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The Rostrum.

PILGRIMAGES TO MANY SPHERES.

A Lecture by Spirit Judge Edmonds, Delivered through the Trance Mediumship of Mrs. Corn L. V. Richmond, Sunday Evening, Aug. 25, 1878, ... in New York.

[Reported for the Banner of Light by Clara E. Brockway.]

INVOCATION. Infinite Spirit, thou source of life and light, thou ineffable guide and ruler, thou parent of human souls, we turn to thee with thanksgiving and praises. Upon our lips are no sounds save those of rejoicing, and the hearts of thy children shall be filled with light and love. Humanity, redeemed and disenthralled from the fear of death, praises thee in the midst of time to-day. Above the doubt of past ages, beyond the gloom which death has engendered, beyond the terror of final destruction, the consciousness of immortality comes to the soul. Upon that infinite altar of love we lay this offering of praise, thanking thee for every good and perfect gift; for all dispensations and experiences of life; for each and every power which in the universe fashioned by thy hand is given to man. The bestowment of light and darkness, the changes of the seasons in their course, the productions of the earth, the manifold beauty and power of nature, these man recognizes, and for these gives praises unto thee. But as a transient dream or the soul, for the divine harmony of spiritual life, for the power and principle of intelligence that enforces itself upon the outward dust, and makes man kindred with the angels; for that inspiration that unfaltering and forever lights up the shrine of immortality, feeds every soul, and gives to man the guerdon of immortal hope. Oh, the bestowment of light, the glory of spiritual truth, the divine protection of angelic ministration! May these descend like evening twilight, like the bestowment of the dews, like the shrine and incense from sacred altars, like the benediction of the hearts that love humanity. May the voices of the spirit interblend with them here daily; may the soul be uplifted and enthralled by the divine harmony; may the music of the spheres, uniting with songs of praise given by mortals, arise in solemn benediction to the infinite altar whence all light and power and love must forever flow. And unto thee, Infinite Spirit, shall be all our praises, our songs of rejoicing, our ministrations in time and eternity

THE LECTURE.

Beloved Friends-It is with a feeling akin to rapture that I again address you. Once through this instrument I have spoken here, several times elsewhere, and many times in private places to my many friends. But the voice of the spirit through outward instrumentality is ever a pleasure, not because it can adequately portray that which lies within, but because it affords a glimpse of that which feeds the spirit and sustains the soul. What was once to me a respite and pleasure, recreation from the arduous labors of professional life, respite and shrine from the too great strife of external existence, is now my daily possession and employment. What once was but a prophecy affording a brief glimpse, in hours of retirement and seclusion, of the inheritance of the spirit, is now the continued, ever-abiding present. And I have the pleasure to reveal to you this night some portion of those experiences that forevermore are crowding upon the spirit in its existence in Lapicit-life. You cannot measure with external faculties, nor can you determine with the thought of the outward mind, the nature of these experiences. They will afford to you some token, however, of what is awaiting you, if you, also, shall aspire to those regions, and endeavor to understand the laws that control

I choose to divide my subject into a series of experiences, that I may the more adequately portray to you the different states of spirit-life, and different spheres of thought into which I have entered. I do not give them here in order of their occurrence, but rather their adaptation to your own comprehension, each one, however, being a life-picture of what I have seen and experienced in my new abode.

"The spirits in prison" always attracted my thought and earnest commiseration from the is more bright and beautiful than any light con- became aware he was dead to the earthly form, time when I strove for the amelioration of the ceived of by mortal vision, so spiritual darkness penal code in this State to my entrance in spirit- is worse than any shadowy state external vision possessions or power could give. The first per-

Who are they that are disobedient to the spiritual laws? Whence comes their moral retribution? In what manner are they rescued and disenthralled? These are ever-recurring questions not only to the philanthropist in earthly life, and to theologians, but to every beneficent mind in both spheres of existence. The utter darkness upon spiritual subjects of some souls, the condition of vice and degradation of many human beings on earth, the fact that these beings go out in vast multitudes into spiritual existence, peopling shadowy spheres with their mental and spiritual states, affords a wonderful theme for contemplation. At first sight and appearance, according to the idea of Swedenborg, one would imagine that these spiritual beings of darkness were nearest to the earth; that they had also the greatest access to human beings, and by their approach could sway the human mind in more ways than wiser intelligences can do. I say this would appear so at first glance, and I myself, on discovering the darkness that surrounded them, and seemed to hover near the earth, believed that that sphere, more than any other, overshadowed and controlled humanity. All over the crowded cities I beheld every kind of vice and 'crime overshadowed by this cloudy presence. It extended outward into space, seemingly coming in contact with other shadowy spheres that form the rendezvous of these benighted minds. I could see them passing to and fro, intent on their shadowy missions, upon the fulfillment of some pleasure, hope or passion that had inspired them in earthly life, and I trembled to contemplate the psychological effect upon mortals weakened by lack of moral balance, weakened by powers of earthly passion, weakened perhaps by debauchery and intemperance—I trembled to witness the effect. as I supposed, of this class of spirits. I find it great. I must confess there is an appalling sympathy between the deceased inebriate and those who frequent the places he frequented. I confess there is a degree of almost unparalleled thought and power exercised by disembodied minds, whose passions have not been vanquished, and to whom death has been but a continuation of hatred, fear, remorse and revenge. The extension of capital punishment to these criminals, depriving them of earthly life in the midst of their passions and exercise of them, does very much to people these spheres with powers that do man harm. But the force of moral torpitude is somewhat weakened in its power by another which I shall reach presently. The external passions cannot be kept alive except by stimulus. There is in spirit-life no active vision, as something evanescent and flitting, is the external thought of man and the external human beings to baseness, and consequently a seemed to expire; then it would rise again, as if scene of nature. We praise thee for that which larger portion of those who pass from earthly hope were there. He said: "Those changes you is undying, for the indestructible elements of life in the midst of unfortunate or criminal surroundings exist rather in a state of inactivity and desire, than in a state of active wrong-doing, a condition the result of their lack of possession of spiritual power and deprivation of physical power. You can imagine what the inebriate would do deprived of the one source of stimulus entering spirit-life. If he could not by psychological sympathy enter into the communion of his former companions, he has no source of supplying that which was the one great need of his physical being. The consequence is that the longing of his mind, however intense, must gradually cease, as it has nothing to feed upon, and that he must sink to a comparative condition of inactivity until he shall be restored to another kind of consciousness by the action of spiritual beings above him, and who take humane interest in his advancement. I have seen many spirits-and by this I mean many hundreds, many thousandsmerged and immersed in this shadowy atmosphere of spiritual inactivity-a lethargy, a paralysis of mental power incident upon having no external outlet for their enjoyment and earthly passion, and no resources of a spiritual kind. The activity of violent passion is perhaps sometimes a more healthful condition, since it is liable to produce violent reactions, and one on her child. I saw that through long years of earth is frequently seen to pass from a very severe and degrading condition of moral degeneracy to one of purity, honor and sobriety by violent reaction.

But such are not the usual methods, my friends, and we find that these spirits in diverse circumstances become in spirit-life comparatively inactive and wait for the smiling light of power, of inward regeneration, that I shall presently show you must inevitably flow in upon them at some time of their career. I have seen instances, to a few of which I will refer, that you may have some knowledge of the whole. These are illustrations, and of course I must choose extreme cases, and you must bear in mind only the illustrations typical of the whole and draw your own averages from the condition of humanity. The extreme criminal, whose moral nature is entirely vitiated to the degree that he is not only unaware of his crime, but entirely indifferent to all moral consequences thereof, enters spirit-life an active and aggressive intelligence for evil. If Lucifer ever had an embodiment, such is the incarnation—an active, aggressive, vigilant worker of evil among men. These instances are very rare. Criminals of the worst stamp often have singular weaknesses, and those who are supposed to have deprived themselves of every grace and every mercy will be found to have some regenerating source of love from within. But I saw an instance of a criminal entering spirit-life, who seemed not only wholly hardened to the offence he had committed, but wholly hardened to any kind of | these, playing proportionately upon his credulity moral perception. The shadow was something | and partly upon their own fancy, would pass to worse than blackness — a darkness that had | and fro, imitating the court-life they had follownever seen external light; and as spiritual light

sun have never fallen, could equal the shadow which such a spirit casts upon the spiritual surroundings. Emanating shadows instead of light, throwing off an aura of shadow lines instead of bright lines; shining forth not in the brilliancy of spiritual beauty, but in the darkness of Lethean blackness - this is their moral state. These lines of shadow descend toward the earth encroaching upon those who are prone to moral obliquity in the same direction, and frequently prompting or assisting those who have a tendency to similar wrong. I do not say that spiritual beings are causes of moral offences on earth, but I do say they are the abettors and aiders frequently of those predisposed to such wrong in themselves. As like attracts like in the external chemistry, so spiritually the law is more than good, and those who are morally prone to the same wrong attract the spirit who is still aggressive, who desires to revenge himself upon society or upon law; and such a mind works wonders in the way of aiding those who are criminally intent. This extreme I have seen, and I have said to my guide, friend and teacher in spirit-life, the one who taught me all that I know nearly of spiritual truth when upon earth -Lord Bacon-I said to him, who now is like a shining star in the world of spiritual wisdom, How is it possible that such a soul shall be re deemed, and by what means does spiritual light at last penetrate such utter darkness?" He said: "Have patience, and I will show you." Presently in the shadowy sphere still near the earth, I saw one emerging from that state of blackness, as one might throw off a mantle or a cloud that had enveloped him. He said: "There is a spirit who was just as evil formerly as the one you have just beheld. To him also there was no comprehension of goodness, but you see him I said: "By what miracle has this been wrought, since the one I have just seen had no gleaming of light, so far as I could discover, in the innermost recess of his nature." He said: "There you are mistaken; your mind, still tethered by external habits, is not adequate to entire spiritual perceptions; angels look into the lowest depths and find god-like principles there. The shadows that surrounded that spirit were so dark as to blind your spiritual vision, but not so with some of us. There is a spark within, and it will be kindled to a flame." I saw the one just mentioned, growing more luminous, a little less shadowy-if I may use the expression-the blackness was changed to darkness and cloudings, and a very small beam of light, so faint that it might be mistaken for an illusion, an ignis fatuus, simply trembling within the centre "And that has been wrought by what?" I said. "By spiritual love, by some fection for that soul, and whose affection beams upon that benighted mind until a ray of light is kindled-a spirit connected with higher and loftier spheres, who by that means works out the redemption through love of one who is beneath, by awakening, first, the perception of moral wrong; secondly, the aspiration to rise."

I saw that spirit at intervals for what might be upon earth many weeks, many months. I saw this light gradually growing larger, and gradually the shadow which had superseded the blackness growing more and more bright, less and less shadowy, until finally I could discover a subtle chain of light that linked this formerly unregenerate soul to the one that was above. I saw that it was the redeeming power of a mother's love - that love which never flinches, never departs, which always survives every condition on earth, and survived not only the change called death, but the greater change of moral blackness perceived in the individualprayer and patience and suffering, that unabated yearning of love, shining perpetually upon that soul, was capable of working out its redemption by awakening a response, and that the thought of the mother-where she was, how she might be situated, could she look upon his condition—was the first thought of moral regeneration in that man's nature. Have seen others called to consciousness in a similar way by wife or child or friend, or by the love that everywhere exists in spirit-life, and finally probes the darkest dungeons with its rays.

I have seen another spirit in prison, a singular example of monomania, of pride; one who was a king, yet dethroned, as he supposed, by injustice, whose life was one of usurping rights of others, but who was prone to avenge any usurpations of his own rights. He passed into spiritlife under the guillotine, and he forever sunposed he was still an imprisoned king; that he would still come into possession of his throne and the lost estate of his monarchical power. He waited many years, but it came not. His familiar courtiers, benighted as he, passed to and fro offering him condolence and sympathy, and striving to alleviate his suffering in the prison-house of his soul, which he supposed was the prison-house of his body. He yet believed he would be restored to his lost honor and kingdom. It was not so. The time came when at last he was aware he was in the world of spirits; that these mock courtiers surrounding him were but the spirits of his former minions, and that ed on earth. I saw him at the wakening, when he to the earthly honors, to aught that external

never pardoned; the one whom he had wronged | gifts I receive. Worthy or unworthy, they are most greatly, and who had forgiven him; being of nobler nature, of higher spiritual power and moral excellence, he had risen from the petty strife of kings and earthly principalities to the conquest of moral victory in spirit-life. He was one who had striven earnestly for his monarch's redemption; who, during all the shadowy twilight of spiritual existence into which his former master had entered, had striven to impress, by some means, upon his mind the necessity for spiritual instead of material power. At last he succeeded. By such subtle ways as the mind alone can undermine the external pride, by such ways as the spirit alone can finally cause complete surrender of external nature, so did this wonderful friend cause this imprisoned monarch to see his poverty. He came out of his prison, not a crowned king but a humiliated pauper. No raiment of spiritual grandeur around him, no glory of crown, no sceptre. The abject prince who had in his spiritual imprisonment shared his blindness and misery, with profuse shame sunk his head and hastened away. The courtiers expecting power and splendor, baffled of their ambition, turned away into the shadows. He stood there alone, surrounded by his soverty of life, his lack of spiritual power, with only the one friend, unseen of him, above him. What that friend wrought I will show you-the wonder of spirit-life. Some years of this late king's life had been spent in kindly deeds in the innocence of youth and the generosity which the heart feels always. At times he had bestowed charities upon the poor; had given to others immunity from legal penalties, but never any one who had in any way attemptthis gracious friend and courtier who had forgiven him the wrong, actually gathered from the waysides of spiritual life and states of spiritual existence into which the persons had entered upon whom charity had been bestowed, gathered them together, and one came bringing a flower in token of remembrance; another offering a word of comfort; another came bringing a simple mantle of light gray, as though the homespun woof of the peasant's loom, and with that the monarch was fain to clothe himself in his spiritual life. In humility he said to these friends, "You are so kind to remember me!" And step by step, by ministering to those who were in prison like himself, he mounted to another height, and became one of the humblest of the beneficent angels or spirits who have charge over the spirits that are in prison.

wrongs perpetrated being awakened in the ambition, are perhaps the greatest, especially the pride of virtue. The Pharisees, rebuked by the Teacher for their pride of godliness-those one is near, those who sneer at the offences of harder and more difficult task to perform in spirit-life.

I found myself, on escaping from the prisonchain which men called pride. I found the scourging of the spirit quite as severe as any my own imperfections too glaring to be very conscious of those of others at first, and it was with much humility and reluctance that I consented to inspect the spheres of those who. I thought, could not deserve a greater retribution than my own nature. I find that these faults of the external or-

ganism that permeate the spirit, are the result of lack of spiritual growth; that the poor frail body and outward dust is not alone responsible for them; that we are placed upon earth to overcome and not to be overcome by them, and, therefore, the spirit who fails to overcome-especially the one who has knowledge of moral law-is the greater offender. While those who are in blindness or ignorance have only to escape from the bondage of ignorance and blindness, he who errs, knowing the moral law, has a double barrier to overcome-that of blindness and that of willful violation, which is as an iron chain around his spiritual nature. The average condition of human life affords sufficient examples of the kind of penalty which spirit-existence enforces when the mind becomes awakened to the consciousness of itself. You are perfectly aware that, in hours of calm meditation, every human being is a more severe and perhaps unjust adjudicator upon his own conduct than any other human being can possibly be; that once aroused to consciousness in spiritual life that you have pursued a wrong course, the result of o'erweening ambition, pride, love of worldly power, the humiliation must be just in proportion to what the blindness has been, and you find yourself frequently-as men do who fail of success in some grand scheme, or, attaining that success, find it inadequate to meet their desires-condemning yourselves most severely. The spiritual judgment-seat is at the bar of individual conscience. All spirits pass through it sooner or later, some before they leave the earth, others afterward, but all pass through it with no deviation. And those who have lived the best lives upon the earth find somewhat of imperfection in their natures, while those who have lived the worst lives find somewhat of amelioration in their condition. The state into which your loved ones must pass, as the state in | than the glittering array around him, rather which I find myself, must exactly correspond with their spiritual and mental growth, before and after they have left the earth. For my own part, the love seemed so great that

life, and subsequent journeys there. Who are can take cognizance of. No night-time without son he met was one who had been a favorite of humility—the oppressive sense of unworthiseless tears were showered upon them; slowly

the prisoners? What class of souls are in bond- | a moon, no dungeon-cell wherein the rays of | courtier, but afterwards lost his favor and was | ness that I cannot believe myself worthy of the mine, not because of any excellence in me, but because of the love that is above and around me, transcending the thought and expectation of the mind by the 'purity which possesses it That love and companionship more and more are realized.

> At first it was as a star beaming upon me, a mild aura surrounding me; now it is an abiding light, and is ever present. The home life of the spirit is not the simple repeatal of rotation in earthly experience.

I doubt if humanity, in the true sense of the term, understands the meaning of home. When ties are severed, when the home altar is broken, you appreciate its value. When the dear ones are scattered far and wide you know what influence they have exerted upon your lives. Until then the shrine is scarcely recognized, it is un-

The abiding affections in the human heart constitute the home of the spirit. Wherever you move that light accompanies you; it is not withheld from you at any time. Space, time, and the outward senses being taken away, home is a perpetual presence, as is the kingdom of heaven in the heart of the saint. Christ and God being forever near to those who recognize them, so home and affections are ever near to the disembodied spirit. There are no longings for the ones absent, since that brings them to your side; no broken ties, since a tie that canbe broken is not real; no outward repining for those severed from you, for all who are kindred with your spirit must abide with you; you must work together, share one another's labors, and the mutual sympathy and encouragement of the ed to interfere with his ambition and pride. But mind finds constant and living recuperation. There are no objections, no altercations, no differences save those of honest conviction, and the utmost toleration prevails. The home altar in the spirit-life is one of the affections. If it be of the lower order, there can be no such word as home named. Affection kindles its own light, makes its own sphere, prepares its own heaven for you, and the surroundings are just those that your affections, require. If you are teth-ered to the external, bound to any place upon earth by ties that cannot be broken by memories, these one by one have to be sundered before you can enter the home of the spirit-the real altar and abiding-place of the soul. You will find, perhaps, a reproduction of the earthly mansion, but you will no longer eare for that. Sacred memories are enshrined, but these are the words and deeds of your life, and the friend-I tell you these histories to show you that the ships and holy affections, not the external surredemption of man is not instantaneous, the roundings or picturing of your existence. If you pathway into spiritual life is not flowery merc- have a favorite author, not the written volume ly, and the moral obliquity of the soul becomes | will be before you, but if the tie be strong he is see are the fluctuations between hope and de- a shadow which stern effort must remove; that there as one of the chosen friends. If you have spair, the gleaming consciousness of the moral of all moral obliquities that of pride, personal a favorite picture, not the picture accompanies you, but a living image of it awaits you, and the artist, if disembodied, favors you with companionship also. If you love music, and composers . spirit in another and higher sphere who has af- who pass by on the other side when the sinful fill your thought and mind with the wonderful power of composition and melody, lo! that melothers, forgetting their own-these have the ody is there responding to you from the leaves and flowers of your own home; you hear it wafted on the air, breathed by a familiar voice by instruments of mental structure; the very house of the flesh, not unaffected by the mortal air contains them, they are not lost upon your spirit.

Matter in the sense of organic life is unknown, punishment could be in external life. I found | but matter in the sense of spiritual substance > surrounds you, and is subject to your bidding. There is no growth independently of mind in spirit-life. Those who have no mind have no surroundings but shadows, a case without form, this being the greater shadow. Those who have mental power unaccompanied by spiritual growth are surrounded with harsh outlines and severe substances, as their own materialism or creed. I have seen the man of science who was a materialist. I will picture his abode unknowing and unknown as his spiritual nature was. So far as I could discern from the instance that I refer to, there was no perception or thought of immortality in the mind, although I fully believe there exists no human being who has not some perception of spiritual existence within. The mental life of the individual whom I name was such as to deny not only the spiritual nature of man, but any possibility of identified existence or spiritual intelligence in the universe-As cold as diamond, as clear as iceberg, as cutting and severe as a sword were the lines of intellectual thought forming his earthly life. In spiritual existence I beheld him surrounded by productions of his own mind, imprisoned by the walls he had himself fashioned, like glittering icebergs. He was protected by a barricade of intellectual power from which there was no

No sentient, conscious intelligence communicated with his own. He was isolated, separated from his kind; no abiding sympathy; he did not yearn for any living soul, therefore, apparently, no living soul yearned for him. In a voiceless sphere, and in a state where the forms were simply those of geometrical and scientific accuracy, where all material functions, save life itself, seemed to be performed, he dwelt in the prison of natural law: what natural law would be unaccompanied by soul-as cold, as voiceless, as clear as the iceberg sweeping down from the northern seas, or the frozen shores where no habitations are found. This seemed to the his immortality. But that same spark of intelligence and love which redeemed the blackened soul I have before portrayed, found expression, also, in this intellectual splendor. And rather than the unconsciousness of human sympathy, he would part with every intellectual power, with every thought of science, for one token of recognition. When that hour came there was surrounded me that I found it a constant source release. Slowly the icebergs melted as the anlast one of real existence. . .

