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SALVATION --- WHAT IS IT?

ARE WE SAVED? CAN WE SAVE OURSELVES? EIS CHRIST OUR SAVIOUR? THE FUTURE OF SPIRITUALISM.

A Lecture Delivered in the Free Course of Spiritualist Meet ings at Parker Memorial Hall, Boston, Mass., Sunday Afternoon, Oct. 6th,

BY DR. JAMES M. PEEBLES.

[Reported for the Banner of Light.]

"For he said surely they are my people; so he was their Saviour. In all their afflictions he was afflicted, and the angel of his presence saved them."-*Isatah* lxiii: 8-9." "And the angel which redcemed me, bless the lads."-*Genesis* x|v||: 16.

"Thou gavest them Saviours who saved them."—Nehemiah ix : 26. "And they said, Sirs, what must I do to be saved?"—Acts xi : 30.

Some writer has pronounced man a "religious animal." The phrase is as scientifically exceptionable as distasteful to cultured minds. Man is more than an animal of any sort; he is a reasoning, moral and religious being, endowed with the capacities of eternal unfoldment. And religion is that divine emotion of the soul which, reaching out toward God as revealed in the Good, the Beautiful and the True, binds and rebinds man to moral law, and to the performance of all moral obligations. Theology is an epitaph; but religion is a resurrection and a life.

Religion is not imparted to man from without ; but rather It exists innate in the human constitution, and is a factor in the process of salvation. It is as natural for men to be religlous, as natural for them to worship, as it is for grasses and gouds to push up toward the sunshine in springtime. The Quaker is profoundly religious and worshipful in the quiet stillness of his sittings. The worship of the Oriental stargazers was too deep for any outward utterance.

In travels abroad, I have seen islands gradually rising from

this: they rack their rickety brains, inventing or suggesting the most astounding miracles to do away with such natural and rational phenomenal manifestations as impressional dreams, trances, visions, levitations, spirit-writings, speak-ing in tongues, and other spiritual gifts. The Nazarenean teacher of old said: "If they believe not Moses and the prophets, neither will they believe though one rose from the dead."

Spiritualism, in contradistinction to a chilling materialism and a domenting sectarianism, is, when considered in its highest sense, more than a passing fact-more than any series of objective phenomena. It is a positive truth-a di vine reality embracing the three modern graces, science, true philosophy and rational religion.

If, as an individual, I know anything through my senses, aided by consciousness and the best use of my reasoning faculties, I know that the spirits of the so-called dead hold, under proper conditions, direct converse with mortal men. And I know it in the same way as did Paul, who said: "We know that we have a building of God, an house not made with hands, eternal in the heavens." It was not by miracle that he arrived at this knowledge. Spiritual manifestations are not miraculous-they are not wrought by the breaking of any law, but by the coming into action of a higher power --just as gas will give a balloon the power to rise, not by breaking the law of gravity, but by the potent exercise of another force or psychic forces.

Oriental marvels and manifestations of the past may be helps to belief and faith. They evidently are. But we live in the golden present. If our bodies shrink from the skins that clothed pre-historic savages, so do our minds from many of the theological notions of antiquity. We are Anglo-Saxons, and our souls call for the living bread of truth-for present spiritual sustenance. All that I know of the future existence-be it nothing, be it less or more-I know through the genuine manifestations of modern mediums and psychological sensitives; and millions of my countrymen, so far as they know anything of it, know it through the same means. The Chronicle and Examiner, the leading Baptist journal in this country, recently published the following:

"We have seen it stated that the number of Spiritualists in the United States alone is five millions. Now for every adherent of a sect or a creed, it is a well-known (or uniformly taken for granted) fact that you may safely reckon our semi-adherents in the shape of children, dependents and general hangers-on. The number of Spir-Itualists in the United States alone-if we count, as is but proper, the adherents and semi-adherents-is no less than twenty-five millions and as the entire population of the United States was, according to the census of 1870, but 38,558,371, the disciples of the Fox sisters have a right to congratulate themselves alike on their present numbers, their rate of increase, and their speedy prospective overshadowing (or rather enlightening) of the entire earth.

A striking feature with reference to this surprising growth of Spir Itualism, is the immense obstacles which it has had to encounter. do not refer so much to sneers and derision, or the more refined incredulity of those who pride themselves on their learning, as to the fact that Spiritualism has, more than any other religion, suffered at the hands of those who

Stole the livery of the court of heaven

To serve the devil in.' Despite all these hindrances, Spiritualism has grown until it is not only the most widely accepted of the somewhat numerous religions of wealth and culture and social distinction than any other." . . Such admissions from an Orthodox source are truly tell-

testimony of their own senses. They do even worse than | ums through whose instrumentalities they received so many | clos. We are pretty much all claws, like lobsters ; all quills, beautiful messages from the spirit-world? The test of any like porcupines; all elbows and fists, like pugilists; all leadinvention, of any science, or of any religion, is in its practicability. How then does the acceptance of Spiritualism affect its believers in practical life? This is the question of questions.

Are we saved? Have we risen above the worldliness of the world? Have we learned the lesson of self-denial! Have we become harmonial, self-balanced, full-orbed ? Have we subdued our baser natures, enabling us to say with one of old, "I have overcome the world."? Briefly put, What has Spiritualism done for us?

Do I hear some one say, "It enables us to know of a future immortal existence "?

Pardon me, but it does no such thing. We believe in the past, we know of the present, and have faith in the future Immortality as related to time is the equivalent of eternity Logically expressed, we can only know what is. And as the future does not now exist, at least to us, it cannot be the subject of knowledge.

But another contends that Spiritualism has achieved for us freedom. Yes, but then freedom has its limitations. That wolfish freedom that hunts, slays, and treacherously devours the lambs, is not freedom. And liberty is not license. The lesson of the prodigal son was a sad one:

> "Headstrong, determined in his own career, He thought reproof unjust and truth severe, The soul's disease was to its crisis come, He first abused, and then abjured his home, And when he chose a vagabond to be, He made his shame his glory-1'll be free."

A prominent writer says, "We have achieved freedom and it is not strange that men whose hands and whose limb have been manacled for years, should have thought the end of life achieved when they got free. It is not strange if they should feel somewhat as a restive colt after long restraint turned out into a wide and airy field, like amply exercising the power of this new-gained freedom to the injury perhaps of life, and lung, and limb. And yet, freedom ! What is freedom? It is not a thing-not an entity. Freedom is not an end in itself, to be sought for itself, and after the attainment of which men are to sit down as if their laurels were won. Empty space is necessary before you can fill it with a universe; but the empty space itself is worthless. Suppose a man has a large piece of ground placed at his absolute disposal, and then suppose he should sit on the fence and fold his arms and simply look around at it and say, 'Now I am free, but continues to sit ; I am free, having piece of ground here to do with just as I please. Over in that corner I can plant wheat, and here potatoes, and there barley, and here corn. I can do just as I please,' and still should sit there all the summer-time on the fence, with his arms folded. Of what special advantage to him is this freedom-this opportunity? This, then, is the point : Freedom in itself is not a thing to be gained and rested in ; it is simply an open door-an opportunity; but if you do not take advantage of it, and work out the better things that you are free to accomplish, then this freedom is like a price put into the hands of a fool with which to buy wisdom when he has no heart for it.'

And so certain among us have got free from the scare

ers, like the bellowing bulls of Bashan ! Carlyle and Emerson are humble and unassuming-humble, trusting and unassuming because they are truly great. They rely upon God, upon all mental and moral helps, for growth and salvation.

Sure yourself I such language is little better than mockery! Put a child down into Mammoth Cave and tell it to see and analyze light. The cry of the poor creature is, "Let me first sense the light! let me feel its quickening force ! In a word, help me to the conditions."

Place a kernel of corn upon a barren rock in early March and talk evolution to it-tell it to grow, producing the blade, the ear, and the full corn in the ear. Growth is impossible without such helps as soil, warmth and moisture.

Take the egg with germinal dot and vesicle perfect, and, placing it upon the cold earth, command it to hatch-to grow-that the developed bird may make music in the forest. You see the impossibility of growth without maternal warmth and tenderest care.

Tell the infant to clothe itself, feed itself, and grow to sterling manhood! Every struggle is eloquent with the cry "Help me! help me, or I perish!" The poet Tennyson tells us that the wisest of men are but "children crying for the light."

Dr. Carpenter informs us that in unrolling a Theban mummy, entombed some three thousand years ago, there were found in the linen folds several grains of wheat, which, when planted, produced their kind in rich luxuriance. Mark well -three thousand years did not suffice to destroy the lifegerms in those wheaten kernels; and yet they did not germinate, or the germinal principle, all these thousand years, did not develop till brought under such conditions, such helps as soil and sunshine. So human souls may remain days, years, thousands of years in comparative undevelopment unless psychologically touched, warmed and illumined by the Christ-principle of love, truth and purity. The measure of salvation, the standard of the harmonial man, is attained only through effort aided by superior intelligences and the heavenly influences of the spirit. True, the specific personal labor must be done by the individual, but said individual requires helps, must have teachers, too, whose hearts are afire with love and whose minds are enlightened by divine wisdom.

#### Is Christ the saviour of the world?

Principle and personality should never be confounded. Rationally understood, every one is a saviour in a subordinate sense, just so far as he saves, enlightens and confers blessings upon humanity. In Oriental literature the term 'saviours" is frequently mentioned. The Hebrew prophet Obadiah said that "Saviours should come upon Mt. Nebo." Lao-tsze, Confucius, Buddha, Socrates, Plato, Apollonius, Jesus, Mahomet, and other great moral chieftains were called saviours. But who or what saved these saviours? They certainly were not saved-were not perfect from birth. Jesus not only ate, slept, drank, and according to the record got "angered," but he "grew and waxed strong." And further, an apostle says, "he was made perfect through suffering," and "learned obedience by the things he suffered." This was evolution-development of character through suf-ferings and spirit ministries. "Angels," says the Evangel-

ocean depths destitute of vegetation; I have seen cyclopean ruins without walls or gates; I have seen old ruined empires, the names of whose founders were forgotten; I have seen half-buried cities without hieroglyph or history; I have seen the Veddahs of Ceylon and the Hottentots of South Africa ; I have seen the Zulus and the Kaffirs in their smoky Kraals; but I never saw that nation, that race, that tribe, that did not cherish some conception of a Supreme Intelligence, and had not some notions and some symbols of worship, however crude, expressive of belief in a future existence.

The textual passages just read from the prophets and the apostles of the past, speak of salvation and redemption through angels. Salvation rightly understood is soul-growth, a process, a natural and rational development of the divinity in humanity. And accordingly, angels and spiritual intelligences were recognized by ancient scers as helps to the process of the soul's redemption. Therefore the invocation, "The angel which redeemed me-bless the lads." What was true in the past is true to-day; for truth is forever immutable. AIt is only our imperfect conceptions of it that -change.

It is quite needless for me to affirm that Spiritualism as a phenomenon is among the demonstrated facts of the present century, that many distinguished clergymen have expressed their soul-felt convictions as to the reality of its spiritual marvels, and that learned scientists and savants in England, France, Russia, Germany, and other Continental countries admit the positive genuineness of the phenomena. It is also unnecessary for me to remind you, and intelligent reading Americans generally, that Judge Edmonds, Professor Hare, Pierpont, Owen, Mapes, Howard, Wade, Lincoln, and other eminent men gracing our country's historical pages, were avowed Spiritualists ! Briefly told, there is a great army of Spiritualists in the United States of America-a growing army unorganized and leaderless, estimated all the way from seven to eleven millions.

This being admitted, as it will be, by all the honorable and well-informed men of the times, it is little more than a work of supererogation to dwell upon the phenomena, to recapitulate the cumulated evidences before such an audience as this, and pile up still higher the pyramid of well-authenticated facts !

Happening to meet awhile since an old resident of Cayuga Co., N. Y., I heard of the little steamer Kate Morgan, which in earlier times plowed the crystal waters of Cayuga Lake under the eye of young Fulton. On the shore lived the brave General Morgan, prominent in the Revolutionary struggle, and rather aristocratic in his social tendencies. Between his only daughter, eighteen, beautiful and intellectual, and Robert Fulton, there existed a deep attachment. But then, this dreamy visionary youth was so poor, and obscure also, that the General literally frowned upon any such disposal of his daughter. Time rolled on. Fulton persisted, and finally perfected his invention. The steamer moved, and the day of his triumph had fully come! Elated with the success, he immediately wrote to Gen. Morgan, renewing his request for the daughter's hand. The skeptical old General, the incredulous and stern old soldier, wrote back-"I'll believe what I see with my own eyes. Come you back, scapegrace, to the lake; build and sail a steamboat past my own door, and then, and not till then, shall you have my daughter Kate." Fulton built the steamer, and sailed it, if not close by the door, triumphantly along the General's lake-washed landed estates, securing the daughter as the prize. Of course, he believed, ay more, he now knew of the possibilities of steam. But unlike General Morgan, there are little cliques of egotistic scientists and irreligious churchal scoffers who will not

That Spiritualists number believing millions and constitute a power in the land, is a fact almost universally conceded. And now Cuibono? What of it? What has it done? What, thus far, has been the practical outcome? Has it made the selfish unselfish? the intemperate temperate? the warlike peaceful? and the notoriously depraved honest and righteous?

How do spirit entrancements and controlling influences affect character? Are mediums who have been entranced, or otherwise influenced by spirits for a score of years or more, really better than other people? Has an almost constant talking with the angels made them truly angelic? Are they more spiritually-minded, more pure and harmonial, than those who are conscious of no supernal aid? Have their familiar spirits beatified and really transfigured them? If not, why? Do we not necessarily grow to be like those with whom we associate? those who psychologically influence us?

Is it out of place to inquire what is the grade, what is the moral exaltation of the spirit-intelligences controlling a majority of American mediums? Spirits, as well as mortals, should understand that a "tree is known by its fruits."

Speaking in general terms, are not Spiritualists, so-called, the worst enemy of Spiritualists and Spiritualism? Are they more upright and honorable than their neighbors? Do they strive to overcome evil with good? Do they judge their fellows kindly? Are we tolerant of others' opinions? Are we charitable in our judgments? Are we rigidly honest? Do we pay our debts? Are the harmonial really harmonious under all circumstances? Are they above petty envies and jealousies? And do mediums, lecturers, and authors generally, constitute one happy family? To whom much is given of such much is required.

Do not construe this questioning as fault-finding. It is a common saying among the Quakers, "let us examine our-selves." And quite possibly introspection may not be out of place or unprofitable to us.

Have Spiritualists been foremost in all the great reforms of the age? Have they sought to soften discords among neighbors, and produce peace in families? Have our rich men been more benevolent than creed-bound sectarists? Have our millionaires made large bequests for the diffusion and upbuilding of the spiritual gospel?

It was reported long ago that Commodore Vanderbilt was Spiritualist, consulting mediums. This matter is now coming before the public in the trial relating to Vanderbilt's vill. In the New York Tribune of Sept. 25th I find the following:

"An offer was made to prove that Spiritualism was not merely a speculative belief with the Commodore, but influenced him in business matters. Mr. Lord said he offered to show in Court that the Commodore said he had received several communications from spirits, one from his wife, requiring him to give the property to William, and that he would do so, and that William was aware of such advice."

Did Mr. Vanderbilt use any of his hoarded millions to advance the cause of Spiritualism ? ~ Capt. E. B. Ward, of Detroit, was for years a Spiritualist, and is reputed to have acquired a considerable portion of his property through clairvoyant mediumship. But to what extent did he use his millions to benefit Spiritualism? Is there a Ward Memorial Lyceum Hall in Detroit? Did the Adamses, the Singers, and other millionaires professing belief in and a profound love for Spiritualism, erect halls for lyceums? did they establish spiritualistic reading-rooms and libraries? Did they den hedge by his coat-collar? We've had so much tall talk pythagoras, when he formed his social community of six about "be individualized," "be independent," "save your hundred in Greece. It was this that came like a rustling believe when they see. In fact, they positively deny the they construct quiet retreats for the weary, worn-out medi-self," that we have largely grown to be egotistic braggado- wind, and fell like "tongues of flame" upon the primitiv

about a semi-omnipotent devil - free from the childhood fright about a sulphurous hell of torment, and they manifest their appreciation of this freedom by sitting on the fence and doing nothing; or else in prancing through the country in defiance of all restraint, all order, and all moral duties. What of their stewardship? What the harvest of their sowing ?

Genuine religious Spiritualism quickens the spiritual naure; demonstrates the fact that men exist after their bodies are laid in the grave; opens the door for conscious converse with the loved ones in the circling spheres; deepens the spirit of conviction ; intensifies moral obligation; encourages the desponding; strengthens the weak; comforts the disconsolate; brushes away the tears that stream from mourners' eyes, and scatters sunbeams along the pathway of human life. Accordingly it has been given to us Spiritualists to unloose the seals of the book of the mysteries. Into our hands was placed the key, and we have been repeatedly invited to open the door-to talk with ministering spirits, and to walk in the beauty of holiness with the angels of God. Have we proved faithful to the sacred trust? Have we walked worthy of the high vocation? Have we carefully tilled the vineyard? Have we been trustworthy co-workers with the heavenly intelligences in the up-building of the better Dispensation? and have we joyfully welcomed to our souls "the Christ that is to be"? If not, then there hangs over our heads the sentence, "Every good tree which bringeth not forth good fruit is hewn down and cast into the fire.'

> "For modes of faith let graceless bigots fight, His can't be wrong whose life is in the right."

The practical is the true test.

And here I say to you frankly, that if the churches that are not free from sectarian trammels better educate and train their children; if they build up nobler men and women; if they do more for the widow and the fatherless; if they plant and perfect grander institutions ; if they do more for the amelioration of the hardships of society, for the elimination of its vices and evils, and for the moral elevation of men, then it is they and not we who will be crowned as those that have done humanity and God's truth the highest service. Think, then, of the pressing duties of the hour, think of the spiritual gifts you possess, think of the voices of the angels that are continually calling, "Come up higher !" and think of your freedom at a golden opportunity for building up the noblest and highest types of manhood and womanhood.

Casting an eye over the field of unorganized liberalism, taking a survey of the millions professing Spiritualism, and examining ourselves, is it not pertinent to pressingly ask : Are we saved? Are our natures purged from the dross of selfish worldliness? Do we, like the Brahman sages, own nothing that is not useful and serviceable? Do we, like the Buddhist saints, beg of the rich to give the proceeds to the poor? Do we, like Jesus, go about doing good? Do we love our enemies? do we try to benefit them? Do we forgive and strive to lift up the fallen? Do we walk in the newness of the resurrection? Are we above temptation? Are not the best of us imperfect and erring in some directions? Is our work done, and so well done that we are ready this day, this hour, to face death and the coffin-death and the tomb? If not, then are we unfit society for the angels of heaven-then are we not saved!

Can we save ourselves? Can the fish construct itself forests? Can the strongest man lift himself over the gar-

"came and ministered unto him." ist. These were the Christ-angels.

But what do you mean by the Christ-angels? I mean Christ-like angels of a holy and heavenly order. I mean angels not of generation, but of redemption. I mean those exalted angelic intelligences of heaven that have outgrown their earth-life perversions and inversions. I mean those angels of peerless perfection that are so unselfishly pure, so divinely illumined by the Christ-principle of holiness, that they delight to do thewill of God. The prophets in speaking of these angels say, "The angels of his Presence that saved them," and of "the angel which redeemed him." Soon after the spiritual baptism of Jesus the union became so vital between him and the Christ-principle-the Christ of God-that he could truly say, "I and my Father are one," and he could also pray that "they all might be one" in spirit, one in purpose with himself and the loving Father and Mother of us all.

Angel-aggelos in the Greek--signifies primarily a messenger, or a message-bearer. The word may mean a holy spiritual intelligence, a scheming, wicked demon, or a mortal human being. Both the Greek classics and the biblical records confirm this position. Here is a Scriptural sample of each character:

I. "And the angel of the Lord said unto them, 'Fear not; for behold I bring you good tidings of great joy, which shall be to all people.... On earth peace and good will toward men." "-Luke ii: 10-14. II. "They had a king over them, which is the angel of the bottomless pit, whose name is Abaddon."-Rev. ix:11.

III. "Unto the angel (that is, the bishop) of the church of Ephesus write.-Rev. III:1.

The gates of the heavens and the hells, peopled with Christ-angels, with demons of darkness, and with almost innumerable intermediate orders, are not merely ajar, they are wide open; and the many-graded intelligences that throng the inner life, invisible to most of us, have access through mediumistic agencies direct or remote to our persons, our families, our homes, and our common humanity. It lies mainly with us to choose our company. Shall it be Abaddon, or the Christ-angels of truth and purity?

Some of the heavenly hierarchies have their presiding angels. Michael is the champion of the good. Gabriel is the pacific harbinger of peaceful tidings. Uriel is the patron of purest wisdom. Ithuriel is the discoverer of celestial truth; while Abdiel, the everlasting example, bears in his bosom the incense of immortal love. These angels are not idle. The dwellers in the lower spheres, even though they do not like to be disturbed, are to be lifted up. There are moral conflicts in the spheres of immortality. The Holy war upon, or rather seek to subdue and regenerate, the unholy. This conflict deepens as earth-life and spirit-life approach each other.

