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Original Essay.

Popular Science Monthly and Prof. Wundt's Open Letter.

BY JOHN WETHERBEE.

To the Editor of the Danner of Light : Molecule and Atom are very intelligent friends of mine. Molecule is expertly scientific, and Atom is of the same turn of mind; both are materialists. The former wants no future life, prefers the quiet rest of annihilation, and is sure he will get it; the latter has no choice, but thinks there is no evidence of any future. The former thinks the manifestations of Modern Spiritualism are wholly delusion; the latter thinks some of them are true, and are very strange phenomena, but thinks there is no reason for attributing them to spirits; do n't think there are any spirits. This introduction to my friends seems to be necessary as a setting to what I further have to say. These wise men (and I mean wise in its literal sense) seem ever to have the same tender consideration for me in my infatuation of endorsing Modern Spiritualism that Prof. Wundt seems to have for Prof. Ulrici in his late open letter, and meeting them the other day, Molecule said to me, "Have you read that remarkable and fair article in the Popular Science Monthly? See how the scientific method dissipates the facts when the subject is touched in the right spirit by a master quote it, or from it, approvingly, and seem to consider it a squelcher; but I have seen this great light put out so often by men in the name of science, and the press as now echoing the extinguishment to suit the popular ear, and the light still continuing to burn as brightly as before, that I expect it will survive this very remarkable article. I am apt to look, friend Molecule, at the quality or ability of these successive extinguishing agents, and I see every time at a glance that the distinguished extinguisher who has stooped to touch our lofty thought has not reached it, and on the point is an ignoramus; but by virtue of his eminent scientific point of view he assumes to know it all by inference and testimony, or perhaps has spent an hour or an evening investigating some of its phases, perhaps on occasions that would not have converted anybody, and that satisfies him; he knows it all, and is capable of teaching all the lay seekers after this truth who have investigated the subject with business and common sense eyes from five to twenty-five years; and I presume Prof. Wundt's open letter is but one more of

the same kind." When will scientific men learn that because they may know the structure and habits of an animal by seeing one of its bones astray, or because they may know from education the constituent elements of some material substance, that it does not necessarily follow that their knowledge gives them prestige and authority over all the universe of mind and matter? and when will they learn that the average common man, who may not know Saturn from Sirius, or which, on observation, is the nearer of the two. can tell three beans in a man's hand from three peas, as correctly as a member of, the Royal Society can?

"No," says I to Molecule, "I have not read the open letter, but I suppose I must do so, just to see how little the man knows of the subject; but it is a bore to read learned essays with nothing in them to learn except bad manners." Says Molecule, "I am not very wasteful of money, but here is half a dollar, Bro. 'Shadows,' (as he very naturally calls me) I want you to buy a copy of the Monthly with it and carefully read the article; don't read it in your office, but quested, makes it an intelligent fact; it hears take it home and read it thoughtfully, and see how a truly scientific investigator completely demolishes your spirit theory." "I will do so, Molecule," says I, pocketing the coin, not that I needed it exactly, but being perfectly willing that science should help me at its own expense with superfluous knowledge. I think, also, my sense of duty on such an acceptance made me careful, so that my friend, if possible, should not have wasted his silver.

Molecule and Atom made running comments on the subject of spirits in this connection, so I got some drift of the paper before perusal. Afterwards, when I had read it, I would have been glad to have criticized it for the Science Monthly, if the adverse side of that open letter had ness to an actual one." This of course did not been admissible; but none are so blind as those convince Molecule, and there he is right; I it was about 5,308,000.

much ink for that kind of blindness. Dr. A. L. Child, in the same number, writes a letter to the editor, deploring the fact that so valued a periodical presents only one side of this subject, to which Prof. Youmans replies: "Yes, we (the P. S. M.) are partisans; partisans of the multiplication table, partisans of the law of gravity, partisans of science generally, and we have no right to publish the other side, that is, anti-seientific papers; it would be a breach of contract with our subscribers." Well, there is just the point : where do scientific papers leave off, and anti-scientific ones begin? According to Prof. Youmans's language, it begins just where his horizon of truth ends. All truth outside of this field of vision is error, anti-scientific. Such bigotry will come to grief, as it ever has, as the field of truth widens out. To show the ignorance of this savant on this subject, we will quote his words: "The Spiritualist denies his order of nature as being unalterable, and says he knows of that which is above nature; that is, greater than nature, that interferes with it. To this the man of science must logically reply: I cannot waste time in listening to you. I am limited to nature, you take your stand outside of it. You come to me denying that which I find demonstrated everywhere. Between your Spiritualism and my Naturalism there is a fundamental antagonism; your position is radically antiscientific, and so let us keep clear of each other. That such is the attitude of the honest Spiritualist is undeniable." Now if there is one thing everywhere admitted in Modern Spiritualism, it is the firm belief in the stability of nature and its laws; it is about the only body of a religious character, resting on nature and knowing nothing supernatural. I never met a Spiritualist, or read of one who thought the manifestations were anything but natural, and in harmony with the laws of nature, not one of them in violation. The ignorance of this eminent scientific editor on the subject is patent to every one who ever had a smooth of Modern Spiritualism, and yet he will be violating his contract to publish anti-scientific papers; his reply to Dr. A. L. Child is certainly as unscientific a paper as was ever penned by a scientific man, but 'where ignorance is bliss, 't is folly to be wise."

He is a partizan of the multiplication-table and the law of gravity. The multiplicationtable has got sometimes beyond scientific reach, has been wonderfully handled by some young specimen of humanity of the Zera Colburn order; these prodigious mental and instantaneous products are perfectly correct; the method is beyond the reach of science. Now, according to | me touching them. Soon I hear the pencil be-Youmans's logic, any attempted abnormal eluthe mysteries of mind might be, in scientific or- the name of a deceased friend. I know of no hand." "No," said I, "I have not, but I see | der, learned nonsense that would dazzle but not that the secular press and respectable dailies explain-would be admissible; but if an outside spiritual world was proposed to be proved, by which the senses may be extended, or a realm of Nature attempted to be proved, that would unlock some of the mysteries of mind and matter-that would be anti-scientific; anti-Youmanic would be better. Facts are always of scientific value. "Yes," says this savant, "facts that do not contradict the order of Nature." But we say again, Modern Spiritualism knows no facts that contradict Nature. Not only is this its standpoint, but it offers its light to science that knows no miracles—a light that will enable it to believe in biblical statements and still be scientific, for Modern Spiritualism rationalizes the bible, for its "miracles" are being repeated to-day as natural phenomena, and science, if it chooses, can be warmed with religion without biting its head off.

Molecule said, in this colloquy, that we must not believe in facts which violate the order of Nature: the senses are at fault, not Nature. Said he. "Do you see that portrait of my father hanging up there? Now I know that is a portrait. I know my father sat for it, and you and I both know it looks like him. Now suppose.' said he, "for some unaccountable reason, while looking at it, I see those eyes of the portrait actually wink, am I to consider that a fact because the eyes on that canvas appear to wink?" I said. "No. Molecule, your liver is out of order, and your optics misinform you." "Yes," said he, "that is so, for canvas cannot move in that way; I am dizzy or cracked." Says I in reply, "Suppose I see it wink, too, and so others, also; does it not become a fact then?" "No," says Molecule, "not if ten thousand or a million see it; it is an impossibility. A million mathematicians can never make twice two five." do not think your portrait illustration a parallel case to the manifestations of Modern Spiritualism. Put it in this form: The portrait is hanging on the wall; we look at it and, no one touching it, it visibly moves. We ask it to move again and it does so; we ask it to move twice, and it moves twice. Now the question is, did that picture move or did it only seem to? The fact that several were present makes it an objective fact; that it moved twice or more times, as we reour wish and responds. Does that violate the laws of Nature? It is something unusual; there is a cause for that movement; it does not move itself, that is apparent. So, seeking after truth, we interrogate it. We learn from the portrait itself moving intelligently in response to the letters of the alphabet, that it is a spirit, and perhaps obtain his name, &c. Now, because that picture moves, I don't see how the order of Nature is interferred with by being moved by an invisible intelligence, any more than if moved by a visible intelligence. Some may say this is not a supposable case. I state

positively, from my own knowledge that it is

not only a supposable case, but I have been wit-

who will not see, and I am not disposed to waste | would not have been convinced on testimony. Spiritualism comes by experience. I mention the fact to show where I stand, and, admitting I am stating an actual fact, I maintain that there is nothing less auti-scientific in the whole realm of knowledge than the investigation of it; being a fact, it will some day sit on these wise men of science, but it will never be "sat on" by

It was my intention, when I took my pen, to have reviewed Prof. Wundt's open letter, but I have jotted down the Molecule and Atom colloquy, with its suggestions, instead, and as I am not writing for, the readers of the Popular Science Monthly, but to let the Banner of Light readers know that I do not see the merit in the article that our opponents do, perhaps it will make no difference. If said opponents are happy, and enjoy the wisdom of that letter, I certainly am, but I prefer to be open to truth from any source, believing that truth is never outside of nature, and is ever scientific. I will not, lowever, wholly neglect the "Open Letter," as it is in the caption of this communication, but I

must be very brief. Prof. Wundt says, very truthfully, that Sir Isaac Newton's reputation as the discoverer of gravitation, did not save his apocalyptic studies from forgetfulness, and from that says, the prestige of Prof. Ulrici, from his years of logical, and philosophical study, does not make him an authority when investigating matters more in the line of Herr Bellachini, the prestidigitateur of Berlin. This is all very true, but allow me to say that every scientific man who has tried to write down Modern Spiritualism has presumed to do so on the strength of his scientific reputation, not on his knowledge of the subject. Can Prof. Youmans apply this logic which he endorses to his own treatment of this subject?

Prof. Wundt discovers no trick, but is very sure that there is trick to be discovered-so he reasons from that. Suppose he knew otherwise -though that is not a supposable case—if he did, the bad effects of such a truth would be all there was left of his argument. I have an idea that we must take truth with its consequences, be they good or bad. What would the learned Professor say if he had this experience of mine? I go to a store, and buy two new slates, put a bit of pencil between them, and fasten them together, never part with them out of my own hand, but go to the medium's room with them, the bright sun shining into it. I lay the slates flat on the table, the medium sitting in front of me vis-a-vis. I keep my two hands flat on the slates, neither the medium nor any one else but tween the two slates scratching; when it stops, cidation of these unfathomable phenomena I open the slates, and find one of the sides filled would be unscientific. Some play of words on with an intelligent communication signed by single thing in my life's experience that I can swear to more positively than I can to this statement. I presume Prof. Ulrici has just as positive knowledge as I have. To the Professor, and to myself, as well as to thousands of others who know what they are talking about, how trifling and how silly seem the arguments of the Wundts and the Youmans, who have not had the experience, and "know such things cannot be." As I have often said, Modern Spiritualism is a mat-

ter of experience, not of argument. The tender consideration that Prof. Wundt has for the reputation of Ulrici, and the dreadful state of things liable to us if the order of nature is to be theoretically interfered with, is both melancholy and amusing. There is no danger of any great set-back if Spiritualism be without foundation, as Prof. Wundt and my friend Molecule think; but if it be a truth, as millions know it is, then, whether for good or bad, we have got to take the consequences; and who wishes otherwise? The truth is powerful, and will prevail. So let it be! I do not think in the long run we need fear the truth.

LIBERTY.

What man is there so bold that he should say
"Thus and thus only would I have the sea"?
For whether lying calm and beautiful.
Clasping the earth in love, and throwing back
The smile of heaven from waves of amethyst;
Or whether, freshened by the busy whids.
It bears the trade and navies of the world
To ends of use or stern activity;
Or whether, lashed by tempests, it gives way
To elemental fury, howls and roars
At all its rocky barriers in wild lust
Of ruin, drink the blood of living things,
And strews its wrecks o'er leagues of desolate shore—
Always it is the sea, and all bow down
Before its vast and varied majesty.
And so in vain will timorous men essay

Before its vast and varied majesty.

And so in vain will timorous men essay
To set the metes and bounds of Liberty.
For Freedom is its own eternal law,
It makes its own conditions, and in storm
Or calm alike fulfills the unerring Will.
Let us not then despise it when it lies
Still as a sleeping flon, while a swarm
Of gnat-like evils hover round its head;
Nor doubt it when in mad, disjoined times
It shakes the torch of terror, and its cry
Shrilis o'er the quaking earth, and in the flame
Of rlot and war we see its awful form
Rise by the scaffold, where the crimson ax
Rings down its grooves the knell of shuddering kings.
For always in thine eyes, oh, Liberty!
Shines that high light whereby the world is saved;
And though thou slay us, we will trust in thee.

—John Hay.

The London Times prints some statistics relating to the population of this country, which "exhibit a picture of progress that cannot fail to gladden the patriotic hearts of sanguine citizens of the North American republic." "The citizens of the United States," it adds, "will doubtless have ample reason to congratulate each other as the figures of each succeeding census are made public. They are certain to become as numerous as the most exacting among them might desire. We witness their progress with satisfaction. As they widen the circle of their nationality they at the same time enlarge the bounds of our common race and of our mother tongue." The population in this country in 1870 was 38,555,983. Seventy years before

Free Chought.

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

BY FREDERICK F. COOK.

(Concluded from our last issue,) "JESUITICAL"

Finally, on this point, that the seeming evil is good in disguise, I wish to quote from a lecture through the organism of Mrs. Elchmond on "The Spiritual Out look of the Coming Year," published in the *Bonner of Light*, February 1st, 1879. There is matter here well

Light, February 1st, 1879. There is matter here well worth pondering:

Spiritualism has passed through the stages of persention and indifference; it is now on the verge of acceptance, a perilous as well as a most interesting time. The period of human life is not most imperilled by persecution. There is resistance in truth that brings forth all the innate powers of mind and body to sustain it. Neither is it imperilled by indifference, for it will spring up in accustomed times and places and demand recognition. The period of acceptance is one attended with peril. The thoughtless, the uncultured, the novelty-seeking will pursue it. Popularity conveys an element of instability, and with the rushing tide of acceptance, spiritual truth would be more in danger than in the midst of all the opposition of the past. Fortunately, fruth has its divine sources in far other regions, and such checks as are needed to hold back the popular clamor of acceptance will be elways applied in suitable times and places; checks that seem to the friends of spiritual truth misfortunes; checks that call, perhaps, for momentary sadness from the devotees at the external shrine, who value so much the truth that they do not desire even the external semblance of check in its progress. But remember that, as the earth with volcanoes and earthquakes requires these say tyratics for its perpetual existence; as the motor power of the world requires that there shall be safety-valves checking the too great accumulation of force, and as the listory of mankind presents wars and disasters, the stepplay-stones for extension such a truth in the manifestation of fit, in modern times, is but another evidence of that wise power in nature, the compensating force that brings for every too great advancement a suitable recession.

To the general question,

"IS ANYTHING SETTLED?" I would present for answer another quotation from the

same address:

You are to-day in the midst, therefore, of this fruitage of spiritual growth. The first harvest has ripened rapidly.

The lighter fruitage is already garnered and gathered, and many consider that this is the full harvest. Let them be careful lest in gathering these fruits alone they shall neglect the larger harvest that is to come. Let them beware lest in limiting the grander results of spiritual truth they bind into their sheaves only the lighter results of the first summer, and forget that the later autumn brings the fruitage that is to last for the winter snows. Let them beware lest in summing up truth, according to their standard, and narrowing it down to the present comprehension of the race, they shall make another bond, another creed, which will take thousands of years to overcome and obliterate. This is not the time for crystalization.

The time of fusion is not the time of cooling; the time of pradually instilling spiritual truth is not the time of increasing the full power of it, and those who gather out a small portion or a handful of this truth, and say, "This is the truth," will find that in the end they have omitted the larger and more impressive part and have taken out one of the small dominions of truth for their own.

To-day, according to your need, you are sustained same address :

day, according to your need, you are sust and fed; a small amount of food to the babe, a larger amount to the one whose mind is ready to receive it. This represents the different degrees of human progress, not the partiality of spiritual truth. ABOUT SPIRIT "FORMS."

Now a word as to spirit form. Is it a counterpart of the earth body, as to members and organs, or some thing it will behoove us not to dogmatize about? I am not yet prepared to place myself among thorough-going remearnationists. Neither am I opposed to the doctrine. At present I may say I favor it -- as an intellectual solution of the problems of life.

However, while I occupy a position of "benevolent nentrality" toward reëmbodlment, I am a firm believer in the supremacy of spirit over matter, and the persistence and unextinguishableness of life in whatso-

If I am not mistaken, Bro. Newton and I are in agreement as to the supremacy of spirit over matter. This assumed, what follows? If spirit is first-by spirit 4-mean all the elements that constitute existence in spirit-life—is it an entity before conception? I be-

My reviewer takes me to task for holding that a spirit in essence is without what we call physical members and organs, such as arms and legs, eyes and ears. That a spirit has some form I have never denied, although Bro. Newton seems to infer the contrary. I am furthermore willing to admit that "as they have use for them," they have arms, legs, and twenty heads, if you like. All this agrees with my ideas of the potentiality of spirit. But the question is, is there a pixed spirit form, the exact counterpart, as to members and organs, of the human form?

If the spirit ante-dates the body, it must have had ex-Istence somewhere before its sojourn on earth. If an entity, it must have had form. If form, who can swy what it was like? Now note the conclusion! We predicate of spirit that it controls matter, and then turn about and claim that matter gives form to spirit! A man builds a house, and ever afterwards it resembles that house. He destroys it, but the likeness still pur-

The physical body molds the spirit body! Let us meet the argument with a "fact." A few years ago I saw exhibited in this city a monstrosity called a double-headed girl. It, she or they, had two heads, and each was endowed with a bright, separate intellect. But it, she or they, had only one body. From the shoulders down to the lower limbs there was but a single trunk. It was not an instance of two bodies joined by a ligament, as in the case of the Slamese twins, but a single, homogeneous organism.

Now if the theory is true that the earth-body is the mold of the spirit-body, are we to assume that these two spiritual entities-two minds-are forever linked because of a freak of physical nature? Their separa tion cannot be effected by a surgical operation. That would not give them separate parts. If separated, each must be supplied with a complete new body-inde pendent of mold. HERE IS A "FACT"

I would not only have Bro. Newton contemplate, but especially those physical Spiritualists, who, having absorbed a smattering of scientific terms, are nothing if not scientific, and are determined to make Spiritual ism scientific according to the formulas of scientific materialism. Tyndall beholds in matter all the potency of visible life. Beyond this he wisely abstains from going. But his Spiritualist followers boldly carry the logic into the spiritual realm, and, matter having created spirit, (God or previous existence are unrecognized factors with them) matter continues to give it power, and, in fact, keeps it in existence.

The day is not far distant when Spiritualists will recognize the untenableness of their position—that a phys ical body is the prototype of the spirit, in essence. It

is a question that goes to the root of our whole philosophy. The materialist denies spirit existence altogether. The Christian has his miracle scheme to tall back upon, and when we put to him the problem of two souls in one body, he triumphantly answers that God' see to it that that little matter is properly straightened out. But what is there for Spiritualists to say? We must meet the question with all its logical consequences. If two spirits occupy but one physical body on earth, how do they acquire the necessary two, if the human body is the type of the spirit-form, and spirit exists by virtue of the *corth mold* in which it was

If it be answered that the potentialities of the spiritworld equal all emergencles, and that it can give body or spirit to soul where there is none, then, at all events, let us do away with the argument that earthexistence is necessary to give soul either body or separate existence.

Bro. Newton does not understand how we can be Thought. Does be understand what he now is? If he does, by understands more than any other mortal has yet succeeded in doing (regarding himself.) What is thought? he asks, and then answers, that some hold it to be only a mode of motion. Man is Thought, and nothing else. What he is clothed about with is not man. When we give expression to our thoughts we express ourselves. Even in the physical casket, Thought gives expression to form. In the spirit-life it will express itself untrammeled. You wish to be recog nized as you are recognized, because you will express to perfection all the distinctive peculiarities by which magnetism is established. You are a child to the mother just passed to spirit life, so long as she requires the child form as a mode of recognition. When she shall come to understand spiritual laws, spiritual recognitions, the eldld form will disappear, and by degrees the spirit will be recognized by its attributes and activities In other words by its thoughts as it is. In the spiritworld, so fong as a thing is necessary to us, we shall have it. Let none fear that it these views are true, they will be robbed of their spirit-darlings. As they do now, so will your loved over there, adapt themselves to you and your understanding.

In the course of his strictures my reviewer makes ome decidedly

DANGEROUS ADMISSIONS.

Among other things he says that "in some way the scenery, etc., of that world appears to be largely subjective-at least its inhabitants seem to perceive and enjoy what they are morally or spiritually fitted to apprehend and appreciate, and that only." What does this mean? Plainly this: That thought

is visible to them; that it is substaince, and not "mo-

I proceed to read, and to my astonishment find that my reviewer has completely destroyed his own objections. He eyen goes so far as to say we may imagine a process of attenuation "until at length all form or body disappears" — which is further than I have ever dreamed of going—"and nothing remains but the *pare* forces which constitute the immost spirit."

Further on he makes organs and members to order,

which would seem to imply that spirits do not earry them about. Thus, "if, again, a spirit desires to move itself from one locality to another, its will-force may project itself in the form of legs and feet formed of attenuated substances, and these organs may act as poles of repulsion through or upon which the spirit passes."

description of the spirit-body. It meets my views exactly. I said, "Therefore to assume that the spiritbody has any form that we can comprehend with our finite perceptions, is to doguatize from premises from the use of which even the commonest of common sense should feel repelled." I can assure Bro. Newton that his notion of a spirit-body, as he endows it, and yet fashioned after the human body, is utterly incomprehensible to me, and this is precisely what I maintain spirit-body in essence is to all finite minds. I am afraid my reviewer has been fighting a man of straw. As I read him between the lines I find there is no essential. disagreements. He is held to the human form only by fradition; when he cuts loose from this, he recognizes spiritual possibilities and necessities as freely as 1 do. Would space permit, there are several other points brought up by my reviewer I should like to touch upon. but must reserve for a future occasion.

No. 131 Van Buren street, Chicago, III.

