. This is simply an office; the spirit may be very distant, but is continually telegraphing to that office, expressing its thoughts and desires at that particular point. The spiritual wires which connect matter and spirit together unite the body and the soul, just as two points of the compass may be joined together by telegraphic wire or telephonic communication. As long as the wires are in order, you can receive a rosponse to the messages you send to friends at a distance; but take away the wires, break them or injure them, and neither you nor your friends, nor the officers in charge of the places, are any longer capable of getting a communication at that particular point. Thus, when death ensues, the connecting link between spirit and matter, in one particular point in nature, is snapped asunder. The spirit is just as real as ever before-it has just as much power; but as something has stepped in and broken the connecting link, the body falls a prey to decay. The hour will arrive when man will not die the time will come when the elixir of life will be found, when all humanity will eat of the fruit of the tree of life which is in the midst of the garden. The tree of life is the soul, the garden is the human body; and just as soon as you understand the laws of nature sufficiently feel that I am grateful wherever I may be; but to enable you to keep yourself within your bodies as long as you require experience, you will not see death, though your bodies will be subject to continual mutation until they be-

are meditating. You know I always gave you tween the spirit and the body is simply a conanimate the body. Spirits are not perfect in their knowledge as yet. If they were, they would be able to control matter absolutely; they could take upon themselves any form, and do whatever they liked with their bodies; they could ward off dissolution, and make death an impossibility. The spirit continues to experiment upon matter, in the same way that the mechanic or the inventor experiments with tools and with different substances. He makes many failures, and continues to make failures, until he at last succeeds. He may break up and crush many forms; but each form he makes is in advance of the preceding one, and the one which is at last constructed is a form which he can control absolutely, which is worthy to be an enduring machine. So it is with the spirit's connection with matter. It first connects itself with material substance in the very lowest form. After it has no longer any use for that lower form, it then experiments with the very next in order, and so on, from the lowest to the highest, until the angelic state of perfection is acquired; then the spirit can manifest whenever it pleases through material things, as Jesus did after his resurrection.

Q.—Is not the life in the bodily form the real or true estate of the spirit?

A .- Life everywhere is real, and the true estate of the spirit. - You are as much a spirit now as you ever will be. As we have always told you, spirit-life continues beyond the grave, it does not begin at-death. The true way to prepare for the future is to live well here. You will be yourself when you cast off the material form-which is only your outer shell. Only the outer shell can be east aside; your real life is inside of your body. Just what you are now, mentally and spiritually, that you will be when

the outer form passes from you. Q.-Inform us why such an anomaly should exist in harmonious nature, that, by an act of wretched violence that destroys the beautiful temple of the spirit—the wonderful and delicate. bodily organization—the spirit should, in many instances, find the avenue to its true existence?

A .- We are asked to account for everything

in nature. If we are able to account for it your power to comprehend the account must be the result of your own experience and growth. We might explain a problem in mathematics to a child who had studied only the first four rules of arithmetic, but the child would be unable to understand our exposition, because the child had not yet come into that state in which the explanation would be comprehensible to him, however just it might be. You, while in the material body, necessarily look at everything from the standpoint of this world; we who have passed to the spiritual world look at all things from the standpoint of the spirit-world. How different things will look to a person at a certain elevation on a mountain from what they will look to a person at the foot of that mountain, although the eyes of the observers are equally strong in both instances. When we enter the spirit-life we find two things-divine foreknowledge and human freedom. Divine foreknowledge has made provision for the exercise of every kind of human freedom that is granted to humanity. Your human freedom is . a gift from the Divine Being. You can use it within the limitations fixed by divine law. The Divine Powers know just how you will use it, Ans.-The spirit itself is the real essence, or Divine Powers know just how you will use it, and they have made every provision for the consequences of your actions. You cannot be too sharp for God. If you injure any one of your fellow creatures God must have known that you would do it, and he made provision for it. Your own freedom exists within the divine foreknowledge which has made provision for the consequences of the exercise of your freedom. The larger thought is this—that man is free, but God is freer; still while man has a power to develop, through taking this side or that voluntarily, he cannot possibly balk the Infinite or interfere with the Eternal designs, because a portion of the Eternal design includes the exercise of every power which has been granted to man. The divine omniscience and foreknowledge of course are capable of knowing to what use you will put everything, and making prouse you will put everything, and making provision for the consequences.

Passed to Spirit-Life:

From San Francisco, Cal., Oct. 24th, 1880, the immortal portion of James L. Ryan, aged 35 years.

The deceased was a native of Liverpool, Eng. He had secured the respect of all who knew him, owing to his gentlemanly deportment, his urbane and kindly disposition, and his general integrity of conduct; and his untimely transference from earth in the bloom and vigor of manhood's prime, was viewed with deep regret by all his friends. Remarks at the grave by W.m. Emmette Coleman.