Among the celestial orders the Christ-angels may be considered the highest and the holiest. Just after the time that Jesus-the welcome child of harmony and love-who had been tried as by fire, was led down into Jordan's waters, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven said, This is my beloved son in whom I am well pleased." The spirit, that is to say, this light that streamed down upon Jesus like the gently descending dove. was the divine aura, the divine effluence that envelopes and infills the homes of these Christ-angels-the harvest angels of God! Rays of this divine light illumined many of the wings, rise out of the water, and fly through groves and prophets, sages and martyrs of old. It overshadowed and enlightened Gautama Buddha. 'It was the guiding-star of

#### BANNER LIGHT. OF

# souled reformer of to-day.

The Christ-principle the true Christianity of the ages. chizedec and Zeroaster, Brahma and Pythagoras, Krishna and ing principle, is to be leader; angels that delight to do the over all the powers of darkness. Can you not say with met will of the Father, are to be leaders : truthfand holfness, love and purity--in brief, divise priprise, and not men and wemen, are to be the leaders. No man, her class of men. weighed down with the infirmities of mortalitypmust presume to lead with unerring infallibility. At is God that feadeth into green pastures and by the side of the still waters. God is spirit, and the spiritual is the central sun around which Spiritualists must revolve, and toward which they must take their circling line of match.

As thinkers we must be careful to distinguish between avoirdupois pounds and principles, between physical manand his diviner overshadowing inducnees. Considering causes, and the means generally that stimulate and quicken growth, it is just as rational and logical to believe in salvation through Christias to believe in buds, flowers and ripening harvests through the subshine.

Am I asked why did Paul, in treating of salvation, say, "Without the shedding of blood there is no temission of sins"? and what flid John mean by the phrase "the blood of the Lamb"? I do not profess to know. But this much is clear: the Syrians, and all the Oriental nations of antiquity, wrote in the language of symbol and parable. Accordingly, many of their teachings must be interpreted figuratively. When the apostle said, "That took was Christ," he had no reference to a granite boulder composed of mica, feldspar and quartz.

When the evangelist denominated Jesus Christ the "Physician," he had not the remotest reference to diplomas and drugs.

When Jesus said, "I am the good shepherd," he did not intend to convey the idea, that he owned a flock of sheep, and pastured them along the banks of the Jordan

When he exclaimed, "I am the door," he did not mean that he was such a door as mechanics construct.

When he said, "I am the true vine," he did not design to teach that he was a Palestinian 2: ye sine. And so when he said, "Except ye cat the flesh of the son of man and drink his blood we have to life in you?" I don't it 33, he had no reference to Lis own human flesh and blood ; but his flesh was a symbol of his moral price of s, and blood of the foir that thrilled his divine mature. Accordingly, when the New Testament writers speak of being " saved by his blood," and of being "chansed by his idead," they evidently meant saved by his doctrines, his precepts, and his examples of self-denial and tenderest forgiveness. To this and Jesus himself prayed : "Father, sand fify them through the truth?" soul's growth? Because it is a legitimate word from the Greek Kristos, and that from Krow, to anoint. This is the external sense of the term; but in a more spiritual sense and we are dealing with spinitual matters, it signified the enlightened, the consocrated, and in a still more interiorly ther. divine sense the illumination printing "much as Buddha in the Pali language signifies the ethalitened, or the life giving, principle of light.

of redemption; the "angel which redeemed me," said the old prophet, "bless the lads." Mediums who are inspired and guided by the Christ-angels of love and wisdom through mediatorial ministering spirits, grew gentle, beautiful and serenely spiritual. They become almost transfigured while yet in their bodies, and can say with the sad-hearted yet trusting Jesus, "I have a bread to eat that yo know not of. Thy will, oh God, he done !" As an individualized and unorganized body of Spiritualists, we need personal culture, deeper conviction, and a more divine enthusiasm." We need the zeal of the old martyrs and the wisely-directed energy of the early crusaders. We need salvation now-heaven now ! And religion, prayer, spiritcommunion, organization, order, music, manual labor, moral education, self-denial, séances with the religious element predominating, toleration toward and working-union with all right-minded liberalists, and a more complete consecration to the good and the true, are factors -- all factors in the process of salvation. And further, if we are not now savedif the process of salvation is not largely perfected in us in the present life -then the processes will necessarily have to be continued in the future world, and doubtless under very great disadvantages. Jesus preached to the spirits in prison, the prison-spheres of mental and moral darkness. The spirit Aaron Knight, a highly intellectual and rigidly truthful spirit, with whom I have conversed frequently for The standard stan nearly twenty years, entered the world of spirits under the most unfavorable conditions. His young life being wild,

pentecostal church. It is the inspiration of every true- mony. I see a new heaven and a new earth. I see the burnremember was in the world long before Jesus' time. Mel- baptizing its every heart with the pentecostal fires of purifi-Gautama Buddha, were all "ancinted," were all baptized of harmonious union to the beautiful truths of the Divine pa-"Christ," as was Jesus of Nazareth, whom Peter denomi- ternity and maternity to the brotherhood and sisterhood of nated a "man approved of God." During the incoming of all races to the eternal unfoldment of all souls, to the overthe higher spiritual dispensation, now at our very doors, God - throw of all sin, the destruction of death, the defeat of hell, is to be the leader: "Christ," the anointing and illuminat- the triumph of heaven, and the complete victory of Christ

must touch the common sympathies of the human heart. I was taught that the ancients were great poets; that there is and never live it. I and rever live it. I sometimes think, continued the lecturer, that poor hand raises theology naturally, and I believe that our an-in my judgment, the world has wasted centuries of admira-tion my number what it has been pleased to call the classic. They tion upon what it has been pleased to call the classic. They were unnatural poets. They believed in the supernatural. Their poetry was all in the realm of imagination. Poetry must have a true basis in accordance with the experience of men. It is impossible for us to have the slightest sympathy with gentlemen who have wings. We care nothing about the fortunes of 20ds, and 20ddesses. We card insthing about cloud counts lling Jupiters or Joves ; nothing about ox-eyed Junos, feather heeled Morenrys, or Minervas that leaped full armed from the thick skull of some imaginary deity. We cannot sympathize with such beings. We can know nothing of their loves, their fears, their hopes, and for that reason such poetry never did and never will touch the hearts of min

I was taught that Milton was a wonderful poet. I read-But "why use, the word Christ" in connection with the his chief poem. I suppose every one has once. I never saw

In Finit land thay "there is finite the environment of the theory of the second of the

in New England by its run, than by Presbyterianism. What better thing could a man do, after counting his chances un-der this doctrine, than to get intoxicated and forget all about the miseries so sure to come? Better a drunkard than a bigot, for the former has the greater chance of being a human being. With our ancestors drinking brought them nearest to virtue and morality, and thus Burns chose a tayern in place of the church. A honor him for his choice. The doc-trine he heard on every side was that God made us and had a right to damn us, doing so to His glory, of which article He was sadly in need. If the returns showed that the greatest sinner had been elected you went to heaven no matter how. was sadly in meed. If the returns showed that the greatest sinner had been elected, you went to heaven, no matter how bad you were. Admitting, for the sake of argument; that there was to be a final and universal day of reekoning, the before the judgment-seat drunk than filled with the ideas of tool held by a Presbyterian of 1736. Rather than ascribe to the Deity such horrible attributes of cruelty and injustice as they pictured he would prefer to acknowledge his own weakness.

his chief poem. I suppose every one havonce. I never saw tany body who had twice. He uses splendid words, magnificent imagery to convey ideas that nobody cares anything about. He collected the utilitia of heaven, he put equalets on the shoulders of God, and described the bevil as an artillery of-tioer. Laughter. And he put inner tals at the inpossible task of trying to destroy each other. Surely, war would have but little terror among immortals. Take such a line as this:

care, and the remains of them formed a very pleasing part of the evening's entertainment. In summing up the charac-ter and influence of Burns he spoke as follows: And when I stood by the side of his grave I said to myself, this mark was a radical; this mark was a real, genuine Demo-erat; this mark believed in honest labor; this mark believed in human love; this mark believed in making his fellow-men happy; this mark believed in finding heaven right here; this mark curkled every mark of his nation not only but over: happy: this man believed in finding heaven, right here; this man enriched every man of his nation not only, but every the that speaks the English hanguage; this man shed only tears of grief, and he has caused millions and millions to shed their tears of joy. I said as I looked at his grave, when-ever in the history of the world friends after long absence shall meet once more, "Auld Lang Syne" will tremble in the happy heart; when the patriot bares his breast to the storm of shot and shell he will hear, as though repeated by the wind, "Scots wha ha'e wi Wallace bled." Whenever a man weeps over the loved and lost, he will repeat, "To Mary in Heaven." Whenever artless maid shall be by love's simplic-ity betrayed, when she shall weep bitter tears over the deso-late grave of a dead love, she will cry out in her agony: "Thou 'th break my heart, thou little brd, That sing'st beside thy mate; For so I sat, and so I sang. And wist not of my fate."

Whenever an old husband and an old wife shall sit by the "bleezing hearth." looking back to fifty years of wedded life with their hair white and blossomed for the scythe of time; when they shall thus sit with their hands united, she will softly, repeat "John Anderson, my Jo"; whenever an honest man bears the sneers of titled idleness, he will cry out."

## OCTOBER 19, 1878.

-was resisted by the colleges for thirty years, and American Eclec. tics were assailed with violence for introducing this improvement The greatest hindrance to medical improvement was the power of authority-the attempt to enforce a medical creed, the creed being dictated from London and Paris. But the system of practice which was dictated was of itself a relic of the past-far behind the American system in practical success and scientific completeness. The system of medical science developed in America by discarding authority and relying on original observation is more than twice as successful in the treatment of disease, and has gained its present influential position (represented by several colleges and many thousand skillful physiclans) solely by its practical success, and without the aid of wealth or social influence.

Claiming this great superiority over the European system, American eclectics reject with scorn the attempt to make them follow European authority. They point to a mortality of fifty or sixty per cent. by cholera in Paris, and ask if physicians with such a record are compo tent to guide American eclectics, among whom a mortality of but five or six per cent. has been common. Relying upon their superior record and their practical originality, they present the American system of medicine in contrast to the European, upheld by old-school institu-tions. They point to the acknowledged mortality of diseases under old-school treatment, and the acknowledged failure of incbriate asylums in this country under allopathic control, and promise that when sub-institutions shall be placed under electic management, they will really succeed in reforming the intemperate, and become a most powerful ally to the temperance movement.

The American or Eclectic system, as represented by the Eclectic Medical College, has not only an improved system of practice and surgery, but (what no other institution possesses,) a complete physi-ology. In all other schools physiology is materialistic, and does not: embrace the brain, which is the most important organ of the body-It is an acceptatous physiology. The new physiology is as strictly de-monstrable and practical as the discovery of Harvey concerning the heart-it has challenged scientific scrutiny, and has not been assalled or seriously controverted-it will yet be presented by Dr. B. to the French Academy, to see whether they have any more liberality and rationality to-day than they had two hundred and fifty years ago. Many other views were presented in a striking and original manner, such as the recent improvements in colleges, the introduction of women into the medical profession by American eclectics, opposed by the old school, the absurdity of college logic, the dogmatism of Huxley and Hacckel in tracing the origin of man to a monkey, and supposing that fishes originate from the slime of the ocean, which he characterized in the language of Agassiz as a mere "mire of assertion." He displayed most clearly the paramount duty of a physician to his patients, to use all possible means of cure, and the disastrous effects of medical bigotry and partisanship, which prevent the use of most important means of cure and medicines, because they are used by the members of another party. He estimated the loss of life by this degradation of the medical profession during the last fifty years as equal to the entire loss of life by bullet and bayonet during the same period. Hence the public at large have a very deep interest in suppressing this professional bigotry and sustaining the American Eclec-tic movement, which aims to unite the discordant sects, and give to each the most extensive resources-all that has been discovered by American originality as well as by European research. This eclectic doctrine of liberality had recently been adopted by the State Homeopathic Society, which was a most manly and honorable declaration of principles, widely different from the course of certain very regular gentlemen, members of the New York Medical Society, and prominent in professional life, who were secretly using eclectic and homeopathic remedies, while publicly opposing eclecticism and homeopathy. The lecturer concluded by a reference to the new school literature, the text books of medical practice, surgery, obstetrics, matoria modica and physiology, which were displayed on the table, and an appeal to the students of the college to master, their profession and remove the prejudices which had arisen in consequence of scientific quackery against the art of medicine by their practical success in healing.-Jersey City Evening Journal.

# [From The Messenger for October.]

# Communication from T. R. Hazard.—Testing Mediums.

In criticising some of the writer's views in the matter of testing mediums, the *Messenger* says:

" If all who claim to be mediums were always HONEST, it would be the true way to let things take their own course in sittings."

My experiences have taught me that in sittings for mate-rialization of spirit forms, it is of quite as much, and even more importance, that *investigators* should be *honest* than mediums. Again:

"Of course all true Spiritualists want the spirits to dictate condi-tions, and they are willing to abide them, whatever they may be, if they are really dictated by them."

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they are really dictated by them." So far as I have learned, strictly speaking spirits never dic-tale conditions at all. They recommend that sitters should be passive and harmonious in their minds, and charitable toward the mediums and the spirits. Again: "On the supposition of genulancess, it is the true theory to be pas-sive and ready to learn. So far Bro, Hazard is right. But what will he do when there are doubts of the honesty of the medium." Let the doubters quietly leave the room, for under the cir-cumstances, he or she "that doubteth is damned." So far as the obtaining of spirit tests is concerned, a circle hav-ing a considerable leaven of doubt in their minds will get but shadows, when a more congenial company would behold their departed friends in forms as tangible and real to all appearance as they were when in the flesh. Such as these are the tests that spirits most delight in giving. They come hest unasked for, and frequently when least expected. Again: Again:

Correst-principle of parity, have outgrown an earting tastes, a torest, he was not a child, he was a river; he was not a tendencies and inversions; they walk in the Divine Presspond, he was an ocean, vexed and tossed by storm and tem-ence; they delight to do the will of the Father; they are adame with holiest love, and, under God, they are the angels but very few sobs; plenty of protestation, but very little

In the olden time in Scotland all the poetry nearly was made by pedagogues and parsons, gentlemen who knew noth-ing of the world in which they lived, and found out what little they knew from the dead languages and from reading epitaphs in literary cemeteries. [Laughter,] They knew nothing of the throb and beat of daily life. They kept as Thothing of the throb and beat of daily life. They kept as far from the common people as they could, and as the result they wrote verses, but not one poem. They endeavored to be the three they be the three three they be the believe any Calvinist every (Calvinism in poetry). I do not believe any Calvinist every did write or ever will write a genu-ine poem. Calvinism takes all the poetry out of this world. That is what Calvinism is ; and whenever it is absolutely as-certained that there is a hell, there will be no other poem written. They used to endeavor to tell people about geog-raphy in poetry. They made poetry about law. Then they had critics ; and whenever a real genuine poet arose they clipped off every bough and left only the trunk ; that was regular ; there was nothing left to criticise. There were no regular; there was nothing left to criticise. There were no mistakes in that. They hoped off the branches, caring noth-ing for buds and blossoms, nor even for the birds whose throats were filled with song. Such gentlemen would object to the nightingale because it does not sing by note; such gento the nightingale because it does not sing by note : such gen-liemen would object to clouds because they are not square. These gentlemen used to think that scenery had a great deal to do with poetry : they used to think that the poet was made by the scenery in which he lived. But scenery does not make the poet : the poet makes the scenery always. Holland has produced a thousand-times more genius than the Alps. Where nature is prodigal, where the mountains leap to meet the clouds, man to a certain extent is either overcome by nature or carried away with it. Go to England, go to Scetland, and what have the poets gotten from the scenery of the country? It is nowhere near as heautiful as the scenery of New Eng-land. They have not such beautiful, dashing and babbling streams: they have not mountains so high, and the scenery

win sorthy repeat around Anderson, inv and ", whenever an honest man bears the sneers of titled idleness, he will cry out:
"The man's the gowd for a' that."
And I said, here his life, that tempest called life, moaned into eternal rest. But he is not forgotten. Until our language fades from the lips of men his songs will be sung and loved. And I said, is it possible that man was a degraded person? Is it possible that the stories told of him by priests and nobles can be true? Now let me tell you how true they are, because I want to rescue as much as I can his memory from their merciless wrath. I tell you whoever attacks the Church, they will tear open his grave like hyenas and grin upon his sacred dust. They will do it. And any man here that ever expects to attack it, let him know that that is what they will do. They will martyr him, they will slander him, they will do. They will martyr him, they will slander him, they will do. They will martyr him, they mill and noble man that he was a drunkard, that he was a sot. Will any man make you believe that when Shakspeare wrote "Hamlet" he was a drunkard and had been a confirmed sot for years? Will any man make you believe that be was in that condition when he write "Antony and Cleopatra," or "King Lear," or "Julius Cresar"? No. At the very time when they say Burns was a sot he wrote "Tam O'Shanter," one of the most delightful poems in the world, with the finest description of a drunken riot and the finest description of a many sont? Was that written by a sot? Thiwk of it. Could it have been? Three years before he died he wrote "Kanan's a man for a' that." Was that written by a drunken '' Was that written by a sot? through to the last.

poem to be made by a drunken man? And so I could go through to the last. The truth is, nearly everybody drank at that time. It was no uncommon thing to see a parson regling home from the sacrament. It was no uncommon thing for the best of their elergymen to become intoxicated, and that Burns now and then drank I admit. But that he was a drunkard I deny. Admitting, however, that he was, that every word they have said of him is true, just remember this, that this drunkard, vagabond, sot, left a greater legacy of honor to Scotland than all the rest of her children. Think what this man did. He took this barbarous dialect and he made it more classic than the Greek of Pericles or the Latin of Horace. He had two languages—that jargon and the English ; and into them he poured his devoted soul, his growing, throbbing spirit, and the world is better because Robert Burns lived. The world is better because he world is better on ac-count of his sense of love; the world is better on account of his declarations of independence: the world is better because he pointed his finger of scorn at hypocrisy; the world is bet-ter because we have more heart than we would have had had no such man lived. I beg of you, one and all, read Robert Burns. There is no mood for which you will not find some poem. Every young man in love, read Robert Burns; every man who has had grief, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been fortunate, read Robert Burns; every man who has been

## ECLECTIC SYSTEM OF MEDICINE.

The lecture of Prof. Buchanan on Tuesday evening, Oct. 1st, at the Eclectic Medical College, was the most powerful and compact presentation of the American celectic system of medicine and medical ethics to which we have ever listened. The lecture occupied an hour in delivery, and was too full of thought, concisely expressed, to admit of being represented by an abstract or outline. We can but refer

According to Prof. Buchanan, the whole collegiate system of our country is a lineal descendant of the collegiate system of Europe, inheriting all its faults. It does not teach men to reason and develop lons of professors, "all their ignorance," as well as all their knowl-edge. This is peculiarly true of medical colleges, which are just as bigoted to-day as when they rejected Harvey's demonstration of the circulation of the blood. They are always at least twenty years be-bind the times in the healing art. The great reform in medical practice—the abolition of blood-letting "No IMPEDIMENT."—High Church Parson (who has been invited to the Orleans Club for his next Sunday out): "Next Sunday! Well, Lady Golightly, I should be most happy, but what would my bishop say?" Lady Golightly : "Oh, bless the dear old man, he's coming, too! You. and Clara, and I and the Bishop, will make capital sides for a game at Bad-minton."—Fun. new truths, but teaches them to adhere to and perpetuate the opin bigoted to-day as when they rejected Harvey's demonstration of the circulation of the blood. They are always at least twenty years be-

"When there are doubts, and they become general in a circle, to go on under such circumstances is time entirely thrown away [A GOSPEL TRUTH], nobody is benefited, and spirits themselves, if the manifest-ations are really genuine, must see at once the necessity of making the thing clear, and they would do so if they WERE BEASONABLE SPIRITS."

SPIRITS." Though I do not approve of dogmatizing on spiritual laws, of which we know but little, still I think if the three last words in the above quotation were stricken out, and "could" substituted in their place, the dictum of the *Messenger* might be correct. Spirits seem to be governed by law as in-exorable as those that govern mortals, and cannot under unfavorable conditions do all they may wish to. Again:

""Now when it is expressed in a careful way that it would be satis-factory to have the evidences a little more plain, if a medium should set up on his or her dignify that no plainer tests would be given, the doubts would be increased tenfold. Now, what should be done in such a case?"

As before said, let every doubter depart in peace as soon as practicable, even if they include all the company present; for nothing of value can transpire under such inharmonious conditions. Again:

"We do not believe in violent proceedings—nothing of the kind—be-cause, not knowing positively about it, we might do somebody an in-jury, if it should be true that all is genuine."

A most sensible conclusion, and one that it would be well for investigators of the spiritual phenomena, of whatever kind, to ponder well.

"To make sittings profitable there must be confidence in all the proceedings, both of sitters and of the medium; otherwise no benefit is derived."

Verily a Daniel come to judgment! Golden words the above, from the beginning of the sentence to the end!

"Each should unite to secure that state, the medium as well as the circle. [TRUE AGAIN, EVERY WORD]. The only remedy we can see to be legitimate where a medium is incorrigible, is to cease to patronize him or her, until proper tests are given, so as to bring all into har-mony."