PSF Numerous Spiritual camp-meetings are being held throughout many of the Northern States, during the summer months. They are States, during the summer months. They are attracting much attention and becoming very popular among the people. They extend over a period varying from two to four weeks, and from three to five thousand persons attend to "hear the glad tidings of great joy" of Spiritualism prothe glad tidings of great joy" of Spiritualism pro-claimed by our inspired speakers. The first So-ciety of Spiritualists of Philadelphia held their first camp-meeting extending through four weeks this summer at Neshaminy Falls, and during the whole time there were from four to five thousand on the ground. Dr. Watson, who was thirty-three years a Methodist minister, and was one of the speakers at this meeting, said in his closing speech, August 10th, that in all his great experience of camp-meetings he had never seen such an audience the number had never seen such an audience (the number being over five thousand), pever such order and good management as for the last ten days at Neshaminy Falls. This does not indicate such a rapid dissolution as Dr. Beard would have the a rapid disordion as Dr. Beard would have the world believe. Every succeeding year Spiritual camp-meetings become more numerous, and the interest and attendance greater. We shall hope to see Texas Spiritualists in the field by next year with a camp-meeting that will be something more enjoyable than the usual or-thodox affair of that name. There is nothing to prevent it, and we mention the subject now that it may be considered by the Spiritualists and Liberals of the State, and particularly we hope to have the matter considered by the convention that is expected to meet in this place this fall. What say you, brethren and sisters!— The Texas Spiritualist for September.

The first chapter of my spirit-life runs thus: I have learned there is no death; I have learned that the grave holds not the spirit; I have learned that this is a life of continuous and gradual unfoldment; I have learned that I have power to come back; see, know, and hearken to the voices of those whom I have ever loved; I have learned that the spirit-land is a world of progression, onward and upward forever, no going backward. The more we learn the more we wish to know. The higher we go still higher is our desire.—Spirit Daniel Steele.

The editor of Zion's Herald compliments one of the lay speakers at a recent camp-meeting by remarking that his "clear, metallic, sonorous votee, as he talks with God or appeals to the people, has in it the ring of the quarter-deck and the tone of one used to command." The next improvement over the "still, small votee" will be a speaking trumpet, we suppose.—Boston Herald. ton Herald.

Children's Department.

SING-SONG

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The year went see, and it was as effect not at that for fifteen in this there had not been contained by fifteen in this there had not been contained as the contained at the con

other men embraced one another, and congratuated themselves on having be one into ortal. There were public represents, and they had a total in Flanders such as had not been seen since. the world was.
The good Elemings, not onger having any few

the world was.

The soal Elemings, not anger having any fear of dying it on analysestion, or it om goat a rappeys, are and drank their nik. It was calculated that in three days can be person are a lorshed of grain, without evenying meat and vegetables, and drank a tarrelect lover, to say in thing of Genera and brandy.

It confess, for my part, if at I find it hard to be free this, but all the same the world was never so happy, and tools dy sust ected Misery of doing there are of this universal folicity. Misery did not beast of it, from modes?

All award with for ten, twenty, thirty years, but at the end of thirty years it was not a rare thing to see old ment from Lundled and ten and one handled and twenty years, which outlinantly to the age of the most extreme desceptible. Now there but, haded down with internities, with me mory gene, ideal down with internities, with me mory gene, ideal down with the internity of set encounier, he gare to find that more at this is entered and the stars for and such present days if the suggestion and such as the stars of the suggestion and such as a first part of the first passes the markets of the suggestion and such and the sum of the suggestion and such as a first passes and a sum, the sum as a sharp, with the week so a sharp leady sold these passes and sharp, with adjustification them against the first passes and sharp, with adjustification them are triple than the mean.

The population that means

I refer invalid kings, governments grow weak, lays pelayed, and seen the inmerials, sage of not being pumplied after death after the pelayed, in the region of the very worme, they pillaged, related, barreed, but, also they could not kall. In every kingdom, the cry, "Lengt live the king," became a solutions, etc., and was recipiled, under the severest penalties, with the exception of the penalty et death. This who region the men, seen the earth was a verying with intageness, seen the earth was a verying with including the first the additional from wardering afterness, as territor tames and been, wardering afterness at the latest tames and been, wardering came a terrible taminer and men, wardering hadynaked targuizh the fields for want of a rest

hand has distributed a mean for want of a roost to cover their hearts, suffered a melly from hunger, without being able to die of the form of the last the first state of things, she would not have been willing to prolong it, eyen at the place of lifet, but, me toprolong it, even in the practice over, and an accustomed of old toprivations and universities, she and Faro softened less from them than officers; and then they had become, as it were, deaf and blind, and Miscry did not take much means and blind, and Miscry did not take much means.

and hind, and Misery did hat take much account of what was going on about her.

Then men set themse westowerk with as much adder to seek their that end as they had hitherste done to avoid it. They had necourse to the most subtle poisons and the most deadly weapmost subtle persons and the mest deadly weap-ons; but weapons and persons only injured their bodies without destroying them.

Formidable wars were decreed. With com-mon accord, in order to render one another the

service of mutual destruction, nations rushed service of mutual destruction, hadrons rushed to arms, each against the other; but they inflicted the most frightful calamities, without succeeding in killing a single man. A Congress of Death was assembled; the doctors flocked to it from the four quarters of the globe; there came white, black, yellow, and copperscolored; and they all sought together for a remeily against life, without being able to find it. A prize of ten millions was offered to whomsoever it might be that should discover it; all the doctors wrote pamphlets on life, as they used t

tors wrote pampiness on the, as eacy used to do on cholera, and they did not cure this disease any more than the other.

Now, at this time, there was in Condé a most learned physician, who spoke almost altogether in Latin, and whom they called Dr. De Profundis. He was a most worthy man, who, in the good old times, had helped off many a poor body have the archer and thou who now was discovered. into the other world, and who now was dis-gusted at being unable to kill anyone. One evening, when he was coming from dining with the Mayor of Vice, he lost his way in the marsh. Chance brought him near Misery's garden, and he heard a plaintive voice, which said:

"Oh, who will set me free, and who will delime we say than the restilence!"

mes worse than the pestilence!" The learned doctor lifted up his eyes, and his

delight was only equalled by his surprise; he had recognized Death.

"What ! is it you, my old friend?" said he; "Quid agis in her pure perched? What are you doing up there in the pear-tree?"

"Yething at all the Do Profundic, and that Nothing at all, Dr. De Profundis; and that

is what makes me so unhappy," replied Death; "lend me your hand to get down."

The good doctor gave him his hand, and Death made such an effort to get himself out of the tree that he lifted the doctor off the ground.

Provided the state of the state

that there had not been a single a system.

Veg, at Friende's and at Cornel. There toush, on up for its, thate was an important was red orbid of the real dampth, on up for its, thate was included the real dampth of the region of the same of the same of the real dampth of the same o

to relieve the earth of the gygess of the living, and everything got back into grider a four. The old Lod the right to die, and dids, with free ex-cepted of the right to die, and dids, with free ex-ception of Misers, who held herself quiet, and who, since then, has not yet called Death three

That is the reason, they say, why Misery is always with us in the world.

The Campers.

Schroon Lake N. Y. Camp-Meeting.

THAT I I ROM ONE SPECIAL CORRESPONDENT.

The wind is still in the south west, and all it could do it has done to chill our spirits. but direvalues and the largest audience, yet convened for any and the rangest anarrage yet convened rathered in the pavillon field y to listen to Mis. Nellic of T. Brygham's address upon "The lead Mission and Purpose of Spiritualism." The lecture, which was an attempt only to a old, out the broad Lighways of spirfor if thought, was well sustained throughout with the Push attens and adorned with the poorte images she so well. I now a how to use. We would like to give the de a fairess, there you care cary it e following:

It wishting I strict at a every I not close every of wortherness filled, a text as a spatta dimendestable. Act when we say those interior men and women still live of it we men of little faith, we denote. An epost to give and to about tought that when men die solid the street of the control of t they live again, and from this to obligate eople beging and a free grittelsia, of the religious-political lyeeum, and the so-called free platform, "Not even Spiritwithing the " and she, ha free platform for upon it do not meet to barmony those of diverse epidons, and of meliage, if they come, we antinouize them, a 110 seconded literal platform is orizonized to pull down that of others. The cording plaform is one where all can react on that can specify ophis as the most diverse, none antagondring another, each only attending lise own and happy in Estending to the attains. ations of others. Powill have no self-shiness and no holders, only a rare like for fruttich

the suther ten teter one Mrs. Abby N. Burnham, of Bester rave a the address upon Trial and Discipline, stowing us how the discipline of sorrow, trial and serioring has grown thinkers and reformers; and that all promess and civilization was the result of such discipling. Opposition and criticism were to be thanked. for cousing our energy best they stimulated the soul of the reference, and commissioner attens are the mehefor the suffering sof the tresent

solud vi, 877 218, despite equinoctial fears, dayned brisht and charl. The day was all we had hoped for and the little steamer on the lake came/well freighted. white all the shrrounding country came with teams. the grounds being well filled with the happy crowds, A. A. Wheelock gave the morning address upon "The Religious in Man." The address should be reported in full, as me abstract can do it justice. He held that the moral force and all that appertains to the development

of men's spiritual nature was religious, and adopted as his detailtion of religion that of the Apostle Paul: "Visit the widow and fatherless, and keep yourself unspotted from the world." Here deeds were the criterion, and not words, and the faffure of all'sects had been in making belief the more great centre, and thus ernshing out that growth that cometh under the burning sun of inspiration. Now religion is not belief but knowledge. Beliefs change, religion never, for it is the inherent tendency to goodness in the human soul. Aspiration reaching out for infinite life beyond, the grave is religious, and, seeking proof, finds its belief and hope transformed into knowledge through the science and philosophy of Spiritualism. Knowledge thus becomes

the centre of the coming religion. Mr. W. held his au-

dience well and intérestingly sustained his theme. In the Afternoon Capt. H. H. Brown gave an address, entitled "Deed versus Creed." He commenced by a comparative study of all religious systems. Upon three points all harmonized, or nearly so, viz: "Belief In God," "Immortality," "Dealing justly by the neighbox 5; but when they came to defining God, locating and describing the hereafter, and regulating duties to each other, there came a divergence—that of authority --one believing in the Go I of Moses, another of Wesley, another of Mahomet, &c., and heaven had the color of some prophet, and duty was defined by some one leader. But the power and right of one thus to define become the right of all, and freedom was the fourth point in the true religion, and authority its antagonist in all false systems. He then drew a picture of the lives of a few individuals and their condemnation of the church. Not for acts was Roger Williams banished or Servetus

burned; not for deeds were Paine and Parker anathe-

The court of this in its Standard or growth of the property of

goat interest to the large concourse that gathered; from all the surrounding country. In the afternoon Capt. Frown gave an address upon the "Fundamentals of the Harmonial Philosophy," unfolding all the basic. pleas of the new religion, and in the evening a general meeting was held, with remarks from several ladies and

Mandan saw most of the campers, depart, a few remanning to leave on the merrow. The universal verdiet is that this has been one of the pleasantest gatherings ever held, and all prophesy a glorious time here next year, when the meeting will be held earlier in the

Mrs. Starbird of Boston and Mrs. H. Lyman of going springfield have been the good motherly sonls of the camp, and we allowe them much of comfort.

Prot. A. H. Huse of Boston, seer, has been very busy, and were a in est excellent reputation while here. The et cors of the Admondack R. R. and especially Mr. Dinama jert at Riverside) have been very kind and oblight, and have done all in their power to make the meetings shows a

Cat . Chency and all his men on the steamer Emina here have eased hands with Bro. Taylor in the work, and look forward with pleasure to a renewal of their trips with the chorers next year.

Last berahlt least, our thanks are due to Holden's mesper, not, alone, for their music but for their world nature, which seemed perennial, and made it ing a rob to be dull where they were. May wermeet Com again at Lake View Point in camp next

Grand Spiritual and Liberal Camp-Meeting at Rismarck Grove, Lawrence. Kansas.

The first grand Spiritual and Liberal Camp-Meeting,
of Kansaswas a decaded sneeges in numbers, influence, addility and character of its speakers and workers, and in effective week accomplished. An average good attendance greated us cach day, while on Sunday, 7th, the audicnee west accomplished. An average good attendance greated us cach day, while on Sunday, 7th, the audicnee west accomplished. A naverage good attendance greated us cach day, while on Sunday, 7th, the audicnee west accomplished. A quicter of more orderly suchering prevailed. Aquicter of more orderly suchering was never seen; no disturbance of any kind, no angry words, no intoxication, ande of any kind, no angry words, no intoxication, ande of any kind, no angry words, no intoxication, ande of any kind, no angry words, no intoxication, and of the factorial prevailed that he was as sorry as they were that he could not come. Next year, however, Governor Robinson, Chalrman Committee of Arrangements, promises us that he will certainly be secured, in black and white, before any announcement is made of the meeting.

The meeting opened on Sept. 5th, by appointment of the following effects; President, G. H. Walser, Lamar, Mo.; Vice Tresheletts, Pr. C. P. Sanford, of Minneapolis, Kan; Dr. William Perkins, of Cincinnali, and E. Compfield. Vernillion, Kan.; Secretaries, William E. Coleman, Fort Leavenworth, and G. W. Brown, Rock.

The treatment of the conference of the audicnee of the feeling prevailed and present and others.

Aug. 20th.—The morning session was devoted to conference of the magneting prevailed. Aquicter and others.

Afternoon Session.—Conference of half an hour. Recurrence of the mass made of the meeting.

Afternoon Session.—Conference of half an hour was presented by the audicnee, after which has a very fine poem under halloence, after which has a very fine poem under halloence, after which has a very fine poem under halloence, after which has a very fine poem under halloence, after which has a very fine device and others.

Aug. 20th.—The c

Mo.: Vice Presidents, Dr. C. P. Sanford, of Minneapolis, Kam.: Dr. William Perkins, of Cinchnatl, and E. Campfield, Vermillion, Kam.; Secretarles, William E. Coleman, Fort Leavenworth, and G. W. Brown, Rockford, Ill. All Phases of Liberallsm were represented on the platform, from conservative Unitarianism to radical Atheism and Materialism. All were cordially welcomed to the rostrum, no partiality being given one form of faith over another. Materialism had a competent champion in O. A. Phelps, Kinasa City, who delivered several scholarly, philosophical lectures, ably using the best arguments and logic of our atheistic brethren. Mr. Phelps, who is still quite young, will make his man't yet. We regret his extreme materialism, but let as all be true to the light we severally possess.

welcomed to the rostrum, no partiality being given one form of faith over another. Materialism had a competent champion in O. A. Phelps, Kansas City, who delivered several scholarly, philosophical lectures, ably using the lost arguments and logic of our atheistic brethren. Mr. Phelps, who is still quite young, will make his mark yet. We regret his extreme materialism, but let us all be true to the light we severally possess.

The Spiritualists, of course, largely predominated in mumber; for as remarked by one of the speakers, a non-Spiritualist there are twenty-five Spiritualists. The orator, pare receiling, of the meeting was Prof. Win. Denton. He stoke once or more each day, save the last, and held his audiences spell-bound on each occasion. In addition to his scathing denunciation of Christ, and its dogmas, he most effectively defended Spiritualism from the attacks of Prof. Phelps ct als. Probably Prof. Denton has not in a long time done so much sturdy work for Spiritualism as at this meeting.

shape the action of the Cinchmatt Convention, Sept. 12th and 14th.
Invitation's were sent twice to Rev. Mr. Gilbert, Methodist, of Topeka, to speak before us for an hour, to be followed by Prof. Denton; but he failed to appear. The question of forming a new political party and nonlinating presidential candidates was discussed three days, and by an almost manimous vote it was decided that separate political action would be an unwise polley. Resolutions were passed unanimously demanding the release of D. M. Bennett from imprisonment, and condemnatory of any political party sanctioning such arbitrary proceedings. Petitions for his pardon were also circulated and numerously signed. An excellent platform, prepared by Rev. W. E. Copeland, G. W. Brown, Gov. Robinson, Prof. Denton, O. A. Phelps, W. E. Coleman, Dr. Sanford and President Walser, was adopted. Among its planks are supremacy of law, universality of inspiration, dignity of human nature, individual responsibility, incessant change and progression in nature, equality of woman, wise legislation against hitoxicating fluores, &e., &e.

The State Liberal League was organized Sept. 9th, the following officers being elected: President, Gov. Clas, Roldnson, Lawrence; one Vice-President from each country. Secretary, W. H. T. Wakefeld, Lawrence

home to put it to precise. If assisted as we hope she have been assisted as the home to put it to the control of the meaning to the control of the meaning and to the control of the meaning and the control of the cont

First Leavenworth, Kansus.

Sunnpee Lake Spiritualist Camp-Meeting. "Reported for the Banner of Light,

Now that Sunapee Lake, N. H., Camp-Meeting has been brought to a successful termination, it may be well for meeting corrected some of the leading features of the meeting. Already a brief report of the first days of the meeting have been presented to the readers of the Eanner of Light. Those days will long be remembered, for at that time Bro. Stelblins made his first appearance among the old Grantie Hills. How eloquently be spoke concerning the truths of the new philosophy, and in his quifet yet felling manner presented the evidences of Sprittmalism. Blending with the utterances of Bro. Stelblins, producing a sout-stirring melody, was heard the videe of the old Bay State's "mystle philosopher," Dr. I. P. Greenleaf.

dy, was heard the voice of the old Bay State's "mystle philosopher," Dr. I. P. Greenleaf.

Ann. 27th.—This afternoon a very enthusiastic con-ference was held. Dr. Greenleaf spoke of our knowl-edge of a future life. Remarks were made by Geo. S. Morgan, of Bradford, N. H., Sabin Scott, of Eden Mills, VI., and Mr. Sanders, of Fisherville, N. H. Mrs. E. L. M. Paul, of Stowe, VI., gave a short but very able address, relating many of her early experi-cines.

In the afternoon Dr. I. P. Greenleaf delivered a very able lecture upon "Character."
In the evening there was a large conference in the dance hall, participated in by James Shepherd, of Alstead, N. H., Dr. S. N. Gould, Mrs. E. L. M. Paul, Geo. A. Fuller, and Mrs. Lizzle Manchester, of West Randoth, Vt.

Aug. 31st-Sunday Morning.-A beautiful day, and

Power," A delegation of three sisters and one brother arrived from the Canterbury Shaker community this afternoon.

Sept. Mt.—Morning Session.—Conference of half an hour. Remarks by Jennie Rhind, of Boston, and Elder Henry C. Bilmo, of Canterbury, N. H. The lecture of the morning was delivered by Elder Henry Cummings upon "Why do not the Sbakers get Married, and Live after the Ordhary Way of the World?"

Sept. 5th.—Conference. Song by Mrs. Manchester. Benarks by Geo. S. Morgan and Jennie Rhind. Mrs. Nelle Robinson, of Sutton, N. H., read an original poem, which ellelted a hearty applause from the audience. Mrs. L. W. Litch, of foston, delivered a short address under influence, after which she was controlled by her Indian guide, Sautum, and gave very excellent tests to many persons in the audience. As a test medium, either in public or private, Mrs. Litch ranks among the best, and should be kept constantly employed by the Spiritualistic public.

Mernion Session.—Conference. The subject of organization was prefty thoroughly discussed, and it was decided to hold a Convention in October at Bradford, N. H., for the purpose of organizing a State Association.

Sept. 6th.—Conference of half an hour. Recitations

is a constant of the point is Art 12 and a property of the state of the point of the point is Art 12 and and the point of the point is Art 12 and and the point of the point is Art 12 and and the point is Art 12 and the point are not point in the point is Art 12 and the

gave many tests, all of which were recognized.

And thus was brought to a successful close the meeting at Sunapec Lake. It was our intention to have held over until the 15th, to accommodate parfies who promised to come from Lake Pleasant; so few put in an appearance from that locality that we did not deem it advisable to continue our meeting longer than first continule our meeting longer than first continule concluded to close the meeting the 8th. We consider the meeting of 1879 a perfect success, and have concluded to hold another at the same place in 1880, commencing Aug. 31st, and closing Sept. 12th, and we should then be pleased to see present all who may feel disposed to visit us.

GENERAL NOTES.

Mrs. Mary Eddy Huntoon, of Chittenden, Vt., held

GENERAL NOTES.

Mrs. Mary Eddy Huntoon, of Chittenden, Vt., held very successful and well-attended scances during the last week of the megting.

Mrs. L. W. Litch, of Boston, Mass., was kept constantly busy, and gave universal satisfaction.

Jennie Ridiid was always busy.

Henry B. Allen's scances were well attended; the manifestations were striking and conclusive.

The Henry Comedy Company gave many fine dramatic and musical entertainments at Biodgett's Hall during the meeting. They rendered a fine drama, entitled "Darkness and Daylight," to a crowded house in a highly satisfactory manner.

The dancing assemblies were very popular. Monday evening, Sept. 8th, the grand ball was a perfect success. The dining hall was under the judicious management of Geo. W. Blodgett, who is deserving of great praise. His wholesome food kept all the campers in good spirits.

Its whoresome room in the spirits.

The great query at Sunapee Lake was, "What shall we do with our police?" They were an almost useless appendage. Nearly the only business they had to perform was to call a disorderly Universalist dergyman formwas to can a disorderly Universalist clergyman to order.

Committee of Arrangements for 1880; Dr. S. N. Gould, West Bandolph, VI.; Geo. A. Fuller, Sherborn, Mass.; Henry B. Allen, Amherst, Mass., and Geo. W. Blodgett, Newbury, N. H. Many improvements upon the grounds will be made before the next meeting. A larger space will be cleared to accommodate campers, a new wharf will be creeted, a bowling alley and other buildings will be constructed. The services of Mrs. Lizzle Manchester have already been secured for the entire meeting. Mrs. Paul will be secured if possible. Many other able speakers and mediums will be secured for the entire meeting.

We intend to make this meeting a permanent thing in New Hampshire, and shall spare neither labor nor expense to make it a success in years to come.

GEO. A. FULLER.

GEO. A. FULLER.

