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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light.

BY G. L. DITSON, M. D. [Continued from last week.]

BELGIUM. Le Messager, of Liege (1st and 15th August), continues to cite the "Extraordinary Case of Miss Fancher"; has a valuable article on "Mediums" and another on "Our Poor Selves" but what little space Thave I must give to other matter-to "The Sibyl," for instance. A carriage stopped at 34 Penthièvre street, and two persons ascended to apartments and rang the bell. "Dona Estafano?" said one, as the door

was opened by a lady with rich lace about her neck and diamonds and pearls in her hair. "Welcome, Duke de B---, and you, Mons. de Fsaid the lady, who intuitively knew her visitors, and who for two hours sat with her in consultation. "There is no hope, then, of our schemes, according to your prediction," said the Duke, "and the Republic is to be firmly established." "Do not doubt it," said the lady.

summoned to a small palace in Labruyere street. She entered a rather obscure chamber, where a lady was seated, thickly veiled. The latter by a gesture called her to her side and extended "Oh!" exclaimed Dona E., "that hand holds a sceptre!" "That hand is indiscreet," replied the Empress, "but tell me of the future." "Your power will end in a frightful cataelysm," was the reply. "You will cause

A few years before this, in 1869, the sibyl was

many a mother's eyes to shed tears, and your son, the object of all your tenderness, will die young, far from you, a violent death." Last April a gentleman, thoroughly muffled,

presented himself at 34 Penthièvre. Hardly had he entered before the divineress said: "I wait upon you, my Prince: but why this trouble to disguise yourself?" "How do you know me?" he asked, "no one knew of my coming." "That is my profession," was the reply. After a long talk, the Prince said : "Shall I reign?" "Prince, do not force me to reply." "Yes, yes," said he.

"Well, if you order me, I must say you will not reign." "Then shall I soon be dead?" "Prince," she responded, "the future is in the hands of God; but go to no fete within three months.' On the 6th of last June Prince O. went to the grande fête at the opera, contracted a cold from which he died in six days.

Four or five pages of the Messenger are taken up with "The Apparitions among the Catholics." Quoting from a work, "Merveilles divines dans les âmes du purgatoire, by Pére G.

Rossignoli," on pages 68, 69, 70 we read: "It is amply attested that many times the spirits of the departed have made frightful noises in houses, upset the furniture, and done other like things. At Ferrare, one of the finest palaces of the village was unoccupied because haunted. A bold young student sought a room there, convinced of the folly of such a belief. Near midnight he heard the clanking of chains, his door opened, and he saw a frightful image, bearing chains on feet and hands. It approached and took a seat at the young man's side, who was now trembling with fear, but pursuing his studies. 'What do you seek?' said the spectre. I seek a sentence that is indispensable to me in 'I seek a sentence that is indispensable to me in my thesis to-morrow,' was the reply. 'It is not in that book,' said the plantom. 'I see on the table Barthole; on such a page you will find what you require.' It is not necessary to say that the young man left the spirit entirely unmolested. At the earliest dawn the spectre left, his chains again resounding as he departed. The young man followed his visitor to a sort of cave under the dwelling, where it vanished. People were summoned, and, digging at the place, found a skeleton, which, after having People were summoned, and, digging at the place, found a skeleton, which, after having been removed and placed in consecrated ground, freed the old palace from any further trouble. Though incredible almost, the writer says, 'yet see "Mystique divine" by the celebrated Gærres. We recall also what Pliny relates. Sustonius has several such in his "Douze Cesars," notably in his "Life of Caligula.""

On pages 185-6 the venerable priest, Pére Winmer, states as follows: 'At the Abbey St. Vincent, near Latrobe, a novice saw appear a nun, in the complete costume of the choir. This apparition returned every day from the 18th of

nun, in the complete costume of the choir. This apparition returned every day from the 18th of September to 19th of November, 1859. The novice interrogated the spirit, who replied that it had suffered for seventy-seven years for having omitted some obligations, and sought relief through the prayers of the novice. The nun's request being complied with, the spirit disappeared. During its visits it stated that of 'the five priests which had died at our abbey, not one had yet ascended to heaven, but were all in purgatory. From page 323 to 326 we find that

console in allifetion, cure maladies. At Dôle in Franche-Comté, in 1629, a woman had an artery cut by the bad management of a doctor, and was likely to succumb to it, when there entered her chamber a girl dressed in white, very modher chamber a girl dressed in white, very modest, and asked the invalid if she would accept her services. The former was glad to avail her self of the offer. She was carefully tended, and marvelous indeed! discovered that as the stranger touched the maimed arm she felt herself healed. She now regarded with more attention the unknown one, who suddenly disappeared, saying 'I will return.' The news of all this spread rapidly through the village. In the evening the stranger was again there and said this spread rapidly through the village. In the evening the stranger was again there and said to the sufferer: 'Know, my dear niere, that I am your aunt, Leonarde Collin, who departed this life seventeen years since. The Lord permits me to come to you under the guidance of my angel and to put myself at your service for forty days.' 'But.' replied the niece, 'how can it be my auut, whom I remember as an old. cross, fretful creature, while you are full of gentleness and patience?' 'My child,' said Leonarde, 'this is not the old body that was put in the sepulchre, but another miraculous form; and as to my character, ah! my child, seventeen years of purgatory is a good teacher of patience and kindness.'"

Pages 48 to 51 give the following:

Pages 48 to 51 give the following: "A spirit appeared to a good minister who was then preaching in England, but as he doubted the apparition the latter said to him, 'I will give you a sign by which you will be assured of its verity. To-day there has passed from this life the able servant of God, John of Nivelles, canon of Liege.' As soon as the spectre had departed, the minister wrote to Liege and ascertained that at the eyect time and and ascertained that at the exact time an-nounced the venerable John had left his mortal garb for the world of spirits."

The length of my review will prevent my doing justice to the magazines that remain to be noticed; but I will endeavor to return to them in my next.

La Ilustracion Espirita, of Mexico, so ably edited by Don Refugio J. Gonzales, is in hand, and is fresh and attractive in its every feature. Its first article is from the pen of the poetess, Lady Soler. In it she compliments the United States for its many liberal institutions, and deplores the backwardness of Spain in these matters. The child of a brother who is a Liberalist, she says, has been educated in a Catholic Seminary; but the father expresses the belief that when old enough his son will become a Spiritualist. The lady, however, shows how difficult it will be to tear up by the roots doctrines thus implanted; shows the vast resources and wiles of the priesthood to hold what they obtain and win others. I have within a few days, she adds, seen three hundred children, handsomely dressed, adorned with flowers, and carrying banners, parading the streets; and this to attract and secure.

The above is followed by a noble letter from Viscount Solanot on Spiritualism in Spain, its struggles against ignorance, conceit, bigotry, while its teachings are elevating, ennobling, and the proofs of its veritableness within the reach of all. The testimonials in favor of the Marietta phenomena are overwhelming. The editor refers also to the same subject, speaking in high terms of the Spanish periodicals devoted to Spiritualism - of those in particular published at Barcelona, Lerida, Alicante,

"What the Invisibles do," by Lady Soler; "The Miss Fancher Phenomena": "Comparison of the Rites of the Church"; a review of a new book written by Sr. Nicolas Pizarro and highly commended, and some extracts from foreign journals, complete the present number of The Ilustracion.

SOUTH AMERICA.

The Revista Espiritista, of Montevideo, for July, gratuitously published and edited by the able writer Sr. J. de Espada, invites attention, first, by "Two Words," which are, enlarged in number, given to a consideration of the nonenthusiasm in Montevideo on the subject of Spiritualism arising from too much rationalism and the waiting for spontaneous phenomena; then, by "Works with Love," also from the editor's pen; "Dissertation by the Angel Guardian"; a lengthy reply to Sr. Monterola's attack on our faith, by Lady Soler; and a few minor articles. Lady Soler says to Sr. Monterola, that since he has declared that the Spiritualistic doctrines are the work of the devil, it is well he has closed the controversy, for he has so debased himself as to call Spiritualists. thieves, hypocrites, impious, etc., manifesting the impatience of ordinary humanity, and not the dignity, soft, persuasive, tolerant, of a minister of Christ. . . . "There is nothing better than moderation," says Cleóbulo. . . . And as Sr. M. laments that he had not been born at a later age, Lady S. regrets it too; for she says that in this period of steam and wonderful progress, her opponent would bring everything to correspond to the institutions of past ages. Lady S. then goes on to say that since April, 1857, when Kardec's "Book of the Spirits" was published, there have issued from the periodical press ninety-two Spiritualistic journals: in English thirty; in Spanish twenty-seven; in French twenty; six in Italian; three in Portuguese; four in German; one in Dutch, and one in Greek. And further Sr. M. should remember what was said in the Senate in 1876, by Sr. Canovas del Castillo, that if they pretended to bring before the tribunals all those who professed doctrines adverse to Catholicism, it would be necessary to pursue (or persecute) some in nearly all the modern sciences.

The Constancia, of Buenos Ayres, for June, has sixty-one columns of fine print, which would more than fill the Banner of Light. Now, where to begin to make selections from so much that is good and enticing in all its pages, is perplexing. First, I find a notice of the sudden, yet most peaceful death, in Chivilcoy, of the worthy man, the model of goodness and charity, Rafael Muriel y Moya. Following, are the "Chemistry purgatory. From page 323 to 326 we find that the souls in purgatory have come forth more than once to protect their loved ones against Will," by Flammarion; the "Angel," by Lady

imminent danger, to defend against enemies, | Soler, and a lengthy poem by the same enlightened authoress; extracts from Cahagnet; lengthy extracts from the Banner, and many minor items, such as one cannot afford to pass over. Here I see that "the 30th of March has been a fite day in commemoration of the 'espiritualization of Swedenborg,' while the same day throughout North America has been fixed upon and celebrated as the anniversary of Modern Spiritualism-a curious coincidence;" also, 'It appears that all the clergy of all sects have become alarmed at the growth of Spiritualism." The society at Buenos Ayres, called "Constancia," is fortunate in having found an excellent medium, a young girl only thirteen years of age. who so personates death scenes, of one who was drowned for instance, that the departed are recognized by their friends. A private letter from Montevideo states that in a seance of a few friends, startling manifestations have occurred; and the hope is expressed that ere long strangers can be admitted, and hence much more good done.

The Annali Dello Spiritismo, of Turin, continues its translation of Viscount Solanot's Catholicism Before the Time of Christ." In the present chapter, the early days of Cristna are portrayed, his retirement from the world, &c. It is here said that "Christna had not come into the world to found a new religion, but solely to purge the old of its frivolities and its impurity. . . . At the time of his death, the morals of the people were greatly elevated.' S. D. Clavairoz, in an article entitled "Is Spiritualism a science or a religion?" says that "generally Spiritualism is considered the antithesis of Materialism." Another gives a more specific definition: "Spiritualism is a system of philosophy which establishes the existence of esseri dirersi (a divided nature) of the body, the esseri being that which we term spirit." . . . "But from this, does it necessarily follow that it is a science? . . . No; Spiritualism should be considered solely as a belief, a creed, una credenza." Following this are the views of a writer in "The Protestant Church," with much respecting what 'the Roman Church' has to say on the subject of philosophy, "which it makes the servant of theology," . . . considering reason the daughter of philosophy. . . . "But scholastic philosophy (writes Luther to Lange) ought to be extirpated root and branch with scholastic theology and what is canonical"; Luther deeming Aristotle as the Devil himself. . . . The Annall continues its account also of the wonderful burning of effects in the Mayor's house in Zafarrana: On the 15th single and independent fact. In its fullness it is re-March, the family returned to their home. On lated to all time and to all peoples. In a word, it is the on many essential points, in their communications, is the 17th, the mother having purchased a quantum Alpha and Omega of religion. It is Fetichism it is open to several explanations. Buddhism it is the most refined and Ome is willful lying. This t ous day's rain, was consumed before her eyes. Here is also a brief notice of the reform that is taking place in India under the influence of the new society termed the Arya-Somaj.

"La Chaine Magnetique" has but just reached me, and will be further noticed in next review.

For the Banner of Light. LOVE, THE GREAT MOTIVE POWER.

BY WARREN BOYNTON.

My mind will sometimes soar to stellar spheres, Aloft, serene, upon a starry beam, See the immortal surging waves of years Their ebb and flow in more than mortal dream.

Sometimes vague shadows move before my view, Cast on the screen, dividing earth from heaven: Where shadows are there must be substance, too; Such are projections of the future given.

A world of light breaks on my view apace; I stand on the immortal shore and scan The sea of life, its rolling billows trace,

The past and future destiny of man. The air is all serene; the great expanse In silence glows, and sparkling suns are seen: No voice or speech salutes my spirit trance;

There's language, though, in all the starry sheen. Alone I wander worlds of space around: Unconscious am of fear, for God is there! Nor wish again to tread on mortal ground, Content with the diviner, sweeter air.

There suns, the great and central thought of all, Do flame and move by energy divine; Love is their essence, orbs obey their call: Love makes them glow and to supremely shine.

Those silent orbs proclaim a power divine; Their bulks immense increase our wonder, too: Their motion and velocity combine T' inspire the soul and holier thoughts renew.

Love will renew the soul, and ever burn Th' encumbring dross, and warm the heart anew: Love moves the worlds!" is yet for us to learn; Love will increase the power of truth in you!

The wise, like constellations, e'er shall shine In love's bright firmament; we may declare Those that do labor others to refine Shall be as suns in future glories there Nothing is void of motion or of life.

E'en the hard rocks on mountain or on main The elements do wear with constant strife-They change to dust, becoming earth again. Love is the greatest theme the ear hath heard:

The greatest thought that God to man doth bring: The sweetest song, the bright remedial word, The highest note that scraphs ever sing. Oh, love divine, how sweet is thy control!

Who feel thy beam have felt the true and good; It vivilies each passion of the soul; The great elixir 't is, and drink and food. 'All animated or insensate things

From rim to centre one great anthem rings:

On earth-mid the blue vault where orbs do roll "-

"Love is the cause and prompter of the whole !" Rockford, Ill. The world was created at four o'clock in the afterapon of the 18th of September, 5883 years ago, according to the Jewish calendar. Thursday, the 18th ult., was celebrated as the anniversary by the people of that

Free Chought.

IS ANYTHING SETTLED?

EXCEPT AS TO THE SINGLE FACT OF SPIRIT COMMUNION, HARDLY ANYTHING A REPLY TO A. E. NEWTON.

BY PREDERICK F, COOK

To the Editor of the Banner of Light:

I am not averse to friendly discussion when the slugle object is to arrive at truth. I was pleased to notice in the Ranner of July 26th that our esteemed brother, A. E. Newton, had devoted considerable space to a review of some of my "rationale" fragments. 1 settled myself to the perusal in the full conviction that I was about to enjoy a treat. I arose from it keenly disappointed.

I am not unfamiliar with the current literature of our movement. What is worth a thoughtful man's all the medium of mertal birth, we tell the children the tention is easily perused at even a busy man's leisure, doctor brought it. Do we lie? Would honest, loving Glancing over the whole field, I have for a long time parents prevaricate to their trusting onspring? Im regarded Bro. Newton as one of the ablest among writers on the subject of Spiritualism. His is not what I should call an enduently original mind, but it is in its best sense a critical one-without strong blas, free from malice, and gifted with breadth and penetration. Having formed this estimate of Bro, Newton, I ex-| tety is revealed to the adolescent molerstanding, some pected to find him fully abreast of the argument he essayed to review. Knowing what my reviewer has done. At other times the way is paved, gradually by the forein the past, I refuse to accept this as the best he has to thought of parents. It is often an anxious moment offer on the subject. In justice to himself I want him [when a mother's indigment prompts her to admit an unto try again-from a higher standpoint.

Whether I have seen much or little, demoniacal or otherwise, of spirit phenomena, I am constrained to scrence to an educated sense of shame, the spirit-world say that the argument and "facts" with which Bro. wisely withholds from us knowledge that could offend Newton seeks to turn my position, have been worn threadbare this many a year. It is because the questions involved are generally regarded as "settled," that I have respond them. Until a few years ago, if there was one thing more than another regarded as settled, it was the belief in a personal devil. I mortal, I resorted to the comparative method in deter-Evil, so-called, could be accounted for in moother way. Influing probabilities. Turning to the spirit world I The world generally is happily outgrowing his Safanie they have devils infultely multiplied.

As for those Spiritualists who are satisfied with the theory of "evil spirits," "psychological influences." and kindred explanations, to account for seeming aberrations, so far as 1 am concerned, they are welcome to their conclusion. I would not rob them of their diakkas if I could. On the other hand, I am graffied to discover that there are hundreds, ay, thousands who are no more willing to accept the conclusion of an unphilosophical empiricism than I am, and it is in the hope of alding these to a clearer light that I have addressed myself to certain problems through the columns

WHAT IS SPIRITUALISM? Spirituallsm, as related to the human family, is not a which spirit is born on earth?

common origin; all have a spiritual source. Now belying to the trouble of looking for something more retiontween these religions there is a world-wide difference.

We are now face to face with the problem over the solution of which men have cut each other's throats from the moment that the religious spark was first | notion extant that it is eminently philosophical. kindled. And all because each took for granted that what he believed was "settled." With those who hold that all religious are the work of man, I have no issue at this time. I am addressing myself-solely to Spiritualists, whose field of vision, by reason of their spirit-

ual experiences, should be clarified and enlarged. measure adapt itself?

tual truths are not affied to our experience." What spiritual truth is? A spiritual truth is what Kant calls dasding an sich—It is parameon. While clothed about with flesh, both as to things of this world and the next, we are forced to content ourselves with apprehending phenomena. Between real substance and the shadow there is a world-wide chasm, bridged only by Comparison.

Some day comparative psychology-using the word in its broadest sense-through such alds as Spiritualism may lend, will open a great volume in elucidation of spirit methods. It will then be seen that under a wise law of adaptation, the world has been making progress through spirifual influences from time immemorial, and the central fact will appear, that the seems ing cvil has led to the greatest good; and that at bottom there is absolutely nothing trivial or demoniacal in is at the bottom of every conflict in mundane Spiritual-ism. Each side is told, "You are right." Oh, these it never so outre, serves to further the sublime purpose. One advances the cause, the other relards it, I tiful and lasting lessons will flow. and between them a perfect equilibrium is maintained. If this be desuitical, make the most of it.

ABOUT "TRUTH,"

Man is the sum of his discipline-nothing besides: light," says the German proverb. that is worth considering. If we accept Spiritualism we must also accept its logical consequences. An en- | and ye shall find." larged view of life-life as related to the totality of existence-is forced upon us. We cannot put this new in this movement. Seers see Diakka-lands. Between wine in old bottles. It is because of the attempt to do i this that we have so many explosions. Bro. Newton | are observed by the more astute. And demons great says there are many worthy Spiritualists, who are hon- | and demons small go prowling about, literally seeking estly seeking the truth. I never saw a man who was not-his trath. Truth, in the abstract, will ever be the sublime unknown. In this world we are forced to content ourselves with related or adapted truth.

When we say that we are ready for any truth that can be given as we speak the language of Ignorance. I believe I possess more than an average share of what may be called moral and intellectual courage, but I say devoutly, save me from fruth I am not prepared to receive. It is poison deadlier than the upas tree. First discipline, then may follow what will.

is adjustment; in operation it is expressed by action and reaction.

How does this law of adaptation work? We say spirits differ. Rather let us say "mortals differ." Will

a good spirit lie? It certainly will, if thereby it may avert a greater evil. Spiritualism is not child's play. It is the most stu-

pendous fact and power in the universe. Why did it not come a century before? Why? Because it could not adapt itself! Had it forced its way in spite of the prejudices of the period, it would have done so at the sacrifice of millions of lives. Even now the sublime 'over-soul" is compelled to feel its way, carefully, cautiously, step by step. When in contemplative mo-

ments I enter, mentally, into the fullings of this work as I look back and see what has 1 cm accomplished and how it has been accompaished, when I reduct how much there is yet to be denel and how sublingly and patiently it is doing, I bow my head in reverent awe, and my soul gives thanks that it has deen permitted an earth existence at so momentous a period.

For a year or two past I have devoted considerable study to spirit-methods of adaptation as applied to teaching the doctrine of reembediment or remearnstion. I am aware that it makes some of the brothren froth at the mouth to merely mention, this subject, but well, let them froth. Only a year ago I was emphatic ally in antagonism to it myself. Since that time a most interesting process of adaptation has been voing forward in my mind, and I find myself more and more Smoving into a state of adjustment with it. I find the same process at work in the mines of others. But of this more anon.

When a soul fartlyes from the great beyond through possible! The idea is desuitical! Out upon it!

We have here the spirit law of adaptation brought to our very doors. Lie is plied upon lie; prevarieation is added to prevarieation; but little by little the veil is Hited, and at last the physical aspect of Lirth's mys times the revelation comes rudely, and with a shock, suspecting daughter to the secret of procreation.
While we withhold certain truths from children in detour Ignorance. Truth's that do not come as intellectual developments struths that are thrust upon us imprepared, are transht with the direst mischief.

