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# Foreign Correspondence.

#### ECHOES FROM INDIA.

L-WHAT IS HINDU SPIRITUALISM?

To the Editor of the Banner of Light:

Phenomena in India, beside the undoubted interest they offer in themselves, and, apart from their great variety, and in most instances utter dissimilarity from those we are accustomed to hear of in Europe and America, possess another feature which makes them worthy of the most serious attention of the investigator of psychology. Whether Eastern phenomena are to be accounted for by the immediate and sole interference and help of the spirits of the departed, or at-tributed to some other and hitherto unknown cause, is a question which, for the present, we will leave aside. It can be discussed, with some degree of confidence, only after many instances have been carefully noted and submitted, in all their truthful and unexaggerated details, to an impartial and unprejudiced public. One thing I beg to reaffirm, and this is, that instead of exacting the usual "conditions" of darkness, harmonious circles, and nevertheless leaving the witnesses uncertain as to the expected results. Indian phenomena. If we except the independent apparitions of bhuts (ghosts of the dead), are never sporadic and spontaneous, but seeme to depend entirely upon the will of the operator, whether he be a holy Hindu Yoga, a Moosulman Saddhu, fakir, or yet a juggling Jaddugar (sor-

In this series of letters I mean to present numerous examples of what I here say, for, whether we read of the seemingly supernatural feats produced by the Rtshis, the Aryan patriarchs of Archaic antiquity, or by the Puranic days, or hear of from popular traditious, or again see them repeated in our modern times, we always find such phenomena of the most varied character. Besides covering the whole range of those known to us through modern mediumistic agency, as well as repeating the mediaval pranks of the nuns of Loudun and other historical possedees in cases of "bhut" obsession, we often recognize in them the exact counterparts—as once upon a time they must have been the originals—of Biblical miracles With the exception of two-those over which the world of piety goes most in raptures while glorifying the Lord, and the world of skepticism grins most sardonically-to wit, the anti-heliocentric crime performed by Joshua, and Jonah's unpleasant excursion into the slimy cavern of the whale's belly-we have to record nearly every one of the feats which are said to have so distinguished Moses and other "friends of God," as oceasionally taking place in India.

But alas, for these venerable jugglers of Judea! And alas, for those pious souls who have hitherto exalted these alleged prophets of the forthcoming Christ to such a towering eminence! The idols have just been all but knocked off their pedestals by the parrieldal hands of the forty divines of the Anglican Church, who now are known to have sorely disparaged the Jewish Scriptures. The despairing cry raised by the reviewer of the just issued Commentary on the "Holy" Bible, in the most extreme organ of orthodoxy (the London Quafterly Review for April, 1879), is only matched by neck submission to the incuttable. The fact I am alluding to is one already known to you, for I speak of the decision and final conclusive opinions upon the worth of the Bible by the conclave of learned Bishops who have been engaged for the last dozen of years on a thorough revision of the Old Testament. The results

of this labor of love may be summarized thus: 1. The shrinkage of the Mosaic and other "miracles" into mere natural phenomena. (See decisions of Canon Cook, the Queen's Chaplain, and Bishop Harold

2. The rejection of most of the alleged prophecies of Christ, as such; the said prophecies now turning out to have related simply to contemporaneous events in the Jewish national history.

3. Resolution to place no more the Old Testament on the same eminence as the gospels, as it would inevita-

bly lead to the "disparagement" of the new one. 4. The sad confession that the Mosaic Books do not contain one word about a future life, and the just complaint that "Moses under divine direction(?) should have abstained from any recognition of man's destiny beyond the grave, while the belief was prominent in all the religions around Israel," . . . is "confessed to be one of those enigmas which are the trial of our faith."