The Birmingham English School Board have done well and wisely in separating morality and religion in the school instruction given under their control. It cannot be too decisively proclaimed that morality and religion are not one; nay, that morality and religion are often antagonistic. The Birmingham Board have decided that lessons shall be given on such subjects as obedience to parents, honesty, truthfulness, industry, temperance, courage, kindness, perseverance, thrift, frugality, government of temper, courtesy, unselfishness. An opponent declared that it was "a calamity, a disastrative transfer of tempers, courtesy, unselfishness." ter, and a disgrace to the town" that the teachter, and a disgrace to the town. That the teachers might not teach these virtues by means of bible illustrations. Fancy what charming illustrations might be selected: obedience to parents might be taught by-the discourteous answers of Jesus to his mother; honesty by the story of Jacob cheating his father and uncle; truthfulness by the lying spirit sent by Jehovah to Ahab's prophets; industry by the example of the fowls and lilies; temperance by the command to "let him drink and forget his poverty," and by Noah after the flood; and so on with the remainder. The secular party urged that "when morals were associated with religious instruction, the effect was to emasculate and enfeeble moral life," and the determination to teach morality it. without religion was carried by nine votes to four.—Mrs. Annie Besant in The National Reiormer.

James Parton says that several thousand copies of Paine's "Age of Reason" are sold every year in the United States.—New York paper.

Written for the Banner of Light. HOW SWEET!

BY EDWIN LEACH.

How sweet is life when love is meekly near To shine upon our sky serenely clear. And angel loved ones to our hearts so dear Throw rainbow-arches o'er each falling tear.

How sweet is rest when, from the toils of earth, Its sorrows and its cares, to higher birth, We soar away where ever blooming bowers Invite repose amid their fragrant flowers. How sweet the greeting, when our loved and lost,

Who have in by-gone years the "River" cross'd, Shall press us to their throbbing hearts once more Amid the glories of "The Golden Shore."

How sweet the song, when, with the angel-choir And voices all attuned to Heaven's lyre, The soul of music fills the arch above And every beating heart is filled with love.

Oh, happy land! Beneath thine azure skies No burning heat or chilling yapors rise, But Nature's harmony reveals the plan-' God's Fatherhood-the Brotherhood of Man."

Bunner Correspondence.

New York.

BROOKLYN. - Mrs. E. B. Ruggles, 398 Sackett street, writes: "Mrs. R. Shepard has just completed her September engagement with the Brooklyn Spirither September engagement with the Brooklyn Spirit-nalists. She will speak in Springfield, Mass., during October. She has been an himate of our home most of the time, and is a noble woman, truly harmonious and intelligent, and has made a host of friends in Brook-lyn. Mr. Colville also remained with us during his brief sojourn in Brooklyn last August. His receptions here were highly appreciated by all those who had the pleasure of attending. We should be pleased to have Spiritualists visit us when they come to New York or Brooklyn.

Spiritualists visit us when they come to New York or Brooklyn.

I am exceedingly pleased with the replies to questions in the Banner of Sept. 27th. I think there is no medium in our ranks who could give those answers more satisfactorily than Mr. Colville. I am in full sympathy with the Banner in all respects, and especially the noble spirit it manifests toward our mediums. Mr. Charles Partridge, the venerable Spiritualist, said at our Brooklyn Conference, 'we owe all to mediums, that Spiritualism has done for us, as all our knowledge of the spirit world comes from them.'"

GEORGETOWN .-- W. W. writes, Sept. 22d: "We have just closed one of the most successful meetings ever held here. Brown's Hall has been well filled with an attentive audience through every session. The meeting opened Saturday afternoon, 20th, with conference, Mr. Ives, of Peterboro, presiding. Saturday evening Mr. Warren Woolson, the trance speaker, made the first address. His discourse was logical and comprehensive, clearly proving the great truths of our philosophy. He was followed by Mrs. Cornelia Gardner, of Rochester, who gave an excellent discourse on the subject of 'Life and its Possibilities,' which won the close attention of the audience. Sunday morning Mr. J. H. Harter, of Auburn, delivered one of his strong, telling and characteristic discourses. In the afternoon Mrs. Harter read a fine liberal poem, and Mr. Williams, of the Fullon Times, made a good speech, from his standpoint, on the religious thought of the day. Mrs. Gardner occupied the evening session. Her subject was 'Modern Spiritualism; Is it proven to be the same phenomenon that is recorded in the Bible, and paralleled by its phenomena as well as substantiated by all subsequent history." Her remarks covered a long period of history. The large audience listened attentively throughout. Mr. Woolson pronounced a poetical benediction. The entire conference was favored with the fine singing of Mr. and Miss Bowen, of Clyde. Our beautiful progressive hymns were rendered most effectively.

Mrs. Gardner, by request, delivered a temperance, lecture in Brown's Hall, Wednesday evening, 24th. to'an audience largely composed of Orthodox people. She blended the gospel of Spiritualism, as well as temperance, in her discourse. She also related many personal experiences among those supposed to be insane or monomaniae, who were subsequently shown to be obsessed, and who recovered when the power was broken or exorcised. On Friday evening she delivered a lecture in the Methodist Church at Earlville, subject, 'The Law of Kindness; or, Resist not Evil, but Overcome Evil with Good.' She is an effective speaker have just closed one of the most successful meetings ever held here. Brown's Hall has been well filled with

SARATOGA .-- P. Thompson, Esq., writes, Sept. 23d "In renewing my subscription to the Banner of Light, please allow me to add a few words about matters of a spiritual, as well as local interest: Passing so quickly from the bustle and confusion of a successful season, we feel almost a depressing sense of stillness, the calm after the storm, and yet to most of us it is a relief. Our great hotels are quiet, their doors are closed, their lights gone out, their garlands dead, their music fied, and slumber and rest seem to pervade the air. The streets, so recently crowded with hacks and elegant turnouts, are deserted, and dull seems hardly to express our sense of loneliness. We have, however, much to look back upon with pleasurable thought. The spiritual outlock for the future is quite as good as ever before, we having been favored the past summer with the visit of some of the best mediums. Dr. J. V. Mansfield spent some time with us, and gave extraordinary satisfaction. In addition to his regular business as a please allow me to add a few words, about matters of a the visit of some of the best mediums. Dr. J. V. Mansfeld spent some time with us, and gave extraordinary satisfaction. In addition to his regular business as a writing medium, we had three receptions, the last one attended by about seventy of our best citizens, or the most of them were citizens, some were visitors, including Mrs. Mansfeld, and some others. The veteran and much-worn E. V. Wilson was also present, and gave us some very fine tests. He described one spirit, and gave his name, sald he had just passed away, and very suddenly. The next day we found it corroborated in full by learning that such a man had spent the summer here, and died suddenly on reaching his home in Philadelphia. Dr. Mansfield, as I have before described, takes the hand of each one, and gives the names and relationship of spirit-friends. He gave at that time over thirty-six names, spelling out long names, and without a single mistake. Dr. Mansfield's powers are truly wonderful, and at his advanced age, hale and hearty, it gives a rebuke to those who claim that mediumship is caused by a diseased or inharmonious physical structure. Not a word on these occasions is written, to preserve names for future reference by him, and all is perfectly clear that no collusion is possible."

Vermont.

NORTHFIELD .- A correspondent writes: A short time since a communication appeared in our local paper, The News, over the signature of "Townsend," in relation to the much tabooed but rapidly spreading bellef in the Spiritual Philosophy. It is gratifying to know that the editor was independent and liberal enough to admit the article into the columns of his pa-

The following is a portion of it:

enough to admit the article into the columns of his paper. The following is a portion of it:

"Editor of The News." I was surprised, and not less pleased than surprised, to notice that the last Watchman and Journal placed before its readers a statement of the well-known fact that Wm. Lloyd Garrison was a Spiritualist. For years those of that faith have been proud to reckon Mr. Garrison among their fast-growing numbers. It has been noticed and remarked that all the eulogiums and oblinary notices, as given by the religious and secular press, of this man of carnest purpose and indomitable will—whose fame is as wide as the boundaries of the world, and will be as enduring as that of any man that ever lived in it—have been very careful (seemingly) to refrain from giving even a hint that Mr. Garrison was a believer in the doctrine which teaches that the 'gates' between this outward world of physical objectiveness and the interior or spiritual world, are ever 'ajar'; and that when we lay aside, in sadness and sorrow, the forms of our loved ones, they have not—as we have so long been taught—gone on a 'journey from which there is no return.' Why is this? Is it thought it would be 'damaging' to his memory to record that this was his belief touching the immortal life? He was no less sincere and whole-souled in this than he was in his efforts to demolish the giant evil of slavery; and had the object or the occasion demanded it, he would have been as outspoken. He made no effort to conceal his belief; neither did he publish it on the street corners.

In the article referred to, Lydia Maria Child was the

In the article referred to, Lydia Maria Child was the

the street corners.

In the article referred to, Lydia Maria Child was the main witness, whose testimony went to 'convict' Mr. Garrison of believing that Spiritualism embodies a momentous truth. Mrs. Child is another of the world's benefactors and educators, whose descent upon the western vale of mortal life is cheered and brightened by this (as she claims) demonstrated proof of the life that awaits us when we vacate these, our 'tabernacles of clay,' Your readers need not be told who Lydia Maria Child is, for her writings have been familiar 'as household words' almost, to all making any pretension to letters, for half a century or more.

Why should it be reckoned as against a person to be a Spiritualist? I make the inquiry in soher, downright carnestness. Why should it not be as respectable to be a Spiritualist as to be a Methodist or a Congregationalist or an Episcopalian? Let us see if any good reason can be found in any of the doctrines which Spiritualism inculcates. Among other things it teaches that those who sin must suffer therefor; that there is a law, running through the moral as well as the physical universe, that will allow no transgressor to go unpunished for his or her transgressions; that people's sins will find them out, sooner or later; that the path of recitiude is the only path of safety. It also teaches that by our deeds of goodness, of kindness and charity, we are weaving, day by day, shining garments to wear in the great hereafter; or, by our deeds of an opposite character, planting thorns in the crown that awaits us. It teaches, further, that there will come a time when all shall pass for just what they are worth—no more—no less; that those who in earth-life wore the cloak of the hypocrite and the hood of sanctimonious plety, must unmask, or be unmasked, before the All-seeing

Eye. In its teachings, as thus far stated, is anything discovered that is objectionable? On the contrary it seems to me they must commend themselves to all who are honest and upright. It really seems as if their tendency must be to make their endorsers better men and women; make them live better lives; make them strive to be more like their great Exemplar, who went about doing good and striving for the welfare of God's children every day of his life."

Massachusetts.

BOSTON.-Taylor Buzzell, 256 Main street, Charlestown District, writes as follows: "In a brief communleation by L. Hakes, in the Banner of Light of the

BOSTON.—Taylor Buzzell, 256 Main street, Charlestown District, writes as follows: "In a brief communication by L. Hakes, in the Banner of Light of the 27th September, that brother says he 'read with much interest Bro. Newton's comments on Dr. Childs's theory of "Whatever Is, Is Right," and have been somewhat amused in reading the attempted review of that article by Taylor Buzzell.

I thank Bro. Hakes for his free public expression of what is truth to him at the present time. He has been, as we all are, making record for future reference, by which only can we know that we are traveling on and up to the realization of perfect truth.

Bro. H. says. 'I admit that whatever is in Nature is right.' No lover of truth can ask anything more, for in that one line he inadvertently admits the truth of my whole argument. He should study a little deeper before he so flippantly attempts to criticize what he so evidently does not understand. I will quote a line more. He says: 'But I don't believe that Nature ever created a man for the express purpose of killing another, or committing any other so-called erfine.' To which I ask, if Nature or Nature's laws do not create all that is created, what does?' Light is wanted. But to quote again: 'If it is right for one man to kill another, he should not be punished for it.' That is where our brother is in the dark; for he must learn that through and by all the manifestations of life, worlds and the linhabitants thereof develop and progress, from the crude to the beautiful, from a state of war to that of peace. 'If all is right, why talk about error?' Error is a term used by men for convenience in describing different conditions, as high from low, &c. Neither Nature nor her laws recognize such terms. Dr. Child used to say that wrong was right, and right was wrong, or appeared wrong to one, might be right to another, and rier rerso—or comparative wrong, but absolute right.

To show our brother that there are others whose thoughts harmonize with the writer's, I hope I may be padoned for in

Arkansas.

VAN BUREN, CRAWFORD COUNTY.- L. L. Cross writes: "There has been quite an excitement here for the last two or three weeks, occasioned by some wonderful spiritual manifestations. Members of some of the best families here are deeply interested in the cause; others are firm believers, and many others are anxious to be convinced of the great truths revealed by Spiritualism. I came here about four weeks ago, and found some strong believers, who soon became anxious to see some manifestations. I was invited to assist in organizing a circle. I did so, and was surprised at the good results. At the first sitting we obtained table-tipping and loud rappings. Sometimes the table would rise clear off the floor, and intelligent communications were received. The circles were composed of some of the most intelligent people of the place. Doctors, lawyers, and many others are investigators; holding scances in their own houses, and without the aid of any professional, which seems to suit them better, and give general satisfaction, as they can prepare the room to suit themselves. I think several mediums will be developed here. This is the first time for about five years that I have had anything to do with organizing circles. I am quite a strong physical medium, and have had good success in developing mediums. There are many good Spiritualists in Arkansas; I find them in every town. All that is wanted are good mediums and lecturers. It is a splendid field for a good lecturer, for there never has been any in the State, and such could do a wonderful amount of good, (and I think make it pay,) as every one seems desirous of learning something about the Spiritual Philosophy. I would be glad to correspond with any one on the subject, and will do all I can to assist either a good lecturer or a good test medium. Orthodox preaching is getting stale here; the people want something different. This town has a population of two thousand, and there is only preaching in two churches—the Methodist Episcopal church, South, and the Episcopal church—and the attendance is very slim. I have at writes : "There has been quite an excitement here for the last two or three weeks, occasioned by some won

Pennsylvania.

WEST CHESTER .- Jona Troidley, in renewing hi subscription, says: "The last number of the Banner of Light which I received is worth the subscription price for a year.'

What "Bright Eye" Says. LETTER FROM AN EDUCATED INDIAN GIRL AT

OMAHA AGENCY.

The following letter from "Bright Eye" (which I the English of her Indian name) will be read with in terest. Miss La Flesche-this is the name she is known by-is an educated Indian girl living on the Omaha reservation. Some benevolent ladies, knowing her superior natural endowments, sent her to New Jersey to be educated. Having finished her education, she preferred to return to her own people and help them toward civilization and education. She has remarkable power upon the platform, is very winning in her manners, and is intensely interested in all that pertains to

ners, and is intensely interested in all that pertains to her own people:

Omaha Agency, Neh., Sept. 12th, 1879.

Mr. B. Williams, Secretary Ponea Indian Committee, Boston, Mass.—Dear Sir: Mr. Tibbles has just arrived from the East, where he has been at work for my race. When he went from us he carried with him the hopes and prayers of many of my people, and need I say that we have watched for the result with anxious hearts? Since he went away from us I have never met an Indian but his first question was: "Have you heard from the man who is working for us? Do the people listen to his words?" When the first Boston papers came, and I was translating an editorial for some of them. I heard one woman say to another: "Why, just think, there are people among the whites who have kind hearts. Perhaps if they had only known, they would have helped us before this." On hearing of the attacks made on Mr. Tibbles by government officials, and his statements denied by Mr. Carl Schurz and Mr. Hayt, several said to me, "The President has sent out many men to ask us our troubles and to help us, but they

NEVER COME TO US.

They went to the agents and white men around here, and asked them, and then took their reports to the President, who believed them. This man (Mr. Tibbles) came to us of his own accord, and talked to us as men and equals, and we talked to him as though he were one of us, and told him our troubles, and asked him to ask the President and people of the land to help us; and yet they will not believe him. It seems strange to us and looks as though they did not want to help us." My father says that during his whole life he has known but three men out of all the commissioners and "Investigating committees" which have been sent out here, who have really tried to find out from the Indians themselves what their troubles were and tried to help them, and who, at the same time, told them plainly that they must give up their old customs and do their own part toward helping themselves. It seemed like a mockery to me, though, to have any one tell the Indians to help themselves, when, in reality, they are effectually prevented from helping themselves by the present system. How can we help but be degraded and savage under such a system? I only wonder that any spark of manhood and self-respecthas remained in any of my people. Yet I have seen in my race as NEVER COME TO US.

NOBLE MEN AND WOMEN

NOBLE MEN AND WOMEN

as any I have ever seen among your people, or read of in your histories. But when I began this letter I did not intend to be led off in this strain, but some of the bitterness would ercep out, and perhaps it is just as well, for I know there are those among you who can understand and sympathize with my feelings. I often shudder to think what I might have been if it had not been for the noble hearts of some of your people who have been kind to one who had no claim on them, but that of the common humanlity of our Saviour. I wish some of you could have seen the Omaha men when they met Mr. Tibbles on his return. Habitually accustomed to controlling themselves as they were, they seemed like other men, their faces lighting up with pleasure and gratitude. I know that they have the same feeling to those of you who have helped them, and I wish I to could put their feelings into words for them. As it is, I can only thank you all on behalf of my people. The kind reception given Mr. Tibbles by the people and press of loston was beyond my highest lopes. We had waited so long for help that I could not bring mynself to believe it when it really came. May God, who made us all, help us all to be kind and just to each fother, and remember that he is merciful to the oppresse, ed and just to the oppressor.

BUBETTE LA FLESCHE,

SPIRITUALIST MEETINGS IN AUGUST.

BY PROF. JOSEPH RODES BUCHANAN.

To the Editor of the Banner of Light:

During the month of August I accepted several invitations to address annual meetings of Spiritualists in Western New York and Ohio, which proved to be interesting and important occasions, but which I have not seen mentloned in the Banner of Light.

The annual meeting of Spiritualists at McLean, Tompkins Co., N. Y., was held on Sunday, August 3d, in the open air on a pleasant shady hillside. In my addresses of the morning and afternoon. I presented the entire question of spiritual religion in a manner which I was told was highly gratifying to the audience; and surely the beaming eyes, the complimentary expressions, and the warm hand-shakings I received satisfied me that my hearers were with me. Especially in his line was the religious progress shown in the fact that the Rev. Mr. P., the ablest elergyman in that region, as warmly endorsed my sentiments as the grey-haired pioneers of Spiritualism.

At McLean I met Mrs. Lane, a fine medlum for materialization and for spirit pictures, though not before the public. Dr. Robinson, the leading physician of that region (an enlightened celectic showed me very satisfactory pictures of departed friends and members of his family obtained through Mrs. Lane; and I obtained from the photographer one of the most valuable spirit-pictures I have seen, showing Mrs. Lane's controlling spirit, (an Indian woman of noble traits of character) standing between the cabinet curtains, This photograph was taken at night, by the light produced by the spirits. At North Lansing I visited the residence of Mrs. Lane's mother, and found a gathering of the neighbors, to whom Mrs. Lane gave a seance. The Indian spirit just mentioned was materialized, and her hand, when offered me, appeared remarkably soft and delicate, but retaining the line of the Indian race. Mrs. Lane made an eloquent address to myself before the seance under the control of an exalted ancient spirit. It is delightful to receive these inspiring greetings from far "beyond the river." When our enconragement comes from those exalted realms, we can dispense with the approbation of contemporaries.

August 10th and 17th, I made four addresses at Freeville, also in Tompkins County, about ten miles from Cornell University, three or four of whose professors attended, and participated in the meetings. Freeville is a railroad junction just sprouting into a village, where, under the leading of such noble-hearted gentlemen as Mr. Webster and Mr. O. E. Wood, a fine hall has been erected for the Spiritualists and Liberals under the name of Freeville Lyceum. The hall, which might hold an audience of six or eight hundred, had been erected in three weeks, and the chairs brought in just in time for the audience.

I was called upon to dedicate the new edifice to its purpose, and performed the duty as follows. The loud applause with which it was received indicated the sentiment of the people. An audience of so much intelligence and such advancement. In thought is seldom found:

DEDICATION OF THE HALL AT FREEVILLE.
"They who have established this half desire to dedieate it to its permanent uses and purposes, and by

their authority I proceed in its dedication : "In the name of God and Humanity-in the presence of the dear friends who are now gathered together-in behalf of the vast unknown millions who are toiling on, aspiring to a higher destiny, whom we desire to serve—in behalf of that grand constellation of humanity, the myriad masses of nobler, wiser and more enlightened nations that stand on the highlands of a thousand coming years, to whom our action to-day may send a blessed influence-in the presence of that other constellation which is higher in the heavens, the countless myriads who have dwelt on this globe, and who, now in higher spheres of purity, love and brightness blending in love like the stars of the Milky Way, send down their rays of love and sympathy, invisible in the glare of day, to help the growth of human souls-and in the presence not only of the wise and good, the saints and heroes of heaven, but of that mighty and unseen existence, whose power we realize in the starry orbits of immensity, of whose intelligence the spirit of man is as a drop in the ocean, and whose love is expressed in the sunshine and in all the joys of mankind-

"Father of all! in every age.
In every elime adored,
By saint, by savage and by sage,
Jehovah, Jove, or Lord!
Thou great First Cause, least understood,
Who all our sense confined,
To know but this, that thou art good,
And we are weak and blind "—

"In thy service, which is the service of all humanity, past, present and future, we dedicate this hall to that

work of love, which is eternal progress and eternal "And whereas they who have blindly worshiped an unknown God, have been taught by theology and

priesteraft, through all the ages on ages, from the most ancient law-giving of Menu, down through thousands of years, to the bloody law-givings of the Roman Pontiffs and the cruel Inquisition, down through war and massacre and British and Purltan persecutions to the law-giving of Joseph Smith and the Mormon priests and to the fanatics of Pocasset, that the service of God was a bloody war on man, enforcing slavery to arbitrary commands, to creeds and to hierarchies—
"We now in this dedication REVERSE the dogmas of

the ages of darkness, and proclaim the truth for which so many martyrs have died-the truth which was once announced by St. Paul, but which has been forgotten by Christian churches, and which was not always remembered by St. Paul himself, that where the spirit of God is there is liberty!