Having become convinced that absolute knowledge as to the sources of life could hever be arrived at by found its opinion beginning divided. Many spirits Majesty, but Spiritualists, curiously enough, elling tena-clously to the idea; though instead of one-d have al-others said as complatically, "it is false," What was ways admired Christians for their extreme modesty - 1 to make of this controlletion? I might have let myself out of the dilemma with case, by adopting the theory of "tying splitts," and jumped either on the one side of the question or the other, according to the die tates of my "common sense." I could have done even latter, and adopted the "psychological influence." theory which has spread of late to such extent that it practically covers all phenomena - providing they do of happen as we think they eaght to happen.

We know from immunerable demonstrations that spirit-vision is subtle beyond our comprehension. "We Lane that the human body is an open book to the disembodied. And is it not making a strange exception to assume that they are unable to observe the operations of the life germ, and note the processes by

THE DISAGREEMENT OF SPRINGS

One is willful lying. This theory is much in tayor, sublimated Transcendentalism. All religious have a as it solves nearly all spiritual problems, without go-#, though, perhaps, a triffe more involved.

Another explanation is that the disagreement is due to differences in spiritual environment or states. This, explanation has also many adherents, and there is a

Finally, there is an explanation that the difference is wise subterfuge to further human soly development. This view has al present 1 at a limited endorsement. and labors under the disadvantage of being "bicorrel"

There are two aspects of Spiritualism. One is physical, the other mental. There are those who believe If all religious have a spiritual source and yet differ. The whole problem lies within the domain of science, to what is that difference due? Is it to conflicts of and that we are to look for solutions to this quarter opinion in the spirit-world, or to differences here, to only. Others there are who are led to believe, from which, for our own welfare, the spiritual must in a their observations of the mode of the movement, that sclence is to play but an insignificant part in it, and My reviewer thinks I am wrong in saying that "Spir- that the study of the laws of mind-science, if you will, in so far as psychology, independent of physiology, is science—is the true source of light,

I firmly believe that spirit-wisdom has so planned and arranged the New Dispensation, that we shall do somewhat ourselves. Splritualism may be compared to a mine. There is gold and there is dross. Why the dross? Why not a mine of pure gold, since it is in the power of the spirit-world to give it?

It is the process of separation that alone makes development. It is the labor involved that builds. Without differences we should never learn to discriminate. It is toll that sweetens the bread and assists the diges-Home.

The things we most value are those it has cost us most to acquire. Nature exacts frightful compensations. The spirit-world is searcely less inexorable. It lying spirits! By and by, our of these conflicts beau-

A war Is now waging over "conditions" and the proper treatment of mediums. Both sides find earnest backers among the invisibles. "Through fight to

Reëmbodiment is another bone of contention, "Seek,

Good and evil seem to be contending for the mastery Jesuits in and out of the flesh close bonds of sympathy whom they may devour.

Add to these factors sundry "mysterious psychological influences" or "unknown laws," a large dose of "common sense," and then throw in a few handcuffs and other traps with which to guard against or perpetrate "frauds," and you have Spiritualism as It ls " settled."

One would suppose from the tone and expressions ofmy reviewer that my "peculiar" views find no support among communicating spirits. While I am indisposed to base any argument on the statements of spirits, and The study of spirit methods, from a right point of will not do so now, I may be excused for a reference view, is most absorbing and exalting. In principle it to their utterances, masmuch as my position is chal-

lenged from that point of view. Several years ago, when certain conclusions, after laborious induction, had taken definite shape in my mind, I reduced them to the form of propositions and submitted them for judgment to the controls of Mrs. Richmond. They met with unequivocal endorsement.

THESE PROPOSITIONS Were as follows:

1. That the phenomena of Modern Spiritualism are essentially identical with the so-called miracles of past

That the phenomena, then as now, are the result 2. That the phenomena, then as now, are the result of a wise and orderly plan, governed and conditioned by the moral and intellectual status of the recipients.

3. That communications from the spirit-world are less affected by particular circumstances—such as the ignorance of trumoral character of if emodium, than by what may be called, the synthesis of consistency Which mear and remote, in general and it, particular, as an individual angue part of the action he called society, surround the investigator.

1. That to these general courses, and not to the insmoral character or ignorance of the medium, or the propertial transport of the propertial transports, the associated for the propertial transports of the smooth character of the smooth character of the smooth character of the propertial transports.

of this most be ascrated the united atterny nature of more communications.

That guides and controls of nechanis or what is kneete as the "band" are not an agreeation of sprits with, solish ends to serve, but the nation at subject the all their answers and operations to what I have affect the synthesis of conditions.

That all most alls are attended by guardian splitts, and but these observance the intended of or inspire all communications given through controlling sprits to prise twin their particular charge and other spring in reserve to a few communicated firm and the organism of a medical ways so a graph metal to this after the organism of a medical ways so a graph where so story.

"influence? was ited the prendses, and the young man discovered bimself, then state of idealing thealth, with all his facilities brightened and sharpened. He was immediately discharged, and the, asylim office its still sgratch then heads over the ear-

damping and a vin. Somewhat more than six years also my eye caught the following, published in the Reserver of Lockt Mesosign Department. Lecommend of the spartments. It is the finishing recently Make at a part of your selvest and and only will you supply here is they softliss are if in pointing that as so dear to be in but it will save you from doing much afgestive that exists at and ottimates in re-

doined in the second point of sympathy, and the will optimized sympathy.

19th lawest optimized sympathy.

19th lawest optimized sympathy.

19th lawest optimized sympathy.

19th lawest optimized in the sympathy for about two rayeasts, and have the hold two rayeasts, and have the hold two rayeasts, and have the hold two rayeasts, but to unfort the conditions of meaningship, being since particles and the sympathy of the resulting sympathy. These conditions have control sympathy and the rayeast of the sympathy of the sympat

conditions of or book and beging of to schooling regimeser conditions of or book and beging to become nebrased from the security of an arrangements of the yellow remaind between the security of the yellow remaind between the security of t or the "cower's, hereafth here of the first all sessible through serious," I have the lower with no elements he paint it among a transfer of the lower with more house, she paint it among a testification of the control of the "olevil," and best on all sides by "cell influences" for Benry many day, so the record savey and after be had passed through the tier ssaty con "bios for equal through the day is the residual mastered into him and so the quarks do in the case of all feedings, voin correspondent, Mr. Comman, is no exception, but we know its very hard, but it so instole necessary, in order to bring mediums to the proper condition for use of the proper condition for use of the proper which the form of the proper which the form of the man order to bring mediums have escaped such an order to.

ASSWIR A New 1 at cannot be. They have passed ASSWITE A New cold trained by They have passed through softow in some direction, it may be mental, if may be an inner conflict, but you may be supert has been. If they are \$10 fe used as meadings formy extent by the splittworld they more past trained the princess of some ring. Some are untolded into the flower of medium-sup through poverty, some through discovery some through through rations mental afflictions, and so on. But suffering is the metaporal leading to a proper untoldment of medium-sup that is to be used by the spirit-world to any extent.

ment of mentionship that is to be used by the spirit-world to any extent.

(9) Is 108.—Is not suferring the condition of material life all the way through?

ANSWER, Ves. that is a self-evident fact. But me-diums seem to suffer under the process of unfeldment more acquely than others.

(9) Is 108.—And still this is mostly and red, is it? and absolute in measures to prepare us for that life which has beyond?

ANSWER, Ves.

Feb. 19 1873.

Feb. 19, 1873. 155411; - Yes

The above appeared in the Renner of Light, I think, some time in June, 1873. Should this meet the eye of the person who propounded the fast question, he would oblige me very much by droppie time, a line with reference to his present status.

Com Saled nest very -- r T

THE LISTENING OAK.

She found the old familiar spot
Beneath the green oak tree;
She sighed—she sighed—"He loves me not,
Amt I 'I'm alone—ala me!"
It watched her there—the fond old oak—
For trees have eyes like other folk;
It whispered, whispered, "Heerts man roam,
But late or early Lave comes home!"

He stood where they so oft had met. He stood where they so off had net,
He flung away her flower;
"Ah me!" he cried, "Coquette, coquette!
To love me but an hour!"
But loudly sang the angry oak,
For trees have hearts like other folk;
And chiding, chiding was the song,
"The heart that loves believes no wrong"

There's some one stealing on apace,
And some one's arms thrown wide.
And some one's heart is some one's place
At happy even-tide.
The tears, the doubts, are gone, are gone.
And gaily now the oak looks on.
And fact to them of by and rost And sings to them of joy and rest, 'The love that's tried is happiest'

Confidence and fear are almost one thing rather than two.- Bangor Commercial. This is especially true of our feelings toward the buildog. It's our confidence in what he 'll do that makes us fear .- Boston Post.

Banner Correspondence. Ohio.

 ${\rm CLEVELAND}_{\rm c}/{\rm C}_{\rm c}$ Willis/Rende writes undgrageent data as follows: "A few weeks since I was intropresentation on the secondary against and
the street is a first and a street what is
known by all them answers and operators to what
the street is a first and a street what
the effect the straigless of conditions, and an epite,
that a close the street and operators are street
to the street of the straigless of conditions, and an epite,
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theory of the straigless of the straigle of the straigless of the straigle of the straigless of the s date as follows: "A few weeks since I was introdirect to a young man about twenty-two years of age, R. Davidson, having heard him highly spoken of by

the anside of the states! Numerous other experiments were presented during the evening, which would take up too much of your space. Mr. Editor, to detail."

STETTERSON, Mr. Frank 1. Ripley has been with is the greater part of the time since the middle of Jone, and we think his services deserve mention. He Jone, and we think his services deserve mention. He has been a phoneer worker, and, ewing to the great paceadisc a rulest Spiritualism, such work is always harrowing. We have bearied anewhow important it is that Spiritualists themselves, while critical in one sense, should at the same time give the very best consistion to a medium, that of kindness, and suspension of redgment until the needern has had time to give posed of mediumship. At one time a word against either the character of the mediumship of Mr. Ripley, who was a stranger to us, would have barred him from nour doors, yet that word was unspecken, and be entering wedge, so that in time the door will be pushed wide open, and the people here will learn that theu see will of a destifictive. To our certain knowledge Mr. Papley wave many tests while here will learn that theu see will of a destifictive of the door will be pushed allowed to mentioned in the Form of Lindy. It is saw type less for spirit control to those who have the same tarrial to grant of which have the control of these will have been the tarrial to grant and control much information. The controlling intelligence are always we had to allower the sum of the form. The controlling intelligence is are always we had to allower the sum of the form. we had to diswer questiere, and offen much informa-tion may thus be gained. — To sines Legiery good medigin, we have always found

MINNIE F. DEAN

New Hampshire.

NEEDY . A. W. R. writes, under tecent date . " It is lout so down that we have anything of interest to report concert ing the cause of Liberalism in Southwestern New Harepshire. But new that we have had J. Frank Easter, with an opt offunity to listen to his eloquent and foreithe utter mees, teacher with the wonderful descriptions be to won to give at the close of his leestures of those in spiritific, who, to had evidence of their ability to refunit, present themselves for identification, his no behous singing adding method interest and emptyment to the occasions we feel that we have a tight to make a note of at, if being an event in our experience that is not to be lost sight of. Mr. Easter is lone it, clear and conetse in the treatment of his subject, and holds the attention of the audience in a mark of presenting list theme are well calculated to importance of living on a higher plan cot spiritual unfollment, adopting not theoretically alone but particularly those last eventuals that he consider the distinct that and instee.

Since his lectures here and at East Westmoreland, a few indicasting the specific not have seen of the horizonthy alone but particularly those last lectures here and at East Westmoreland, a few indicasting the theoretically alone but particularly those last lectures here and at East Westmoreland, a few indicasting the however of his information of the persons how he got his information the persons how he got his information the purpose has be so accumately described at the close of his lectures, the general supposition being that he must have obtained if from headstches in the cuntery or by connuing with parties to obtain it for him. How little do such persons know of the vast amount of evidence continually condity through various channels and phases of mediumship to sustain the spiritual edifice which they magne can be so readily demolished!

How alsund to suppose that Mr. Baxter could for any length of time parties deception in this alleged way without detection! The mere names and dates on tombstones would aften but a tithe of the cylid but seldom that we have anything of interest to report. concerning the cause of Liberalism in Southwestern

devoted to teaching in the public schools in the yleinlity of Boston, no one, so far as the writer is informed, ever questioned his fitness for the position. But it is hardly uccessary to come to the defence of one who by an honest, meright course has won the confidence and esteem of all who know him best. If there he any so prejudiced against the cause he has made so great a sacrifice to promote as not to accord to him an honest purpose, with no wish to injure any, but with a desire to benealt all, their prejudices are certainly not guided in reason."

New York.

SYRACUSE.-Ella E. Gibson Brunswick House, 04 South Salina street, writes: "In one of your recent is South Saima street, writes: "In one of your recent issues there was a statement that aone of the enlogists in referring to the demise of Wm. Lloyd Garrison, alluded to, his having been a Spicitualist. This, I amsorry to say was a mistake, since lishop Gilbert Haven, of the Methodist Episcopai Chunch formetly editor of Zion's Herald, in your city, in his address delivered at a memorial meeting hebt at Atlanta, Ga., June sih, weat out of his way to acknowledge the fact in these words: 'In his 'Mr. Garrison's later and quicter years he fell into the slough of Spiritualism, a sufficient punishment for that earlier opposition."

'That earlier opposition' to which the carping bishop referred was, to quote his own language in the same address, to 'use his foreible words to deery church doctrine, and even the Word of God! For though he drew his ammunition chiefly from the Word of God, he was too willing to open his paper. If not his lips, in denouncing the tery inspiration that inspired him.

Indeed! Did you ever? The Bible is to be credited as the inspiring source for the bold, radical utterances of William Lloyd Garrison, in direct opposition to the war he wased against slavery; that very Rible authorizing and enforcing the very slavery that he condemned; and so God, as a judgment (this foolish bishop would have us believe, suffered this champlon of human rights to fall into the 'slough of Spiritualism' in his later and quieter years, as a punishment for his earlier sins in decrying the precious Word of God, from which he chiefly drew his inspirations! sugs there was a statement that hone of the cologists

from which you affirm the sainted Garrison drew his ammunition chiefly, teaches no one thing so plainly as Modern spiritualism? Why, you need to relearn the alphabet of your own theology in order to unravel the snarl your prejudices have thrust into your little kinky head. What a pitty you could not be rebaptized into the faith of the ancients, and that, like your divine Lord and master, a dove could not descend and light upon you, and a voice from heaven could not be heard by you, saying, 'Garrison was my beloved son, in whom I am well pleased. His name will be lisped by babes in their cradies, shouled by statesmen on the forum, sung by the poets of every fand, culogized by the world's reformers and canonized among the stars of heaven ages after the name of Ecv. Gilbert Haven, D. D., lashop of the Methodist Episcopal Church, shall sink into utter oblivion.'

Wisconsin.

GLEN BEULAH,-J. O. Barrett writes: "Ever when I read the Banner of Light I eaten the fraternal enimus of its faithful editor, who has these long years stood there, so patient, so forbearing, full of charity, ever defending our medians, and the reforms of the hour. Go on; theusands bless the stout man who has a daring soul that stoms the citadel of wrong, end allows the lights to shine there till the ruins reconstruct themselves-the new and better from the old

Struct themselves—the new and better from the old tyramics.

There is a little ellipting of endorsement from a life issue that I want to use. Not consenting to his estimate of Mrs. Richmond's in-phrations, but defending them as ranking with the order of character-building in the spiritual life, yet this from the pen of Hudson Tuttle is so true to medianistic law:

I son Tuxtle is so true to incidinal stic law:

(If where at magnetic set of it who are so sensitive that
the conservation expected in arbits of their magneticer,
the area a freat number whereas imperfectly impressed
sorte their magnetic residency. As pairs when they comingue it has seaking stand in these set relation of the magterior, it is not strange monerous incorrectly speak their
thoughts shall be perfectly given, but whether they shall be
given at (i). In fact, they cannot test how well or ill they
with second and they make the attempt.

These has a blumber a strangel in all one case to see

There is evidentily a struggle in all our ranks to master the cyate habit into which we have fallen. It is the augusty of better things. Now and then the old heaven buildes up, now and then a conventional resolution is tempered with it; but after all there is a wink of cond-course to merry a gravity and a Swirk

lution is tempered with it; but after all there is a wink of good nature in every angry eye. As a whole, Spitismalists are nullke Paul—when they would do eyil good is present with them. If not out of order, may I make a motion? Here goes:

"hes dead," That we will defend all mediums whom we are stated the spirits employ as yelicles of conveying truth from the immortal world; the lest conditions being ours, search it is shooted to its thanks so that and purity of example, to the end that one we manner. In this tron brain each, Leart, from body, soultand spirit may aid such mediums a standard relight tron brain and spirit in the end that one we manner.

Texas.

LAREDO, W. W. Camp writes: "Some eighteen a cathe ago Mr. and Mrs. Behactt and myself began Lobling circles; neither of as knew anything of spirit

lodding circles; neither of as knew anything of spirit 1950 (course; but we were not left to disappointment, for Mr. B. and his wife very soon developed as writing nacious. Mrs. B. wrote in a language unknown to leg. Through her agency I seemed communications (rote spin) threads of mine, whom I well know she never he and of, and written in a language of which she was entirely ignorant.

For what I wish to call your attention to is a phenomenon I have never trail about or heard of; AI some of our sattings we lung a common cambric enretain across the room, forming a partition between the sleeping apartment and the dining-room. Typon that curtain would appear the most beautiful landscape, seemes It has ever been our good fortune to look upon; also the torms of filends who long since left this sphere, which were seen and recognized. Among the forms seen torms of friends who long since left this sphere, which were seen and recognized. Among the forms seen were Indians, with bows and arrows; and Mexicans, in their peculiar costumes. On one occasion the corpse of a lemale. Mexican was presented, and a spirit purporting to have belonged to it wrote a minute description of her arrival in our town, and her death, which was only thirty-six hours before. Every statement was afterwards verified."

Mussuchusetts.

BEVERLY.-S. N. B. writes, Sept. 19th: "We are pleased to announce through the Founce of Light that the friends of progress have dared to come together the Friends of progress have dured to come together and give others the privilege of investigating that which seems to us to be the grandest revelation yet given to the human family. We have been highly gratified with the increase of our numbers during the summer months. It is truly surprising to see so many in this town which has always been noted for its bigotry) anxious and ready to listen, in almost breathless silence, for the welcome words from the departed, and seeking for the light of truth from the other shore. We therefor the good meets and their notions who have so secking for the light of truth from the other shore. We thank the good angels and their mediums who have so kindly abded as in the glorieus work. May the good seed they have sown be nurtured with the beautiful sun-shue and retreshing showers of harmony and love, so that when the golden agrumn shall come, all who have caught the sweet tragrame while the blossoms have been unfolding may eather the ripemed truit which recy so admittantly upon the tree of knowledge."

filinois.

434.G4N. - E. T. Dickinson writes, renewing subscription, and saying: "I am glad you continue to report Mrs. Richmond's giorious lectures. She may not be imaliable- hope she is not -but she does not fail

more by invalidation of the policy of principles, and the part of the part of

Cleveland (O.) Notes.

earlier Labeler et al. e Banner of Light :

The "Perest City" has always, I think, since the advent of Modern Spiritualism, held its own in comparison with most of the principal cities of the country as regards the phenomena and philosophy of Spiritualism. Throughout the many struggles and vicissitudes which have attended this glorious cause. Cleveland has ever managed to maintain one or more organizations for its further ance, besides a sufficient number of public mediums to meet the increasing demand for the "Proof Palpable,"

Prominent among the many good mediums in the city, and certainly the one who is attracting the largest number of inquirers at the present time, is Mr. Chas, E. Watkins, the independent slate-writing and pellet medium, so often alluded to by you in the Banner, and so admirably "written up" by Epes Sargent, Esq., after his protracted and crucial experiments with him some two years ago. It has lately been my good fortune to witness this celebrated psychographist and get some capital tests through him, and I know of no one possessing the gift of mediumship more capable of demonstrating spirit-power

than the centleman in question. Since Mr. W.'s return to the city from Alliance, O., in August, his success has been particularly marked, attracting attention from the most intelligent and wealthy citizens of Cleveland, a few of whom, in return for the many overwhelming evidences of spirit-power they have received through his wonderful mediumship, have induced him to permanently remain here, and, as an earnest of their good'will, have made it possible for him to do so with pleasant surroundings. Mr. W. is now located at 538 Woodland Avenue, in a fine three-story residence, and will soon be prepared to entertain friends from afar who wish to remain any duration of time they may desire to investigate the unique phenomena now occurring through him. In the upper story of his comfortable home is a small hall, or lecture-room, wherein Mr. W.'s guides say they intend to discourse to inquiring friends through their medium on the philosophy of mediumship, etc., thus answering the off-repeated question, "Why cannot Spiritualists publicly demonstrate what they so eloquently talk of, 'the immortality of the soul'?"

I hope in my next to be able to give you the result of some novel but scientific tests now being made by some well-known electricians of this city through this gifted medium. The venerable and faithful Valentine Nicholson is still retained as business agent for Mr. Watkins, and does all in his power to care for those investi-gating, especially those coming from a distance. Thos. Lees.

Spiritual Phenomena.