And it is the "trial" of our American missionaries here also. Educated natives all read the English papers and magazines, and it now becomes harder than ever to convince these "heathen" matriculates of the 'sublime truths" of Christianity. But this by the way of a small parenthesis; for I mention these newly evolved facts only as having an important bearing upon Spiritualism in general, and its phenomena especially Spiritualists have always taken such pains to identify their manifestations with the Bible miracles, that such a decision, coming from witnesses certainly more prejudiced in favor of than opposed to "miracles" and divine supernal phenomena, is rather a new and unexpected difficulty in our way. Let us hore that in view of these new religious developments, our esteemed friend, Dr. Peebles, before committing himself too far to the establishment of "independent Christian church es." will wait for further ecclesiastical verdicts, and see how the iconoclastic English divines will overhaul the phenomena of the New Testament. Maybe, if their consistency does not evaporate, they will have to

"natural phenomena"! Very happily for Spiritualists. and for Theosophists likewise, the phenomena of the nineteenth century cannot be as easily disposed of as those of the Bible. We have had to take the latter for nearly two thousand years on mere blind faith, though but too often they transcended every possible law of nature, while quite the reverse is our case, and we can But to return. If manifestations of occult nature

and most various character may be said to abound in India, on the other hand the frequent statements of Dr. Peebles to the effect that this country is full of native Spiritualists, are—how shall I say it?—a little too hasty, and exaggerated. Disputing this point in the London Spiritualist of Jan. 18th, 1878, with a Madras gentleman, now residing in New York, he maintained his position in the following words: "I have met not only Singhalese and Chinese Spiritualists, but hundreds of Hindu Spiritualists, gifted with the powers of conscious mediumship. And yet Mr. W. L. D. O'Grady, of New York, informs the readers of *The Spiritualist* (see issue Nov. 23d) that there are no Hindu Spiritualists. These are his words-'No Hindu is a Spiritualist.'" And, as an offset to this assertion. Mr. Peebles quotes from the letter of an esteemed Hindu gentleman, Mr. Peary Chand Mittra, of Calcutta, a few words to the effect that he blesses God that his "inner vision is being more and more developed," and he talks "with spirits." We all know that Mr. Mittra is a Spiritualist, but what does it prove? Would Mr. Peebles be justified in stating that because H. P. Blavatsky and half a dozen of other Russians have become Buddhists and Vedantists, Russia is full of Buddhists and Vedantists? There may be, in India, a few Spiritualists among the educated reading classes, scattered far and wide over the country, but I seriously doubt whether our esteemed opponent could easily find a dozen of such among this population numbering two hundred and forty millions. There are solitary exceptions, but exceptions only go to strengthen a rule, as every one knows.

Owing to the rapid spread of Spiritualistic doctrines

years before, at the time I was in America I abstained from contradicting in print the great Spiritualistic "pilgrini" and philosopher, surprising as such statements seemed to me, who thought myself pretty well acquainted with this country. India, unprogressive as it is, I thought might have changed, and I was not sure of my facts. But now that I have returned for the fourth time to this country, and have had over five months' residence in it, a careful investigation into the phenomena, and especially into the opinions held by the people on this subject, and seven weeks of traveling all over the country, mainly for the purpose of seeing and investigating every kind of manifestations, I must be allowed to know what I am talking about, as speak by the book. Mr. O'Grady was right: No Hindu is a Spiritualist" in the sense we all understand the term. And I am now ready to prove, if need be, by dozens of letters from the most trustworthy natives, who are educated by Brahmans, and know the religious; and superstitions views of their countrymen better than any one of us, that whatever else Hindus may be termed, it is not Spiritualists. "What consiltutes a Spiritualist?" very pertinently inquires, in a London Spiritual organ, a correspondent with "a passion for definition," (see Spirituatist, state 10, 1019) and then, after asking, "Is Mr. Crookes a Spiritualist, who, like my humble self, does not believe in spirits of who, like my humble self, does not believe in spirits of caste, and one who had for seven long years undergone the usual and dreary probations of Yoggism in a state of sion for definition," (see Spiritualist, June 13, 1879) and to the most restricted definition," as he expresses it.

Let us see to which of these "definitions" the "Spir-

the world over, and to my having left India several

itualism" of the Hindus—I will not say the mass, but even a majority-would answer. Since Dr. Peebles, during his two short visits to India, and while on his way from Madras, crossing it in its diameter from Calcutta to Bombay, could meet "hundreds of Spiritual ists." then these must indeed form, if, not the majority. at least a considerable per centage of the two hundred and forty millious of India. I will now quote the definitions from the letter of the luquirer, who signs himself "A Spiritualist,"(?) and my own remarks there-