From Skancateles, N. Y., Oct. 27th, Alfred Denel, aged

In the passing away of this our peloved brother, we shall sustain a severe loss. He was a good neighbor, a firm Spiritualist, and a fine trance medium. In character, he was simple and trusting as a child. Born of the Hicksite Quakers, he attracted to him spirits of that order, and a noted preacher of that fatth gave characteristic sermons through his organism. He was confined to his bed but one week, when the angel of death quietly withdrew the spirit, and we now feel that he walks with us a new and redeemed one, to help us on in our earthly mission. "Shall We Gather at the River?" was sung at the funeral, and some comforting words were spoken by one of his neighbors and by the writer.

SARA E, SOMERBY.

From Bronson, Mich., Sept. 23d, 1880, Mrs. Catharine

From Bronson, Mich., Sept. 23d, 1880, Mrs. Catharine Hibbard, wife of L. J. Hibbard, aged 72 years.

In the "biyouac of life" she made only friends. Charity was her watchword, the Banner of Light was her Bible, her heaven was the fireside, and to do good was her religion. She was one of the "old guard" of Spiritualism in this locality, had long been free from the fears and: misglyings of Orthodox superstition, and if, perfect reliauce on a belief at the hour of separation were a criterion of its truth, then would the principles of the Summer-Land philosophy be triumphantly established, for the falls that had sustained her in life did not fee at the approach of dissolution, but produced the most perfect tranquility of mind. Death has no terrors for the enlightened; it is but the shadow of a shade, in whose presence care and pain give place to regand peace. n whose presence care and pain give place to rest and peace J. FRANCIS BUGGLES.

From Cincinnati, O., Charles Graham, in his 62d year, To his many Spiritualist friends, the news of Mr. Graham's death will be both a surprise and a shock. Apparently in vigorous health, within the last two years an insidious and painful disease attacked his vital forces with a power which even his fron constitution could not resist. Fearless and outspoken in his opinions, he has been for fifteen years a stanch Spiritualist. He over believed in and maintained the right of mediums to full protection, and was always their firm friend. Many throughout the length and breadth of the land can testify to his pure and noble character, his soothing and healthful magnetism, his mostentatious liberality, and his thorough devotion to the soul-cheering philosophy in which he steadfastly believed. Even those who did not share his faith honored him for his sincerity and loved him for his sympathetic and genial kindliness. To many a lip will rise these words, and bring to many an eye the tributary tear: "He was a man, take him for all in all, we no 'er shall look upon his like again." E. Z. A. From Cincinnati, O., Charles Graham, in his 62d year,

From Antwerp, O., Sunday, Oct. 10th, after a protracted illness of six months, Sarah Gordon, mother of A. J. Cham-

plon.

She has been a resident of this county for forty-five years; is the mother of eight sons, and has seen all the privations incident to a pioneor life. She had been conversant with the phenomena and philosophy of Spiritualism for a quarter of a century, hence she caimly valued the landing of the boat on the other shore. The funeral services were conducted by Fred Dunakin, of Ceell, O. Her remains were followed to their last resting-place by six sons, together with their families and many dear friends.

A. J. C.

From Lancaster, O., on Monday, Oct. 18th, 1880, Dr. Paul Carpenter, in the first year of his age.

The writer has been his intimate acquaintance and friend during more than forty years, and knows his worth. He was an honer to his profession; was scrupulously honest in all the relations of He, and for about the last twelve years an unwavering Spiritualist, from conviction, drawing his consolation from the columns of the Banner of Light and from communion with his ascended friends. II. Scott.

Lancaster, O., Not. 1st, 1890. Lancaster, U., Nov. 1st, 1890.

From the home of Mrs. Nancy Merritt, in North Montpelier, Vt., on the morning of Oct. 18th, Maude Lillian, her

For fourteen years had Maude gladdened her mother's heart, and brought sunshine and happiness into her home. Her beautiful, amiable nature won the love of all who knew her; and when the icy hand of death touched her fair form very reductantly we said, "Thy will, not mine, be done." May our heavenly Father bless those who so deeply mourn.

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This picture represents the passage of a spirit from this life to the next. A beloved mother is lying upon her death-bed, while her only son, just returned from abroad, arrives in time only to bid ther (in the attitude of kneeling and kissing her hand) a sad and affectionate farewell. Her youngest child stands opposite in the shadow, covering her face, weeping. The outstretched hands of her companion "gone before" are seen in the radiance of light streaming in from above, ready to receive and welcome the enfranchised spirit, who, changed from the appearance of old age into that of perennial youth, and end with spiritual gar-ments, floats upward with an expression of happiness and

peace.

The artist, in conceiving the above, tried simply to illustrate the change called "death," as seen by the clairvoyant vision, but not a so-called death-scene. To this end, and in order to principally show the beauty and attractiveness of the spirit released from the mortal body, he sacrificed everything else, and even kept the only two mourners present in a subordinate position, and in as little a prominent light as possible. For this reason, too, he kept all her friends and relatives usually attendant on such occasions en-tirely out of sight, because in his opinion their presence would have materially interfered with the main object in

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JOHN SHOBE, Artist.

deture of "TRANSITION" shows the departure from this life, so this shows the return of the departed. A young student is seen sitting in the parlor at eventide list-ening to the voice of his "dearly beloved," who, transformed into an angel of light, is sitting at his right hand communing with him. Another and venerable-looking spirit is seen approaching, who with uplifted hands is ready to bless them, while some other spirit friends are silently leaving the apartment through the open door.