W. II. Powell's Mediumship. SUCCESSFUL SEANCES IN BOSTON AND HAVERHILL.

The subjoined account from a highly creditable witness presents strong testimony in favor of the genuineness of the striking and much-discussed phenomena regularly occurring in pres-

ence of this well-known gentleman: To the Editor of the Banner of Light:

Permit me to give you the facts concerning Mr. W. H. Powell's scance at my home on Monday evening. First allow me to say that no one present had ever met Mr. Powell before that evening. There were six persons present, in-cluding Mr. and Mrs. Powell. Mr. P. passed three slates for inspection. After all had pro-nounced themselves as being entirely satisfied that these were nothing more or less than common school-slates, made clean by washing in our presence, Mr. P. passed into a trance condi-tion. The control asked for a slate. On handtion. The control asked for a slate. On handing it to him he signed for the person nearest him to hold it, then requested or demanded each one to examine the medium's fore finger. We did so, finding nothing there that could pos-We did so, inding nothing there that could possibly produce a mark on the slate. He then commenced writing with that finger, placing it immediately on the slate after leaving our hands, so that it was impossible for him to obtain anything to make a mark with from his person or surroundings. The communication received was to myself from a dearly beloved most who person away some nine years since aunt who passed away some nine years since, giving her name in full.

The next communication was addressed to a

friend who was expected to be present, but the fact of which was unknown to the company. After the control had written, expressing sorrow that the party was not present to receive the message, I was taken by the hand and made the message. I was taken by the hand and made to stand under the full gaslight, the control requesting each one to examine the foretinger of my left hand, after which he seized my hand, and the remainder of the nessage was written through my finger. I could distinctly feel the grain of pencil at the tip of the finger. Once he stopped my hand long enough to have it examined again, and the writing was continued, covering the surface of two slates; and with every line of writing come its double or shadow on a time of writing come its double or shadow on a parallel line with it, just as readable as that which came from my finger, but with no visible agency as its producer. After the writing ceased my finger showed a dent, as though in ceased my finger showed a dent, as though in truth there had been a grain of hard substance pressed into it. We could hear the stratching of the pencil plainly, but we were satisfied that whatever was used to produce the writing was obtained through some agency outside and independent of Mr. Powell or any person in the room. And not the least strange was the truthfulness of the business and names given that evening, corrections being normal and satisfactory to all everything being correct and satisfactory to all

Very sincerely yours, 12 Allen street, Boston, 1 Friday Morning, Sept. 19th.)

Sept. 19th and 20th Mr. Powell visited Haverhill, Mass., and had excellent success. The letter printed below, from the scholarly pen of our occasional correspondent, E. P. Hill, Esq., of that city, will be read with interest, as showing the marked impression created there by Mr.

Powell during his brief visit: To the Editor of the Banner of Light:

On Friday and Saturday evenings, Sept. 19th and 20th, Mr. W. H. Powell, the medium who writes upon a slate with his index finger, visited this city, the guest of Mr. J. Merrill Ordway, who had met him at Lake Pleasant and at Shawsheen Grove, where he had attended his scances and become convinced of the genuine character of his mediumship and of the interest and importance of these very strange manifestations.
On Friday evening Mr. Ordway invited a doz-

en or more of critical, close-observing, and most of them skeptical gentlemen, who, with others, made up a party of twenty or more. The manifestations were placed under the immediate care and handling of the most scrutinizing and critical of the persons present, who witnessed the writing and pursued the investigation with great fairness and candor, while at the same time they were as careful and scrutinizing as there was any occasion for in order to give sat-isfaction to themselves and the witnessing

party. There were several significant communica-tions directed to individuals present, one of which was. "Brave, me tell you get off the fence." There were other communications hav-

On Saturday forenoon a private scance was romment gentlemen, one of whon was a well known church official, who received the following: "Church chief, there is a squaw

the following: "Church chief, there is a squaw here: her name, she say, be Sarah. She say that when on earth she believed in big damn fire. She with you often. Tecumseh."

On Saturday evening a third scance was given to a close-observing party, who were equally interested and impressed with this peculiar manifestation of unexplained power.

One communication given by Tecumseb was, "Brave, you take this to pale face and tell him to put it in his pipe and smoke it." The significance of this was fully fell by those acquainted with the associations of the person addressed.

with the associations of the person addressed. Another communication which awakened much interest was the following to Mr. Ordway

"Brave, there be a brave comes to you; him say, Old fellow, him hope to come back; him your friend. "Fred."

your friend. Fred,"
On each evening Mr. Powell took the index finger of ladies and gentlemen present, writing therewith upon the slate the same as with his "own. He also selected a skeptic, and a very critical man, to tie up his hand and finger in a handkerchief, through which he wrote with the same asse and clearness as with his paked finger. same case and clearness as with his naked finger These tests were looked after very closely by several gentlemen who were there for the minutest observation.
These scances have awakened much interest

These scances have awakened more inverse. Representatives of the Daily Gazette and the Ercuing Telephone were present, giving full and fair reports. The Daily Bulletin also gathered the facts, which were stated at length in an editorial Saturday evening.

E. P. H.

The New Liberal Party.

As it is our aim to let our readers know how the different movements looking toward the reform of existing grievances affect the public mind, we subjoin the following editorial from the columns of that stanch old Orthodox newspaper, the Merrimac (Mass.) Journal, which, while its religious proclivities are by no means veiled, still manifests a knowledge of the whys and wherefores which have led the free thinkers of America to look the subject of political action squarely in the face at Cincinnati:

"A NEW POLITICAL PARTY—the Liberals—is being formed, which will hold its convention at Cincinnati this month. Its platform, as we understand, consists of one plank only -the recognition of the right of every man to think as he pleases on every subject moral, religious, political and philosophical, without being liable to legal proscription or social ostracism. The basis of the organization is the liberal clubs, hundreds of which exist throughout the country, in the principal cities and larger towns, Hon. Elizur Wright of Boston being the President of the National Association. It is not natural for liberals to organize, as they seem to have no central common principle as a rallying point. They are of all grades, from Unitarians, who deny that Jesus was God, to atheists, who do not believe in any God whatever. Besides, their creed or lack of creed, rather-is negative instead of positive. They do not say, 'we believe so and so,' we do not believe so and so.' It will be seen, then, that considerable pressure must have been brought to bear on them to have forced such heterogeneous mate rials into an organized mass. They claim that this pressure has been brought to hear upon them by the persecutions and denial of civil and political rights to which they have been subjected. In many States they say they are not allowed to hold offices nor testify in

the courts. In most States laws are enforced against

violation of the Sabbath, which is a Christian institution exclusively, while the Constitution prohibits the national recognition of any religion. They want the public schools freed from sectarian supervision, and church property to bear its share of taxation. These evils of which they have always complained in a general way, are rather theoretical than practical, and infidels of the rankest type have actually enjoyed such a measure of toleration, for the last generation, at least, that they probably would never have troubled them-selves to take any political action if certain recent events had not precipitated it. The move of Bishop Haven for a union of Church and State by having the Constitution recognize Christ and the Bible, and by having the cross inserted as a central figure among the stars on the national flag, while it only provoked the ridicule of the best Orthodox in the land, seems to have excited the fears as well as the wrath of the Infidels, and put them on their muscle. But the particular overt act that roused them was the prosecution and imprisonment of Bennett, the editor of the Truth Secker. Comstock declared that he, as agent of the Society for the Suppression of Vice, would put a stop to the publication of so much infidel literature; but as the law was not on his side he nominally prosecuted Bennett for sending an obscene book-'Cupid's Yokes -through the mails. The attorney-general of the United States says it is not obseene, and two bundred thousand ministers, doctors, lawyers, merchants and others, of the best citizens of the country, say it is not obscene, in a petition which they signed to the President asking for a pardon. It is simply a physiological and philosophical work, which discourses in the purest language the relation of the present system of marriage to modern society, and suggesting that some modification would be found desirable. There never was a greater farce than the trial at which the defendant was not allowed, through some legal technicality, to produce the book and show that it was not obscene. It was this trial and its results that caused Col. Ingersoll to make the first move in the direction of the new party."

Lefter from John Tyerman. To the Editor of the Banner of Light:

I have finished my tour round the world, and am again at work in the spiritual cause at the antipodes. On the voyage out we called at Cape Town, South Africa, where I was expected to stay for a month to lecture, but could not do so. I was glad to find that Spiritualism has taken deep root there, and has a fair number of firm and earnest believers in it, the most active and prominent of whom is Mr. T. B. Hutchinson, an excellent brother. Dr. Peebles was there some time ago, and sowed seed that is bearing good fruit. His visit is pleasantly and gratefully remembered and spoken of by the people there. The worthy "Pilgrim" will never know till he gets to his home in Summer-Land, and perhaps not fully then, the good he has done in his extensive travels.

On reaching home I was pleased to learn that our movement had made good progress in different parts of Australia during my absence. Mrs. Britten, Mr. Walker, Mr. Bright and others had been doing a noble work. At Melbourne and Sydney I was accorded a hearty welcome back. The friends in the latter place, which is my home, gave their welcome the form of a complimentary picnic, and presented me with a purse of sovereigns. I did not stay long at home, however. Mr. Bright had taken the Theatre Royal for six months, for Sunday evening lectures, and, as there was not room for both of us, I left till his term expires, when I shall return and resume my work there. Mr. Bright draws large houses, and is doing a good work in Sydney. The Lyceum is increasing in numbers and efficiency, and growing in popular favor; and a Psychological Society, recently established, supplies a want and has the promise of considerable usefulness. Mr. Robbins, a newly developed medium, is giving proofs of his gifts and meeting with gratifying encouragement. A weekly Liberal paper, called "The Living Age," has been started, and I trust is destined to a long and prosperous career.

In Melbourne the Association of Spiritualists is in a stronger and more flourishing condition than at any previous period of its history. Its President, Mr. Deakin, has been elected a Member of Parliament. Mr. Terry still issues the "Harbinger of Light," whose circulation and usefulness are steadily increasing. He is also the principal agent in the colonies for Spiritualistic and Free Thought literature, by the dissemination of which he is promoting the interests of the Liberal cause in general. He also possesses fine gifts as a clairvoyant and healing medium, by means of which he has brought the truth to many minds.

Mr. Singleton is another first class healing medium. He has been the means of literally giving sight to the blind and hearing to the deaf, and of curing many diseases which the regular medical faculty has deemed hopeless. Mrs. Fielden is also an excellent clairvoyant and trance medium; with whom may be coupled Mrs. Louden, Mrs. Armstrong, and others. Mr. II. J. Browne, by publishing and distributing gratuitously small tracts on various aspects of the New Movement, is proving himself a most useful worker in the vineyard. And other friends are in many different ways doing their best to spread the truth.

The Liberal Society of Brisbane, the capital of Queensland, is holding its own, and making itself felt for good in the place. Most of its members are Spiritualists. It was established about five years ago, during my first visit there, and has held meetings regularly on Sundays ever since. I have lately paid a six weeks' visit to Adelaide, the capital of South Australia, and was much gratified with the success that attended my meetings, which were the first of the kind ever held in that city. Adelaide is a promising field of future labor. Spiritualism has found a foothold in many other parts of the Australian colonies, which I cannot mention at present.

Mr. Walker has left the colonies for England. After a short stay there he intends returning by way of America. He is certainly one of the very ablest trance speakers I have heard, and is already known in some parts of America. During his approaching visit I trust he will find plenty of work, and am confident that he will give abundant satisfaction.

I am now in New Zealand, having come over under engagement to the Dunedin Association to succeed Mrs. Britten for a term. Mr. Bright lectured there some eighteen months, and began a fine work, which Mrs. Britten has been following up for some months past with her usual success. She is staying a month longer than was intended when I was sent for, and therefore I have come over to Invercargill to fill in the time, having arrived in Dunedin a month too soon. This is a new field; but judging from the interest awakened by my first meeting, I have reason to believe that my visit will be more successful

than I ventured to expect. The Banner of Light comes to hand, but not very regularly, for some reason or other. I am well pleased with those I get. With kind regards, I remain,

Yours fraternally,

JOHN TYERMAN. Invercargill, New Zealand, Aug. 14th, 1879.

The Campers.

Schroon Lake Camp-Meeting.

Lake View Point, Schroon Lake, N. Y., Sept. 18th 1879. - The Camp-Meeting at this place has created quite a sensation in this part of the country. The friends have had to battle with inclement weather, but a more happy party than that assembled at Lake View Point is rarely to be found. Distinguished visitors from Massachusetts, Pennsylvania and other States are present. All agree that the beauty of Schroon Lake is unparalleled. President Beals, of the New England Association of Spiritualists, Mrs. Hawkes, of Turner's Falls, Charles Sullivan, Dr. H. B. Storer, E. V. Wilson, Harvey Lyman and family, Dr. Ross, of Troy, Capt. H. H. Brown, Miss Dyer, Abby N. Burnham, A. A. Wheelock-in fact the whole company unite in praising the attractive scenery of this region, Joseph Beals presided over the sessions of the meeting during his stay, with his accustomed grace and

THE SPEAKING.

On Monday, the 15th, Capt. H. H. Brown delivered an able address on the meaning of the word Christian. He said substantially: Philology is a most important study. Words are fossils dropped along the pathway of man, showing the degree of his development. It was folly to/make too large a claim for any movement. What is a Christian government? This country is a republic, yet some call it a Christian country. Go to England - there is a limited monarchy, yet that is called a Christain country. Capt. Brown made the same application to Russia, Spain, Italy and other countries, and affirmed that there was such thing as/a Christian government, as such. He analyzed the claims of a so-called Christian civilization, and cited data to prove that civilization was not the product of distinctively Christian influences. So with the alleged Christian graces. The term "Christian" was applied to the followers of Jesus, because they were miracle-workers; they exercised spiritual gifts. In our day the meaning of the word Christian was narrowed down to a belief. Formerly it meant deeds; now it signified faith. Jesus said nothing about dogma. The Church is Christless to-day. Spiritualism revives the exercise of spiritual gifts, minus the old theory of the miraculous. I cannot understand, exclaimed Capt. Brown, this talk about Christian Spiritualism. Spiritualism and Christianity are not fundamentally the same. It would be as consistent to say that chemistry and alchemy were the same, or that astronomy and astrology were identical. Concluding, the speaker pleaded eloquently for a rational exposition of the spiritual movement. The iceberg of theology was melting before the sunlight of truth. [Loud applause.] Capt. Brown's speech was a scholarly production, and was eloquently delivered.

DR. STORER'S ADDRESS. On Tuesday, Dr. H. B. Storer, of Boston, delivered the regular address. He said, substantially: The modern seer. Davis, has said that sincerity and simplicity are the self-evident intentions of nature. We have interests in common. You have come here desirous of learning something of your relation to the spiritual world. There is a divine hunger for knowledge. Nature addresses us through the senses. Our first duty is to this world. First, food is demanded, then shelter, then companiouship. The speaker elaborated these points in a learned and eloquent manner.

Referring to the spiritual life, the Doctor said most people have no clear perception of the spiritual world. We have accepted creeds, also visions of the olden time. In some respects it is wrue that the present life

represents the spirit-life.

The lecturer then referred to current theological opinions, and pointed out the crude inconsistencies of the old faith. He spoke of the spiritual growth and development of humanity, and held up the lofty ideal of the spiritual philosophy. Dr. Storer's address made a profound impression.

Several families drove over forty miles to camp at Lake View Point.

As a result of the experiment this fall, Sunday meetings will be held at the "Point" through June and July. Then Ho! for Lake Pleasent, Onset Bay and Neshaminy Falls!

Though the meeting opened in cold and rainy weather and with a small company, the prospects are that the closing days will be largely attended, and that the meeting will be a success. Lake Pleasant did not make a better showing the first year.

It was a great day at Lake View Point when Mrs. Nellie J. T. Brigham arrived.

Miss Dyer cooperated with Chas. Sullivan in singing, also in dramatic entertainments, as at the Lake Pleasant Meeting

Leavitt, the stage driver, answers all questions without growling at passengers. He is a model man.

L. R. Locke, of Locke's Hotel, Pottersville, is interested in the movement. He commenced his work of investigation properly by subscribing for the Banner of Light. Chas. Sullivan's singing was greatly admired at Lako

View Point. His character entertainments were largely attended, and gave great satisfaction.

Mediums present: Miss Knox, of Boston, Mrs. Mitchell, Mrs. Starbird, Jennie Rhind, Mrs. Reid, of Hartford, Conn., Miss Lovering, a Christian lady, who is being developed as a writing medium, Prof. Huse and others. Mr. and Mrs. Huntoon made a flying visit to

the Camp.
E. V. Wilson held several interesting meetings. Dr. Dake, of New York, the celebrated healer, put new life into our veteran brother, for which the "seer" was duly grateful.

Capt. Cheney, of the steamboat Effingham, and his estimable wife, made many friends among the visitors to Lake View Point. *

Jennie Hagan, of Vermont, whose improvisations at Lake Pleasant so pleased the people, was cordially welcomed to Lake View Point.

Next year there will be a larger gathering at the meeting, and it will be convened at an earlier date. Possibly a meeting of a similar character will be held directly on the line of railroad near Saratoga

A railroad to Portersville is needed to make Schroon Lake what it ought to be as a summer resort. E. E. Aldrich is Superintendent of the Troy and Bos-

ton Railroad-a recent appointment. He is a young and energetic man, and is highly esteemed by all who know him.

Outline Report

Of Ten Days' Camp-Meeting held at Sharp's Grove, Pleasant Valley, Ottawa Co., Kunsas, commencing Friday, Aug. 22d, and closing Sun-day, Aug. 31st, 1879.

[Reported for the Banner of Light.]

This was the second Annual Camp-Meeting of the Spiritualists of Central and Northwestern Kansas, the first having been held at Salem. Jewell Co.

The attendance, especially on the two Sundays, was very large, considering the sparseness of population of the surrounding country as compared with older settled sections. It was estimated that twelve hundred tled sections. It was estimated that twelve hundred persons were present on the last day. The meeting has developed a deep interest in the subject of Spiritualism, as a movement both theoretical and practical, in many minds that have been litherto indifferent or opposed. A very wide range of topics was considered, embracing not only the theological, biblical, aggressive and teonoclastic phases of the great work which the higher life has undertaken to accomplish, with the aid and coöperation of mortals, but also the more constructive, organic, peaceful principles and methods relating to individual reform and societary progress. The best of order prevailed throughout the meeting, a powerful spiritual influence pervading the camp.

GENERAL PROGRAMME OF EXERCISES.

GENERAL PROGRAMME OF EXERCISES. At 6 A. M. each day a developing circle. 8 A. M., circle for various phenomena, converse with the departed, etc

neral conference and lectures

LIST OF LECTURERS AND SPEAKERS.

Addresses were given by the following lecturers, viz.: Dr. J. Dunton, late State lecturer of lowa (present address, Algona, Ia.); ex-Rev. P. A. Field, of White Mound, Salem P. O., Jewell Co., Kan.; Prof. D. Seymour (Phrenologist, etc.) of Clay Centre, Kan.; Mrs. Sara S. Allen and J. Madison Allen, of Mass., (recently from the South).

Bro. Dunton is well known in the West. His lectures are carnest, practical and philosophical, appealing to the reason and the higher nature, and inciting to a pure life. He described numerous spirits during the meeting, and healed the sick, besides lecturing. He pro-

poses to locate soon in Kansas, and should be kept busy.

Bro. Field has only within the past two years been an avowed Spiritualist, having prevalusty. He came to White Mound under appointment of the M. E. Church, but after attending awhile the circle which is regularly held at that place, he became convinced of the reality of spirit-return, was developed as a trauce medium, and in consequence found himself in due time outside of the church fold, expelled on the ground of "heresy". He is a speaker of great power, both in the normal (or inspirational) and trance condition, is very radical and aggressive (on the theological plane), and is always "realy," He is destined to do much good, and will no doubt have a wide field.

Bro. Seymour gave one or two discourses in the normal state to good acceptance, his last, which was very excellent, being on the progressive development of the human race, viewed phrenologically, and illustrated with appropriate diagrams. He was obliged to leave early in the meeting.

Mrs. Allen spoke under the spirit influence of ther son Ernest, who plead most earnestly and tonchingly for a better system of life, one in which the little ones shall be blessed with pure spiritual and harmonious surroundings, and be privileged to Live on the carth, strong, healthy and happy. He spoke of the deadly influence of the use of tobacco upon the bodies of sensitive children, who are often unknowingly murdered by the inharmony and gross habits of their parents. He declared it to be piliful and wrong that the good should die young. They have an inalienable right to life, and the earth needs and can ill afford to lose them. Mrs. Allen was also obliged to leave early.

J. Madison Allen gave two Sunday discourses in the conscious trance condition (Aug. 24th and 31st), and also delivered addresses in the normal state on the follow. The state of the speakers above mentioned, there were many others present, who gave excellent addresses, and contributed greatly to the Interest and variety of the meeting, among w perfence meeting, conference, efc. The addresses of Bro. Blanchard were comprehensive, yet easily comprehended—reformatory, scientific, good. Those of Dr. Ballon were condensed, critical, analytic. His last address was made up of answers to questions from the andience, and was very well received and appreciated. Bros. Dixon and Lewis were mainly theological in their drift, the latter being somewhat more leonoclastic and biblical, the former perhaps somewhat more practical. Bro. L.'s discourse on God and the Devil was calculated to develop a quite exalted idea of the latter personage as a successful reformer and practical philanthropist! Bro. Olney was spley, pointed, and vigorous, full of thought and full of action. His last discourse was on the "Unknown God."