I have seen the religionist, the strict theologian enter spirit life. I would choose as anillustration one whose creed is the narrowest, whose salvation for the not and not for the you? for not for him with a creed whose straight lines, who surely must come, and angular tests are lied to the individual nature of the one who is surp sed to be interested; a creed condemnators of all who did not walk by the same pathway to heaven, or necessnize the same min c and means of solvation. Not one who believes in the love, but in the four the only means of saving gra-e. The Walls were high and natiow. differing, of course, the walls of heaven must ber the streets gaven with the traditional gold, and diamonds of previous water. Is not tubilled; earth waits her promised Lord. ad stried all the streets, while the gateways are | What time the evening shadows tend ofer earth, of jearl. Impaired in this heaven, with harp in hand and erown upon the brow, the supposed redeemed sings, the praises of God and Christ the Redeemer. No Tesponse comes from the walled city. No alabaster throne of alittering brightness wakens to great the presence there. And that the might time jetties, passing by, The voice of humanity is only heard without in surging waves, and redeemed, safe, secure within his fraud of limited salvation he sits. And man males vengetul war with man, they die, within the walls of his fract ow prison, supposite to And mortals dank of Seriow's deepening flood. within his mind of limited salvation be sits himself ored. There comes a time when the walls seem to chowd; when the space is forcing: " Peteker ing the premised Prince of Peace row; when what he thought was beaven seeins. That bribes to earth soon respite and release a pris in-house instead; when the clittering streets and the walls of brightness reflect only? images of darkness to his mind. Herremonders those who are in misery, he thinks he hears the voices; and a other than be in that tars on house, "And man with angels speak as at the first! there is a time where he would share the renalty of the dame. d. When that time come , or ently | the pearly cates, and he passes into the spheres of spiritual life where no one is afterly lost, and) no one imagines his soit a enadetely open; where, no one is in the lake of burning fire, and where the throne of God and the Famb are wet in the Morn dawns. While you in prison cells still walt, far off squees in an ther sen e beyond that of i am external be well, or external power which Peace dawns on earth, her heralds at the gate shall reach that heaven.

Drive visited the Sybere of the philip plan nes of the materials the bar of the vibilities and rates; such as we have to rol of Confucius; those who strast ends called the orbits of have given heghest of the highest there has a fine mortality the highest the sof the hunder mind. These are rest librated. The table of pled by the establish faintfed souls. There is a tre, whose brightness is their own souls. Fed from invisible fount on alboy perceive the source s of things, and be got describing the wonderful sphere of Prito's intil'ations ever and anon flashing for their on his scul, as from a centre, and radiating to ward thousands and millions of spirits who are bushing in the brightness of that intelligence, he, too, deriving his thought and assistance from these who are far beyond him.

Down the remote pres of history I traversed to discovere those in whom my thoughts had contred, and asked to be conducted to their si heres Those who were not too far beyond me I could approach, but some I could only see as lights bearing frees afar and radiating glory upon many worlds. Down the areas of time I could trace. TALES OF THE EVERLASTING MOTHER. these glittering stars in the firmament, whose light was but feebly recognized upon earth, but new in the spirit state shine out upon mul-titudes of souls and lead them forward to the brightness of immortal truth. Philosophers, poets, statesnon all who drank at the shrines of wisdom or eloquence, many whose names were familian, I have seen and conversed with in the new state. Net all who are known in history, not all who have adorned mankind with to see the o' I have been permitted to visit. I; have conversed with there on matters pertaining to the earth, have found the sources of their ! theories, explanations of their philosophies; found these who cave the laws to Rome, fash-Joned the destinies of western nations of Purore. I have seen those who sat at the councilfires of our own nation, and heard them prophessing the far are republic of the cartle. I have seen these in meat and wonderful council, holding converse with the representatives of all anations of the carth, and waiting the time when man shall be, in the lesman form, the prototy; e of what the spiritual is in spirit-life; when the nations of the carth-hall be governed by convocations of mi + men, and the council of the pano more, petty and dition and paltry fraud shall be impossible, and when in the great international congress of the world the wisest and best of migds shall situal these councils. I have seen this as a fact : I know that it is coming.

The years may seem long and the pathways your midst, but I have seen the great statesmen, the prophets of the world, who have fold me this. Thave seen it with the eye of protheey in their presence; it has been revealed to me as the destiny of man, and I know that it will come, ; I have seen the religious strugglings and warfare cease, the jetty heavens and principalities of theology fade away under the dominion of a bright, illumined and spiritual faith. I have seen the Son of Man rescued from the oblivion which theology has thrown over him, placed in his appointed station as teacher, friend and older brother; seen him recognized as spiritual founder and not material founder of that which is known as Christianity among men. Thave seen the Spirit of Truth, robed in new raiment, adorning the world in new brightness, very near and above the earth, and when I asked if I could by any possibility behold those who share the brightness of him who walked the shores of Galilee, I saw an innumerable host, a multitude whom no man can number, rising up from the humble walks of life, from great tribulation, from sorrows of persecution and bondage, from the daily martyrdem of humanity, from love that was unfaltering and unfading. . I saw this assemblage in the sphere of light, and a radiance whose whiteness was more glorious than aught that human mind can conceive overarched them, and these were linked to the intermediate spheres that connect with the earth, and there were not there prelate and priest who have led to warfare, but little children, saints, women whose lives were martyred in unrequited love and toil, those whom Christians have slain

the glittering array of facts disappeared -those have slain for Christ's sake. I saw them there, cold and sculless facts that only exist in the these breathing out their words of love, and mind and laboratory of the external senses—these giving their tokens of rejoicing to humaniand gradually the splace was peopled by living ty, and by chains of light, such as children weave faces and familiar forms; these whom he had with flowers, and by spirit-whisperings of love, loved and revered, those whose voices were I saw them ministering to those who are in voices of instruction, and the world became at | prison and in darkness, and then the light of prophecy dawned upon my vision. Another star arose in the east; another constellation of angelic hosts appeared, the brightness of whose glory came near and overshallowed the earth, idea of heaven is the smallest, simply covering and out of the presence where Christ stood an individual salvation: who believed simply in angel came, jointing to the new star and new constellation, saying, "This is the New Dispenthe one and not for the many; for the few and sation, this is the Spirit of Truth, the Comforter

THE NEW DISPENSATION.

What time the morning star Is in the sky, And the red flame bursts from the sun's bright orb. At last," a mortal said, " is morning nigh, The glory had the halft with one accord That he talds in the promised, spoken word." And yet the sun mounts up the moon-day heavens,

The striving and the turn off do not cease; And when descend the twilights and the evens, And day sinks downward into misnamed peace The promise has not contentle spoken word And Nature, labor weary, sinks to rest, And all the flowers that wakened into toth At morning, sland er on their mother's breast ; ! The evening star, pale Hesper, Leams apace

As a belated flower full of grace Shall or e then think the Lord of Hests is nigh, His hosts and chariots as they mount on Light What time the carth is red with human blood,

Sad hearts wait o'er the verulebres, the while Their loved one's sleeping there give back no sound Nor Winter's chillieg cold, nor Summer's sinde, Can weave up in Love's sweetest spell around. Ob, when shall Death's cold prison this be burst,

Cease, prisoned soul, your lead and wild complaint! Bird eyes see not the light! Who doth not hear The weary footed he art that pale and faint Pauses Leside Delyth's deer parst wake; for hear Is dawn and hope, and et d'ess peace and life. 'A is you that tell mad earthly care and strife!"

Phone for light, it is bright day without. Already have proclaimed with Joyous shout, You must not seek its dwelling place afar Incr. wded city, or in distant star;

But in the soul the hight of day appears, The angel dawns, the glottons presence nears While you who is overally gates and sepulchies Porgetful of the high chart's overbead, Wardermedinel fonds and at the prison bars Look torth! Last to the glogious sandalied tread Of angels' foot top's on the upper au. And Lynnighmes of the eyes that glow, "And Lores loving, and most bright and fair, Who fam would have you of their presence know

"Fis morning, and alon't the distant sky The dawning splendors till the earth with light. 'Us day. The sun mounts to his place on high, And man has seen the New Star's glorious light.

BUNEDICTION. Infinite Spirit, unto thy keeping we commend these souls. May angels attend them whose ministrations shall breathe around their hearts the aura of their immortal homes, until earth shall blossom as l'aradise.

Children's Department.

Wellton down Prough the Mediumship of UDELMA, BARONESS FON YAY.

its (in Styma), to stria, and translated spe-cially for the homor of Light.

THE REPLECTIONS OF A MIRROR. I will now tell you what was once reflected in a mirror. It was a dressing mirror, broad and large, and it stood in a spacious, beautiful room. their presence, but such as I had, most desired (with old carved work and carpets of many colors. The window shutters were partially closed, but one window was of en and let in the mild evening air. The sun had almost ceased to glow. One more golden ray, its evening greetint, and it d'suppeared behind the blue mountains, which were now covered as with a veil of rosy light. In the valleys lay the dew, a mist | crept over the meadows, the little birds twittered their last evening song, trops began to croak, crickets to chirt in short, it was a warm, cloudless, peageful summer evening. But the life of the outer world loses itself mysteriouslyciacthe silence of the half-darkened toom; all thefe seems to be involved in a silent awe. See! there in the great mirror is the reflection of a sweet that painful picture. One sees into another tion shall be elss in from the wisest and best; apartment, where clothes, books and writing when corruption and chicanery shall be known | are lying about. They indicate life, motion and work. But look at the place of rest; see! there lies the beautiful, gentle form of a woman. Her head, enveloped in curls, which glow like the last gold of the setting sun, is half resting on the white pillow and half sunk down on her left shoulder; her eyes are partly closed; on her devious. Warfare, strife, contention may be in lips plays a melancholy smile; her upper lip is slightly raised, showing a row of pearly teeth; her nightdress, which is snow white and trimmed with lace, is fastened at the throat with a blue ribbon, and lies in folds over her round shoulders) idle and lax her white arm hangs down over the counterpane. She lies there so still and motionless! What does the fixed smile mean? and the painfully drawn upper lip? Will she not speak? Ah no! Too fixed are the half-closed exes, too quietly lie the long eyelashes on her pale cheek. Kneeling by her bed and firmly clasping one of her hands, is the broken-down, depressed form of a man. Will he also say nothing? No-he, too, is motionless, dumb, stiff. This, children, this is death. Many call it deliverance, reunion; we will hope that to them it is so. Set is the earthly golden sun here, but elsewhere it has risen again. And so it is with these sorrowing ones. Their weary life here has set, and they have awakened in the kingdom of everlasting love.

But thou fellest us always such sad stories. thou Everlasting Mother; hast thou never in thy long life met with anything merry?

Dear child, as long as we move on earth where sin and death are, I can relate nothing better. The happiest being on earth must have hours of bitterness and pain, for they are necessary for his development. The happiness of mankind is relative. Only in the kingdom of immutability are bliss and peace to be found. Still all on earth is variable and inconstant, and just now a merry tale occurs to my mind. Listen to

A TALE THAT RUNS SMOOTHLY.

Thou seest again a maiden, pretty, bright and for opinion's sake, and those whom the heathen | gay. 4No shadow is on her forehead; she sings,

she dances about; she has no misgivings, no sadness; she dreams not, and the moon seems to her to be a tedious companion, and nothing more. She loves life and enjoyment. The stars do not dispose her to be poetical, they make her sleepy; she likes the day for happiness, the in alt for sleep. She is a joyous child of earth, with no special qualities or faults; she knows how to bear herself well in the great world, has no enemics and no particular friends. She feels quite happy and satisfied. In a word, she is created so that she will never bring any great sorrow upon herself, but will take all easily and enjoy life.

Surrounded by wealth, splendor, and distinguished relations, see her on her wedding day. Love has neither deeply moved her nor caused her the least anxiety; all has gone merrily. She found it suitable and good to choose the one of her suitors whose position, family and fortune were equal to her own. The world had its pleasfound it suitable and good to choose the one of ure then, and called it for both sides a suitable match.

So they walked, both free from care, joyously to the marriage altar. Her highly elegant and rich attire, and the arrival of many distinguished guests, gave, indeed, much to think of and much to do. There was no time for sentimentality, the disquietude and festivity were too great. parson is over, the two are one, destined to share joy and sorrow together. Then comes the dehance after the wedding, the bridal pair are sathe propriety and etiquette of the occasion per-junious treatment." mit. The bride must quickly put on her tastefarewell of her parents; the parting is certainly

fall traveling direas; servands by hither and thinter like frightened birds; the bride lakes farewell of her parents: the parting is certainly only a short one, so there is no necessity to grieve, for after the wedding trip the parents can visit their child in her new home-sa splendid castle.

"Then good-lye, manma; dear papa, good-lye, be called out, asshe waved her lace hand-kertshief from the carriage window. At last they are sented in a train. The bride is overwhelmed with fresh flowers and bouquets, which at the first station they stop at are given up to the ladies' maid on account of their strong perfamine; only the white camelia houquet is reserved; it belongs indeed to the whole affair, and is besides a present from the bridegroom. After a grand sojonn in Paris and London, where they joined in all the zaicity of the great myre, have homored and admired, and purchased many fine things for their dublissmint, they came through Switzerland, which they found tedious, home. Everywhere they had been grandly received, and pomposaly waiten que, only the railway would not after its early traveling hour for them. At home, likewise, they mee with a grand ecception, must distant body warrisome speeches and verses repeated by stammering, awkinwal civils in white.

So they lived, these people, in tunoult and bastle, always busy over their tolictic, castle arrangements, laying out parks, visiting bathing places, or going to court. They were never a constraint up on each elact; each one did as he or she liked, and so theylived happily together. They had children, who from the homent of their birth were given up to the care of exelunt manima had always guests, and her favorite pet dog, who dared never flever, eastle arrangements, laying out parks, visiting bathing places, or going to court. They were never a constraint up on each elactive and the court of the substance of this teacher is a constraint with the parents sometimes never as wheir children for whole days, but then the heat tild and purchased the court of the p

the gentlemen do? Oh, there is an endless yawning, conut and ill-humor, when there is no more shooting; enough to make the most cheerful wife lose her senses." So spoke the already somewhat faded wife to a blonde young man who was carelessly lying back in an arm-chair and idly smoking his cigarette.

"But with such a clever companion in life, to have conni is barbarous."

'You think so?' And still my husband does it. To-morrow he goes for three weeks to the Prince's hunting; he has really quite a mania for hunting. You, my dear Count, and the other gentlemen who are not so passionately fond of hunting, stay here. We will lead a pleasant vic de chateau, such as one reads of in books, and in playing croquot dispute well, will we not? The two annoying Countesses, N --- s, I must also invite, I assure you, my dear Count," and she sighed deeply; "a young wife, whose husband continually goes out hunting, as if he only came into the world to hunt, must divert herself. Nothing tries my nerves more than solitude. Quiet? Mamma allows me no quiet; she says I must amuse myself, it is healthy for me. And that is true. I require life, and many people around me, when my good Carl is not at home. The children must learn the whole day, and the little ones like to be with their nurse much better than with me. I assure you my pug-dog loves me more than these unnatural children." And then the pug was caressed and overwhelmed with all sorts of pet names.

Let us hear what the husband says, after a time. He lies back in his arm-chair before the fire. His Turkish pipe is smoked out :

What is to be done now?" he asks himself as he draws his long white hand over his eyes, pulls his beard and yawns. "There is nothing to hunt; the Carnival is over; in the country it is still, cold and disagreeable; Lent, with its fatal soirés, begins; in the theatre there is no change. I can never have a quiet word with my wife when she is in town, for she is always full of visitors and toilet. I think my daughter pleased at the last ball." And he takes a newspaper to read, stretches himself in his armchair and at last falls asleep.

So life went on with this pair till all their children were married and they themselves had grown old. All had happened as they wished; they had had no great misfortune; only age and now and then a feeling of great weariness had come upon them. So they lived-of the world, with the world, and in the world-till at last they died.

The man died first, alone in his room. His valet found him in the morning dead in his bed. Even death came without pain, and suddenly. The funeral was grand. Royal princes were present, and sent letters of condolence to the sorrowing widow. She also died soon, an old woman, encompassed by the sanetity of religion, which should drive away the fearful anxiety before death.

which should drive away the recorded die, the fore death.

Even so is the way of life. The old die, the young inherit, and as the old ones sing so will the young chirp.

That was surely a merry tale. And now it is all happily ended.

[Continued in our next.]

Free Thought.

COLORADO HOME AND SCHOOL FOR THE INSANE AND UNFORTUNATE.

To the Editor of the Banner of Light:

Having already given me place in the Banner for two articles on the subject of insanity and the treatment of the insane, which aroused some little interest and feeling at the time, but which have since measurably died out, I beg you will again give me place for the third and last time, in which I will endeavor to show not only the urgent necessity of such a Home and School as was very faintly and imperfectly described in my last article. but also the grand opportunity such an enterprise would afford in demonstrating to the world the power and beauty of spirit-healing and treating this, to physiclaus and the world generally, most mysterious and unfathomable malady.

increasing disorder. Dr. Folsom, Secretary of the State Board of Health of Massachusetts, in his last report, referring to insanity, says: "The matter of medical education is with us at the present time a most pressing one," and in confirmation of this statement he cites from several authorities, among the most noted of whom he quotes Dr. Gray, the great expert of the Utica Asylum, of New York, as saying: "The evils of this lack of attention to the pathology of insanity, and want But now the dreaded long speech of the good of knowledge of the true character of the disease, are much greater than the public are aware of. If the result was only indifference to the whole subject by medical men it would be bad enough, but it is far worse. It is the application of a false theory, which not only luted and embraced on all sides. Theatrical deprives the sufferer of proper treatment, which he kisses and tears are exchanged, just so many as has a right to claim, but subjects him to wrong and in-

Think of these admissions and confessions for a mo ful traveling dress; servants thy hither and ment, and of the thousands of suffering ones who are thither like frightened birds; the bride takes handed over to the care and entire charge of those who confess themselves not only completely ignorant and uuworthy of such a precious and sacred charge, but ap-

senseless and injurious to drug the brain in order to restore the mind to healthful and normal activity.

Insanity correctly defined, is the disturbance or loss of equifibrium, from whatever cause, of the essential spiritual principle within. Every one at all acquainted and familiar with spiritual laws and forces knows how extremely liable it is, in these days, for this inner principle to become disturbed and every function of mind and body thrown into disorder. And it is also well known by many how easy it is, in most cases, with the proper understanding and surroundings, to restore this equilibrium, and thus tranquilize and strengthen the nerves and brain. When the nerve and brain-power weaken and give way, the subject becomes the prey of foreign influences, the individuality becoming partially or wholly absorbed by such influences as the organism and conditions attract. It is only by a knowledge of this, and bringing superior spiritual forces to bear, that the causes can be removed and the individuality restored. To attempt to treat insanity upon any other theory or basis than this is perincious and cruel. Ignorance of this has caused, and is constantly causing, untold agony. The whole country is aroused, and and and sympathy are being most generously and landably extended to the yeilow fever sufferers at the South, which disease will end its ravages with the first frost. But how much more wide-spread and calamitous are the effects of insanity, which flow on through community from year to year without cessation. Oh, the weary days, months and years of anguish endured in every insane asylum throughout our land and by all others whose tender and sensitive natures have been of ened up to the fuffux of the lower spheres! There have been many, many times in my own experience—and thousands of others of like experience will bear me out have been many, many times in my own experience—and thousands of ohers of like experience will bear me out in saying—that yellow fever or death in any form would have been hailed with greatest joy as friend and de-

have been hailed with greatest joy as friend and thonsands of others of like experience will bear me out in saying—that yellow fever or death in any form would have been hailed with greatest joy as friend and deliverer.

Now as our professionals and scientists are so completely off the track, groping in the dark, and voluntarily admitting their ignorance in this matter of insanity and nervous prestration, what a glorious opportunity presents itself, just at this time, for those having the knowledge and experience to do not only a most humane work in this lich of the saddest and most deplorable of all luman afflictions, but also at the same time to be spreading a light and divulging a knowledge and science which no intolerance or bigotry or any opposition could overcome or set aside; a science and philosophy the proper appreciation and understanding of which are the only possible means of finally band hitng and obliterating the ills and sufferings of the human race, transpracting the ills and sufferings of the human race, transpracting the ills and sufferings of the human race, transpracting to the lasane are built and maintained at an immense cost. The Danvers Asylum, holding capacity 500, cost \$1,800,000, or \$3,600 per patient. One recently built in Ohio cost nearly as much. The general cost of asylums as ordinarily built, averages alout \$200 per patient. Neat, pleasant, simple cottages can be built, holding from six to eight patients vastly better adapted in every way for treatment and care, for alout \$200 cach, or loss than \$200 per patient. Initiating the example of other asylums and institutions, by publishing to the world yearly reports, giving minute and careful details of all that has been done, as to methods, care, treatment, numbers received, restored and discharged, expenses, &c., &c., who could measure the effects such reports would have upon the world, sent from institutions the dim outlines of which only were given in my article in the 19th of January number of the Banner? Consider the matter of e

than one-half of all the vast numbers thus afflicted recover. Myself and wife have, in obedience to higher intelligences, given this subject the most careful attention and study for many years, not only having passed through the experience ourselves of all that goes for insanily, but having been used as instruments by our spirit-guides and teachers to treat a larr e number of others so afflicted. Our experience has taught us that not only less than one-half can be cured, but that fully ninety per cent, or more can be.