"Where liberty is absent the light of Heaven cannot penetrate, and as the service of God, which is the service of love, is perfect liberty, and implies and demands a struggle for liberty, for resistance to tyranny is obedience to God. We dedicate this hall to Light, to Liberty and to Love—the sacred American Trinity the white, the red, and the blue, that nothing may ever be done here to darken the light, to abridge the liberty or to mar the progress of love and harmony forever in the redemption of man."

On the 10th, I presented fully the subject of Liberal Education, as the Weekly Rhacan says, "to the satisfaction of his audience, all growing more and more in-terested as he progressed." Having urged the necessity of Industrial Education, and referred to Cornell University, Prof. Anthony stated the progress of that Institution in giving industrial Instruction, especially In mechanical work, which it has carried out successfully. The work of the students, there is not a mere exercise in making things of no value for manual discipline, but is bona jide profitable work, such as good mechanics would make for the market.

On the 17th, I presented the claims of spiritual religion, which are obligator you all, receiving not only the approbation of the audience but a request for its pubiteation in the Weekly Ithacan, the leading paper of the county, in which it appeared on the 22d. A part of the day was devoted to the presentation of the claims of the Liberal League, by H. L. Green and others, and a very appropriate poem was delivered by Mrs. Harter, full of telling and humorous hits. The fine singing by Mrs. Bowen, of Clyde, and others, added much to

the attractions of the meetings. On the 24th, I occupied the day in addressing a large grove meeting at North Lansing-as many as I would desire to address in the open air—presenting a glimpse of the future of humanity on the earth and an outline of the principles of Sarcognomy. Mine host, Mr. Parsons, the leading citizen of the neighborhood, and the veteran mediums, Mr. Corwin and Mr. Livingston, all noble souls, made it an interesting time socially. Wonderful phenomena have been realized here besides Mrs. Lane's mediumship. The windows of some half a dozen houses have had spirit faces formed on the glass; and in the family of Mr. Brooks, his daughter was developed some years since as a wonderful materializing medium and musical genius. No doubt she will attain great eminence in music, to which she is now giving her attention. The progress of free thought here has nearly starved out some of the country churches, and has also culightened some of the clergy.

A church near the camp-ground is slowly rotting down, in vacant solitude. Others will share the same fate all over our country, if they continue to shut out the light of the spirit.

The last four days, the hottest of August, were occu-pled by the State Convention of Spiritualists and Lib-

section a fillioner, Dr. for which I made the specifies and the control of the collection of the picture of the control of the collection of the picture of

vention by the Committee on Resolutions, and were unanimously adopted without discussion:

The Spiritualists and Radicals of Ohio and elsewhere, in Convention assembled at Alliance, in order to meet the just expectation of the public that we should define our opinions and aims concerning the different practical subjects in the fields of benevolence and reform, declare.

1st. That we believe in the absolute holiness of love, both in character and tendency, as the divinest capability of human nature, whether it goes out toward advanced intelligences who dwell in higher spheres, or fixes itself upon its chosen object in the conjugal state, or seeks in pity those members of the human family who, having been improperly generated in the first instance, and improperly clueated in the second, claim of their more fortunate brethren sympathy and help.

2d. That we deeply deplore that terrible perversion of the holy sentiment of sexual love, which goes by the name of "the social evil," and hereby place ourselves upon record as firm believers in divine marriage, the sanctity of home, and all the duties and affections of the family institution, believing that these constitute the madu safeguard of our prosperity as a political Commonwealth. That we regard with abhorence all unchaste thoughts, words, actions, whether indulged in by Spiritualists and Radicals, or by that large class of clergymen and professors of religion whose misconduct in this respect is so frequently noticed in the public prints, believing all such overt breaches of the law of morals to be odious in themselves, dishonoring to human nature, and injurious to the vital interests of society.

3d. That in regard to the great national yiele of intensociety.

society.

at. That in regard to the great national vice of international vice of international vice of international vices. ad. That in regard to the great national vice of intensperance in the use of alcoholic liquors, which produces nine-tenths of the pauperism and crime which fill our poor houses and prisons with their victims, we would teach the doctrine of "Touch not, taste not, handle not," believing that it is the duty of all good citizens to pursue such courses as shall dry up this fountain of miscry at the very source, and remembering the great law of nature that the corrupt and vicious habits of men perpetuate themselves in the characters of their children.

children.

4th. That the Spiritualists of this Convention regard. Spiritualism as a natural religion, aiming to elevate and inspire humanity by teaching the purest morality in all the relations of life, by inculcating as a warning in all the relations of the, by inculcating as a warning to all conscious moral agents, that, as a man sows so also shall be reap, and by a flying exemplification of the teaching enumerated by Jesus that "it is more blessed to give than to receive," and by teaching the blessed doctrine that the happiness or misery of our future flyes will depend on the characters we form in this 10%.

this life,
—5th. That, as all truth is in order to the profit and advancement of the human family, there is no question in the departments of religion, science or morals, too sa-cred for free discussion, and the scrutiny of fact and

reason.

6th. That, having a sublime faith, both radical and conservative principles of action, and high aspirations both for this world and the next, we teach the duties of personal purity in soul and body, and disinterested devotedness to the cause of humanity in all departments of effort so that we may be able to say, at the close of earth life, we have done what we could.

7th. That we declare for free thought, free speech, free press, free mails and free men; for the complete and perpetual divorce of the State from the Church, and for the absolute seenlarity of the United States Constitution and government.

A. H. KENDALL.

tution and government. A. H. KENDALL,

SPIRITUALIST LECTURERS.

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

REV. WILLIAM ALCOTT, Swift liver, Cummington, Ms. J. MADISON ALLEN, Mathleid, Mass., box 25.
MRS, N. K. ANDROSS, Traince speaker, Delton, Wis.
C. FANNIE ALLYN, Stoneham, Mass.
STEPHEN PEARL ANDREWS, 55 West 5th 84. New York,
MRS, M. A. ADAMS, traince speaker, Brattleboro', Vt.
MRS, DR. M. A. AMPHLETT, care Dr. C. Bradbey, Dayton, Oblo.

MIS. M. A. ADAMS, trainer speaker, Brattheboro', Vt. MRS, DR. M. A. AMPILLITT, care Dr. C. Bradley, Dayton, Ohlo.
MRS, R. ACGESTA ANTHONY, Alblon, Mich.
MRS, M. C. ALLABE, Inspirational, Derby Line, Vt. WM, H. ANDREWS, M. D., Cedar Falls, In.
REY, CRARLES ANDRES, FIRSHIR, Mich.
MRS, EMMA HAMPINGE BRITTEN, care Mrs. Ada H. Fove, Box 1775, San Francisco, Cal.
MRS, NELLIEJ, T. BRIGHAM, Colertin, Mass.
MRS, R. W. Scott BRIGGES, West Whilehd, N. Y.
REY, DR. BARNARD, Battle Creek, Mich.
RISHOD A. BEALS, Jamestown, Chautanopa Co., N. Y.
MRS, PRISCILLA DOTY BRADRERY, Fairfield, Me,
CAPE, H. H. BROWN, Care 701 Monroe St., Bronckyn, N. Y.
MIS, E. BUERL, Inspirational, box 7, Southford, Ct.
ADDIE L. BALLOY, 720 Market Street, San Francisco, Cal.
MRS, H. F. M. BROWN, Sania Barbara, Cal.
DR, JAS, K. BALLEY, care of Religio-Philosophical
Journal, Chicago, H. W.
REWEY BARRIER, Wavelek, Mass.
WM, S. BELL, 73 FOURTH Street, New Bedford, Mass,
MRS, A. P. BROWN, St. Johnsbury Centre, Vt.
J. R. BUELL, and Mrs. Dr., BUELL, Indianapolis, 1ml.
JENNER BUTLER BROWNE, box 41, Stony Creek, Ct.
PROF, C. C. BENNETT, M. D., New Haven, Ct. Lectures free
J. FRANK BANTER, 13 Walnut street, Chelsea, Mass,
MRS, L. E. BALLEY, Battle Creek, Mich.
A. B. BROWN, NOX 741, Worcester, Mass.
J. P. BROWN, M. D., philosophical, Whitesboro, Texas,
MRS, ABRY N. BURNERAM, 20 Porter street, Boston,

iark.
Mis., F. A. Logax-Romson, Fotest Grove, Oregon.
M. L. SHLEWAN, france speaker, box pp.5, Adrian, Mich.
Mis. Addition, SILVENS, Inspirational, Claremont, N. H.
E. W. SHORTRIDGE, Salein, Oregon.
Mis., R. K. STODDARD, besturet, and her son, DeWitt,
Hough, physical in strum, 249 North 10th st., Philadeidia, Ph.

C. Hough, physical in ofnum, 240 North 10th St., Philadelsphia, Pa.

SARAH E. SOMTRRY, M. D., 18 Bond Street, New York,
OLIVER SWYLE, inSpirational, Fiftwilliam, N. H.,
AFBEILTS HOS INS. Allegam, Mich.,
MES. FANNII, DAVIS SMELH, Brandon, Vt.
MES, C. M. STEWELL, ST. Called, Mes.
GILLS R. STERRINS, 280 Hanry Sheet, Devok, Mich.
DE, O. CLARK SPENGEL, Bodiester, N. Y.
MES, C. M. STOWE, SIGHOLO, Cal.
DE, H. R. STOPLE, 25 Indiana Piace, Rosson, Miss.
MES, JULIUA, B. SLOVIE, T. Holiana Piace, Rosson, Miss.
MES, JULIUA, B. SLAVIE, Tampa, Fia.
JORE BROWN SMITH, Amberst, Mass.
JAMES H. SHEPARE, South Acworth, N. H.
MIS, M. E. B. SAWYLE, F. Tremont Street, Boston,
MES, MANIEA W. SMITH, Portland, Me.
ARRAM SMITH, SURGE, Mich.
MES, L. A. F. SWIN, Inspirational, Union Lakes, Mun.
MISS, S. A. BYRNISSSNOW, NO, 56 Webster Street, East
Boston, Mess.
E. D. STHONG, book box 65, Dambury, Ct.
J. W. SELVIER, inspirational, Dyron, N. Y.
JOSEPH D. STHELS, Weymouth, Mass.
A. W. SELVIER, inspirational, Byron, N. Y.
JOSEPH D. STHELS, Weymouth, Mass.
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JOSEPH D. STHELS, Weymouth, Mass.
C. W. STEWART, Geneva Lake, Why.

W. STEWART, Geneva Lake, Wis. W. SLOSSON, Alburgh, Franklin Co., N. V. H. STEWART, Kendadville, La. B. SPINNLY, M. D., 201 Woodward avenue, Detroit,

A. B. SPINNLY, M. D., 201 Woodward avenue, Detroit, Mich.
DR. C. P. SANTORD, Iona City, Iona.
MRS. H. T. STEARISS, Lottsville, Warren Co., Pa.
MRS. HATTH. SMART, inspirational, 30 Medicual street,
30 Sea, Mass.
MRS. R. SHLEVER, inspirational, 30 Medicual avenue,
Detroit, Mich.
DAVID B. SHLVENS, White Pizhis, N. Y.
1010, W. TAYLOR, Lawron's Station, Eric Co., N. Y.
11, H. W. TOOHLA, 167 Bloodway Square, Chelsea, Ms.
HURSON TUTTLE, Berlin Heights, O.
MRS. ARBIER W. TANNLR, Monthelber, YI.
S. A. THOMAS, M. D., Pennyille, Ind.
THOMAS B. TAYLOR, inspirational, Milford, Mass,
BLAZ TOTH, Charlotte, Mich.
T. B. TAYLOR, M. D., 30 West State St., Trenton, N. J.
LEIZAMERH, L. WALSON, THUSVIIIC, Penn.
N. FRANK WHITE, 521 Tenth street, Washington, D. C.
STSHE NICKERISON WHITE, 131 Tenton speaker, HS West
Newton Street, Roston, Mass.
JAMESJ, WHILELEIR, Cedar Lake, Herkimer Co., N. Y.
E. V. WILSON, Lombard, III.
DR. E. B. WHELLER, Debasanton, Kan.
ELIJAH WOODWORTH, Inspirational, Leslie, Mich.
E. A. WHEELER, Inspirational, Utlea, N. Y.
A. C., and MRS, ELIZA C. WOODRUTT, Eagle Harbor,
N.Y.
MRS, ELVIRA WHILELOUR, Jamesville, Wis.

N. Y.
MIS, ELVIRA WHEELOCK, Janesville, Wis,
MICS, HATTIE E. WILSON, Hotel Kirkland, Kirkland
street, Boston, Mass,
S. H. Wortman, Builalo, N. Y.
MIS, SOPHIA WOODS, Burlington, Vt., care Col. S. S.
Brown

S. H. WOITMAN, Bulfalo, N. Y.,
MRS, SOPHIA WOODS, Burtington, VI., care Col. S. S.
Brown.
MR. AND MRS. M. L. WHEAT, Colfax, Iowa.
MARCENTS R. K. WIRGHT, Middleville, Mich., box B.
N. M. WRIGHT, Boston, Mass., care Barner of kight.
WARREN WOOLSON, Inspirational, North Bay, N. Y.
MRS, MARY E. WITHEE, Marlhoro', Wass., box 352.
R. P. WIDSON, 2E East-2d Street, New York,
MRS, RACHEL WALCOTT, No. 55 North Liberty street,
Baltimore, Md.
R. WITHERELL, Chesterfield, Mass.
ASA WARREN, No. 101 Julien avenue, Dubuque, Iowa,
MRS, N. J. WILLIS, 296 Broadway, Cambridgeport, Mass,
GLO, C. WAITE, 22 North Russell street, Boston, Mass.
SARAH A. WILLY, Bockingham, VI.
LOIS WAISEMONER, Riverside, Cal.
E. S. WHELLER, 142 North 14th street, Philadelphia, Pa.
MRS, M. S. Townskiyd Wood, West Newton, Mass.,
DR. D. WINGLE, Wroning, Other
MRS, JULIETTE YEAW, Northboro', Mass.
MR, and MRS, Wu, J. YON NG, Boise City, Idaho,
DR, J. L. YORK, Ionia, Mich.
DR, JOHN S. ZELLEY, Germantown, Philadelphia, Pa.

New Hampshire Spiritualists, The Spiritualists of New Hampshire held an informal convention Sept. 5th, 1879, at the Sunapec 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 through-JAMES KNOWLTON, Secretary,

TO BOOK PURCHASERS, S. Blott, Publisherson t E adseller. Place, varner at Printage street, Ro to, tan a complete assume the Spiritual Pro-styr, Reformitiary and Alscettaneous Rooks, e. to Hooks, to to south it Express, adopt particists. When the notice

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SPECIAL NOTICES,

Banner of Light.

BOSTON, SATURDAY, OCTOBER 11, 1879.

PUBLICATION OFFICE AND HOOKSTORE. No. 9 Montgomery Pince, corner of Province street Lower Floor,

WHOLESALE AND REPAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, M. Fred in Street, Landow!

THE AMPRICAS NEWS COMPANY. Completed Objections Street, Nov. Level

COLBY & RICH. succeeding of a second rolls.

The Last Indian Outbreak.

manda a hay a say a sa Say a sa Millions of al dlars were expended and thoussands of flyes so gift ed to liberate the black man from the throlldon of Southern Lavery, white tooday we have the said spectacle presented to us of the pells V of the Covernment to enshave the free red man of the Northwest, or otherwise to annihilate him at the cannon's mounth, or by stary stion, because, for sooth, the second of a trial of No wonder we have Indian wars. No wonder the intelligent

with at witter for firther information and in males. They must also so apoly today press without some probable result will be the probable result will be the abolition of the Whate River A for yound the treatment of the Softhern Uter as a probable result will be the abolition of the Northern will say an entire the distance. Northern Utes as prisoners of war, while their vast defining will be spened to fallers and serthers. The latter clarge will without doubt some in the endras the key to the we do thys? ters. It is told recombered that this is the "tible." And pray what right has the white

But an entitely different one comes from Denver, tool, with hold high to nearer the seeme of treesple. The accounts from that point state that theseause of the outbreak was probably the resture of the consernment to pary the Species does under the Brinet treaty of 1-75 by which the San Juan mining tegion was ceded by the Tites. Singular that such a cause did not once enter the heads of those who were in such histoto make our one at the Indian Office to Wash. ington. But let us, in order to be intelligent as well as just, look backward of few months. At bill was under consideration by Congress, last winter, anthorizing the Secretary of the Interior to negotiate with the Utes, and several other tribes of Indians, for giving up the lands now belonging to them, and taking others instead.

The full trouved, comprehensively, to ronsolidate the forty four existing Indian reservations, into only ten, and to take away from the Indians the 155, 20,516 acres now owned by The argument pressed was of course a purely. benevolent one on its face, vizi: that the Indians, thus consolidated, could be much better. cated for and protected by a paternal government. Some money would of course be required. to "quiet the titles," but it could be offered the Indians in the form of annuities, mostly, and promises of that kind, as is well known, are rarely kept. It is perfectly well understood by the land-grabbers that, of all the reservations from which it is necessary to expel the Indians. before they improve beyond the limit at which expulsion is impossible, those of the Utes and the Umatillas are the most covered.

In the last annual report of the Colorado Utes, they are represented as being "peaceable," quiet, industrious," and that "preparations are on foot for raising heavy grain crops." The increase of cattle among them likewise promised soon to supply the agency with beef. The Utecommissioners at first failed to buy off the Utes. to leave their reservation, and the failure was follows: "The Indians would not treat with them-simply laughed at their propositions to buy their lands; told them they had better pay they had no faith in the promises of any menwho came from Washington." In view of this | To the Editor of the Rumer of Light: statement, the explanation that comes from Denver in relation to the present outbreak, that it was due to the failure of the Government to pay the \$790,000 due to the Utes, becomes quite intelligible."

gave up about twelve million acres and retained a quarter of a million. A draft of a bill for the accomplishment of that purpose was submitted to Congress last winter. In the light of all the circumstances we can well afford to wait and hear the Indian side of the story, having not much doubt that they had what they felt to be a sufficient cause for the present outbreak. Inasmuch as the Umatiflas are named with the Utes from time to time, if we would understand how the Utes have been treated let us look at the treatment bestowed on the Unantillas. From a Washington despatch to a leading New York journal, in Pebruary last, we condense the fol-

journal, in February last, we condense the fellowing statement:

As for the Umatillas, their prosperity has excited the covetonshess of their white friends becited the covetonshess of their white friends begrand all bounds. These Indians enty number
ty all teld, yet they have 17,000 horses, 5,000
type all teld, yet they have 17,000 horses, 5,000
type all teld, yet they have 17,000 horses, 5,000
tany he sessevery years as Sonator Grover hamarked, and obtain as Sonator Grover hatemarked, and obtain
the Within three weeks.
These horses are a 3,000 Within three weeks,
thields of civilization.
Say, ten, or O. Howard, in a dispatch to Mr.
M. Cray, of has the bother. The Umatillas have
lest con live hundred horses, which have been
harried and of the country by white horses
the cost. Sonatimes encounters or an between
the ladrans and their white friends, and if any
of the later co-hilled several find manchang harry
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and the internal has every been hanged for killing
and the it is best the horse than the last of the
Unatilla.

But it is best the horse to hand the last of the
Unatillas that is covered and that they ending
bill is alchymand to get. All sortes devices
have been laby ted for this purpose. Vigotous
have been also, ted for the Smakes; but the
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hast year of siding with the Smakes; but the
side their allies. And when untills sourts, prospecial their allies and so the high has been
been had the allies and so the high hard had the
bast of the matillas should
be the hard was resolved that the Unatillas should
be bounded in or their reservation, and shot has
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be bounded in or their

Stable chief, and the stable dated.

It he are seen to be as about dated.

It he are was always that the Unatillas should be becomed in as their receivation, and shot like deserted in as their receivation, and shot like deserted in as their fee to the their alless of the Yearth of the Stables, who included by the state of that his Indian affection. Me Dowell notes the dated in the Stables, who is a meetled to seek to receive the whites around their was Walla garrison traines the whites around their deservation. In August, A sont the theory deposited that, the day thought he town the free to the first and the meeting the first and formed near the town into their entitle that in feeted near the town into the results around the production and Lass at table some upon the production and Lass at table some upon the production and Lass at table some upon the production and Lass discussion as about 1 for the set their fields, owing to the assuments of the white and Schope the exception as a stable of the assuments of the white and Schope the exception at the distinct of the assuments are should that the field and the area from United States Deputy Surveyor Perselian repeate ing from a treatment entitle that the first world have found near the teached by the whites. Every ledian found beyond the limits of the rese varion is killed. A few days are two Indians were found abilly to force those I matillas away from the homes see promising and the limits but them on the Valentaries envarion. It is pitiable to read what the Indian Office had to say about their and the most valuable in Oregon, and they are very man hadrached to their homes," the ladian Office had to say the hold of the following ground:

It is free them.

on the following ground:

The Unantile reservation has directly in the line of proposed refraudcess and, for the development and firstness interests of the Sitte where the India may will not be able four to systain themselves against the constant elementary and where they are solded to the demonative atom mendous to contact with depended and unscrippings adventurers.

Such are some of the circumstance.