Among the mediums present were Mrs. Sayles and Mrs. Lewis, of White Mound; Mr, and Mrs. Skinner, of Cawker City; Mrs. Brown and Mr. Ruggles, of Salina; Mrs. Warner (trance and fire test).—; Mr. and Mrs. EdwardSharp, of Pleasant Valley; Mrs. Knowles, of Delphos; Miss Mertic Riley, of Concordia; Mr. Babeock, and others, whose names are forgotten.

Of the healers, we mention Mr.—— Waker, who, among other cures, restored a lady who had been unable to walk, and had sulfered great pain for a week or more, and who came upon the ground supported by two persons. She was made able to walk back and forth before the andience with perfect case, and withent for the facts in the case. This cure caused some sensation among these who confibuted to the harmony of the meeting by vocal and instrumental musle, were James Sharp, Mrs. Brown (frequently under spirit Influence), Mrs. Hughes, Miss Torrey, J. Madison Allen songs, mostly originaly.

Some excellent poems were read by Mrs. Dr. Howe, now of Delphos, formerly of lova, Mr. Olney, P. A. Ebbl. and J. Mrs. Broth of the Archies Delphos of the former of the force and the context of the facts of the force the andience were read by Mrs. Dr. Howe, now of Delphos, formerly of lova, Mr. Olney, P. A.

mostly original).

Some excellent poems were read by Mrs. Dr. Howe, now of Delphos, formerly of Iowa, Mr. Olney, P. A. Field and J. Madison Allen. Some of the subjects were, "An Angel In the Way." "Keep the Soul Pure," "Peter Maguire, or Nature and Grace," "Journey of Life," "The Minister's Sermon," "Stop Fault-Finding."

ing."

The use of tobacco was criticised and deplored by many, and the general subject of self-indulgence and self-control brought prominently before the people.

During the whole meeting we were favored with

During the whole meeting we were favored with pleasant weather; not a sprinkle of rain to throw a "damper" upon us.

The ladies and gentlemen who so generously contributed their services in the cooking and serving of food at the eating-house, are deserving of praise and thanks. The kindness of Bro. Edward Sharp, also, in donating the use of his grove, is hereby acknowledged. The general management of the meeting was worthy of commendation, the true source of success being recognized as from the higher life.

All in all, the Spiritualists of Northern Central Kansas have reason to congratulate themselves on the very large measure of success which attended their second Annual Camp-Meeting.

Annual Camp-Meeting.

Foted, That the third Annual Camp-Meeting be held a Delphos, in August, 1889, the exact time to be determined by the Committee.

by the Committee.

A Committee of Arrangements was appointed, consisting of five gentlemen and four ladies.

[Note.—The above report has been written out from memory, in the absence of notes, the Committee on Report not having been appointed until the ninth day. Any errors or imperfections will, we trust, be consequently overlooked.]

J. MADISON ALLEN, 1 Committee.

180N ALLEN, Commun. C. L. LEWIS,

P. S.—We would recommend Bro. Allen and wife to the Spiritualists of the West as having attained a high degree of development, which canables them to be Intel feetual, practical and spiritual, which happy and har-monious condition all should aspire to. C. L. LEWIS.

A Remarkable Case of Healing by Laying on of Hands.

The facts in the narrative given below were laid before the Committee of the Massachusetts Legislature during the last attempt of the Regu lars to force a "Doctors' Plot" Statute upon the people of this Commonwealth; and, in connection with the mass of testimony offered by others, must have gone far toward proving to the law-makers that the proposed measure making magnetic healing a crime was an insult to the common sense of their constituency, and therefore to be reported against, which they forthwith did:

A young man, employed by the Old Colony A young man, employed by the Old Colony Railroad Company, about three years ago broke a leg. He was taken to the hospital, and the skill of the regular practice employed. His mother, living in Maine, was sent for to care for him. The surgeon said that his limb must be amputated or he would lose his life. The mother begged that they would defer the operation until the arrival of his father (a sea-cantain) in until the arrival of his father (a sea-captain) in port, which was expected every hour. Just as preparations were being made to take off the limb his father arrived at the hospital. He at once examined the injured member, and said that it could be saved then summoned the surthat it could be saved? then summoned the surgeons and convinced them that he was right in his views of the case as far as the knitting of the bone was concerned, and that it had already commenced. He declared that the limb should not be amputated, but still the surgeon urged the young man to have it done. The father, being a self-poised positive man, carried the day, however, and dressed and cared for the limb himself, manipulating it daily, he possessing a large quantity of vital magnetism. Capt. S. fully accepts the spiritualistic theory of healing and restoring diseased conditions of the system, and that, too, in many cases where medicine fails to benefit. The result of the Captain's perseverance and good judgment was the restoration benefit. The result of the Captain's perseverance and good judgment was the restoration of the limb to usefulness, the young man having two limbs (no thanks to the surgeons) instead of one at the present time.

The reader may ask, What proof do you give for the truth of this statement? I will say that while the Captain was visiting his son at the besuited he came to my record deliver treat

hospital, he came to my rooms daily for treat-ment for rheumatism, and one day net Prof. Buchanan and stated the matter to him, and doubtless the Professor will remember the case and his statement. If any still doubt the statement, I will refer them (on application from them) to the mother, who was with him until the limb was restored and least the matter. limb was restored, and also to the young man

himself, who is now a resident of this city. The question now arises, Shall such cures be prevented because they are not accomplished under "red tape" authority? Shall there be laws made to prevent persons naturally endowed with the gift of healing from the right to exer-cise them when called upon by the alllieted? Boston, Mass. A. S. HAYWARD.

We would call attention of our readers to the advertisement of that able and popular exponent of the religious faith of the Spiritualists, the Banner of Light. Read the advertisement, send for the paper, and perhaps you may become enlightened as to life hereafter.—The

Written for the Banner of Light THE A B C OF SPIRITUALISM.

It was a lovely October day. The sun shone with that glorified splendor that leaves across memory's path a divine glow. The leaves were passing through those changes that we call i death, but which mean life everlasting, and on the earth lay the beautiful rainbow-tinted pall that is at once sign and realization of beauty, for in the sealing up of life and the decay of the summer's glory there is the power and richness of the new Spring.

Up among the highlands of New England there was a sunny bright parlor. Bare flowers bloomed in the windows. Fair exotics forgot their exile, and grew as if at home. New England industry was there, and busy fingers fulfilled the mission of that rugged land. Idleness was unknown at that time and in that climate, twenty-four years ago. To weave and spin had been the toil of the former generation, but to this belonged the easier work of forming the products of the loom and wheel into shapes of beauty that then no invention had tried its hand on. There were no lovely, soft knitted shawls but those fashioned by nimble fingers. The designs for sofacushions were all on paper patterns, to be wrought out by patience and taste.

Thus it was that those who wished to express the beautiful toiled with an industry and patience quite heroic. But within this toil was always the brighter effort for culture. The books lay on the deep window-seat; not sensational novels and the daily paper, but Wordsworth, Irving and Macauley perhaps, and Carlyle, for the long evening of stillness and re-

The genius of all this beauty and culture was the mother-heart of that period, which had a

the gaiety of the town, and full of gossipy news of the fashion of the last bonnet, and the one winter's silk.

"Have you heard the news?" she said. "Mrs. L. is just from Lowell. She is stopping with Mrs. K., and what do you think she says? That they have a new game, full of fun and frolic, table-whirling' they call it. Everybody is trying it."

"I had a letter from a friend," replied the youngest member of the home group, "telling me the same thing of Worcester. What is it? and why can't we try ?"

"Why not? You sit here and I there, and put your hands down lightly: don't press down now, that's against the rule." And then in the stillness and sunshine they sat waiting they knew not what. There was no herald of great things to come. No John the Baptist in the form of philosophy or reason had been there; nothing but faith, hope, culture, and a desire for progress and truth.

"It moves! it moves! see! see!" said the gay young trifler.

"Ah, but you made it!"

"Upon my honor, no! see! look at the legs of the table!"

The hard-wood, solid table, without castors, was surely obeying some new law, for it whirled. But suddenly it stops, and tips; up and down it sways as with a buoyant, glad life.

"What is to be done now?" said the thoughtful member.

"Why, they do say if you call over the letters of the alphabet the tips will respond. You call." Solemnly and slowly the letters were called-A B C. And as solemnly did the table respond. A hush ensued. Silence pervaded the apartment. There was no place for gaiety now. A pervading sense of an inflowing power, an awe-inspiring presence, fell upon all present.

tters signaled : no break, no loss of power, no dispute, doubt, or discussion, but with no intelligence. No one had followed them to form them into words, and when the table ceased the message was scaled in mystery. But as the table refused to continue its unwonted animation all began to study the letters. "Come, dear mother, move the cypress off my fomb," was at last found to be the poetic, expressive entreaty of a dear one mourned and wept for as dead.

What beauty, what holiness, what power in hat one short sentence! Interpreted by the mother-heart, it meant life everlasting, the death of sorrow and the renewal of faith. To the sister-heart it meant simply hope.

Thus began the New Era to that home. was inaugurated the second coming of Truth. In such simple ways do inspirations from the Infinite awaken the activity of the inner life. What was this but in reality the A B C of Spiritualism, its Philosophy, its Beauty and its Power? As well ignore the A B C of the school.

Let us go back to the little red schoolhouse on the brow of the hill. Its outlook was grand and poetic. The great valley swept on to the distant range of mountains, which, softened and beautified as they were by distance, could readily seem to a child the Delectable Mountains. Ah, what seenes that old schoolhouse brings back to memory! Those were not the days of "markings" and of high pressure. Education was to the heart, and awakened true love of knowledge. But what did the alphabet learned and extended into BAKER signify?

It was the open door to the world of literature and thought. It was the beginning of the grand anthem of song that has been echoing and reechoing through human hearts for so many years. It meant the glory of Shakspeare, the sweetness of Whittier, the harmony of Longfellow. It meant the thought of Emerson, the imagery of Jean Paul, the grandeur of Goethe.

A little thing, a very little thing on this great world was that red schoolhouse, yet it represented the great universe of literature and of science. Where were all the erudition and scholarly research of mature minds without the simple first lessons—the alphabet of language?

Thus it will never do for us to ignore the first step in knowledge. It stands forever as the open sesame to the great fields of progress. Why, then, shall we forget or ignore the first step in the advance of spiritual truth, the recognition of the fact that there is a mode of manifestation between the spiritual within and the spiritual without? As the raps or letters spelled signified the vital truth of the inspiration of the world, and were the first revelations of a science that is limitless, so was the alphabet the beginning of knowledge through significant characters. All truths dawn thus upon a world; not in grand flashes of glory, but in growths, in increasing power and force.

Who can do without the one grand idea of who can do without the one grand idea of spiritual intelligence? Without it man plods as a machine or grovels as a worm. Spiritual life and light and inspiration are man's revelation of manhood. Without them his forces tend All persons who have investigated Spiritual-

downward. To know, we must have demonstra- ism, and are willing to believe its truths, are a means of interchange of thought and feeling between the spiritural and natural worlds, and we return to worse than barbaric ignorance, for no barbarian is without his vision and his in-

spiration. The Church has its philosophy and its idealism, but it gives not the "I know" of spiritual revelation. Therefore, however simple is the first lesson in knowledge, we cannot do without

it. Those of us who began in the A B C, and have graduated from the primer, should never forget the first simple lesson. And why should we chide those who delight still in the A B C? They will never remain studying the alphabet when the precious lessons further on are revealed; but, until then, is not the alphabet a blessing? Could they do without it?

Ah, give us the simple fact of spiritual communion for our strength, our hope and our aspiration, for in the first lesson is the philosoplay, the beauty, the truth, the glory all hidden! overlooking the fact that, interior to all the eye What is left us without it?

BIBLE AND MODERN MEDIUMSHIP.

BY THOS, RICHMOND,

To the Editor of the Banner of Light:

The Bible furnishes abundant evidence that mediums have existed among mankind ever since Abraham, the father of the ancient Hebrews and the more modern Jews; and, further, in the light of the facts the conviction is daily growing strongers in all thinking minds. that the Old Testament is nothing more nor less than a compilation of communications made by some invisible intelligences to the world through mediums, in some form-through prophets as communicators, seers as clairvoyants, and others by dreams and visions.

power to seize on a flash of light and make it glow into a flame; to catch a shred of true intellectual life, and make it impregnate the mass like a little leaven in the lump.

Into the quiet of that home, on that October day, came a breezy bright young girl fresh from the content of the constitution of American and spice of the constitution of American and spice of the constitution of American and visions.

All this libble, thus made up, is accepted by the religionists of our country, and indeed by our nation and Government as the absolute will and word of the constitution of American and visions.

can othics.

Nearly two thousand years ago a very superior medium appeared in the Jewish nation, so far in advance of former mediums that many ac-cepted him as a God and worshiped him as God, as one of the Godhead, as the Son of God and as the Sayiour of a lost world; while all others accept him as a man superior to any pre-grounds oviction programme on earth

others accept time as a man superior to any pre-yiously-existing personage on earth.

This is the estimation in which dosus Christ is held by all so-called Christian nations; wor-shiped as God by professed Christians, and by others considered as the most exalted man that world has ever produced.

While in the exercise of his development in those days, many of his enemies doubted the genuineness of his mediumship, and wanted "a

sign," and kept up a clamor for *tests*, in order to embarrass him, or to prove his integrity or the reality of his gifts. Here I give you a sample of his treatment of those who were importuning him for tests, or

"signs," as they called them—an example that I recommend to mediums of the present day to follow: Matthew xvi:11: "The Phartsees also with the Saddneces came, and, tempting, desired him that he would show them a sign

tempting, desired him that he would show them a sign-from heaven.

He answered, and said unto them. When it is even-ing, ye say it will be fair weather, for the sky is red;

And in the morning, it will be foul weather to day; for the sky is red and lowering. O ye hypocrites? ye can discern the face of the sky; but can ye not dis-cern the signs of the times?

A wheked and adulterous generation seeketh after a sign; and there shall no sign—test; be given unto it, but the sign of the prophet Jonas. And he left them and departed."

Again, Mat. xii: 38-39:

then certain of the scribes and of the Phartsees answered, saying, Master, we would see a sign from

But he answered and said unto them, An evil and adulterous generation seeketh after a sign (a test), and there shall *no sign* (test) be given to it but the sign of the prophet Jonas."

This is the manner in which the greatest me-This is the manner in which the greatest medium ever known to man, if even he was not the very God, treated the cavilers of his time and day. The scribes and Pharisees of Christ's day were the then Orthodox religionists, the Jewish Church, answering to our present day Orthodox Churches.

These Jews could believe that Samson caught

three hundred foxes, and that they stood by and waited for him to tie them, two by two, tails together, with wire strings (for flax, bemp or wool would have burned off faster than be could tie them), and then he sent them off all togethinto the enemy's cornfields, to set them on

They could believe that Jonah was in the whale's belly three days and nights, and came out alive!

They could believe that the sun-stood still at the command of Joshua, for him to slay his ene-

mies by daylight! They could believe that Daniel lay over night

with the bungry lions in their den, unharmed, and that Shadrach, Meshach and Abednego withstood a seven times heated blast furnace, and passed through it without a hair being scorched! They could believe that Elijah slew four hun-

dred false prophets at one time!

They could believe that Nebuchadnezzar ate grass in the wilderness, like oxen, seven years; that Isaiah went naked and barefoot three years; and the many tales of the Old Testhree years; and the many tales of the Old Testament; but could not believe their own eyes when Christ healed the sick, but wanted a test; "Give us a sign from heaven." He wisely replies to them, "You are a perverse people," and "I will give you no sign but the sign of Jonas." As much as to say, "If you can believe the full story of Jonas I think you can believe in my ability to do what I claim to do."

Now our Orthodox Christians, like the "scribes, Pharisees, hypocrites," want "signs," want tests from our mediums, even as they did from Jesus Christ. "Give us some test now that you are not a humbug," is the cry from Orthodox and from materialist alike.

People denominating themselves Christian

People denominating themselves Christian

can believe all of the Old Testament that the Jews believed, and added to that they believe either that Jesus Christ was God veritably, or the unbegotten Son of God, or at least that he was the greatest man who ever lived.

They can believe in the immaculate They can be never in the immaculate conception of Jesus, that he raised the dead, healed the sick, cast out devils, and stilled by a word the raging billows of the sea, without any test whatever. But they cannot believe the mediums, who have multiplied to thousands, of our multiplied to thousands, of our multiplied and cannot be search. own time, and personal acquaintances, whose integrity was never questioned until they became regrify was never questioned until they became mediums, and who stand in character unspotted in every moral sense. No, but "Give us a sign from heaven," "Give us a test."

"Let me tie you," "I can tie you so you can't get loose," "Get into this bag. I 'll tie it round your neck, and then see how you will come out." etc., etc.

your neck, and then see how you will come out," etc., etc.

I am sick of this testing; these charges of deception. I have studied and criticised Spiritualism more than twenty-five years. I live in and enjoy its light as certain as I do the sunlight. I would as soon ask one to give me a test of daylight as I would of spirit-light and communion; one is as well established with me as the other. If deception is practiced through mediums I

pelieve it is done more by spirits than mediums. Up here in the Green Mountains there are persons who make it their business to hunt oxes, and they generally find what they hunt

In our spiritual ranks, I am sorry to say, there are humbug-hunters, as well as outside, and they too, like the fox-hunter, find their game, and gloat over the careass.

Humanity base bases absorbantly.

Humanity has been abundantly exhorted to "come to Christ," and to "follow Christ." And I repeat the same, and take up the refrain, and

tion. Take away this simple fact, that there is in time to believe without imposing humiliating conditions upon the medium; and I beg to advise all mediums who feel the integrity of their own souts in their medianship, at the demands or suggestions of doubting persons, no matter who, to never again submit to tying, bagging, search-ing, or any other yulgar or degrading mode of testing their integrity as mediums.

Extract from a Lecture by Wash. A. Danskin, of Baltimore.

Men do not dwell sufficiently in thought upon that power called God. Theology has driven its adherents, through fear, away from the contemplation of the great Infinite source of life. Is there not danger that Spiritualists, in their admiration of the works of the Divine, will lose sight of the great Cause whence all the varieties of life proceed? Also do not fear God--philosophy has swept away fear; but, having no personal God, scated apon a vast, throne amidthe splendors of a celestial world, are we not can see or the imagination portray, there is a power that fills all universes with its vivifying presence-Omniscient, Contipresent, Omnipotent?

While we exhaust the power of language in eulogy of the artist whose praceful statue or beautiful picture excites our admiration, we forget to lift our voices in praise of that wondrous Power which not only formed and fushioned the artist, but fired his out with the glowing inspirations of the ideal world.

While we look with almost reverential lawe upon the architectural grandeur of that Temple at Rome, upon whose walls a Michael Angelo has left the imprint of his benius, we lose sight of that illimitable Power whose simple thought outrolled the aborious world on which we stand of whose surface even Rome herself. overs so infinite small a portion.

While we listen wrapt in sectasy to the compositions of a Mozart or a Boothoven, when skillful fingers, glidling over the keys, give expression to these great masters of harmony, we turn a deaf ear to that grapd oratorio of Nature whose my ind voices fill the universe with mel-

The perceptions of the earthly mind seen limited by external boundaries, but when the spiritual nature is quickened man knows no limit infinitude is his; he is not confined to the globe on which he stands "Venus and Mars are but adjacent worlds, while Jupiter and Saturn, and even the far-distant Neptune, come within the easy reach of his newly-awakened powers. He grows familiar with the constellated worlds; and as he walks, in thought, along the Milky Way, his soul is filled with adoration as he books down upon the clustering orbs that form that brilliant diadem of God's alory.

Man is not the fallen, degraded and depraved reature which theology has painted him. He has been made in God's own image; he has been endowed with God's own attributes; and, when the darkness of theological superstition has been dispelled by the radiance of our Divine Philosophy, man will stand revealed and only as monarch of all the earth, buying dominion over the tishes of the sea, and the beasts of the field, and the fowls of the air, but he will wield with altaost omnipotent power the invisible forces of Nature. Having partaken of the tree of life, as well as of the tree of knowledge of good and evil, he will assert his divine origin, he will claim the privileges of his birthright, he will stand up before the assembled gods like unto them, himself a very God!

This is man's destiny, as revealed, by our inspirers who have gathered wisdom in the higher spheres. If you prefer the God which Theology offers for your acceptance, the right of choice is yours; but as for myself, and the dear one who has been my earnest co-laborer in the field of human enlightenment, we will worship the God of our Divine Philosophy!

FLOWERS OF MEMORY

The drifted snow, in foldings deep, Old Winter soon shall bring; Our dainty flowers shall go to sleep, And will not wake till springe:

The soft blue sky he'll turn to gray, The blossoms make to fall, Then shall be steal them quite away And we forget them all?

Nay! even though his touch shall bring The frost and chill and snow. In memory, still, the birds shall sing. And still the flowers blow.

The purple pansles, one by one, Shall lift their fragrant heads, And cooled by rain and kissed by sun Shall light the garden-bests. The summer smilight still shall stream. The roses deeper glow, The warm nasturtiums brightly beam,

And fainting breezes blow The tulips still shall plant their fires.
Though winter winds are high
What loving beart of beauty tires.
In memory laid by?
—{Dara Read Giodale, in Vick's Monthly.

·· Scientific " Spiritualism.