The subject of insanily has ever been a mysterious one, baffling all the efforts of the schoolmen until they have thrown up the sponge, and frankly confess they know nothing about it. Its alarming increase within the past few years causes them to feel that something must be done to save the protession from reproach. So they are actively urging each other on, experimenting, condemning and discarding old theories and applying new ones. In medicine as in theology, all is theory, and from the premises from which they start, all their efforts will only bring them further from the truth. And as was said, before, what a glorious opportunity is now given, as the public mind is being drawn more and more in this direction, for those to whom the truth has been revocated to adv once and put this knowledge in some practical shape, and speak to the world in living deeds; those acts which will show that a most mygierious, subtle and difficult problem has been solved will be the only solid and strong arguments, mastering every objection, and driving conviction to the soul. Spiritualism can advance in this direction, and gain an impregnable point if it so wills. It can never hope to gain any high place or position upon merely phenomenal tests, which are credited to-day and discredited to-morrow; and those convinced in this way are often no better for believing. Let it be its first object to millize its present knowledge by establishing those institutions, however humble and unpretentious, where, aided by angel mi

humble and unpretentious, where, aided by angel ministrants, works of real utility and benevolence can be performed, and lessons of wisdom taught, which will elevate the world and save from future pain and sorrow.

Jesus when asked for a test or sign always refused, referring to his simple, benevolent and kindly acts of healing, relieving the obsessed, &c.—nets which disconcerted and confounded the hearned and mighty, and attracted the multitude. When tests are merely sought spirits near the earth-plane he come the active agents; but when from pure motives we seek to perform those acts which tend in any way to relieve the sad conditions of human misery, not only angels but archangels nove with us, and become our associates and cobject ators; then the incidental evidence of a mighty spirit-power is unmistakable, satisfactory and abiding.

It is truly said "that every act of a moral agent influences the entire moval universe." Thus every energelt eact in us adds notency to the moral clement by which the general intelligence and conscience of the world are to be quickened and moved to action. As the orean is made up of drops, so the moral universe is composed of individual moral acts, and what is now necessed, and what the higher intelligences are seeking to accomplish, is a condensation of moral forces into one vast guil-stream, which, almed at specific objects of good, will irresistibly sweep through the great ocean of ignorance, intolerance and opposition, bearing down all obstacles which interpose against it. It is also truly said that every selfish, careless and evilact in us gives additional power to the principle of evil; and as good and evil commingle in this great ocean life promiseuously, and the currents of both alternate with almost equal force, it is evident that Spiritualism must become just what the individual believers composing its numbers, by their motives, purposes and conduct make it. It has a glorious destiny or the reverse.

Myself and companion, in obcellence to the earnest requests of our s

will be gratefully acknowledged and wisely appropriated.
Old institutions have served their purposes, survived their usefulness, and are destined to quickly pass away. Influences have long been at work undermining their foundations, till they are tottering to their fall. They must be replaced by others founded upon progressive principles, and governed by the angels of Wisdom, Truth and Justice, each one of which will be a mighty engine of power, lifting the world from its depths of confusion, ignorance and suffering, and impelling it os to a higher destiny.

J. D. Rhynus.

Denver, Cot.

[From the Providence Journal.1 Yellow Fever.

To the Editor of the Journal:

panacea for all inflammable and congestive complaints the ordinary fall fevers in Rhode Island were nearly as tatal as the yellow fever at the South, both probably being of the same nature, rendered more or less virulent by climate and miasmatic exhalations. It was finally demonstrated beyond question that nearly every fatal termination of these fevers North (and their name was legion,) was the result of the physicians' malpraetice. Since morphine has been substituted for the lancet, the fatality has diminished probably seventy-five per cent., thus proving that the stupefaction of the vital powers by the drug is less fatal than their utter

cet, the fatality has diminished probably seventy-five per cent., thus proving that the stupefaction of the vital powers by the drug is less fatal than their utter prostration by the fancet, in the proportion of one to three. In olden times the slow fever (that was generally the forerunner of death) that followed in the wake of the lancet, was called by the doctors typhus. The faculty say that human nature underwent a severe change just about the date of the introduction of morphide in lieu of the lancet, and that the slow fever that preceded death has since then developed into typhoid Whether this is additinction without a difference I leave for more learned men than myself to decide. But this I will say without fear of contradiction by competent testimony, that the writer has within the space of forty years been a witness to scores upon scores of the old kind of fevers and other congestive maladies, such as used generally to prove fatal under the treatment of doctors, wherein the following receipt has worked the complete cure of the patient, without a single failure to my knowledge, where the directions have been strictly complied with, no other drugs or treatment having been applied before or after.

When the symptoms of the malady have become clearly developed—whether it be by pain or oppression in the picura, stomach, head, liver, neck and shoulders, side, back, bowels, by chills or otherwise—let the sufferer place his or her feet above the ankles in water so bot that it is very difficult to bear. Throw a blanket over the legs and kiness. Take two, three, four or more, (as the are of the patient or case may need, of genetical strength patients, and the patient or case may need, of genetical material pills. Let the feet remain in the bath from three to four minutes only. Then who then they allow the force of the unburred vital powers from the system, through the bow-les and health be folly restored, as a general rule, within eighteen to thirty-six hours. Water gruel only stomached beauth the fully restored,

Vaucluse, R. I. The greatest quiet and passivity of mind, the fewest restraints and dictatorial requirements with harmonious surroundings, are unquestionably the most favorable conditions for spirits to give reliable manifestations.—A. Underkill, M. D

Written for the Banner of Light. COMPENSATION.

Rise from the depth of sadness, Break from the clouds of gloom; Earth is still filled with gladness, Bright with a wealth of bloom.

Mourn not o'er hopes once blighted, Joys that have passed away; Soon shall thy wrongs be righted, Night shall be mergod in day.

Heir of the life immortal, Guarded by Love Divine, Nearing the heav'nly portal, Why dost thou droop and pine? E'en in thy richest blessing, E'en in thy vanished joy, While thou wert still possessing. Was there not some alloy?

But in the glorious morrow Perfect thy bliss shall be; And in the room of sorrow, A recompense for thee. MRS. C. L. SHACKLOCK.

Griginal Essay.

TESTING MEDIUMS.

The writer would venture a further suggestion or two, as supplementary to those contained in his late articles on "Mediumship and Morality." In those articles attention was called to the liability, under the known laws of mental action, that honest and wellmeaning but very impressible mediums may be impelled by the suspicions and imaginings of positive minds around them (perhaps aided by mischievous invisibles,) to do the very things they are suspected of doing. From this was deduced the importance of care and caution, lest great wrong be done by hasty judgments based on mere appearances, together with some other lessons of weighty import to both investigators and mediums. (See Banner of June 15 and 22.)

The writer did not imagine that those few observations on a vast subject constituted an "exhaustive discussion" of it; much less that they would be construed into a plea "in extenuation of fraud," or a "defence of demoralizing conditions," as some one has chosen to consider them. In fact, he took care to enter an express caveat against any attempt of "intentional tricksters and fraudulent persons to shield themselves from deserved condemnation" under the plea offered. For such he has no defence or apology. That plea was intended only for the benefit of honest and well-intentioned mediums, who, it is believed, are sometimes overborne, perhaps unconsciously, by the action of powerful minds

In offering some further observations on the special point of testing mediums, the writer does not propose to be exhaustive or entirely original; neither on he endorse the extreme views of either the "testers" or the "non-testers," but will endeavor to follow the median line of plain good sense.

It may be conceded at the outset that it is difficult, if not impossible, to determine on slight acquaintance who, among those detected in fraud, are intentional tricksters, and who are victims of the mental action of others, visible or invisible. This shows the impropriety of snapjudgments in any case, such as are frequently passed on mediums as the result of one or two séances. Those who are strangers to the investigator are entitled in all fairness either to be allowed time and opportunity to exhibit their characters for truthfulness, or to have the testimony of trusty acquaintances on this point received and duly weighed, before condemnation. Even though appearances are strongly against them, if their previous characters for honesty and truthfulness have been unimpeachable, then it may be fairly presumed that their frank disclaimer of intentional or known participation in fraud is entitled to credence-it being more probable that such impressible persons are acted upon by others (visible or invisible) in any fraudulent act done through their instrumentality, than that habitually conscientious people will purposely deceive. At all events, like all other accused persons, they should have the benefit of a doubt.

It is, however, not difficult for any person by a frank and candid demeanor, and a strict adherence to truth in all things, to give such proof of a truth-loving disposition as will in time win the confidence of all acquaintances. In fact, such a result is almost inevitable. And it creates a presumption in his or her favor in all candid minds. Persons who have failed to win such confidence by their previous lives, are not likely to prove a credit to mediumship, however remarkable their gifts; and they should not be encouraged to publicly engage in it, or patronized if they do; unless, indeed, there are conclusive proofs of amendment under its spiritualizing influence.

The value of character as a prerequisite and substratum for useful mediumship has been too much ignored by Spiritualists, and the movement is suffering the inevitable penalty of such a mistake. True, characters may change, under deteriorating influences, and it is not safe to trust to even the best certificate, of too old a

All this suggests the importance of more cultivation of and reliance upon home mediumship, or that within circles of immediate friends and neighbors, whose character is known and read in the daily life; also of elevating and purifying the atmosphere of the scance-room, by using it more for purposes of spiritual culture and less for mere wonder-seeking. "Covet earnestly the best gifts"-not those that cause the most marveling, or bring the most dollars to the pocket.

But to the question as to whether mediums who offer their services to the public shall as a rule be put by their visitors under

"FRAUD-PROOF TEST CONDITIONS." It is presumed that both parties to this testing controversy are desirous of the truth. The writer is not one of those who assume that "some people prefer to be cheated." The question is one of methods. How can we best get at

the truth, and get rid of impostors? The writer's experience has been - and he thinks it but accords with the general rulethat the most conclusive and satisfactory proofs of spirit-interference have come when not demanded or expected, when the mind of the investigator, as well as that of the medium, was in an unanxious or comparatively indifferent mood. (This statement, however, applies almost exclusively to the products of home mediumship, or that among intimate friends, where there was no occasion for precautions against fraud. And he understands it to be a law ever operative in spirit-communication and manifestation, of whatever kind, that anxiety, strong expectancy, suspicion, or anything like a dictatorial frame of mind, in either the inquirer or

by disturbing or neutralizing the subtle element employed by spirits in such action.

If this be so, surely any attempt by investigators to prescribe and dictate the form of manifestation, or the conditions under which it shall be given—any demand that tends to excite anxiety or trepidation in the medium-is likely to utterly defeat the object had in view.

The best informed investigator in the body knows so little of the subtle elements or forces used, or of the ways in which those elements may be wielded, that none may prescribe what may or may not be done under varying circumstances. The invisible operators alone can state the conditions under which they can operate, and these seem to be often but imperfectly known even to them.

SCIENTIFIC TESTS.

Some insist that all alleged spirit-phenomena should be submitted to "scientific tests." If by this is meant that they should be tested by the methods usually employed by scientists in investigating the phenomena of matter and the forces of the material world, it is evident these are not adapted to the case. Those forces, such as gravitation, electricity, magnetism, etc., being constant, and the conditions necessary for their action being ordinarily under the control of the investigator, the thenomena can be repeated at will until demonstration is reached. But with spirit-phenomena the case is different. The force acting is not a constant, unintelligent force, but claims to be the will of an intelligent but invisible being, or beings, operating through the instrumentality of a subtile agency, liable to be affected and swayed by the thoughts and emotions, and even the atmospheres of all surrounding persons, in the body and out. Hence the phenomena can be produced far more readily in the presence of some individuals than in that of others, while in some presences they cannot occur at all. To attempt to apply the methods of the material scientist here is eminently unscientific. The modes of testing must be adapted to the nature of the case.

But if it is meant that spirit-phenomena should be observed under such conditions as to preclude the possibility of mistake or fraud, before making them the basis of faith or philosophy, this surely should be done. And intelligent, candid and practical men and women. with the exercise of patience and good sense, may find means of attaining the desired endthat is, absolute certainty of spirit-intervention --even in the observation of such complicated phenomena. True science will take into account all the peculiarities and possible contingencies of the case, and will not attempt to deal with these matters in a manner not applicable to them.

THE BETTER COURSE.

In view of all the difficulties of the case, it would seem that the best we mundane inquirers can do is to freely allow the spirits or mediums to act in their own way, but to carefully determine for ourselves whether or not the phenomena produced, under the circumstances at the time, are convincing and satisfactory to us. We may kindly and respectfully suggest to the operators, and to mediums, various methods, or 'test conditions," that we think would be conclusive; but if they do not see fit to comply, we gain nothing by insisting, and it by no means follows that the mediums are cheats or impostors. We are not convinced—that is the only certain conclusion. It may and should follow, however, that after due trial, we may decide that it is not profitable for us to spend time or money in such inconclusive experiments, And if the medium's course is such as to create a reasonable suspicion of bad faith, that would be an additional reason for letting such medium severely alone.

SPIRITS EARNEST TO CONVINCE.

It should be said, however, that as a general rule we have found spirits quite as earnest to give conclusive evidence as we were to obtain it._ and good spirits will exert themselves to afford rational and full conviction of a future life to honest, truth-seeking and teachable minds-and they generally, if not always, sooner or later, succeed with such. But it is not strange if this better class of spirits do not think it worth their while to gratify the marvelousness of mere wonder-seekers, or try to overcome the skepticism of conceited, bigoted, suspicious, unaspirational and unspiritual persons. Of what use are such to the cause of truth and human progress, even if convinced? They have yet to learn the first lesson of spiritual wisdom-that of becoming as little children before they can pass the threshold of the kingdom of truth. We need not wonder, then, that circles and séances composed chiefly of the classes above-named should seem to be abandoned to the sport of tricksters both in and out of the body. And no "test conditions" yet devised will serve to protect such persons from being made the dupes of invisible

MEDIUMS SHOULD BE EQUALLY EARNEST. On the other hand, there seems no good reason why honest mediums, as well as honest spirits, should not be desirous to afford conviction to sincere inquirers. If intelligent, such mediums must and will appreciate and sympathize with honest doubt. They will understand the intrinsic difficulty of giving ready credence to the more unusual and startling phenomena of Spiritualism, such, for example, as the alleged formation of visible and tangible bodies out of invisible elements. They will know that it is not easy to fully satisfy one's self of so extraordinary a fact, even after' repeated seeming demonstrations to the senses-that the supposition of some illusion, or trick on the medium's part, where a possibility of it exists, will seem far more probable to even the most candid minds (as most of us have been educated) than the occurrence of so strange a phenomenon. Hence, instead of censuring the honest doubter, and feeling insulted because he asks for some unmistakable assurance to his senses that the apparition which he sees is not the medium disguised, the latter, if honest and sensible, it seems to me, will not only be willing but desirous to adopt any practicable means of affording this assurance beyond a doubt. He will wish to do this as well for his own protection from suspicions, as for the satisfaction of inquirers.

While, then, it is clearly out of place for investigators of these peculiar phenomena to assume to dictate the conditions under which they shall occur, and wholly unjust to pronounce impostors all professed mediums who do not submit to their terms, there yet appears to be a better course for the latter to pursue than to bluntly refuse to be tested in any way.

WHAT MEDIUMS MAY DO.

Let mediums, on the contrary, appreciating the high value and importance of their work, seek and study to provide the means of giving more conclusive proofs. Let them, in offering their services to the public, lay aside all undue sensitiveness about being tested, on the ground the medium, creates an obstacle to spirit-action, of its being "an imputation upon their honor,"

etc., and concede thus much to the common skepticism or ignorance of humanity, in which we were all involved but a short time since. Let themselves propose suitable "fraud-proof" conditions, instead of waiting for such to be proposed by others, and then these will involve no humiliation on their part. A little pains taken, too, to rationally explain to inquirers why such and such conditions are required, and why proposed tests cannot be complied with, will be far better than mere arbitrary announcement of rules, and brusk refusals of respectful requests. A frank, open-hearted demeanor and an intelligent recognition of the difficulties of the case will do much to remove suspicions and inspire confidence. Very simple and non-injurious means may be adopted by any one to make it certain to others that he or she does not voluntarily or intentionally produce the apparitions, and has no confederates in the body.

Mediums while serving in private, among friends and acquaintances only, who have had opportunity to know their characters for truthfulness and probity, may have no occasion for such concessions. But when they offer their services to strangers (either for compensation or without) the case becomes different. The stranger, especially if unfamiliar with the phenomena, needs some guarantee of good faith for the satisfaction of inevitable and reasonable

Some public mediums for these extraordinary manifestations have voluntarily adopted such means of giving assurance to investigators. If all would do it, a great source of complaint, of suspicion and skepticism, would be removed, though it is not to be expected that all skeptics would be convinced. And it seems not too much to advise that all who refuse or neglect to do this should-(not be denounced as impostors without further proof, but) — be shunned by sensible Spiritualists as opening a wide door for fraud and scandal.

BETTER THINGS IN PROSPECT.

But, further, it is alleged by prominent English Spiritualists (notably by the distinguished writer known as "M. A. (Oxon.)," author of an able work on Psychography,) that cabinets, darkness, etc., have been found to be not necessary for the production of the pnenomena of materialization, so-called, but that visible spiritforms are produced in that country with the medium in full view and in a good light. If this be so in England it must be equally possible in America; but it may be that spirits need first to become convinced of the fact and to learn the process, or to prepare mediums for it. And it is probable, also, that a higher tone of spirituality and harmony must be attained in the séance-room, by all who compose the audience, than is possible in any of our mixed gatherings of gaping wonder-seekers and suspicious frauddetectives, before such palpable angel visits can be enjoyed. Anyway, it gives reason to hope that the day of dark cabinets and all similar sources of suspicion and accessories of fraud will soon be over, and we be able, if worthy, to meet our loved ones face to face without doubt or distrust. God speed the day. Ancora, N. J.

Hunner Correspondence.

New York.

WILLOW BROOK .- Mrs. George L. Allen writes. Oct. 11th: "Knowing your willingness to speak a good word in a good cause, I send a few thoughts and sug gostions to your readers in reference to Bolvidere Sominary. I wish it understood that I have no personal interest in the school, except that my daughter is there as a pupil, and no one except myself is in any way responsible for what I say. All persons of intelligence are supposed to be interested in the education of the young, and parents especially are anxious that their own children, at least, shall have an opportunity of cultivating their minds and manners, and becoming fitted to take a respectable position in life, and to be able to make their own way through the world. Most people believe that a little experience from home will ad children in this matter, and for this end they are sent away to school, sometimes to their advantage, and often. I fear, to their injury. The school at Belvidere has many advantages. Its location is fine, and its managers have an advanced and comprehensive view of education; the physical, intellectual and moral departments are all cultivated. By what I have learned of its arrangements I think the only want is patronage; and I propose that the readers of the Bannor of Light make a grand effort to send reinforcements of pupils from each neighborhood. In companies if possible, singly if necessary, and I feel sure the step will prove satisfactory. I think it a shame that such a school should decline, while so many less worthy institutions flourish. What are Spiritualists thinking about, or are they not thinking at all? I hope they will think and determine to make a trial, for a few months at least. Let parents having children whom they wish to educate in a practical and liberal fashion, write to Miss R. L. Bush, Belvidere, Warren Co., N. J., and they will find her terms very reasonable; and if they place their children under care of the proprietors of this school, they will find them carefully attended to. I am not a sectarian Spiritualist, but a member of the Christian church, and our family attend both church and Sunday School. I believe in working with markind, and in carrying S gestions to your readers in reference to Belvidere Seminary. I wish it understood that I have no personal NEW YORK CITY .- A correspondent, D. W. H.,

writes as follows: "Are dreams during sleep the result of some occult power acting on the brain? Recently, being in perfect health and after a qulet night's rest (not having been near to, thought of, or on board a war vessel for many years.) I awoke from a sound sleep, having dreamed that I was standing on the port side of the quarter-deck of a third-class steam sloop-of-war, looking forward; the vessel was schooner-rigged, having a complement of one hundred and seventy-five men exclusive of officers, by Navy regulation, and armed with six twelve-pound brass broadside guns; one one-hundred-pound rilfied shell Parrot gin on the forecastle, and one one-hundred-pound Dahlgren pivot gun on the quarter-deck. The vision appeared to be perfectly natural, but I saw neither officers nor men on the decks. Presently the writer seemed to be standing at the side of a long, large table, on which lay a perfect model of this vessel wrought in woolen cloth, and he appeared to be explaining to a few friends who were studying out how so elaborate a piece of higemuity could have been produced so perfectly with yarns? Perhaps some may say, 'this is a lough yarn, the conception of some old salt's brain I' Well, possibly it may be so, from the fact that your correspondent has a sea captain sixty years since, and might he not have made these impressions on his brain whitst sleeping? Granting this to be true, everything, guns, carriages, tackle, etc., were made to appear quite in order, the broadside guns were run out of the ports, the pivot guns elevated so as to be discharged over the bulwarks, as these were worked on this class of vessels on the Atlantic coast during the late war.