Exactly so. True to the letter. It is the doctrine I have been striving to inculcate for years. Let no investigators, whether honest or otherwise, ever patronize (what a term to use in connection with angel visitors) a medium whose hon-

use in connection with angel visitors) a medium whose hon-esty they doubt; and vice versa, let no mediums submit to be patronized by an investigator, however learned, great or powerful, whose honesty they doubt. It will be better for-both parties, and for all others concerned, that they never meet in a spirit circle. Again: "We don't say that the tests shall be as dictated by members of the circle—let the spirits dictate the tests, so that no one can mistake, then all will move on harmoniously." Easier said than done! How does the Messenger know that all will "move on harmoniously." In the spirit condi-tion, thoughts seem to partake of the tangibility of things in our life. An evil or malignant thought reflected on a medi-um when in the superior condition, has all the potency of a blow inflicted on an exponent of some abstruss subject in earth-life, and we might as well expect "all to move on har-moniously," with an experiment in the science of chemistry, after the exponent had been field to the floor by a blow from the first of some ignorant rough, as that a spirit medium from the fist of some ignorant rough, as that a spirit medium should remain negative and harmonious after being struck down by the malignant thought of some ignorant investiga-tor. Again:

"It is perhaps the best way not to dictate at all how things shall be done, but INSIST that the spirits shall make the manifestations so plain that we shall know that the medium does not produce them by fraud."

My idea is, that it is best not to "insist" on the spirits do-My idea is, that it is best not to "insist" on the spirits do-ing anything, but simply place ourselves before them as near as may be in the spirit of little children, desirous of being taught by those who know more than ourselves, and when the séance is over, accept only so far as the manifestations accord with the highest convictions that God has bestowed upon us, which is all I have ever known spirits to require. THOMAS R. HAZARD.

## OCTOBER 19, 1878.

# Children's Department.

# TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS VON VAY, of Gonobitz (in Sturia), Austria, and translated spe-cially for the Banner of Light.

A LITTLE SILK RIBBON SPEAKS. I lay round the neck of a beautiful child; I held fast a little cross and a locket. The lovely maiden with her pure brow, clear eyes, and fresh mouth stood full of hope and anticipation on a quiet moonlight night on the balcony, and listened to the silent calm of Nature, which for listened to the shent cann of Mature, which for her was delightful music. Longingly and timid-ly she looked up at the stars, and a gentle awe that was incomprehensible to her fell upon her. She glanced back to earth, where all was so still and covered up, as it were, with a mysterious peace. In the silent, clear, moonlight night every little noise and the murmuring of the little brook with its moonlit waves was plainly heard. Oh, thou child-like, confiding soul! I, the little ribbon on thy neck, felt how thy bosom heaved, how thy heart beat, and I knew well what a marvelous being, rich in hopeful anticipation, thou didst appear to thyself to be.

Cross and locket were clasped and innocently kissed, a prayer was softly breathed up to the stars, another half-longing, half-timid glance was cast on the moon, a gentle sigh sent forth to the quietly-resting dew-bedecked earth, and she went to rest in her snug little bed. She slept quietly, with the prayer still on her lips and living on in her dreams as the clear tone of a bell trembling through the air. And when she woke in the morning a smile played upon her lips; surely she had spoken with the angels in the night! How bright and cheerful the morning seemed to her, bringing with it motion and life. Dreamy and thoughtful she had laid herself down to rest; refreshed and full of life she awoke in the morning. The life of such innocent souls is full of devotion and melancholy, gladness and longing; they are to themselves an enigma; the sweet expectation of the un-known lies in the future, hidden behind a rosy veil. Expectation ! ah, sweet word ! who does not know thee? Thou art beautiful only before thy fulfillment, for fulfillment answers expectation mostly by undeceiving the ideal, and representing the spiritual in a material manner. It was a sultry summer day. I, the little black ribbon, lay silently round her throat. She seemed to me to be unusually agitated, as, pale and trembling, she listened to the passionate words of a young man. He spoke of love, warm and passionate, of possession, and asked for a requital of his feelings. Tremblingly rang this strange new speech in her ears. It seemed to her as if she heard wild, ungovernable music, as if the whole world revolved around her ; it was to her as if she committed a great injustice, but still she remained as if chained, fast bound by a sweet, magic enchantment. Who can describe what she felt? Fear and delight chased each other through her heaving bosom. She wished he would be silent, and when he was her eyes implored him again to speak. She felt the highest bliss, and yet the deepest pain. Her childhood was buried as if by a magical spell; a new, untried life was before her. The speaker was to her as a robber, an enchanter, who had stolen her own life away, and now she could only follow him. Gradually her cars became accustomed to the passionate speech, her heart trembled no more before his glance, and at last she even ventured to look the robber in the eyes.

Yes, he soon became the idol, the ideal of this warm, loving maiden's heart. A new life awoke in her. Her silent, pure soul leaned on his strong love, and powerfully and nobly love and admiration developed in the being of this quiet, trusting child. Now she stood no more solitary

she was dead; but no, her heart began to beat softly, her hands became warmer, and she awoke to life, but as a completely altered being. She raised herself and spoke : "Do I still live? Yes, and he lives too, and suffers as I do! Good! I will live; but the pain I suffer for him will slowly kill me. Time will not heal—it will only slowly kill me. Time will not heal—it will only kill. And still here, as there, beloved, I am thine-ever thine !"

I was now again, as of old, worn round her neck. But where was the fresh happy heart? where the hope, the joy of life? All was broken, and nipped like the blossoms of spring by the frost. Hopeless, but still young, she stood facing a life which was made desolate for her. For her the moon had lost its brightness, the flowers their perfume, all things their beauty. All was cold and indifferent to her, for her life was taken from her through the loss of her dearest. One could have tortured her in any way; indifferently she would have gone to the bitterest death. Had she not borne more than this? Fortune could bring her nothing worse; the worst and the bitterest was already there-for her whole life there.

She went about quietly as before, outwardly remaining the same, and fulfilling the daily routine of her life, though her innermost life had been extinguished, and with a single blow. All was done mechanically; the fresh inner impulse was gone. It was dreadful to be so without sympathy or feeling, and yet to suffer so deeply. Living, she was yet dead. Yes, in her soul was a deep grave, wherein lay love, life and hope. Into this grave she did not venture to look; she never once lifted the pall from the loved and adored corpse.

I lay quietly and sadly around her throat until I was weak and useless from sorrow; then she took me in her hand, kissed me fervently, and said : "Go to rest !" and she burned me in the stove in her room. Now I am ashesashes that are blown to every part of the world, and I hope that she also who was so bitterly disappointed is ashes-that her spirit is in the world to come, where there is no more separation.

[Continued in our next.]

# Banner Correspondence.

### Pioneer Work in Oregon.

Mrs. P. W. Stephens, lecturer and clairvoyant test medium, sends us the following summary of her pioneer labors in the far West :

Mrs. P. W. Stephens; lecturer and clatroyant test medium, sends us the following summary of her pioneer labors in the far West: "Again I take the liberty to lay before your readers a short account of my summer work, in endeavoring to spread the teachings of the Splittian Philosophy. In March, I received word that a son of mine, residing in Lake County, Oregon, had been severely injured by the falling of a tree. I hastened to reach him, making a journey of two humdred and fifty miles over a country with none but natural reads, fording streams, wading sloughs and elimbing mountlanks. I remained with him until he had nearly recovered. I then started out on missionary work through the State, beginning with Lake View, the county set of Lake County, with reliber sides more cover. We passed seven cabins, (not one ft for Queen Mab to dwell hn.) two Indian resorvations, and in two days reached my first stopping place, Lakville, after a ride of one hundred and ten miles. It is a small-town in the western part of Lake County. Here I gave four claubile meetings, creating a good deal of interest. Then by stage, over a high ridge of sixty miles to Ashland, Jackson County. In all that distance (one hundred and seventy miles, there were no settlements sufficient-ly large to gather an audience, except the places maned. In Ashland I found nuch opposition, had xwak-ened the attention of the people, and I was greeted with a good house, notwithstanding it was raining. I gave four lectures and many tests. From this I went to Phornk, and there I met Mr. and Mrs. Holton, the first professed Spiritualists I had seen in the State, and also saw there the *Barnor of Light*. I gave three lec-tures and many tests. June 11th, I went to Jacksonville, where sectarian bigory was so strong that my personal weil-being was threatened. I gave but one lecture. By stage I raveled one hundred miles over a terrible road, to Roseburg, the southern terminus of the Oregon, there never had been a lecturer who had spoken in be-half of Spiritualism. The

BANNER

OF LIGHT.

#### Massachusetts.

BOSTON .- A. B. Lawrence, of 8 Davis street, Bos

on, writes us that not long since he attended a seance held in this house by the Holmes media, the company

ton, writes us that not long since he attended a scance held in this house by the Holmes media, the company present consisting of one lady and six gentlemen. One of the gentlemen, who the control with his companions in the circle) was an entire stranger to the Holmes's, brought with him a solid iron ring, which he had had made for him by a blacksmith, and to which he had caused it to be allixed a private mark. Previous to the commencement of the scance this gentleman allowed the entire company to inspect the ring, and to judge for themselves as to its honesty of character. After the gentleman in the meantime explaining to the company why and for what purpose he had brought it, which was to see whether it could be encircled upon his arm while he held both of the medium's hands and his ring was placed upon the table.
As soon as the scance commenced the gentleman was called to the table and scatced directly in front of the hady medium; he took both her hands firmly in his, previously, however, passing his hand stard down her arms to satisfy himself that no ring was secreted upon the table. The gentlemen; thus every hand down her arms, shoulders and face. Mr. Holmes's hands sone exclaimed that hands, in order that he might be positive that he did not lose his hold. With his arms, shoulders and face. Mr. Holmes table was the arms, shoulders and face. Mr. Holmes table and made into the same the arms to satisfy himself that no ring was accreted upon his arms, shoulders and face. Mr. Holmes table and same this arms, shoulders and face. Mr. Holmes table and made his ring was statched the ring, while the gentleman and medium retable and hads were tone his arm. The gentleman said he had taken every precaution to his arms, shoulders and face. Mr. Holmes table and more that he in his hands firmly chasped.
The gentleman said he had taken every precaution to know that no ring was scereted upon the table and start hefore it was circled around his arm. All present expresed the ring, while the gentlema

SHUTESBURY .- Mrs. A. B. Bishop writes, Oct. 9th, as follows: "In the *Banner* of Sept. 21st you published my letter in regard to the poor little cripple, Willie Bartlett, and I wish to correct a mistake: It was not in Chicopee I first saw him; It was there he became par-alyzed, and was brought from there to Belchertown, and from thence to Pelham, on a bed, two years ago last July. The poor boy had jain in that helpless con-dition until I met him fast spring. On the jst of May I took him to my home. . . In June I sent for Dr. Chapman, of Greenfield, to visit the hoy, for I wanted to know If my spirit guides were doing all that could be done for him. It was then I sought aid of our churches and townspeople to help pay the Doc-tor, but as I got only twenty-five cents, I borrowed the money and paid the bill. Dr. Chapman gave him sev-eral treatments, which did him much good, and also while at Lake Pleasant he gave him treatments daily, that strengthened him. We wish to return thanks to Dr. Moulton and Dr. Smith, who also acted the part of a good Samaritan and also to many others-thanks to you all. He is improving. We have had the pleasure of seeing him walk several steps with his right foot, but he cannot as yet move his left foot. Is there not some institution or some one that can take the boy and do more for him than we can? If so, we will fad-ly east in our mite to help bring him out of his crippled condition. When he has autified his sad-conti-ting the end and charitable sympathy; may angels re-ward them. As cold whiter is fast approaching, we wish to remind the eharitable sympathy; may angels re-ward them. As cold whiter is fast approaching, we wish to remind the eharitable sympathy; may angels re-ward them. As cold whiter is fast approaching, we wish to remind the eharitable sympathy; may angels re-ward them. As cold whiter is fast approaching, we wish to remind the charitable sympathy; may angels re-ward them. As cold whiter is fast approaching, we wish to remind the charitable sympathy; may angels re-ward them. As cold whiter is fast approachin is follows: "In the Banner of Sept. 21st you published my letter in regard to the poor little cripple, Willie

EAST BOSTON .- Mrs. S. W. Gleason writes Oct 10th : "In your paper of June 22d there was a message from FATHER GLEASON. He was my husband, and I believe the communication to be correct."

### Vermont.

NORTH BENNINGTON.-Harvey Howes writes

I believe that the crusade now being prosecuted against spirit mediums will have a tendency to retard against spirit mediums will have a tendency to retard the advance of the noble and heaven-born spiritual phi-losophy. When a sensifive medium is surrounded by a circle of arrogant Spiritualists and unbelieving Mate-rialists, who set themselves up as prompters for the spirit-world, it is not to be expected the manifestations will be reliable or instructive; but, what is more likely, there will be no manifestations of any kind. I believe the inhabitants of the spirit-world are much better judges of the conditions through which they can mani-test themselves to carnest seekers after truth, than test themselves to carnest seekers after truth, than a class of superficial partially developed Spiritual-ists, doubting Materialists and creed-bound Orthodox churchmen, who assume to control the great spiritual movement of the present age. I would mutch prefer that one hundred dishonest mediums should strut their brief hour upon the stage of imposture, and then sink down into obscurity, only to be remembered as a thing of the past, than that one true medium should be per-secuted unjustly. BARNET .- James Esdon writes: "Spiritualism is bound to prevail notwithstanding all opposition, for it supplies a want or craving of the souls that have outsupplies a want or craving of the souls that have out-grown old systems ; it does away with the fear of death and hell, and cheers our hearts by the intelligence re-ceived from the spiritual world that everything shall ultimate in good. It is natural for all good people, who possess a superior doctrine, to desire all others to enjoy the same. I think sometimes that Spiritualists might organize, at least for the purpose of starting a few more lecturers in the field as missionaries. Much good could be done in that way. I believe this is done in some places, but I wish it was more general. With regard to Barnet, I think if an able lecturer was to take a trip up the Connecticut Valley, and call at the numerous villages on the route, Barnet, and the other towns up this way, would at least pay all expenses. But no one need expect to make money, for that is a scarce article at present, owing to hard times."

# the past, that the lesson can searcely fall to quicken all generous impulses in the right direction. The angels are surely hastening the day, through such writers as Miss Belle Bush, when true worth in whatever guise, shall be recognized and appreciated as it deserves."

#### Colorado.

GREELEY.--T. W. Curtis writes Oct. 1st, renewing subscription, and saying : "1 should just as soon think

of getting along without my dinner as the dear old *hon-*ner each week. I subscribe regularly for the *Bonner* of *Light*, *Voice of Angels* and *Olice Branch*, and stop there only because my bank account is so much less than my interest in the cause that we all hold dear. If one-half the Spirfmallsts of the country could see things as I see them, they would make our publications a power in the land. Those of us who begin to see the light and the possibilities of the man or woman in the far-away future as well as the present, must not give an inch to the enemy, but stand and work together. And now, dear friends and brothers, be not disconraged in your good work, for you have a host of true, noble nen and women on the earth-plane whose united *wills* dow steadily toward the office of the dear old *Batner* of *Light*. May it wave till there is not a dark spot on the face of this earth, but all shall see the light in very truth." of getting along without my dinner as the dear old Ban-

### Georgia.

BRUNSWICK.-Edwin Churchill writes: "I see in the Banner for Sept. 7th a communication through Mrs. Rudd from HANNAH MARSHALL, whom I have known for long years as a medium, and recognize her as among the first as a ploneer in our cause in Northern Ohio. The communication is characteristic of her. I would say to all our friends everywhere, there could be much good done by the public acknowledgment by them of the truth of communications the verity of which they may recognize." recognize.

#### Connecticut.

TOLLAND.-E. R. Tracy writes : "I have taken the TOLLAND.—E. R. Tracey writes : "I have taken the Banner of Light for nineteen years, and I cannot live without H. We have been very successful with a series of circles at my house. Our medium is Dr. T. G. Swift, an excellent healing medium. He is controlled by dif-ferent intelligences, and has given us some of the best tests that could be afforded to mortals. Our circles are making their influence felt throughout the entire community; and Spiritualism is achieving assured ad-vances in this backwoods town."

#### The Beautiful Days Gone By.

Hammonton, the half-way-house city between Philadelphia and some of the fashionable bathing establishments along the Atlantic Coast, has its full quota of literary characters. Among these is Mr. James North, son of Dr. J. H. North. This young gentleman, gifted with a clear intellect and a fine, sensitive organization, takes to poetry as naturally as bees to flowers. He is evidently inspired, for his poems almost write themselves when these impressional moods come over him. Here's a sample.

THE BEAUTIFUL DAYS GONE BY.

- Ah, sweet were the days that quickly fled, Though jeweled with many a lear 1 but we soon forget the winter's snow When the blossons of spring are here. We know that the flowers, though fragrant now, Seem sweeter when they die; And memory touches with colors bright The beautiful days gone by,
- The touch of a hand long haid at rest. The sound of a voice now stilled, The glance of an eye we loved of yore, That once through our being thrilled, Are memories we hoard with featous care, Though thought of with many a sigh, Are the golden links that bind us fast To the beautiful days gone by.
- Oh, the beautiful days of childhood's joys ! They never will come again ; Oh, the beautiful days of manhood's prime, They have passed with their joys and pain ; Oh, the beautiful days of the future ! From our gaze they bidden lie. But they soon will pass in their beauty To the beautiful days gone by.
- To the beautiful days gone by: In the beautiful days of Heaven The Past and Present shall meet; We shall know the joys we dream on earth, The loved ones gone shall greet. There will be no parting or sorrow In the beautiful days on high, But the sout be filled with greater joys Than the beautiful days gone by. JAMES NORTH.

#### Spiritualist Convention in Vermont. To the Editor of the Banner of Light :

To the Editor of the Banner of Light : The Vermont State Spiritualist Association met in Convention at Hyde Park, Sepid. 27th, and was called to order by Vice President Crane, at 11 o'clock A. M. Opened in Conference. Mrs. A. P. Brown of St. Johns-bury made some very good opening remarks. Others followed, until the hour of noon arrived, when the Con-vention adjourned till 2 o'clock r. M. *Afternoom Session.*—Called to order by the Vice Pres-kient. One hour's conference. Subject presented for discussion, "What should we as Spiritualists" do for the benefit of humanity." Before entering upon the discussion of the subject, Miss Lilla Johnson and Mr. and Mrs. Turner same most touchlandy "The Beautiful

the benefit of humanity?" Before entering upon the discussion of the subject, Miss Lilla Johnson and Mr. and Mrs. Turner sang most tonchingly, P The Beantful Gates." Dr. Gould opened the discussion, urging co-operative union; Bro. Middleton thought home in-fluence the first step to be taken. Others expressed their views until the expiration of the hour. Then the following Business Committee was appointed : Dr. S. N. Gould, Mrs. H. E. Mussey, and Thomas Middleton. Miss Johnson sang "Room Among the Angels." Mrs. George Pratt of East Granville, the regular speaker for the afternoon, gave a very good and timely address. A quartetic club sang some choice selections, and the Convention adjourned. At 7 o'clock P. M. the Convention was called to order by the President, Mrs. Manchester. By request, Mrs. Manchester sat at the organ, and gave one of her im-provised songs for which she is so celebrated. The conference was participated in by Bros. Middleton, Howes, Manchester, Scott and others, advancing many good and practical thoughts. Miss Sarah M. Shedd of St. Johnsbury sang a beautiful song, which met with applause from the audience. Dr. S. N. Gould, the reg-ular speaker of the evening, addressed the Convention on the subject. "Man's Relations to the Universe." with marked ability. Song by Miss Shedd. Mrs. Man-chester spoke on the subject, "What is Spiritualism?" elucidating her theme in an able manner. At the close, the congregation sang, "Nearer, my God, to thee." Ad-journed. Saturday Morning.-Convention called to order at 9 chester spoke on the subject, "What is Spiritualism?" elucidating her theme is an able manner. At the close, the congregation sang, "Nearer, my God, to thee." Adjourned.
Saturday Morning.—Convention called to order at 9 o'clock. In conference, Bro. Middleton spoke forcibly on the apparent reluctance of the female portion of the audience to speak is conference. This called up Mrs. A. P. Brown, who gave some of her experiences as a medium and itinerati of over afficen years. Mr. Hammond gave some experience in physical manifestations, which proved conclusively, to his mind. the immortality of the soul. At this point, the Committee on Finance was appointed as follows: J. D. Powers. D. P. Wilder, Mrs. San A. Wiley and Mrs. Eliza. Turner. Bro. Crane spoke of the introduction of Spiritualism through "raps and they" at Rochester. Song by Miss Shedd. Mrs. S. A. Wiley closed the session by a radical yet sympathetic address. Adjourned.
— Convention come to order at 2 o'clock P. M. Opened on business relating to our finances, Mr. Howes spoke on the subject of Calrovyance, and why clairvoyance dimot reveal crime. He andlence, Algourned.
— Mt 7 o'clock P. M. In conference, Mr. Howes spoke on the subject of Calrovyance, and why clairvoyance dimot reveal crime. He annuel two or three instances, where criminals had been detected through clairvoyants. Mass. Johnson sang. "Is there Room Among the Angels?" An able address was then given by Mrs. Emma L. Paul of Stowe. Invocation. A more than of prince is a Light in the Window for Me." Mrs. Famny Davis Smith gave a mole store of the convention. Adopting the Angels?" An able addresse was then given by Mrs. Emma L. Paul of Stowe. Invocation. A dopurned.
— Sudday Morning, O'clock.—Meeting adletted cases of enring of diseases through clairvoyants. In Convention the convention. A wile was the addresse was the equilation from Shakspeare. "Semina her very able discourse by attempting to give a spone choice scleetions. Adjourned.
— Two dower Me." Mrs.