A. "Every one is a Spiritualist who believes in the immortality of the soul." I guess not; otherwise the whole of Christian Europe and America would be Spiritualists; nor does this definition, A., answer to the religious views of the Hindus of any sect, for, while the ignorant masses believe and aspire to Moksha,  $i.\,c.,$ literal absorption of the spirit of man in that of Brahma, or loss of individual immortality, as means of avoiding the punishment and horrors of transmigration, the philosophers, adepts, and learned Yogis, sucl as our venerated master, Swami Dya Nand Saraswati, the great Hindu reformer, Sanskrit scholar, and Supreme Chief of the Vedic Section of the Eastern Division of the Theosophical Society, explain the future state of man's spirit, its progress and evolution, in terms diametrically opposite to the views of the Spiritualists. These views, if agreeable, I will give in some

future letter. B. "Any one who believes that the continued conscious existence of deceased persons has been demonstrated by communication, is a Spiritualist." A Hindu, whether an erudite scholar and philosopher, or an ignorant idolater, does not believe in "continued consclous existence," though the former assigns for the holy, sinless soul, which has reached Swarga (heaven) and Moksha, a period of many millions and quadrillions of years, extending from one Pralaya+ to the next. The Hindu believes in cyclic transmigrations of the soul, during which there must be periods when the soul loses its recollections as well as the consciousness of its individuality, since, if it were otherwise, every person would distinctly remember all his previous existences, which is not the case. Hindu philosophies are likewise consistent with logic. They at least will not allow an endless eternity of either reward or punishment for a few dozens of years of earthly life, this life be wholly blameless or yet wholly sinful.

C. "Any one is a Spiritualist who believes in any of the alleged objective phenomena, whatever theory he may favor about them, or even if he have none at all." This definition is a totally wrong one. Such persons are "Phenomenalists," not Spiritualists, and in this sense it answers to Hindu beliefs. All of them, even those who, aping the modern school of Atheism, declare themselves materialists, are yet phenomenalists in their hearts, if one only sounds them.

(D.) E. "Does not allow of Spiritualism without spirits, but the spirits need not be human." At this rate Theosophists and Occultists generally may also be called Spiritualists, though the latter regard them as enemies; and in this sense only all Hindus are Spiritu-

- \*For the meaning of the word Pralaya, see Vol. II. of Ists Unreited. I am happy to say, that notwithstanding the satirical criticisms upon its Veille and Ruddhistic portions by some American 'would-be' Orientalists, Swami Dya Nand, and the Rev Sunangaia, of Ceylon, respectively the representatives of Veille and Buddhisti- scholarship and literature in India, the first the best Sanserit and the other the most eniment Pail scholar, both expressed their entire satisfaction with the correctness of my esot-ric explanations of their respective religious. Ists Unveiled is now being translated into Marathi and Hindi in India, and into Pali in Ceylon.

attribute all the miracles worked by Jesus also to l alists, though their ideas about human spirits are dia- | Samyasis and exercisers of evil spirits, as to the simimetrically opposed to those of the Spiritualists. They regard "bhuts"-which are the spirits of those who died with unsatisfied desires, and who, on account of their sins and earthly attractions, are earth-bound and kept back from Swarga (the "Elementaries" of the Theosophists)—as having become wicked devils, liable to be annihilated any day under the potent curses of the Brahman exorciser. The "spiritual control" so much sought for and appreclated in mediums, the Hindu regards as the greatest curse a person can be afflicted with—possession and obsession by a bleat; and the most loving couples often part whenever a wife is attacked by the blut of a relative, who, it seems, seldom or never attacks any but women.

(F.) G. "Considered that no one has a right to call himself a Spiritualist who has any new-fangled notions about 'elementaries,' 'spirit of the medium,' and so forth; or does not believe that departed human spirits, high and low, account for all the phenomena of every

description?? This one is the most proper and correct of all the ibove given "definitions," from the standpoint of Orthodox Spiritualism, and settles our dispute with Mr. Peobles. No Hindu, were it even possible to bring him o regard bhuts as low, suffering spirits on their way to progress and final pardon (?) could, even if he would, account for all the phenomena on this true Spiritual istic theory. His religious and philosophical traditions are all opposed to such a limited idea. A Hindu is, first of all, a born metaphysician and logician. I he believes at all, and in whatever he believes, he will admit of no special laws called into existence for men of this planet alone, but will apply these laws through out the universe, for he is a Pantheist before being anything else, and notwithstanding his possible adher ence to some special sect. Thus Dr. Peebles has well defined the situation bimself, in the following happy paradox, in his Spiritualist letter above quoted, and in which he says: "Some of the best mediums that it has been my good fortune to know, I met in Ceylon and India. And these were not mediums; for, indeed, they held converse with the Pays and Pesalisays, having their habitations in the nir, the water, the fire, in rocks and trees, in the clouds, the rain, the dew, in mines and

Thus these "mediums" who were not mediums were no more Spiritualists than they were mediums, andthe house (Dr. Peebles's house) is divided against it self and-must fall. So far we agree, and I will now

proceed further on with my proofs.