Your correspondent has seen in France the beautiful productions in wool of the Gobelin Tapestry Works near Paris, but nothing so perfect as this dream-vision appeared to him of a war-vessel's deck.

Can any additional light be produced to prove how far, if at all, spirits can impress the brains of mortals during their hours of sleep?"

ALABAMA CENTRE.—A c writes as follows: "Are dreams during sleep the result of some occult power acting on the brain? Re-

ALABAMA CENTRE .- A correspondent, "L. F., writes that E. V. Wilson created much popular excite ment by two lectures recently delivered in this place, ment by two fectures recently derivered in this place, and which in each case filled the largest hall there with interested listeners. Rev. Mr. Cook gave out notice that he should reply to Mr. Wilson on Sunday evening; but after nearly two hours of pointless talk failed to make any headway, at least among the thinkers of his congregation, against the evidences presented by the seer in favor of the truth of Spiritualism.

New Hampshire.

NASHUA.-Writing from this place under a recent date, George A. Fuller says, in the course of a letter voicing a rescript of his experiences: " I delivered my first lecture on Spiritualism in Amherst, Mass., Aug. 4th. Mr. Henry B. Allen and mysolf succeeded in getting a society organized in this place after considerable hard work. We held a session at the home of Mr. Allen on the evening of Sept. 7th, and I gave a lecture, under influence, on 'Organization,' at the close of which the society was formulated with the following officers: Geo. A. Fuller, President; Mr. Chas. Osgood, Mrs.

Mary Crozier and Mrs. Kate W. Eddy, Vice Presidents

Menry B. Allen, Corresponding Secretary; Wales B. Allen, Secretary; Wales B. Allen, Corresponding Secretary; Wales B. Allen, Corresponding Society of Trustees. A blood platform of principles, setting for the the nature and alm of the Society, and a Constitution giving rules of government, were adopted. And thus we hope and trust that the foundation of a spiritual revival has been ladd in this staid yet beautiful old town which so long has been the stronghold of Orthodox; and the staid with the soul full old town which so long has been the stronghold of Orthodox.

Allen and investle left Antheest for New Hampsbire. Sept. 11th, 12th and 13th we were at the home of Mr. Allen and investle left Antheest for New Hampsbire. Sept. 11th, 12th and 13th we were at the home of Mr. Edward Kinshall. Hillsbore Bridges. N. H., where we met with a good reception. Mr. Allen held three eiges, which were literably crowded, adding knowledge unto the faith of many relative to the immortality of the soul. I gave one becture here. We padd a legal and the pleasure of visiting one of Mr. Lather Banton's solution of the soul. I gave one becture here. We padd a legal and the pleasure of visiting one of Mr. Lather Banton's solution in the pleasure of visiting one of Mr. Banton, I will not repeat a description of the same here.

I have been solved the solution of the manifestations occurring in the presence of Mr. Buston, I will not repeat a description of the same here.

The solution of Brad dord, N. L., in the Town Hall, Odite a large gathering greeted me. Sept. 4th, 16th, 16th,

Vermont.

BARTONSVILLE .- Jos. W. Atwood writes that the meetings held at Spiritual Hall, this place, have been successful in days gone by, and that as many will be convened the present season as have taken place during the like period for three years past.

NORTH BENNINGTON.-Harvey Howes writes: 'In the official report of the Vermont Spiritualist Convention recently holden at Hyde Park-published in vention recently holden at Hyde Park—published in the Bannor of Light of Oct. 19th—the Sceretary represents me as saying, 'Clairvoyance did not reveal crime.' And in the next sentence I named two or three instances where criminals had been detected through clairvoyants. I said in my first remark that clairvoyance did reveal crime, but such revelations were not received as evidence in Indicial courts to convict the criminal or criminals identified and described by the clairvoyant."

Illinois.

ADAIR .- E. B. Lownes in remitting for spiritualistic literature says: "Organization seems to trouble the minds of some Spiritualists, and has ever since the minds of some Spiritualists, and has ever since the carlier days of the movement, but I do not see the way clear for such a step, though I have been a believer for thirty years, and given the subject much thought. I have looked upon Spiritualism rather as a disintegrator, placing every individual on his own responsibility, with no church to lean upon. If the spirit-world wished us to organize, would it not use all its influence to bring about such a result? On the contrary it does not encourage such an idea."

Connecticut.

NEW LONDON .- John Danforth writes: " We have commenced our winter circles in this section of our State, and hope we shall have continued success in our efforts. The scance held at the Post Hill House, Oct. 15th, was opened by prayer, Mrs. Henry Tooker being the medium."

District of Columbia.

WASHINGTON .- A correspondent writes, Oct. 16th: The Bannor of Light to-day stands higher if possible than ever before in the estimation of the main body of spiritual believers. My best wishes are ever offered for its continued prosperity."

"Through Almond Eyes."

From an article in the North American Review pur porting to be a view of American customs and Ameri can manners and morality by a Japanese traveler, we make the following citations. It is evident that a keen sense of the theological situation is entertained by

somehody:

"Bible says It Is not good to lend money on usury, but Christians always charge interest. Koran says same thing, therefore among themselves Mahometans do not charge It; and so in many other cases Mahometans obey Koran, but Christians do not obey Bible. There

charge it; and so in many other cases Manometans obey Koran, but Christians do not obey Bible. Therefore, Christians (so called) advance rapidly in material progress, because they sacrifice their religion to this kind of progress. Therefore they quickly become highly civilized; but Mahometans will not sacrifice their religion, therefore they remain, like early Christians who had all things in common, rather barbarous.

I have not been in India, therefore I cannot tell about Hindoo religion, but there is one thing I remark which is very important. From all I can learn, neither Mahometan, nor Buddhist, nor Hindoo says: If you do not believe my religion you will be burnt to all eternity in hell fire with brimstone. Only Christian sayis this. For this reason many Jayanese refuse, the moment they hear this, to become Christian. Suppose Japanese woman wants to become Christian, and her husband, brothers and sisters and children refuse, then she says, 'How can I become Christian and all my family go to hell fire for clernity? Better for me also to go to hell fire with them?

All kinds of cheating and fraud have now been tarapht by Christians to Japanese, of which they were quite Ignorent twenty years ago.

When I try to compare the small number of new vir-

wears ago.
When I try to compare the small number of new vir When I try to compare the small number of new virtues they have learned since that time, by observing the practice of Christians, with the large number of new vices they have learned from them, I am pained and distressed for my dear country to think of it.

People who know how to make money by trying to get it from each other, they call civilized people; people who have not learned all the tricks by which money can be made out of each other, they call uncivilized people. After much consideration of this subject, I can find no other distinction but this. I think quite differently. Civilization consists of people being pure and good in their lives, not in being rich and smart in their business."

BILLY'S ROSE.

Pilly's dead, and gone to glory—so is Billy's sister Nell; There's a tale I know about them were I poet I would tell; Soft it comes, with perfume laden, like a breath of country air Wafted down the filthy alley, bringing fragrant odors

In that vile and filthy alley, long ago, one winter's day, Dying quick of want and fever, hapless, patient Billy lay, While beside him sat his sister, in the garret's dismal gloom. Cheering with her gentle presence Billy's pathway to the tomb.

Many a tale of elf and fairy did she tell the dying child, Till his eyes lost half their anguish, and her worn, wan features smiled; Tales herself had heard haphazard, caught amid the Babel roar, Lisped about by thy gossips playing at their mother's

Then she felt his wasted fingers tighten feebly as she told How beyond this dismal alley lay a land of shining gold, Where, when all the pain was over—where, when all the tears were shed— He would be a white-frocked angel, with a gold thing on his head.

Then she told some garbled story of a kind-eyed Sav-Then she told some garned story or four's love.

How He'd built for little children great big playgrounds up above.

Where they sang, and played at hop-scotch and at horses all the day.

And where beadles and policemen never frightened them away.

them away. This was Nell's idea of heaven—just a bit of what she 'd

heard,
With a little bit invented and a little bit inferred;
But her brother lay and listened, and he seemed to understand.
For he closed his eyes and murmured he could see the Promised Land.

Yes," he whispered, "I can see it-I can see it, sister Nell;
Oh, the children look so happy, and they're all so strong and well;
I can see them there with Jesus—He is playing with them, too! Let us run away and join thom, if there's room for me and you."

She was eight, this little maiden, and her life had all been spent In the garret and the alley, where they starved to pay the rent; Where a drunken father's curses and a drunken mother's blows, Drove her forth into the gutter from the day's dawn to

But she knew enough, this outeast, just to tell the sink-'You must die before you're able all these blessings to enjoy. You must die," she whispered, "Billy, and I am not even ill; But 1 'll come to you, dear brother—yes, 1 promise that I will.

You are dying, little brother--you are dying, oh, so I heard father say to mother that he knew you could n't They will put you in a coffin, then you'll wake and be up there. While I'm left alone to suffer in this garret, bleak and bare."

"Yes, I know it," answered Billy. "Ah, but sister, I do n't mind, Gentle Jesus will not beat me: He's not cruel or unkind. But I can't help thinking, Nellie, I should like to take away Something, sister, that you gave me, I might look at every day.

'In the summer you remember how the mission took ns out.

To a great green lovely meadow, where we played and ran about.

And the van that took us halted by a sweet white patch of land,

Where the fine red blossoms grow, dear, half as blg as mother's hand.

"Nell, I asked the good, kind teacher, what they call such flowers as those, And he told me, I remember, that the pretty name was rose. I have never seen them since, dear—how I wish that I had one! Just to keep and think of you, Nell, when I'm up be-yond the sun."

Not a word said little Nellie; but at night, when Billy stept.
On she flung her scanty garments, and then down the stairs she crept.
Through the silent streets of London she ran nimbly as

it fawn, Running on and running ever till the night had changed to dawn. When the foggy sun had risen, and the mist had cleared

All around her, wrap'd in snowdrift, there the open country lay!
She was thred, her limbs were frozen, and the roads had cut her feet.
But there came no flowery gardens her keen, hungry eyes to greet.

she had traced the road by asking-she had learnt way to go; She had found the famous meadow—it was wrapped in cruel snow; Not a buttercup or dalsy, not a single verdant blade Showed its head above its prison. Then she knelt her down and prayed.

With her eyes upcast to heaven, down she sank upon

the ground,
And she prayed to God to tell her where the roses
might be found.
Then the cold blast numbed her senses, and her sight
grew strangely dlm;
And a sudden, awful tremor seemed to rack her every
limb. 'Oh, a rose!" she moaned, "Good Jesus—just a rose to take to Bill!"

And as she prayed a chariot came thundering down the hill; And a lady sat there, toying with a red rose, rare and sweet;
As she paused she flung it from her, and it fell at Nel-lle's feet. Just a word her lord had spoken caused her ladyship to

And the rose had been his present, so she flung it in a But the poor half-blinded Nellie thought it fallen from the skies. And she nurmured, "Thank you, Jesus!" as she clasp-ed the dainty prize. Lot that night from out the alley did a child's soul pass

away; From dirt and sin and misery to where God's children play.

Lo! that night a wild, flerce snowsform burst in fury o'er the land.

And at morn they found Nell frozen, with the red rose in her hand.

Billy's dead, and gone to glory—so is Billy's sister Nell; Am I bold to say this happened in the land where an-gels dwell: That the children met in heaven, after all their earthly

woes. And that Nellie kissed her brother, and said, "Billy, that Notice Research here's your rose"? —[" Dagonet," in The Referco.

END OF THE BRITISH EMPIRE FORETOLD.—A curious East Indian "legend," treating of the future of the Mogul Empire, and based upon the prediction of a priest, made many years ago, has prediction of a priest, made many years ago, has been put into verse in Dresden, and is now in circulation, in that city. It describes how the great Mogul Monarch, Arungzebe, when following his resolution to extirate the English from Hindostan, was stopped in his work by a holy Brahman, who held before his face a magic mirror, in which he saw the continued growth of the British jower until only a sladow remained of his own. At length the shadow itself was swent away and another innerial throng was set of his own. At length the shadow itself was swept away and another imperial throne was set up, with a lady seated in its chair. The priest had given assurance that two hundred years of expiation and servitude were necessary in order to free Hindostan from the evil powers that controlled her destinies, and for that reason all prisoners had been set free by Arungzebe. The legend goes on to say that when the lady becomes seated on the throne, the scene suddenly dissolves in a thunder-clap, and India resumes her sway. The priest's prediction is well known, says the legend, to the natives of India. The first part of the prophecy, it continues, has been says the legend, to the harries of India. The first part of the prophecy, it continues, has been fulfilled already—a woman sits on the Mogul throne, and the fabric of British Empire in the East is now cracking and ready to fall to pieces! -New York Tribune.

We learn that old Mother Crockett, who Hey we learn that old Mother Crockett, who died a short time ago in this town, said, just before dying, to some of the friends standing near, "I shall not die. I shall go out of this old body into my new one." Such were her ideas as she neared the Summer-Land. So of course the doctrine of literal resurrection she held to when we used to preach in the old church she abandoned as she neared her end, but beginning of a sweeter life.—Independent Age.

TO BOOK-PURCHASERS. The attention of the nacting pathot is specially called to the large supex of Spiritumi, Reformutory and Miscellanceus Works who have kepton sabe at the BASSER OF LIGHT Beconstront, greated floor of Burding No. 9, Minigeners Pace, out also I Province street, Boston, Masser We are perjored to 201 orders also, for such books, panyhets, etc., as have affected by name in the catacogue of works formed ordered by Authority days of Davis, and hepstonian from the fitness for a present the world. We will also for will aim of the Davis and tensor the general floor and are of the Paris at each of the general floor Tride at tensor faces. Only its addition, and because of the province of the general floor than the control of the province of the general floor trides of the province of the general floor trides of the province of the general floor trides of the province of the prov

pennal.

These who into a forwar bury notices of sportfuld meetings, etc., but so the area of the war places to tenenthet that the Bayestar op 1 reality to each to research for a havek. Then in the collection to reason prompt meeting, next to be warded to time to reach this other entrances.

Banner of Light.

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JOHN W. DAY

PORTOR

PROBLEM STATES ARE RESERVED TO BE ARRESTED TO

ESTER INTO OVERA BURINALISM STORESTER & To bulk forth a new and right lives ordered thing to trid to a better ter quait into evel a prior county to either testiness attales, and proclaim the title, den Rujelti as the teadim ate standard of action; to redeem the world; to make may and women but ter; to teach them to live accepting to the do tate of the inner man, that then lives may be pare and true, leading

Free Religion.

A discourse on the progress of free religion was pronounced in Music Hall a few Sundays ago by Mr. F. A. Hinckley, which professed to present a review of the subject, in all its beat-Ings, and east its here seepe for the not distant future. He gave an interesting and instructive history of the movement against creeds and dogmas, which is well werth the widest perusal. One can see from a clance at this that there has long been going on a dislocation of the joints. of the creeds, and a separation of the dogmas. which have so long held the human mind in their tyranny. He remarked of Free Religion that "its ideal has been as broad as the universe, as comprehensive as human needs to that?" ture, another of art; one day of the aspiring

race have not been left, as was once supposed, without some witness to the truth which has given life to all systems and is greater than all. One man finds that modern civilization is not chiefly the product of Christianity, but that Mohammedanism had much more to do with it. Another finds in Japan a superiority in some respects over our civilization. One after another of the boasts of Christianity as to its superiority have been made to disappear.

Nobody can say where this process is likely to stop, if it steps anywhere; but it has already gone far enough to show that several other religions are worthy to be ranked with that known as the Christian. "But for free religion," said the speaker, "we might have gone on to this day in blissful ignorance of the impertinence of our missionary enterprises. Our conceit has had the starch taken out of it by finding that the heathen have something to tell us in return for what we tell them. We are learning by it to believe that there are people who can worship purely and live nobly without ever having heard of us or our system." While Free Religion, according to the speaker, does not necessarily re-Jeet Christianity, it takes out of it its exclusiveness; it places it side by side with its sister systems; it recognizes the weaknesses and exils of all systems, and it especially seeks to disjoyer is

That is what no pulpit ever did. "When the human mind," said the speaker, "conceives for the first time, that instead of one system of religion we have a dozen, instead of one Christ we have nobody can tell how many, its horizon recedes, its vision broadens, it makes one feel that he is living in a greater world, and is himself a sublimer fact in the universe." Instead of its destroying worship altogether, as is often alleged, it is asserted that it has opened to us the only worship possible. "Does a man stand before the unknown with less of awe and reverence because he finds that truth and love have had ten times as many prophets and forms as he had supposed? Verily he must be cold indeed who could worship less because there was a Socrates and a Buddha as well as a Jesus." Free religion has broken up the old and worn-out forms and symbolisms, while recognizing the good idea that prompts them.

It has undertaken to substitute for the superstitions and formal worship of the Church a spontaneous and rational worship. Prayer is described as "the human everywhere feeling after the divine everywhere." It is a ceaseless and good. The free religious view is that prayer A beautiful poem of Lowell's is quoted, to illus- quent words: trate the aspiring and reaching nature of prayer, of which we quote but a single expressive stanza, as follows:

the inward spirit. It substitutes for the false gods of the old faiths an intelligent, just and loving Creator, or First Cause. It can worship better than Orthodoxy. It cannot, to be sure, sing Moody and Sankey hymns, nor many Unitarian hymns; but it finds much bliss in singing while it does not try to sing itself away into everlasting bliss, And it has, in addition to its renovation of the idea of worship, enlarged the application of the blea of imiversal brother-

Free religion has abolished all distinctions of theology, and so far mankind are brought into more harmonious relations with each other. Nothing could be more exclusive than the old idea that the saints were all inside Christianity and the heathen all outside. We are all members of one great body, and Nature has implanted in us mutual love. "Imagine Seneca, imagine any one of the world's real leaders, imagine Jesus himself-condemning as sinners-all who would not accept not only their own form of religion but some special interpretation. They had better employment. They were contemplating truth; and whatever may have been their practices, they announced principles that were universal in their application." It is a good statement, and a broad and true one. If people could only look at the fact in that light!

It was alleged by the speaker that the two weak points in the free religious movement are fear of organization and fear of unpopular causes. In respect to the former, it is first spirit, and then form; first purpose, then a deed; first thought, then a life. "The fruit of free thought and pure love is organized justice, integrity, equity." The time has gone by for thinking that the disappointments, sins, and inequalities of life are inevitable, beyond human control, and without human sympathy and love. It is disobedience of law that causes conflict and misery. It is ignorance of law that is a great cause of suffering and crime, What men need is the science of a new life. It is possible to make human life divine, even here on the earth.

Spiritualism in Baltimore.

The Spiritualist meetings in Lyric Hall, in this city, are, so we are informed, clothed upon at present with a new element of life. The morning assembly Sunday, Oct. 13th, gave indications of the increased interest on the part of the public, and the following extracts from the report of the evening session, which we glean from the Baltimore Sun, show that that occasion was also of importance to the welfare of the cause. The Sun, we may here remark parenthetically, is one of the most conservative papers in the United States, and has a larger cirulation than all the other morning papers of Baltimore combined. The Mr. Keene spoken of as being chosen as its supervising committee by the audience, is a prominent lawyer and a skeptie, though bonest and honorable in his treatment of Spiritualism: "Spinit Ballots and Tests.- Mrs. Louie

"Striate Byllotts and Tistrs.-Mrs. Louing M. Kerns; a Spiritualist, gave an exhibition of what is called the 'ballot test,' and other spiritual phenomena, last evening, at Lyfic Hall, Lexington and St. Paul streets. Mrs. Kerns is of attractive manners and appearance. Her husband accompanies her. They came from 'California, but have been in the East for some time. The first ten in the magning was the sehis best friends have endeavored to make its, time. The first step in the meeting was the seplatform so broad that it could speak one day of thoughts, another of deeds; one day of nature, another of art; one day of the aspiring tion, and took a chair close to the lady at a small ture, another of attigene day of the aspiring spirit, another of the practical life."