#### The Mediums at Terre Haute.

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The editor of the Colfax (Ind.) Chronicle has recently attended séances held by Mrs. Stewart and Miss Morgan in Terre Haute, and has done more, in that he has taken occasion in a late issue of his paper to revert in fair and candid terms to his experiences in that place. From his account we extract the following :

terms to his experiences in that place. From his account we extract the following: "While in the city we had the pleasure of pay-ing the celebraited medium, Mrs. Stewart, a visit, and, in company with a few friends, witnessed a séance, of which there has been so much chat about in the journals in the country. The heat in the séance room was intense, which operated greatly against the work, but nevertheless sev-eral forms materialized, and were identified by friends present. There was an old lady present from Bloomington, Ill., who declared that one of the forms was that of her disceased daughter, and to one who can sympathize with the be-reaved mother, the meeting was heart-rending. In fact all the forms were identified -mol by one person, but by different parties in the room.... After the séance at Mrs. Stewart's was con-cluded, we accompanied our friend to the resi-dence of Mr, J. Morgan, father of Miss Laura Morgan, who is becoming quite noted in the field of mediumship. ... The medium was pdt under test conditions, which were as follows : First, her hands were filled with flour and placed in a crossed position over the small of the back, her dress sleeves at the wrist being securely sewed by one of the ladies in our company ; af-ter this a brass belt, about one and a half inchos in width, was placed around the young lady and locked in front with a padlock, when she was made fast to the belt, was put out through the boles in the cabinet, and a strong cord, which was made fast to the belt, was put out through the and swith the spectators, and showing them that there was no flour about him. Thero were nine forms materialized, and all were identified by friends present, after which an investigation revealed the fact that the young lady still re-tained the flour in herbands, and they still found to be sewed last. We are prone to admit that we cannot account for these strange phenomena, although we have given the matter some little attention, and must say that those who pay there mediums one visit and kno attention, and must say that those who pay these mediums one visit and know all about it are blessed with a faculty of detection which we, like many others, fail to possess."

#### A Beautiful Religion.

A Beautiful Religion. It is heart-rending to read of the suffering in some of the fever-stricken districts for the South). This scourge is exhibiting the extremes of human nature as nothing else can. Somo cases of cowardly desertion are reported, such as husbands leaving their sick wives to die, alone, and mothers their children, and children their aged and helpless parents. On the other hand are reported some noble cases of heroism —young women with hearts heaving to help hu-manity, as volunteers without momey walk into the jaws of death that they may nurse the suf-ferers. One case reported is that of a young girl who went to New Orleans at the outbreak of the fever, and begged that she might be al-lowed to nurse the sufferers — she made no charges—just asked the privilege of waiting on the side. She earne from the North, somewhore, though she declined to give her name or where-abouts. She sold her spirit mother told her to go and wait upon the suffering sick—for these fever-stricken ones were her sisters and brothers; all humanity was her family; and that when sho and wait upon the suffering sick — for these fever-stricken ones were her sisters and brothers; all humanity was her family; and that when she fell, she and her angel friends would come to her, cheer her and take her home. "Call me Lilly," she said to one of the nurses, "but that is all you must know." She was so cheerful, that the nurses called her Sunshine. Angust 29th she took the fever. The doctors reported her condition dangerous. She told the nurses not to worry about her; that her spirit mother and an-gel friends were with her and would tend to the child said to her in the evening of August 31st, "I am afraid you are going to die, my little Sünshine." "Do n't ery, Phebe," she replied, "do n't ery; I am not going to die, I am just get-ting ready to live—I will cat breakfast to-morrow morning where there is no gellow fever, for the golden starway reaches my pillow. My mother sits by my side; you do not see her, Phebe, but I do." The following morning, as the sun lit up the mournful city, a group of watchers stood round her bed : "She 's going," said the dootor. She smiled, and fixing her eyes upon the open window, through which the sunlight streamed, whispered: "I am coming." "She is a real lif-back upon the pillow-all over—for she passed through into everlasting sunshine, the glories of which her spirit had heng beheld. Scoff at such a religion, but there is something in it like that which Tupper said of lore, "A volume in a word, an ocean in a tear, a seventh heaven in a glance."

and dreaming on the balcony; it was no longer marvelous expectation which agitated her innermost soul; it was love, an infinitely powerful love which filled her heart and mind.

The innocent and simple love more strongly and deeply, but not so prudently, as those who are conscious and experienced in love. A childlike mind gives itself quite up in its simplicity, retains nothing for itself, and knows no shade of self-love or of secresy.

"My dearest love! the spring has awakened in me." So spoke she to him. "I feel myself as rich, and fresh, and light, as the flying, trilling lark; I would wing my way up to heaven with her, but thou too must come with me; without thee there is no happiness." She often seemed to him like an imaginary being, a teazing capricious elf, or a beautiful wood nymph. "Art thou truly an earthly creature?" he would ask her anxiously, as he folded her passionately in his arms.

A locket with brown locks of hair now came, into the company of the little cross and old locket. I held them fast, all three. I heard her say: "My love to thee is like a prayer. My whole soul goes out to God since I loved thee, and I love and understand all mankind better than before. And when I think of death it is no longer awful, for in the world to come, too, thou art mine-forever mine !" And he listened in silent admiration as these words passed her rosy lips, and felt himself spiritually raised and purified through her purity.

One day she took me tremblingly from her throat, and hung me, with cross and locket, around his neck. She sobbed and wept, and he -he was also deeply agitated, and spoke no word. She begged him: "Ah, do not leave me alone; a sad presentiment makes me tremble; God have pity on me !" But he folded her in his arms, and stroking back the hair from her forehead, said, "Child, be strong; it must be. I shall soon come back, and then thou wilt be my wife. God be with you, my beloved." I trembled violently on his throat and breast, for I too was anxious, very anxious, as he closed the door after him with a crash-it sounded like the closing of a coffin-lid. The beating in his breast was loud and violent, and I fully believe that he wept as he seated himself in a carriage, and drove hastily away through the soft spring rain.

I do not know all that happened, but the poor man must have suffered very much, for his heart always beat so heavily and sadly. One day, trembling with pain, he took me from his neck.

on services, and generalized and see and shift with terms in his eyes, 'I this is Spiritualism, oh, give me more of it.' Learning that the Spiritualists of Northern Oregon were to hold a grove-meeting June 28th, at New Erie, on the line of the railroad twenty miles south of Portland, and that Mr. and Mrs, Davis were going, I waited to go with them. In the meantime I gave three more lectures at Marion, in the school-house, which was filled to overflowing. The grove meeting was well attended. Dr. Kirk and Mrs. A. J. Duniway, from Portland, and myself, were the speakers. Brother and Sister Heath, from Portland, furnished the music. There, in the dense forest, near the widely flowing Willamet, on grounds owned by the Spiritual Association of Oregon, was held one of the nost harmonlous camp-meetings I ever attended. The facts and philosophy-of. Spiritualism were given to the people during its three days sessions. I then went to Portland, where I remained ten days and gave five public lectures and many private séances. Through all that section. In Portland there are a number of excellent mediums. On my way homeward I stopped at Salenf, Marion, Albany and Corvalas; and again reached the home of Brother and Sister Holton, at Filoenix, the middle of August, just two months from the time I left there. On reaching Ashiand, I again held a meeting. From there to Yreka, in California. I stopped a week, giving four lectures. At Etna I gave four lectures. I left Etna the fourth of Soptember, for Shasta City, on my way to Carson City, Nevada, my home.

home. The path of the pioneer in Southern Oregon is full of hardships, both from the rugged character of the coun-try and the rigid rule of sectarian bigotry, as no liberal speaker except Underwood has ever passed through it to disturb the equanimity of bigoted Orthodox rule, until your humble correspondent ventured to do so the past summer."

#### Illinois.

CHICAGO. - W. Wiggin, magnetic physician, 406 West Madison street, writes, Sept. 30th: "I can fully substantiate the correctness of the message of MAGDA-LEN MESSEROLE, which appeared in the Message De partment of the Banner of Sept. 21st, 1878, through Mrs

trembling with pain, he took me from his neck, and folded me with cross and locket in white paper, on which he wrote, "The world and man-hard separate us, and we must yield to their power, my poor child; but in spirit, in the king-dom of eternity, thou art mine, forever mine !" I traveled about then for a long time. I came into all sorts of hands, into a ship, over the sea, on the railway, in a mail cart, and at last I was brought into the dear old room, to my beautiful young mistress. So he read the message, took me with a pitceous cry. How long she lay there, cold, stiff and white, I do not know. I thought

#### California.

SANTA BARBARA.-The Independent, of this place of which Hon. Warren Chase is editor, has never failed since its inception of speaking a good word for the friends of free thought and unfettered spiritual unfold ment. In a recent issue it thus refers to a sociable held by the young Spiritualists of Santa Barbara :

ment. In a recent issue it thus refers to a sociable held by the young Spiritualists of Santa Barbara : "One of the most enjoyable entertainments we have attended was last Wednesday evening, at Crane's Hall, at the Children's Progressive Lyceum, where there were about two hundred children and many grown persons assembled to witness an entertainment for the benefit of the Lyceum. It opened by a chorus well rendered by the school, followed by calisthenics, which elicited much praise and amusement ; 'Music Among the Pines,' instrumental music by Miss Allee Mand flumt, which was finely executed, and loudly encored ; Tableau ; Heading of 'The Bells,' by Mrs. Orr, which, as usual, was well done ; a March, by Mr. Pierson's orchestra, met with much applause. During the evening there were several recitations ; the whole admirably gotten up. At the conclusion, Mrs. Brown stepped, forward and spoke of the origin and fourishing condition of the Lyceum, having commenced about five months ago with forty members, and now numbering one hundred and ten. During her remarks, she said that no religion was taught, not even the doctrines of Spiritualism, but the instruction was confined to calisthenic exercises, sing-ing, recitation, and such moral training as would her conductive to their good. The hall was then cleared for dancing, which continued until a late hour."

#### Alabama.

SOUTH LOWELL.-Nellie Eva King writes, Sept. 23d : "I wish through your columns to thank my kind friend, Dr. J. K. Dearth, for the pleasure derived from

friend, Dr. J. K. Dearth, for the pleasure derived from the perusal of that most excellent and interesting pa-per, the Banner of Light, which he so kindly sends me. It is a source of the greatest pleasure as well as in-struction, and we hall its coming with delight, and eagerly search its columns for the gems of thought with which it is laden. We live in a portion of America where the beautiful religion of. Spiritualism is derided, and its manifesta-tions considered the works of his Satanic Majesty. Orthodoxy prevails, and leads the people on in the rough and worn-out pathway of superstition and igno-rance. But I shall never cease being thankful that my cycs have been opened and I have been led from dark-ness into the paths of light and truth. I would I could tell every one the pleasure and comfort I have derived from the knowledge I have gleaned from the *Banner of Light*. Hoping and praying for your prosperity in the good work you are engaged in. I am ever your friend and well wisher."

...

England has always amused herself at the large assortment of religious sects in the United States, but recent statistics show that Great Britain has at least 150 variations of Protestant belief. Some of them have not over 400 to 500 members, and in several towns of

-Independent Age.---

-Independent Age. As ExPosition of Social FREEDOM; MONOGANIC MAINLAGE THE HIGHEST DEVELOPMENT OF SEX-UAL EQUALITYY, is the title of a pamphlet published by Colby & Rich, Boston. The object of the treatise seems to be two-fold—first, to show that Spiritualism is not the father and mother of the fascinating doctrine known as "free love," as it has been accused of being, but, on the contrary, it shows why there is so much in-harmony in the marriage relation, without regard to religious beliefs, and it endeavors to give a solution or a Temedy that will assist persons to better understand life and that which constitutes the true marriage rela-tion. There is no question before the public which needs so much study and enlightenment as the one in question. Some persons advocate that all marriage laws should be null and vold, while others think that there never should be a divorce granted after‰ome minister or legal authority has united them in wedlock; while others believe that there are just causes which would warrant a divorce. With these different views there needs to be a better understanding of the mar-riage question. This pamphlet will be sent by the pub-lishers. Price 25 cents.—The Suratoga (X, Y.) Sent-need. nel.

"How greedy you are !" said one little girl to anoth-er, who had taken the best apple in the dish; "I was going to take that."

# SPIRITUALIST MEETINGS.

BALTIMORE, MD. - Lyric Hall. - The "First Spir-inalist Congregation of Balinore," Lectures every Sun-day by Wash. A. Danskin, and circles for spirit communi-cations every Friday evening. Tycenim Hall, No. 02 W. Baltimore street. - Chil-dren's Progressive Lycenin, No. 1, meets in this hall every Sunday morning, at 10 o'clock, and every Thursday ovening. "Officiency, Win. Leonard: Secretary, Geo. Graham Gaardien, Ruth Graham: Guards, Dr. Geo. E. Morrill and Geo. Patheard: Trustees, Levi Weaver, Benj. M. Hazolip, Dr. Geo. E. Morrill.

Dr. Geo, E. Morrill, BROOKLYN. N. Y. Society of Spiritualists moots at Everett Hall, 385 Fulton street, Sindays, Lectures Al 3 P. M. and 75 P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lycomm meets at 10<sup>9</sup> 2 A. M. Mr. A. G. Kipp, Conductory Mr. D. B. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guard-ian; Mrs. I. J. Bennett, Assistant Guardian; Miss Leona Cooley, Musical Director.

Concey, Musical Director, The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, cor-ner of Laffin and Monroe streets, every Sunday at 0% A.M. and 74 r.M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton, Secretary.

Enton, Secretary.
 CLEVELAND, OHIO. - Spiritualists' and Liberal-fists' Sunday School. - The Children's Progressive Lycoum meets regularly every Sunday at 12% P. M. in Hallo's Hall, 338 Superior street. Thos. Lees, Conductor; Miss Barab A. Sage, Gnardian. The public are cordially invited.
 NEW YORH CITY. - The Society of Progressive Spir-itualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10% A. M. and 7% P. M. J. A. Cozino, Secretary, 342 West 22d street. Chil-dren's Progressive Lyccum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor: Mrs. Philips, Assistant Guardian, Mr. O. R. Gross, Jr. Recording Secre-tary; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.
 PHULADELEPHAL, PA.-The Keysione Association

PHILADELPHIA. PA.- The Keystone Association of Spiritualists meets every Sunday at 3 P. M. at Lyric Hall, 259/2 North street.

230); North street. **SAN FRANCISCO. CAL.**—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at **Z** P. M.; also regular Sunday evening lectures are given at Charter Oak Hall. Market street.

Oak Han, Market street.
SANTA BARBARA, CAL. — Spiritual Meetings are heid every Sunday at Grane's Hall. Children's Progreenver Lyceum meets every Sunday at same hall at 15 P. n. Con-ductor, Mrs. H. F. M. Brown: Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Secretary.

NALEN, MANS. -Spiritual Lectures are held at Lyconn Hall every Sunday at 24 and 7 o'clock. Admittance for at the door. President, Mr. Creasy; Secretary, S. G. Hoo-

SUTTON, N. H.-Society holds meetings once in two veeks. Chas. A. Fowler, President; James Knowlton, Secretary.

#### BANNER OF LIGHT.

#### TO BOOM-PURCHANERS.

#### SPECIAL NOTICES.

**MPECIAL NOTICES. SPECIAL NOTICES. SPECIAL CONTRACT STATE OF A STATE OF** 

perusal. These who intend forwarding netloss of spiritual meet-ings, etc., for us, in our columns, will picase to remember that the BASAER OF LIGHT forms go to press on Fluesday of each work. Their horizes, therefore, to insure prompt insertion, must be forwarded in time, to reach this office on the preceding Monday.

# Banner of Light.

BOSTON, SATURDAY, OCTOBER 19, 1878.

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COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

37 Business Leffers should be able swith a search B. Brein, Banner of Light Presidency House, Boston, Muss, All other betters and Localizations should be forwarded to Lyriba Contaxy.

AP THE REASON OF MODERS SPECIFI ALLSM IN DO ESTER INTO EXPLOY DEPARTNON NO OF JUDAL To bling forth a new and mode divine order of things, to infuse a bet-To blug for spirit intervery professive, to enter businessentieles, and, proclaim the transferrable index as the logitimate standard of action; to redeem the word, to make men and women bet-ter; to teach them to live use of least to the distates of the Innerman, that their lives may be pure and true, Sculling them up higher spiritua ....

. . : ...

mond, by Spirit Judge Edmonds. The address about to begin? has for its subject :

PILORIMAGES TO MANY SPHERES, and will, we are sure, prove of marked interest to our readers.

#### The Unseen Influences.

It is not they who have the most to say about them that most truly experience their companlonship. Very often the fact evaporates in the communication of it. Those who are most willingly and completely led of the spirits are generally the ones who say the least about it. Surrendering their lives as they do to the invisible influences, they feel that the spell would be broken, or at least fail to be so whole, if others , were called in to bear witness: And thus do we each and every one walk apart with our own unseen companions, and in the consciousness of . such companionship never feel solitary. How can an experience so rich and so deep he spoken of to others ? Being wholly spiritual and silent main so to its results.

only make the soul to fructify, but we can also sure to be set aside at the last ; it simply flanks successfully resist demoniac influences.

antagonism to the workings of the spirit. How ' to be thought of or to trouble anybody. That many men have been lovingly warned from evil is the larger and higher way. That is the faithways. These are the influences of the divine ful reporting of truth as fast as it is disposed, spirit. This divine mind stirs us up to work, without paying any regard to existing ignorance If there comes to you these harmonic presences or superstition. And that is the true way to that stir and soothe the better nature, that make make progress. If a fraction of the time and you hate evil as you never did before believe, temper that is wasted on what may be called If by these you are given nobler conceptions of ' mere wayside disputes were employed in the inthe nature of your fellow-men and of God-be- vestigation of truth itself, there would be much lieve. It is the light that comes from above. If more rapid progress made and less hard feeling there comes a sense of direct spirit communion, on every side, believe that there is a God, and that through his [1] There need be no conflict over-the spread of great love he sends these ministers of his boun- truth. There ought to be no such struggling ty to guide, comfort and instruct. In all of over it, stirring up prejudice, hatred, and paswhich expressions Mr. Beecher shows himself a sion, which we make about the matter. It genuine Spiritualist nothing more and nothing should come to us all as the dawn comes, silent-

less. What is spoken is spoken. Now if he were to call himself a Spiritualist, earth, penetrating without the least tumult or or announce himself a believer in Spiritualism, noise the darkened corners of the world, and the case with him would be strikingly different. But he can preach the great and manifold truths bringing out its features into prominence and of Spiritualism, that are the confessed experi-, beauty. When men get into a state of mind and ence of every soul, and state them just as pro- temper in which they can contemplate these fessed Spiritualists would do, and what he says, changes with the same equanimity that they is universally acceptable. It shows how power- contemplate the growth of a plant or an animal, fully society is led by names and frightened by "enraptured with the enlarging discovery of law prejudices. It is no matter, however, so long as and the truth hidden in it, then the light will the pure and welcome truth of heaven is pro- pour in upon them without any of the present claimed and spread abroad. That should be the obstructions of passion, and living will be coaim of every one of us, by whatever name or ordinate with learning to the end of the days of title we may choose to designate ourselves, the human race, We are beset with a cloud of witnesses and we have our spirit-companions. Our duty is to put ourselves in a state to receive them, and then to cooperate with them; in all things that are true and pure and good.

### Abolishing the Chaplains.

There is something going on in the different think a moment they will see that it is all right. We shall print next week a fine lecture because it is perfectly consistent, for what is (especially reported for our columns), which was the sense or reason in a chaptain's lifting his delivered in New York City, Aug. 25th, through voice and hands, in prayer to heaven, invoking the trance medium-ship of Mrs. Cora L. V. Rich- its favor for a battle on sea and land which is

> the sword, and has come to bring down bless- Col. Ingersoll lectured on "Some Mistakes of ings and not curses on the earth.