To the Editor of the Banner of Light: I read with no little astonishment, under the head Ing "Correction" in a late Banner of Light, a statement by Bro. Hudson Tuttle, that the last book by D. D. Home "marks an era in Spiritualism; now it is entering on a scientific phase." We hear a good deal about scientific Spiritualism, and as Bro. Tuttle is one of the most notable champions of that school, will be take the trouble to give, through the Bonnier of Light. a statement of what he means by scientific Spiritualism? We have had altogether too much vague writing on this subject. What does this scientific school propose to establish, and how do they propose to do it? Let us have the method. Not a few scientists have now worked for more than thirty-years on this problem. Have they succeeded in establishing a single fact scientifically? Again I say, Let us have the method. Fir DERICK F. COOK, at Pan Baren street, Chicago, III.

Passed to Spirit-Life:

From Boston, Sept, 8th, Annie M. Davis, ag of 2) years, M1s Davis grachingly lost her that forces in the flattering but incurable disease, consumption. She became perfectly resigned to the change of spheres which daily became more and more apparent to her was soon to take place, conversing upon the subject of change as calmiy and rationally as she would have dene had it been her departure on a foreign persure-tip. She made arrangements to tetum in splitt and hold sweet communion with her relatives and friends. It any doubt existed with her relatives one friends, it any doubt existed with her relatives one friends. It any doubt existed with her relatives and friends, for and consolation derived in the philosophy and realization of Spiritualism, it was dissipated at the bedside of the beautiful young lady as she took parting heave of them, and extending to many of her friends and conganhow kind greetings, with a memento as a token of remembrance. Miss baxis was the locked the family, a genial, social split, beloved by her many dear triends. Many of her relatives consider her departure as only gone before to meet leved ones that have preceded her, and that she will welcome them "toyet there" when their time comes to go. Her material body was taken to Wolmin, Mass., for interment. From Boston, Sept. 8th, Annie M. Davis, aged 25 years.

From New Bridge, March 18th, 1879, Mr. Orris Barnes,

From New Bridge, March 14th, 1879, Mr. Orris Barnes, in the 67th year of his age.

The suject of His oldituary was one of the earliest converts to sparitualism, and to the last remained its ardent devotee. He was a good and well-beloved neighbor, ever a triend in adhleton, ever carried a pleasant face, a triendity hand and a warm heart. He will be missed and lamented as he was known and loved. From his home-free file, from the social circle, and from every place where he was wont to wander, a light has gone out and a shoot whas fallen, for we cannot soon forget the genial presence of Orris Barnes. He leaves a wife, two sons and two daughters to mourn his loss, and has gene to his little enes in heaven-rosebuds which did not blossom here.

S. NEWCOMB.

TO BOOK PURCHASERS.

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SPECIAL NOTICES.

Manner of Light.

BOSTON, SATURDAY, OCTOBER 4, 1579

PUBLICATION OFFICE AND BOOKSTORE. 9 Montgomer's Place, corner of Prayince street Lawer Floor,

WHOLESCLE AND IDLESTS MEETING ALW I VOLUMD AFRA COMPANY

THE AMERICAN SOME COMPANY

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The office of many the whole of a color of the fille with a the first one program as a factor of the parent of make Confes contributed by the party of the failed interpretable har tritle world in agt there is no tank which This Birther's reacted which could be more proper writed by the littler class, for given his they will then feel that "they rest under the barrier good's Hills."

Heistories in so many woods that the heisten. the lide should not be count a tipe of dubdelle as York City. members of good and respectable society. This is je procisely in the stifft of the war among the published of is appear, which bed to other wars, the sulfingation of the bupon print, and the don't with of the Dark Aless, This determination Some DeM you of High Grange, Fug. ray of let the juntational is the survey eyes giving oregedal spirit who between and of giress have by no nearly expected Net. This reparend insists a good by him at Adelaide, N. S. W. that as things i ow to. Christians one helping unfellipers to the poor it rest estable with our the gospel, "and be is really afraid that the Light" will "soon come to a gusteled us the Chiladan's property in he social political view. V. This is a ven lichable sparen eht, gerektering Bat Chass. quality made its heginning emotion yet, hereif and never if ought to complain about it, either, If this is not a fair illustration of solferights one. have and the poids of the diese, we should the not now what is, The way this powerfully good man and evelusive Christian brother enterless his police is like this ; "If the libertine could be given the same position in society to which the woman 1898 denied whom he has deboot and rained, the tries to keep the effect the of anderette same beneas the men are under who is he have made dranks and the lander held we to the same Learn that he helds seemed thin is up to other would very soon be a vete partial in the mark of each of the sectarses of persons, but so I are as they are made rosts table by carger or discociation with them, and by their being admirted into 2004 seriety, so long will their weeks not only remain, but also drin favor." Note the asticism, pure and unadulterated, the leadership, control, and inspiration of society, as if it would go all to pieces if it was disturbed from any cause whatever.

This eminently "Christian" writer and defender of society declares that "the press bas a special duty to discharge in this respect; it is, that it give these 'Intidels' and their savings a severe letting alone.". He does not expect it vet of the secular press, but he does of the religious press. He advises the latter to not even take the trouble to denounce and condemn them. He wants it to show out the truly "Christian" temper of unspeakable scorn and contempt. Then again, on reflection, he is not so sure that professing Christians lead such "lives of special purity and virtue" as they ought. "We find," he observes, "that people dangers to Christianity lie. We have become so accustomed to think that the acts and say. Davidson being the medium.

ings and writings of those why are directly opposed to Corretionity are its greatest enemies, that we often fail to look for any other dancer. when the greatest danger may be ut our own does. We very much doubt," Leadeds, "whether Christianats is in as much danger from its profor a denendes as it is from its professed friends." Heseven thinks it "supers less from these direct attacks upon it than it does from the indirect atta %s, through the line distance less of those who profess it." Then why does he not, to be consistent, advise all time Christians to let these false Christians "severely alone," and to treat them, with even greater contempt and some sommely, I have who is pairferedly plain. The action that course would not the so and in our profession ing Christians and weaken the repries all to the dark as of the charcle. It would we are priestcinfrage and involving little new at increal intyren e, in die ein die in bewegen optie underste which is the only ment of that are less strated by the result of the first of the first of the Constitution."

The Subscription Price

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Server Literal Constitute Committee Moundaire of Schritzall-in. Ong i tible of datents.

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"Tainet sa now Asigna," No. 14 by Helen P.

Bloms Kive Avi His Woodely Spring Lyry." a transe lectore, delivered this agh the organism.

A 1 27 William Fietcher, in London, Engl

Embles of J. W. Morse, at Cardin, Wales. "Tur Signar of MAS," an inspirational ad-Jef ie the Unit Society of Spiritualists of New

"Dof's the Spharmar Saturdor, MAN Re-Sustending green the Material Lords the

views and experiences of L. F. Harous, as delive retention of spiritualistic;

Tunne Here 19, Sept. 221, 1879. Total A total We Bank for Light

Wordeshie to report through Cour columns to be interested friends that we will at our earjesh genvenither reply, by voin permission, houring the Brooke of Lether, to the false charges of this conservant fraud on the part of Anna second, throughout properties of the confine and by the monitor of Script-Lisin, and buddlehold by the Brooke III beorgh. and discrease 20th insta. No mars or anxiety meed by catentained living friends regarding in ability to one essuilly (indicate her against ity about a that the chemics to medianishing

At the Place, Anne, Stewart of St PLNG CONTROL Steward Committee, Valorope

have stood by the Terre Haute media without disquietude ex tear; and their announcement people. speaks the same sentiments at the present june. consummate exotism which assumes for ecclesis ture. We have not the slightest doubt of the thirty nametes, followed by ten-minute speeches. verity of their assertions, or that Mrs. Stewart as d Miss Merzan are not legitimate mediums or the materialization Thenomena. We have had too much and too explicit testimony from humerous witnesses in years just to doubt the žennineness of these media; but we respectfully submit, and in all kindness, that since our Thicgreecontemporary has introduced the subject into its columns for discussion, and has printed an adverse report, its readers should receive the benefit of the reply promised by Messrs. Pence, Connor and Hook, and that the Committee ought, therefore, to forward its statement to the Chicago paper, whose editor will no doubt publish it, without the least hesitation, as a life. matter of justice.

*Ro We call attention to a very interesting ac- John Tyerman's encouraging letter from New

Natural Selection.

Bu Direction Theory English of and Posters to Day Mr. Jones See at solists An Interesting Is the co

The first in the course of tree lectures at the Young Men's Christian Union, for the winter season, was given on Monday evening, Sept. 22d. in the Union hall, by Mr. James, Samuelson, of Liverpool, England, who spoke concerning the Darwinian theory of natural selection. Brief introductory remarks come impentary to the lecturer were made by the liev. Eash R. Shippen, and then Mr. Samuelson taiked familiarly for over an hour with his audience about certain facts in continual history, thousand being profacely illustrated on the Shell sound and by diamains. Although the title of Mr. Samuelson's address was the "Darwich in Theory of Natural election," it covered the "I de field of biologiin airy, and compared the thencement of the mainful worldwith the comment of society and the course of history, and he endeavored to bow that one and the same Intelligence rules ever all. He commensation referring to the universality of animal the in the earth, air, sea, vivers and stagmant peak. Next he referred to war sitis life, and to the disable remains under if exaith's surface. Hertien entered upon the angulay, how life had for a nated and been perboy, the bear safedrage to equalish for between extended and carled, and after exrober, the Inchacher ce to the coefficients of bining the phenomen of so-called spontanes of regarders and desided to those such reportance can remembe the directed attention to the vawas such in a view har hore, which step, thous do trines which had been propounded to mently not secular. He has done up the clergy withby neither owned to repeat to the United section for the creation of new groups, the standing the old biblical theory of special creations, the development theory of Lamark, that Markar as on receipts 20,32,85 per year, of the author of the "Vestizes of Creation," and the doctrine of evolution enunciated by Wallace and Darwin. The views of the last reserving contains mercially it is a quite double shared were illustrated with beautiful specimen of birds, insects, gulls, feathers, etc. which made clear the sheremena of sexual and ma anal selections, and showed how favored haves had survived in the struggle for existence. Mr. Samuelson then do de with the metaphysi-

of delimins of atheists, signs they and reconcilia-, and, briefly glanging over the history of is spin relation to men's views of God and material be instanced there indone of the Arvgar, and Hicknews, which were an brope morphic. Both; God as action in nature as a powerful or the state we assert to not be my restrous man. He have passed to the dewith the proof Pales, the Physical of Inw. "and the broghness of Darwin and Wallace. Quetherebe writings of these two eminent naturalhaving a star proceed this graph, and will have start as showed that, instead of Paley's theory batefley grant to increase the extent obtains into the superseded, it is to be either additional to the part of the content of the cont bounging historical third strength or and mainly of sweight from the fact that system in action is that are they be a lest affects there as read how show superadded to de to included on natural abouts, and, although he reasoned with Kingsless that men's views of the Creator age chang-In the fathire, definites being we shall be units, incover the considered it was every day becoming clearer that one and the lane mind controls ds a vest let of though asswellers the whole universe. The le turer then dealt with the question of a pler and system, showing Low, under the Darwinian view, new species It as of burgesheet, and could be now out file for shad been created, and how seneral orders, classaddeating, and hericane constantly arrivant, its, ere, are formed. Treather of aids to classibusse he is our business and ear stantist aprixing a feation, he referred to the sin flarities of form the traction of the control of the c there, we death a singth that as, avoid us tarrets, and rendered by embry 1 av. or history of the movemble the presentation of criples whereas inflorm young and pale-one by, or the remains the panels of panels are by hand personal property of estimat races, again empty viny specimens and ranges and the immation. The R races the diagrams in illustration. Littly be dealt with "cens along all over the envitived world, and this phenoice earlier differentiation, of change of be, in clear of the the first our district see that his contents are ad- structure and function by development, and, at the sed to fire which executes are ade-athered to fire which executes decreased the combating the plan which pervades the physi-canting to the following to their second to the contaction will the one revealed in history Sangales of the following data control of the unstance of the unstance of the control of the con heavy had one all-wise, perfect Intelligence.

The Case of Mr. Kiddle.

10 Her area crible anigus which is entertain-The M. 1968 And to his wife paratract, of he many New York papers concerning the dang dang dell good to have the Brooklyne N. You the Kiddle to a grow comes nearer its settlement. whom he one saised a word of complaint until the felt it a duty lygowed to himself to affirm his belief in the possibility of spirit-return. At longe, on his sydeing, the creedal hounds were let slipsupen libe, and his years of practical "MAN'S By traded a River minimum (s) Which work as superinteredent of the New York public magnetic at the thermore should be "des with Thuy?" an oration pronounced by the schools were estanted as maught. And now, when over prostenchers; connected with these schools have united in a petition that he might dress delivered by Mrs. Nellie J. T. Brigham, be retained by the non-election of a successor - of because the was a Baptist, a Presbyterian. an Episcopal of a Schritthalist, but brequise he was and is to the reminds "the right man in"; the right place," the church whip is cracked Material Birth Philocontest and Incompact by the over their heads in the following fashion by a Secretarity "a trance lecture, by the guides of great New York shally, which seeks to frighten the findd, and appeal to latent or active preju-

"At last the Board of Education have deter-"At his the Board of Education have determined to try to elect a successor to Superintendent Kiddle, and have fixed a day for the effort. As the first meeting in October is the time set for the election, opportunity will not be lackly star than harbers and principals who may still a get to put it mas less, requading Spiritualism, passe or best for Mr. Kiddle."

Brooklyn Spiritual Conference.

The Breeklynt (N. Y.) Spiritual Conference meet; at Everett Ball, 198 Fulton street; Saturday evenings at hair past seven o'clock. S. B. Nichols, Chairman, Executive Committee-Judge P. P. Goyd, Chairman, F. Haslam, Mrs.

J. R. Martin : Capt. J. L. Martin, Treasurer. SAMI EL CONNON A Stewart & Oct. (th. Herry J. Newton, President of the James Hoor, Committee, P. Sayda making up our report and defence Urst Society (New York Spiritualists, will defend Afma Stewart, Miss Morgan will receive as give the opening address. Oct. 11th, Andrew Stewart, Miss Morgan will receive as give the opening address. Jackson Davis will steak. Subject, "The Spiritual Teachings of the Harmonial Philosophy." The above Card bears the end doment of the path, Mrs. A. F. Cooley, M. D., will consider three gentlemen who for years past, and in the a Clair voyance and Magnetism as Aids to Healmidst of every degree and order of opposition. ing-How can they be Used Scientifically?" Oct. 25th, Prot. J. E. Buchanan will address the

> The opening address each evening occupies Lymembers of the Conference.

Passed On!

R. H. Ober, a stanch Spiritualist and an earnlooking toward the betterment of human conphysical life at South Sutton, N. H., on the morning of Friday, Sept. 26th. The deceased was a good friend and an occasional correspondent of the Romersof Light, and we gratefully acknowledge his services in these varied regards. He has now entered upon the enjoyment of the spiritual fruitage of a well-spent

scance recently held in Cleveland, Ohio, Mr. R. Hands. He has our cordial thanks for favors re-

The Crusade against Israel.

Dr. Brittan's vindication of the Jews has been we to Earlish Natural published in pamphlet form at the request of zine for children, "The Nursery," is the most many persons, as will be perceived by reference attractive in its pictures and its letter-press to our advertising columns. In his defence of that we have ever seen. This work is published this people he has administered a severe but by John L. Shorey, 26 Bromfield street, Boston, wholesome reproof to certain Christians who at \$1,50 a year, postage free. The October numneed reformation. Indeed, for forty years no ber gives full particulars of the premiums to form of political iniquity, religious ostracism, canvassers, &c., in some thirty pages of extra or social injustice among men has escaped his matter. There is never anything of a narrow searching observation. Nor have the enemies or sectorian character in the Nursery; it of freedom and the equal rights of all men breathes the purest sentiments of love and confound shield or shelter from deserved chastise- fidence toward the Supreme Mind, and of kindment at his hands. If he is fearless and unsparing in his handling of the enemies of truth and justice, his severity in controversy never de- at stuff of any kind insimuates itself into its generates into harshness. Personal resentment pages. It is a pure and clean supplement to the and acrimonious feeling seldomornever obscure the principles for which he contends. While introduced by thousands into the public schools smarting under the lash of his criticism not a of Boston, and Superintendent Elliot says of it: few have been made to feel the justice of their: punishment.

A gentleman at Muir, Ionia County, Mich., ina letter received some days since, in referring to our special correspondent, says:

"Thave perused many articles from S. B. Brittan, my stranger friend and brother, but none with so much interest, and pleasure as the 'Plea for the Jews' in a Late number of the Banner of Light, I am only a citizen, loving all the freedom and justice the Lordthe true God dus granted us.

Clarch Regalia admitted free of duty is a new reyealment to me, and is another proof that our governout gloves, and we want some similar pen to write things three hundred and sixty-five days in each year. I shall long remember the noble reformer who lives for the right under all circumstances. Heaven and the good angels guide him that he may not spare those who, for opinion's sake, would burn us all if they could. I hope he may yet be installed 'Editor-at-

Progress of Spiritualism in Australia and New Zealand.

A rich spiritual harvest is the result of the efforts put forth in promulgating the truths of Spiritualism, on the other side of the globe, by Mrs. E. H. Britten, Mr. John Tyerman, and others, aided by local societies in some places. The Melbourne Harbinger of Light for August contains the following significant item in regardto Mr. T.'s movements:

Mr. Tyerman has succeeded in creating a stir "Mr. Tyerman has succeeded in creating a stir at Adelaide and drawing out the Dean of that city, who at the end of one of Mr. Tyerman's fectures entered into a discussion with him, lasting about an hour. This is reported in the S.A. Register, and naturally attracted more attention to the subject. A committee was formed who hired a half for a month, in which Mr. Tyerman has been actively engaged in the dissemination of Free-thought and Spiritualistic ideas to numerous andiences. It is probable he would have labored longer there but for the receipt of a peremutory call from Dunedin. script of a peremptory call from Dunedin, here the local association want him to succeed Where the local association want time to succeed Mys. Britten. He arrived here on Sunday and left again on Tuesday, having to commence his New Zeahand lectures on the 10th inst. During his stay in Adelaide the press reported him fair-ly, and in a controversy about Sunday charges published his letters in defence."

Mrs. Corn L. V. Richmond's Work.

The Spiritualist Society in Chicago, for which Mrs. Richmond officiates as pastor, held its aunual election on Sunday, Sept. 21st, amid great unanimity. Most of the officers were reflected. For three Sunday evenings past the subjects of ber discourses have been: "Spiritualism in Acvordance with the Laws of Nature," by Phenix, 'Spiritualism in Accordance with the Law of God," by Channing, and "Eternal Torment." by Spirit Calvin.

The We have received the advance sheets of a small book on Healing by Laying on of HANDS, of Which J. Burns, London, is publisher. The author of it, Dr. Mack, has been quite successful as a magnetic healer. As a matter of course he has had to speak somewhat of him-; his Glasgow performances being seemingly forthat color through W. J. Coloribe's new suite and discovered at their bands the title ence, but in his presentation of the subject he in full meeting of Arch-Bishop-which we judge This gon learn was a faithful official, against has been singularly free from self-display. He persons more fully acquainted with him will takes the ground, and we think very truthfully that organic constitution and hereditary gifts is es which the maker is unable to fulfill. form the basis of the healer's power; and at the same time shows the essential aid on the part of the spirits in the effect. He claims to have no knowledge of diseases or physiology, nor of the usual methods of diagnosis, or the indications by which the various forms of disease are arrived at the is led at once to the seat of the disease, or he experiences in his own person the symptoms of the patient." . "Something outside of his own mentality gives him this information," is the way he expresses it.

The historical chapters are very interesting reading, bringing many incidents, some generally known and some that are not, into compact, brief shape, all pointing to the basic fact of As Abstracts conveying the Spiritualistic dies by the direct charge that all who desire his spirit influence. This volume will, we think, prove interesting not only to the sick, or those from conditions liable, as most are, to the ills of life, but to those who are always in good health as well, as evidencing the fact of an outside intelligence interested in the affairs and ailments of mundane life, and manifesting a serviceable power which no person who has investigated this subject in its connection with Spiritualism can doubt.

The columns of The Observer, Utica, N. Y., show that the Spiritualists of that place are actively preparing for the fall and winter campaign. Efforts were made at the regular meeting recently held by the First Society at the residence of its Treasurer, E. B. Poole, to retain A. A. Wheelock as its settled speaker for another year, but that gentleman declined on account of business engagements. He recommended the securing of a larger hall, and the hiring of found favor in the eyes of his hearers, and himself and Merritt Peckham, Henry Roberts, Geo. B. Jacobs, Wm. Owens, Peter Batchelor, Thomas Boff, with Emory B. Poole, Treasurer, and John C. Rowe, Secretary, were appointed a committee to arrange for and conduct such meetings.