As I mentioned before, Col. Olcott and myself, accompanied by a Hindu gentleman, Mr. Mooljee Thack-/ ersing, a member of our Council, started on our seven weeks' journey early in April. Our object was twofold: 1, To pay a visit to and record for some time with our ally and teacher, Swami Dya Nand, with whom we had corresponded so long from America, and thus consolidate the alliance of our Society with the Arya Samajes, of India (of which there are now over fifty); and, 2. See as much of the phenomena as we possibly could; and, through the help of our Swami-a Yoga himself and an initiate into the mysteries of the Vydla (or secret sciences)-settle certain vexed questions as to the agencies and powers at work, at first hands. Certainly no one could find a better opportunity to do so than we had. There we were, on friendly complete nudity, and a constant battle with elements and wild beasts—the battle of divine human spirit and Imperial WILL of man against gross and blind matter in the shape of tigers, leopards, rhinoceroses and bears, without mentioning venomous snakes and scorpions. The inhabitants of the village nearest to that mountainare there to certify that sometimes for weeks no one would venture to take a little food-a handful of riceto our Swami; and yet, whenever they came, they always found him in the same posture and on the same spot - an open, sandy billock, surrounded by thick jungle full of beasts of prey-and apparently as well without food and water for whole weeks as if he were made of stone instead of human flesh and bones. He has explained to us this mysterious secret which en ables man to suffer and corquer at last the most cruel privations; which permits him to go without food or drink for days and weeks: to become utterly insensible to the extremes of either heat or cold, and, finally, to live for days outside instead of within his body. .

During this voyage we visited the very cradle of Indian mysticism, the hot-bed of ascetics, where the remembrance of the wondrous phenomena performed by the Rishis of old is now as fresh as it ever was during those days when the school of Patunjali—the reputed founder of Yoggism--was filled, and where his Yog-Sankhya is still studied with as much fervor, if not with the same powers of comprehension. To Upper India and the Northwestern Provinces we went; to Allahabad and Cawnpore, with the shores of their sacred "Gangua" (Ganges) all studded with devotees whither the latter, when disgusted with life, proceed to pass the remainder of their days in meditation and seclusion, and become Sannyasis, Gasains, Saddhoos Thence to Agra, with its Tag-Mahal, "the poem in marble," as Bishop Heber happily called it; and the tomb of its founder, the great Emperor-Adept, Akbare at Secundra; to Agra, with its temples crowded with Sakti-worshipers, and to that spot, famous in the history of Indian occultism, where Yumna mixes its blue waters with the patriarchal Gauges, and which is chosen by the Shaktias (worshipers of the female power) for the performance of their pujas; during which ceremonies the famous black crystals or mirrors mentioned by P. B. Randolph, are fabricated by the hands of young virgins. From there, again, to Saharampore and Meerut, the birth-place of the mutiny of 1857. During our solourn at the former town, it happened to be the central railway point to which, on their return from Hurdwar pilgrimage, flocked nearly twenty-five thousand Sannyasis and Gasaïna, to num bers of whom Col. Olcott put close interrogatories, and with whom he conversed for hours. Then to Rajpoo tana, the land inhabited by the bravest of all races in India, as well as the most mystically inclined—the Solar race, whose Rajas trace their descent from the sun itself. We penetrated as far as Jeypore-the Paris, and at the same time the Rome of the Raincot land. We searched through plains and mountains, and all along the sacred groves covered with pagodas and devotees, among whom we found some very holy men, endowed with genuine wondrous powers -but the major ity unmitigated framis. And we got into the favor of more than one Brahman, guardian and keeper of his god's secrets and the mysteries of his temple; but got no more evidence out of these "hereditary dead beats,"