So long as we maintain navies and armies, let In all its manifestations, it must naturally re- that is, in the warlike spirit. Let us not think to the members of which applauded his radical utfool heaven and men by dressing up a minister terances to the echo. A discourse by Mr. Beecher, not very long ago, in bellicose uniform and hiring him to pour his brings up this most attractive of all subjects in pious insults into the ear of the Creator. Let wholly consistent in the matter; and i we fight, give rein to our worst passions, which war only excites, until the wicked business is over. And when peace has come again, we can thank God for having kindly restrained-us from doing as much mischief and murder as we intended, and leading our wandering feet back into the pleasant paths of peace. And let us continually supplicate for the continued reign of peace, which we cannot do more effectually than by working with all our might to live peaceably with all men, cultivating the grace of charity and practicing patience and good-will. This protest of the men of war against the maintenance of a religious system in a camp of fighters, is only another practical illustration of that analysis which is all the time going on in relation to the church and creed system. It holds that system up to deserved ridicule, and shows its hollowness and pharisaism. The practice of mixing the good and the bad in such an indiscriminate way, so that the former shall successfully float the latter on the current of popular credulity, is effectually shaken up and turned inside out by so simple an act as this protest against the mockery of keeping chaplains in the army and navy. We are all of us able to see from this one thing how much the old Orthodox fashions are unfitted to the march

accomplished by cooperation--by meeting the broadly inclusive statement. This does not inspirit and welcoming it. In this way we can not volve a perpetual wrangling over issues that are

all those issues with new and progressive mate-We are first to be made willing, and not set up rial, leaving them entirely in the rear, no more

ly flinging its heaps of brightening light over the

### Ingersoll and Burns.

---

Read the appended remarks from the Boston Post concerning Col. Ingersoll and his defence of Robert Burns (delivered in Music Hall, Oct. 2d,) and then turn to our second page, where a synopsis of that eloquent effort will be found :

There is something going on in the different branches of the Government service that our "good" friends among the Orthodox clergy will have to look into. There are several of our naval commanders who are petitioning the De-partment to relieve them of the service of the chaptains, for whom they consider there is no use; and here, too, is Gen. Sherman, who pro-poses the abelition of the same office in the army. Now some of our Orthodox friends, who here not yet the hardihood to deny the story it-self, may feel inclined to lift, up their hands in anagemont and horror. But if they will stop to think a moment they will see that it is all right. " He asked them for bread and they gave him think a moment they will see that it is all right, because, it is perfectly consistent, for what is the sense or reason in a chapdain's lifting his voice and hands in prayer to heaven, invoking its favor for a battle on sea and laid which is about to begin? Unconsciously, to, themselves, these Naval Commanders and Army Conerals are but fol-lowing out the course which genuine Spiritual ism dictates. Spiritualism does not believe in battles and wars, much less in a food that is supposed to be capable of taking sides in them. It books modern relizion in the face and ques-tions it of what it means when it, prays in the same breach to be forgiven even as Heaven forgives those who freepass against us, and for success in the shock of arms on the seas or in the field? It denies and denies the gospel of hate. It searches and analyzes the elements of so-called religion, and challenges its motives and methods. Above all, it discourages wars by demanding that justice and truth shall rule. It has from the first vigorously opposed the inhu-man and thoroughly barbarous treatment ac-corded to the indians. It preaches pence, not the sword, and has come to bring down bless-ings and not curses on the carth. the words at his command, poetic themselves and delivered in a seemingly unconscious rhythm,

sort of an explanation will not do. He intended by his action, prompt and public as it was, to Moses," with telling effect, at Music Hall, Bosemphasize his disbelief; to have it unmistakaton, Sunday evening, Oct. 13th-his remarks bly understood that he took no stock whatever us try to be honest enough to act accordingly, calling together a large and brilliant audience, in the doctrine of hell-fire torments-that horrible bugbear which has tortured the souls of

#### A Second Coming.

#### The Spiritualist Meetings in Parker Memorial.

Peobles delivered the second lecture in his pres-

ent engagement before the Free Course of Spir-

bee presided, and the music of the female quar-

tette was evidently well appreciated. Mr. Pee-

bles discoursed on the subject of Prayer, touch-

ing on the query, To whom shall we pray? refer-

ring to the benefits of prayer, citing several

marked cases of answers to prayer ; also consid-

ering the questions, Shall we pray to the angels

Next Sunday afternoon, at quarter to three

o'clock, Mr. Peebles will again occupy the plat-

form at this hall, when he will speak of the

methods of spirit influences; Voudouism; spirit-

ual vampyrism; spirits leaving their bodies and

spirits do for humanity through mediumistic

Dr. Peebles in Charlestown District.

near the Square, on the evening of Sunday, 13th,

in the course of Spiritualist meetings now being

carried on there by C. B. Marsh. His address

detailed the progress of truth, as revealed in the

world's different bibles; he took the ground

that Nature was the grandest and divinest bible

in the universe, ever fair and ever new, needing

no emendations from designing priests, or en-

dorsements from Bishops or Cardinals. He

spoke of the progress of Spiritualism in all parts

of the world, and of the attitude of the clergy

toward the Spiritual Philosophy. His discourse

ended with a reference to the practical influ-

ence which Spiritualism brings to bear on daily

Next Sunday evening he will speak in this

hall, choosing for his subject, by special request

of many in the District who have not listened

to the interesting story, his late travels in

Southern India, Madagascar and South Africa.

Another Deserter.

reformation it is about time to think of the

skies falling and larks becoming abundant. Yet

that is just what is happening. At the session of the Synod of the Reformed Episcopal church

of New York, held last week, United States District Attorney Stewart D. Woodford, the pre-

siding officer, became so enraged over the pas-

sage of a resolution which doggedly reäffirmed

the dogma of hell and eternal punishment that he left the chair and threw up his position.

Doubtless he had been reading the recent discussion of that staggering, blind old dogma in

the Symposia which appeared in the North Amer-

ican Review and the Nineteenth Century. The

Synod persisted in passing the resolution over Mr. Woodford's head, that "clergymen and Sun-

day school teachers" ought to believe in eternal

punishment." But it failed to state what partic-

Some of the secular papers, to save him as a

politician, affect not to believe that Mr. Wood-

ford really discards the old dogma which Chris-

tianity borrowed from heathendom; but that

ular good it was going to do them.

Dr. Peebles spoke in Army and Navy Hall,

in a most encouraging manner.

controls, etc., etc.

life.

# On Sunday afternoon, Oct. 13th, Dr. J. M.

Em-mu-ne-es-ka's Reception.

On the evening of Saturday, Oct. 12th, the residence of Col. Fred. A. Pope, 603 Tremont street, Boston, was the scene of a happy meeting, whose significance was specially apparent to the eye of the Spiritualist if not so clearly to itualist Meetings now in progress at Parker that of the skeptic as to the return of disem-Memorial Hall, Boston. He was greeted by a bodied intelligences. Mrs. Jennie S. Rudd, (melarge and influential audience. John Wetherdium of the Banner of Light Public Free Circles,) Mrs. M. V. Lincoln, Mrs. Kendall (of 84 Montgomery Place,) Mrs. M. A. Carnes, and other mediums present were influenced by spirit children convened in honor of Em-mu-nc-es-ka (known to many as Minnie Tappan,) who was for a considerable period of time a loved memand spirits? and Shall we offer for and are prayers ber of Col. Pope's family, and whose memory is of any possible benefit to the dead-that is to tenderly cherished by them as well as by others who made the acquaintance of this sprightly say, to those in the lower spheres of existence? child while yet in earth-life. Em-mu-ne-es-ka Near the close of his remarks he paid a wellmerited tribute to the Banner of Light Public was a young Indian girl who survived the Sand Free Circle. We shall print his lecture entire Creek massacre to pass on at last under the effect of consumption while fitting herself at in our issue for Nov. 2d. The audience was attentive to the last, and everything passed off Washington for missionary work among the tribes in the West. The visiting little ones appeared to enter keenly into the home feeling which the occasion engendered, and took part in the conversation, paid practical attention to the refreshments and participated in the speechmaking (of which there was a modicum,) with great vivacity and marked personal and identitraveling in the spirit-world; the work that fying peculiarities—each joining in tendering to Colonel and Mrs. Pope the thanks of invisible friends for the pleasant and successful manner in which the occasion transpired. M. V. Lincoln and others also offered remarks, and the company dispersed at the parting hour expressing sentiments of the most kindly nature toward all. The music, vocal and instrumental, fur-

nished by Mrs. O. Clapp and the son of Col. Pope during the evening was much admired.

#### Spiritualism Among "the Ancients."

The Ancient and Honorable Artillery Company, of Boston celebrated its two hundred and forty-first anniversary Monday, Oct. 7th, and a part of the services consisted of a trip by steamer to Hingham, where they decorated the graves of Gov. Andrew and two past commanders of the corps, after which they listened to an address by Rev. A. E. Horton at the "Old Shin" Church, "the oldest meeting-house in the land," so say the press accounts. In the course of his address, which necessarily dealt largely with matters historic concerning the Company and the edifice, the preacher, warming with his theme, proceeded to give to the congregation the right hand of fellowship from the spirit side of When the reformers begin to secede from the life in the following inspired diction:

life in the following inspired diction : "Yes! Your faces, on which I gaze, do not number the entire audience assembled. A throng surrounds you. Your music has called from their sleep a multitude of sympathizers. In a throb of mutual enthusiasm, as of adherents to one common cause, they come—the men of the past with whom you are kin; the valiant, the free, the true, the patriotic. All barriers of dis-tance and time dissolve ; we are linked, in this moment, with the heroic and the loyal of every past epoch in our history. This ancient build-ing utters a glad welcome to you; its memories unlock their tongues and bid you entrance into every inspiring suggestion of the present hour. It seems as though the vorthies of other days crowded round and asked me to speak for them the glad words of 'All hail 1'''

#### The Cause of Indian Wars.

When will the decent portion of the people of this country set their faces against the infernal Indian" rings" that have caused so much trouble and loss of life and money for years? Charges upon charges of fraud have been made against the Government's agents, but investigation has proved abortive on account of the powerful combinatiion of men banded together to cheat the Indians and the Government alike. 'There's millions in it," say they. The last charge against Indian agents comes from Omaha, where an Indian Commission has been sitting of late. It has unearthed the fact, through more human beings in going through life than it the direct testimony of competent witnesses, of can ever torture hereafter. There is no use in the most disgraceful treatment of the Indians by Government agents and others, which has been going on for over three years. Is it to be wondered at, under these circumstances, that the Indians, when opportunity offers, retaliate upon the whites? Is not this state of things the cause of Indian massacres? We never hear of Indian massacres in Canada. Why? Because its Indian wards are treated kindly, are not allowed to be cheated or murdered with impunity by the whites. If this were the policy of the United States, justice would rule instead of greed, as at present, and we should need no armies in the field to "punish Indians"!

### OCTOBER 19, 1878.

a very grateful manner. He employed for his text that felicitous, expression in John's gospel --"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tellwhence it cometh or whither it goeth; so is , every one that is born of the spirit." The preacher remarked that he supposed that from the beginning of things this would was open to the influence of spirits ; that it is not difficult to believe that there is a spiritual influence which we can neither understand nor appreciate. This, he insisted, is certainly the doctrine of the New Testament. It was taught, he said, by the Saviour and the apostles that both divine and demoniac, influences did roll in upon the human soul

He observed that it is natural, to thinkers to repel and reject everything they cannot prove by the senses, and it is for that reason that the doctrine-we call it the religion of Spiritualism, has not been more generally accepted. Now, said Mr. Beecher, I aver that there is nothing which men, so much need or so much desire to believe, as that there is wafted into this sphere influences from the very heart of God. It is a strong expression, but a profoundly truthful one. The demoniac powers, he added, are certainly not desirable, and should be carefully repelled. And this transcendent doctrine of the New Testament, he stated, is freely given to all. It fits and harmonizes with our l ideas of the divine life. "It doth not yet ap-pear what we shall be." We are conscious of aspirations, longings and dissatisfactions which we can in no wise understand.

Every thoughtful man, said Mr. Beecher, | should not only desire but welcome everything which lifts him or teaches him the meaning of his thoughts. This truth is not to suffer from doubt because fantastic notions arise and are " sometimes ridiculous. This development of ours is not natural to the lower faculties. "Men sought " astronomy through astrology, and chemistry with ignorant superstitions; but they sought a verity and found it. It is impossible to interpret a higher sphere. We can have some conception, but a perfect doctrine never. Curiosity, however praiseworthy, cannot be satisfied. We are not to suppose this influence a supersession of our faculties. So far as we can gather from the great fountain of life, it would seem as though divine inspiration developed into activity the powers of men's minds.

It is called a New Faith, said the preacher ; and he added his testimony that it was one. It wakes up dormant power : it ministers to our necessities; it revives, beautifies, and fructifies. We are often conscious of being influenced by a spirit outside of ourselves. It comes unexpectedly, is uncalled for, and oftentimes unwelcome. He said that there is a way to prepare ourselves ( for the presence and action of the spirit. Men prepare themselves for friendship, for art enjoyment and development, for social pleasures and amenities, but refuse to put themselves in a prehensive, nor a more felicitous statement of to the columns of the Jersey City Evening

of modern thought and belief.

#### How Dogma is to Disappear Before Truth.

In the last number of the English Contemaoary Review, John Morley, the editor-than whom there is not a more clear, searching or impressive writer among the liberal thinkers of the day-throws down the gauntlet to the clergy in a dashing and daring manner. He alleges that the priests have so debilitated the minds of men and women by promises and dreams, that many a generation must come and go before Europe can throw off the yoke of superstition. through alchemy, loaded down as they were But he assures them that these shall be generations of strenuous battle. This is his stirring language, which will compel public attention: "The growth of bright ideals and a nobler purpose will go on, leaving ever and ever fur-ther behind them your dwarfed finality and leadther behind them your dwarfed finality and lead-en, moveless stereotype. We shall pass you on your flank; your fiercest darts will only spend themselves upon air. We will not attack you as Voltaire did; we will not exterminate you; we shall explain you. History will place each dogma in its class, above or below a hundred competing dogmas, exactly as the naturalist classifies his species. From being a conviction it will sink to a curiosity. From being a guide to millions of human lives, it will dwindle down to a chapter in a book. As history explains to a chapter in a book. As history explains your dogma, so science will dry it up. The con-ception of law will silently make the concep-tion of the daily miracle of your altars seem impossible. The mental climate will gradually deprive your symbols of their nourishment, and men will leave your system, not because they have confuted it, but because, like witchcraft or astrology, it has ceased to interest them."

We have never seen a more compact yet comstate of receptivity for the spirit. This is all the case. It disposes of all the details in its Journal.

A combination of the clergy of all the sects and denominations are making preparations for a grand conference of believers in the pre-Millennial advent of Jesus Christ. The proposed conference is to be held in New York. Bishops, professors, ministers and others are all concerned in it. A circular has been issued, which sets forth at considerable length the objects of the meeting. It states that "the precious doctrine of Christ's second personal appearing has long lain under neglect and misapprehension." It is claimed for it that it holds a most conspicuous place in the Bible, being there "strongly and constantly emphasized as a personal and imminent event, the great object of the Church's hope, the powerful motive to holy living and watchful service, the inspiring ground of confidence amid the sorrows and sins of the present evil world, and the event that is to end the reign of death, cast down Satan from his throne, and establish the kingdom of God on earth."

In the above phrase one can discern pretty nearly what the advocates and disciples of the Second Coming doctrine really mean. We can see about what they are driving at. They go so far as to assert that the denial of this "vital" truth is pointed out in the Bible as "one of the conspicuous signs of the apostacy of the last days." They lament the decline of this doctrine of late years, and regard it as a sad falling away from "the clear, vivid, ardent faith of the early

church." They profess alarm at the existing state of religion, whereas it would be quite as sensible to ask themselves if they are not responsible for it. This pre-Millennial movement has begun in England, and it is now sought to start it here. The object of this conference is to state the grounds of their hope and give muvital truth.

#### The Rev. J. Tyerman.

Dr. Peebles informs us that "Mr. Tyerman, who from Australia is nearing us from the West, and Mr. Colville from London coming to us from another direction, are both able and eloquent speakers. Mr. Colville speaks in a semiconscious trance state, and often allows the audience to select the subject. He, or rather his controlling intelligence, is also very able and apt at answering questions upon the spur of the moment. Mr. Tyerman did a great work for Spiritualism in Sydney, Australia."

ST A valued correspondent writes us from London that the charges against Williams and Rita are not really what they seem, but are rather parallel cases with those brought out during the mediumistic controversy in America. Our informant promises to furnish us the bedrock facts in the case at an early date.

For Read the synopsis on our second page of

Dr. J. R. Buchanan's address on the eclectic system of medicine, for which we are indebted

rying to explain the matter away. Here is another prominent man who turns his back on the nonsense of the old iron-clad creeds, for the simple reason that it shocks his sense of justice and outrages his humanity. And the list of such persons is lengthening every day, and hell is going down out of sight.

#### Harper's Cyclopædia of Poetry, Edited by Epes Sargent.

It will be seen by the following announcement that the Messrs. Harper have selected Mr. Epes Sargent to edit their new and extensive Cyclopardia of Poetry. Mr. Sargent is widely known to the literary world as a polished and gifted writer of both prose and poetry, hence a better from the Boston Daily Transcript of the 1st instant:

stant: "Some months ago we announced that the Messrs. Harper had in preparation a large peoti-cal collection for family libraries. It is to be entitled 'Harper's Cyclopædia of British and American Poetry;' will contain upwards of a thousand two-column pages, and be richly illus-trated. The editor, Mr. Epes Sargent, is pecu-liarly qualified for the work, his large literary and editorial experience, and his well-tested taste in poetry, being a guarantee that the col-lection will be worthy of its title. It will be en-riched with critical and biographical introduc-tions to the selections from every poet of note, and the whole style of the work will be superi-or. Numerous portraits will be given."

### Children's Progressive Lyceums.

Mrs. M. E. French, Saranac, Mich., writes : Why is it that our people will neglect the Children's Lyceums-the greatest means of furthering the progressive movement? I am glad to see that the Lyceums in the East have reörtual encouragement to what is believed to be a ganized. It shows there are workers somewhere."

> 837 The Spiritual Offering for October-Mrs. Nettie Pease Fox, editress-comes to us with a full line of good things, its table of contents embracing articles from Prof. S. B. Brittan, John Wetherbee, W. E. Coleman, and others, together with poems by Hattie Bush Ewell, et als. The Offering is now brought out in Rochester, N. Y., and, we are glad to perceive, gives every evidence of attaining to a broad and healthful maturity.

The Psychological Review for October, (quarterly) is received from its publishers in London. It is a stout pamphlet, in form, and has an interesting table of contents, among which may be named : "Why must I do what is Right?" "Astrology, Ancient and Modern," "Recent Investigations in Psychology," "Inspiration and Symbolism," etc., etc.

EF Mr. W. J. Colville was to sail from Liverpool in the steamship Samaria, for this country, Oct. 17th.

Read Warren Sumner Barlow's new poem, If, Then, and When, which is offered for sale at the Banner of Light Bookstore.

#### " "The Next World,"

A companion book to "Strange Visitors," and selection could not have been made. We quote like it given through the mediumistic instrumentality of Mrs. Horn, is, as we have previously stated, now being published in London by J. Burns. Mr. H. writes us from London, under a recent date, that "the last three articles have just been furnished by Mrs. Horn, viz: from Pio Nono, Victor Emanuel and M. Thiers. They are brief but excellent, and I doubt not but the readers of 'Strange Visitors' will be equally if not more interested in the last work than in the first one. The spirit-editors are Judge Edmonds and Contessa Ossoli."

> 80 One of the most startling railroad accidents which Massachusetts has ever known occurred Tuesday evening, Oct. 8th, on the line of the Old Colony, near the Wollaston Iron Works. A train returning to Boston from the Davis-Reagan scull race at Silver Lake was thrown from the rails in a most singular manner-a dilatory freight train and an unsettled switch entering into the combination-whereby some eighteen persons met their death (or died shortly after from wounds received,) and upward of a hundred were more or less seriously injured. Two engines, an English coach car and several passenger cars were completely wrecked. Among the killed were Regan, who was defeated in the race, (and who is reported to have frequently declared, as from a seeming premonition, that this was to be his last contest if he lost it,) Charles Morgan and H. H. Hasey of the Saturday Evening Express, and others : Michael F. Wells, for years a member of the City Government of Boston, and for three years a member of the Legislature, was also numbered in this list. Among the injured were two sons of Gen. Butler. Conductor Hartwell, of the freight train, has been arrested on charge of manslaughter.

ST B. Shrafl, formerly of San Francisco, writes us from Columbia, Cal., that he is now turning his attention to mining, and says : "Although I am working hard, yet my health is improving wonderfully. I wish the dear old Banner of Light abundant success. I want specially to commend you for the position you have taken in defence of mediums; also to thank Mr. T. R. Hazard for his efforts in the same direction."

### OF'LIGHT. BANNER

#### Different Opinions About "Christ, the Corner-Stone of Spiritualism," by Dr. J. M. Peebles.

There have been sold already nearly six thousand copies of this pamphlet. Colby & Rich are about to issue a new and revised edition. We here present some of the different opinions concerning this work.

A. E. Newton says :

A. E. Newton says: "I have just been reading your late pamphlet, 'Christ, the Corner-Stone of Spiritualism,' and quite agree with its ideas. Years ago, in a talk with the noted Elder Grant, who was vigorously combating what he thought was Spiritualism, by insisting that there is 'no salva-tion' and 'no limit that I, as a Spiritualist, accepted both these propositions. . . My thought was as I had repeatedly explained, that the Christ I is not the name of a person but a principle. It is the divine hu-manity—the divine in the human. As Paul said, it must be 'born in you,' and it is the only 'hope of glory.' It alone brings 'salvation' from the animal and selfish nature. In it inheres innortality because it partakes of the divine essence—the universal spirit. This, I think, is the true idea, and it may be urged with much effect upon intelligent and religious people."