It refuses if no question of theme a respect-ful has proved itself more than Christian name of the same of the suffering that the more of the universal religion. It has replatform of the universal religion. It has repeated the world to itself. It has shown what—Mrs. Danskin and deposited on the table before the medium and the judge veiled the world to itself. It has shown what—Mrs. Danskin who is also a medium, was the only other person upon the platform. Mrs. Danskin who is also a medium, was the only other person upon the platform. Mrs. Danskin who is also a medium, was the only other person upon the platform. Mrs. Danskin who is also a medium, was the only other person upon the platform. Mrs. Danskin who is also a medium, was the only other person upon the platform. Mrs. Danskin who is also a medium, was the only other person upon the platform. Mrs. Danskin who is also a medium, was the only other person upon the platform. Mrs. Danskin who is also a medium and the judge on the table before the medium and the judge of the muchant at will, obsession, etc., there are really points of merit in the old civilizations, and that three-fourths of the human from one platform. Another of the patform.

The lecture was characterized by depth of thought, breadth of conception, and elo-whole of the muchant at will, obsession, etc., there are really points of merit in the old civilizations, and that three-fourths of the human from one platform. Small square pieces of lever distributed and travelled did itseem at all remarkable did itseem at all remarkable detured the third address in his dequired the third address in his delivered the their daddress in his delivered the their address in his did itseem at all remarkable did it seems om one tile to another until a revelation came, i ner, and wrote that he could remain 16ft a short time, as others were crowding upon him. He wrote that he had communicated with the writ-er before, and that he was 'not dead, but gone before.' The judge then unfolded the ballot, and it was found to contain the name of Andrew Litzener. The writer, an elderly man and a Spiritualist, acknowledged that he had commu-nicated with Andrew before. The next name revealed was John Thorn, and the third that of P. H. Harrison, whose communications were of revealed was sount morn, and the property of a tone similar to the first. There were about seventy-five ballots in the pile. The judge affirmed that there was no tampering with the ballots, and that the lady had no means write-ring into them or reading the names writeof prying into them or reading the names written upon them. The medium would at times cease the ballot test and describe in detail a spirit which she would say she saw hovering over some man or woman in the audience. She Army and Navy Hall would designate the point in the room where the spirit was, and in nearly every instance some person sitting in that locality would say he recognized the person of some departed friend

Donations in Aid of our Free Circle Fund.

As we have frequently stated in the past, the Public Free Circles held in the Banner of Light. Building, 9 Montgomery Place, Boston, twice each week-and which are supported wholly at the expense of this firm-afford continued ment in Rochester, N. Y., and Subsequent Press ponder the account and learn charity and and varied opportunities for the investigator to inquire, without money and without price, into at least one phase of the spiritual phenomena: they thus accomplish a great work, aside from and additional to the one which they perform when the spoken and reported messages find through our Sixth Page Department an avenue of access to the eyes of readers dwelling even in the ends of the earth. And so doing it would seem that the requests which we have from time to time made that the generous-hearted among the friends would aid us by the donation of sums however small to hear the pecunjary burden are founded in justice, and deserve a hearty and affirmative response. To those who have replied favorably in the past we return our sincere thanks; and we shall take pleasure in acknowledging in these columns any amounts which the friends may in the future see fit to forward to us in aid of this proved-to-be worthy enterprise. Speaking of our Message Department, in the course of his lecture before the aspiration after all that is true and beautiful Parker Memorial Society of Spiritualists, Boston, Sunday afternoon, Oct. 13th, Dr. J. M. Peemay be put into deeds, but rarely into words, bles presented its claims in the following elo-

rate the aspiring and reaching nature of prayer, of which we quote but a single expressive standar, as follows:

"Still through our pathway stir and strife Glows down the wished ideal.

And longing molds in clay what life"
Carves in the marble real.

To let the new life in, we know Desire must ope the portal; Perhaps the longing to be so Helps make the soul immortal."

That, observed the speaker, is true prayer.

That, observed the speaker, is true prayer.

Free religion points from the outward form to the radiant homes of the angels and from the

the radiant homes of the angels and from the ever-green gardens of God.

Thinking of the Message Department and those privileged to speak and identify themselves through it, I plead for its continuance. I plead for it as I plead for the emancipation of the slaves and their right to be heard; plead for it as I plead when with that Peace-Commission for the warring Western Indians and sheir right to be heard by representation in our halls of Congress; plead as I plead for woman's right to deposit her ballot and be heard in our State Legislatures; plead as I ever plead for the poor, the oppressed and the lowly ones of earth. They are God's children—they have immortal souls—they have immate rights they are our brothers and our sisters, allame with angelic possibilities. And ignorant and undeveloped as some of those may be who speak in the message department.

in our next issue consider a few of the notices of Dr. Slade's work in Melbourne, which have fallen under our notice. Meanwhile, we wish him and all the earnest workers in that distant land God-speed in their efforts for the advancement

Parker Memorial Meetings.

of thought, breadth of conception, and elo-- who had just come in with his dog and gun." After a few noments' waiting the medium stepped at one of the ballots, took up a lead pencil and began to write, feeling, as she said, a spirit hand covering hers and guiding her pencil. This spirit signed himself Andrew Litzener, and wrote that he could remain bit a short day. During the session the female quartette, who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." Who had just come in with his dog and gun." A pure who had just come in with his dog and gun." Who had just come in with his dog and gun." A pure who had just come in with his dog and gun." A pure who had just come in with his dog and gun." A pure who had just come in with his dog and gun." A pure who had just come in with his dog and gun." A pure who had just come in with his dog and gun." A pure who had just come in with his dog and gun." A pure who had just come in with his dog and gun." A pure who had just come in with his dog and gun." A pure who had just come in with his dog and gun." A pure who had just come in with his dog and gun." A pure who had just come in who had aided by Messrs, John C. Bond and Frank Myrick, rendered several vocal selections to good acceptance.

> Dr. Peebles will pronounce the closing discourse of his engagement at Parker Memorial Mayville and lodged in jail. He persistently re-Hall, next Sunday afternoon, at 2:45, and the assemblage at that time of an audience which for his conduct that it was necessary to sacriwill crowd the hall to repletion is confidently predicted. His subject will be "Death, the process of dying, the condition of the prematurely born, of infants, idiots, suicides, and the insane,

Charlestown District.

Dr. Peebles lectured in C. B. Marsh's course at Army and Navy Hall, on the evening of the 20th, his Eastern travels being the basis of his remarks.

As announced by us last week, The Spiritual Offering, edited by Nettie Pease Fox, has removed its office of publication from Springfield, Mo., to Rochester, N. Y. As an eminently appropriate step, the editor announces that she will commence in the November number of the magazine the publication of a series of artieles on "Modern Spiritualism, its Develop-Growth," which will be prepared for its pages regularly during the course of the new volume, by R. D. Jones, Esq., of that city, who has been a resident for over thirty years past and is familiar with all the facts in the case and with many incidents never before published. In this work he will be assisted by the venerable Amy

Mrs. Abigail Johnson, writing from Clarksville, Cal., under a recent date; forwards us the sum of sixty cents, which she desires us to consider "a widow's mite," in aid of our Public Free Circle fund, and says: "I read your very valuable paper, the Banner of Light, each week, as it comes filled with interesting matter. I am much interested in reading the messages: given in your Circle-Room. . . . Benjamin Todd gave, at the funeral of my husband, a most beautiful discourse, which was listened to with much interest. It was the first and only spiritualistic funeral discourse ever given in this

The Rocky Mountain News (Denver, Col.,) copies, with credit, a portion of our late editorial on the animus of the clerical bigots in San Francisco as shown in their effort for procuring the passage of an enactment securing the forceful observance of Sunday in true Orthodox fashion. We are glad to see that the daily press of the Pacific slope is alive to the true nature of

Do n't fail to read the trance lecture delivered through Mrs. Cora L. V. Richmond,

Spiritualizing New Zealand.

Mr. Charles Bright, the brilliant and popular lecturer on spiritual and free thought subjects, which have a tendency to liberate the mind from the domination of priesteraft and bigotry, was at last accounts still lecturing Sunday evenings in the Princess Theatre, Dunedin, N. Z., to large and highly interested andiences. His lectures are printed in the Age of, that city. The following extracts are taken from the one entitled, "Tidings of Great Joy":

is beard by representation in our halls of Congress; plead as I plead for comman signit to depart the constitution of the local time of the constitution of the local time of the constitution of the local time o

Under the title of "A Life Struggle with a Maniac," the Erie (Pa.) Despatch of Oct. 11th sets forth that "On Saturday last a rather finely-dressed and well-appearing man landed at Fair Point, Chautauqua Lake, and engaged board for a fortnight at the Palace Hotel. There was nothing unnatural in his appearance, nor did it seem at all remarkable when he attended man, as he really was, attacked him and endeavored to throw him into the water. Assistance came in time to save Irwin's life, but four strong men were required to secure the maniac. "He was taken," continues the account, "to fused to give his name, declaring as a reason fice some life to the consecration of the Sundayschool ground at that place; that he had been chosen as the instrument of death."

If the aforesaid maniac had attended a Spiritualist meeting, and sought to sacrifice some life at the opening of a Spiritualist camp-ground, would not the so-called religious press have availed itself of the incident to loudly proclaim the unsettling influences of Spiritualism? But 'he attended church on Sunday morning, and bowed in fervent prayer near the altar," and there "manifested his zeal in the most emphatic manner," and declared as his reason for attempting to destroy Mr. Irwin "that it was necessary to sacrifice some-life at the consecration of the Sunday-school ground." Evidently not from Spiritualism but from church and Sundayschool influences had come the ideas which prompted his maniacal act. Let the religious

It gives us pain to be obliged to record that that noble worker and truthful medium, Mrs. Jennie Lord Webb, is at present a suffering and needy invalid: her physical powers, we are informed, have succumbed to the strain brought to bear on her nervous system, so that she has been obliged to discontinue her sittings entirely, and is therefore greatly in want of pecuniary assistance. Here is a genuine case for relief, on the part of one who has ever been an ornament to the cause. Any person willing to afford her pecuniary aid, however small the amount, can forward it to this office, where it will be acknowledged in our columns, or can send it direct to the address: Mrs. Jennie Lord Webb, Orange, N. J., care of J. B. Porter, Esq., P. O. box 736.

Mr. Stone, Proprietor of the Condensed Air Cure of Rochester, N. Y., called on us this week, and assures us that the institution with which our readers have become familiar through these columns is a decided success, and that very many so-called incurables have been restored to health there during the summer. He is enlarging and improving his institute, and persons going there will find a comfortable home, and the safest and surest treatment for all diseases.

We have received from George H. Mellish, Esq., the report of a discourse on "The Second Advent of Christ," etc., delivered Oct. 13th, in New-York-City, by Mrs. Nellie J. T. Brigham. Will print it next week.

Mr. and Mrs. Holmes in Roston. To the Editor of the Banner of Light:

Mr. and Mrs. Holmes continue to hold their séances at No. 8 Davis street, in this city, one of which we recently had the privilege of attending. On that occasion there were eighteen visitors present. The temperature of the evening was unusually warm for the season, and this was spoken of as unfavorable to success. Notwithstanding this, the manifestations were very good, and, so far as we could 'learn, quite satisfactory to all. Two séances are given every evening, each of one hour. The first is a dark séance, during which independent voices are heard, musical instruments played upon while being borne about the room above the reach of every one by the unseen performers, and solid iron rings placed on the arms of those who indicate a desire to personally test this most astonishing evidence of spirit power. Following this is the light seance, during which materialized spirit forms walk in full view of the company.

Previous to the séance, Mrs. Holmes stated that if at the close of the evening any of those present considered that an attempt had been made to deceive them, or felt that what occurred partook in the slightest degree of the nature of a fraud, they were at liberty to leave without paying; that they did not wish their money if given accompanied by such impressions-they had rather not have it. All present were then asked to join hands, which they did, and the lights being extinguished, almost immediately Mrs. Holmes was entranced by an Indian girl named "Rosa," who greeted, in a bright and lively manner, various ladies and gentlemed with whom she seemed to be familiar from having met them at previous séances. At the same time, "Dick" was hither, thither, and everywhere; making his presence known at one moment by our side, at another at the opposite end of the room, and the next, far above our heads, by the throwing of the musical instrument he carried with him. It being suggested that we should try the ring experiment, we seated ourself directly in front of Mrs. Holmes and held both of her hands firmly in both of ours. "Rosa," who at the time was controlling Mrs. II., caused us to pass our hands to the top of her head, and thence along the length of each arm to her hands, thereby convincing us that no ring was upon them. Besides this knowing where the ring was not, we also knew where it was, for, resting our right arm on the table, we distinctly felt the ring to be there. There was a pause for about ten minutes, when came the crashing noise of musical instruments thrown by the invisibles from the table. We felt tho iron ring upon our arm, and a light being produced, it was seen to be there by all present. We now for the first time relinquished our hold of the medium's hands, and were satisfied that the manifestation was genuine.

During the light scance various spirit forms appeared, one of them the kenowned John King, nearly six feet tall, and another a child less than three feet, a rather hard nut for those to crack who assert that these forms are produced by the medium. Several spirits appeared, and were recognized, one of them being the son of the lady of the house, who has perfect faith in the genuineness of the manifestations, though when the Holmeses first came she had no faith in the possibility of materialization. Constant attendance has convinced her that the phenomena occurring are true and genuine, as it has hundreds of others who have attended these scances. During the dark séance Mr. Holmes is imprisoned in a cage, locked by the most skeptical person present, who retains the key until it is over. J. S. A.

In a late sermon, Rev. William H. H. Murray says:

"For I count this a true saying, men and women, that this side of death we only learn how to live and what we want; only develop our tastes, as it were, and sharpen appetite without which no provision is sweet. So that it may which no provision is sweet. So that it may with truth be said, that we only know how to live in the large, sweet fashion the angels have, until we die; and so only by losing our life do we find it.

we find it.

The question, therefore, for us to ask ourselves is not what we have or have not, but what we are preparing ourselves to have. What is the life within? What are the wants which we are educating ourselves to feel? What are the longings growing up within us? What are those things which are already essential to our happiness? What must we have for food unless we die? Do we feel the heavenly preparation going on within our souls as we move toward-that point of our career where heaven must begin if it begin to us at all? Let us be honest with ourselves. Let us be searching in our inquiry. Let us be careful lest we miss the perfect bloom in that far-off world because we planted not the seed of it in this, Eternity will-give us no new faculties, will beget no new longings. It will only give full exercise to the faculties we now have and satisfy the longing we take with us when we enter it."

This is good spiritualistic doctrine.—Gardiner

This is good spiritualistic doctrine.—Gardiner

The following is the clearest outlining of the nature of the scourge now devastating the South which we have yet encountered:

South which we have yet encountered:

"This disease is yellow fever, or is, in fact, the malarial fever of this coast, intensified by the introduction of the germs of ship and Asiatio fever. It is the most subtle the world has experienced, and baffles all medical skill. The first symptoms are heaviness and a slight chill, puffed face, glassy eye, beautiful flushed skin, pink eye-lids, pulse 120, temperature 103 to 106. Soon vomit begins, which is simply a slight hawking sound, and spitting of a coffee-ground substance from the stomach. The patients, after each attack of the vomit, feel well, and would get up if allowed. No pain, no evidence of concern, either by look or action. The pulse begins to run down to 90, 80, 70, 60, 50, 40; then come the pinched nostril and mechanical breathing. They sit up, want to get up; are induced to lie down, and quietly pass away."

The eminent spirit physician so well known to the readers of the Banner of Light, Dr. Rush, asserts most positively that after a careful investigation of the principles of the "Condensed Air Cure," in his opinion it is the greatest discovery of the age for the cure of disease, and he has already sent a number of his patients there, all of whom have been more than satisfied with the treatment and its effects.

Belvia A. Lockwood, the foremost female lawyer in the United States, applied some time ago for admission to the bar of Prince George County Court at Marlboro, Md. Judge Magruder decided that she could not be admitted, but the contest is not yet closed, and the signs are in favor of the lady's eventual success.

The Worthington, Minn., Advance, of a late date, copies from our columns, giving due credit, the article by "W. R.," recently published by us, and prefaces it with the subjoined heading: "Something for every Christian to Read. The Beautiful Experiences of an Orthodox Family. Efficacy of Prayer and Angel

The annual meeting of the California State Woman Suffrage Educational Association was held on Friday, Oct. 4th, in San José.

BRIEF PARAGRAPHS...

THE INVISIBLE LAND. THE INVISIBLE LAND.

There was a land that lay beyond my sight
For which I vainly searched the great earth through.
Thither, right often, my companions flew
At daybreak, or at noontide, or at night,
And never came again. I took my flight,
Explored all portions of the globe, yet grew
No nearer where that mighty revenue
Had fled into the stately fleids of light.
But once, when evening her dusk sails had spread,
And I was sleeping, a swift dream came o'er
My spirit, and in it I rising said,
"Now is the country mine, long sought before!"
And one I heard lament that I was dead;
And lo! the land stretched just beside my door!
—[Andrew B. Saxton, in Scribner for October.

SHORT SERMON.—Poverty wanteth many things; but covetousness denieth itself all.

In commenting upon the display of American me chanical inventions at the Paris Exposition, the London Times declares that "the activity and insight of the American inventive genius develops more that is new and practical in mechanism than all Europe combined. The New Englander invents normally, his brain has a bias that way."

"Pa," faid a youthful rustic, rising from picking up apples and softly rubbing his back against the tree, "I ken do them slight-hand p'formenses; when I grow up I'm goin' to be a prestidigitater." "I'm," replied the paternal with vehement contennpt; "you keep to work, Bout next month you'll be pressed to dig a fater up in the corner lot!"—Graphic.

There are 231 Freshmen at Harvard this term, 160 at Cornell, 40 at Union, 75 at Brown, 18 at Tufts, 65 at Michigan, and 50 at Rochester.

Sunday School Teacher-" Which is the best, the wheat or the tares?" Master Hobbs—"The tares, teacher." Sunday School Teacher—"Why? Explain yourself, you stupid boy." Master Hobbs-"The wheat gets thrashed, but the tares don't."

A great many causes have been assigned for the Indian uprising on the plains. The most reasonable theory is, however, that as usual it results from the bad faith of the government.—Rocky Mountain News, Denser Col.

The welcome frost has made its appearance at Memphis, and several other of the fever-smitten towns and cities of the South, and reports indicate that the epidemic is abating.

> A CONJUGATION. I love you; Thou lovest me; He or she loves it. We marry; You are mistaken; They separate.

MacMahon is said not to be over-felicitous in his remarks. Passing through a hospital in Paris, he was told that a patient had meningitis. "A very bad disease," said MacMahon. "It either kills you or leaves you demented. I have had it myself."

The boy who has crept forty rods on his hands and knees, over rocks and ruts, and through thistles, to discover that "those melons" were picked and taken in at sundown, cannot be blamed if he suddenly loses a large area of faith in human nature.

According to Aristotle, large cars are indicative of imbecility, while small ones announce madness. Ears which are flat point out the rustic and brutal man. Those of the fairest promise are firm and of middling size. Happy is the man who boasts of square ears-a sure indication of sublimity of soul and purity of life. Such, according to Suctonius, were the ears of the Emperor Augustus.

Heroism is patience for one moment more.—Caucastan Proverb.

These centennials have their penalty. At the Free hold, N. J., celebration a document turned up which revealed that six of our heroic sires on that glorious day received forty lashes on the bare back for swapping their cartridges for cider.

Thou comest, Autumn, heralded by the rain,
With banners, by great gales incessant fanned,
Brighter than brightest silks of Samarcand,
And stately oxen harnessed to thy wain!
Thou standest like imperial Charlemagne,
Upon thy bridge of gold; thy royal hand
Outstretched with benediction o'er the land,
Blessing the farms through all thy vast domain!
Thy shield is the red harvest moon, suspended
So long beneath heaven's o'erhanging caves;
Thy steps are by the farmer's prayers attended;
Like flames upon an altar shine the sheaves;
And, following thee, in thy ovation splendid,
Thine almoner, the wind, scatters the golden leaves!
—[Longfellow.

Speaking of that barbarous custom, yelept "the pigeon shoot," the Gardiner (Me.) Home Journal says: "Let every one by example and precept frown down such cruel sports. Let parents teach their children to be kind to all animals, and not to cause unnecessary suffering to even the smallest and weakest of God's creatures. Children so taught will make humane and

Somebody is lecturing in London on "The Peripteral, Hexastyle and Eustyle of Hermogenes of Alabanda," and it is confidently anticipated that Rev. Josephus, of Boston Monday-Lectureship memory, will sue the offender for infringement on his patent.

THE INCORRIGIBLE CHEYENNES.—"Yes," the Indian Commissioner said, in a low tone of regret—"Yes, I believe it is true that the Cheyenne Indians were compelled to leave their reservation because they were being starved to death, but then, you see, if the Indians had a good common school education and could sing Moody and Sankey's revival ballads, they wouldn't care so much about something to eat."—Burlington Hawkeye.