States troops, this Christian nation cally the Indians of different tribes upon the same tesers along the space of the story. The recent despatches from the same of hysfilite tell us only one side of the story. There is an additionable to be till, and when given it will under stably informed a time whites were the assessment of the story of

What crimes are done in the name of civiliza-

Commenting on the new difficulty the Boston Transcript says the Utes are an "unconquered official explanation of the matter, given at the main to congruence enslave them? If this Government has a right to conquer the Indian, it had no legitimate vight to liberate the black

The expulsion of the Indians from their homes by ferce is a disgrace to this nation. That men high in effice belong to the so-called Indian ring " there is not a particle of doubt. Within a week we have information from a privatesin one of the U.S. Infantry companies now in the Indian country, to the effect that his observations have taught him that there need be no Indian wars did not our page to in various ways inaugurate them. He says the Indians would be reaccable were they treated in the same manner the Canadian authorities treat their Indians. White men, disguised as Indians, are sent into the Indian country by land speculators for the purpose of stirring up strife between the Indians and the white settlers. The white maraiders attack ranches, run off the stock, and often kill white settlers, and then the Ringstelegraphs to Washington for troops to them, and give them 5.44,104 agrees in exchange, put down the "red skins". And this thing has gone on with impunity so long, and such large fortunes have been made out of it by interested. individuals who have cheated both the Government and Indians alike, that the Indian chiefs of the different tribes, who are fully aware of all this corruption, are uniting to preserve that liberty which is their inalienable right. They have come to the conclusion that they had better die on the battle-field as feer-men than live as slaves to the white man. Should a general Indian war be inaugurated, it would last for years and cause the expenditure of millions of dollars, without any result except to enrich bad knowledge of the subject under discussion men in places of trust - peculators of the "credit might have satisfied this legal magnate that Mobilier" stamp. It-was so in the Seminole war, and all subsequent Indian wars in this country. But to our view the worst feature of the latter is but a dextrous method (capable of this whole nefarious business is the lukewarmness of Christian ministers, with a few honora- ing " evolved by the conjurer's art, for the ble exceptions, who long ago should have raised their voices against the machinations of the by his audiences. In actual language the com-"Indian rings" which have so shamefully disexplained by a Colorado paper, the Chieftain, as graced the nation and robbed its treasury. The than that of other countries) may not specify following letter from a correspondent at the between the two; but such is the case regardfront (who will, we hope, write us again con- ing many other matters, where the practical cerning the progress of the matter which he terest in this connection:

Affairs have at last come to a crisis-not wholly unexpected by some of us, however-with the hitherto peaceful Ute Indians, at White River. N. C. Meeker, the agent, has called on the Government for soldiers to help him keep the peace; and a detachment has been sent him. Subsequently to that, however, to make the history complete, the negotiations were opened and a bargain was struck by which the Utes assist the understanding to arrive at a proper tion upon the question at Now, a correct explanation of why the peace could not have been maintained without the employment of force, might, perhaps, greatly assist the understanding to arrive at a proper

elucidation of the cause of most, if not all, our

frontier Indian wars.

Some years ago these same Utes ceded a portion of their lands to the General Government, agreeing also, as a part of the bargain, to retire upon a certain named teservation, in consideration of the control of upon a certain named teservation, in considera-tion of their receiving as pay therefor certain specified annuities; which, it was stipulated, they were to have regularly given them by an agent who was to live with them. In other words, there was a regular bargain cealled treaty,) made by the Government with the Indi-plement which is a great to give them certain aus, by which it agreed to give them certain things in payment for their lands. During the time the former agent remained with and man-aged their affairs, no trouble nor complaints were heard. Statements of citizens here who

were heard. Statements of citizens here who once lived there, are to the effect that the Indians loved and respected him.

Without wishing particularly to criticise the motives and plans instituted by the authorities for the future welfare of the red man, yet who can approve their apparent lack of judgment in the selection they have made of the agent to carry out their views? Catainly, choice of a better man for the position could have been made. His conduct is such the indians are said to despise him. To be able to successfully carry out the wishes of the tovernment, the agent should have both tact and judgment. Mr. Meeker appears to be deficient in both; and yet soler appears to be deficient in both; and yet sol-diers are sent to White River to help him maintain bis authority!

tain his authority!

Although such a thing was not included in the bargain made by the Government with the Utes for their lands, yet after the Department had decided that they must hereafter abandon the chase and work for a living on the reservation, chase and work for a living on the reservation, sinstructions were accordingly issued to the agent to carry the bride (sion into effect.) This the agent at once proceeded to do, at the same time telling the Indians they must either work or do without rations. In vain the Indians protested against such arbitrary measures to which they were not a party; in vain they pointed out that, to be compelled to do such a thing, was a violation of a sacred agreement. A deaf car was turned to all they had to say, and the reply got was, "You must work or starve."

After this declaration, the agent ordered his men to fence and plow a piece of land claimed by one of the chiefs, named Johnson. The chief objected to this, saying the land was his, and that he wanted it himself. But it made no difference; the land was taken and work begun. As a last resort, and to deter the further prosecution of so wicked a scheme by the agent, a

As a last resort, and to deter the further prose-cation of so wicked a scheme by the agent, a shot was fired at the plowman, and the agent forced out of his house and hurt a little. It must be dorne in mind the house had been built, without leave, on this chief's land. There-agen the agent wrote to Gov. Pitkin, giving that fanctionary a statement of for side of the story; and the Governor saw it to lay the matter heter it! Washington authorities, who have already sent hither a detachment of the military. WILLIAM FOOTE, JR.

WILLIAM Streeting, Col., 9th may, 19th, 1879. P. S. You are at liberty to use any or all of the above letter, over my full name, if deemed iii. W. F.

Science and Spiritualism.

The world waited more than a thousand years for the emancipation of human reason from the tyranny of a blind faith, based entirely on the superstition which thrives on ignorance. It is not much to be wondered at, in any view of the case, that science declines to have anything further to do with ecclesiasticism. It escaped from its grip through the dungeon door, and it has nothing to thank its old enemy for. Science has overthrown superstition, and may be pardoned for deciding and hating it. And the chief. reason, it is very likely, why science is so chary. of Spiritualism, is because it dreads to confront in Spiritualism its old enemy of odious memory, It would not be at all strange if it felt in that way. But science will, sooner or later, have to make the important discovery that Spiritualism is as much the foe to sacerdofalism as it is itself; that its mission is to destroy superstition in all its beigments and fastnesses, and to establish free impairs all over the face of the earth.

stitions: it is nothing of the kind; it deals with recognized the scope, strength and power of the human will, but it was not a selfish will, exerfacts, is hunger for knowledge, and would comprehend more and more the divine laws. The truth is, not untilescience does voluntarily form this necessary alliance, and proceed with its practical cooperation, will it do much more than enumerate and classify phenomena, play with its own conceits, and hinder its own progress by attempting to its limits to human inquiry. So delighted is it with its new-found freedom, it is devotion to the right as understood, by the devotion to the right as understood, by the devotion to the right as understood by the devotion. ter signed by itself. Some day it will be made to see and a knowledge that Spiritualism is its natural ally, and that it is the blindness of error for it to assail Sciritualism as a sort of retaliation on the courch from whose clutch it has escaped. It cannot long afford to ignore or refuse to investigate the important facts which Spiritualism presents, lest they may be a part of the anglest superstitions which have been overthrown. A setter and more candid temper and tipological superstitions of the control of the control of the superstitions which have been overthrown. A setter and more candid temper and tipological tempers of the second of the control of the control of the superstition of the superstition of the superstition of the control of the superstition of the superstitions which have been overthrown. A superstition of the superstitions which have been overthrown. A superstition of the superstitions which have been overthrown. A superstition of the s would indicate the freer operation of reason.

medium. The magistrate, without entering into the merits of the case, dismissed it, on the grounds that the law recognizes no difference between Spiritualism and conjuring."

This paragraph tells its own story of pedantic sciolism regnant in a place where an intuitive and keen sense of justice is supposed to hold sway. Less bombastic precipitancy and more the former involves the gravest questions of science, ethics and religion known to man, while cultivation for the exchanging of the "noth-"something," i.e., the quid pro quo contributed mon law of the Muscovite dominions (any more interpretation of the law is left to the judiciary. up the old debt they weed them first; and that here so succinetly treats) will be read with in- This St. Petersburg wiseacre should read the report of the late attempt in Kansas City, Mo., to bring Spiritualism equally with fortune-telling within the scope of a city ordinance, and where a magistrate, learned in the great, unwritten law of equity, was found who did not fear by his just ruling to put the true construction upon the question at issue.

En Be sure and read the testimony of "Bright-

The Parker Memorial Course

Of Spiritualist meetings was successfully inaugurated on Sunday afternoon, Oct. 5th. George A. Bacon presided. A hymn, "Watchman, What of the Night?" by the choir, (composed of Misses Cora Hastings and Fannie Dolbear, Messrs, John C. Bond, and W. Worcester, Miss Nellie M. King, organist and leader) introduced the services. Mr. Bacon then explained the aims and desires of the committee who have the present series in charge, in the following words:

Every book has a preface, and every occasion of this kind its introductory word. In briefest terms let me make this needed preliminary

We have met to-day to continue through the season, those spiritual, meetings which, were sohappily rekindled here last year. On behalf of the committee, I extend to you a most cordial welcome, and I bespeak on your part your warmest sympathy and practical cooperation: These signify something besides simple attendance with more or less regularity—it is an invitation to assist from your pockets as well as from your hearts. You are to be congratulated on the reto the memory of one who, though he left the form so long ago, still continues, we are happy to know, his interest in and labors for humaniry, from his home in the Life Beyond—Theo-dore Parker.

Correspondence is being held with a goodly

number of the best speakers in our ranks, with a view of giving the largest variety compatible with the quality of thought demanded by the character of these meetings. Personally it is no agreeable task for a modest man to sit here every Sunday and look you in the face. I should prefer to sit not apart from but among you. Since, however, no other of the committee will, I must, perforce, serve as your chairman. A faithful sailor knows his duty and does it, though that duty is not always of the pleasantest character. This position means responsibility, wear and tear—it means work. Give me.

then, under all circumstances, your charitable consideration.

These seats, including the first twelve slips, are reserved, the price of which is five dollars. Those who are not able to contribute this amount for six months' services can give what they are able and sit where they like. At the close of the exercises to-day the committee will be in the ante-room ready the receive your name and subscription. The choir have added to their constituents of the committee, second and support the efforts of the management.

This afternoon I have the pleasure of intro-ducing one who has long been known through-out the State wherever she has spoken as a lady of eminent character and trance ability, Mrs. Juliette Yeaw, of Northboro.

This lady pronounced a feeling invocation, the choir gave another selection, and the guides of Mrs. Yeaw then proceeded with their dis-course, the topic of which was "The Work of

Spiritualism as an Individualizing Power."
Spiritualism, it was stated, was born like Christianity in the midst of lowly conditions, but it had arisen from that humble state, and had permeated the highest orders of human life, till it to day had its distinctive literature, its art, its science, its reformatory measures. It had freed the slaves of arbitrary force on the material plane such as the serfs of Russia and the slaves of North America) and as an individualizing power was going on in its effort to free the slaves of dogmas, creeds and false conditions. It had already accomplished much in these directions, but more was to come. Spiritualism plainly had its work to do in a religious sense, as well as all others, since when a true individ-uality had been developed the religious element of the individual was also unfolded.

of the individual was also unfolded.

Spivitualism, in the true individualism which it sought to cultivate in its followers, meant giring as well as receiving. The spirit-world had showered its gifts richly upon mankind during the past thirty years, and those who had recognized the fact were called upon to spread the world many at the assistant in thirty. good news; a true spiritual individualism meant the reception of truth when it was demonstrated

cised for personal gratification, ambition delighted is it with its new-found freedom, it is making the same nistake as ecclesiasticism in development the right to investigate without a chardegree among the followers of Spiritualism, and it would increase and outbroaden in its manifestations as years were added to the life of the Modern Dispensation. In this connection she spoke highly of the efforts and independent example of the late Henry F. Gardner, M. D., who at once on becoming convinced of the truth of Spiritualism publicly avowed his convictions, and remained firm in them throughout his long wited the following life-example: There was also Spiritualism, wholly unlike ecclesiasticism, calls on science to come to its aid; if it refuses to do so in this generation it is certain to be punished by the ridicule and pity of the next. According to a late number of Galignani's she furnished a channel of communication moned before a St. Petersburg magistrate a few days ago M. Fanstini, an Italian conjurer, on the charge of falsely representing himself as a Not because her soul naturally affiliated with what was grown and control of the spirit-world could bear witness of their condition and express their hope of future advancement. Not because her soul naturally affiliated with what was gross and insured did this coder of what was gross and impure did this order of spirits find in her an avenue for the expression of their messages, for she was in every sense pure and loving, because she had received the true baptism of spiritual individuality. At last the frail body could no longer retain her glorious spirit, and Fannie Conant went home to her reward. Her reward! What was it? Not to stand in the presence of thronging friends and listen without further thought of effort to and listen without further thought of effort to the "Well done, good and faithful medium—welcome to the home that is prepared for thee!" But rather, after experiencing a restful period amid recuperative conditions—the battle fought, the victory won—to return in the strength of her divine individualism to earth to work again; not that she left her work undone, but that she might the more successfully carry on the service which she so gloriously inaugurated!

The ranks of the old-time Spiritualist workers in the world were growing thinner; year by year added to the list of those who have put off the mortal harness, and gone to the next stage of being; but they were active still, and to the presence of so many in the spirit-world to-day.

presence of so many in the spirit-world to-day who have borne the actual burden of recognized mediumship on earth, and have carried the puri-fying experience with them to that sphere, was mainly to be ascribed the rapid advance which Spiritualism was now making in its phenomenal and philosophic phases, and their acceptance in this planet, over the similar work of thirty years ago. The speaker closed by an earnest adjuration that the followers of the Modern Dispensation would emulate the self-sacrificing efforts of their brothers gone before, and that all would work in harmony with the spirit-world for the promotion of the best interests of the cause everywhere.

Mr. Bacon then invited the audience to join with the choir in singing Miss Lizzie Doten's

beautiful ode, copies of which had been distributed for the purpose;

JUBILATE. BY MISS LIZZIE DOTEN. (Air—Auld Lang Syne.) The world has felt a quickening breath From Heaven's eternal shore, And souls triumphant over Death

Return to earth once more. For this we hold our jubilee, For this with joy we sing—
"Oh, Grave, where is thy victory?"
Oh, Death, where is thy sting?" Our cypress wreaths are laid aside

our cypress wreaths are land aside. For amaranthine flowers,
For Death's cold wave does not divide. The souls we love from ours.
From pain and death and sorrow free,
They join with us to sing—
"Oh, Grave, where is thy victory?
Oh, Death, where is thy sting?"

Sweet spirits, welcome yet again!" "Sweet spirits, welcome yet again?"
With loving hearts we cry;
And "Peace on earth, good will to men,"
The angel hosts reply.
From doubt and fear, through truth made free,
With faith triumphant sing—
"Oh, Grave, where is thy victory?
Oh, Death, where is thy sting?"

Mr. Bacon then announced Mrs. Yeaw as the speaker for next Sunday afternoon, and intro-duced W. J. Colville, who had kindly consented to improvise a poem on the present occasion. The theme "Spiritual Truth" being suggested, "Winoona" did the subject ample justice, after which the services concluded with a benediction pronounced by Mrs. Yeaw.

*Extracted -by permission of the author-from an Ode sing at the celebration of the Twentieth Anniversary of Modern Spiritualism, March 333, 1888, and published in her second volume, entitled **Poems or Progress, **

Is Spiritualism Scientific?

Mr. Frederick F. Cook, of Chicago, has a communication in your last paper complaining of Mr. Hudson Tuttle's idea of the entrance of Spiritualism into its "scientific phase." Mr. Cook objects to the notion that there can be any such thing as a "scientific Spiritualism." This is the more surprising in him, since, according to the views of science which he has expressed in the Chicago Times, science is not demonstrated truth but a fluctuating hypothesis of truth, with its "shifting sands"; true in the estimation of one generation, and false as soon number, experienced and faithful ushers have estimation of one generation, and false as soon been engaged, and all promises well. It now as it is outgrown and something better turns remains to be seen to what extent you, as the up. This is a most false and mischievous view of science. Science is not science till it is established beyond risk of change. But even from this sham sort of science Spiritualism must be debarred by the ruling of Mr. Cook.

"What does this scientific school propose to establish?" he asks. We will tell him what it proposes to establish. It proposes to establish such facts as that of an independent objective movement of things without human agency. so far as the normal and known powers of the individual are concerned. It proposes to establish the stupendous fact of independent writing, which is indeed already established; as any one reading "Psychography," by Stain-

ton Moses, may readily learn.

Supposing that twenty men, having the authority in science of Tyndall, Darwin, Huxley, Haeckel, A. R. Wallace, Youmans, Newcomb, Pierce, and other well-known physicists, should witness and then frankly testify to the phenomenon, as occurring through the mediumship of Mr. Watkins of Cleveland, Ohio, would not a new disputed fact of science be converted into a generally accepted one? Unquestionably it would. Such an event is both possible and probable; and it may be reasonably anticipated as science advances. One of the men named above, A. R. Wallace, has already testified to the marvelous fact; and his testimony cannot The reception of truth when it was demonstrated as such to the individual's mind, and then the against it. Mr. Cook tells us that "Not a few open annuiciation of his adherence to it, without fear or favor of men: spiritual individuality for power onto even of the spiritual individuality for power onto even of t be affected by all that pseudo-science can utter of our facts scientifically. "Can the phenomena be repeated?" Under proper conditions, and through proper mediums, equivalent to conditions and agencies which every experiment in science requires, they can be repeated. It is idle for Mr. Cook to deny this. The mere circumstance that a known fact can be contested by the ignorant, does not make it any the less a fact of science. If our Spiritualism is not based on verities-i. c., on absolute science-then it is as valueless as a foul weed or a morbid excrescence. Are we building all this time on mere guesses and conjectures? The Spiritualism of the man who says that, will be found wanting, if weighed in the balance. His speculations are worthless so far as they spring from his attempt to rule out the scientific basis of Spiritualism.

A SPIRITUALIST SINCE 1847.

An Appropriate Ideograph.

Mr. Wm. Tebb, the great apostle of anti-vaccination, uses in his private correspondence an envelope, the illustration printed on which is pertinently emblematical of the results too often following this barbarous practice. The legend runs as follows: In the centre of the design sits a mother holding a babe in her lap, and vainly reaching out her hand to protect it from the impending doom; compulsory law-on her right hand-personified in the form of a burly and helmeted policeman, wrenches her protecting arm aside, and holds up to view a scroll inscribed "Vaccination Act for Jenner-ation of Disease," while on her left, Death, in his customary skeleton "make-up," strikes an attitude which would give the most polished among the regular practitioners a fit of professional envy, and proceeds to "put his mark" upon the infant's arm! The moral of this truthful sketch "he who runs may read."

The London Medium and Daybreak informs the public that its editor has recently been favored with a visit from two gentlemen of The Hague, who are deeply interested in Spiritualism, and have made considerable acquaintance with its facts, viz., Mr. J. A. Jurriaanse and Mr. J. F. A. Cateau Van Rosevelt, (member of the Privy Council, Dutch Guiana.) Mr. Rosevelt had a sitting with Mrs. Corner (Florence Cook.) while in London, on which occasion the manifestations were quite successful, indicating that this lady's medial powers are in no wise diminished; that the materialization was of an undoubted character. Mr. R. also visited Miss Kate Cook. The sitting with this medium was also of the most satisfactory description, a detailed account of which we shall transfer to these columns next week.

ED D. J. Stansbury, M. D., (Secretary Second Society of Spiritualists,) of New York City, writes us Oct. 2d: "It becomes my painful duty to inform you of the death of my beloved wife, Mrs. J. W. Stansbury, who passed away quite suddenly on Sunday, Sept. 28th. The particulars concerning her demise I will send you for publ lication as soon as they can be prepared.

Free Spiritualist Meetings in Boston, AT PARKER MEMORIAL HALL.

Sunday Afternoon, Oct. 12th. Services commence at 2% o'clock.

The speaker will be the well-known trance lecturer,

MRS. JULIETTE YEAW, Who will treat in trance condition a subject to be chosen by

the people in attendance. Good singing will be furnished on this occasion by Quartette Choir under direction of MISS NELLIE M.

The Need of Caution. Why it is that people-even those who have been blessed with the immortal truths which Spiritualism has vouchsafed us-are so prone to condemn their fellows, is a mystery that will be only unveiled in the next life, for surely it never will be in this. A person's name is mentioned in a certain circle, or in a quiet conversation, and the most inexcusable liberties taken in speaking of him, his character, his business, his acts. No one means to do him harm or injustice; and yet, in the guise of confidence, words are uttered which are like so many cruel stabs. Few habits are more common than this, and yet what right have we to say one defamatory word of another, or start even by a hint a suspicion of him? We may plead that we had no intention of injuring him, but the plea avails nothing. We are responsible not only for our deliberate, purposed acts, but just as much so for the accidental and unconscious effects that go out from us. Every word spoken into the air goes quivering on, in undying reverberations, forever. Whatever we may say of this statement, as a scientific fact, we are well aware of the infinite and farreaching consequences of the smallest words, as moral forces. The poet's fancy is not a mere play of imagination. The song we sing and the word we speak we shall indeed find again, from beginning to end, somewhere in the eternal future, stored away in the nooks and crannies of other lives, and influencing them for good or ill, for pain or pleasure. There is no part of this life we are living, day by day, that is not vital with influence. We call certain things small and infinitesimal, and indeed they seem so; but when we remember that there is not one of them that may not set in motion a train of eternal consequences, dare we call anything insignificant? We are evermore touching other lives, oftener unconsciously than consciously. and our touch to-day may decide a destiny. Our silent example, as well as our words and deeds, is vital, and throbbing with influence. There is need, therefore, for the most unwearying

Mr. Wm. Tebb's Tour in the United States.

watchfulness over every act and word, lest in a

moment of unheeding we start a train of conse-

quences that may leave sorrow or ruin in its

track forever.

From a private note from Mr. Tebb, dated Sept. 30th, we learn that he was in Washington, D. C., at that date. After a few days' more tarry there Mr. and Mrs. T. intend visiting Philadelphia for awhile. They will sail from New York in the Inman steamship, City of Berlin, for Liverpool, on the 11th of October. Mr T. says their sojourn in America has afforded them the gratification of meeting several prominent exponents of Spiritualism, whose good works are known on both sides of the Atlantic, and of renewing the acquaintance of old and valued friends. We trust they will have a pleasant voyage and arrive safely at their home, with renewed health and strength, and a determination to still further assist and elevate suffering humanity.

Spiritualist Meetings.

The present issue of the Banner of Light has an unusual number of reports concerning outof-door and other sessions held of late by friends of the cause. In the list will be found the concluding portion of the Schroon Lake (N. Y.) Camp-Meeting report; also accounts of the doings by similar convocations of Spiritualists at Sunapee Lake, N. H., Bismarck Grove, Lawrence, Kansas, Alliance, O., (resolutions) and Georgetown, N. Y.