As in the first picture, the principal figure here is the re-

turning spirit, and all the accessories, etc., are kept more or less subordinate. Printed on fine plate paper, 19x24 inches, and sent on roll

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Wolonderful Manifestations.

A Seance by Messrs. Keeler and Rothcrmel, at the Residence of Epes Sargent, Esq.; Narratives of the Occurrences thereat by Messrs. Surgent and Wetherbee.

It gives us real pleasure to be able to put on record the following pointed testimony in favor of the verity of the mediumistic powers of Messrs. Keeler and Rothermel-the evidence being adduced by two of the best known Spiritunlists of America. We are sure the witness these gentlemen bear to the wonderfully convincing character of the phenomena they met with on the occasion specified will be perused with satisfaction by our readers:

Mr. Sargent's Statement. To the Editor of the Banner of Light:

Rarely have I witnessed any phenomena more remarkable than those through Messrs. Rothermel and Keeler, which took place at my house on the evening of Nov. 10th, 1880. There was a light sitting, and after it a dark sitting. Each was highly satisfactory; the phenomena in the dark corroborating and emphasizing those in the light. Four chairs were placed several inches in front of the line of the embrasure of a baywindow-the width of the embrasure being six feet six inches, and the depth four feet. The mediums came, expecting to make their arrangements in my Hbrary, in a corner where there was no window, and where they had gives a very satisfactory exhibition once before. But for the purpose of having the use of an extension table for the dark circle, I suggested their using this embrasure in the dining-room. large window and the two side windows were all fastened, and covered by Venetlan blinds. There was no chance for a confederate from the outside. Indeed, as the night was windy and cold, the opening of a window for five seconds would have made a change in the temperature that would at once have been felt, while the entrance of any person, had it been possible when we knew the windows were fastened, and the mediums sat still in a full light, would have caused an audible rattling of the blinds.

Of my own family and immediate friends present there were eleven. No friend of the mediums was present, except an assistant, bearing the instruments. &c.; but his presence counts for nothing, as in the light sitting he sat aloof. In the broad light, and in the dark sitting both his hands were held by two of my friends. We had studied the hands of the two mediums at the tea-table the might before, so that we were prepared to detect them, had they appeared; this they did not do, however. On the four chairs, placed as 1 have described, sat the mediums, Rothermel and Keeler, and two ladies of my family in this order: L. R., L. K. A curtain four feet high was sketched across the line of the embrasure behind them. Another curtain was stretched before them, covering their persons, all but their necks and faces, which were left visible -- the object being to form a dark chamber under the ghairs and between the two curtains for the operating forces. The medium at the left end (Keeler) had his two hands on the bare wrist, and, hand of the lady at his side, while Rothermel had his left hand on her other wrist, and his right hand on the wrist of the second lady at the end. The above capital letters indicate the position.

The light was excellent throughout. In it I could see to read fine print several feet off from the gasburner. Under these conditions the guttar was lifted high up against the Venetian blinds, more than four feet off, where it would have been impossible for either medium to have reached, even if he had had the use of a hand. The guitar was vigorously played on: a tambourine was rattled and thrown over the four-feethigh curtain; the drawer of a little chess-table placed against the window was opened, and the contents thrown out over the curtain; and other extraordinary movements, requiring great power, were producedall in full light. All this while the mediums gave not the slightest sign of motion, the ladies protesting every few seconds that the hands of the mediums were on their wrists. Particular pains was taken to verify this, in view of the skeptical suggestion that the sense of feeling might have been numbed, and the ladies deceived. That this was not the case here we had complete assurance. My purpose in the sitting was to test this one point especially-and it was tested fully in

Indications soon came fast and furious, entirely do ing away with the theory that the hands of the mediums had at any time been removed. Hands of various sizes, entirely unlike those of the mediums, some of feminine delicacy and some of masculine coarseness, were thrust out. Strips of paper in compact blocks being handed to them they wrote rapidly with a pencil, throwing out their perfectly legible messages, and allowing us to come up and examine the hands in the full light as they wrote. They would remain at least twelve seconds at a time, and we were allowed not only to inspect but to grasp them.