"Yoggles and ascetics are not the only examples of such protracted fastings; for it these can be doubted and sometimes utterly rejected by skeptical science as void of any conclusive proof, for the phenomenon takes place in remote and inaccessible places, we have many of the Jainus-inhabitants of populated towns-to bring forward as exemplars of the same. Many of them fast, abstaining even from one drop of water for forty days at a time—and survive always.

as Col. Olcott graphically dubbed them, than out of the

larity of their views with those of the Spiritualists, Neither have we over failed, whenever coming across any educated Hindu, to pump him out as to the ideas and views of his countrymen about phenomena in general, and Spiritualism especially. And to all our ques tions who it was in the case of holy Yogs endowed with "miraculous powers" that produced the manifesta: tions, the astonished answer was invariably the same \*He (the Yoga) himself having become one with Broken produces them: " and more than once our interlocut ors got thoroughly disgusted and extremely offended at Col. Olcott's irreverent question, whether the "bhuts" might not have been at work helping the thaumaturgist. For nearly two months uninterruptedly our premises at Hombay-garden, verandalis and halfs -were crammed from early morning till late at, night with native visitors of the most various seets, race and religious opinions; averaging from twenty to a hundred and more a day, combig to see us with the object of exchanging views upon metaphysical questions. and to discuss upon the relative worth of Eastern and Western philosophics-occult sciences and mysticism included. During our journey we had to receive our brothers of the Arya Samajes, which sent their deputa tions wherever we went to welcome us, and wherever there was a Samai established. Thus we became intimate with the previous views of hundreds-and thouands of the followers of Swami Dya Nand, every one of whom had been converted by him from one idolatrous sect or another. Many of these were educated men, and as thoroughly versed in Vedic philosophy as in the tenets of the sect from which they had separated. Our chances, then, of getting acquainted with Hindu views philosophies and traditions, were greater than those of any previous European traveler; may, greater even than those of any officials who had resided for years in India; but who, neither belonging to the Hindu faith, nor on such friendly terms with them as ourselves, were neither trusted by the natives, nor regarded as and called by them "brothers," as we are.

It is, then, after constant researches and cross-ques though, extending over a period of several months, that we have come to the following conclusions, which are those of Mr. O'Grady: No Hindu is a Spiritualist, and, with the exception of extremely rare instances, none of them have ever heard of Sphritualism or its movements in Europe, least of all in America, with which country many of them are as little acquainted as with the North Pole. It is but now, when Swami Dya Nand, in his learned researches, has found out that America must have been known to the early Aryans, as Arjuna, one of the five Pandacas, the triend and disciple of Christna, is shown in Puranic history to have gone to Pataba) in search of a wife, and married in that country Edupt, the widow-daughter of NACA. the King of Patal(a), an antipodal country answering perfectly in its description to America, and unknown in those early days to any but the Aryans, that an interest for this country is being felt among the members of the Samajes. But, as we explained the origin, development and doctrines of the spiritual philosophy to our friends, and especially the modes operandi of the mediums, i. c., the communion of the spirits of the departed with living men and women, whose organisms the former use as modes of communication, the horror of our listeners was unequalled and undisguised in each case. "Communion with bhuts?" they exclains: "communion with souls' that have become wicked demons, to whom we are ready to offer sacrifices in food and drink to pacify them, and make them leave us quiet but who never come but to disturb the peace of families; whose presence is a pollution! What pleasure or comfort can the *Bellatj* (white foreigners) find in communicating with them?" Thus I repeat mest emphatleally that not only are there, so to say, no Spiritualists in India, as we understand the term, but affirm and declare that the very suggestion of our so-called "spirit intercourse" is obnoxious to most of them-that is sires being diminished by the change of death to say, to the oldest people in the world, people who have known all about the phenomena thousands'upon thousands of years. Is this fact nothing to us, who have just begun to see the wonders of mediumship? Ought we to estimate our eleverness at so high a figure as to make us refuse to take instruction from these Orientals, who have seen their holy men -- nay, eyen their gods and demons and the spirits of the elements -performing "miracles" since the remotest antiquity? Have we so perfected a philosophy of our own that we can compare it with that of India, which explains every mystery and triumplantly demonstrates the nature of every phenomenon? It would be worth our whilebelieve me—to ask Hindu help, if it were but to prove better than we can now, to the materialists, and skep tical science, that, whatever may be the frue theory a to the agencies—the phenomena, whether, Biblical or Vedic, Christian or heathen, are in the natural order of this world, and have a first claim to scientific inves tigation. Let us first prove the existence of the sphyns to the profane, and afterwards we may try to miriddle its mysteries. Spiritualists will always have time chough to refute "antiquated" notions by the logic of their new theories, and spirits to measure their strength with the mythical "elementals" of old. Truth is eter nal, and however long trampled down will always come out the brighter in the expiring twilight of su perstition. But in one sense we are perfectly warranted to apply the name of Spiritualists to the Hindus. Opposed as they are to physical phenomena as produced by the blads, or unsatisfied souls of the departed and to the possession by them of mediumistic persons they still accept with joy those consoling evidences of the continued interest in themselves of a departed father or mother. In the subjective phenomena of dreams, in visions of clairvoyance or trance, brought on by the powers of holy men, they welcome the spirits of their beloved ones, and often receive from them imnortant directions and advice.