An interesting letter from Dr. J. R. Buchanan, concerning the August meetings, is also given on our third page.

The People's Reform Convention which was announced last week as to be held in Science Hall, 718 Washington street, Boston, Sunday and Monday, Oct. 5th and 6th, to assert Free Speech and Civil Rights, came off according to programme, and was fully noticed by the Boston press. Ezra H. Heywood, Rev. J. M. L. Babcock and others took part in the exercises. It is announced that similar meetings will take place at this hall every Sunday and Monday till after the November election; also that an indignation meeting, to be holden in Fancuil Hall, is in progress of preparation, the object of which is the making of an earnest appeal in favor of the freedom of the press now violated by the imprisonment of D. M. Bennett in the Albany Penitentiary.

Reuben H. Ober, probably the oldest traveling salesman in New England, and the representative of a Boston firm, died suddenly, Oct. 3d, at South Sutton, at the age of seventy years. His death was caused by accidentally taking an overdose of aconite. He was one of the "old guard" of Abolitionists and an active worker in the darkest days of the anti-slavery contest. Mr. Ober left a widow and one daughcontest. Mr. Ober left a widow and one daughter in Ohio.—Boston Post.

We referred to the demise of Mr. Ober last week, but are without advices as to details, save the above paragraph. Particulars regarding the transition and burial of this earnest Spiritualist and personal friend would be gladly published by us if furnished.

Wednesday, Oct. 1st, the New York Commissioners of Education elected John Jasner. jr., (formerly Assistant) to take the place of Henry Kiddle, late City Superintendent of Schools. The session was a stormy one, Mr. Kiddle's friends making strong efforts in his behalf, and the creedal element responding with most bitter emphasis. The election was only arrived at in secret session. The New York Herald's report of the occasion is a disgrace to modern journalism.

By reference to another column it will be seen that Rev. Dr. Watson fully endorses the mediumship of Anna Stewart and Laura Morgan, of Terre Haute, Ind. It will also be seen by the brief note of Mr. James Hook, that Mind and Matter of the 11th inst. will contain a full reply to the assaults upon the above-named media by a Chicago contemporary.

Mrs. Mary A. Charter informs us that the mediumship of Mrs. Annie M. Goodwin, of 79 Brooks street, East Boston, is of a genuine and beneficent order-she (Mrs. C.) having in her own case enjoyed great relief through the exercise of her healing powers.

The Nursery.

BANNER

Read Mr. Shorey's advertisement in another column, advertising that most beautiful of juvenile magazines, "The Nursery." The subscription-price is only \$1,50 a year, postage included. The pictures are charming, and the letter-press wonderfully well adapted to the entertainment and instruction of the young. Send for a specimen cony.

Fig. The Scotlanders are still being imposed upon by "Petticoat" Bishop. The reports in the Aberdeen papers show how easily honest people can be deceived by the unblushing effrontery of such a shrewd individual as W. I. He is simply after money-and gets it from his creedal victims.

CEDAR RAPIDS, IOWA .- Society of Spiritualists meets in Post Office Block every Sunday at 7:30 P. M. Inspirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannie V. Warren, Vice President; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cordially invited.

By reference to his card in another column, it will be seen that Dr. D. J. Stansbury of New York will continue the business founded by his recently translated companion. He has good recommendations, and deserves a share of the public patronage.

A recent letter published by us on the 'Editor-at-large" proposition (from a correspondent in Washington), should have been signed Flora B. Cabell instead of Sylvia.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week,]

Mrs. Sarah A. Byrnes will lecture in Providence, R. I., Oct. 26th. She would like to make further engagements. Address 95 Webster street, East Boston, Mass. Mrs. R. Shepard'speaks in Springfield, Mass., during

Augustia Dwinells, the clairvoyant and medium. has removed to Manchester, N. H. Office, No. 1074 Elm street, opposite City Hotel.

C. B. Lynn will lecture in Orange, Mass., during October; in Troy, N. V., during November; in Springfield, Mass., during December. Mr. Lynn is ready to engage for January, February and March, 1880, in any part of the country. Address per appointments, or care Banner of Light Office.

Mrs. Abby N. Burnham spoke in C. B. Marsh's course of meetings in Abbotsford Hall, Charlestown District, Sunday, Oct. 5th; Oct. 12th she will be at Athol, and Oct. 23d she will speak in Rockland, Mass. Would like to make other engagements. Address her 20 Porter street, Boston.

M. C. Vandercook sang at Pine Grove, Mich., Oct. 2d, also at M. E. Church, Kendall; goes to North Michl-gan the last of October. Will answer calls to give evenings of music in balls, churches, etc.; or will travel with a lecturer. Write for terms, dates, etc. Address Allegan, Mich.

Geo. A. Fuller, of Dover, Mass., and Henry B. Allen, of Amherst, Mass., visited Gloucester, Mass., Oct. 6th. 7th and 8th; will be in Beverly Oct. 9th, and in Norway, Me., Oct. 10th, 11th and 12th. Mr. Fuller will lecture at Norway, Me., Oct. 12th. Would like to make further engagements. Parties in Maine desiring scances of lectures, please address either party immediately at

The well-known medium, Mrs. Francine Dillingham, of Lynn, whose severe illness kept her at Lake Pleas ant for some time after the Camp-Meeting closed, has so far recovered as to be able to return home. Her many friends among our readers will rejoice to learn that she is now out of danger, and will soon be well again.

Robert Cooper will speak in Rockland, Mass., Sun day, Oct. 12th. Mr. W. S. Bell, the talented lecturer, is at present

stopping in Chicago. A. J. Fishback is to lecture in St. Louis, Mo., soon. Thomas Gales Forster and wife are visiting friends

in Chillicothe, Ohio. Capt. II. II. Brown is at his home for a short rest af ter his tour in Vermont, and is ready to make engagements for fall and winter. A portion of the time is already engaged in New York, Vermont and Western Massachusetts. Will put in the rest in any part of the United States, Address him at 252 Steuben street, Brook-

Bishop A. Beals spoke in Whittier, Ill., the first Sunday of October; he will lecture there again Oct. 12th after which he goes to Sheboygan Falls, Wis., for the last two Sundays of October and the two first Sundays of November.

Mrs. Mary A. Charter has returned from her vacation, and will be happy to meet her friends at No. 80 Green street, Boston.

F. H. G. Morse, Corresponding Secretary of the Worcester (Mass.) Society of Spiritualists, informs us that' on "Sunday, Oct. 5th, Mrs. K. R. Stiles gave tests and communications to a crowded house in the evening. and of the twenty or more tests presented nearly every one was recognized."

The reception of the veteran E. V. Wilson, on Sun day, Oct. 5th, at Republican Hall, New York, by the Second Society of Spiritualists, amounted to a perfect ovation, the hall being filled to its utmost capacity in the evening. He continues there during the month of

Spiritualist Meetings in Boston.

PARRIEER MENDORIAL HALL,—The First Society of Spicitualists holds meetings at this place on Sunday after-mons, at 24 o'chock. The public cordaily invited. George A. Bacon, Manager.

ANORY HALL—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% of clock. The public cordially invited. D. N. Ford, Conserved.

HVANHOE 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-

A. M. In this half, 4 Berkeley street, corner of Tremon street. W. J. Colville delivers an inspirational discourse followed by an original poem.

KENNEDY HALL.—The Roxbury Society hold their meetings in this ball. Warren street, every Sunday at 75 P. M. W. J. Colvillo lectures and answers questions under influence of his spirit galdes.

EAGLETHANN manance of his spirit guides.

EAGLE HALL, "Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at thi hall, 516 Washington street, corner of Essex, every Sunday, at 10½ A.M. and 2½ and 7½ P. M. Excellent quartette singing provided.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall. 16 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

ABBOTSFORD HALL, Meetings are held in this hall, in Waverly Building, Charlestown District, every ill. in Waverly Bundings, and and at 3 P. M.

AMORY HALL .- The many strangers in the audience as well as the increased number of new faces in the groups, give us encouragement to hope that the good people of Boston are waking up to a spirit of true progression. Let all Spiritualists but feel their responsibility in this matter, and the duty we owe not only to

bility in this matter, and the duty we owe not only to the children but to the world in the matter of progressive development, and instead of two Lyceums in this city, we should have an increased number of them. With such facilities as we possess for advertising and promulgating this idea through the columns of our noble expounder of progression, the dear old Hanner of Light, we wonder there are not more who avail themselves of so blessed a privilege.

The exercises of to-day were an overture, singing, and Banner March; musical selections by the orchestra; answers to questions: For the teachers, "What Should we Desire to Inculcate Into the Minds of the Children?" For the children, "What Do we Desire to Learn in our Attendance at the Lyceum?" Readings, "Tim's Little Girl," Mrs. Francis; "The Drunkard's Dream," Helen M. Dill; recitations, "Dollie's Boots," Gertic Davis; "Two Little Lives," Blanche Webber; "What Can I Give?" Maud Davis; "A Dear Little Face at the Window," Affy Peabody; "The Beautiful Flowers," Jennie Smith; "Her Little Sister," Ernestine Eldridge; original poems, "Our Duty Here," Mrs. Gardner, "Why Am I Sad?" Mrs. Leslie; songs, "When I was Very Little." Jennie Lothrop; "Poor Little Lost One," Alice Bond; "A Flower from Mother's Grave,"

Nellie Thomas; "A Rose Bush Fair," Annie Eussell; "Little Feet Have Crossed the River," May Waters; remarks by Mr. Cary and Dr. Richardson; we were also favored by a visit from Mr. Frank T. Feran and Walter Hunt of a New York Lyceum, one of whom made a few remarks; wing movements, led by Mr. Ford, orchestral selection, singing and target march closed the secretices.

OF

Ford, orcnestical services.

WM. D. Rockwood, Car. Sec. Children's Progressive Lyceum No. 1, 1) Boston, Oct. 5th, 1879.

IVANHOE HALL-CHARLESTOWN DISTRICT.- What a pleasure it is, after a week's manual labor, to be allowed the privilege of attending our Lyceum. There lowed the privilege of attending our Lyccum. There we meet not only the smiling faces of the little ones, but we are heartily greeted by and the friendly clasp of hands is exchanged with the older portion of the audience. Our wish has always been that the Spiritualists would manifest a greater interest in the welfare of they young. The so-called Christians of to-day take more interest in the welfare of their Sabbath schools than in any other branch of their faith. Now why is it that those who know what a benefit they have received through the agency of the angel-world cannot take a more lively interest in the Lyceum movement? Friends, do come forward and prove your friendship to the cause by visiting our Lyceum, and thus encourage those who are willing to devote their time and strength to sustaining it. We do not make this request for our own Lyceum alone, but we ask it for the good of all.

Upon entering our halt this morning the heart was made glad by meeting our old friend and worker in the Lyceum in its early days, Bro. John Hardy, who snoke words of kindness to the school. Dr. Wate, of Belfast, Mc., who was also present, favored us with a spirited address, which was well received. Fassing on we met our esteemed friend Annie Lord Chamberlain, one of our well-known meditims; also Mr. James G. Albee, formerly connected with the Springfield Lyceum. After receiving congratulations from these and many other friends we felt strengthened in our work. The regular exercises of the school were opened with an overture by the orchestra; singing by Mrs. Sheldon; Silver Chain recitals, entitled Nature's Teachines; Banner March; recliations, "Orlope Will Talk," Graele Burroughs; "Golden Robin," Ida Brown; "Greek Burroughs; "Golden Robin," Ida Brown; "The Bridge Across the River," Albert Rand; selections by the orchestra, introducing a violin solo by Miss Dawkins; recitations, "Only Watting," Hattle Morgan; "Auction Extraordinary," Miss Ella Carr; calisthenies, led by Miss Carr and Master Rand; concluding with the Target M we meet not only the smiling faces of the little ones,

EAGLE HALL, 616 WASHINGTON STREET, -- An unusual interest seems to be manifested in our meetings of late. On Sunday last the hall was filled to overflowing. The morning and afternoon exercises consisted of short but very appropriate remarks by Mr. Twitchell, Moses Hull, Dr. B. F. Richardson, Mrs. Fannie Wilder, of Leominster, and others; and many excellent tests through the mediumship of Mrs. Ireland, the most of which were given to those who were strangers to the medium, and which were recognized by those for whom they were intended.

to the medium, and which were recognized by those for whom they were intended.

We also enjoyed a rare treat in the way of music. Mrs. Sauborn, from Lynn, an inspirational and trance medium, who is entirely unacquainted with music, sang, under influence, several operatic selections, which were much enjoyed and appreciated by the andiences both morning and afternoon.

In the evening we had an excellent original essay by Mrs. A. W. Wildes, which was well received by the audience; appropriate remarks by Mrs. Waterhouse, Mrs. Leslie, Mrs. Chapman and others, and several very satisfactory psychometric readings by Mrs. Abby N. Burnham.

Pythian Hall.-Unusual interest seemed to cluster about this hall last Sunday. The "Reunion" in the morning was a special feature of the day, and the hall

morning was a special feature of the day, and the hall was taxed to the utmost of its scating capacity. The best of harmony prevailed throughout.

In the afternoon Mrs. A. W. Wildes read an original essay on "The Individuality and iteliability of Spirit Control," which was replete with sound sense and good spiritual philosophy, and was listened to with the closest attention. A spirited conference ensued, which was participated in by Messrs. Came, Court, Wheelock, Illehardson, Sanderson, Pinnmer, Howe, Mrs. Leslie and Mrs. Chapman. Mrs. Wildes closed the exercises by reciting an original poem, "The Rainbow Bridge."

F. W. J. ABBOTSFORD HALL-CHARLESTOWN DISTRICT .-

Sunday afternoon, Oct. 5th, Mrs. Abby N. Burnham gave an able discourse in this hall at the ham gave an able discourse in this hall at the usual hour—at good and intelligent audience being present. The subject of the address was "Prayer," and her remarks were listened to with close attention. After the discourse, several fine psychometric readings and spirit-tests were given to different persons in the audience, which were recognized as correct. Next Sunday, Oct. 12th, Mr. W. J., Colville will occupy the platform in this hall, at 3 p. M.

MECHANICS' HALL, LYNN,-Mrs. E. A. Cutting, of Boston, conducted the meeting at this hall on last Sabbath. The morning meeting consisted of communica-

tons from spirit friends. In the evening, remarks appropriate for the occasion and the answering of mental questions constituted the exercises.

Mrs. Cutting is a lady of rare abilities and remarkable healing powers. She will hold a "social circle" for ladies at her rooms, No. 52 Village street, on Wednesday afternoon, at 3 o'clock, of each week.

M. A. M.

A SPIRITUAL JOURNAL -- We draw attention A SPIRITUAL JOURNAL—We draw attention to the advertisement of the Banner of Light, in another column. It is the oldest and ablest advocate of Spiritual Philosophy in our country, being now in its forty-fifth volume. Under the head of the "Rostrum," appear from time to time most able discourses by progressive men. One of the most interesting of these appeared in the number of August 9th on "Divine Love as the Law of Life," by Prof. J. Rodes Buchanan. We regret the want of space to reprint it in full. The reports of spirit messages and messages from the spirit-world are of great interest sages from the spirit-world are of great interest to the seeker after information on such subjects, and it is a paper from which to obtain the most and it is a paper from which to obtain the most condensed ideas and principles of a subject which is only in the infancy of its development as a great aid to the knowledge of the future.—The Idaho Enterprise.

Notice.

Eben Cobb desires to state that he is open for Sunday engagements as inspirational speaker, to visit any place within fifty miles of present location. Would be pleased to answer calls in the nearer vicinity on week-day evenings where a few may be disposed to gather for light from the spheres, for a most reasonable consider atton-free, rather than that the light shall be shaded Subjects taken from the audience at moment of speak ing when desired. Address,

EBEN COBB. P. O. Box 378, Hartford, Conn.

Baker's Cracked Cocoa is the most economical drink. The highest medical authority says Cocoa contains as much flesh-forming mat-

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963 expired by limitation; 159,338 for \$432,678,821 were purchased for a eash or pald-up value; while 308,378 policies, insuring \$728,095,393, were forfelted 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 COMPANY, 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.

The celebrated Magee Furnaces and Stoves have again received well-merited recognition, having been awarded the highest prize at the New England Fair just closed at Worcester. Magee stoves have been household words in New England for thirty years, and are a synonym of superlative excellence. The enterprise of the manufacturers has introduced them all over the world, and built up a business of which Boston may justly be proud.

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Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

For Sale at this Office:

The Religio-Philosophical Journal: Devoted to Spirlinalism, Published weekly in Chicago, Ib. Price 5 cents per copy, \$2,50 per year.

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MIND AND MATTLE, Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15, The Health of Health And Journal of Physical Culture. Published monthly in New York, Price 10 cents.

cents.
THE SHAKER MANIPESTO, (efficial monthly) published by the United Societies at Shakers, N. Y. 60 cents per annual. Single cooles 10 cents.
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Special Notice.

On and, after June 23d, DR. F. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. O.1.

J. V. Manstleld, Test Medium, answers scaled letters, at 61 West 42d street, New York, Terms, \$3 and four 3-cent stamps. REGISTER Terms, \$3 and rour YOUR LETTERS.

Mrs. Lenzhung, Business and Test Medium, 84th avenue, New York. Hours 9 to 5.

FET By reference to the advertising columns it will be seen that Colby & Rich, 9 Montgomery Place, Boston, have on sale a cabinet photograph, from a picture by a French artist ta medium), said to be a likeness of the HUMBLE NAZtrene, upon the back of which is printed a 'New Sermon on the Mount.' It is a beautiful portrait, superior to any picture of Jesus ever given to the public by either the Catholies or the Protestants. Everybody should have this

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act J. J. MORSE, the well-known English lecturer, will act Light at fifteen shillings per year. Parties deshing to so subscribe can address Mr. Morse at his residence. Elin Tree Terrace. Uttoxeter Road, Derby, England, Mr. Morse at so keeps for sale the Spiritual and Reformatory Works published by us.

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THOY. N. Y., AGENCY.

Parties destring any of the Spiritual and Reformatory Works published by Coby & Rich will be accommodated by W. H. VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work destred.

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E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

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LONDON, ENG., AGENT
For the sale of the Banner of Light, J. W.M. FLETCHER, 22 Gordon street, Gordon Square. The Banner will be
on sale at Stelmyay Hall, Lower Seymont street, every Sunday.

W. H. HARRISON, No. 38 Great Russell street, London, Eng., keeps for safe the Banner of Light, and a full line of Spirlinal and Reformatory Works published by Colby & Rich. He also receives subscriptions for the Ban-

LONDON, ENG., BOOK DEPOT.

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

And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 81 Russell Street, Melbourne, Australia, has for sale the works on **Spiritualism**. LIBERAL AND REFORM WORKS, petalehed by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

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LATE TESTIMONY.

Bostos Hight yviss, Aug. 1, 1879.

Dur, J. O. Hollts: Than Sir Some father wars ago I was fold to use your kolmey nethedy. UVA UBSI AND RICCHA. Being vity sek at the time. I obtained a bottle and found instant react. At a range some half dozen bottles. I stopped, and must see for three years have had no kalliery pairs or troubles. I have the obtained by the same, then it is duty however to the nethed by the same. Then it is duty however to you fossy I filling the multi-large bost more than interesting and I consider you have notemately discovered by best known kills and you adjust to much. Its spectfully yours.

(4.0) W. GHSON, the ten Highlands.

Only 50 cents a bottle. Furnished by druggists everywhere.

53 For all advertisements printed on the 5th \$1,50 THE NERV. \$1,50 page, 20 cents per line for each insertion.

NOW 18 the time to subscribe for this BEST TLLUS-TRATED MAGAZINE for the voing. Its success has been continuous and unexampled. It is now in its thirteenth year.

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 ${f EXAMINETT!}$ SUBSCRIBE FOR IT!

JOHN L. SHOREY, Publisher,

Oct. 11. 36 Bromfield street, Boston, Mass. TTCHING PILES —SYMPTOMS are mosture, discussed, garthenary at angular tressing itching, as though plusworms were crawling in about the parts discussed, garthenary at might, "SWAYNE'S OINTMENT," pleasant, sinc cine also for letter, all skin diseases. Malled to any address on tereight of trice, 50 cents a box, or three hoxes \$1.25. Address belief DH, SWAYNE & SON, No. 280 North Sixth Sirver, Philadelphia, Pa. No charge for advice. Sold by leading druggless.

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Writing, Test and Rusiness Medium, WRITING REVERSIBLE, at Winder stood, and digital Writing Office hours, from 5 A. M. 165 P. M. Oct. H. I. W.

MIND AND BODY. DR. W. F. EVANS, 342 Tremont Street, Böston, Oct, 11, - by

DR. BENEDICT, Vital Magnetic Healer, cur's all Chimic Discusses, Advice tree, Belleuch st., Boston, Oct. 11. 38

JUST ISSUED. THE MODERN BETHESDA:

Or, The Gift of Healing Restored. thy some acrount of the Life and Labors of Mr. & R. NIWTON, WEALER, with observations on the Nature and Source of the Healing Proves and the Con-

ditions of 'H& Evereise'. Notes of calmuld Anvillary Remodies, Health Maylos, Sec.

PHILADELPHIA AGENCY.

DR. J. I. HEIDIDES, Haidadophia, Pag. is segral for the Baumer of Light, which can be found for site at Avadestination for the point of the special main of a the Spiritual continuous of Light and the Compton of the Spiritual and Reformatory Works judished and for sale by Coasy & RIGH.

FILLADELPHIA PERIODICA DITTOT.

WILLADELPHIA PERIODICA DITTOT.

MILADELPHIA PERIODICA DITTOT. EDITED BY A.E. NEWTON.

BY HARGRAVE JENNINGS.

A volume of startling facts and opinious upon this very mysterious subject. Crown svo, 36 wood engravings. Price \$2.50, postage to cents. For sale by COLBY & RICH. MY WEDDING GIFT.
Containing a Man's Idea of Perfect Love.