There was an aperture in the curtain on the left of Keeler as he sat facing the semi-circle of near spectators. From this aperture a delicately formed right hand was thrust, and remained writing in full view of all some fifteen seconds. It was unlike the medium's hand, and was a conclusive proof that the manifesta tion was genuine. Even if the impact of Keeler's hand had not been felt by the lady at his side, it will be seen how impracticable it would have been for him to have twisted round his right hand over his left shoulder and have written without making any perceptible movement of his head or bust. My coat was asked for; I took it off and it was handed over the curtain, where it was seized by some invisble recipient, and the next moment a hand (not that of either medium) was thrust through the sleeve and the writing on slips of paper was continued. The action of the hand in its attempts to prevent the sleeve from slipping over it as it wrote, was significant and amusing. Several of the persons present were allowed to grasp and shake these transl tory hands, as well as to examine them closely,

In the dark circle my friends sat with hands joined or touching, on one side of a long extension table, while Keeler sat at one end and Rothermel at the other. The assistant sat between two of my friends and was held by them. The hands of the mediums were laid flat on the table, and those of two of my friends placed on and over them. Under these excellent conditions, the gas being put out by one of my friends, who instantly resumed his seat, musical instruments were played on vigorously, the middle leaves of the table were drawn out and thrown on the floor, and objects moved about with wonderful celerity. A ring was taken from Mr. Wetherbee, and placed first on my forefinger and then on my little finger. A lady's cuff was taken off, and placed, after a fumbling of twenty sec onds, over mine. A hand large and coarse, but perfeetly flesh-like, and which I am confident was not that of any human being present, made passes over my head and forehead for some time to relieve me of pain. That the force at work could see in the dark as well as the light was conclusively shown in many ways. I was pulled by a vigorous hand nearly across the table, and several others had similar experiences. Of the good faith of the mediums and the genuineness of all the phenomena of the evening there was not room

Here are two young men, whose very appearance is a guaranty for their good faith, who are now giving in our city these remarkable and highly satisfactory sittings for phenomena. They propose to go round to private houses and afford persons interested an opportunity of examining into the subject under the favorable conditions I have named; and also to give exhibitions at their own rooms. Their terms are modest hardly enough to cover their actual expenses.

The phenomena, if genuine, set at rest many questions of moment in physics, in metaphysics, and in positive science. Will those gentlemen who are rashly denouncing our facts as "delusions," and setting aside the important experiments of Zöllner and his fellow-physicists in Germany as of no account, show their loyalty to truth by taking this opportunity of investigation offered in the presence of Rothermel and Keeler in Boston? Our over-confident critics, evolving their objections from their own conceited assumptions and unreasoned intuitions, will do no such thing. "It moves notwithstanding," as Gallieo said. EPES SAEGREY.

Mr. Wetherbee's Report. To the Editor of the Banner of Light :

My friend, neighbor and fellow-saint, Epes Sargentif being spiritually illuminated is saintly-invited meto a séance at his house last Tuesday evening, Messrs. Keeler and Rothermel being the mediums. Mr. Sar gent's family circle and one or two intimate friends including myself (about ten all told), constituted the circle. I had had this pleasure before, and at the same place, as the Banner of Light readers know, and have testified in favor of the media. I have since heard that some have expressed doubts of the genu ineness of these manifestations—who thought I might have been mistaken, though I did not see how I could have been, and knew that I was not. I was really glad of this opportunity of verifying my first impres sions of them under such favorable circumstancesin the house of a gentleman of culture and social position, and where, under all the circumstances, impos ture was impossible. Please consider that word on this

occasion written with an accent, for I mean it literally We had a very satisfactory light scance first, and then finished-which kept us until a late hour-with one of their dark seances, which was also very satisfactory. I feel very sure that the Banner of Light readers are tired of detailed descriptions, and I certainly am, and I feel that my opinion will be of more interest than any extended account of the manifestations. The dark circle, I must own, was a little ahead of those usually witnessed; the manifestations were so palpable and materially strong that it was hard to realize their spiritual character; one must be a Spiritualist, and know otherwise of the certainty of a spiritual environment, to believe his own senses in such matters: and yet it was as impossible for what transpired to have been any mortal's accomplishment, under the precaution and the circumstances, as for a horse to deliver an oratlôn.

I will mention one of the manifestations of the light stance that I had not seen before : no better or more satisfactory than the average, but still so truly convincing that it was not and could not have been a "fraud." that the mentioning of it at length will be a duty. In the area behind the curtain-which screen, as usual, was about four or five feet high, making a space for the spirits to operate in-the intelligences rapped out that they wanted Mr. Sargent to take his coat off and throw It over into the enclosure, which he did. The spirits materialized a hand, as they had done in various ways and for various purposes before, but this time put it through and out of the coat-sleeve, the coat being held up above the top of the curtain while this was being done, and then the hand very naturally came through the cont-sleeve (looking as if the sleeve was filled with an arm), and took a pencil and wrote, as a mortal would, on a paper held by any one who wished to, an intelligent message. No human or mortal eye directed the penell; it was back of and above the head of the me dium, who was sitting in front of the curtain, and both of his hands securely held by Mrs. ——, who was re-peatedly asked if she was sure she had the medium's hands, and replied affirmatively. A curtain or apron covered his hands from the vision of the party; but no one need doubt the fact, for, even if not secured, the hands that appeared were of different sizes, and more than one at once, sometimes, and they were in impos sible places to have belonged to the medium, and, be. sides, the hand came through the coat sleeve: we saw that operation, which was a physical impossibility for the medium to have done.