Hudson Tuttle says :

Hudson Tuttle says: "About this' Christ-principle' we confess we know nothing, &c. . . We believe Mr. Peeblef' has, un-intentionally, conveyed in his title a most erroneous and injurious idea of Spiritualism. . . . Had he intended be could not possibly misrepresent the status of Spirit-ualism more than in this little pamphlet. He quotes from Davis, Owen, Cora L. V. Richmond, Judge Ed-monds, Putnam, Brittan and Watson, as a finality of what Spiritualists believe in regard to Jesus, while it is not Jesus he is talking about, but Christ, a principle which 'descended' on Jesus I' We cannot appreciate this trick of argument, and fail to see the justice of its application."

Dr. Samuel Watson says :

"Considering what Dr. Peebles had in view when writing 'Christ, the Corner-Stone of Spiritualism,' I think it one of the best things yet published upon the relation existing between Jesus and the Christ-princi-ple. Its perusal will lead the way to a rational relig-fous Spiritualism; and it ought, therefore, and no doubt will, have an extensive sale."

The Voice of Truth says :

"I am reading that diamond of pure water, 'Christ, the Corner-Stone.' I cannot express to you half the Joy it gives me. My soul is with you in every line. I re-joice that it has been written, that those who read may see how Jesus, the man, is regarded by men whose souls fear not to utter great truths, though opposed to popular education and public opinion."

The Liberal Christian says :

The Liberat Christian says: . "This pamphlet, so free from antagonism and rude iconoclasms, presents the correct idea of Jesus in a readable, and even attractive, form. The line drawn between Jesus, and Christ the inspiring and verifying principle, will prove useful to thinking minds and all inquirers after the truth. The subject matter and all is a valuable accession to spiritual literature."

For sale at the Banner of Light office. Price 15 cents.

go" "An item has been going the rounds of the press," to use the words of the Boston Herald, "to the effect that the relief committee in Chicago declined to take money for the yellow fever sufferers, which had been raised at a Spiritualistic séance." The item referred to first fell under our notice in the columns of the New York Sun, where it appeared among telegraphic brieflets. We have also seen it in the news columns of daily papers in Boston, where it appeared as a press dispatch. The following is the item in question :

"The Ohio State Fair in Cleveland was kept open on Sunday for the benefit of the yellow fever sufferers, and the preachers of the city generally denounced the action. The relief com-mittee in Chicago declined money taken at a spiritualistic scance."

On perusal both these statements seemed to us to be such clear indices of the bitter feeling which creedalism has ever displayed toward all progressionary ideas, that we decided to put them on record before our readers, and therefore copied the paragraph, merely adding thereto, as an expression of our individual opinion (based entirely upon the face of the statements we quoted), the words, "This is bigotry double distilled."

107 A few months before the decease of Miss Charlotte Cushmàn (so runs a paragraph in the daily press), she accorded an interview to Miss Mary Anderson, who wished to make inquiries as to the probability of her success in case she should adopt the stage as a profession. Miss Cushman, after a somewhat extended conver-sation, gave it as her opinion that she would prosper. "It is a coincidence," says the current narration, "that the day Miss Cushman died narration, "that the day Miss Cushman died mer proprietor of the *Publisher*, wherein he an-nounces the final discontinuance of his paper, and the transfer of its subscription list, etc., to as to the probability of her success in case she her first rehearsal under a regular professional engagement, and that night had a strange dream that remains ineffaceable in her memory. In her vision she found herself in Boston, in a room in which Charlotte Cushman lay dead in her bed with a laurel crown upon her head. As she approached the coffin she heard Miss Cushman's well-known voice exclaim, 'Play Medea,' and soon the dead tragedienne rose from the casket dressed in the costume of that queen of the Argonauts, and walked to and fro in the room with all her olden majesty, ever and anon exclaiming, 'Play Medea,' and as the vision faded away the echoes of those deep tones resounded in her ears, 'Play Medea.'"

#### Social Gathering.

Mrs. Carnes, the medium, had a pleasant reunion at her home, 103 Shawmut avenue, Boston, on Friday evening, 11th inst., it being the third anriversary of "Lulu's" control. The apparently bright little Indian spirit, so popular with the medium's friends, seems to be quite an "old girl," having left the form when twenty years old, in the year 1814. But as usual, the spirit is ever young, and we lose all idea of four score, or time, in the animated talk that this "familiar" favors us with. At this gathering there were two mortal Indian squaws present, the last of the race that once owned a section of Massachusetts. They were in costume; so was the medium, at the wish of "Lulu," who made a very neat address, proving that there was considerable improvement in her expression of thought since her first attempt at reincarnation or control of the human form three years ago.

Dr. Grover was the manager on this occasion, making appropriate speeches and reciting poetry written for the occasion. He called out that veteran, Brother Hatch, who uttered appropriate words; also medium David Brown; and a man that the spirit called "Scratch Brave," also made a short speech. The speeches, both from the mundane and celestial sources, ended by a few choice words from J. F. Alderman, who was called out by the manager; the venerable appearance and long white beard of the latter speaker added much to the general tableau, made up of gaily dressed Indians, in the form and out of it, as well as the other guests in the usual civilized attire.

The parlors were highly decorated with flowers, autumnal, and favoring the red, probably in compliment to the red girl, whose taste so strongly favors that animated color. There were some presents given to "Lulu," with appropriate remarks and responses, and at the close refreshments were provided for the party, which -to be in keeping with the occasion-we should use Lulu's language, and call it a "big eat."

J. W. 80 Col. Meacham is now in the Indian Territory, having received, without expectation on his part, a government appointment as disbursing officer and special inspector. We are glad to note this action on the part of the powers that be, which is eminently appropriate as offering some return for his distinguished services in the cause of the red man. The Council Fire will not

suffer in his absence, as he will continue to write for it regularly, and Mrs. M. Cora Bland will join in carrying out its editorial details with that true tact and grace with which she is specially gifted.

FT In the current installment of his article on Trance Mediumship (see 6th page), Wash. A. Danskin continues to give the experiences twenty years ago of himself and others as to the mediumistic powers of the now Mrs. Cora L. V. Richmond, then a child, who, as he aptly says, "had not had time in her young life to acquire the knowledge displayed through her."

ST Oct. 23d will be the anniversary of the twentieth year of Mrs. Jennie Holmes's mediumship as a public instrument. A gathering of her friends in honor of the date is contemplated. It is safe to say that fifty thousand people have, since her development, witnessed the demonstration of her powers with-excellent results.

807 Mrs. Beatie, trance speaker, who has earnestly labored to spread the truths of Spiritualism in England for many years, is now making a "farewell tour through the Lancashire District, prior to her departure for her new home in America in the spring to join her hus-

Messrs. Mitchell & Hoyt, proprietors of the Bulletin.

### Spiritualist Meetings in Boston.

**PARHER MEMORIAL HALL**—Spiritualist meet-ngs will be held at this hall, in Parker Memorial Building, orner Appleton and Berkeley streets, Boston, on Sunday af-ernoons during the scason of 1873-9. Good lecturers and excellent music. The public are invited to attend *free of harge*. Dr. James M; Peebles will lecture there during he Sunday afternoons of October, at 2% o'clock. Per order &r. Com

the Sunday afternoons or Groups of Arossocial and Ex. Com. Ex. Com. **AMORY HALL.**—Children's Progressive Lycenum No. I holds its sessions every Sunday morning at this hall, cor-ner West and Washington streets, commencing at  $10^{1}_{2}$ o'clock. The public cordially invited. J. B. Hatch, Con-

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

**PYTHIAN TEMPLE**.—The Spiritualist Ladies', Society will meet at this place, 176 Tremont street, ev Friday afternoon at 2/4 o'clock, until further notice. M John Woods, President; Miss M. L. Barrett, Secretary, Mrs.

**EAGLE HALL**. Spiritual Meedings for speaking and tests are held at this hall, 616 Washington street, every Sun-day, at 10% A. M. and 2% and 7% P. M. Excellent quarteries shighing provided. [These meetings are carried on by the parties who previously occupied Nassau Hall.]

Amory Hall.—" After the storm, sunshine."
 Amory Hall.—" After the storm, sunshine."
 The bright sunlight of this morning, with its clear, sweet air, in contrast with the driving storm of last 'night and yesterday, once more verified this old adage. All nature seemed to invite the human to unite in a universal anthem of praise to the All-Father. The Lyceum exercises were in sympathy and keeping with this idea, consisting of two selections by the orchestra, led by Prof. Alonzo Bond; singing, responsive readings and banner march by the school; select reading, "The Wanderer's Return Home,"
 Mrs. Downes; song, "I Heard a Spirit Sing,"
 Mny Waters; recitations, "Little Drops of Water," Etta Plum, "How Little we Know of Each Other," Arthur Rand; instrumental music, flute and accordion, by Masters Henry and Vernie Staples; original composition, "A Little Girl's Dream," May Waters; song, "He Giveth His Beloved Sleep," Nellie Thomas; recitation, "My Old Man and Me," Eva Peabody; song, "My Grandfather's Clock," Mr. Bryant: Cavatina, from the "Barber of Seville," introducing clarionet solo by Prof. Bond; Remarks by Conductor Hatch, Dr. J. M. Peebles and Geo. A. Bacon; wing movements (led by Mr. Ford, by the school; song, "There's a Home where the Wanderer's are Welcome," by Madame Usonellie, closing with the banner march. WM. D. Rockwoop, Cor. Sec. Children's Progressive Lyccum No. 1. Boston, Oct. 13th, 1878.

Boston, Oct. 13th, 1878. Eagle Hall.—The spiritual meetings continue with unabated success at this hall. Sunday, the 13th inst., was enjoyed in the morning by a dis-cussion upon "Inspiration," in which several took part; and so great an interest was awak-ened in the subject that it was continued during the first part of the afternoon session, when the order of exercises was changed to giving com-munications, and several very wonderful and satisfactory tests were afforded by Mrs. Leslie. In the evening a very lively discussion was had, in which many participated, including sev-eral strangers from abroad; and the meeting closed with a general feeling that we had not assembled in vain—that some valuable and in-structive information had been gained. J. BEAN, Chairman. Charlestown District—Army and Nury Hall.—

Charlestown District—Army and Navy Hall.— The meetings in this hall, Sunday afternoon and evening, Oct. 13th, were very interesting. Mrs. Fannie Bray, as test medium, and Miss Lucy Cloues, trance speaker and singer, occupied the platform at 3 p. M. In the evening Dr. J. M. Pee-bles addressed a large and intelligent audience. He will speak in this hall next Sunday, Oct. 20th, in the evening at 74 o'clock. The speakers and mediums for the afternoon, at 3 o'clock, will be announced in the Saturday papers. C. B. M.

Letter from Mr. Hazard in re "Justice." To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I have carefully read and re-read the article contained in your issue of Oct. 12th under the caption of "JUSTICE," and signed by Mr. J. N. Holmes. I see nothing in it that is not in strict accordance with the facts. From all I have heard, Mr. Jonathan M. Rob-erts's conduct in the whole affair was praise-worthy beyond words to express, and I sorely regretted at the time I compiled my late narra-tive of the Bliss inbroglio, that some intemper-ate expressions he applied to me personally in an unsolicited letter rendered it impossible for-me to become his eulogist. You, Mr. Editor, as well as others, will, however, do me the justice to admit that on all proper occasions I have in conversation taken pleasure in according to Mr. Roberts all praise for his noble conduct in the case.

done as much to dispel the clouds that have at times hung over many mediums, including Mr. and Mrs. Holmes, as those of most men; but I think it will be hard for him to show a single instance wherein I have ever assumed any cred-it for my work. In that respect my conscience bears me witness that in all my investigations and publications I have ever adhered strictly to the truth in every word and line. Yours truly, THOMAS R. HAZARD. South Portsmouth, R. I.

Mississippi to St. Louis, the first of November, and, If desired, will deliver a few courses of lectures on Spiritualism within ong hundred miles of St. Louis. Address him at Webster Groves, Missouri.

William Emmette Coleman delivered an address upon the "Parallelism between Biologie and Philologie Evolution," at the opening session of the Academy of Science, Leavenworth, Kansas, Oct. 10th: also is to deliver one upon "Spectrum Analysis," Oct. 24th. He will speak upon "Spectrum Analysis of the Heavenly Bodles," Dec. 5th.

Mrs. Nellie Brigham and Hon. Judge Culver will speak on Temperance, at Irving Hall, under the an-spices of the Blue Ribbon American Temperance Union, on Sunday, Oct. 27th, at 3 P. M. Mrs. Brigham will, at the close of her lecture, improvise poems on any subjects handed to her, from the audience.

#### For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL : Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism, Published weekly in Chicago, III, Price 8 cents per copy, S. 15 per year.
 VOICE OF ANGELS, A Semi-Monthly Spiritualistic Jour-nal, Published in Boston, \$1,65 per ainum, Single copies 8 cents.
 THE SPIRITY AL OFFEILING, A Monthly Magazine, pub-ished in Rochester, N. Y. Per annum, \$2,00; six months, \$1,00, Single copies, 20 cents.
 THE SPIRITY ALOFFEILING, A Monthly Magazine, pub-ished in Rochester, N. Y. Per annum, \$2,00; six months, \$1,00, Single copies, 20 cents.
 THE SPIRITY ALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3,00 per year, postage \$0,00.
 THE MEDICE AND DAYINEAR : A Weekly Journal de-voted to Spiritualism. Price \$2,00 per year, postage \$0 cents, HUMAN N ATURE : A Monthly Epitome of the Transac-nostage 25 cents.
 SPIRITY AL NOTES : A Monthly Epitome of the Transac-tions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.
 THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-section.

SPECIAL NOTICES, - Forty cents per line. Minion, each insertion.

BUSINESS CARDS. – Thirty cents per line, Agate, each insection. Payments in all cases in advance.

Ar For all advertisements printed on the 5th page, 20 cents per line for each insertion.

SF Electrotypes or Cuts will not be inserted.

E Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date where-on they are to appear.

### SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant I—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w\*.Au.10.

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Dr. Willis may be addressed until further no-tice at his summer residence, Glenora, Yates Co., N. Y.

MRS. NELLIE M. FLINT, Electrician, and Heal-ing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. 0.12.

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5

CHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 122 Deathorn street, Chicago, Ill., keeps for sale the Banner of Light and other Spiritual and Liberal Papers, -

ROCHESTER, N. Y., BOOM DEPOT, WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Npiritual and Reform Works** published at the BANNER of LIGHT PUBLISHING HOUSE, Boston, Mass.

**LONDON. ENG.. BOOK DEPOT.** W. H. HARRISON, No. as Great Russell street, Lon-don, Eng. keeps for sale the **Runner of Light**, and a fail line of Spiritual and Reformatory Works published by Coby & Rich. He also receives subscriptions for the BAN-NER.

LONDON, ENG., BOOK DEPOT. / J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 84 Russell Street, Melloume, Australia, has for sube all the works on **Splritunitism**. *LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. B., may at all times be found there.

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JUST ISSUED:

HYGIENE OF THE BRAIN,

And the Cure of Nervousness.

BY M. L. HOLBROOK, M. D.

Mrs. EMMA HARDINGE BRITTEN,

ACHNA W.NPRAGUE, BELLE BUNH,

Mrs. J. N. ADAMN.

The New York Evening Telegram says of the free thought and reformatory papers of the day that they are "like the angel that stirred the pool of Bethesda, in which invalids bathed and were healed. If the world is to progress the conservatives must be shaken up from time to time, and they are to be shaken up only by the ultras and the radicals. Half-way people are not energetic and demonstrative enough to lead reforms. The conservatives are, of course, now and then shocked. Their natures are shaken to the core. They kick against the newcomers who thus tear their cherished convictions to atoms. They rebel again and again, but some of the seed dropped by the radicals falls in ground ready to receive it and brings forth infinitely forever."

M An excellent and lifelike picture of that veteran in the cause of Spiritualism, Dr. H. F. Gardner, is now on free exhibition at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. It is from the photographic studio of G. W. Babb, 22 and 24 Hanover street, Boston, and is a work which reflects credit on all concerned in its execution! We regret to state that Dr. Gardner's health, to which we have referred in previous issues, continues to be precarious, and that during these fine autumnal days he is called upon to bear the confining cross of confirmed and almost hopeless invalidism hopeless save in the cheering light which his belief in Spiritualism, he assures us, sheds upon his saddened condition.

We have received, and shall notice fully hereafter, a volume of some 280 pp., entitled "HYGIENE OF THE BRAIN," by M. L. Holbrook, M. D. Between its covers we encounter an interesting letter from Dr. J. R. Buchanan, to which we shall refer in a future issue. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Montgomery Place, Boston.

RT In the course of a recent article in the Nineteenth Century, Mr. J. Norman Lockyer says: "So far as our uncontested knowledge goes, the sun is chiefly composed of metal, and on this account is strangely different from the crust of our earth, in which the metals are in large minority."

Thomas Gales Forster was announced to lecture in Doughty Hall, London, England, Sunday, Oct. 13th. We are truly glad to learn that this noble expounder of Spiritualism has so far regained his health as to be able to give our English friends a taste of his abilities on the rostrum as a trance speaker.

1 In the article by J. B. Loomis, read, about the middle of third column : "But his speciality is trained clairvoyance, which, like reason," etc., instead of "unlike." And in the next sentence read, "This is engermed in every human soul, but, unlike reason, it is rarely developed here,' etc.

A second Liberal League has just been formed at Syracuse. This makes the fiftieth Local Auxiliary League chartered by the National League.

55 We shall print next week an article from the pen of A. E. Newton, Esq., on "Testing Mediums," to which we call the reader's attention in advance.

1 J. S. Adams has removed from 31 Beacon street to 203 Tremont street, under Hotel Pelham.

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

In J. B. Loomis's interesting and trenchant article in the Banner of October 12th, the allusion there made to a novel-like or cursory mode of reading A. J. Davis's writings, instead of carefully studying and interpreting them, brings to my mind, in illustration of its truth, that Mr. Davis's veritable history of his own life is occasionally looked upon and treated, even among people supposed to be acquainted with books, as a novel and work of fiction. Confirmation of this statement may be found in the Boston City Library, where A. J. Davis's Magic Staff, or Autobiography, both in the catalogue and on the shelves of the Library, is classified among "Works of Fiction and Novels !" and this, too, in modern Athens ! A. E. G. Brant Rock. Mass.

THE BANNER OF LIGHT. — We give joyous greetings to this old favorite. No. 1, Vol. 44, in new and beautiful type is before us. Beautiful indeed it is in its new dress, but most do we ad-mire it for its steadfast adherence to the cause it represents, and for its valuable contents. Unswerving in its advocacy of Spiritualism, firm as a rock in its defence of mediums, those sensitive instruments through which immortal-ity has been taken from the realm of *faith* to that of *knowledge*, the *Banner of Light* has be-come indispensable to all who desire to keep themselves fully informed of the growth and progress of Spiritualism; for in its columns may be found correspondence from every part of the world. Let it be circulated everywhere, so that wherever superstition's evil power is felt, man-kind may find in the *Banner of Light* its anti-dote.—The Spiritual Offering.

## A Beautiful Incident.

We were told the other day of a beautiful and touching incident which occurred at the death of a little girl who died recently in this place. Toward the last she refused to take medicine, and expressed a wish to die. Just before death, she pointed upward, and called the name of a sister who some time ago went to the spirit-world. Then turning to her father, she suid, "I'm going to see mamma, and I'll kiss her for you."

you." The churches believe and teach that many persons in their dying moments see the heavens open and the angels gathered around them. But when clairvoyants by the hundred declare that

when clairvoyants by the hundred declare that they see and converse with the spirits of the de-parted, the churches say it is all a pretence, or a delusion, or the "works of the devil," or ac-count for the fact in some equally senseless and illogical way, thus stultifying their own belief and teaching. But light is breaking. The veil between the two worlds grows thinner and thinner, and, thank God I the day is not far distant when all men will hold intelligent communication, while still in the flesh, with their friends who have crossed over to the other side. — Worthington (Minn.) Advance.

#### Movements of Lecturers and Mediums.

[Speakers having matter for this Department are remind-ed that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion should be forwarded to this office on the Monday preceding the day of going to press.]

P. C. Mills has returned to Boston. He spoke in Lynn on temperance Tuesday, Oct 1st, and for the Spiritualists at Concert Hall, Sunday, the 6th. Would like to make engagements anywhere in New England for Sundays or week evenings. Address him No. 7 Montgomery Place, Boston.

"Lily of the Valley will speak in Spiritualist Hall, in Bartonsville, Vt., Sunday, Oct. 20th, if some one else does not." So writes a correspondent.

Capt. H. H. Brown speaks in Salem, Sunday, Oct. 20th, at 3 and 7<sup>1</sup>/<sub>4</sub> P. M. Engagements solicited for him and Mr. Vandercook for November. Address care Banner of Light.

A correspondent writes : "Dr. Geo. and Mrs. Dillingham hold meetings, which take the form generally of test circles, every Sunday evening at Mechanics' Hall. Market street, Lynn."

Giles B. Stebbins is engaged to lecture in Geneva, Ohio, Sunday, Oct. 20th.

Col. J. W. Eldridge, and his wife, who has the reputa tion of being an excellent medium wherever she has been, will be at Atlanta, Ga., until the 1st of November.

Dr. H. P. Fairfield is on a lecturing tour westward, and would like to make early engagements wherever spiritual lectures may be required. Address for the present, Branchport, Yates Co., N. Y.