In the course of an editorial touching on psychography (and kindred topics,) the Spiritual Notes, of London, remarks concerning one of our esteemed correspondents: "The question, 'What is it?' is taken up by John Wetherbee in est and indefatigable advocate of all reforms the Bunner of Light. He records some very striking cases in his usual quaint and forcible fashditions, passed suddenly from the scenes of ion, and reasons upon them with all his usual shrewdness. There are no dissertations better worth studying than Wetherbee's 'Penumbral

FF A correspondent writes: "Meetings are now held every Sunday afternoon and evening at Bell's Hall, Cabot street, Beverly, Mass. Mrs. H. M. Wells, of Salem, regular speaker. A public circle is conducted every Wednesday Fig. Do not omit reading on another page Mr. 4 evening by Mrs. E. Dole, of Beverly, test medium. Mrs. Wells will answer calls to lecture for are often mistaken as to where the greatest count, under our correspondence heading, of a Zealand. The cause he represents is in worthy other societies where her services may be needed. She may be addressed at Highland Avenue, Salem, Mass."

The Nursery.

The October number of that exquisite maganess to all created things, human or animal. No trashy poetry, no silly stories, no sensationschool studies of children. Indeed, it has been "Nothing has made a greater change in the apcorrance of the schools than these attractive little papers. Their pictures, stories and verses have interested children to a degree not before visible, and whatever interests them interests those who are training them."

ESTA correspondent of the Duily Advertiser of Auburn, N. Y., writes to that paper Sept. 8th:

of Auburn, N. Y., writes to that paper Sept. 8th:

"Ex-Sheriff John T. Knapp, of Cato, N. Y., has exceted at his own expense in that village, near the railroad depot, a storehouse 55x26 feet, with a projection of 3ox12 feet. In the second story of this structure he has finished a fine hall, painted and papered, and having a scating capacity of about four hundred persons. This hall was yesterday set apart, consecrated or dedicated to the promulgation of truth, whether scientific, moral or religious. Mr. Knapp is a Liberal and a Spiritualist, and has prepared a place where such views can be expressed freely and without fear of molestation. This is the first hall of the kind in Caynga County, and it is hoped that many others will soon be erected to meet the demand of earnest seekers for truth."

Bey, J. H. Harter, Mrs. Cornelia Gardner, of

Rev. J. H. Harter, Mrs. Cornelia Gardner, of Rochester, Miss Jennie B. Hagan, of South Royalton, Vt., Mrs. J. H. Harter and others, joined with a good choir in making the dedicatory services of interest.

E3 On Sunday evening, Sept. 28th, W. H. Powell held a well-attended and highly successful scance for slate-writing at his residence, 8 Davis street, Boston. In the course of this sitting he added a new safeguard for the benefit of the skeptical, by allowing his mouth to be closely covered by a handkerchief. Writing was produced on the slate nevertheless, and without any effect being wittnessable because of the bandage. He will visit Lawrence on Thursday, Oct. 2d, and be at Haverhill, Friday, 3d.

Mars S. Dodge's 99-cent store, 98 Tremont street, corner Montgomery Place, and nearly opposite Tremont House, Boston, Mass., is the place to get fancy goods and many useful household items and ornaments at a reasonable Charge - His choice stock is not wholly confined in its line to the "99-cent" plan, as articles may be purchased of him at various prices. He is a pronounced Spiritualist, and never fears to stand by his belief under all circumstances. Give him a business call, render, and you will not regret it.

127 We are informed that on the evening of Thursday, Sept. 25th, Mrs. Thayer commenced her séances for the present season at her residence, 8 Davis street, Boston. The floral manifestations are reported to have been highly satisfactory to those in attendance, and the evening was made additionally interesting by a successful sitting by W. H. Powell, for slate-writing, and the answering of questions and the improvisation of a poem by W. J. Colville.

R3 W. Irving Bishop, at last accounts, had successfully "pulled the wool" over the visual organs of the Perthshire (Scotland) magnates, translate as the arch or naire presentor of prom-

ED Dr. A. H. Richardson, magnetic physician, having returned from his out-of-door labors, may be found at his office, No. 38 Monument Avenue, Charlestown District, ready to assist all who need the vitalizing power of the spirit. No medicines administered. The best of references presented of cures performed. See card in another column.

Par One of our deepest thinkers writes us under a recent date: "I have no great faith in committees or organizations of any kind. 'Let every tub stand on its own bottom, is a good motto for Spiritualism. Our spirit friends are now so firmly entrenched in the hearts of faithful workers on earth, that the doom of the enemies of truth I think is sealed."

Dr. J. C. King, magnetic healer, Mount Tabor, Rutland Co., Vt., is spoken of highly as to his mediumistic gifts, and many reliable witnesses, once sick, now cured, we are informed. stand ready to bear testimony to the good work he has been privileged to accomplish in their

Ex Our old friend and correspondent, M. B. Craven, Esq., of Richboro, Pa., will please accept thanks for a fine cabinet photograph of his genial features. The picture arrived "all right," and has been added to our collection of Spirituilistic notables.

The celebrated (?) "C. C. Braddon," who is now lecturing (!) in Canada, in company with Annie Eva Fay, is, we are informed, the notorimonthly speakers, on various topics, which plans ous II. Melville Fay, against whom we have repeatedly warned our readers.

> On our first page will be found Part One of an article from the pen of Fred. F. Cook, Esq., of Chicago, to which the reader's attention is called. The concluding portion of the essay will appear in our next issue.

> A People's Reform Convention will be held, it is announced, in Science Hall, 718 Washington street, Boston, Sunday and Monday, Oct. 5th and 6th, to assert Free Speech and Civil Rights.

> William Tebb, Esq., so we are informed, has presented a bound volume of his Psycho-LOGICAL REVIEW (Quarterly) to the Public Library of Boston.

> ET "Saratoga Notes." by Dumont C. Dake, M. D.-put in type for this issue-will be printed

> The Fifteenth Annual Convention of the Connecticut Spiritualists began at Loomis's Temple of Music in New Haven, Ct., Sept. 26th.

John Wetherbee will next week present a few thoughts suggested by Prof. Wundt's letter.

Spiritual Meetings in Berkeley and Kennedy Halls.

On Sunday morning last, Sept. 28th, a large congregation assembled in Berkeley Hall, Boston, to listen to an inspirational discourse, delivered through W. J. Colville's mediumship, upon "Individualism." The lecturer in no way denounced organized effort, and paid a merited tribute of praise to those societary enterprises which are being entered into all over the world to advance man's physical, intellectual and spiritual well-being; but at the same time he foreibly contended for individual action as the basis of organization. If a person does not know his or her own mind and adaptation to other minds, such an one as a member of a committee will be liable to produce dissension. No one should associate with others in a public work without selecting his own department of labor and faithfully oing work in that line, trusting to no one else to do it for him, though at all times ready to receive counse and listen to advice from his brethren.

The truly great in history, remarked the speaker, have always been individual in a very marked degree; those who are true pioneers have usually some advanced thought not generally comprehended; as soon as other minds are drawn round an individual centre there is a true society. True work can be done in any society but cannot be justly limited by it. Church organizations are good for every one who conscientiously believes in them, but the moment faith is lost in any creed or dogma, to countenance it by silence is sin: no one can do it with an approving conscience. Allusion was made to Dean Stanley, Canon Favrar, Henry Ward Beecher and others who are ministers of Orthodox Churches, and yet publicly denounce many Orthodox ideas. Such may be perfectly honest if the congregations to whom they minister are satisfied with their views; but those souls are the noblest of all who would sacrifice wealth, case and pleasure, and devote themselves to labor and endure want and persecution In order to secure perfect freedom to tell the populace of their most advanced inspirations. No honest man, however we may disagree with his views, merits anything other than courteous respect, but those who are afraid to be individual if conscience forbids their amalgamation with existing societies, are objects of pity only, and can never exercise a lasting influence in an enlightened, thinking community.

After the discourse, a short memorial service was held, in which a tribute of affectionate esteem was paid to the earthly career of Miss Emma Durell, who passed to the spirit-world on Monday, Sept. 22d, from her residence, 51 Ferdinand street. Winoona's poem was on the reception of this spirit into the new life, and her constant presence with her sorrowing friends on earth. Not one strain of sadness was introduced into the service, the flowers which adorned the desk were of the brightest line, and the music was of a jubilant char-

Mr. Thornton commenced his regular services as organist and musical director, and charmed the audience with beautiful solos adapted to the occasion in addition to his brilliant organ performance.

Next Sunday morning, Oct. 5th, W. J. Colville's guides will address the audience on "Is Scientific Spiritualism the Basis of Scientific Religion and Government?" The service will commence at 10:30 A. M.

The meeting last Sunday evening, at Kennedy Hall, Warren street, was largely attended. Mr. Colyllle's guides dealt with a variety of subjects handed in by persons present. All the questions were of an interesting and instructive nature, and were dealt with in a manner which sustained the unfaltering interest of the audience. Winoona's poem embraced five subjects. Mr. Thornton conducted the musical exercises with great ability. Next Sunday a similar service will be held in this hall at 7:30 P. M. These meetings are free, open to everybody, and are creating great interest in the vicinity.

Mr. Colville is open to engagements on Mondays, Tuesdays and Wednesdays, and will be glad to correspond with parties desiring his services in or out of Boston on those evenings in any week. He is usually at home, at 8 Davis street, between 12 and 3 o'clock, to attend to business requiring his personal attention. He invites his friends to call any Thursday afternoon or evening, when he will be at home to receive them. No visitors can see him on Fridays.

Loudon Spiritual Notes.

f By Our Special Correspondent, 1

The article in the Whitehall Review entitled "A Word Portrait of Mr. J. William Fletcher," is producing a profound sensation, and is receiving great attention from other papers. It is the best notice ever printed in England, and we will excuse Mr. Fletcher if he smiles at some spiritual editors who have not extended the irienaly nana.

Poor Dr. Talmage! he has been such a failure in England. His great lecture on "Blunders" has proved a still greater one, and has not touched the hearts of the people or the press. At Southsea, the other night, they were three hundred dollars out after the lecture; but DeWittclever boy-always takes his pay before the lecture. It is the Christian way of doing things.

Several of the country papers are giving splendid notices of Spiritualism, and the general tone of the press is kindly and generous.

Mrs. Billing is now giving séances, some of which are quite satisfactory. They are of more interest, however, to old Spiritualists than to investigators, as no possible test conditions are allowed. Mrs. Lowe (Louie Kerns) has left London-and yet her séances were of a convincing nature.

There is in London a young boy, less than seven years old, who is a most extraordinary clairyovant and test medium. He sees the spirits, hears them speak, and gives messages of great beauty. It seems so perfectly natural to him, and while at play the vision is often before

The White Cross Band resumed their meetings Sept. 24. Mrs. J. William Fletcher is the founder of this order, which has now many members and is doing much good. Some of the addresses from the higher spirits will soon be printed. They are pronounced as among the finest of anything yet given, and will be a great addition to the literature of Spiritualism.

Mme. Blavatsky appears in a new rôle, namely, as the editor of a paper printed in the interest of the Theosophists. It is a neat little monthly, but will scarcely be appreciated by Spiritualists in general.

The letters in the Banner from the graceful pen of Cephas B. Lynn concerning the Campmeetings have been read with great pleasure. for there has not been one week of fine weather in London during the year, and such a thing as a picnic or outdoor meeting has been an impos-

Mr. J. G. Mengens, whose ardor as a Spiritualist has been so much felt in London, sails for India Oct. 5th. He is one of the most generous and intelligent of gentlemen, and a great gain to the movement.

Mr. John Carson sailed for Melbourne, Australia, the 12th inst. He has had many remarkable experiences in London, with both public and private mediums.

Thomas Walker has decided to remain in England, and is open to make engagements to lec-FIDELITY.

The closing installment of our report of the Schroon Lake (N. Y.) Camp-Meeting will be printed next week.

See Dr. Ditson's Review of our Foreign Spiritualistic exchanges, on first page.

Prof. Wundt is "unhorsed" by Prof. Brit-

tan. See our eighth page.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL,—The First Society of Spidinalists will commoned its regular course of free meetings at this place on Sunday afternoon, Oct. 5th. The public cordially invited. Goo. A. Bacon, Manager.

AMORY HALL,—Children's Progressive Lyceum No. Tholds its sessions every Sunday morning at this hall, cor-ner West and Washington streets, commencing at 104 o'clock. The public cordially invited.—D. N. Ford, Con-IVANHOE HALL, "Children's Progressive Lycoum No. 2 meets in this hall, No. 16 Main street, Charlestown District, every Sunday at 10½ A. M. J. B. Hatch, Conduc-

BERKELEY HALL,—Service every Sunday at 10! A. M. in this hall, 4 Berkeley street, corner of Tremont street, W. J. Coville delivers an inspirational discourse, ollowed by an original poem.

KENNEDY HALL—The Roxbury Society hold their meetings in this hall, Warren street, every Sunday at 7'₂ P. M. W. J. Colville lectures and answers questions under influence of his spirit guides.

EAGLE HALL,—Spiritual Meetings for tests and speak-ing by well-known speakers and mediums, are held at this rall, 46 Washington street, corner of Essex, every Sunday, it 1012 A. M. and 212 and 754 r. M. Excellent quartette sing-ing provided.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Half, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. ABROTSFORD HALL.—Meetings are held in this hall, in Waverly Building, Charlestown District, every

Amory Hall .- The services to-day were in a Amory Had.—The services to day were in a measure commemorative of the departure to spirit-life of Miss Emma Durell, one of our most efficient workers; and though we feel her loss deeply, we would not call her back, for we know it is well with her, and that what is loss to us, is to her great gain. The work she began in earth-life will be continued in her bright and hanny enjit house; we lid have a fond wood-by happy spirit-home; we bid her a foud good-by for a little time, when we, too, shall join with her in that spiritual Lyceum where there can be no break in the services by a visitation from the angel of death.

the angel of death.

The exercises were long, but of a very interesting and impressive character, consisting of overture, singing, responses and Banner March (over eighty pupils and leaders in line), "Commenorative" Remarks by Mrs. Maggie Polsom, also remarks and poem, Mr. Norwood Damon; reading, "The Newshoy's Death," Mrs. Francis; "Dreaming at Fourscore," Sadie Fessenden: "To Clara II.," Jennie Lothrop; "Old Towser," Hattie Collier; "Death-doomed," Miss Lizzie J. Thompson; Songs: "Good-night and Happy Dreams," Nellie Thomas; "The Herdsman's Mountain Home," Lizzie Bond: "Whisper Softly, our Darling is Dreaming," Helen M. Dill; "She has Climbed the Golden Stair," Hattie L. Rice; (also for an encare) "Roses Underneath the Snow," and (by special request) "Tapping at the Garden Gate;" calisthenics, led by Mr. D. N. Ford; notices, singing, and Target March. Wm. D. Rockwoon, Cor. Sec. Children's Progressive Lycenn No. 1, 1

Baston, Sept. 28th, 1879. The exercises were long, but of a very inter-

Ivanhoe Hall-Charlestown District.-The following was the order of exercises at our Lyce-um on Sunday, Sept. 28th: Overture by orches-tra; singing by Mrs. Sheldon; Silver-Chain re-citations directed by Mrs. Biggs; Bauner March; citations directed by Mrs. Biggs: Banner March; after which the following pupils joined in recitations and vocal and instrumental nussic: piano solo, "The Storm," Miss Hattle Davison: recitations, "The Leak in the Dike," Arthur Rand, "Both Sides," Gracle Burroughs; song, "The Sparrow," Ida Brown; recitation, "The Boy and his Angel," Hattle Morgan; piano solo, Bertha Hall; remarks by Mrs. L. W. Litch; calisthenics by the school, directed by Miss Carrand Master Rand; concluding with the Target J. B. Haten, Conductor.

Pythian Hall.—The meetings were very fully attended both morning and afternoon last Sunday. Mrs. Smith, of East Boston, opened the morning exercises with a poetic recitation and invocation. Several persons took part in a conference, and the meeting was characterized by a powerful developing and healing influence. Mr. Rhoades introduced the afternoon conference with appropriate remarks upon "Individual Responsibility." Mr. Lee made the "Law of Likes and Dislikes" the basis of remarks which were exceedingly apt and worthy of consideration. David Brown, Dr. Wheelock, Messrs. Sanderson, B. F. Richardson and others offered remarks full of sound spiritual philosophy, and

derson, B. F. Richardson and others offered remarks full of sound spiritual philosophy, and were well received by the audience.

Next Sunday morning we shall have our monthly "reunion and love-feast." In the afternoon the usual conference, when Mrs. A. W. Wildes will read an essay on "The Individuality and Reliability of Spirit Control." This essay was promised us some time since by the guide of Mrs. Wildes.

F. W. J.

Charlestown District—Abhotsford Hall.—Sunday afternoon, Sept. 28th, a large and intelligent audience assembled in this beautiful hall at the usual hour, 3 p. M. Mr. W. J. Colville occupied the platform on the occasion. The subject of the discourse was furnished by a person in the audience, and was, "What are the best methods for Promoting Spiritual Growth and Development in True Spirituality?" The lecture was one of the highest order, and was listened to with marked attention. After the discourse several questions from the audience were answered in a very able manner. "Wincoma" gave an interesting poem on two different subjects which were furnished by the people: "Old Age," and "The Spiritual Progress of the Age." Meetings will be held in this hall every Sunday afternoon at 3 o'clock. The speaker for next Sunday will be announced in the papers of Sat-Charlestown District -- Abbotsford Hall .- Sun-Sunday will be announced in the papers of Sat-

The Spiritualists' Ladies' Aid Society, Boston, will hold its first meeting on Friday, Oct. 3d, at the residence of Mrs. Perkins, 27 Highland Park Avenue, off Fort Avenue, leading from Centre street. Take Norfolk House cars.

New Publications.

A TIGHT SOUREZE .- Lee & Shepard, 41-45 Franklin street, Boston, have brought out a neat volume bearing the above title, and nominally executed by "Staats," which has outlined a striking and peculiar plan of operations as to its plot. An individual with a love of adventure enters into an agreement involving a heavy monetary consideration if he loses or wins, that without funds and as a tramp he will cover the distance between New York and New Orleans in three weeks time. Many remarkable adventures befall him on his way, among others the making the acquaintance of a young lady whom he subsequently marries. He reaches New Orleans at last in safety. The story is told in a taking way, and is finely bound and printed by its enterprising publishers.

BARRY'S PRIMER OF DESIGN,-Messrs, Lee & Shepard, Boston, have published a remarkably elegant volume of 132 pages, entitled "Primer of Design, by Charles A. Barry, Supervisor of Drawing, Public Schools, Boston, Mass. With numerous illustrations, The main purpose of this useful little work is to give immediate aid to drawing-teachers, especially to those who are officially required by drawing-committees of school-boards to teach elementary design in public schools. The text is simple and easy, while the illustrations are intelligible and in good taste. Mr. Barry has shown superior judgment in their selection. There are more than a hundred of them, all of which can be utilized by the young and made steps of improvement. We commend the work to teachers throughout the country.

A NEW BOOK BY DR. BABBITT .- A beautiful twenty-five cent pamphlet, called "Wonders of Light AND COLOR, including Chromopathy, or the New Science of Color-Healing," has just been issued by Bab bitt & Co., New York. It is designed as an entering wedge to the large work, "Principles of Light and Color," and contains some of Dr. Babbitt's latest dis coveries. It has been pronounced a "wonderful little book," and is so rich with useful information that it is worth several times its price. For sale by Colby & Rich.

The complimentary testimonial to Mr. Powell will be postponed until some future time, due notice of which will be given in the Banner of Light. Dr. A. H. RICHARDSON,

TF Dr. F. L. H. Willis's Cough Curative is an excellent article for the cure of colds, and consequently is in great demand. It is simply invaluable. It is sold at one dollar a bottle. Orders received at this office.

A fisherman is a very irresolute and unreliant person. He won't even sit down on his own hook.

Free Spiritualist Meetings in Boston, AT PARKER MEMORIAL HALL. Sunday Afternoon, Oct. 5th.

The speakers on this occasion will be the well-known rance lecturer.

MRS, JULIETTE YEAW. Assisted by

MR. W. J. COLVILLE. Good singing will be furnished on this occasion by Quartette Choir under direction of MISS NELLIE M. KING.

Movements of Lecturers and Mediums.

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

Frances M. Remlek, magnetic healer, having enjoyed three months' recreation, has returned to her rooms, 65 Clarendon street, where former patrons and all wishing her services will be cordially received.

A. Briggs Davis will answer calls to lecture on 'Christ's Position in History and Human Life." Address, Brentwood, L. L.

Mrs. Zella S. Hastings' lectured in the Spiritualists' Hall at Bartonsville, Vt., Sept. 28th. She will receive calls to lecture. In New England during October; will also attend funerals when desired. Present address, Bartonsville, Vt. Permanent address, East Whateley,

Amanda Harthan, M. D., will be in Boston at 51 Indiana Place, on Saturday, Sunday and Monday of each

Mrs. Clara A. Field, business medium, clairvoyant patrons and the public at her office, No. 35 Boylston street, Boston, Mass. Partles desiring her services as a speaker should address her as above.

J. Frank Baxter will speak on the Sundays of October and November in Brooklyn, N. Y., at the Institute. Will return, and he at liberty for engagements, Tues- i first day, Wednesday and Thursday evenings of each week, in New England cities and towns, excepting Tuesday evening, Oct. 7th, when the speaks in Rockland, Mass., and Wednesday evening, Oct. 15th, at which time he addresses the people at Illon, Herkimer Co., N. Y. Address him at once at 13 Walnut street, Chelsea,

Miss Nellie Lochlan, having returned from a vacation, will again resume her labors as a trance medium at 35 Westminster street, Boston,

Dr. H. P. Fairfield will speak in Mount Holly, Vt., Oct, 3d, 4th, and Sunday, the 5th. Would like to make other engagements wherever his services may be required. Address, Greenwich Village, Mass.