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Spiritual Philosophy. Your eyes, must be accustomed to the light; you must gradually take first one step and then another; there is no sudden, instantaneous transportation of the mind from a sphere of small spiritual discern-ment to one of almost undimined brightness. Those in the churches who have admitted the fact of spirit-return, have admitted a fact which places them on copport with spirits who will educate them as they are able to bear the instruction. Those who wish to do good in the churches, tion. These who wish to do good in the churches, when they can conscientiously do so, must endeavor to prove that Spiritualism is in harmony with the Bible, and the Bible would contain nothing but very uninteresting matter if you were to take out of it all account of spiritual manifestations. They must endeavor to prove that Spiritualism is in harmony with the creeds of their church and so it is for the Paman. mannestations. They must emicavor to prove that Spiritualism is in harmony with the creeds of their church, and so it is, for the Roman Catholic Church admits the fact of spiritual communication, and all the saints who are canonized, and whose festivals are annually celebrated, were recipients of some spiritual com-mumeations: but the mistake which many churches have made is to seek to bind and fetter the afterances of spirits by the standards of past years. When you admit Spiritualism fully, a have then admitted as much as this -that you can communicate with the spirit-world, and you must use your own reason respecting the communications, because some, considering the them, are abound, whereas many others are wise and intelligent to the highest degree of your and intelligent to the figurest degree of your possibility of comprehension; consequently the very admission of the truth of Spiritualism places man in a position in which he will feel it to be his duty, as well as a necessity, to think and reason for himself. This once admitted in the

R.P.H.H. S. 10 (1 L.Y. 1988).

W. J. CHALLES ON A DESCRIPTION OF THE PROPERTY OF THE PROPERTY

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A. There are so many different opinions converted in full

pels.
Q. Was the gospel to the Hebrews originally written by St. Matthew literally.
A. Certainly not literally. Matthew was probably the author of the gospel bearing his name, but he trusted largely to memory and oral tradition, but he is correct in all details, even though assisted by inspiration. In many respects there are considerable differences between one translation and another. These respects there are considerable differences oc-tween one translation and another. These translations, as you read them to-day, have re-ceived interpolations, frequently foreign words written by copyists being admitted into the general text, very often a passage was left out altogether. We know of no literally correct translation of any ancient manuscript; and if translation of any ancient manuscript; and if there were, they would not contain infullible tes-

Q .- Was the birth of the Virgin Mary mirac-

A.—From the spiritual standpoint the word virgin only conveys the idea of a very pure woman; the mother of Jesus was virgin in this sense. Ideas concerning the birth of the Virgin are somewhat different in different orders of rethere can be no possible wish for divorce, there can be no possible wish for divorce, there can be no conjugal attractions elsewhere, and to the conclusion that I am not committing an enslave men's minds. You have no moral right, because a man is an Orthodox believer, to endeavor to draw him away from what he believes to be a truth; but you have every right to try and disenslave his mind who to-day dares not.

The parents of Jesus, and also of his my name was Catherine Adams. I was sixty-mother, were married in the truest sense.

Q.—How does the Hebrew dictionary compare with ours?

A.—Of course the Hebrew dictionary bears.

The Free Cirele-Room.

A lin't because he feels that using his reason is a similar to the Hebrew language that the English dictionary lears to the English dictionary of an analysis decided to the English dictionary of an analysis decided to the English dictionary of an analysis decided to the English dictionary lears to the English dictionary lears to the English dictionary of an analysis decided to the English dictionary of an analysis decided to the English dictionary lears to the English dictionary learners and the English dictionary learners to the English dictionary learners and the English dictionary learners and the English dictionary learners and the Eng

Seems to be connected with you, Mrs. Lyon fa lady member of our citele. A man young in years when he was drowned. He says there is a connecting link in relationship with yourself. Mrs. Lyon asked, Is it billy Steele? He said:
"You have done me great good by recalling

"You have done me great good by recalling my name, it reconciles me in a measure to myfate. It was sol to me, to her. I was here, I know not wher. Sunday, Monday or Tuesday—but whatever the cit was your circle was held I was then here, and that is why I am here again. I am not so a; the seme others. I have not been visiting earth. It seems to me as if my soul had been wrapped in Sumber; but if, it is true that we live beyond the grave, with power to manifect whenever, the door is open—if the heart of the human reaches out for the spirit—I will endeavor to send's ne words to my mother. Mothers the human near-hos out for the spirit—I will endeavor to send some words to my mother. Mother, let your neadlocation got back to the times when I stood at your knee, and you first learned me how to pray and how to give thanks for all the manifeld blessings which were showered around us. Grief, I know, rolled heavily over your soul when I departed; but that in time will be challented from your heart. Now when will be enableated from your heart. Now we you think of me, think of me as living, not dead; and when we meet on the eternal shore we will know each other." The medium then said: As the spirit speaks, I

catch the words and give them to you-no entrancement.

Henrietta Purdy.

I lived at Middletown, Orange County, N. Y. Henrietta Purdy, wife of William Purdy, formerly of Staten Island. I died in my fifty-eighth year. The return of spirits to communicate with mortals is sanctioned, by holy writ; it is a sacred trust, and one unknown to many, but soon learned after you pass into the eternal world called spirifile.

It would be vain for me to attempt to reiter-ate in words the love and devotion I feel for

those whom I was compelled to leave. I have only left you physically, not spiritually. The chair is not vacant, for by command of the holy power I return and occupy my position, pos-sessing sight and hearing. There are few persons who would have been more missed from the tion were ever watchwords with me; and atten-tion were ever watchwords with me; and for duties performed I am now reaping my grand reward in the spirit-land, where all things blend

in harmony, peace and beauty, with the one who is giver of gifts that prove good.

What must I say about death—that death through which all are compelled to pass? It brings only spiritual life, spiritual gifts and spiritual unfoldment. I feel inwardly the kind-mes and graduages of my Greater. I have not ness and goodness of my Creator. I have not been in any wise mistaken. Let not a tear dim

angel-world. Blessed he my Redeemer's name, for through him I have found that life which neither man nor woman can destroy. Individuality is obtained as much in the spirit-world as been told him the Sunday night previous. This no uality is obtained as much in the spirit-world as it is on the earth-plane. We are what we were when we left earth, with the possibility of great unfoldment toward the Deitic Mind-that Mind which first ushered us into an earthly ex-istence, that Mind which has ruled me, sustain-ed me, and gathered in all the atoms of my life and formed them into spirit—that spirit which is tanglib, and converged.

is tangible and conversant.

Oh, the spirit-world! its beauties, its types, its immensity, its diversity! all are so grand and so beautiful that my feeble language cannot convey an idea of them to the human mind. Its beauty, its utility and its harmony surpass all conception or power of expression. I need not earry back the thread of my divine love to those whom I have left behind me, for they know it and they feel it. To those who were not in harmony with me let me say all is forgotten; grief and disappointment have been swallowed up in that grand immensity called life beyond the grave.

William Fisher.

My name was William Fisher. I died in Vicksbur 2, Miss., in my sixty-eighth year; husband of the late Rebecca Fisher. So the scene changes; first one dies, then the other; then in our meeting we greet and know each other. It is pleasant to be reconciled to our fate, whatever it may be. I knew that death has no sting, as it has been called. I had confidence in my Redeemer, and I have not been disappointed. It is wondrous how we are taught, as men and women, to fear that change which we know is in-evitable. The Bible from chapter to chapter teaches us of intercourse, men with angels; then why is it in these latter days that this dispensa-tion which has been vouchsafed to man has been thrown aside? why do not men realize its ings? I, for one, knew in part, not in the whole some of its beauties and some of its truths. That which I learned has been of vast, importance to

my ascension and education spiritually.

All the triends I left behind me have confidence in my fidelity, and when reading these few lines, they will accept them as coming from an honest mind and an open heart. Oh, that all an ionest mind and an open heart. On that an shadows would pass away from the minds of men, as they did with me, ere the angels re-ceived me on the other side of life. As I speak, flowers bloom to greet me, birds warble to cheer me, waters flow in limpid streams and bear me pleasure and delight in that home which is mine

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSBIP OF MRS. SARAH A. DANSKIN. Charles Fox; Win, Davis; James Sherman; Ceccha Scott.

Children's Lyceums.

The Rockland, Mass., Children's Progressive Lyceum.

To the Editor of the Banner of Light:

Our school has fairly begun its work, and that too under a most favorable aspect. We have every prospect of snecess. Our great need at present is children. Why is it that Spiritualists do not make an effort, to send, their children to. the Lyceum? My heart is saddened when I see their little ones sent to the most popular Sunday schools, to be taught errors which it has taken their parents years to outgrow. They will let these dear ones go Sunday after Sunday and listen to such doctrines as would shock themselves. When at last some one of their flock more sensitive than the others is drawn into the stream, they are shocked, and bewail their misfortune; it is then too late, for once let such become members of the Church and their fate is sealed, except through the same trials and sorrows of heart and head that their parents have suffered. In view of all this, it seems to me a sacrifice of the dearest and best to let our loved little ones be taught in the Or-The medium was not entranced, but clairvoy-, thodox Sunday schools. Let us arouse from our apathy and see to it that our children are taught in the faith of angelic ministry; let us not grieve their angel guardians, but keep their Thad a mother. The time has been long. It souls ever open to the sweet influence of their being the first and should be some relation. It saids ever open to the specific first should be some relation. It seems to me as if my soul has spirit-guides. While 4 believe in the largest been wrapped in sleep for years, and was now charity, I also believe that it should begin in our only awakening to try and flud some relation own homes, and surely it should make us guard ship. our children from the baleful influence of Calvinism.

Among the many interesting exercises of our Lyceum we count the teachings of "Practical Ethics" the best; they treat of every-day life, and aim to not only interest the children, but the older members as well. Last Sunday (Sept. 28th our subject was "Temperance," and it : was made intensely interesting by answers given not only from the book, but by extemporaneous remarks from the different members. The teacher for the day was Mrs. Susan WWeeler. Poems were read by the Misses Minnie Perry, Lillie Cooper, Minnie Lowell, Hattie Merrill and Mabel Looby, and a short selection by Mrs. Burgess. Remarks upon the lesson of the day by I. F. Lowell, Harrington, Lanna Shaw, and others. Music by Beal's Orchestra, assisted by Miss Emma Baker as organist.

We cordially invite our friends to visit our Lyceum, and judge of the work we do.

In the evening (Sept. 28th) we listened to a lecture from J. Frank Baxter, on the "Probabilities and Possibilities of Spirit-Life and Communion." It was a very logical and eloquent discourse. Mr. Baxter's fine presence and excellent voice, both in speaking and singing, keep his audience in rapt attention. Some five or six conclusive tests of spirit presence were given, and recognized by different persons in the audience. Mr. Baxter has become a great favorite with us. He will speak for this Association again on the evenings of Oct. 7th, Nov. 4th and Dec. 2d. LANNA SHAW.

Saratoga Notes.

To the Editor of the Banner of Light:

During my sojourn in Saratoga for the past two months. I have had a very favorable opportunity to note the indications on the dial of progress concerning the "saints" and "sinners" in this far-famed summer resort and noted watering-place. I attended many circles and three receptions. At the last one given to Dr. J. V. Mansfield at Mr. Hurd's, seventy-three persons were present. Bro. E. V. Wilson was also able to attend. The meeting was a highly enjoyable one. Many convincing tests were given at these meetings and at private sittings with Bro. Mansfield; ouite an interest was awakened, and several converts were made. are somewhat different in different orders of religious minds. If you ask us our opinion, we give it thus far. The "Virgin Mary" was conceived and born under exceptionably pure and favorable conditions. The love element completely surrounded the forming child. The parents were united together in perfect love. This is the case whenever an Avater or Messiah has appeared on the earth. The parents and grandparents of such a distinguished spiritual personage have always been living in conditions of perfect agreement in the marriage state. All that would be required in order to produce perfect children would be to secure the union in perfect love of male and female. When the love element is present in purity of intention, there can be no possible wish for divorce, there have no conjugal attractions elsewhere, and characteristics of the known laws of Nature. I believe in inspiration, but I did not know concerning the alphabet, I came to the conclusion that I am not committing an element to give it thus first and goodness of my Creator. I have not here in any wise mistaken. Let not a tear dim the eye of any one, for every tear that is shed on here a continued to first any wise mistaken. Let not a tear dim the eye of any one, for every tear that is shed on here a continued to first any wise mistaken. Let not a tear dim the eye of any one, for every tear that is shed on here a dim the eye of any one, for every tear that is shed on here a dim the eye of any one, for every tear that is shed on here a dim the eye of any one, for every tear that is shed on here a dim the eye of any one, for every tear that is shed on here and the eye of any one, for every tear that is shed on my conditions and the eye of any one, for every tear that is shed on my conditions and the eye of any one, for every tear that is shed on here and the eye of any one, for every tear that is shed on my conditions and the eye of any one, for every tear that is shed on my conditions and the eye of any one, for every tear that is and one with the eye of any suffering with this complaint. Maj. Leland (of hotel fame.) was among the invited, and our guides warned him of impending danger, cautioning him to be exceedingly careful as to dlet and getting over-heated in the sith ours?

Son, there cannot possibly be any deception nor sun, etc. Tucsday evening, July 20th, a similar gather—worker. MASS.—Meetings are held at St. A.—Of course the Hebrew dictionary bears any transgression of the law of God and the ing convened at Mr. Hurd's. During the evening I again : George's Hall, 400 Main street, every Sunday at 2 P. M. sun, etc. Tuesday evening, July 29th, a similar gather-

of several cases; and Maj. Leland being present, I was again impressed to call his attention to what had been told him the Sunday night previous. This no doubt may have been looked upon at the time as an extravagant statement, as the Major was then rosy with health and full of animal spirit and vin; but only three days thereafter the poor Major was stricken down suddenly and died after a short and severe illness, caused by getting over-heated from a long ride in the heat of the day, and imprudence in eating. That my guides saw his danger and gave him this timely warning I have not the least doubt, for I believe it to be outside of psychometry or any clairvoyance on my part. Although possessing both of these gitts, I am ever more reliant on the influx of spirit-

Many of our workers in the spiritual ranks have passed over the river, and others are now nearing its bright waters. I was greatly surprised, on meeting Bro. E. V. Wilson, to find him so very feeble. He was at death's door; but through the kind ministry of my spirit-band. I was enabled within one week to put him on his feet, and with care it is to be hoped that he may be able to continue the work he has so successfully done for the past quarter of a century. He and Dr. Mansfield have been indefatigable workers in the cause for years, and we wish them both God-speed.

Much interest is being manifested in Spiritualism here in New York. The spirit of investigation is quiteapparent. The spiritual meetings are very well attended. The new society at Republican Hall meets with favor, and the live issues presented by that timehonored worker, orator and able exponent of Spiritualism, Mr. Ed. S. Wheeler, give good satisfaction, as also do the praiseworthy efforts of Mrs. Nellie J. T. Brigham, who continues to speak to good audiences before the First Society of Spiritualists.

Spiritualism to-day is a power for good in the land, and has come to stay. The fittest is sure to survive. Yours for truth and humanity,

DUMONT C. DAKE, M. D. 13 East 17th street, New York, Sept. 24th, 1879.

"Poems of the Life Beyond"-"Chapters from the Bible of the Ages."

In "Unity"-a neatly printed and ably conducted semi-monthly journal, published in Chieago by the Unitarian and Liberal believerswe find a notice of these books of G. B. Stebbins, by Rev. J. T. Sunderland of Ann Arbor, Mich., a liberal Unitarian elergyman, from which we extract:

"I do not hesitate to call it the best collection of

which we extract:

"I do not hesitate to call it the best collection of poems on the general subject of the Immortal Life that I have ever seen. It is chronological in arrangement, beginning with Brabminie, Persian and Greelan poets, and coming down through the Christian ages to our day. It is also very wide in its scope and range of ideas, not confined to mere imaginary pletures of heaven, but aiming to draw the best from the whole poetle literature of the Spiritual Life. To, show its wide range and catholicity, as well as its high character. I mention such poems as God's Presence Chamber Wilhin, Persian Safi, Hymn to Zens, Clenathes; God, Derzhaven: Danté's Meeting Beatrice in Paradise; Intimations of Immortality, Wordsworth; Life Shall Live Forevenmor. Tennyson: Ballad of Babe Christabel, Massey; The Sont's Prophecy, Emerson; The Angel Plan, Gannett; Over the River, Mrs. Priest; Happy he whose Inward Ear, Whittier.

If anywhere are utterances of men and women who have looked 'beyond the vell,' and seen 'the light that never was on sea or land,' they are certainly to be found, some of the best of them, in this volume.

Mr. Stebblus's 'Chapters from the Bible of the Ages' aims to present in a single look of the Ages' aims to present in a single volume selections from a single line to sixteen pages, from the best ethical and religious teachings of all ages and peoples. It begins with the Rig Veda, the oldest Sacred Book of the human race, and ends with carness utterances of Emerson, Frothingham, A. J. Davis, Lucretia Mott, and many of the best reformers and liberal religious teachers of our time. Its range is much wider than that of Conway's 'Sacred Anthology,' which confines itself to the religions of the Orient, while this selects freely from writers of the Orient, while this selects freely from writers of the Orient, while this select to the religions of the Orient, while this select freely from writers of the Orient, while this selections are generally longer than those of Conway's book, or of Mrs. Child's book, or of Mrs. Child's 'Aspirations.' For ministers who keep other books on their pulpits beside the Bible, for occasional use, to add variety and freshness to their 'Scripture Readings,' it will-certainly be useful. In many homes and libraries it will be a widener of thought and a promoter of religious charity. Of course nowhere will it do so much good as among Orthodox people, where they can be induced to read it. . . . The spirit of the book is in the main positive and constructive, . . . not sectarian or narrow. It aims to embrace only such ethical and religious truth as is permanent and universal, and in such form as to link great teachings with great names."

"Unity" has good and able writers, and its breadth is a sign of the times. It will reach out as far as Spiritualism some day. Its quiet occasional recognition is charitable and respectful, but it fails to see the power and glory of the ment. We can wait. It has valuable essays on "Liberal Preachers of America outside the Pulpit," and "The Growth of Doctrine, or the

He who holds back rising anger like a rolling charlot, him I call a real driver; other people are but holding thereins.—Dhammapoda.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y. Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at a P. M. and 75 P. M. Mr. Charles R. Miller, Prosident; Benjamin L. French, Vice President; Fred Casiana, Scentary; Nathaniel B. Reeves, Treasurer, Cidiren's Progressive Lyceum meets at 10½ A. M. Jacob Bayth, Conductor; W. C. Bowen, Assistant Conductor; W. S. C. E. Smith, Geardlan; Mrs. Hattle Olickenson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer, The Brooklyn Spiritual Conference meets at Everelt Hall, 288 Fulton street, Saturday evenings, at 7½ o'clock, S. B. Nichols, Chaliman, CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Filial Unitarian Church, corner of Lallin and Montro streets, every Sunday at 10½ A. M. and 7½ P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettie Bushnell, President; A. B. Tuttle, CLEVELAND, OHIO.—Spiritualists and Liberal.—CLEVELAND, OHIO.—Spiritualists and Liberal.

CLEVELAND, OHLO, Spiritualists' and Liberal-lates Serviciny. The Children's Progressive Lycomm meetsregularly every Sunday at 12\(^2\) P. M. in Lyman's Hall. Charles Coiller, Conductor; Mrs. Emelle Van Scotten. Guardian; Mr. George Benedict, Sectetary. The public are couldally invited. Circles are held by the West Side Society every Sunday at 5\(^p\), M. at Hall No. 339\(^2\) Pearl street. West Cleveland. A. Dunday. President: L. G. Turner, Secretary; —— Smith. Treasurer.

Freesitive, CEDAR RAPIDS, 10WA, Spelety of Spiritualists meets in Post-office Block every Sunday, at 7°2°1, M. Instituational speaking. Dr. W. N. Hambleton, President; Mrs. Namile V. Warren, Vlee-President; Geo. II, Beck, Treasurer; Dr. Hambleton Warren, Secretary. All are cortically invited.

HADJANAPOLIS, AND,—The First Society of Truth-Sockers meets for religious service at 50½ East Market street, every Sunday at 2½ and 7½ P. M. J. A. Buell, President; S. D. Buell, Secretary

every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

N.E.W YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Trenor Hall, on Broadway, between 22d and 23d streets, at 10½ A. M. and 7½ P. M. J. A. Cozhio, Secretary, 312 West 22d street. Children's Progressive Lyceum meets at 2 p. M. Charles Dawbarn, Conductor: William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and Treasurer: C. R. Perkins, Corresponding Secretary.

The Second Society of Spiritualists holds meetings a Republican Hall, 55 West 33d street, every Sunday at 10½, M. M. 37 ¼ P. M.

repondent Hall, 55 West 331 street, every Sunday at 1984. A. M. and 74 P. M.

PHILA DELPHIA. PA.—The Keystone Association of Splittualists meets every Sunday at 2½ P. M. at Lyte Hall, 2594 North Minth street.

The First Association of Splittualists of Philadelphia holds meetings every Sunday at 104 A. M. and 7½ P. M. at Hall 810 Spring Garden street. H. B. Champion, President: M.S. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary.

HOCHESTER, N. W.—Splittual meetings are held in the Academy of Music, No. 40 State street, every Sunday at 1094 A. M. and 752 P. M. Mrs. Neithe Pease Fox, permanent speaker. Meetings free. Strangers visiting the city are cordibally invited to attend.

SUTTON. N. H.—Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlon, September.

Staw, SPRINGFIELD, MASS.—The Free Religious Society Spiritualists and Liberalists) holds meetings every Sunday it 24 and 74 P. M. J. S. Hart, President; S. C. Chapin, Vice President; M. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prindential Committee; W. H. Jordan, Pressurer; F. C. Coburn. Collector.

Vice President: Mrs. J. H. Cook. Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Pradential Committee; W. H. Jordan, Preasurer; F. C. Coburn, Collector.

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This is a capital story, well written, fively and electring in the shifted by the day of the same to expect the phase of the possing the same of the present the phase of the present the phase in the same of the same and the phase of the phase of the same of the same and the phase of th

Psychology; Re-Incarnation; Soul, and its Relations: The Laws of Being:

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shown to the Occult Forces in Man; that Intelligence manifests without Material; and the most important things to know. By ALMICA K106.