If agreeable to your readers I will devote a series o letters to the phenomena taking place in India, ex plaining them as I proceed. I sincerely hope that the old experience of American Spiritualists massing in threatening force against iconoclastic Theosophists and their "superannuated" ideas will not be repeated for my offer is perfectly impartial and friendly. It is with no desire to either teach new doctrines or earry on an unwelcome Hindu-propaganda, that I make II but simply to supply material for comparison and study to the Spiritualists who think.

Rombay, July, 1879. H. P. BLAVATSKY.

Far Our papers are not as well sustained by Spiritualists as they ought to be. This is in Spiritualists as they ought to be. This is in many instances because parties do not feel able to incur the necessary outlay, but we fear it too often is the result of a species of selfishness. When one has fully demonstrated the fact of immortality, he is too apt to be content with this, without effort to extend the cause which cannot be befter done than by sustaining and wildling in the uppers that advente the cause building up the papers that advocate the cause. A Spiritualist can do his children no greater wrong than to withhold from them such books and papers as will teach them the grand and all-important truths of our philosophy.—The Texas

# Original Essay.

THE BASILAR ORGANS OF THE BRAIN.

Are they of any less power in the spirit life than

An article in the Banner of Light of Aug. 16th under the caption of "Soul and Body," affirms that the transition from this world to the next greatly lessens the evil in us and makes the balance between the good and bad more equal than while the soul is inhabiting the body. I need not say that the writer, Prof. J. R. Buchanan, stands at the head of the list of intelligent thinkers and teachers in the ranks of Spiritualists. Still, I think he is a little astray on the point I am about to discuss, but if I am wrong, and can be shown to be, I will readily acknowled

I think it can be made clear that the lower faculties, or the basilar organs of the brain, are just as positively identified with the spirit after death as with the body before death.

The animal, or self-protecting propensities, are located in the lower brain, mainly in the cerebellum. They are classified by phrenolegists, and with a reasonable degree of accuracy point out by their presence, the characteristics of the person. Leaving out the technical names, we may mention that of a love of the opposite sexes, parental love, love of friends, acquisitiveness, combativeness, and so forth. These, with many others that I have not time to name, are recognized by the anthropologist as the selfish feelings; in reference to which my brother, Prof. Buchanan, says they decline in activity, and to a great degree lose, their force with the death of the body,

If this be true, then wherefore this throng of pirits that are constantly about as seeking the tratification of these lower passions? The spirit of miserly instincts, seemingly in full possession of his old love of gain, the drunka 28, giving evidence of still retaining his earthly desire for liquor, the combative spirit, that so often thrusts himself into public and private controls, surly and defiant, determined to have his way, and turning a deaf ear to all appeals to the contrary; whence come these malevolent ones, if the animal passions lose their strength, and become greatly diminished in force by death?

I presume it will be granted that all the lifeforces centre in the brain. If so, then it must follow that the several propensities of the brain are the expression of the human character. Thus, if one is religiously inclined, and these forces predominate, he will be recognized among his fellows as a spiritually-minded man. If given to lewdness of conversation or action; that will be the impress that he will stamp upon the minds of his acquaintances. If revengeful, his vindictiveness will be his identity, and so on, through the entire list of the human passions. Now if these qualities of character'are the reflex action of the spirit, it seems to me that one is no more likely to lose its force than another; that there is no more likelihood of amorous dethan the spiritual inclinations. All are prompted by spirit-force primarily, and therefore all are alike spirit, and are not under the law of material decline.