Mrs. Minute Merton lectures on "The New Nation." 'Mistakes of Christendom and Pagandom." Address, Brentwood, L. I.

Geo. A. Fuller, of Dover, Mass., spoke in Bell's Hall, Beverly, Mass., Sept. 28th. He also speaks in the same half Sunday, Oct. 5th.

Henry B. Allen has been holding very successful séances during the past week in Deverly. Will remain in the same place and give sittings during the present week. Tuesday evening, Sept. 50th, he convened a seance at Salem, Mass., with good results.

Prof. J. R. Buchanan has just arrived at his home in New York City (1 Livingstone Place) after a successful tour in the West.

Dr. L. K. Coonley, of Vineland, N. J., who spoke for the Free Lecture Association of New Haven, Ct., Sunday evening, Sept. 21st, will make a tour embracing Bridgeport, New York and Newark. He has lately been through the Naugatuck valley.

Spiritualism in Glasgow.

The Sunday morning lectures of Mr. J. Coates are much appreciated. This gentleman has in contemplation a series of Sunday evening lectures in the Trades Hall, and there is no questions. tion but that they will be a complete success. By the way, it is not generally known that Mr. Coates is a citizen of the United States, and that he has held for several years the honorary degrees of Doctor of Medicine and Doctor of degrees of Doctor of Medicine and Doctor of Philosophy. The official documents conferring the same were lately shown me by Mr. Coates. He, however, makes but little use of these honors, and prefers to be known as plain J. Coates, an evidence of sound sense on his part. Mr. Coates's office is one of the places every Spiritualist should make a point of visiting when in Glasgow. As a phrenologist, mesmerist, reader and delineator of character, he has few equals, while, being highly endowed with psychic powers, he has been the means of doing a large amount of good in the above city. In a recent lecture on "Mesmeric Therapeutics" he remarked, "I do not practice medicine: I seek not to physic the sick, but to heal them. I esteem the highest honor you can confer on me not to physic the sick, but to heat them. I esteem the highest honor you can confer on me the diploma of success. With this I care little whether you call my practice regular or irregular." Mr. Coates is now corresponding secretary to the Glasgow Spiritual Association, and as he has for many years past worked hard in the interests of our cause, the few facts above narrated concerning him will no doubt be read with interest by the thousand to whom his name is interest by the thousands to whom his name is known in the north of England.—J. J. Morse, in London Spiritual Notes.

Somebody who evidently does n't like "the greatest American orator living" remarks sententiously in print that "The earth is a big revolver, and DeWitt Talmage thinks that he is one of the cartridges."

AUBURN, N. Y., Oct. 1st. 1879. DEAR FRIEND-On the 1st day of November, 1879, the undersigned, Rev. Jacob II. Harter, of Auburn, N. Y., will celebrate the lifty-ninth anniversary of his journey in earth-life, and the twenty-fifth anniversary in married life.

Now, inasmuch as he has by numerous reverses lost his me and turned out his life insurance policies and all other worldly valuables save his library, household goods and furniture (which, by the way, are yet under a mortgage), and inasmuch as he has no financial income, not being settled over any special church, but, like Jesus, ''going about doing good,'' considering himself pastor of Jacob's branch of the church of Divine Fragments, located wherever a fragment of humanity can be found, be will be happy to receive now or then, or at any time, trum friends, philanthropists, librais, reformers orothers, such donations, birthday or silver wedding presents, as they may feel disposed to send him or his wife, Achsah Harter. He has resided in Auburn, N.Y. nearly twenty-four years, and desires to purchase there, for his wife and children, a home worth \$2500, \$700 of which sum have already been pledged by one man in Auburn, in ease the balance can be raised. Now, dear reader, how much will YOU, your friends and your neighbors send for this purpose? Mr. Harter will publish in January a book of his life, which will also contain the names of donors and the

amounts given. Mr. Harter is still earnestly, zealously and eloquently ngaged in advocating Spiritualism, temperance, prisonreform, anti-gallows, anti-war, equal suffrage, and in fact every reform having for its object the physical, social, intel-lectual, moral and spiritual elevation of all classes and condiffens of humanity, and he hopes and prays to be kindly and substantially temembered.

Address him, JACOB H. HARTER. No. 26 Sheridan St., Auburn, N. Y.

P. S .- Also attend the spiritual meetings in Auburn, N.Y. November 1st and 2d, to be addressed by Mrs. E. L. Watson and others. J. H. H.

During the year 1877, 7,801 death claims for \$20,426,672 were paid by American Life Insurance Companies 4,433 policies for \$9,453,795 expired by limitation; 33,681 for \$89,017,554 were purchased for a cash or pald-up value: while 44,470 policies, insuring \$98,800,015, were forfeited by the non-payment of premiums for which those insured received no allowance or value for the sum accumulated from previous payments made to the companies. Hence the importance and merit of the plans of the Union MUTUAL LIFE INSURANCE COM-PANY, by which its policies are protected by the Maine Non-Forfeiture Law, and a definite and fair contract of insurance value in case of discontinuance.

It is delicious

every one says that has used Walter Baker & Co.'s Chocolate and Cocoa preparations. They have stood the test of a century and have become articles of general consumption. Grocers everywhere keep these

A little Hop Bitters saves big Doctor bills, long sickness, suffering, and perhaps death.

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iento, Cal, LEES'S BAZAAR, 16 Woodland Avenue, Cleveland, MILLAAMSON & HIGBIE, 62 West Main street, Roch-

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Md.

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nglon, D. C. WILLIAM ELLIS, 450 Wisconsin street, Milwaukee,

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(Other parties who keep the Barrier of Light regulary on ale at their places of business can, if they so desire, have physician and lecturer, will be pleased to meet her their names and addresses permanently inserted in the above list, without charge, by notitying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact, 1

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Ar Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send-lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morauson, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Au.9.

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IS WAR ON

At the L theorem of $L_{\rm h}/M$ that we can be also be seen by the parameters of the parameters of the $L_{\rm h}/M$ and the constant of the W. C. Mite Malitical and one of the control and before free oppositions of the control of CMC and here.

Invocation.

interpretation of the state of Then Plennal Spirit of Light and Love, our Patter and our Mother God, we place thee at

Questions and Answer.

Ourselfons and Answer.

As The course of the cour with the state of the place of

life. When man is perfected in the control which his spirit can exercise over his body, he will be the absolute Lord and Soverei in Ruler of all forms of lower life. Then, if there he he longer any need for lower forms of life, the spirit of nature, which animates these forms, will be withdrawn from your sphere and will be custified to another orbiwhich will then be in process of development. The mammoth formerly expressed on earth is now found no longer as a living being. Why so? Because no longerdoes the earth need this particular form of the spirit of nature to assume embodiment in order to of nature to assume embodiment in order to prepare it for a higher form of life. Man is not by any means spiritually the outcome of the anthropoid age, or any other animal extinct or undiscovered. Man physically lower his body to the condition of the earth which rendered it resselble for the human spirit to take more itself. to the condition of the earth which rendered it possible for the human spirit to take upon itself a physical form; and this would have been impossible unless the earth had been prepared by the expression previously of all inferior types, which manifest a part of the nature of man. The soul is not evolved out of matter, but proceeds downward from celestial realiss. When you arrive at experienced degrees in spiritual life you will then know of your own origin, your origin as a celestial spak of life—visiting

your origin as a celestial spatk of life-visiting earth and dwelling in matter in order to untold gour inner nature through eylort.

Q.-Are a person's feelings at the hour of death a true indication of future happiness or of life with which it has been long associated.

minister pessessed an immense amount of atti-mal magnetism. He had the power to nessuer-ize, and these persons were then in a very deli-cate and sensitive condition. The result was that the sufferers beheved that when they left the physical body they would endure unaftera-ble torture. Before they passed faway they showed all the signs of apparently approaching misery. We followed those spirits into spirit-life. We witnessed they period pain and sor-tow, if (recent at all, were only to sent in very

a were deep user and heavier, where pain and sor-tow, We to sent at all, we person by present in very infinitesimal quantities, where we and stickness made up the largest portions (the sum total of existence. On the other hand, whe have wit-nessed prisons by wed up to tribe by east those who have lived on earth in so have when have lived and and after the present in him.

believe that capital punishment is the best method of preventing crime. The majority of Universalists and Unitarians to-day are directly opposed to your methods of treating criminals. But certainly Orthodox Christians, who believe in a God who can punish people forever, cannot consider that any form of punishment is too cruel or vindictive. The doctrine of ever-lasting punishment has undoubtedly given rise cannot consider that an advantage is too cruel or vindictive. The doctrine is too bloody wars innumerable, and as long as it accept my experience accept my exp put an Orthodox God into the constitution undoubtedly desire to keep up whatsoever in the so-called Christianity of to-day supports the vilest form of cruelty, because they would be like their God, if they would punish for no other purpose than that of indicting misery, whereas the enlightened, liberal thought of the Christian Church to-day noverons entirely in another tian Church to-day operates entirely in another direction. Capital punishment never yet re-lieved the earth of one criminal, and never will.

If you take away the criminal's body you cannot

the beaten track of Orthodoxy. The minister of the clair the which they formerly belonged and the billing them that unless they returned into the fold of the Orthodox faith their souls would be lost forever. The minister possessed an immense amount of anisotrapies of mental disease and crime. Crime is no speaking from the grave, there is no speaking from the atmosphere, there is no spe tion. Persons are often combains farough here terested in my welfare. I am not, therefore, reditary transmission of propensities, as much, as any one can be often to any physical discreder who receives one head beceditary transmissions of disease. If you take your criminal children, and instead of crowding them togeths of place them in a position where they will be under the direct influence of powerful minds who are working for the elevation of humanity, they may grow up to be useful and intelligent members of society, by the vital force being discrete from pain—having angels for on a seful and intelligent y the vital force being dimembers of society, by rected under judicious supervision into another channel. Consequently a criminal who today channel. Consequently is inordinately develop al in the organs of com-

ignacle I am compelled to speak to express my views and technics. Rest content, oh, ye wanderers, for the is a lawen of repose for those who pass through that valley called death. It would be strange, wondrously strange, if a mind organized with perfection and wisdom should deny his children intercourse between the seen and the unseen worlds.

Do not understand me to say, man or woman, that you can be all as unusually life to the elever

Do not understand me to say, man or woman, that you can lead an ungodly life on the planet Earth, and then gass direct, without energy or exertion, into the land of happiness. You must work diligently, carnestly and sincerely for all the attainment's which will be given to you as a spirit. There are those who are bright, gay and happy; there are those who are despondent, unsurer contlar, regular, in life cames to satisfy easy, restless: no point in life seems to satisfy them. Still, with all this uneasiness the time will come when they, too, can ascend the ladder of progression. They must bring forth an en-ergy to assist them in the work; then the dark-ness which sure ands them will, little by little. pass away, and they will view the promised land. Having once viewed it they never go backward, but always move onward and up-

This is my experience and knowledge of conditions conferming spirits in that land called heaven. I feel grateful for the privilege of communing, and with a prayer for you I will with-draw, hoping those who read may understand.

Jane Mansfield.

My father's name was William Mansfield, I My father's name was William Mansheld, heinz the eldest daughter, Jame. My father died before I did. We were of Talbot County, Maryland, but my body was buried from Pratt street, Baltimere City. This is a matter of deep consideration, for we, in the form, were always consideration, for we, in the form, were always mught there was no repentance in the grave; if passing into heaven the beauties were so grand we had no, desire to return; if, on the other hand, passing into darkness, we were held in subjection to his Satanic Majesty. Now neither of these have I found to be strictly correct. I have found, if passing into pleasures and delights, the desire leads you toward earth, and you have the nowner to return by instrucand delights, the desire leads you toward earth, and you have the power to return by instruction and under the law. On the other hand. I have not met any darkness—all is light and heauty. This is my experience, my individual experience, from the standpoint of my own spiritual nature: gathering in and giving out that which surrounds me. If every one who has passed out of the mortal form enjoys the sweets and beauties of heaven as I do, there would never be any fear of death; for seemingly when we are under meditation it looks as matwhen we are under ineditation it looks as nat-ural to die as it is to be born.

Oh, friends, those whom I once knew, those

thy law I have found eternal life. Farewell; memory to all who may sean these lines, which come not alone from the mind, but blended with the soul-that soul which has been touched by inspiration.

Charles Wight.

I was born at Wiltsbire, England, and died of a long and severe illness, in my sixty-fourth year. I departed from the body with the hope of an immortal life in the spirit, and I have not unhappiness in spirit-life?

A.—Not necessarily. We have been present at many death-beds where persons who have lived virtuous lives have wandered away from the will when he have been disappointed, though in many respects surrounded with strong-willed men and women varying from what I had learned or what I was who will cultivate tendencies of his nature op- taught; however, I am happy and content.

doing you will be carrying out the command-ment of your creator.

I bask under the glorious sunshine of the Eternal—now free from pain—having angels for my companions, feeling my work is done, and that rest and quiet to the soul will be given. Rest! oh rest, pilgrim! for thy earthly work is over; begin anew and read thy birthright; it is registered in the heavens. Farewell.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.
William Stocket Herebetta Purdy: Catherine Adams; William Fisher.

Children's Department.

THE INNOCENT SLEEP.

EV TELIZÁBETH ÓMBES SMITH.

A contact we went sold was lost in the woods near Pott dervis, and ten three days the woods were scomed. In manyaning tensition from He was unconscious when found, as a denotage the majors, four of which were killed before the conflict reaching was under inshead, should Paper, June, 855.

Two small feet across the sill
Wandered forth, the great trees under—
Two small bands that plack their fill
Of buttercups, and eyes of wonder,
Following with bewildered will
Fire flies, now here, now yonder.

Underneath the little foot Underneath the little foot Toads and lizards glide away; Sharded beetle, speckled-newl O'er his white feet careless stray, And the young child's hand is put On the serpent in its play.

From the dead branch hoots the owl Skins the but athwart the shade stealthy creatures round him provi.
And he greets them, not afraid—
Does not wonder at the how!
Borne from out the rocky glade:

For the child is brave and strong, Used to waterfall and hill.
And his curts the whole day long
From the sunshine take their fill
sed to hear the darkling song
Of the lonely whippoorwill.

Little one in piteous plight
Does not even breathe a sigh
At the coming on of uight,
And the great rocks bouning high—
But he creeps beneath their height,
There to lay his garments by.

Pillows soft the pretty head Slumbers on his rocky bed Where the scrpents from the fen, By a wondrous fastinct led, Lose their venom-touch, as when

Mary with the Christ-child came. And the head of evil bruised— Taking out the sting and blane. To the wretched and abused— Wiping out the guilt and shame. By a new love interfused.

Oh! thou child without a fear-On: fron end without a fear-Sacred creature of the earth! Greater thou than any seet, By the instences so near God's dear hand, who led thee forth.

From Scribner's Magazine, MISERY'S PEAR-TREE. AN ANCHENT LEGEND OF FLANDERS.

Once upon a time there lived in the village of Vicq, on the banks of the Scheldt, a good woman called Misery, who went about begging from door to door. In those days the village of Vicq was little better than a handet; it lay on the edge of a marsh, and there were only a few misedge of a marsh, and there were only a few mis-erable farms covered with rushes to be seen. Misery dweft apart in a lonely but plastered with clay, where her sole companion-was her dog, Faro; and her worldly goods were a staff and a scrip, which too often she brought back almost empty. To tell the truth, however, she had besides, in a little enclosure behind her hovel, a tree—a single one. This tree was a pear-light of Sept. ath 1 find, a long, disjointed article, in tree. The only delight that Misery experienced in this world was to eat the fruit of her garden

that is, of her pear-tree. Unhappily, the little boys of the yillage came to rob her inclosure. Every day Misery started forth with Faro to beg; but in the autumn Faro remained at home to guard the pears; and it was heart-breaking to both, for the poor woman and the poor dog loved each other with a great

affection.

Now there came a winter in which for two whole months it hailed fit to break the very stones. Then there fell such a snow that the wolves left the woods and came into people's houses. It was a terrible time for the whole country, and Misery and Faro suffered more than the rest. One evening, when the wind howled and the snow piled up in great drifts, the two unfortunates were nestling close to keep each other warm before the dying embers on the hearth, when a knock was heard on the on the hearth, when a knock was many door. Always, whenever any one came near the cabin, Faro barked with rage, thinking that it was the little marauders. This evening, on on the hearth, when a knock was heard on the it was the little marauders. This evening, on the contrary, he began to whimper gently and to wag his tail as a mark of joy.

"For the love of God," cried a pleading voice,

"open your door to a poor man who is perishing of cold and hunger!"

"Pull the latch-string," answered Misery. "It shall never be said that in such a time as this I would keep one of God's creatures outside." The stranger entered: he seemed even older and more miserable than Misery and had no other covering than a blue frock all in tatters.

"Sit you down, my good man," said Misery
"You have come to a very poor place, but have still something left to warm you up with." She put her last stick on the fire and gave the old man three morsels of bread and a pear, which was all she had left. Very soon the flame leaped up, and the old man ate with a hearty appetite. Now while he ate Faro licked his feet.

When her guest had finished Misery wrapped her old coverlet of fustian around him and forced him to lie down on her cot, while for herself she settled herself to sleep with her head

resting on her stool.

In the morning Misery was the first to awake.

"I have nothing left," she said to herself,
"and my guest will go hungry. Let us see if
there is no way to go and beg something in the village.

She put her head out of the door; the snow had ceased to fall and the sun shone as if it were

had ceased to fall and the sun shone as if it were a spring day. She turned back to get her staff, and saw the stranger risen and ready to leave.

"What!" said she: "are you going already?"

"My mission is fulfilled," replied the unknown, "and I have to go to give account to my master. I am not what I seem; I am Saint Wanon, the patron of the parish of Condé, and I have been sent by the good father to see how my faithful ones practice charity, which is the first of the Christian virtues. I have knocked at the doors of the burgomaster and the burgh. at the doors of the burgomaster and the burghers of Condé; I have knocked at the doors of the lord and the farmers of Vicq; the burgomaster and the burghers of Condé, the lord and the farmers of Vicq, have let me freeze at their thresholds. Thou alone hast had pity on me, and thou art as wretched as I. God will reward thee; make a wish and it shall come to pass."

Misery crossed berself and fell on her knoss.

Misery crossed herself and fell on her knees.
"Great Saint/Wanon." said she, "I no longer
marvel that Faro licked your feet; but it is not for reward that I do a charity. Besides, I have need of nothing."

"Thou art too destitute of everything to have no wants; speak, what wilt thou have?" Misery kept silent.

"Wilt thou have a beautiful farm, with the granary full of wheat, the wood-house full of wood, the cupboard full of bread? wilt thou

OCTOBER 4, 1879.

I will obey. I have there in my garden a pear-tree which gives me most beautiful pears; unfortunately, the young rogues in the village come to rob me of them, and I am forced to leave poor Faro at home to mount guard. Grant that

poor Faro at home to mount guard. Grant that whoever climbs my pear-tree may not come down without my permission."

"Amen!" replied Saint Wanon, smiling at her simplicity; and after having given her his blessing he set out upon his journey.

The blessing of Saint Wanon brought good luck to Misery, and from that time forth she never returned home with an empty sack.

Spring followed winter; snumer spring; and Spring followed winter; summer, spring; and autumn, summer. The little boys, seeing Misery go off with Faro, climbed up the pear-tree and stuffed their pockets, but when they undertook to come down they found they were eaught

fast in a trap.

Misery, on her return, beheld them perched up in the tree, left them there a good while, and when in the kindness of her heart she let them go, set Faro barking at their heels. They did not dare to come again; the villagers themselves avoided passing the enchanted tree, and Misery and Faro lived as happy as one can live here below.

Toward the end of the autumn, Misery was and Fare lowled as though there had been a thought beard a voice crying, "Misery! Misery! Misery!" This voice was so mournful that the good woman began to tremble in every limb, and Fare howled as though there had been a

corpse in the house.

She turned round and saw a man, tall, lean, yellow and old—old as a patriarch. This man carried a seythe as long as a hop-pole.

Misery recognized Death.

"What do you want, man of God?" said she, in an altered voice; "and what have you come for with that seythe?"

"I come to do my work. Come, my good Misery, thine hour hath struck; thou must follow me." Misery recognized Death.

Misery, thine nour hath struck; thou must follow me."

"Already?"

"Already? But thou shouldst thank me; thou who art so poor, so old and so crippled,"

"Not so poor nor so old as you think for, master. I have bread in the cupboard and wood in the pile; I shall be only ninety-five come Candlemas; and as for being crippled, I am as straight as you on my legs—without offence be lit said."

it said."
"Go to! Thou wilt be much better off in

Paradise."

"We know what we lose: what we gain by change we know not," said Misery, philosophically. "Besides, it would grieve Faro so much."

"Faro shall follow thee. Come, make up thy mind."

Misery sighed. "Grant me at least a few moments, till I tidy up a bit: I should not like to make the people in the other world ashamed of

Death consented. Misery put on her :best gown of flowered In-dian muslin, which she had had for more than thirty years, her white bonnet, and her old Sile-sian mantle—all worn, but without a hole or a spot—which she never wore except on the great

While dressing herself, she cast a last glance

while dressing nerself, she east a last ginner upon her cabin, and called to mind her peartree. A strange thought came into her head, and she could hardly keep back a smile.