Mr. A. J. Fishback, an eloquent lecturer on Spiritualism, will pass over the Atlantic and Great Western Railroad, via. Cincinnati, and thence over the Ohio and

207 DR. J. T. GILMAN PIKE, Eclectic Physi-cian, No. 57 Tremont street, Boston, Mass.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Stran-gers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

### BUSINESS CARDS.

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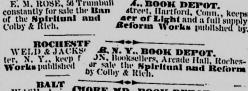
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#### The Banner of Light Free-Circle Meetings

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# REPORTS OF SPIRIT MESSAGES

### MRS. JUNNIE S. RUDD.

Invention
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and a wish to attract only the good, protect us from evil solits? Axs.- Will an textnest desire to be good, pro-tect you from used by individuals who are not good, or prevent their being round where you are? Our answer set Year on protect voirtself from individuals conting very near you that are not developed, be answither ab that like attracts like, and where evil, bolds good; yet, there are every these where it is individually do when you work at you, must as individually do when you?

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for this afternoon there comes to me a wave of inchence which seems to help me, which is to me a guiding star. I remember well I once-toid my mother and futher I knew I could do whatever I would, were I to heave home: I knew I could bring something to hear to make my-self stronger than I then was. I believe new it would have been so, had it been permitted me to say on faith. I am not regretful that the charde chard, that I was called away. I cought not to be sorry that I all not able to speak to my findal know been so, had it been permitted me to say on faith. I am not able to speak to my findals when I wish to speak to them. I would say that I was permitted to do all in my power to say e my further, last, winter. My hand had made to do with guiding and helping others to do all they could to selid a magnetic chain to then in what be been doned helping and I with them in whatever could ion they may be. I love each member of the family, and I shall down be then it that I aim not dead, but with the aid of others I am ever near i that the old Indian also watches ever them the has done may be the aid of others I am ever near i that the old Indian also watches ever them to near the hear done

now and foreversions and Answers. Questions and Answers. Costructions are now in order. Outside the term of the structure of the structure

bless my dearly belowed mother and friends. May they be happy , that is the only being that I have toolay, they he happy and they are suffering for that which they could have no power over. Sept. 22.

#### Esther Fanny Riley.

walk in the street. As type only in the street. To the Chairman. Well, sir, I don't know sands may be about your pathway without your "whether I may come or not but I yebrout ht me knowing it, you the efficient desire and prayer south with me. You are welcome.' Not a that you may don't by living a pute and street while are there was a sirl came here, sir. crutch with me. You are welcome. Not a ziel while ago there was a zirl came here, sir, an she could it see, an when she went away it can here, sir, she could see instrate. Then there was an econe that could it hear, an when she went away is could hear dirst rate. Now I an here, sir, she could hear dirst rate. Now I an here, is an 't 's come here to see if you can't belove. I am kery lane, an 'my right limb is at least three inches shorter than the other, an lawe to zoon a crutch. Do you think you can piece it down, sir? An will I be all right when I to New York, sir, the place where that dittle zirl came from that could it see. I would be happy.
Thelemed to New York, sir, the place where that dittle zirl came from that could it see. I down't know I didn't like to be begging, sir. Would you like it yourself? Now I didn't like to be begging, sir, would you like it was to zo, an' they gave me a klek. I' don't know I didn't like to be begging, sir, would you like it ourself? Now I didn't stay in your 'world a great while after that. Every time that I come near your world, now, an' I fam obliged to come every little while, I am lame, an' when I heard that you had made the blind to see, an' the doaft on hear, I thought you might eure me. Is it a doctor you are, sir? No, but your coming here may help you.' Will it stretch my limb your, sir, so I can walk good? Possibly. Oh, sir, if I that's so, I shall bless you forevernore. Ye was a so it see that so is presented to a see an so if you world. So an 'the see and the so it can walk good? Possibly. out, sir, so I can walk good? Possibly, Oh, sir, if that's so, I shall bloss you forevermore. Ye "must have more power than the Pope. An'ye do a't want any money for it? (No.) I am glad, The angels are heaving on the solution of the

about your religions 4 did n't care much about it-lind a good many things different from that I expected. I find a good many things here any more allower to com-t did n't expect to see. I find this is a natural would up here. I guess that's what your reli-gion teaches. I'm an old halv: Edon'nexpect to your forces one who is a Republican or a gion teaches. I'm an old halv: Edon'nexpect to your forces one who is a Republican or a gion teaches. I'm an old halv: Edon'nexpect to your forces one who is a Republican or a gion teaches. I'm an old halv: Edon'nexpect to your forces one who is a Republican or a gion teaches. I'm an old halv: Edon'nexpect to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your forces one who is a Republican or a to your a sk that you can print i er net, as you choose. Sept. 22. Julius Norton. Mr. Chairman, I have no desire to trespass upon your hospitality, neither do I expect to do any big things to youring today. There is a

is. If you will just write the letter for her shall be very glad. If it reaches bein, all right-if it don't, I can't help it. I shall feel that I have done my duty. Sept. 22.

Harry.

Though dark days may come, though earth may look like a desert, yet if mankind only looks upon it with the eye of affection, and is ever ready to learn the truths of life, he will find there there exercises there been the been the

Annie, to Harriet. I come to thee, Mr. Chairman, hoping that I may reach a friend. Thee perhaps never felt the need of reaching a friend and of telling them the very truth, and then being obliged to lay back in the chair and sigh for the very diffi-culty that prevented thee from reaching them: If thee has never felt this difficulty thee can never understand how the mother of this person that I represent to day feels. Thee must re-member that whenever we can do good we must. Thee understand stift it is lest to do all the good we can to individuals. Thee must show that thy power goes forth a strong voice unto all the people: thee realizes that all must speak their words. And believing thee does recognize this, thave come to say to Harriet from her mother. words. And believing thee does recognize this, thave come to say to Harriet from her mother, who cannot control, and who is an old friend of mine; "Harriet, thee should look well before the steps. Thee has had a path open for thee, but thee didst not walk in it. Be very careful for the next month the very careful where thee steps: if not, thee will surely fall. This is one of the last chances the angel-world gives thee. Now be pleased to step carefully." "To the Chairman.] Can thee print my mes-sure quick 2. Please say it is from Annie.

 I wish you work and never
 be the vorthild attainments of myself. 'Decreptive provided and old age have no song of praise in the interval of freedom, so if those who read know me not, the fault is not mine, it is theirs.' They must quicken their obtuse minds and let spirituality walk within the brain, then all will be well.

#### Minnie Warren.

Am I known in the South ? I should be, for I have been a passer-on from place to place when dwelling on the earth. Now that I have left my former home, I have not been wrapped in the edd, icy arms of the dread monster, death. I find the great, omnipotent Power of the uni-werse has given me progression, with power of unfoldment toward the higher conditions of the Summer-Land, where majestic flowers, ever blooming, fill the atmosphere with their fra-grance, and make you feel much nigher unto the Intinite Mind. Great, Creative Power, to the in fondest praise and adoration do I sing triumphant songs! Though I was not prepared for the change called death, yet, having passed it and been clothed with immortality, I would not come hither and dwell with men again. The one whom I left behind-sorrows, weeps, and laments my loss, for he looks afar instead of looking for me'at his side. His heart is strick-en down in sorrow. When he looks upon the grave he says, "Is she there, or, oh, where is she? Tell me !" and there is no echo of my volce, and I cannot give him the understanding. I was not much acquainted with Spiritualism. Though I was not a deep reader or thinker, still what knowledge I had gained proved of great advantage to me. Through it I learned to be content and understand there was no evading the law. I may not have spoken as intelligent-iy and as accurately as some others more famil-up and as accurately as some others more famil-up and as accurately as some others more famil-Am I known in the South ? I should be, for

the continuation of an earthly existence, al-though the mortal puts on innortality, and has to pass through many changes before he can comprehend his relationship to deity. Now I am not going to call on the Lord or his angels to save me or protect me. I am going to throw out my own feeders, and draw in from every point of the compass that which I think will benefit me. I was not ignorant of law and responsibil-ity, therefore I am no stranger to its dictates. The spirit-world is as natural to my sight as the world which I left; more refined in texture and more beautiful, but the watch-word here is, Go forward and perform your labor, and through place in that world called heaven. Therefore I can say bonestly and truthfully to mortals, Fear neither death nor the grave, for the spirit has power to be victor over both.

# MESSAGES TO BE PUBLISHED:"

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

# OCTOBER 19, 1878.

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that you may don't but by living a pure and true life, will do a not to suide and help you, and will only builts to your side those, who are like

yourself. Q. -We my told that dreams have often a spir-itual significance. Will you please tell us the significance of above repeated dream of dowers in harze varjety and of great be outy?

in large variety and of great be only? A. In order to exclude outs what the individ-nal desires, it would be necessary to have her before us, but we will say this? You need as t four a dream which brings your beautiful flow-ers, since truth, parity and laye are represented by the angels in the gaise of flowers. Q. What can one do to cultivate the gift of impressional medianiship, knowing that they possess it in some degree? A. Suppose we should say to you that we knew you had the power to close your hand and

A. Suppose we should say to you that we knew you had the power to close your hand and to open it a 2ain; yet you should keep it out-structured all the true, and then wonder why you could u't close it. That is a good deal the way with impressional mediumship. Some won-der why they do not 2et stronger impressions, yet they never obey the impressions they have. If you desire your hand to be limber, you open and close it, back and forth. So if you would have impressional mediumship, keep the organs in exercise by following out the impressions you receive. Follow one out, then you will have an-receive. Follow one out, then you will have an-so ther. Keep on so doing, and you will find they are like a mine of gold, of which you never see the end. You have only to be true to your-selves, true to your impressions, and all will be right.

A .- In life everything is busy; in America,

Anonymous. A.-In this we result information of the solution o Many a time does the question come to us, "Are you in the spiritual world strong enough to assist and guide us? Why is it that those who have gone on before, who understand life

Oct. 3.

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

### Trance Mediumship. [CONTINUED.]

BY WASH. A. DANSKIN,

Accepting the invitation, our guests were again assembled in my parlor a few evenings after the incidents referred to in my last article. They were all there, with one conspicuous exception : he who had imagined that the "sophi-try" of Spiritualism could be easily refuted in thirtyminutes. With all his care natural gifts and great advantages of culture, he found himself unequal to an intellectual conflict with a mere child when that child was the entranced mouth-piece of spirit-intelligence. While his absence was regretted,

JENNIE S. RUDD, Sept. 21. – James Ryan; George Noble; Charlotte A. Ad-ams; Marin; John D. Morse; Felix Murphy; R. H., to J. – ; Elizabeth M. Manson, Sept. 26. – Joseph Keene; Martin Lillis; Julia Asbury; James Mahon; Robert Rantoul; George A.-Glimore; M. Sept. 29. – P. T.; William S. Knowles; Helen Halne; Al-bert Field; to Sarah — ; Dinab; P. W. D., to K. S. Oct. 1. – Hannah Griffin: Alpheus Chaplar; Charles D. Smith; Dr. Jones; Sarah B. Thomas; Mary Knight; Eben Davis; Daystar; M. A. F. Oct. 3. – Annle, to Harriet; Henry Peabody; John Lord; George T. M., to William, his brother; George Balley; Mary Shepley; Danlel Safford, Oct. 8. – Albert W. Jones; Allee Meigel; Capt, Kimball; C. S.; Andrew; Alfred Gomez; Louis Shelley; W. G. A., to W, and C.; William R. Loyd. Oct, 10. – A., to G.; Rufus Curtis; James Larned French; Maria Way; John Scott; Annle; Dr, Dunham,

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

Elizabeth Rapales: Martha Jordan; Eliza Wright; Danie Steele; George Mathern.

# LIST\_OF\_LECTURERS.

(To be useful, this List should be reliable. It therefore behowse those immediately interested to promptly notify us of appointments, or changes of appointments, whenever

us of appointments, or changes of appointments, whenever and wherever they occur. ) REV. WILLIAM ALCOTT, Swift River, Cunnuington, Ms. J. MADISON ALLEN, Matfield, Mass., box 36, Mus. N. K. ANDROSS, Irange speaker, Delton, Wis, C. FANNIE ALLYN, Stoneham, Mass., Delton, Wis, STEPHEN PALLYN, Stoneham, Mass., New York, Mus, M. A. ADAMS, trance speaker, Brattleboro, Yt., Mus, DR. M. A. ASPHILETT, care Dr. C. Bradley, Day-ton, Ohio,

MIRS, DR. M. A. AMPHLETT, CARE Dr. C. Bradley, Day-on, Ohio, MIRS, M. C. ALLIEE, Inspirational, Derby Linfe, Vt, WB, H. ANDREWS, M. D., Iova Falls, Ia, MIRS, M. C. ALLIEE, Inspirational, Derby Linfe, Vt, W. H. ANDREWS, M. D., Iova Falls, Ia, MIRS, EMMA HARDINGE BRITTEN, CARE W. H. TETTY, SI RUSSEI STREET, Glen Beulah, WIS, REV, J. O. BARRETT, Glen Beulah, WIS, MIS, R. ELLE J. T. BRIGHAM, Colerain, Mass, MIS, R. W. SCOTT BRIGGS, West Winfield, N. Y, REV, DR. BEARS, Jamestown, Chautangina Co., N. Y. MIS, PRISCILLA DOTY BRADBURY, Falrifield, Mo. CAPT, H. BROWN, CARE BRIDGE OF Light, Boston, MISS, P. BUND, Incolerational, June 7, Conference Of

TAPT, H. H. BROWN, care Banner of Light, Boston, Jass,
 Mus, E. BUBH, In-pirational, box 7, Southford, Ct.
 Du, JAS, K. BAILEY, care of Religio-Philosophical Journal, Chicago, III.
 ADDIE L. BALLOY, box 666, San Francisco, Cal.
 Mus, H.F. M. BROWN, Santa Barbara, Cal.
 PROF, S. B. BRITTAN, No. 2 Van Nest Place, Charles treet, corner 4th. New York.
 IBERVEY BAILER, Warwick, Mass.
 WM. S. BELL, 73 Fourth street, New Bedford, Mass.
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D. S. CADWALLADER, 523 West Seventh street, Wilmington, Iol.
WARREN CHASE, Santa Barbara, Cal.
WARREN CHASE, Santa Barbara, Cal.
DR. DEAN CLANKE, Portland, Ore.
Mus. IETTIE CLARKE, Itance speaker, will answer calls to be ture or attend dumerals. 57 Dover street, Boston.
Mus. S. F. CROSSMAN, 157 Tremont street, Boston.
Mus. MATTER, CLARK, Philnville, Ct.
GEOMGE W. CARPENDER, Kendallville, Ind.
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Mits, HATTIE E. WILSON, Hotel Kirkland, Kirkland street, Boston, Mass, S. H. WORTMAN, Buffalo-N. Y. MIRS, SOPHIA WOODS, Burlington, Vt., care Col. S. S.

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#### **Passed to Spirit-Life:**

From Auburn, N. Y., Sept. 30th, 1878, Charles L. Wheaton, aged 71 years.

ton, aged 71 years. Bro. Wheaton was born and raised near Auburn, and was well and extensively known in Ceutral New York. His life was an active one. He had for many years been a resident of Auburn, where he held numerous responsible positions. He had been an Alderman, a member of the Board of Edu-cation, a keeper in State Prison, Deputy Sbariff, Deputy United States Marshall, and in all these positions his duties were discharged to the entire satisfaction of the pople, re-decting the highest henor upon himself. He wis a kind, obliging neighbor, a faithful husband and an indulgent fa-ther, temporate in his habits, using neither run nor tobacco. In religion he was a Spiritualst. His funeral was attended, Oct, 3d, by a large concourse of people, to whom a Spiritual address was given by J. H. Har-ter, assisted in the services by Rev. L. L. Briggs, pastor of the Universalist Church, at Auburn, N. Y.

From Somerville, Mass., Sept. 29th, John Davidson, agod

upward of 84 years. The decensed had been for a large portion of his long life on earth a firm and consistent Spiritualist, and was a patron of the Banner of Light from its first number.

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

#### Liberal League Convention.

Liberal League of Cattaraugus County has invited the friends of the Liberal League movement of Western New York and Western Pennsylvania to meet them in Con-vention at the Union Church in Randelph, N. Y., Oct. 19th and 20th insts. The speakers expected are Dr. T. L. Brown and Prof. T. B. Taylor, of Binghamton, Prof. Glies B. Stebbins, of Detroit, T. C. Leland, of New York, Rev. Mr. Thatcher, of Columbus, Pa., Hon. Judge McCornick, of Franklin, Pa., and H. L. Greene, of Salamanca. Dele-gates to the National Liberal League will be elected at this meeting. Per order Com.

The man who consulted the goose-bone to find out the weather, thought he had found a bone-anser .-Philadelphia Bulletin. 1

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### OCTOBER 19, 1878.

#### LIGHT. BANNER OF

#### Mediums in Boston. Adbertisements. BALTIMORE ADVERTISEMENT. Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-cines, with directions for treatment, extra. Oct. 19.-13w\* SARAH A. DANSKIN, Physician of the "New School,"

Sept. 7

Oct. 5.

DR. H. B. STORER.

OFFICE 20 Indiana Place, Boston. Psychometric ex-forms of disease \$1. Remedies adapted to cure all forms of disease, sent to all parts of the country. April 20, --3m

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Mass, Iw\*-Oct. 19, MRS. E. A. CUTTING has taken rooms at 52 Willage street, Boston, where she will continue her hushness as Healing Medium. She has been very success-ful in her specialties. Ladies suffering from nervoisness and general debility with do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cut-ting gives Vapor and Medicated Baths at her house or at the residences of patients. Ift--May 11.

Mrs. M. J. Folsom, MEDICAL MEDIUM. Many remarkable cures have through her. Onice 329 Tremont street, Boston, Mass. Aug. 10.

MR. AND MRS. HOLMES,

LATE of Philadelphia, now at No. 8 Davis street, Bos-ton, will hold sources every evening at 8 o'clock.

I. P. CREENLEAF, Medical Clairvoyant and Homeopathic Physician.

Office at 8% Montgomery Place, Room 4, Boston, Mass. Oct. 5.

Susie Nickerson-White,

RANCE and MEDICAL MEDIUM, 130 West Brook Interstreet, St. Elmo, Suite 1, Boston. Hours 9 to 4. Aug. 17.

DR. A. B. WEYMOUTH, the wonderful heal-

D'er, removes Tumors without operation. Diseases diag-nosed from lock of hair for \$1. Female Diseases a specialty. Advice free to the poor on Wednesdays. Office hours 1 to 3. No. 66 Church street, Boston. 4w\*-Sept. 23.

**MRS. JENNIE POTTER.** MEDIUM-Test, Medical and Business-130 Castle st., near 380 Tromont st. 13w\*-Oct, 5.

MRS. V. M. CEORCE W11.1. give Magnetic Treatment at her office, Room 4, No. 8's Montgomery Place, Boston. Oct. 5.

MRS. KENDALL, TEST AND BUSINESS MEDIUM, 8/4 Montgomery Place, Boston.

DR. W. F. EVANS, 3½ Beacon street, Boston, Oct. 12.-4w

MRS. N. J. MORSE, ELECTRO-MAGNETIC PHYSICIAN, 6 Hamilton Place, opp. Park-st. Church. Electrical Vapor Baths, Aug. 10.

MRS. NELLIE NELSON, (formerly at 730 Norwood, (24 sufte.) cor. Oak and Washington sts., Hoston, Sept. 14,-13w\*

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium, Six questions by mail 50 cents and stamp, Whole life-reading, \$1,00 and 2 stamps, 7 Kendall street, Boston, Oct. 12.

MISS C. W. KNOX, Clairvoyant and Test Me-dum, No. 1 Wyman Place, from Common street, near Washington street, Boston. Circles Sunday evenings. Sept. 25,-4w\*

A. S. HAYWARD'S MAGNETIZED PAPER per-forms wonderful cures. Two packages by mall, \$1,00. Magnetic treatment from 9 to 4. 5 Davis street, Boston.

MRS. J. C. EWELL, Inspirational and Heal-ing, Suite 2, Hotel Norwood, cor, of Oak and Wash-ington sis., Boston, (entrance on Ash st.) Hours 10 to 5, Oct. 5.

A UGUSTIA DWINELLS, Clairvoyant,

RANCES M. REMICK, Trance Medium, Spir-Itual and Physical Healing, 65 Clarendon street. Sept. 28, -5w

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend functials if requested. Aug. 31.-13w\*

CLARA A. FIELD, Magnetic Physician, In-spirational Speaker, Pellet, Test and Business Medium, 7 Montgomery Place, Boston, Mass. March 23.

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significations, Those given up by other physicians are re-quested to try him. The most sensitive need not hesitate to seek information, his aim being to caution and advise with sincerity, and with the most seruptions regard to the feelings and inferests of all. Send stamp for Circular. Feb. 16,

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Spiritual life is universal and infinite. It is the an ower to our hopes, desires and our abiding faith.