I do not suppose that every séance by these mediums will bear literally so full or strong a statement as this is, for the conditions of location and people were good ; and I have lived long enough to learn that qual-Ity and quantity are not always duplicated, but the reader may be assured of this statement as the experi-

ence on this occasion. I can hardly help adding that the egotistically wise and plous-looking man who was heard to say in coming out of Tremont Temple on the "exposure" (?) evening, "If I were a Spiritualist I should want to hang my head after that," would want to hang his own head, and a thousand other piously inclined heads also, if he could have had my experience, for supposing even for a moment such "monkey-shines" as the firm of Waite, Lincoln & Co. exhibited to be spiritual manifestations. JOHN WETHERBEE.

A Conclusive Scance.

To the Editor of the Banner of Light:

Last Wednesday evening I attended a materializing séance at which there were no others present except the medium, her husband and myself. The conditions seemed to be as perfect as could be accorded by mortals. Fifteen fully-materialized spirits manifested. My wife and six of our children materialized their full forms, in order of their several ages, as tangibly and distinctly as if they were really denizens of earth. Five of them embraced me and pressed scores of kisses on my lips with more fervor, if possible, than they ever did when in earth-life. Then came what purported to be my brother Isaac, Rev. Albert Barnes of Philadelphia, Thomas Starr King (and one other male spirit), a sister and an aunt of my late wife, and Fannie Conant. Sure I am that no one who was acquainted with Mrs. Conant could have failed to have recognized her materialized spirit. Last of all came my (youngest) daughter Esther, who passed away at Santa Barbara, California, last July. Esther did not get power enough to come out into the room where we sat, but the apparition, as seen within the open curtain, resembled her in height. size, form and manner. On the next afternoon I was present alone with an excellent trance medium, when the following communications were given-the first two in writing through the hand of the medium, whilst the last two were first spoken in words, and then put down in writing by the (two) several spirits. I suppose that some readers will think the first three of these communications to be sadly out of place in the Banner of Light, but I have little doubt there are many others who will devive both instruction and pleasure from their perusal; and for their benefit I send them to you for insertion as given, word for word.

THOWAS IN HAZARD.

Parker House, Boston, Noc. 12th, 1880. "My DARLING HUSBAND-Joy, loy seems to take possession of my entire being when I realize the blessng and privilege which is mine of so frequently returning from that resplendent home of the spheres o enter into pure and sweet communion with you, my beloved. Oh, what grander experience can come to spirit than that of entering into communion with its loved ones? All else pales into insignificance before it; and as I return to you so frequently, I find my spirit unfolding with new power and glory, and gaining more knowledge of the laws of life and the control of spirit over matter. Oh! to stand face to face with you, my own husband, you, who have ever been the loadstone attracting me back to earthly conditions: to feel that I am recognized by you, is a constant de light to my spirit and a continual solace to my soul giving me patience to wait until I shall welcome you

to the immortal world. "And then, my beloved, to feel that you have done and yet shall do more good in the world—to know that you are the champion of mediumship and the defender of angels, thrills my being with ecstasy untold. I am indeed a happy wife and mother; and to-day I bring my happiness to fling it over your spirit; and bathe you in tarrays of glorified peace. Our darlings assemble to bring you love and affection. Our dear Esther will try to manifest to-day. She is so happy that she could come to our materializing seance. We are all happy, Your own FANNIE." and bless you.

The following was communicated in writing by my daughter Mary, who passed from earth in infancy, but is now the tallest in form of any of my daughters:

"My DEAR FATHER-Many years have passed away since your little Mary" [her pet name,] "was called into the land of spirits, but not as a little bud

blighted before it had reached the maturity of the

blossom did she remain. Oh no! for as you are aware, dear father, the years in passing over her head have brought some new development, unfoldment and growth, until she now enters your presence in all the loy of matured womanhood.

"Through all the years that have passed away since my departure to the spirit-world I have returned to your side to bring you blessing, and to receive from your spirit in return experiences which have benefited and instructed me in my spirit-home. Thus in giving and receiving have we blessed each other: you in imparting to me a knowledge and experience of material things that I was not fated to acquire in the bonds of flesh, and I by bringing to you a knowledge of spiritual, laws, of the power of spirits to control material things, the love and sympathy of your angel friends. Father, you have done a noble work for humanity; you have stood like a bulwark of strength before many a weary, tired, persecuted medium! For this we bless you. You have stood like a stronghold of power for the angels! You have been a battery for the spirit-world! For this we bless you. You have laid your experience, and the knowledge of spiritual laws that you have acquired by patient research, before the eyes of those who are to come after you! In this you will prove a blessing to others by instructing them in the laws of spirit control, by giving them information how to proceed in their search after tidings of immortal life. And by giving them the results of your own investigations you are performing a great service for those who are to follow after you, and are making it easier for the angel-world to perform their labors.