"While I am getting ready, will you kindly do me a service, man of God?" said she to Death.

"If you will get up into my pear-tree and pluck me the three pears which are left, I can eat them on my journey."

"Be it so," said Death, and he got up into the pear-tree.

pear-tree.
He plucked the three pears, and attempted to

come down, but to his great surprise he was unable to stir from the tree.

"Ho! Misery!" cried he, "halp me to get down! I believe this tree is bewitched!"

[Concluded next week.]

Mudson Tuttle's Alleged "Correction."

To the Editor of the Banner of Light:

Light of Sept. 6th I find a long, disjointed article, in which Mr. Tuttle alleges that I have made him "pronounce an opinion quite different from what he intended." He also disclaims having referred to Mrs. Richmond's lectures or to the perusal of them in the Ban-

Against Mr. Tuttle's defective memory I put my 'note book," which has never before been questioned. If, after returning to his rural home, Mr. Tuttle has forgotten what he said; or has changed his opinion, let him say so, and not raise the cry that his (old time) "interviewer" has not performed the work of a jour-

nalist in a just manner.

About ten lines of Mr. Tuttle's so called "Correction" (consisting of one hundred lines) are devoted to the point at issue. The balance of the article relates to a critical attitude toward Sobifualism. On this subject Mr. Tuttle expressed himself to me in Sturgis last June as follows, with the understanding that giving publicity to the same was entirely discretionary with

QUES.—Will you please kive me your views of the criticisms which have been and are being made of the public utterances of trance speakers and of the writings of mediums?

eriticisms which have been and are being made of the public utterances of trance speakers and of the writings of mediums?

ANS.—I hold that most of the criticisms to which you refer are unjust. From a purely material standpoint the criticisms may be true, but spiritual literature should not be criticised from any such standpoint, because that method presupposes that the medium is a perfect instrument of spirit-communication, and that the spirits know everything. A spirit uses a medium just as a magnetizer uses a subject. Take the strongest magnetizer, and there is probably only one person in a million that the operator could use to express his own thoughts just as he desired, in every detail. So with the spirits; they do the best they can; they control imperfectly, crudely, rather than not at all. Now the question comes up: Shall spirits communicate at all? or shall they do the best they can? Shall we refuse to drink water because it is not absolutely pure? The same criticism that would destroy the Influence of Davis's writings, because there are a few unsclentific statements therein, or would read Kiddle's book out of the realm of spiritual literature, or would expically pick out merely clerical errors in "Ethics of Spiritualism," would leave us high and dry on the barren shores of absolute negation of all spirit-communication. Beneathall stammering ulterances and faulty expressions, crude style and imperfect rhetoric, there are grand and noble thoughts that will live throughout the centuries.

Speakers and writers (mediums) should be criticised

and noble thoughts that will not consider turies.

Speakers and writers (mediums) should be criticised from a subjective or spiritual standpoint. When a spiritual science has been perfected, then we can proceed more intelligently in this direction. Now the wise conductivities will study, observe, but not degmatically decrease will study, observe, but not degmatically decrease.

Even So.— Now, when the man layed him down to sleep, the mosquito of his childhood sought his couch and saw the man his nose that it was full fayre to look upon, and he sayed: "Go to, I will sing thee to thy sleep."

And he sang, "Come, rest in this buzz'em."
But when the man awakened and heard the sought would not but snot the many than song, he would not, but snote the mosquito until the man his eye was blacked and his face was bunged up. But the mosquito was laugh-ing, away off on the ultimate side of the room, where he was feasting on the baby.

-4+b-It is pretty hard to throw off old habits all at once. It is pretry lard to throw on old habits all at once. A Nebraska dealer in agricultural implements "got religion." felt it his duty to point out the way to others, and sald to a farmer: "Brother Jones, I will guaranty that if you join our church you will not only find it the best in the market, but it will take you straight through without any turther inventory. Give it a trial, and if not satisfactory I will take back your religion and refund your money."

New Hampshire Spiritualists.

The Spiritualists of New Hampshire held an informal con-vention Sept. 5th, 1879, at the Sunance Lake Camp-Meeting, and Issued a call for a Convention, to meet at Bradford, Oct. 11th, at 1 P. M., to reorganize the State organization, and to urge the friends to organize locally in every town throughout the State.

JAMES KNOWLTON. Secretary.

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actial forms they vanish hever to return. their relations to time, space and each other, and the ever-varying phenomena of their existence, it follows of necessity that outside of the several branches of mathematics the scientist must inevitably meet with a similar variety of objects, phenomena and results in all his investigations. Exactly the same results may not be obtained in any two experiments, for the reason that it may be out of our Lower to reproduce precisely into, please put my name to the list of subscribopposite direction. It never gives to the objects moved the same conditions. To obtain the more difficult results in clamistry requires at once a profound knowledge of its principles, the utmost leare in their application, and the most skillful manipulation. The same person may occupy, as nearly as possible, the same position before the camera while he has one hundred photographic negatives: taken, and yet no two pictures. will be precisely alike. The truth is, conditions which may not be cognizable by the ordinary observer are changing momentarily. The passing emotions of the lists and romancers leaving this world on the 21st of in a direct, line along the plane between the central | mind continually modify the expression of the counter | September, 1832.

sensitive surface that receives the image. No man can be in the same state any two days in his whole life, space, and all forms of Lemz on their surfaces, are changing every moment, and it is not in the power of science to restore to us the conditions of yesterday, The falling sands in the class, the leating of the his man heart; the restless row of thought and feeling, and the changing aspects of every eartidy object, all remind us that we are most all ly carried along with the everlasting drift of events and circumstances. And thus with the fleeting nament, existing conditions tors away to return no roce in their entirety through the endless eyeles of charaty?

Let us examine the arrows on which Prof. Wandt assumes that If the special phenomena are admitted to be real by its conclude that "the laws of nature seem to be also also also Ponderable bodies care moved without any visitive case of motion, and are mysteriously upheld while they have nothing more tipof the maytra. It copy a passing hostowith wild addle than common air top of upon. If this is really drift and shallow speculation of this restored police on true, the Lepsie Product of Natural Philosophy presames that gravitation wast to suspended! In the presence of enlightened reason this is neither an inev-Rable nor a possible constraint. The learned Professor does not appear to recent a the fact, that all forms of is after are not equally of port to the action of the same Lows, and that as we asso of from the lower to the ldghor gradations of being it after to comes subject to supeis a daws which only specifie in those higher departments of the natural world. A will illustrate this point, The clay of nature the manite rocks remain imbedded In the everlishing hill, but water finds its way to the surface, and the principal rivers after among the bight est mound disc. The old old, on the fallside stretches out its trawing arms to the elements and defees the boreal tempests, while it silently obeys the law of its nature by standing still in the same place while the century comes and goes. The granife and the oak may be removed by human arency, but this does not subvert the recognized principle is, statics, and the law of the rock and the tree Is hever suspended. But the moment we step above the organic plane of venetable life into the animal kingdom we discover a power of voluntary motion that is sujector to the statical law. The beasts of the field and, the forest, and all the monsters of the deep, move from place to flage as inclination and the necessities of their being may determine. The dead to he floats upon the surface of the stream, Indicating at once the direction and rapidity of the current; but the flyers almon not only swims against the strongest our rent, but, following the sheet of water, will go up over A fall of twenty feet. Does the genus Salmo abrogate the laws of nature. The dock that naturally swims on the surface of the water as naturally-by voluntary errort dives to the bottom of the stream in search of the means of subsistence. The specific graylty of a wild goose is much greafer than that of atmospheric air , but by a voluntary power the goose resists the ter destrial gravitation, and ascends into the higher strataof the atmosphere. Is any one goose enough to sins pose that his flight have as a suspension of the uni-Versal force of gravitation.

The voluntary power of to do tre more naturely, and of wider scope than these of the interior creation. The controlling influence of made over matter is so selfexplore that is formal argument, to prove it would be a work of superergration. It is comitest in all the vol summers functions of Europeanature. The individualized spatt carries around with it in this world a body composed of the same francodad elements which, in a mester or less destroy, elder that the chemical composition of all forms of organized being on earth. The polyer of the huguan spirit over matter is further manifested in all the forms of the city and use. A thousand etties to ming with life, the treat navies, commercial. mattre and fractical influstries of all nations, with the immunerable creations of securis. In the factories and galleries of the world, all clustrate the power of mind over matter. This power belongs to the constitution of the format spirit, and upon its preservation our identity depends. The Spiritual Planomena clearly prove that none of the natural powers of the soul are has by the transition to another and more spritual section of forms

New if the spirit carries along with it to the suprathat extra plicary planeling in, dependent upon the common state its capacity to act on and through the ablant and fortus of maffer by disturbing the imponout of his which pervade them or otherwise, and this is Fogly. 111 seco penderable body is raised by the बावनीत है. क I an intelligent force-splritual yet a circuit of the world. natural which is sujetfor, to and hence capable of resisting the place May of gravitation, which, however, in the object precisely as before, continues to That is exactly Tarpens in spiritual cheles when tivel by the earth's attraction. In the either unnatural or infraeulous, nature are merely directed or the taculties of the human mind. A tolessors in Empopean Universithe abrogation of natural laws: counting for such facts, we need the splittual philosopher loses his , tween the relative returns achieved by heels and beatins, "It is not true that "The laws Secretary, of light and of heat are are assured, of a purely hypothetical did any well-informed Spiritualist

The age is to aid fredisregard the shallow assumption world. We shall make it a part of our business to pull up the states which mere physicists have driven down to mark the marrow limits of their conception of the legitimate d'anne of scientific inquiry. The true override the barrow range of dogmatists, and break down the old landmarks. The arbitrary dicta of the rest the world's progress. The new fields which Spirlabors we may a asonably expect that Psychology-the S. B. BRITIAN. So West 12 Street; New York!

The "Editor-at-Large" Project. To the Light of the Pagner of Light:

Your suggestion in several late issues of your paper concerning the securing and employment of a Spiritual Editor-at-Large, on the part of the Spiritualists of this country, ought, I think, to strike every true believer in our beautiful philosophy as just what is needed at this period; lend a helping hand, a generous salary can be As natural science is founded on natural objects, raised, a splendid work begun, and an endless amount of good be accomplished, and with the happiest results.

A better man could not be found in all the ranks of Spiritualism for the work proposed than Prof. S. B. Brittan.

Should an arrangement of this kind be entered ers for ten dollars, for I do not believe I can appropriate ten dollars to a better cause.

Very respectfully, MRS. SILVIA B. CABELL, No. 223d street, N. E., Washington, D. C.

Sunday, Sept. 21st, was the forty-seventh anniversary of the death of Sir Walter Scott-the greatest of novel

BRIEF PARAGRAPHS.

 $SHORT\,SERMOS. + Gautama \, said: \, "He \, who \, possesses \, \Big[\, To \, the \, Editor \, of \, the \, Banner \, of \, Light: \, for all a \, the \, t$ virtue and intelligence, who is just, speaks the truth, and does what is his own business-him the world will hold dear."

A body of elergymen and professors are discussing, at Salem, Ill., " Is the Bible Immoral?"

John G. Whittier is at his favorite resting-place, West Ossipee, N. H., where he has long been accustomed to spend the early days of autumn.

The war on Mr. Kiddle is materializing a spirit of persecution for opinion's sake which is hardly creditable to a city like this.—New York Evening Express.

Under the heading of "Sunbeams" in the New York son we find the following item, which must have been a very unwelcome Sunbram to the French minister of 'A packet containing \$27,500 was stolen from the

French Ministry of Finance by a stranger who entered the inner office of the chief easider in his absence and asked to see him. Here is another specimen of the Son's "Sunbeams";

A Sad "Sunbeam": The family brandy bottle was left within reach of a

httle girl in Albany, and she very nearly died of the ef-tects of the drink she took."

Another "Sunbeam" Informs us that "a jealous youth killed the girl he loved because she would not marry falm. Then he went and hanged himself." A very cloudy "Sunbeam," our critically classical friend Haines

of the Boston Herald would probably say-if he said

The business portion of the city of Deadwood, Daskota Territory, was destroyed by fire Sept. 26th. Isn't

it strange that dead wood should burn? General Grant knows how to make "brief" speeches,

For our part, we are very glad that the Rev. Dr. Leonard Bacon was defeated in his blooted crusade. The Sabbath belongs to the People, not to Dr. Bacon, and they have just as much right to sail in a steamboat on that day as he has to go into a pulpit and preach, Let him mind his own business and not presume to die-tate to others, for the rights of the People are equal to those of a pulest.—Investigator.

The Herald thinks that political pressure overcomes excellent reasons. This fact explains the difference between the corrupt politician and the legitimate states.

Animalism leads to destruction- Spiritualism to immortality. Choose ye at which shrine ye will worship,

MOURNERS CLAD IN WHITE.-At a large public funeral of a prominent citizen of Delhi, N. Y., recently, the mourners were dressed in white instead of the customary black. This was done in approval of the wishes of the deceased, who, while living, strongly opposed the inevitable heavy and expensive "mourning," and requested them to dress in simple white at his funeral, especially if they believed him to have entered a happier world.

Some time since we had occasion to call the attention of the Indian luneau to the tact that the Wallapal Indians, to the number of one thousand, were in a starying condition. The Indian Bureau has acted in the premises, asking the Secretary of War to direct rations of meat and flour to be issued to them temporaries. rarily, or until arrangements can be made for supplying their wants from the Indian Office. - The Actional

There is peace in Zululand, and the British will an: nex a piece of that land, of course!

Powder and ball make many a pall: an in the interest of theistion civilization! This fact is an earthquake to us. It is simply shocking

THAT THAT! I'll prove the word that I've made my theme Is that that may be doubled without blame; And that that that that this trebed, I may use, And that that that that they had either may abuse

Trouble is brewing between Germany and Japan. The Germans are great brewers.

The wages war in England is serious. The producers should not be allowed to starve. The war between labor and capital has but only commenced. It will make

Kind oyster, I've important information. Sing hey, the dainty bivalve that you are: You now will make a succulent collation. Sing hey, the merry oyster and the R.

Old burying grounds in thickly populated citles are of no account. They should be utilized for practical purposes.

The walking-match in New York City belongs to the infernal regions. Rowell gets his thousands as the winner, though. Such is the difference sometimes be-

Bethlehem, N. H., is now full of hay fever yiellins They do n't escape the discase altogether, but it do n't tackle 'em so severely as at home. The language heard at the hotel there is peculiar. A guest will throw his eyes heavenward and remark: "Id loogs like raid this —atcheee—mordig." "Ves." replies another. "I thig —atchemun!—I thig—atache !—yes, I thig we'll have sub—kratschunn!—fallig weather be—cheeceattsch—fore evedig."—Norristown Heraid.

The alliance between Germany and Austria causes great excitement in political circles, git is evident that these nations fear the rapidly increasing power of

The price of coal is to be advanced in New York City.

Tongues were provided But to yex the ear with superficial thoughts. When deeper thoughts upswell, the jarring discord Of harsh speech is hushed, and senses seem As little as may be to share the cestasy.

Beware of prejudices; they are rats, and men's minds are like traps. Prejudices creep in easily, but it is doubtful if they ever get out.

The rebellion at Herat was against the Ameer, and the rebels killed their commander, who was a friend and supporter of the Ameer. They plundered and burned the Governor's house, and did all the mischief they could. The occasion of their revolt was an order to march against rebels in another quarter. The preach ing of a holy war goes on, and it is popular, but it will not pay in the long run. It is the purpose of the Affghans to make the most vigorous resistance at Cabul. and for that they are preparing. Gen. Roberts, with a strong English column, was at last accounts within 40 miles of that city.

There is every indication that chattel slavery will be done away with In Cuba at no distant day.

To Harvey, by universal consent, is attributed the discovery of the circulation of the blood. He first gave public, authoritative atterance to his views in 1620; and yet we find that as early as 1607 another, and a greater than he, outlined the same fact: Renting to Portion, "You are my true and homorable wife, As dear to me as are the ruddy drops."

That yield my sad heart, "

—(Julius Casar, Art, 4i, Scine 1.)

-Atlantic for Junc. Shakspeare wrote that, and much which he gave expression to bears, as does the above citation, the evi-

dence of being the gift of an unseen, inspiring (and to us spiritual) intelligence, whose knowledge was above and beyond that of the Bard of Avon himself. For avowed disbelief in the doctrine of eternal pun-Islument, the Rev. Dr. MacRae, Scotch Presbyterian, has been suspended from his ministerial office by the

Synod of Edinburgh. He simply asked liberty to hold his own opinions, not to force them upon the Church, but the Synod was afraid to trust any of its flocks to a pastor who dld not believe them fit to be eternally danmed.

The man who invented the gas metre achieved the nearest approach to perpetual motion that we will ever sec.—Philadelphia Bulletin.

The Sunday Law Question in Maryland.

Since last August, when the pleasure boats and extra trains were forcibly prohibited running on Sunday by our Police Marshal Gray, who was urged on by some Christian fanatics, this subject has been agitated to a wonderful extent among all classes of our citziens. This odious and sectarian law, made a long time since in the interest of Orthodoxy, provides that "no kind of work shall be done on the Lord's day," and if literally and stringently enforced-as now desired by the clergy-it would make it a crime . for parents to send their children on errands on Sunday. Already several steamboat and railroad hands have been arrested "for working on the Lord's day." All this has resulted in arousing our people to a true sense of the situation. Many largely attended indignation meetings have been held, and a "Society of Law and Rights" has been organized. The clergy are getting frightened at the sound and signs, and the way some of them have attempted to wriggle out of the affair they have invoked is laughable to witness.

At the Free Discussion Society, which reopened for the season, Sunday, Sept. 7th, the question, "Ought the Sunday Laws to be Repealed," was taken up and the liveliest debate followed. The audience numbered men of all opinions, and the newspaper reporters were there en masse. Your correspondent opened the discussion and spoke solely from the standpoint Box, Dr. Leonard Bacch, of New Haven, not leng size of Spirituatism. Several other speakers, principal del to the courts for arrest the running of an exemiser? Liberal, followed in the same strain, and only standboat on Coincecticut waters on the Satbath. He described himself my lifting to allow so diagram on example of Sabrath the contribution of one without a protest from a fierally good and ought to be enforced.

States here.

Sunday afternoon, Sent. 14th, a mass meeting of Spiritualism. Several other speakers, princi-

of citizens was held at Druid Hill Park, where a Washington editor spoke, and where nearly three thousand people were assembled. The law will surely be repealed or modified this com-CHARLES E. BROOKS. ing Legislature.

Baltimore, Md.

Risen to Higher Life. .

On Monday, Sept. 22d, MIss Emma, the accomplished and promiting daughter of Mr. and Mrs. Wm. H. Durell (who have been known prominently for years in this city through their efforts to befriend and advance the Spiritual movements, left the experiences incident to mortal life, and en-tered upon the broader possibilities of the next stage of being. MIss Durell was for some years before her decease a con-firmed invalid, but her interest in the cause so dear to her heart was manifested up to the latest practicable period by her labors in the ranks of Children's Progressive Lycgum No. 1, of Boston, and she leaves behind her in the hearts of all who knew her that pleasant memory which scriptural authority assures us ever follows the transition of the just,

Funeral services, presided over by W. J. Colville, occur-red at the residence of her parents, 51 Ferdinand street, at 2 o'clock on Thursday afternoon, Sept. 25th, the occasion alling together an assemblage of sympathizing friends which througed the house beyond. Its power of accommodation. The remains were surrounded on every hand with floral offerings, the gift of those whose love which could no further go in a material sense sought to breathe the aroma once enshrined a kindred spirit. One marked feature of the decorations was a bower constructed of white camillas, rosebuds and malden-hair fern, (arranged in various devices; which was the offering of the employees of Mr. Duell, who thus endeavored to mutely typify to himself and his companion their high respect for her who had gone on before, and their deep sympathy for the bereaved who yet remained.

The tuneral exercises were conducted by the spirit guides of Mr. Colville in a touching and appropriate manner; in the brief discourse which they pronounced they referred to even during its short stay andd the confines of matter; they also stated distinctly that they had seen that spirit after she had passed from the body, and proceeded to describe her reception in the spirituallife. Her work on earth was not closed with the dissolution of her physical frame; thall that truly made her a beloved daughter, a falthful friend, an cornest well-wisher for truth, she would be with us still, Wingona "added her tribute to the occasion in a poetle interest sation; and two ladies present gave consolation, and hope by the strains of yoral includy with which they diversi-

their the services at the house reached a concinsion, the humedfale relatives and friends to a large number took carclages for Woodlawn Cemetery, on arriving at which spot in which (as in all the proceedings), a cheerful expression of splittual knowledy, took the place of that saddened feeling which pervades too frequently the churchman's funeral. While, at the fluid moment, the body of the beloved was being beated in the grave, those surrounding it Joined prayerfully in the hymn, "Nearer, my God, to Thee,

Great causes are never fried on their merits; but the cause is reduced to particulars to suit the size of the partisans, and the contention is ever hottest on minor matters.—R. W. Emerson. ---

The only safe and sure cure for Gravel or Urinary troubles is Hop Bitters. Prove it.

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