INVITATION Oh Thou who say the light of insplication Discerth in heaven above. Teach us and cubb us to a sure salvation, Through Wisdom, Truth and Love. Network T. Brigham

"We are Spiritualists by constitution and inherit anne, and not because of a fratness belief ".

in Lottin, Oht loosely swings the purpling vine, The yellow maples fluthe befores. The golden-tawney ash trees stand Hard by our cottage doot. October glows on every cheek October shines in every eye. While up the hill and down the dale Her crimson banners fly Dora Read Goodale, in Scribner's,

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Spiritualism without mediumship, conscious or unconscious, is an impossibility. All that I know of the existence of any spiritual beings, who were shee most ds. I know through personal mediumship and the mediumship of others. This being true, it is only natural that I should take naleep interest in the work of all good reliable mediums:

No right tempered criticism, no crucial tests, It benefits them, by giving them increased confidence in their controlling, intelligences; and an enviable standing in this and foreign countries side for integrity and consecration to the holiest in-tensits of the spiritual world. They are, in fact, the palms that reach nearest the shies of Heaven the harps car hest touched heatinged fingers !

Spending a few days recently in the very pleasant house of Mr. Charles N. Murdock, a well to do firmer, lidding several, responsible publicatives in the town and county. I was permitted to witness the spinitual gifts of his wife, Mrs. Lutie Blair Murdes k, a Loly whose reputation as a spirit-artist is in every respect a most enviable one:

While painting, she is entranced unconsciously by the lively, social Pale Lilly. This controlling Indian spirit talks almost constantly while the unseen Italian artist does the work.

Responsible Spiritualists had trequently told me of her painting while her eyes were tightly handaged, painting with a newspaper fied over her face and eyes, painting with persons holding her evelids down with their tingers, and painting in public with the eyes thopoughly blindfolded by committees selected from the audichdes. I'did not don't all this, no'ene could, knowing Mrs-Mundock, Mr. Murdock, and thousands whose testimonies are absolutely unimpeachable; still, Heaven pardon my inhorn skepticism, I wanted to test her artistic powers myself, wanted to carefully bandage her eyes myself, and then place my own hands over them, while the work was being done. There was not

BRIEF PARAGRAPHS.

GOLD. Gold 1 father of falsehood, And offspring of care ! To have thee brings danger, Not to have thee, despair ! -[Opftz.

SHORT SERMOS. A vain hope flattereth the heart of a fool; but he that is wise pursueth it not.

Too much balcony, and not enough Romeo, is what is sending thousands of America's fair daughters to an early grave.

A Michigan widow recently hid her cow away under

the bed to save it from the tax collector. This may be called a genuine case of "cowhiding by a female.

- They loved and laughed, they kissed and chaffed,

It is now reported that Edison has so far completed

his invention for producing the electric light that its success is certain, and will save more than half the present price of gas. A company of wealthy capital-1sts has been formed, and the new light will soon be introduced to the public. A patent has been granted in this country, and measures have been taken to secure patents abroad.

Whenever any trait of justice or generosity or far-sighted wisdom or wide tolerance or compassion or purity is seen in any man or woman throughout the whole homan race, there, as the fragments of a broken introd, we see the reflection of the divine image...... *Dean Stanley*.

The Christian Register announces that Rev. William R. Alger has resumed his residence in Boston, the Church of the Messiah in New York having at last been forced to succumb to the intolerable load of debt under which it has so long staggered.

York-Herald says:

York-thereby says: In the presence of such heroism, the bravest soldier and safer stands abashed in honorable humility. Un-known though they, their sufferings and their victories, may be to mortal tens, there are missen hands writing a toll of honor, which will outlast brass and marble, and when the world's heroes appear at the grand re-view the decorations of the soldier will be invisible be-side those which these heroes will receive.

Gladstone predicts the decline of England by ancan harm zenuine mediums On the contrary, nouncing that the day is coming when she must give place to America, and become beside America what Achieve or Genoa or Holland have long been by her

> THE TOURST. And so you've returned from Europe, Now tell us how much did you see? Oh' we took in a lot of old castles, And totled about in Parce. We saw all the thangs in the guide books. Did the classical dodge when in Rome : But between ne and you and the bed-post, We are mightly glad to get home.

Dr. Erasings Wason, who furnished the money which took Cleopatra's Ngedle to England, is the son of a scotchman. His mether was a Norwegian. He is white haired and pate, and he is a great authority on skindisenses. He says in opposition to some other authorities. "I think good food, properly assimilated, of course, one of the most potent safeguards against disease of all kinds, and particularly of the skin. Children suffer terribly in this way for the want of being properly fed. Against common diseases 1 distinctly unmend high feeding."

Talmage says of some who marry for money: ".I have seen men who, at the marriage altar, thought they were annexing something more valuable than Cuba, who found out afterward that they had, got only an album, a Lady's Magazine, and a medicine chest."

For calm resignation the following epitaph can hardly be excelled

the home, my dear friends, and dry up your tears ; Two got to stay here till desus appears, "

There are a great many men in this world who im agine that they are born with genius, and lie down on the sofa and wait for an inspiration until some other fellow, who thought himself a dunce, rises by hard labor to a competency, buys the sofa, and leads the

liam Lloyd Garrison was the typo thus honored-the occasion being the sixtieth anniversary of his connec-tion with the "art preservative." H. O. Houghton presided, and the exercises were pleasing and appropriate.

THE POOR INDIAN.

The storm of Saturday, Oct. 12th, proves to have been of unusual severity, its centre of strength being considerably south of Boston. Upon the southeast Massachusetts coast its effects were severely felt. In the vicinity of Martha's Vineyard alone, more than forty vessels were involved in disaster, including, in some instances, not only total wreek, but the loss of part or all of their crews.

The Committee have decided to devote one day's recelpts at Trocadero Palace, Paris Exposition, France, to ald the yellow fever sufferers in Louislana.

THE BEARD AND LONGEVITY. -That the wearing of the beard has some tendency to prolong life is a fact. Longevity decreased rapidly in all nations when, for fashion's sake, the razor was brought into use. Statisties show that among people who have never worn whiskers, no matter how simple may have been their other habits of life, old age is a rarie thing, and that since it again became fashionable to wear moustaches and whiskers longevity is on the increase,—London Court Journal.

George Thompson, Esq., the renowned English philanthropist, died at Leeds, Oct. 7th, 1878, aged 75 years.

David Thayer, M. D., a leading light among the homocopathic physicians of Boston, has generously offered his services if desired, to go to New Orleans and Alluding to the nurses and physicians who have gone give the sufferers from yellow fever the benefit of at-south to care for the sufferers by yellow fever the New tendance according to his peculiar school of practice.

#### A Fine Poem.

BROOKLAN, N. Y., Oct. 1st, 1878.

To the Editor of the Banner of Light:

I was much interested in the history of the poem written by Belle Bush, published in the Bahner of Light of Sept. 28th, and as it recalled a beautiful gem which I had for years preserved with other choice bits, I forward the same, hoping that you will find space for it in the columns of your valuable journal. Who the author is 1 am unable to state.

Possibly the lingering sweetness of heart-expression and rhythmical harmony that marks this poem, dwelling, In the memory of your talented contributor, suggested the fine inspirational verses she wrote, or perhaps the same "unseen dweller of the spheres beyond" who may have inspired the enclosed poem also impressed Miss. Bush, for they both resemble each other very closely in the general himanitarian tone as well as in the metre, and yet not a line of the two are precisely alike.

Lagree very fully with MIss Bush in her remarks concerning the hidden cause of poetic and other effusions, and I think that could we only see clearly " behind the vell." and observe the "angels of inspiration" operating upon all receptive minds, every author and poet would be much less anylous to lay claim to "original thought" than they now are.

Congratulating you upon the new and improved appearance of the dear old *hinner of Light*, and wishing you renewed and increased prosperity and happiness, I remain, ever fraternally yours,

310 Washington street. DR. JOHN C.-WYMAN.

#### "IF WE KNEW."

If we knew the woe and heartache Waiting for us down the road, If our lips could taste the wormwood, If our backs could feel the load ; Would we waste to-day in wishing For a time that ne'er can be? Would we wait in such impatience For our ships to come from sea?

If we knew the baby fingers

Pressed against the window-pane, Would be cold and stiff to-morrow,

Never trouble us again :

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To the Editor of the Banner of Light :

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Conductor Children's Progressive Lyceum. Boston, Oct. 14th, 1878.

#### New Publications.

SONGS, LEGENDS, BALLADS, by John Boyle O'Rellley, editor of the Boston Pilot, is a new lume con-

Passed to Spirit-Life:

From East Medford, Oct. 9th, suddenly, of heart disease,

**OPINIONS:** "A magnificent work, "-N, Y, Weekly. "Most remarkable book, ... Wile cause a flutter among scientists and lead to now and important developments," -American Booksetler. "This superb volume opens up a great field of original re-search. The examples of cure by means of light and color, and other fine natural forces which it gives, are truly mar-velous, and a new world, generally unknown to our medical men, is opened out. Such a work should save many doctors? bills by showing how to use these safe, powerful and refined cluments."-*Truth Seeker.* Cloth, price \$4,00, Postage free over United States and Chundha. For sale by COLBY & RICH.

Mrs. M. A. King's Works. The Principles of Nature,

the least objection taised.

"It "was a beautiful October day sth of the a fact, month it o'clock in the foremoon, clear and sunny as early summer time, that in broad daylight present, Mr. Murdock and Mrs. Libbey, an estimable lady of Salem, Mass. I laid some closely-fifting linen ever bandages, sixteen thicknesses, over the eyes, extending down the sides, of the nose to the month. Over these I put a handkershief of several folds, tving it tightly behind the head, and halso put a bit of tape over and around the upper lip, holding downthe protruding ends of the eye-bandages. This was also firmly fiel. In fact, all of the upper part of the face was completely covered save the nostrils, for breathing. Before us were bristolboard, brushes, and unmixed paints. I now stepped behind the medium, and placing my hands over the eye-bandages and pressing down heavily upon the eyes, the controlling spirit artist commenced the work: and in about eighteen or twenty minutes can almost incredible space of times from the moment he began to manipulate and mix his paints, he produced, without a single re-touching of the brush; a most exquisite bouquet of grasses, grains, buds, roses, and other beautiful flowers; all symbolizing some of the leading events in my life. It was a perfect success -a modern marvel in proof of Spiritualism. And I insist that no candid and intelligent man, no-truth-seeking mortal with a modicum of common-sense, can witness this, the trances, and the other spiritual manifestations frequently occurring through the sensitive organism of Mrs. Murdock, and doubt the open door, doubt the certainty of converse between spirits and J. M. PEEBLES. mortals.

Rockbottom, Mass.

#### "Feather-Fish."

F Under this singularly appropriate heading our lively contemporary, the Gold Hill (Nev.) Erening News, speaks of an erring brother, and warns him of the pressing necessity to return to the pleasant paths of rectitude and wisdom :

to the pleasant paths of rectitude and wisdom : "He livesdown-no matter where. His neigh-bors know the spot too well and others may find it out to their sorrow if he remains there. His name is of no consequence either, and never will be till on a warrant for his arrest or the County Jailer's list of prisoners. He subsists, no one knows Thow, but surmises thereupon are rife. He is a fisherman by occupation, and would at first thought appear out of place here on the barched hillsides of our town, yet he thrives by it like a saze-brush or a new mining camp. He was caught at his thriving, however, Saturday uight. We have said he was a fisherman, yet he never goes near the Carson or the reservoirs. The fact is his fish are of a new species and wear feathers, and he baits his hooks with corn and bits of potato and shreds of meat, and when the feather-fish come running about on two legs and flopping their wings and cackling, they have a queer way of running up to him as he beckons a queer way of running up to him as he beckons them hand over hand. But as often as he catches a fish a neighbor bids good-bye to a chicken and never sees it more. As mentioned above, he was himself caught Saturday night, and nothing but consideration for his family saved him them from arrest, or saves him now from exposure."

153 The Sixth Congress of Women was held at Providence, R. I., Oct. 9th, 10th and 11th.

waiting genius out by the car. This is not a joke; it is

The Memphis Arabacko informs us that "some pros-titutes in Memphis have shown more nobility of char-acter than have some of her first clifzens." Female prostitutes unquestionally have hearts as well as some of the male prostitutes who have helped them to their position. Tx.

Prof. David Swing says of Key, Joseph Cook; "Muchof Mr. Cook's scientific method is only a method of language, a certain gravity of dress, as though a small boy were wearing the wig and gown of an English Justice. The discourses which the Boston orator sends forth on the subject of matrilage are the most wonderful specimens, perhaps, in all literature, of masquerade of small ideas in the suits of giants."

"What is the difference," said she, "Between the moon and you?" "I cannot fell, iny treasured one," Said he with interest new, "The difference is this," said she, With satire of a Junus, "The moon hath silvery quarters, love, While you are impecuations." -1 Yonkers Gazette.

A weary exchange editor remarks sententionsly, "It is said that virtue has its reward. No reward has yet reached this office, so we are inclined to question the truth of the aphorism."

The other day a visitor surprised Richard Grant White gaying to his baby, "Oh-ny, no-ny, e mussy tick-hick his little footsy-toolsies out fum undy ze banky-wanky, oz e catch coly-woly an' have ze smiffles." Just fleen he caught sight of the visitor, and said to the infant. " No no, you must not expose your pedal ex-tremities by extending them beyond the protection of the blanket, or you will lay your system open to at-tacks of catarrhal affections." And the astonished child shrieked as though some one had winged it with a defective safety-pin.—Burdette.

Two British soldiers in Ceylon recently died of cholera-theirs being the only deaths in the regiment. The dead men happened to be teetotallers, and this fact so impressed their comrades that of 188 temperance men in the regiment 136 immediately broke the pledge.

-[ Yonkers Gazette.

An English contemporary says that "The lately invented hundred-ton gun, which will fire five pounds' worth of iron six miles and a half in fifty seconds, is considered a very successful device for making money go a long way."

The Southern Cheyenne Indians complain that they are starved by the agents. Well, then, why under the sun don't they eat the agents? Nobody would care for that.-*Huwkeye*. Why, the agents are so corrupt the Indians would rather eat dead dog.-*Graphic*.

THE IRONCLAD.

The following peaceful (?) lay is by the Rev. G. S. Cantly, of England, a new aspirant for poetical fame :

- Program, a new aspirant for portical "Oh, concentration of brute force I Rhinoceros of the deeps ! Oh, ugly Delos, on whose shores No soft Latona sleeps ! Scant room in thee for birth or love "Mid monster's furnace born, The iron-throated guns above, Below, the ripping horn."

The members of the New England Franklin Club departed from their usual custom at their annual dinner Monday evening, Oct. 14th, at Young's Hotel, Boston, In doing honor to a living printer, instead of celebrat-ing the birfhday of Franklin, as is their custom. Wil-

Would the bright eyes of our darling Catch the frown upon our brow ? Would the print of rosy fingers Vex us then as they do now?

Ah, these little ice-cold fingers, How they point our memories back. To the hasty words and actions Strewn along our backward track ! How those little hands remind us, As in snowy grace they lie, Not to scatter thorns, but roses, For our reaping by-and-bye !

Strange we never prize the music Till the sweet-voiced bird is flown; Strange that we should slight the violets, Till the lovely flowers are gone; Strange that summer skies and sunshine Never seem one-half so fair As when winter's snowy pinions Shake their white down in the air !

Lips from which the seal of silence None but God can roll away, Never blossomed in such beauty As adorns the mouth to-day; As adorns the mouth to-day; And sweet words that freight our memory With their beautiful perfume, Come to us in sweetest accents Through the portals of the tomb.

Let us gather up the sunbeams Lying all along our path; Let us keep the wheat and roses, Casting out the thorns and chaft; Let us find our sweetest comfort In the blessings of to-day; With a patient hand removing, All the briers from our way.

#### The Susquehanna and Chenango Valley Association of Spiritualists.

#### (Reported for the Banner of Light.)

The third annual meeting of the above named Asso-clation took place at Leonard's Hall. In Binghamton, N. Y. on Saturday and Sunday. Oct. 5th and 6th, 1878. The meeting was called to order at 2 o'clock P. M. on Saturday, by the President, J. F. Deans, Esq., of Bing-hamton. After an address of welcome by the Presi-dent. Lyman C. Howe of Fredonia, N. Y. gave an in-teresting and instructing lecture on "Instinct and Rea-son "he was followed by J. H. Harter of Auburn, N. Y. on the same subject, giving numerous Interesting and anusing facts he had witnessed, going to show that beasts, birds and reptiles had reason as well as in-stinct.

stinct. In the evening, Mr. Harter gave the principal ad-dress, taking for his theme "The advancement of the physical, social, intellectual, moral and spiritual ele-vation of all classes and conditions of humanity." He was followed by Dr. T. B. Tuylor of Wilkesbarre, Pa., in an eloquent and earnest "exhortation" on the same subject

was unlowed by Dr. 1. B. Taylor of Winkesbarre, ra., in an eloquent and earnest "exhortation" on the same subject. On Sunday morning, a soul-stirring and spirited con-ference was held, in which J. F. Deans, Mr. Avery, Mr. Hobbs, E. E. Guild, an ex-Universalist minister, and others took active parts. Mr. Guild took and de-fended materialistic ground, stating frankly a lack of evidence to convince him of any life beyond this world, acknowledging, however, that the Bible was a spiritu-alistic book and taught the doctrine, but he did not ac-cept it as proof, and that to him "one world at a time" was sufficient. The dear brother, like his denomination, is struck with blight. After the Conference, J. H. Harter gave an inspiring address on "Life and Immortality," after which Dr. Taylor gave another "superstitions of the age." In the afternoon, Lyman C. Howe, under influence, gave one of the most masterly and eloquent addresses of his life on the theme "One World at a Time," show-ing us there are thousands of worlds so blended that we must in the examination necessarily take more than "one at a time."

In the evening, after the election of officers of the Association for the ensuing year, J. H. Harter, of Auburn, gave an address on the "Nature, Efficacy and Utility of Prayer," which held the audience in rapt at-tention over an hour, after which the Association ad-journed, to meet again on the first Saturday and follow-ing Sunday of September, 1879. J.

taining the impassioned poems, mostly lyrics, of the gifted author. The book is dedicated to his "dear wife." The variety of song collected in these fairpages could not be surpassed by the music of a cage of thrushes and nightingales. Almost all moods of the mind will here find rest and satiety. The author enjoys a wide and increasing fame as a poet, and will live to strike his lyre to yet higher strains than those which here thrill the hearts of his readers. We have not space in which to speak at length of the different styles of his gift of versification and expression, but must content ourselves with commending all, as we do most cordially. There is remarkable promise, as well as performance, in this book. Published by Lee & Shepard.

A HEART TWICE WON, or Second Love, is a novel by Elizabeth Van Loon, who is a new writer of fiction. It is a pure and still a passionate story. The scene alternates from Virginia to Europe, and the story is realistic to the last degree. It has a good plot, delicately framed and worked, and the characters are skillfully developed. The incidents are numerous and rapidly varied. A capable critic says of it that it is just the book to create a sensation, and will surely be greeted with a warm reception by the public. It is published in a large twelve-mo. volume, bound in morocco cloth, and comes from the prolific press of T. B. Peterson & Brothers.

THE SALARY GRAB is a history (by the late " Warrington ") of the passage of the Act increasing the salaries of members of Congress, with full lists of the yeas and nays in both branches, with a sketch of the debates and a review of the apologies for the bill. It is issued at this time for the especial use of political parties. Published by Lee & Shepard.

GODEY'S LADY'S BOOK for October, published by a company of the same name at Philadelphia, Pa., has for its frontispiece a scene from "The Pirate," by Sir Walter Scott, the subject being suggested by the visit of Magnus Troil to Norna of the Fitful Head, in search of aid for his afflicted child ; the steel plate from which this picture is printed is the work of F. O. C. Darley; colored fashion plates, together with many designs for dress, the ornamentation of home, etc., etc., are given; a ballad is presented for those who enjoy that order of music; and various tales, poems, sketches, receipts, etc., fill out the well-rounded pages.

### What are Fraud-Proof Conditions?

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

Can any of your scientific correspondents, Mr. Edifor, such as Andrew Jackson Davis. Dr. Buchanan. Mr. Denton, Mr. Tuttle, Mrs. Emma Hardinge Britten, or others, inform the readers of the Banner what is meant by a "fraud-proof test," about which so much has been said in some of the Spiritual papers lately? I mean a test that will be "fraud-proof" against the tricks of both the mediums and the spirits, who it is said often assist them in their "wicked" performances. I see by a publication in the Banner that spirits can pass handkerchiefs into a tightly sealed box ; if so, why can't they pass them and other things of the kind under a medium's dress? Please somebody explain, and oblige many besides

#### AN EARNEST SEEKER AFTER TRUTH.

15 "I, with hosts of others, appreciate the judicious way you are conducting the Banner of Light in these perilous times, in regard to mediums, good and bad. It is far better to have too much charity than too little. The people, in my opinion, are as much to blame as the mediums-for being too credulous, which tends to encourage trickery."-M. E. French, Saranac, Mich.

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The Brotherhood of Man, and what follows

from it. In two lectures, which treat of Man the agent of the Diety on every plane of Life, to supervise and forward nature's work; Original Number of Races of More Ap-peared; Grades of Men a Necessity by Nature's Law of Usoperation of Forces for the Maintenance of Life, etc. Price 25 cents, postage free, For sule by COLBY & RICH,

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The Uses and Abuses of Modern Spiritualism. BY MARY F. DAVIS.

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THE UNIVERSITY OF THE FUTURE. An Address delivered before the Alumni of St. John's College, at the Annual Commencement, July 7th, 1875, by Hiram Corson, M. A., Professor of Angle-Saxon and Eng-lish Literature in the Cornell University. For sale by COLBY & RICH.