M. J. Le Conto divides the history of a mountain range into three stages: 1. A stage of preparation by sedimentation—the embryonic period. 2. A stage of yielding to horizontal pressure—the period of mountain birth and growth. 3. A stage of erosive degradation, or mountain decay, passing gradually to what may be called the phase of mountain death and fossilization.

Seven-year-old: "Grandma, Mother Shipton says the world will come to an end in 1881. Is that true?" Grantma: "No, dear, for in the Bible we are told, 'Of that day and hour knoweth no man,' etc." Seven-yearold: "Ah, but Mother Shipton was a woman."

The oldest woman in the world is claimed to be Mary Benton, of Elton, England, who is in her one hundred and forty-eighth year, and is as smart and busy as ever.

COMETH A BLESSING DOWN.

Not to the land's 'expansion,
Not to the miser's chest,
Not to the princely mansion,
Not to the brazoned crest;
Not to the sordid worldling,
Not to the knavish clown,
Not to the haughty tyrant,
Cometh a blessing down.

Cometh a diessing down.

But to the one whose spirit

Yearns for the great and good;
Unto the one whose storehouse

Yielded the hungry food;
Unto the one who labors

Fearless of foe or frown;
Unto the kindly-hearted

Cometh a blessing down.

Used up-A parasol-when the sun shines.

Always blame your wife and children for neglecting to do things you forgot to tell them about. This is the rarest privilege of a natural born fool.

A well read officer-General News.

Out of thirty-eight men employed on the Memphis Appeal, only two escaped the fever, and out of fortyfour employed on the Avalanche, only two are left; twelve have died, twenty-four are sick or convalescing, and eight have gone away. Each paper was at one time reduced to one editor and a single compositor.

"Six days of the week he's invisible, and on the sev enth he's incomprehensible," was the account which a dissatisfied old lady gave of her pastor and his minis-

H. L. Green writes us from Salamanca, N. Y., that the Syracuse House and the Vanderbilt House, the two best hotels in Syracuse, will entertain the delegates attending the Liberal League Congress at \$2,00 per day. The Syracuse House is just across the way from where the Congress is to be held.

Movements of Lecturers and Mediums.

[Speakers having matter for this Department are reminded 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.]

C. B. Lynn has been addressing large audiences in Orange, Mass. He will speak in Troy, N. Y., during November; in Philadelphia during February; in Stafford, Conn., during May. Mr. Lynn can be engaged for the months not specified above. Keep him at work. Permanent address, Sturgis, Mich.

W. F. Jamieson is debating with Elder Clark Braden, in Paola, Kansas, before crowded houses, the follow-Ing questions: 1. "The teachings of the Bible are immoral in their tendency." Affirmed by W. F. Jamieson, four sessions. 2. Modern materialism is immoral in its tendency; and 3. The Bible harmonizes with science. Affirmed by Elder Braden, four sessions. Address box 1250, Kansas City, Mo.

E. V. Wilson will speak in Child's Hall, Natick, on Thursday and Friday evenings, Oct. 24th and 25th, at 7½ o'clock. Séance for tests on Friday afternoon at 3 o'clock. He will lecture in Brown's Hall, Georgetown, Madison Co., N. Y., Wednesday, Thursday and Friday, Oct. 30th and 31st, and Nov. 1st. Will speak in Buffalo, N. Y., at McArthur's Hall, 383 Main street, the Sundays of November.

Mrs. A. E. Cunningham, so a correspondent writes, "is doing a good work for Spiritualism in Willimantic, Ct., giving tests to appreciative audiences. She would be pleased to answer calls as a platform test medium. Address her No. 6 Bond street, Lynn, Mass."

J. Frank Baxter will lecture in Portland, Me., Oct. Capt. H. H. Brown speaks in Hardy Hall, Salem,

Sunday, Oct. 27th, at 71/4 P. M. A correspondent, writes: "Dr. A. B. Dobson will be

back on his old route, at Maquoketa, Iowa, between November 15th and December 1st." Mrs. A. P. Brown has returned from her trip through the north-western part of Vermont, to her home in St.

Johnsbury, where she is ready to answer calls for more work in the spiritual lecture field. Dr. Samuel Watson writes under date of October 10th, that the yellow fever had appeared at Augusta, Ark,, and he had moved his family ten miles out of town. His spirit friends keep him constantly advised,

and so far have enabled him to keep his wife and children out of reach of the stealthy monster. T. C. Buddington has spoken to good audiences in Greenfield, Mass., during the last three weeks. The interest in the Spiritual Philosophy in this section is, we are informed, increasing among many of the most substantial citizens, and the influence of the late campmeeting at Lake Pleasant has been very marked upon

the community. George A. Fuller and Henry B. Allen will lecture and hold scances as follows: Jacksonville, Vt., Oct. 24th and 25th; Greenfield, Mass., Oct. 26th and 27th; Vernon, Vt., Oct. 28th; Pittsford, Vt., Oct. 29th, 30th and 31st; Middle Granville, N. Y., Nov. 1st, 2d, 3d and 4th. Societies or Individuals desiring lectures or séances can address either party until Nov. 5th at Middle Granville, N. Y., care of Mrs. Eliza Blossom.

John Tyerman will be in Detroit, Mich., the next Sunday or two, possibly longer, and can be addressed there till further notice. He will probably come East by way of Toronto, Canada, though his route has not been definitely settled as yet.

Lyman C. Howe is at Fredonia, N. Y. After his November engagement at Binghamton, N. Y., he will be open for engagements East or West.

The yellow fever entered the family of our occasional correspondent, Mrs. E. L. Saxon, in New Orleans, and took a darling child to the spirit-world. Her husband, son and grandchild were attacked, but at last accounts were likely

The Saratoga (N. Y.) Sentinel, of Oct. 17th, reverts to a recent discussion held in that place on the truth of spirit-intercourse, between E. V. Wilson and Dr. Morron, in a manner which shows that the seer had an easy victory.

By a copy of the Jesup Sentinel which has reached this office, it appears that presentations of the physical phase of the spiritual phenomena are now creating much interest in that part of Georgia.

A new Liberal League has been chartered at Freeville, New York. Another has also just been chartered at Lynn, Mass.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday atternoons during the season of 1878-9. Good lecturers and excellent music. The public are invited to attend free of charge. Dr. James M. Peebles will lecture there during the Sunday afternoons of October, at 23(o'clock. Per order Ex. Com.

AMORY HALL.—Children's Progressive Lyceum No. I holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% o'clock. The public cordially invited. J. B. Hatch, Con-

ductor.

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

PYTHIAN TEMPLE.—The Spiritualist Ladles' Ald Society will neet at this place, 176 Tremont street, every Friday afternoon at 2½ o'clock, until further notice. Mrs. John Woods, President; Miss M. L. Barrott, Secretary.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 10½ a. M. and 2½ and 7½ p. M. Excellent quartette singing provided. [These meetings are carried on by the parties who previously occupied Nassau Hall.]

Amory Hall.—The services to-day were very interesting and impressive, with hardly an exception; the selections were elevating in characteristics. interesting and impressive, with hardly an exception; the selections were elevating in character, and rendered in a manner appealing to the finest and tenderest side of our nature. No one could listen to the beautiful sentiments expressed on this occasion, in poetry, song, and prose, without feeling the refining influence which they exerted. The exercises consisted of two selections by the orchestra of eleven pieces, led by Prof. Alonzo Bond; singing (from new book); Responsive Readings, and Banner March, by the school; select reading, "Faded Flowers and Withered Leaves," by Mrs. Jones: piano solo, by Mrs. Ricker; recitation, "Going Home," by Master Arthur Rand; song, "Put My Little Shoes Away," by Nellie Thomas; recitation, "The Old Widower," by May Waters; piano solo, by little Jennie Beals; recitations, "The Heart's Charity," by Jennie Bicknell, and "The Sewing Machine," by Ella Carr; piano solo, by Annie Clark; inspirational piece, piano and song, by Madame Usonellie; select reading, "The Creed of the Bells," Miss Durgin; selection, introducing clarionet solo by Prof. Bond, orchestra; remarks by Mr. Scott and Mr. Hatch; Wing Movements, singing and Target March.

WM. D. Rockwoop, Cor. Sec.

Children's Progressive Lyceum No. 1.

Boston, Oct. 20th, 1878.

Eagle Hall, 616-Washinyton street.—Our meet-

Boston, Oct. 20th, 1878.

Eagle Hall, 616-Washington street.—Our meetings have constantly increased in interest since the removal to this place. On Sunday last the meetings were unusually interesting and instructive. The morning exercises consisted of short addresses by Mrs. Aggie Davis Hall, Mrs. H. G. Richards, Mr. Geo. C. Waite, Miss Knox, Mrs. Maggie J. Folsom, and others, together with many most satisfactory and convincing tests by Mrs. Richards, Mrs. Folsom and Mrs. Leslie.

In the afternoon the exercises were varied, including short addresses by various persons, with excellent tests through the mediumship of Mrs. Leslie, Mrs. Nelson, Miss Knox, and others, many of which were recognized by those to whom they were addressed in the audience.

The entire exercises were made doubly attractive by being interspersed with some of the sweetest music we ever listened to, both upon the organ and from the lips of Madam Usonellie, an excellent medium who sang and played inspirationally.

The evening was very profitably spent in conference, the subject for discussion height.

spirationally.

The evening was very profitably spent in conference, the subject for discussion being "Inspiration," which was participated in by George C. Waite, Mrs. Hall, George O. Sanderson. Dr. Moore, Prof. Hudson, the Chairman and several others. The evening's entertainment was constituted by Copyright, and practiced only by Dr. Clesson Pratt, 202 State street, Chicago, Ill. Send for Circular. Wanted, a Physician as Agent in every city. 4w*.O.12.

cluded with a beautiful poem improvised by Aggie Davis Hall, on the subject of "My Angel Baby," which was handed in by a lady in the audience.

P. R.

Pythian Hall.—The morning exercises last Sunday were opened with an invocation by David Brown. Jacob Todd, Dr. Clark, Mr. Fernald, and others, occupied some time in speaking, which, with the healing exercises, filled out the morning hour very pleasantly to the audience. In the afternoon Dr. Charles Court, of East Boston, gave a very interesting and profitable address upon the "Development of the Spirit after its Entrance into Spirit-Life," which was listened to with strict attention. Remarks were made by Dr. Todd, Mr. Came, David Brown, Mrs. Chandler, and others. Choir, quartette and congregational singing interspersed the exercises throughout the day. The utmost harmony and good feeling pervaled the meetings, and all present seemed highly pleased. Pythian Hall .- The morning exercises last

Charlestown District—Army and Navy Hall.—Sunday, Oct. 20th, a very interesting meeting was held in this hall in the afternoon at the usual hour, 3 p. M., speaking by Mr. J. H. Bickford and Judge Ladd, and tests by Mrs. Fannie Bray, making up the order of exercises, Dr. J. M. Peebles occupied the platform as speaker in the evening at 7½ o'clock. Meetings will be held in this hall next Sunday, Oct. 27th, at 3 and 7½ P. M. C. B. M.

[From The London Spiritualist, Oct. 11.]

The Death of Prince Wittgenstein. With deep regret we have to announce the departure from this life of Prince Emile de Sayn-Wittgenstein, on the 18th September last. He was a sincere and earnest Spiritualist, and beloved by all who knew him. He leaves a wife and four children to lament his loss.

To the Editor of the Spiritualist:

To the Editor of the Spiritualist:

Sin—I have had sorrowful news this morning.
The Baroness von Vay writes tome: "Our dear, good friend, that excellent and warm Spiritualist, the Prince Emile de Sayn-Wittgenstein, has changed his earthly body for a heavenly one."

Having had the pleasure of close personal acquaintance with the Prince during the ten days that I was his guest at St. Valery two years ago, I wish to add my tribute of regard in respect to his fine social and domestic qualities, in addition to those military honors which, won in fair fight, are a public and standing witness to his valor.

In affability and courtesy, I may say that I never met his equal, and these were evident not only in his treatment of strangers, but shone the most brightly in every detail of his homelife, in his affection for his wife and little children, by whom I need not say he was adored, and who have indeed suffered an irreparable loss. The Prince's official relations with the Russian Court were supplemented by familiar friendship and intercourse with the Imperial Royal family, and often, as we sat sipping our coffee on the balcony in an evening, he would amuse us with little ancedotes about the childhood of the present Duchess of Edinburgh, or harrow us with incidents of skirmishes between Turks and Cossacks, in which he had borne part, long before there was a thought of the late war. As a Spiritualist, Prince Emile was outspoken, true, and generous; a firm believer in individual immortality, preserved through successive incarnations in this world, or on other planets, according to the tenets of Continental Spiritualism.

No doubt there are other English Spiritualists.

cording to the teness of ism.

No doubt there are other English Spiritualists who have experienced, as well as myself, the Prince's urbanity and kinduess. I only wish to add my testimony, from personal knowledge, to that of many who will sincerely applaud and deeply lament a man whose benevolonce was only equalled by his prowess.

EMILY KISLINGBURY.

Magnetized Paper.

Magnetized Paper.

If human testimony is reliable, the application of my magnetic paper has produced sleep when powerful opiates have failed, and has made hundreds of cures at a distance, without my seeing the patient.

The sick in indigent circumstances who desire, can have for the next ten days the paper sent to them by mail, on receipt of name, town, State, and postage stamp for return letter.

In States where restrictive laws have been enacted which deprive the citizens of magnetic treatment, here is a chance to test the invisible force without the physician being liable to arrest and fine.

A. S. HAYWARD,

Magnetic Physician, 5 Davis street, Boston.
Oct. 26th.

Donations Received in Aid of the Yellow Fever Sufferers.

A. G. \$5,00
Jos. K. Hartly, Scranton, Pa. 77
Ph. Hof, Hot Springs, Ark. 2,00
Proceeds from a dramatic entertainment
given by members of the North Hannibal, N. Y., Liberal League. 11,00
Wm. B., Lida Valley, Nev. 1,00
Previously acknowledged. \$137,00

" Notice.

The Van Buren Co. Association of Spiritualists and Liberalists will hold its Quarterly Meeting at Fenville, Allegan Co., Mich., on the 9th and 10th of November.
[Other Spiritualist papers please copy.]
S. G. SHEFFER, President.

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$1.15 per year.
Voice of Angels. A Semi-Monthly Spiritualistic Journal. Published in Boston. \$1,65 per annum. Single copies 8 cents.

nal. Published in Boston. \$1,65 per annuim. Single copies 8 cents.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in Rochester, N. Y. Per annuim, \$2,00; six months, \$1,00. Single copies, 20 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3,00 per year, postage \$1,00. THE MEDIUM AND DAYBHEAR: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents. ILUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in London. Price \$3,00 per year, postage 25 cents.
SPIRITUAL NOTES: A Monthly Epitome of the Transactions 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.

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A mit for Scientists and Spiritualists to crack. See "UN-

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J. MORSE, the well-known English between, will act as our agent, and receive subscriptions for the Hanner, of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, Ein Tree Terrace. Utloxeter Road. Dorley, England. Mr. Morse also keeps for sale the Spicifum and Reform Works published by us.

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DR. J. H. RHODES, 325 North Ninth Street, Philadelphia, Pa., has been appointed agent for the Ranner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Academy Hall, No, 810 Spring Garden street, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the BANNER OF LIGHT can consult Dr. Rhodes.

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J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

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MAUD MAYNARD,

MAGNETIC PHYSICIAN, office 7 Hamilton Place, Room 8, Roston, Patients treated at their residence if desired, Diagnosis of disease. Hours 9 A. M. to 8 P. M. Oct. 25, -1 W

Oct. 25. - W*

DR. C. C. YORK.

H AVING graduated and received a Medical Diploma, is prepared to cure all diseases by the natural lawsof life, if called in season. Has removed to No. 3 Winthrop street, Banker IIII District, Boston, Mass. 2w*-Oct. 26. MRS. FANNIE C. DEXTER, 476 Tremont st., spiritual culture, Wednesdays, p. M., and Sunday evenings. Oct. 26, 44* WM. H. COFFIN, Magnetic Healer, 173 Third Freet, Brooklyn, E. D., N. Y.

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Much Needed Work.

Modern Spiritualism; Its Development in Rochester and Subsequent Growth."

TMUE above is the significant title of an article written by R. D. Jones, Est., of Rochester, the first chapter appearing in the **SPIRITUAL OFFERING** for November, It will be continued in chapters, running through the volume. This being No. 1, Vol. 111, is a good time to subscribe. This Magazine contains monthly stay-four pages solid reading matter-from the pens of our ablest writers.

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PRICE REDUCED. Cloth, \$1.00, postage 10 cents,

THE UNSEALED BOOK;

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BY EMILY J. BEACH.

This work is dedicated to the good, the brave, the true, in palace or cot; and especially to the author's Southern friends, beneath whose sunny skies it spraing forth; sincerely thanking them for their kinetiess and sympathy, and with hearty good wishes for their welfare and labors of love. Charles A. Frazier, Esq., in his introduction to the work, remarks: "This book treats of facts in simplicity, diversity and henevolence. It leads you on in an every-day stylo of life, taking up all the stations in the line of march. It moves forward, gathering a little here, a fact there, and a solemn truth beyond. Sagaelty and Love rule the roast, and from a perusal of its pages, in a general way, will amply repay the time spent in its perusal. Awkwardness is shown up by bad predicaments caused thereby. Selfishness and want of charlty come in in an ungodity air to suit. Love and the spiritual communion throw their mantle over the sins of the world, and call on man to resurreet, regenerate, and reinform himself to meet the extremeles of the times, and reinform himself to push toward the great and glorious work of reform and good-will to man in the highest, leaving no stone unturned that may be brought up to help aid and failsh his spiritual temple, whereby he may appear in 'due form' when he throws off this mortal earthly cold, and habilinents himself with the hew spiritual form of righteousness, in order to enjoy all that is great, good, and technique in the heavens."

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FREE PEAFNESS RELIEVED. No medicine. Book. Oct. 26.

Message Department.

The form of the first of the first of points and points of the first of the

opment of mediums?

A. Among the Indians it has always been a would Mass.

custom, if they wish to receive manifestations from the spirit-world, to go off by themselves from the spirit-world, to go off by themselves to fast and go through certain ablutions. They do all they can to render themselves pure in the sight of the Great Spirit, that communications may come to them. Anguly the Hindus you will find the same customs: among the ancients also the same, and you will find accounts in your libbe of individuals fasting that they might become more passive to and more receptive of in-fluence. In the Catholic Church of to-day a priest will never leat his breakfast before he has adwill never eat his breakfast before he has administered the sacrament to his people, that is, if he is sincere. If you would receive inspiration directly, it may be well to heed such examples. Many times it makes you passive to keep the stomath entirely without food for a time, that the nervous system, all the powers of the body, may reteive inspiration from the spiritual world. However, let me say, I do not propose to have mediums go without eating. Most of those who are developed eat little enough. I would suggest that they at all times keep themselves pure and uncontaminated from the world, and when they wish to receive inspiration di-

Q. It a rejson is descined to be a medium, is it of any use for such to attend developing circles with the idea of hely in ren development?

A. Signesse we say if a man is destined to be a lawyer, is it of any use to lock core books and study law? If a man is destined to be a physician, shall be not on Properated come into community on with other plasticians or shall be sit down and say. There and come into community on with other plasticians or shall be only the sa absund agree say, if you are destined to be a physician, and certainly I shall be one? It would be quite as absund agree say, if you are destined to be a medium you will be a medium. You are mediums survounding you low which those mediumstic powers can be brought out, you can never send forth a good communication from the spiritual world. Developing circles, to be of use, must be of the most harmonious kind; each individuals. Then sitting in a circle will aid you to develop. Some are more precoclous than others, and, no matter what conditions you put them in, the angel-world can teach them. These are rare instances, however. As regards the generality of mediums?

A. Among the Indians it has always been a custom, if they wish to receive, manifestations from the stairls and hards, and could have given them a rap once in a while, and could have given them a rap once in while, would have given them a rap once in a while, would say that it is Albert Field, of Taunton, Mass.

Sept. 29.

To Sarah.

I have but a short message to give. I wish to say to my wife Sarah that all the discouraging days which of late have come to her pathway, will in the end redound for good: that life with all its clouds will in the end be for a purpose. I am doing all I can, with brother A.'s help, to assist and guide you, and to keep you in a pathway where you will not be discouraged. Darkness has been over you; the flowers of life have been blighted, yet there's another read, a narrow path, but a brighter one, opening. We will do all we can to assist and guide you.

Sept. 29.

Dinah.

the body, may refere inspiration from the spiritual world. However, let me say, I do not propose to have mediums to without eating. Most of those who are developed eat little enough. I would suggest that they at all times keep themselves pure and uncontaminated from the world, and when they wish to receive inspiration directly from the stiritual life that they listen a little to the Indian philosophy, and enhance their ordinary powers of receptivity by a united use as adjuncts of fasting, ablutions and prayer.