"And, father, your work is not done, your labors are not accomplished yet; more carnest words, beautiful experiences and messages of light are to be given to you to place before the eyes of others. We are told that you were sent to earth to perform this service to numanity. Your experiences with the loved ones gone before are given to you for this purpose—that you may teach others concerning the life and nower of the spirit. You have been misunderstood and misrepresented, yet you have pressed valiantly on, and we bless you for it. An exalted band of spirit intelligences at times surround you, for through your influence and your aura they can send strength, information and blessings to humanity. Then press on, deaf father; do not falter nor faint by the way! Your angel-friends will give you strength and bring you love and peace, for it is our purpose to work until all humanity shall rejoice in a knowledge that there is no death, that change comes to all for the ripening and unfoldment of the spirit; and we shall pause not until all shall feel that the grave hath lost its sting, for their loved ones live and can return and bless them."

I may just say here that readers must make great deductions from the eulogistic encomiums bestowed upon a loved father in the last communication, by an affectionate spirit-daughter almost wholly inexperienced in the ways of this

The following communication was first given in words, and then, by my request, in writing, by my daughter, Esther, who passed away last July, at Santa Barbara, California:

"MY DEAR FATHER-I am so delighted with my new home! Language cannot express the emotions that thrill my being! I am surrounded by tenderness, love and sympathy; peace overflows my spirit. All are so kind to me! Here the flowers seem to bloom in fragrance for my delight, the birds sing songs which my soul can interpret. Release from weariness, pain and care fills me with divinest rest. No more sleepless nights, longing for the dawn! no more strivings to conceal weary pain from watchful eyes! All is over but the sweet delight of knowing I am at home. Oh, my dear father, many times in that far-off land did I sigh for a sight of our sweet old home with its beautiful surroundings. Many times did I yearn to see your own kind features bending over me, or to hear the loving, appreciative accents of my darling sister Fanny's voice in my ear, she who in tenderest love for me passed beyond the border! Now I am with her and at rest. I can come to you, I can visit each loved one and old familiar scenes, and I bless you for the inestimable knowledge of being able to return, in evidence that there is no death, only life and love and joy immortal.

The next, from Dr. Channing, was first spoken and then written:

"MY FRIEND-It ever gives to my spirit unbounded delight to enter the presence and correspond with an earnest spirit who has the welfare and interest of humanity at heart. Through such beings as these we can send an influence to earth which will in a measure permeate society and assist in the work of elevating mankind. Therefore, my friend, it is a pleasure to me to-day to enter into communion with you. I have been by your side more than once, and have ever found your spirit reaching out for a higher knowledge, a fuller comprehension of the laws governing human existence and immortal life. You are interested in humanity; you desire to assist mankind in advancement. In this we are attracted to you, and find in you one who will cooperate with us in our desire to spread abroad a knowledge of the laws of being.

"Oh, my friend, humanity is in need of a more spiritual life. Our friends in the flesh are absorbed in mere worldly interests, in the pursuit of wealth or fame; they are too frequently wrapped in bonds of selfishness and ambition, and dreams of material grandeur. The soul does not sway the body, but the external seems to govern the inner being. Man needs spiritualizing. Before he can comprehend the beauty and grandeur of the higher life he must become purified in the material life! Before he can receive and enjoy the teachings of angels, he must cast aside all worldly ambition and seek to learn of the spirit! He must aspire upward! We must work to this end to purify and spiritualize humanity. To do this we must gratify the love of the marvelous. We must attract the attention of humanity to spiritual things by giving evidences of the power of spirit over matter. This is one of the many objects of spiritual phenomena! When once the mind is awakened to a knowledge of the power and presence of angels, there is hope for the spiritual part of man, and we work to this end, that humanity may awake to its needs and reach upward for a purer and a higher life. We do not hope to perform much lasting good until this is accomplished. When humanity yearns for the highest blessings of life, then can the angels come into close communion with the denizens of earth. For this we are pleased to come in contact with you, for through you and through those sweet messengers of love who are of your own household, and who gather around you with light and sympathy, the highest intelligences of angelic life can send forth their influence for the enlightenment of mankind. This lesson do we come to teach, that man is bound to man by the ties of brotherhood, and we shall rest not until humanity realizes that all are members of one grand family, united by ties of fraternal relationship, and that angel-hood through progression, awaits each one. When this is completed by mortals, material and spiritual life will alike become purified of error and inharmony; injustice, wrong and oppression will cease to exist on earth. Love, kindness and universal peace will reign, for man will live by the golden rule of life, and do unto others as he would be done by.

WM. ELLERY CHANNING."

W. J. Colville's Meetings.

On Sunday last, Nov. 14th, Berkeley Hall, Boston was again crowded both morning and afternoon. The audiences were extremely attentive and appreciative, many veterans in the spiritual cause being present, together with several well-known mediums and a good representation from the church element. During the service, commencing at 10:30, Mr. Colville delivered a powerful discourse on the spirit spheres in which his guides had had experience: These intelligences stated through his lips that it was absolutely true that many spirits never left the earth until long after they had left the fleshly form; these spirits produced the phenomenon known as "haunting," and frequently were elevated by the assistance they derived through communicating with mediumistic persons yet in their earthly bodies.