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INDEX. Introductory; Chiraudhence; Theories contrasted on the Lawson Heing; Prolegomenta.

PART I, What is God? Soul and its importance; Memory and Intelligence; Intelligence is, Matter; Progressive Intelligence; The Animal World—its Uses; Creative Forces; Spirit Law and Matter; Types and Races; Re-Incarnation, or souls taking Form; Fortal Life and Generaling; Childhood as Spirit; Demonstrated Hillstrations on Re-Incarnation.

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development from the domain of the order and representative great waves of cantigration from Central Asia. By Hi DSON TUTLE, author of "Arcana of Nature," etc., In response to a general demand, (if having been out of print for some time,) a new edition of this scholarly work has been published. [Colth. 5], 30, postage 10 cents. For sale by COLBY & RICH.

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Spiritual Phenomena.

Muterializations at Terre Haute.

r. say I ditter of the Banner of Light

Your last issue has just come to hand, in which I see you had an interview with Mr. Hobert Hare respecting the materializations at Terre Haute. I see also that two of our spiritnal payers are engaged in an unpleasant confroversy respecting the mediums in that place. Though I have read all that has been published on either side, I take no stock in either side of this discussion. I am, however, more than an interested spectator: I am an anxious inquirer after truth, and an willing to receive it wherever found and follow wherever it leads me.

Tapent part of two days at Terre Haute in June last, on my way to some meetings in Michizan, and witnessed smalar materializations to these reported to you by Mr. and Mrs. Hare, of Philadelphia I attended two public and two said he would do all he could to get her to come private seamers with each of the mediums, now on trial as to their mediumship before the puls-

The first was in Jessethan and hen after nev artifold at the May with Miss Mongan. Toximained carefully the scan, e room and cabinet. All seemed to be fraudiprof . A tables, sonful of thony was put in each of Moss Morgan's hands, which were aligned fastiller, are a were placed, behind her and for dress shows sewed fast tobether. A brass band about on in hand a half evaluation of an uncliber by the grifting tight-of a hash, who have still declared the healphyon all Thusburn's led she was placed in the V that the first was attached to the or realizable the submines, the twill service this arise two feders and stied ser-

wall to his charge to be a first of the Constitutions to between olgingspill school or films, flaget springs, 346 thing that of significations in the mile the rest of the growth of the section for thirther the prometh and the section and the section section for thirther the classical region and the section and the section of within performed and on the attention processed.

na Migavese storitavele large, med et age fidy, matte diare tope is the large care in the Salah (Papither the mail despite to Cooper. Then did not be to it the the shiften the series than a legace to be to be to be Miss Miss Miss of the the series of the total and the total a is only the instrument being between us, and pleved some proces, tinely, we looking benedice til in the face all the time.

The cold of the estimate of the cold of the calcinet that every one of the estimate that ever

(When I consisted in spirits friends relative to near in the Mr Jagah, they requested me fast, p. at Perre Haute, saying they would go on some tione defices to a to resource dividually get a signaint. ed hefere I came. This I found to be see I aw, resegnited and talked freely with my spiritwife, who goed informed a color of the Coldmaterial-The better through this than the their medium,

I have sed been with some of them. had been thele, and specify. It has senses and worth and the right spirits about they Kinnelseparate individuals a place and represented victors made articles. Several of the formed by their friends care our them, the M. Haiges, Dr. Peobles, and inveself. The o'd Declaring and a moneyl erawhere, armas stall, had never been there before, were not recognized by any one present. The Peobles said it was a Brahmits. I saw again and contalked to his brother and adopted son, I think at all four of the scan of we attended together. I will not attempt to give anything like a de-

tailed account of what we witnessed. Tarranged for a private scance with each of the mediums next May, Dr. Peebles only to be present. These were even more satisfactory than the others. We steed between Mrs. Law- rial facts. rence and Mrs. Stewart for some time conversing. They were as distinct as any other two individuals, so far as Dr. Peebles and myself were able to judge by our senses.

At Miss Morgan's scance my wife came out behind the piano and sat down between the Doctor and myself. We examining her closely. She seemed to be firm as mortals, and as natural as life. My sen looked as he used to when in the vigor of young manhood.

A consin of my wife, born just before our marriage (whose mother died), was materialized, but

I could not identify her. I advise all doubters not to believe until they are compelled, by force of evidence, to accept the truth of Spiritualism. This I conceive to be the only safe course for investigators. This I have always done, and find it as necessary now as it was in the commencement of my investigations. Hence I put one materialization there, who represented himself to be a friend of mine who passed away in Memphis last year of yellow fever, as a fraud; though resembling my friend, I did not believe him. This cousin of my wife, who was a member of my family for more than a score of years, I put down as "doubtful," but as to the identity of psy with and sen, I could not be decrived if I know moself or can rely an may sense. and memory.

The effort to obtain spirit-pictures was a fail-

had occurred at Terre Haute, only in general terms. After my spirit wife had written about my trip, I said, "Mollie, you know what I want in Stratham, N. H. (near Exeter station).

to know, and I want you to tell me." The medium wrote, "You were perfectly satisfied as to the identity of myself and John, but you were not satisfied as to its being Emma; but it was her; she came there with me, but had never tried to materialize before. She was not satisfied herself with her effort, and intends to try again whenever she has an opportunity? Our friend Bliss was not there."

My son wrote, "Pa, I must tell you that when I stood up there with Dr. Peebles and you, I felt that I was back to earth again renewed, and you felt like both worlds were coming together." My wife wrote further to this effect; "I have been very near, to you often, but never have I felt so near you when I was materialized as with Miss Morgan. Her magnetism harmonizes with ours better than any medium I have ever seen. I want you to get her to come here, and be a member of your family, so that we can convince your friends of the truth of materialization." My son seemed perfectly delighted with her: and spend's one time with us.

I talked with her parents and herself before I left, and thus hoped to effect it; but when I wrote them, after such a full endoysement, ber father wrote me her hand I of vited in the

I have now, Mr. Editor, (Neulyou a very small part of what I witnessed at There Haute. There has been an array of testile, by published against these mediums, which I read with painful interest, but there are two sides to nest questions. There are perhaps thousands who might give countertestimony in regard to what they have withlessed, were they interropated. I never saw the media or the committee beta ever since, and have had no correst indence with them in regard to anything tenting to one some series of the anything tenting to one some series of the property of the anything of the anyth to anything tending to these matters, or, anywe are the topographs to the set of the months are that if Then capable at a path and sustrial is the transfer to path and the variety of the transfer of the set of the transfer of the trans

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Same or Warner, & Meta E. T.

Pos. I noticed income of the type quitted the I fished the the Mn cin the String was reported after well time of the sea there were to disable that the line time the string was rejected mind, and I disable over the principle to give the second to disable that it might be drawn in and mind, and I disable over the principle of the second to disable over the unitied, eyes I could state that he the source I intended, Lexas most the conty metally. Hawas Securely to some trothe leads fundanting thehite around houstonetes water, though the got a protect in the strong, there, is were felt the adolf ferin the strain. There is were feet the stephent result in the strain. There is the feet the labeled that the labeled the labeled that the labeled the labeled that we could have the labeled that we could have the labeled that the same was about the pane, she took her seat in firming a could the instrument being between us, and soonly the instrument being between us, and the same of Frad field at the commendation of the face of the time of the face of the time of the face of the face of the time of the face of the same out, who were to be found that the face of the same out, who were to be found that the time of the same out at all these same out at all these same of the same out at all these same of the same out at all these same out at all these same of the same out at all the sa

W. J. Colville's Work.

On Sunday morning last, Oct 5th, acharge conpregation assembled in Borkelev Hall, Beston. Mr. Colville's guides discoursed on Scientific Schritthalism, and went far to prove their states the spining and analyzing the name of Napoleon, presigned surprise. The medium is a hely of high mounts that the existence of disended held minds i describe following could be denoustrated scientifically, and notes: in better through this than the cher medium, and it is she desired me before a private source with the desired me before a private source with the desired me before a private source was at the content of the content 2) Note that the state of the problem of places and the masses forced meaning as other minds as divine truth, both the state of the sta he was an honest, fruth-loving man, and she would also his election on paral grounds. A fruly last durant in a leading position will always exercise a salomary influence in any communists, and it his political equations are at variance. with ears, we had better so either opinions than moral in luence. Whatever improves the moral sense of a people is a blessing. We should look to the heart as well as the head; though when th, are an unison we can alone witness the per-

Spiritualists were urged to put no faith in the yersed freely with any wife and sen, he who prefers insta knowledge made by or on behalf persod away some few weeks after Dn. Teables of any personers; init. Judge everything at the was my guest in Memphis, some years since. They recognized each other yery cordially. He saw, recognized and To invent a possible theory which in your own heart you distrust, in order to appear great or curry favor with others, is the height of foolish-ness, and duplicity, and even though you may ness and depicity, and even though you may have hit on the truth, you are morally debased by your conduct. The truth to you is contained in the schere of what you know. The lecturer contended that what we receive intuitionally is a smuch a knowledge of spiritual facts as what we receive intellectually is knowledge of mate-cial foot.

The musical portion of the service was very nach appreciated -Mr. Thornton presiding at the organ, and singing two soles with fine effect. The hymns sung by the congregation were also well rendered. Winoona's poem, as well as the discourse, received the hearty approval of the audience. Next Sunday, Oct. 12th, at 1050.A. M., the subject of the discourse will be "Our Future"

Government." Sunday evening the meeting at Kennedy Hall, Warren street, was largely attended. No should a despairing Scotch spinster emigrate discourse was given, but the entire time was de-lecause she is sure to find a mon-soon there. voted to replying to questions, which were pre-sented in such numbers that Mr. Colville's guides had only time to say a very few words on each, and even then the services were unduly pro-longed. The musical arrangements are the same

longed. The musical arrangements are the same as at Berkeley Hall. Spiritualism has taken deep root in Roxbury. In addition to the Sunday services, the Thursday evening receptions are very largely attended by thoughtful minds, and are very rocial and interesting occasions. Next Sunday evening at Kennedy Hall the time will again be devoted to replying to questions. Services will begin at 7720 precisely.

W. J. Colville and Charles L. Thornton are open to engagements in or out of Boston for the delivery of inspirational discourses, poetry, &c., interspersed with vocal and instrumental music. They expect to visit Brooklyn, N. Y., during the week after next. For all particulars address or apply to 8 Davis street. Mr. Colville can usually be seen between 12 and 3 daily, except Fridays, when he receives no visitors.

days, when he receives no visitors. Mr. Colville, we are informed, spoke to the best acceptance on Monday eve., Sept. 29th, in Needham, at the residence of Mr. Woods, who has a ure: no picture was taken that I recognized.

I arrived at home the day of one of our private circle nights. I did not inform my wife of what

BRIEF PARAGRAPHS.

INGRATITUDE is a deadly weed, not only poisoning in itself, but impregnating the very atmosphere in which it grows with fettil vapors

A moment of eternity will serve to solve the riddles

Oblinary poetry searcely ever possesses sufficient liferary merit to print, and that is the principal reason why we decline it. Sometimes we offend our patrons by this course, when, if they would only reflect for a moment, they would see the wisdom of our action in this respect.

" Bucket shops "---Watered stocks,

We owe you one, Bro. Hames. You are entitled to ! the highest seat in the synanegue, and shall have it, whenever you manifest a desire in that direction

The influence of age on seeds, it is said, goes to show that, by keeping them on hand for several years, and then planting them alongside of last year's production, the result is four to one in favor of the old seeds. Now, then, may not last year's potato-seed, planted this season, for instance, be the cause of the rot? Would it not be a good experiment to try, under these circumstances, to hold on to old potatoes for several years, and then plant them away from the last year's crop? The experiment should be tried by our scientific farmers. We have no doubt it would be attended with success. Scientists widely differ, however, in regard to the planting of stale and fresh seed. The subject is of vital importance, and should be discussed by Rev. Mr. Cook in his Monday lectures. Teonoclasm No. 2!

The beaviest grief to borne in silence,

that there gallons of petroleum are running to waste every day in the McKean County. Par oil region. In some parts of that region the streams are dammed and the off-collected in large ponds. These ponds are set on fire daily; thus a large quantity of waste oil is disposed of. All efforts to limit the production of oil and stop this great waste have thus far failed

The yellow fever at Memphis, Tenn., is still doing its

THE PROBERT AND THE PUBLICAN. Two went to pray ! Oh, rother say, to a went to boat a the other to pray. One stands up close and trends on high, Where the other dates not litt his eye. One neater to God's a far find due other to the wife of a God Exchange Cracking, 10305

The New York No. 8 says a pretty girl has a right to

bare army The Travelor thinks it a bad polley "to have a law withe statute book that does neither good nor harm." In law will only do some harm, the Travelor thinks hall right. "Boston them

That's the "policy" of the Traveller, Mr. Herald. exactly, and always has been all went in strongly for For when Ben furnished the "spondulicks"; and now policy "dictates another comse.

Miss Abbie W. May's polimication for member of the lessifts Board of Policy ball has been confirmed A value 4 vectorive Council.

The Methodist Hungley Dungley" is, what the spituateda Thine calls Henry Morkan. The Union speaks wiser than it knows in Plans 9 people patrons the tris Humpty Dumpty the same as they did "Petticoat thishop," the Music Hall spiritual phenomena ex., extensively through the Provinces. poser " and with the same result. These two Humpty Dumpries get " the loaves and fishes."

The fellow who . and Managed of from a control feeling

And found II

of three rest long and two test wide, to Neglected to state how him; it was a

You may very properly take a man's word, but do not steal bladletionary.

NAPOLIONE PROPERTYS .- A French Republican, al appeared in materialized form, and created

NAPOLEON.

Which Color arranged in the form of a sentence, gives "Vepateun or constrain about a potent potent." This 20th. It was a preeminent success, largely atis the tire hat "Napoleon, being the lion of the people, was muching on, destroying the cities,"s

blissful state to ic. she will be in the great hereafter.

The Prench are much excited over the fact of the invasion of Europe manarkets by American produce. It is taking the wing out of their financial sails

Miss McDonagh of Boston, argued her own case before the United States Crientit Court in New York, in a patent suit, being the first lady practitioner that ever appeared in the contribution there.

As business is " tucing up "all over the country, faitter is been and stronger while coffee has a weaker

An Irishing a "Body remarked to an acquaintance; "The Ould Coloux Rathroad has been more car ful since the disgadual a cident." "Yes," responded his friend, "I always had the ear full whenever I travel on that . 10ad 1

Messis, G. W. Carleton & Company, of New York. have many to its in preparation, and notably " Porest House," a new novel by Mary J. Holmes, and "Carried by Storm," a new novel by May Agnes, Fleming: Carleton has also in Dieparation a book of a unique sort called "The Banker's Scrap Book," by H.C. Perey, This firm have also in preparation, in response to inquiries from every quarter for back numbers of "Josh Billings's Alminax, a volume to be called "Old Probability," which will consist of the ten numbers of the "Almimax." Found "egether In a single volume, with some new illustrations.

The draft of the charter of the proposed Victoria University, in London, opens degrees to "all-persons, whether male or female, who have pursued a regular course of study in any of its colleges, and passed examinations."

The gods even cmy him whose senses have been subdued, like horses well broken in by the driver, who is free from pride, and free from fraility.—Dhammapada.

" I'll come to thee when daylight sets," as the lamplighter said to the lamp. This abbilities using the round of Aberdeen: Why

should a despairing Scotch spinster emigrate to India?

THURL MUST BE SOMETHING WRONG. When earth produces free and fair
The golden waving corn;
When fragrant fruits perfume the air,
And therey flocks are shorn,
Whilst thousands move with acking heads,
And sing the ceaseless song,
We starve! we die! oh, give us bread!"
There must be something wrong. When wealth is wrought, as seasons roll,
From off the fruitful soll;
When luxury from pole to pole
Keeps fruit of human toll;
When, from a thousand, one alone
In plenty rolls along,
And others ne'er a joy have known,
There must be something wrong.

It is said that Mr. George P. Sickles, the father of General Sickles, is hale and hearty at the age of eightyfour years, and a firm Spiritualist. He is clairaudient and listens every afternoon to music by his invisible friends, and frequently expresses surprise that his mortal visitors do not hear the music as well as himself.

One of the new styles of bonnets this season has the brim composed of fine folds of satin hardly wider than cords. Such is fashion.

Judge Ladd, of the Cambridge Police Court, is a Spiritualist of the most uncompromising faith, but nobody seems to question his fitness for the responsible public position which he occupies and adorns.—*Boston Sunday Herald*.

London (Eng.) Spiritual Notes.

(From Our Special Correspondent.)

The many friends of Mrs. Firman were very much surprised at her sudden departure from this life. She has for some time given séances to only a very few-her mediumship leaving her open to many cruel remarks from those who should have been first to have protected her. Her mediumship was of the most extraordinary character, and she numbered many friends in high positions. She died strong in the faith of Spiritualism, and has already given us evidence of the continued life. She was mother of Mons. Alfred Firman, private medium to Comte de 1 Bullet, in Paris.

It would appear from the columns of the leading Spiritualist journal there is a great quarrel in the National Association, but on good authority we can state that such is not the case—

The most susceptible part of the human body, and its powerful healing properties, which are Anti-Septic. Disinfectant. Stimulating and Resolvent, are taken up by the circulation. They especially act upon the the only quarrel there is, is made by those outside. The Association made a great mistake in admitting those whose only introduction was the guinea they paid.

The splendid article in the Whitehall Review about Spiritualism, one of the best ever printly a word of notice by the spiritual papers, the reason being that Mr. J. W. Fletcher, who is the subject of the article, is an American, and more popular near the article, is an American, and the property of the spiritual papers. In Liver Complaints. more popular now than any other person connected with the movement.

of the Spiritual Notes, and are of unusual interest. This Order now has a large number of members, and applications for membership are rapidly increasing.

Dr. Donald Kennedy, of Boston Highlands, is in town. He is as popular among his friends in England as in America, for with lavish hand to specify the latter than the specific of the latter of the latter than the specific of th A series of articles concerning the "Order of

scatters the blessings God has bestowed upon him. A few more men like him, and heaven? would not seem so far away.

Mr. Alfred Firman, the medium to the Comte de Bullet, is in London at present; he is holding a few private sittings, which are attended by the most favorable results. He will remain

in town some weeks. The Rev. Stainton Moses (M. A. Oxon) is suffering severely from an attack of bronchitis, and is not able to speak aloud. It is hoped that he will soon recover, as there is no worker in the cause of Spiritualism whose services are

more prized than those of our valued friend. The Banner of Light bids fair to have an increased circulation in England, as it is said there is more news of English Spiritualism and the workers in its columns than is found in any

, of the papers published here. Mr. J. J. Morse is, for the first time in some years, compelled to stop work on account of illhealth. He is much beloved by the people, who listen to the lessons of the spirits as given through his mediumship. He is known very

Le Comte de Bullet is dangerously ill.

Sunday evening was the first night of the new series of lectures at Steinway Hall. Mr. Fletcher was greeted by a very large and fashionable audience, and his lecture, "The Message of the Spirits," was listened to with profound attention. All the leading society journals mentioned the reopening of the lectures as an event of the season.

At a recent private séance the Prince Imperisocial position. FIDELITY.

· The Omro Meeting. To the Editor of the Banner of Light :

I have just returned from the Quarterly Meeting of the Northern Wisconsin Association of Spiritualists, held at Omro, Sept. 27th, 28th and I tended, represented by solid brain and generous heart, and characterized throughout by an in-Miss denote tollins is a good girl. If she isn't in a stelligent, and sloftly inspiration. The regular speakers were J. M. Peebles, Prof. Lockwood, C. W. Stewart and Mrs. Bishop, all of whom furnished the true "bread of life" to the grateful multitude. It was indeed a convocatiou never to be forgotten in the annals of Spiritualism. The best of feeling prevailed. An interesting episode is worthy of note here-that the financial collection exceeded the amount necessary to defray expenses. That 's the way we do business in the West. During one of the interesting conferences the case of D. M. Bennett was introduced, and the feeling was deep and determined. By vote of the Convention Prof. Lockwood, a most efficient President indeed, appointed J. O. Barrett, Dr. A.B. Severance, Almon Gray, B. Bishop and C. W. Stewart committee to present suitable resolutions expressive of the sentiment of the Convention. They reported a series which the Convention forthwith adopted. Yours fraternally, J. O. B.

Glen Bentah, Wis., Sept. 30th, 1879. The resolutions will appear next week .- ED, B, or L.]

The First Harmonial Association.

Organized Dec. ith, 1878, in the city of New York, President, Andrew Jackson Davis; address, Orange, N. J. Secretary, Cyrus Oliver Poole; address, 119 Broad street, N. Y. Treasurer, Jos. Barber Loomis, address, 44 East 14th street, N. Y.

A conference was held in that city on September 23d, 1879, to consider the question of inaugurating a course of Sunday discourses from the Harmonial standpoint. After due consideration the appropriate committees were appointed. Mrs. Mary F. Davis, Chairman of the Conference: address, Orange, N. J.; James E. Briggs, M. D., Chairman of Committee on Finance; address, 126 West 11th street, New York; Mrs. Sarah W. Van Horn, Chairman of Committee on Music: address, 28 Greenwich Avenue, New York.

Primal objects: 1-The harmonization of the individual. 2-The harmonization of society.

Free public services, commencing Oct. 12th, 1879, and thereafter every Sunday morning, at 11 o'clock, in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square, New York. Speaker for three months, Andrew Jackson Davis.

TERRE HAUTE, Sept. 30th, 1879. To the Editor of the Banner of Light:

Owing to the voluminous matter necessary to answer the charges made against Mrs. Stewart and Laura Morgan, we will not have time to make copies of the same, and have concluded to publish the same in full in Mind and Matter, and have directed our friends who have written us, to send to Mind and Matter for extra copies. Please state to the patrons of the Banner of Light that they can obtain extra copies of same of Mind and Matter by sending in their orders to that office at once. The article will appear in the issue of Oct. 11th, 1879.

James Hook, for the Committee. P. S.-We have no fears of the result.

No preparation of Buchu and Uva Ursi has met with such success as Mr. Hollis's Compound. The testimonial found in another column is a sample of many received.

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April 19.

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