T. P.

To-day we come, net with forebodings of fear, not with a feeling that we shall move your measurements to any great work, but only that we may speak our own convictions of right, and say that which we feel to be true. We do not believe for one moment in praching, for we know that which we feel to be true. We do not believe for one moment in praching, for we know that these circles are held for an entirely different therefore, and the success of that work. I know that Spiritualism is yet to attain a higher position than it bas ever held before. I look over the earth, and in the various departments of life I find most individuals bowing to the spiritual thought. The popular novel of the day must contain a vein of Spiritualism or the subject of spiritualism is yet to attain a higher position than it bas ever held before. I look over the earth, and in the various departments of life I find most individuals bowing to the spiritual thought. The popular novel of the day must contain a vein of Spiritualism of the content of the propose of the day must contain a vein of Spiritualism is vein to the spiritual thought. The popular novel of the day must contain a vein of Spiritualism is vein to the propose of the day must contain a vein of Spiritualism of the order of the day must contain a vein of Spiritualism is vein to the spiritual thought. The popular novel of the total manufactual thought is given to a spiritual thought in the propose of arch. The popular novel of the day must contain a vein of Spirituali This is a meetin', aint it? Is it a prayer meet-

stopped for a moment to enjoy the scenery. And indian sphit, named Shenandoah, familiarly called by us, Shannle, was at this time a frequent companion of Cora. She had given us many "talks" in which wit and wisdom mingled, many beautiful descriptions of her sphit-life, and pleasant personal communications. While looking with admiration upon the majestic treesand rocks, and listening with delight to the music of the waterfalls and the voices of the singing birds around us, the thought occurred to me that our Indian spiritfriend should be attracted by such a scene, and, turning to Cora to make the suggestion, I found that she was already passing under spirit-influence; but instead of Shannle, whom I expected, it proved to be the spirit of

the poetess, Letitia E. Landon.

I do not believe that I had thought of L. E. L. for many months previous, yet on this lovely morning she came from her bright abode in the realms beyond, and conversed with me, through the lips of a mortal, for full half an hour, as no mortal could have spoken. She commenced with my childhood's days, recalling the aspirations and fancies of the youthful mind, referring to incidents which had passed from my own recollection and were entirely beyond the possible knowledge of the medium. She gave the interior condition and purpose of my then present life, and portrayed with re-markable fidelity the future which was then opening before me-though totally unlike what I had anticipated -closing with a graphic picture of my entrance into spirit-life after the labors of this lower sphere were

This was given in verse, and, to myself, was a most interesting illustration of the beauty and value of trance mediumship.

[To be continued.] Elizabeth Rapalee.

Elizabeth Rapalee.

The divine philosophy of Spiritualism has healed the wounds of those whom I left behind me. They did not consign my body to its mother earth feeling in any wise that it was the last of me. They knew that when I was ripe, spiritually, I would return laden with flowers; for I have caught their fragrance in the spiritland, and it has given me strength and vivaeity. I died in my seventy-ninth year at Dundee, Yale Co., N. Y., the widow of Daniel Rapalee. I was born in New Jersey. I have left five sons and two daughters, and I was a Spiritualist in the broadest acceptation of the word.

Wondrously beautiful is the spirit-world. Language is feeble to convey to your minds its harmonies and its beauties. Believe me, children, when I tell you that a life of unfoldment in beauty and knowledge is mine. From olden age to youth I have gradually ascended. Lessons of love and wisdom are being taught me by those who have been longer dwellers there than myself. Take comfort, and believe I am with you in love and watchful, tender care. I will always speak to you when opportunity is given. I come now far from your home to speak, and make it stronger to yourselves. She through whom I speak I never knew, nor did she me.

Demise of Mrs.-Chauncey Robinson-A. J. Davis's Clairvoyant View of the Change.

To the Editor of the Banner of Light:

Born to the Summer-Land, from Holley, N. Y., Sept. 1st, 1878, Mrs. Chauncey Robinson, in the 84th year of her age. In many respects Mrs. Robinson was a remarkable woman. Her life was a practical and merito rious one. She was married about the year 1814 to Mr. Joseph Walker, at Byron, N. Y., by whose sudden death in 1822, she was left a widow with four small children. A year or two later she was married to Mr. Chauncey Robnson, of Clarendon, a widower with six children. By this union a family of ten small children was organized. to which were born in due time seven more children (all of whom arrived to manhood and womanhood) besides two others that died in infancy. Thus Mrs. Robinson was the mother of thirteen children, besides having the care as step-mother of the six others. These important duties she most nobly and impartially performed, thus rearing a family of men and women seldom surpassed in all the sterling qualities required for good citizens and useful members of society, some of whom have become prominent in their sphere of action-notably so, Dr. J. C. Walker, the Mesmerist, Mrs. Mary F. Davis. author and lecturer, wife of Andrew Jackson Davis, and Mrs. Zylphia Plum, the successful teacher. Mrs. Robinson was educated in and early embraced the Close Communion Baptist faith, to which she adhered until the dawning light of the new Spiritual Dispensation dispelled most of the theories resting upon faith, and furnished her a more reasonable and substantial basis upon which to rest her hopes of the future life. First, came the unmistakable tests furnished by the clairvoyant powers of Mrs. Tuttle, when mesmerized by her eldest son, Joseph C. Walker. Second, her daughter Mary was married to Mr. Davis, who had startled the theological world from its sleep of centuries by such an array of revelations as had never before found utterance, carrying conviction (in connection with other confirmatory evidences) to her husband and other members of her family. Thus she was led to examine and finally to embrace the higher and more glorious spiritual truths, which are making bright and lustrous the atmosphere of the nineteenth century. By these new lights her latter days were cheered and made happy. For years she was not only ready but was waiting for the change to occur which would unite her with dear ones gone before into the bright and beautiful Summer-

The following notice of her funeral was published in the Rochester Democrat and Chronicle of Sept. 12th.

FUNERAL OF MRS. ROBINSON.

FUNERAL OF MRS. ROBINSON.

To the Editor of the Democrat and Chronicle:

Sir: The funeral of Mrs. Chauncey Robinson was attended in Holley on Tuesday, Sept. 3d, at the Baptist church, by a large concourse of neighbors and friends. A very appropriate and instructive discourse was delivered by Rev. Dr. Saxe, of Rochester. Mrs. Watson, of Titusville, Pa., was unable to attend, as had been announced, on account of sickness in her family. An interesting portion of the service occurred at the family residence, previous to leaving for the church. Andrew Jackson Davis, the renowned seer of the nineteenth century, and his wife, Mrs. Mary F. Davis, (a daughter of Mrs. Robinson) had been in attendance at the family residence a number of days before her mother's departure from earth, and were present at the funeral. Previous to forming the procession, after the relatives had assembled, Mr. Davis was invited to make some re-

marks. He arose and in his quifet, but very impressive manner, stated that it had been his privilege to be present for a number of days at the residence of the departed, and to notice the interior processes and movements taking place preparatory for the beautiful change to occur; that this was not a death, but a birth from the lower to the higher conditions. Preceding the change there was a withdrawal of the spiritual functions from the extremities, and an arrangement of all forces necessary to take for the new organization. A person about to start on a journey would gather from cheats, closets, wardrobe, etc., such articles as were desirable to place in the traveling trunk; thus from the heart, lung, liver, and in fact from all parts of the physical system, were withdrawn the life-forces to incorporate in and form the enduring spiritual body. He saw those processes occurring, saw numbers of interested spirit relatives in attendance within easy distance, come from their spirit home, anticipating her exit from the body that had served her and others so well for more than fourscore years. Among the spirit friends in attendance he saw her former husband, and a number of her sons and daughters, who had preceded her to higher houses. When the preparations were completed, he saw her spirit-form, like an enamation reformalizing just above the head of her prostrate physical body; the spirit-form soon began to assume the recognizable appearance of the mother, and those emanations were real and tangible, not only to his vision, but to the feeling of Mrs. Davis, as she extended her hand when the spirit-form had arisen two feet above the prostrate body. These natural and holy processes of reforganization continued until the spiritual form became perfect and complete. Being thus born into spirit-life, she was, in one sense, like an infant, and was greelved and tenderly cared for by those loving friends who, with such deep and affectionate interest, had been awaiting the completion of this truly glorious change. This is, a v

THE PRINCIPLES OF LIGHT AND COLOR.* By Edwin D. Babbitt, D. M. Babbitt & Co., New York, pub-

The Principles of Light and Color.* By Edwin D. Babbitt, D. M. Babbitt & Co., New York, publishers.

The properties and forms of light are only just beginning to be understood by the most advanced scientists. Prof. Tyndall has demoistrated the fact that light and force are correlatives, a discovery of the highest importance. Two years ago Gen. Pleasanton set the world agog by the announcement that samlight filtered through blue glass would cane certain diseases. Though ridiculed by the non-professional press, this statement was treated with respect by scientific men, and accepted by many of the people. Dr. Babbitt has made the study of light and colors a specialty for some years, and this book is the result of perhaps the most exhaustive and careful research in this new and interesting field of science yet made by any man in this country or Europe. The work includes an exhaustive treatment of the harmomous laws of the universe, the ethericatomic philosophy of force. the chemistry and therapeuties of colors, &c., &c. It is a book of the deepest interest both to the scientist and the non-professional reader. It is interest is greatly augmented by the fact that each subject is fully illustrated by beautini engravings. The book contains 500 pages, with over 200 engravings, some of them beautifully colored, and is handsomely bound. Price \$4,00.—T. A. Bland, M. D., in The Council Eleo.

* For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Boston.

The Achurch in Wisconsin finding its finances in that deplorable condition bordering on insolvency, and seeing the vanity of such earthly expectations as are built on the delusive hope of realizing from collections, decided to adopt the "hoss race," not exactly as means of grace, but as the most feasible plan for gathering lucre wherewith to pay debts and defray incidental expenses. A dozen mass were entered, the people turned out en masse, and the gate-money was enough to make a noble contribution to the treasury of the Lord. In short, the scheme was a pronounced success financially, but it disrupted the church. Deacon Hines got angry because his horse was beaten by Deacon Hall's mare. The pastor, who acted as one of the judges, took sides with Deacon Hall and the mare. The quarrel spread, until the pastor wandered forth seeking a new vineyard, and the sanctuary.—Detroit Telegraph.

When a man goes out of the poultry lusings he tears

When a man goes out of the poultry business he tears the tattered hen sign down.—Boston Post. Yes; or he may pullet down.—Graphic. His best sign is a hatch-

Passed to Spirit-Life:

Blodgett, aged 61 years 7 months and 8 days.

Biodgett, aged 61 years 7 months and 8 days.

Bro. Bodgett I have known for twenty-four years, and ever found him strictly houest in his d-ailings, generous and truthful. As a Spiritualist, he was one of a circle of twelve that met at my house one every week for eleven years; and the first of the little band who left for the spirit-home was my wife, the next was A. Studiey, and now Mr. Biodgett has followed. During his distressing slekness (margoment of the heart, with dropsy) for twelve weeks, he was patient, ready and willing to depart. His faithful wife (who is a medium) was his constant attendant, never leaving him save for orief periods to get a little rest. She has borne up under her affiction, sustained by her faithful spirit guides, and now has the assurance that his spirit is with her and ler daughter still, and will guide then on till hey most again. Mr. Blodgett was one of a family of ten, and was the first to be called home. The University Stockety kindly gave the use of their church, and the choir their services, for the funeral, which was attended by Dr. John H. Currier and the writer, after which he was laid by the side of his two children in the cemetery at Lexington.

40 Duight streat, Boston.

From his home in Nashua, N. H., Oct. 10th, Mr. Belden

From his home in Nashua, N. H., Oct. 11th, Mr. Belden

From his home in Nashua, N. H., Oct. 11th, Mr. Beldem D. Bingham, aged 60 years.

Mr. Bingham was a native of Sharon, Vt., and has been a resident of Nashua fifty years. He was the originator of the Nashua Watch Company, now the Watcham Watch Company, and one of the charter members of Granite Lodge I. O. of O. F. As a citizen he sought no prominence, and yet his life has been complete in those acts of kindness, contessy and benevolence that give a man prominence and cause his name to be long remembered and revered. Two sons, one by his first marriago and one by his second, and a wife, survive him.

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

SPIRITUALIST MEETINGS.

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C at t

BALTEMORE, MD.—Lyric Hall.—The "First Spir-ltualist Congregation of Balchnore," Lectures every Sun-day by Wash, A. Danskin, and circles for spirit communi-cations every Friday evening.

Lyceum Hall, No. 92 W. Baltimore street.—Chi-dign's Purpossive. Lyceum No. 1 monts by this bull every dren's Progressive Lyceum, No. 1, meets in this hall every Sunday morning, at 10 o'clock, and every Thursday evening. Conductor, Win. Leonard; Assistant Conductor, Levi Weaver; Treasurer, Wm. Leonard; Secretary, G.o. Graham; Guardiau, Ruth Graham; Guards, Dr. Geo, E. Morrill and Geo, Prifetard; Trustoes, Levi Weaver, Benj. M. Hazellp, Dr. Geo, E. Morrill.

Dr. Geo. E. Morrill.

RRODKLYN, N. Y.—Society of Spiritualists mosts at Everett Hall, 398 Fulton street, Surelays. Lectures at 3 P. M. and 75 P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. Franch, Secretary; Mrs. C. E. Smith, Trasaurer, The Children's Progressive Lyceum meets at 10½ A. M. Mr. A. G. Klipp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mis. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Gaardian; Miss Loona Cooley, Musical Director.

Concy, Susical Director.

CHICAGÖ, HLL.—The. First. Society of Spiritualists holds regular meetings in the Third Unitarian Caurch, corner of Latlin and Monroe streets, every Sunday at 10% A. M. and 7% P. M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettle Bushnell, Treasurer; Collins Eaton, Secretary.

Eaton, Secretary.

CLEVELAND. OHIO.—Spiritualists' and Liberalists' Sunday School.—The Chidren's Progressive Lyedim meets regularly every Sunday at 12½ P. M. in Halle's Hall, 333 Superior street. Thos. Lees, Conductor; Miss Sarah A. Sage, Guardian. The public are cordially invited.

Sage, Guardian. The public are cordially invited.

NEW YOHK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d struct, near Broadway, at 105 A. M. and 72 F. M. J. A. Cozino, Secretary, 312 West 32d struct. Chifdren's Progressive Lyceum meets at 2 F. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, Jr.; Recentling Secretary; Hrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PHILLADELPHIAA. PA.**—The Keystone Association of Spiritualists meets every Sunday at 3 F. M. at Lyric Hall, 2595, North street.

SAN FRANCINOD. CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyconn is held at 10% A. M., and a Conference at 2 P. M.; P also regular Sunday evening loctures are given at Charter Oak Hall, Market street.

Oak hall, market street.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Orane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashloy; Guardian, Mrs. Mary F. Hunt; Serviary. Mrs. Goo. Childs; Musical Director, Mrs. Emmi Searvens. NALEM, FIASN. Spiritual Lectures are held at Lyceum Hall every Sunday at 2% and 7 o'clock. Admittance fee at the door. President, Mr. Creasy; Secretary, S. G. Hoo-ner.

Advertisements. -

BALTIMORE ADVERTISEMENT.

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July 6.

DR. C. D. JENKINS.

Astrologer, MEMBER OF THE MERCURII,

AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmoric Science, No. 67 Dover street, Boston, Mass. TERMS.

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THE object of a Nativity being calculated, is to obtain a knowledge of the constitution and mental character. Thousands are in pursuits that bring them neither honor nor profit, because they have no natural talent for their calling. It is necessary to know, as near as possible, the time of birth, also the place.

also the place.

Dr. Jenkins having made "Medical Astrology" a great part of his study, will give advice on all matters of sickness, and will supply medicines in accordance with the planetary significations. Those given up by other physicians are requested 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 sensitive regard to the feelings and interests of all. Send stamp for Circular.

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SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those omacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or frends.

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be beared somi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, \$1.50, postago 15 cente; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free.

D. C. DENSHORE, Pub. Voice of Angels.

Jan. 5.

PSYCHOMETRY.

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BY DR, WHALLAM PORTUR,

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As Homer, the writers of the Bible, and Allton, have the same ground-plan and handmarks for their work, so have we freely entered into their labors, and used their naterials as "Blyely stones" for the week whereunto we are called.

ar called. Vol. 1, 50 cents, postage free, Vol. 2, 50 cents, postage free, For sale by COLBY & RICH, Spiritualism Defined and Defended.

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LECTURE BY SARAH J, PENOVER, OF SAGINAW, MICH. With a view to the great unfolding at of God's truth, we will endeavor to unford the biguier of freedom to the world. Inserthed on this banner is the world Love. Whenever a new truth is born, beobe are in such a hurry to cover it with swaddling clothes, lest it should be seen as it comes forth from the would of Nature, that they half destroy its life before they can get it clothed to look according to their ideas of "respectability." Then, when its form is mutilated, it comes forth an its-bapen and iii-gotten thing. Paper, 15 cents, postage tree.

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Mearls.

ANOTH WATERINES. that deeds they see, our words they he it, Our motives lie before them have They look as through and through

To be bodily transpul, to speak little and to digest with our enout, are absolutely necessary to grandem of mind or of presence, or to proper development of

> E1-111-- SAILELhigh) button nature is too lightly tost And called without cause complaining on, Restless with rest until, being overthrown, It learneth to be quet-M . lines weed.

I look up a chath to be as nocessary to our constitu-We shall rise refreshed in the morning.

Of all the twelve bright months art thou the one Best loved of Nature, that with puttal care She lads her soldig elements prepare This robe of hearity for her favorite son This cout, if many colors deftly spin-From tissues of the rainbow, from the rate Brave the sof smeet when the day dies for: From mosty, purple dewnface, the begun-Is the beautiful swittlemming of the hight Obligation of Well may the test In diacon entime, or soft greeness does Beholder the others toy dy behight, Larry the state thou have rife of the year. Darling 4 Sature month without a peed a secretary 1 Mercay to the Golde, 2

Portune is ever soon account another tradustry, and is as often transiting into who terrow is folling to a court and a constant to

Moreian Correspondence:

ECHOES FROM ENGLAND. MEMBER STARSTON

BY J. J. Monst. There has a stand covering deat of the Lember of

Splitter distrable shead, scattered on from all sorts. attle and it to so that kind . The investigations of the scientist are assisted, while the exhortiotions of the milister of religion, the thought of the thinker, and the intuitionalism of the poet are all complemented in the range of spiritual far typhalosophy and a specience. Many of the world's poblest thoughts have come from the starty mands of the angel home. Celebrated inventors and dis overers of sint newn continents. in a indicated matter have had their brains inspired from their arming hand, and in the realms of plivsi al Sience and playsi dozical research what treasures have been discovered in consequence, con experiences in expérimental, plunomenal Spiritualism. The Hysical phenomena of S, iritualism have demonstrated the existence of forces and capabilities in Nature hithertemasise ted in name assessmilly denied. While the establish department of mediumship has opened measurement in revolts and mental action that was one time wholly given up to the action that was one time wholly given up to the point rules of metar lysics, ignorance, and superstition. Spiritualisis have largely cleared the way during these thirty vents past, so that now the coult powers in Nature or man are helter understood, and your knowledge is steadily increasing. For the classession of this knowledge and its attendant deasings we are indebted to two sources, the spirit world and our medicals. It is knowledge and the first heavier described it is dependent upon our greater and that it is cannot be decired, then confidence discuss are and was buildness, upon the mediums as an entitle to the sum on his machinery. The manufacture of each incompotent personance of the manufacture of each incompotent personance of the manufacture of each incompotent personance. The manufacturery equits no incompetent person to modifie with appliances that are worth about the aid that an be easily tendered usaless through the range essess, or worse, of some upstart visitor, while the machine itself, so long as it be sufficiently tended, well-built, and of 2 pal material, does its work to the satisfac-tion of all parties. Soom acquirus machines noed proper safeguards to protect them from long close preximity to incautious friends, ? they close proximity to including friends, ? whose modeling can sity to see "what the thing's made of, you know," often results in breaking the reparatus and crashing their fingers at the some time. Tests we have hadding thing's made of, very abow, or en results in highking'the repairtury and crashing their finage; at the sense time. Tests we have haddin abound they, and the more stringentlever requiring to be followed by another more stringent still, and then satisfaction is not assured. A single of frome are that requires on "best" to prove of self-wear that requires on "best" to prove of self-wear when the relative photose physical and the self-wear than all the problem and had, so cross lave a tendency to degenerate the wear of each of all concerned, and the highest tome must be cultivated and exacted, not only from machines, but may be accept that that all should reverently deal with. Humanity is not angelie, but it can be any resincately honest. If tertain spiritualists will insist on "wonders," and have not institute is as it is, the demand will be supplied. Should Spiritualists, critics any of them, complain of the low worlds of any mediums, let us temeraled the advice of desus and not be in too great a largy to cast the first stone.