The intelligences who delivered this lecture stated that every spirit carried his individuality intact with audiences were extremely attentive and appreciative

ner essences of all material forms, but the dwellers in those abodes are not arbitrarily confined in set localities—they go from place to place as duty or inclination prompts, and can and do enter any place where there is any affinity between themselves and those who dwell in the places they visit. Earth-bound spirits can hover in the atmosphere and haunts of vice, and continue to participate in the sins and follies of earth until they have become disgusted with so low a career; then the higher voice within upbraids them bitterly—they experience the tortures of a hell within, and are directed, as soon as they wish to amend, by their guardian spirits, soon as they wish to amend, by their guardian spirits to spheres where spirits can be benefited through their

soon as they wish to amend, by their guardian spirits, to spheres where spirits can be benefited through their agency.

Physical manifestations are often produced immediagency.

Physical manifestations are often produced immediagency and this physical produced in the produced in the produced in the produced in the spirit-life children were taught by object lessons; and if we wish to give our children a thoroughly good, practical education we must surround them in their earliest years with harmonious forms and sounds true to nature. Remarks were also made concerning various theories of a future life; the speaker contended that all spirits realized their hopes to a degree, but everything short of a life of perfect purity was discarded at length as unsatisfactory. A glowing tribute was paid to Lucretia Mott, the lecture being followed by an impromptu poemeulogizing her earthly labors and describing in graphic terms her reception in spirit-life, where her diadem was formed of the loving gratitude of those she had helped on earth.

In the afternoon, at three o'clock, the subject of the lecture was "Mediumship and Mediums." Mr. Colville's guides considered that so-called "exposures" of Spiritualism accomplished good in the end, because they attracted public attention to the subject, and led thinking people to investigate for themselves. The Waite-Lincoln affair in Tremont Temple on Monday, Nov. 8th, he stated, had really nothing, at all to do with genuine Spiritualism—as phenomena alone did not demonstrate the immortality of man. The speaker drew a sharp line between what he termed mere phenomenonalism and true phenomenal Spiritualism: the forner, he stated, displayed no inte

former, he stated, displayed no intelligent action of spirit through matter—the latter used material means for the conveyance of spiritual truths. The lecture was loudly applauded by the people in attendance. "The musical portion of both services was very effective. Mrs. Morris continues to give great satisfaction to her hearers by her skillful manipulation of the organ, and her beautiful soprano voice.

Mr. Colville and George A. Fuller.

On Sunday next, Nov. 21st, Mr. Colville will lecture in the morning on the social condition of the spirit world, and the retinion of families in a future life. In the afternoon Geo. A. Fuller of Dover, Mass., will be the speaker. Though widely known in New England, this cloquent inspirational orator has never made his debut before a Boston audience. We bespeak for him a cordial welcome next Sunday, and feel assured his auditors will be amply repaid by listening to his address. Services at 10:30 A. M. and 3 P. M. precisely. In the evening of next Sunday an entertainment will be given at 94 Pembroke street, commencing at 7:30, consisting of vocal and instrumental music by Mrs. Morris, and readings and a lecture by Geo. A. Fuller, for which a small admission fee will be charged. Mr. Colville and George A. Fuller.

Thanksgiving Day.

In accordance with the wishes of many who attended the service in Berkeley Hall last Thanksgiving, the committee of management have secured the hall for the morning of Thursday, Nov. 25th. A festival service will be held at 10:45 A. M. Offering of fruit are specially solicited; last year a large quantity furnished by members of the congregation was given to the poor and the sick, and the same course will be pursued the present year. A collection will be made for charitable objects solely; half of it, it is announced, will be given to the *Poor Fund* at the *Banner of Light* establishment; and as the calls on this Fund during them are really worthy of being assisted, we hope the audience attending will swell this Thanksgiving donation to as full an amount as possible. Mr. Colville will conduct the exercises and deliver an appropriate inspirational lecture and poem. Arrangements are being made for a very efficient and attractive service of song. The public are most cordially invited to join in this effort for the celebration of the day in the truest fashion, viz.: by the aiding of the needy. Thanksgiving Day. fashion, viz.: by the alding of the needy.

Sunday Evening Lectures, etc. Mr. Colville wishes to inform the public that he has just completed a very successful course of Sunday evening lectures in Chelsea, Mass.; and has engaged, on his own responsibility, Lyceum Hall, Salem, for Sunday, Nov. 21st. His lecture on that date will be upon Spiritualism and its practical benefits to humanity—services to commence at 7:45 p. m. promptly. Mr. Colville, we are informed, has taken this step in accordance with the wishes of many representative Spiritualists in that district who are anxious to establish regular Sunday evening lectures in a large and popular hali.

ante what no wishes of many representantly Spirtualists in that district who are anxious to establish regular Sunday evening lectures in a large and popular hall. If this experiment is successful, Mr. Colville intends engaging the hall for the winter, and will either occupy it himself or engage some able speaker in his absence to fill its platform every Sunday evening.