It is to be regretted that the reported account of the reputed interlial eduing test was given to the public prematurely, and that the account was bested upon insufficient evidence. It cannot truly be said that trand has occurred, but the whole matter was obtained under circumstances that reducts in a little precision of the

the whole matter was obtained under circumstances that redect far too little precision of obstances that reclect far too little precision of obset vation, or carefulness in arrangement. Asset cat, thearth, it may be mentioned that Prof.
Zollner's experiments in the same direction
have been eminently successful. And as they
are complete in defails and accurate in statement, they possess a real and permanent scientific value. In the light of the learned Professor's experiences with Dr. Slade his -the Doctor's
London prosecutors must feel no inconsiderable
mental disquier.

It is announced that Major Thomas Gales Forster is about to address the audiences at Doughty

has been built, and lately opened, not a very large one, it is true, but still capable of accommodating upwards of two hundred people with comfort. A books-stall and library have been established, and the public character of the macrings resumed. Since removing to their new quarters the meetings of the Liverpool Psychological Society have been very successful, and the friends of the cause are as determined as ever that Spiritualism in Liverpool shall assume a place in public opinion according to the intertance of our cause.

importance of our cause.

Manchester still maintains its accustomed ac-

vears, devoted their energies in two directions. Distead of contining themselves to be turns only, the members of the society have assidnously justiceral thicalevelopment of physical medium-ship is well, the two-lady mediums developed in the town being perhaps among the most wonderful and useful of the Luglish medium workers. Miss Fairlands for as she is now, Mrs. Melden has of late been exceedingly successful. While on a recent visit to Glastow, Scotland, while on a recent visit to Glastow, Scotland, while obtained photographs of the chief stiff toperator, "Geordie," taken in broad daylight. The gentleman who took them is an eminent photographer in Glasgow, and an old subscriber to the Bonner of Light! his name is Mr. J. Bowman.

the gentlemen who book them is an eminent photographer in Glaszow, and an old subscriber to the Romer of Light; his name is Mr. J. Bowsman.

The other lad, medical of the Newcastle Society, Miss C. E. Wood, has of late been obtaining very convincing phenomena. While sitting outside the cabinet, and in a good light, "forms" have appeared, wahed round the circle, and resturned to the cabinet, the acdimen in till sight of the sitting of the table. The cabinet was entered into obtaining of any kind could be found. Trick is about deconfedency out of the question.

Claszow, Scotland, is by no means behind in the field. Indeed, this city has enjoyed an advantage not passessed by any other, in the person of Mr. David Durnid, the painting medium, and the medenin, also, through whom the work entitled "Hated, Prince of Persia," was given to the world. Public meetings, private circles, and ne small amount of enthusiasmane to be found in full peration in Glaszow, and the writer is proof to have some of his warmest friends in the access named northern city.

Laking the carrie generally in the Provinces here, matters are improving. Perhaps a little mete associative effort and a little less individualism, here and there, would be dynartageous. Nevertheless the spirit-world goes upon its appointed mission in spite of all obstacles. While we trust in it we are safe, especially if our hearts are pure and our motives disinterested.

The public workers in a cause like Spiritualism should ever stand shoulder to shoulder in fasternal synapathic disinterested.

The public workers in a cause like Spiritualism should ever stand shoulder to shoulder in fasternal synapathic dischards their fellows who openly avow themselves, and increase the pains and penalties heaped on the workers. Let us mite and synapathize with each other, and fraternal synapathize with each other, and frater and synapathize with each other, and fratering and love uniting us in holy bonds we shall be all the more potent for good.

For Terrary, Utberster Roud, I Derby

Dr. Slade in Australia.

other Editor of the Ranner of Light: When last I wrote you we were anchored in Plymouth harbor, and on account of having broken the yard-arm the night before, there was an additional delay over night, while a new yard was put up. Early in the morning they got up steam, the anchor was lifted, and away we went on the long journey before us. Inside the breakwater was quite smooth, and we were congratulating ourselves that we were not going to be ill, but once ourside in the open sea, then alas! what a change came over the spirit of our desert. dreams; we dispersed rapidly in search of the stewardess, and our respective cabins. But we soon became seasoned sailors, and could stand all sorts of weather-as we had to before we got to the end of our voyage. The passengers were all agreeable, the captain was efficient, and the time went pleasantly by.

While in the troples it was very hot, but as one was not obliged to move, it was not disagreeable; one could sit on deck after a good dinner, look at the lovely sunset, and feel perfectly contented with all around: but soon after we crossed the line the days began to get perceptibly shorter and colder, the sea rougher, and birds began to follow in our wake. The first rough night we had, the ship went pitching headfirst into the waves, lifting the screw of her propeller out of the water, where it made a deafening

and the state, where it made a deadening and the state of the water, where it made a deadening and the state of the water and the wa

ture in the hall in benefit of the Melbourne hospital. They invited her, and she very kindly consented.

There is also a large Lyceum here. It has been conducted and sustained for six years by the energies of Mr. Terry.

So the good work goes on. Let us all stimulate our energies to spread the gospel of truth along the shore of time. Now that Dr. Slade is here he will do all he can in the same direction.

With our best wishes, I remain yours very sincerely,

McPhonene, Aug. 27th, 1878.

Manchester still maintains its accustomed activity, assisted much of late by the energy of Mr. W. J. Colville, who has made that city his about to visit America, and no doubt his labors will be as useful with you as with us. He is spoken highly of by his friends in this country, and as a speaker he is another of the marvels. English spaintails in has developed.

Keichley is a sing little town nestling in a vale formed at the foot of a towering range of York, shire hills that close around it on nearly alsides. Spaintailsin may be said to have begun their, so far as England is concerned. Mediums are in plenty; a capital meeting-house, built through the generosity of a now ascended brother, and a excellent library, are part of the masses in the above town that The Spaintal Trepaph, the first English spiritual Brotherhood."; it was in the above town that The Spaintal Trepaph, the first English spiritual periodical, was printed, a small cight-page monthly. Now we have two weekly and three menthly periodicals. The writer has frequently spoken in Keighley, and has ever found our gospel-well received, and the local triends wannehearted and hospitable, as Yoftshire folks are ever.

New asthe-on-Tyne presents a peculiarly gratifying spectacle of what devotion and eneryy are capable of accomplishing. The hall in use' is rapidly becoming loc small for its purpose, while the namicers of inquirers and regular frequents its in this town have for a number of the society have assidiously to stored the energies in two directions.

Pestended of contining themselves to bectures only, the nearbost of the work have for a number of the assidiously to stored the energies in two directions, the nearbost of the work have for a number of the sack dovord their energies in two directions, the nearbost of the society have a summary of the control of the society have a summary of the control of the society have a nearbor of

ther end; it was as if it were carried along by some unseen force. She gave her last lecture yesterday evening, and this moraing started, overland, for Sydney. Her lectures here have been a grand success, creaded houses and perfect attention; if she had been a princess royal she would not have received more. They will miss her minch in this city, but another trance speaker, Mr. Walker, is coming to take up the work where she has had it down. I hope he will succeed in keeping up the growing popularity for the cause.

succeed in keeping up the cases, for the cause.

Last evening a notice was given out at the dicture that Dr. Slade, in order to convince the Methourne people, has oftened to give to a combittee of five well known gentlemen of Melbourne a sitting every week, the results of which are to be published. This motion was met with great applicate, and we suppose will soon be put into practice.

Yours very sincerely,

AGNES L. SLADE, Melhouene, Sept. 9th, 1878.

Current Items.

oversatulations—Gran p and Greenfield, Mass.— East Hartford, Conn. The Connecticut State Convention—Miscellany. To the Editor of the Banner of Light's

progress has always an unending series of sur-

ORANGE. This is a picture sque town on the Fitchburg railway. The Orange Manufacturing Company employs a large number of men, who, in spite of the hard times, have been kept busily at work. The pay-roll of the Company is some twenty thousand dollars per month. Several years ago Dr. H. B. Storer, Mrs. Byrnes-Snow, C. Fannie Allyn and others, have done a good work here. There are two liberal societies in the place-"The Spiritualist Society" and "The Progressive Lecture Association." Sept. 22d Mrs. Abby Burnham addressed the former Society. She had large audiences in the Town Hall. Oct. 13th. Mr. Richardsen, the blind medium, spoke for the same erganization. The writer has been speaking under the auspices of the Lecture Association during October. The progressive movement is on a firm basis in Orange. Both Societies work together amically. The audimovement is on a firm basis in Orange. Both Societies work together amicably. The audiences are large. There is a call for Mr. Denton and Col. Infersoll.—The writer hopes that Mr. Jamieson, the selectrated theological disputant and scientific lecturer, will sometime favor the Orange friends with some of his talk.

Orange is an oasis in the world's theological desert

GREENFIELD. Here, amid conservative surroundings, Joseph Here, amid conservative surroundings, Joseph Beals, Mr. Bryant, Capt. Stone, Deacon. Shaw and others, do battle for the right, as they see it. Owing to the excitement of the political campaign, the Pilgrim's lecture, announced for the Isth, was postponed, much to the regret of the friends. J. Frank Baxter will sing, speak and describe spirits for the Spiritualist Society the Sundays of February, 1879.

· EAST HARTFORD.

A few friends have organized a liberal association in this town. Mrs. Brigham has ministered frequently to the people. Her gentle and persuasive words have endeared her to all. Mr. Baxter is also a great favorite. Some sectarian animosity has been exhibited by one of the local clergy, but it has already reacted against him. Mr. Williams, the President, takes in the situation, and sees as the able editorial in the issue of the Banner of Oct. 19th so beautifully expresses it that the higher way of presenting the rational movement is by a calm, clear, and

ed with great consideration and respect, in view of her laborious tasks and self-denial. Altogether, the Convention was one long to be remembered, and undoubtedly will mark a new era of Spiritualism in Hartford.

The following is a list of the officers for the ensuing year: President, E. R. Whiting, New Haven; Vice President, Mrs. Lucy Robinson, New Haven; Secretary, Lester Robinson, New Haven; Treasurer, A. P. Robinson, Bristol.

NOTES. E. V. Wilson went to Saratoga to debate with a Scotch Presbyterian the first week of October. The deacons of the Ballston Spa, New York, Society are negotiating with lecturers for the

coming season.

Man as a spiritual phenomenon—that is the corner-stone of Spiritualism.

Cephas.

New Publications.

THE ATLANTIC MONTHLY for October-Houghton Osgood & Co., 220 Devonshire street, Winthrop Square, Boston, publishers-contains many points of interest, and a mine of information. "Certain Dangerous Tendencies in American Life" are outlined by an author whose name is not furnished. Henry James, jr., bestows their conje upon "The Europeans"; H. E. Scudder closes "A House of Entertainment": Mrs. Harriet Beecher Stowe calls the attention of her admirers to "The Parson's Horse-Race"; R. H. Stoddard has a Association," is furnished by a lady who was for some time a member of that community; Erastus B. Bigelow discourses on "The Relations of Labor and Capital"; Richard Grant White gives his idea of "The Meaning of Music"; and Brooks Adams treats of "Abuse of Taxation." Other articles, poetry by J. W. DeForest, Augusta Larned, Elizabeth H. Fenn, et als., and the departments, furnish a goodly array of choice reading.

A. WILLIAMS & Co., 283 Washington street (corner School street, Boston, have on sale the October numbers of SCRIBNER'S LLLUSTRATED and ST. NICHOLAS, COPies of both of which publications we have received. The ILLUSTRATED opens with a lengthy paper on "The Art Schools of New York," by W. C. Brownell; J. Brander Matthews has an illustrated article on "A Company of Actors"; Gen. Egbert L. Viele tells of the Norfolk Campaign - President Lincoln and Secretaries Chase and Stanton being among the leading pieces in the literary game he plays; and laughable words and sketches are given in which "the grate showman," A. Ward, figures conspicuously. The serials are illustrated: Boyesen's "Falconberg" by Mr. Dlelman, who (the author says.) has cleverly caught the Norse physiognomy; and "Roxy" (which comes to a conclusion in this number) by Mr. Shirlaw. Among the attractions of the number is a second posthumous paper on the Mexican war, by Robert Dale Owen. James Richardson, its inventor, furnishes a paper on "Neophonography." Poetry by Bret Harte, James T. McKay, Minnie Fry, Susan M. Spalding, Andrew B. Saxton Henry S. Cornwell and Dora Read Goodale, and the departments, combine with other articles to present an attractive display of literary dainties.

St. Nicholas-Mary Mapes Dodge, editor-has for its October frontispiece, "The Noon Encampment," which receives explanation in a story by Edith Hawkins, bearing title of "The Violin Village," "A Tale of Many Tails," by Katherine B. Foot, is droll in its pictorial and word-limning; the traditional "Simple Simon" of nursery days sits for his portrait; "Parlor Magic," by Prof. Leo H. Grindon, will inevitably lead the boys to I hear praises on all sides over the superb ap-tendeavors prestldightatorial; "Un Alphabet Fran-pearance of the Banner of Light in its new suit teats" is what its name signifies—a prettily arranged of type. The paper has always been a model of and illustrated alphabet in which the French language the printer's art; but this last move shows that takes the part in describing the pictures which is generally assigned to English in our American publica-tions. The very little ones will be pleased to a certainty prises in store for us. Congratulations are with the illustrated sketch, "Hare and Hounds" herewith extended to Messrs. Colby & Rich, in "Dab Kinzer" and "Under the Maces" are finished, as behalf of a large number of readers with whom the vriter has been sojourning for several weeks. Some vol. V. of this splendid publication for the the vriter has been sojourning for several weeks. new volume will, we feel sure, be greeted with the same welcome which has been accorded to its prede-

WIDE AWAKE,-This beautiful magazine has in its October issue a touching story called "The Secret of the Trees," which also furnishes the theme of its frontispiece. The lessons conveyed are more important than will at first sight appear to the general reader, Wm. Denton converted a large number of the and old as well as young may turn to it with profit. It citizens to liberalism in religion. Prof. Eccles, its from the pen of Lucy Lincoln Montgomery; "Aunt Dolly's School-Room Stories" (illustrated by Miss L. B. Humphrey are fraught with a healthy moral tonethe present installment being no exception to the rule; "The Child Tollers of Boston Streets," "Thny Feet of Chinese Ladles," "Hop-o'-My-Thumb" (profusely illustrated, "Something about Lighthouses," and other articles in prose and poetry fill up the pleasant pages over which Ella Farman so skillfully presides. "The Story of Euglish Literature," for which this magazine has become celebrated, has for its themes in the October issue Milton and Bunyan. D. Lothrop & Co., 30 and 32 Franklin street, Boston, bring out this choice magazine in excellent fashion.

SUNDAY AFTERNOON, published at Springfield Mass., opens its October number with a touching and fact-ful narrative entitled "A Working-man's Story." "Mrs. Barnard's Church." "Will or Environment," "The English Reformation," "Chips from a North western Log." and other topics, combine toward filling the pages of the current installment. The poets of the number are Paul II. Hayne, Lucy Larcom, Caroline Leslie and M. E. Bennett. In "Preaching Honesty the editor urges the need that "Thou shalt not steal should be translated into the terms of modern commer cial life. He also talks about "Work for the Unem ployed," and "Expounding Providences," and has the usual "Notes on Current Events."

THE MAGAZINE OF ART-Cassell, Petter & Galpin 576 Broadway, New York City, publishers-leads off its contents with a suggestive frontispiece, " Pompell, A. D., 79;" "Artists' Haunts" receive additional treatment, Cornwall being the scene of the present views and other good articles and sketches of merit are given. "Summer Rain" is superb in its execution.

THE PHRENOLOGICAL JOURNAL for October-published by S. R. Wells & Co., 737 Broadway, New York City-has several illustrated sketches of high merit, much matter which depends, and successfully, on its

an attempt to answer the question in the light of the best scholarship and in the most reverent and catholic spirit. The author aims to supply to the general reader the substance of the criticisms of the best minds and the most learned men, and thus saving him the trouble of wading through exhaustive treatises in order to get at the same information. It is a book well worth every person's careful and studious perusal. Published by G. P. Putnam's Sons.

DETERIORATION AND RACE EDUCATION, with practical application to the condition of the people and of Industry, is a stout book by Samuel Royce, which is prefaced with a warm appeal to the reader from the well-known philanthropist, Mrs. Elizabeth Thompson, of New York. The scope of the work is far too extended to be properly set forth in a running book notice, but must be more thoughtfully contemplated to be un-derstood. The import of it all is the amelioration of the masses through the process of industrial education, an education that aims in all its parts at the pre-servation of the individual and the race. The sentiment of mutual responsibility is especially sought to be enforced. Published by Lee & Shepard.

VESTA VANE is a new novel by " L. King R.," which is an odd way of giving one's middle name, with the out-side initials, for the whole of it. The motto that prefixes the story is taken from the Old Testament: "For Love is strong as Death; Jealousy is as cruel as the grave." One can readily imagine the pervading spirit grand poem entitled "History"; the initial number of a series of papers on * Home Life of the Brook Farm governess, and of course includes her trials and troubleand the subsequent dawn of hope, terminating, as such careers usually do, in marriage. The scene is laid in the West, and the movements are throughout sufficiently varied and active to suit the appetite even of an exacting novel-reader. Published by G. W. Carleton & Co.

THE YOUTH'S LIBERAL GUIDE for Moral Culture and Religious Entertainment, is the title of a volume translated from the revised German edition by Prof. H. M. Kattinger. The motto is from Froebel, the founder of the Kindergarten—"Fathers! Mothers! Let us live for our children!" Its aim is to develop free thought and stimulate religious progress. It is divided into two parts, the first being devoted to Moral Culture and the second to Religious Enlightenment. It sets out with the assumption that the old religious ideas are in conflict with the new; that while science and civilization are advancing the Church still keeps on repeating its refrain, "Cling to the Orthodox faith particle of the author is to strive for the destruction of erroneous decological views and the development of liberal science. It contains a doctrine of human duties and rights, established on the nature of human reason, and illustrated by examples collected from English and American authors; the history of the principal religious; a criticism of the most important liberal narratives; and views of the universe, represented in the liberal writings of English, French, German and American authors. Published in Milwaukee for the author and translator.

THE MEXICAN REPUBLIC-An Historic Study, by C. Edwards Lester, is a fresh historic statement of Mexico as it has been and now is, written for the purpose of promoting certain interests which the intelligent reader will be at no loss, to discover. The chief object of the author is to undeceive the public mind in its estimate of Ex-President Lerdo, and to set it right in reference to the aims and character of Diaz, the present President. While in one sense this is a partisan pamphlet, in another one it is historic, and in that particular sense deeply interesting as well as instructive. Published by the American News Company.

THE HEIR OF CHARLTON is the title of a new novel from the pen of May Agnes Fleming, an authoress who is increasing continually in popularity. In this fresh story from her pen are to be found striking delineations of character, life-like conversations, flashes of wit, constantly changing scenes, and a deeply interesting plot, which will not fall to recommend it to all the previous readers of this favorite author. Published by G. W. Carleton & Co.

SWEDENBORG AND CHANNING is the name of a new book which sets forth the many and remarkable agreements in the beliefs and teachings of these writers, done by the patient labor of B. F. Barrett. The volume presents the proof that on fifty-five different subjects, covering almost the entire domain of theological doctrine, and embracing points of vital interest and importance, the teachings of these men are substantially the same, differing only in form or phraseology. Published by Claxton, Remsen & Haffelfinger, Philadelphia. RECEIVED.-THE CHURCH CHANT BOOK, a series of

chants adapted to the Daily Psalter, from the Book of Common Prayer, edited by Dr. Davies, Montreal. Issued by C. C. De Zouche, Music Publisher, Montreal.

Cleveland Notes.

To the Editor of the Banner of Light :

The Children's Progressive Lyceum of this city is still striving to increase its numbers; though that labor coming on a few, makes it uphill work. We find that the simple lectures lately introduced in our Lyceum on Science, Art, Temperance, Travel, Natural History, etc., form a pleasing exercise, and they are to be continued until they cease to interest the little ones. On a recent Sunday, the Conductor, Thos. Lees, spoke on "Street Scenes and Life in London," from personal experience. On Sunday, Oct. 27th, the session will be almost entirely devoted to Temperance. Mottoes, songs, duetts, quartettes, choruses and recitations will all point to the great and prevailing sin of intemperance. on which occasion Samuel E. Adams, the most prominent criminal lawyer of this city and a temperance advocate, will deliver an address on the subject. We anticipate a grand time. The Lyceum meets every Sunday, and all are invited

free.
The First Society of Spiritualists will be addressed the last two Sundays of this month by Dr. B. Cyriax, a regular physician of this city. He is a fine clairvoyant and trance medium.
Mrs. Maud (Lord) Mitchell arrived here from the West this week, and is to give a series of séances at 51 Rockwell street.
Many circles, public and private, are now being formed for the coming fall and winter.

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