Mr. Colville's duttes in this city enable him to lecture on Sunday evenings at places which can be reached by cars leaving Boston at 5 or 6 o'clock r. m.

Mr. Colville has recently been lecturing with great success on week-day evenings in several towns and cities of New England. On Tuesday, Nov. 9th, his lecture in Bell's Hall, Beverly, Mass., gave great satisfaction to an intelligent audience; Geo. A. Fuller, the well known inspirational speaker, presided, and read one of Whittier's poems with fine effect. On Wednesday, Nov. 10th, Mr. Colville lectured on "The Religion of the Future," to a very large audience in Rumford Hall, Waltham, Mass. The friends of Spiritualism in this city are making active preparations for the establishment of a course of Spiritual and Liberal lectures during the ensuing winter. On Wednesday, Nov. 17th, Mr. Colville was announced to lecture in the Town Hall, Newmarket, N. H. He is open to engagements in Mr. Colville was announced to lecture in the Town Hall, Newmarket, N. H. He is open to engagements in any place within reach of Boston for Tuesday and Wednesday evenings. Parties desirous of obtaining his services are requested to address him at 94 Pem-broke street, Boston.

The November Magazines.

"OUR LITTLE ONES" is a new magazine that pre sents itself for the first time this month as a candidate for the patronage of the public and the smiles and welcoming greetings of the youngest classes of readersall of which it is pretty sure to receive, judging from its beautiful appearance, the attractions presented in ts stories and sketches and the many fine engravings that illustrate them. Among the headings contained in the table of contents of this initial number are "Flaxle Stays to Tea," "Mopsie's Walk," "My Cat, Hop," Where's Weezy?"" Two Little Runaways," "Gener al Harry and his Dog," and "Kitty's Robin." Excellent paper, large type, and a perfect adaptation in every particular to the wants of those for whom the work is lesigned, unite to render it a valuable addition to our list of serial publications. Issued by The Russell Pub lishing Company, 149A Tremont street, Boston.

THE PRIMARY TEACHER, devoted to the interests of Primary Instruction in America-W. E. Sheldon. editor—is, we should judge, almost an indispensable to teachers of our primary schools. Articles contained in the current number relate to Arithmetic, Writing, Zeölogy, Music, Natural History, Physiology and Vo cal Culture, and give many wise and practical sugges tions in regard to the best manner of imparting knowledge concerning those branches of education to the younger pupils. New England Publishing Company, 16 Hawley street, Boston.

THE PHRENOLOGICAL MAGAZINE contains a summary of the life and teachings of Confucius, by T. J. Chapman, A. M.; portraits and brief sketches of "Five Great Men of Science," Humboldt, Leibnitz, Herschel, Diebig and Barth; "The Brantford Indians," etc.; "Spiritual Telegrams" is a contribution designed to show "that intelligence is conveyed from one kinthrough the agency of a third—separate and apart from man's instrumentality." Several interesting facts in illustration of this are given. Of the many interesting articles completing this number are "Microscopical Analysis of Milk"; "The Church and Warfare"; "Names and Places," and "The Phrenology of a Smile." Fowler & Wells, publishers, 753 Broadway, New York. dred spirit to another-sometimes direct, sometimes

THE HERALD OF HEALTH. "Common Mind Troubles," No. 6 — Low Spirits, "A Talk about Kindergartens," by Kate Smith, and "Dangers in the Prime of Life," are the general articles in this num ber. "The Topics of the Month" include remarks upon "Prison Reform," "Health in Schools," "Sand and Mud Baths," etc. "Studies in Hygiene" comprise suggestive and instructive papers upon matters worthy of close consideration. M. L. Holbrook, M. D., publisher, 13 and 15 Laight street, New York.

THE ALPHA, published monthly at Washington D. C., by the Moral Education Society, and edited by Caroline B. Winslow, M. D., comes to us enlarged to sixteen pages, which is, we trust, an indication of its growing success. The editor, in remarking upon its increased size, and the cause it so ably advocates, The intelligences who delivered this lecture stated that every spirit carried his individuality intact with him into the after-life—that as evil can exist in thought here, so it does not die with the body, but can work in the hereafter, though not forever. They characterized as false the argument that there could be no active evil out of the corporeal body, and contended that good and evil consisted in purity and impurity of thought even more than action, and that no spirit could rest until he had explated his crimes by doing good unto the humanity he had wronged.

Spirit spheres have locality and are formed of the inspirit spheres have locality and are formed of the inspirit spheres have locality and are formed of the inspirit spheres. says: "What was at first met with only ridicule or dis-

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Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY,

Of Lincoln's Inn, London, England, Barrister-at-Law.

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