And so I believe, if there is such a thing as individuality in spirit-life, that we must carry with us all the passions in the same force that they had here, in order that we may retain our identity as the same individual that was known here. Let us suppose, for a moment, that Prof. Buchanan's theory is correct: Then a person, known to us and distinguished for his sensuality, would turn up in the other life as an embodiment of saintliness, or at least with his passion so greatly modified that we should fail to recognize him. Think for a moment of the wide difference between the person of carnal desires and gross habits and one of pure thoughts and upright deportment. The company of one would be greatly desired, while the other would be repugnant, at least to those of refined and moral training. But with the leveling of all these lower propensities by death, there is scarcely a distinguishable difference!

Again, among the characteristics of the brain is that located in the cerebellum, I think, called by phrenologists "philoprogenitiveness," and to which I have before alluded, causing the parent to love the child, and the child the parent. If the basilar organs lose their force at death, do n't it follow that the affection which formerly existed, and which is an anchor of hope to many a weeping soul, is destroyed or greatly modified by death? If it is correctly located, it is in the midst of the animal passions, the death of one of which would not take place without the others being similarly affected.

Again, if our learned brother's assertion be correct, of what particular advantage is self-restraint? What does it profit one to, day by day and month by month, through great conflict and struggle of passion, strive to obtain the mastery over his evil inclinations? Surely, if death will diminish these, will it not be just as well to wait until the change comes? And supposing this idea to prevail, wouldn't it make a difference in the morals of society? We are not such stoics as to be restrained for the sake of mere discipline.

But it seems to me that there can be no higher incentive to one than that which impels him to strive to keep his body in subjection; to have all the organs of the brain in perfect harmony, or as near perfect as possible. If the temper is irritable, control and train it until it is placid. If the disposition is revengeful, cultivate feelings of love and forgiveness until we are no longer vindictive. If lust is leading us captive, restrain the gratification of desire until it is

"Subdued. If we hoard and grasp everything against humanity; and all who willingly parwithin our reach, cultivate benevolence, until, ticipate in it, and all who apologize for it, are cupidity is destroyed. And so on. It is a life-guilty of this fearful crime!" it was this charge, work, and nothing but the utmost diligence and the greatest amount of watch-care will enable. usdo accomplish it. But it is a beautiful task-a task that will so repay us that we shall nevel cease to feel glad that we improved our material life in which to perform it.

Prof. Ber hanan a'Indes to the antagonism of the spiritual and the corporeal. There'should be none. There would be none if all you paysions were upder proper subjection. Moder had a limight refer to other of the world's great respectively, it is the resolvent this to notice formers, whose success in elevating their kind  $t_{t+1}$ , .... This is the face in which to do this has been in proportion to the clearness of their work, and there is no other where it can be done to sail, good advantage. Remember it, and wrong, and their ability to arouse the same my dear friends, and dea't be misled by thes in others. And the dessen I would enforce is, facial delays in that our animal passions are to , that if Spiritualists would be some practical redie with us at death, or that they will be dimin- formers, and take the lead, as they ought, in te-Island in the least degree, save as they can be moving any of the giant wrongs which still opdiman, shed by the same law that will being press humanity, they will not do it by either then, under control bere in earth life.

C. W. GARRIST Post Same N. H. 1

#### THE "ALL-RIGHT" DOCTRINE,

#### The real productions Ball could be give

I have read attentively the review of the remarks on the distrince of "Whatever 1s, is Birlid!" by Mr. Taylor Bu well, as ranted in the Bonner. of Light of Sept 4 the . While he says many good and train thought an which I do not dissent, I Imperior will have resider it discourreques if I say somewhat identity in helly, that, to my view, his producers as a whole, furnish a striking the Institute in of above a real and in and therings. which mently is obly from the reception of the father to be to be an action so they of should say, the form parties of the class of mit de that

all a configurated the attention.

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To bring into this relationed splice that which and the man belongs to the associate ( ), the unrelated is ( ) illustrates infector, so that alread distinctions. It is this engital mistake which flunge cour allright philosophers into the force.

The subject has an age illustrationin the may regind universes. While you the earth, and in relation being we use the terms of and don Ather one signifying saway from the earth's centre. and the other toward it. And these terms are strictly and leverlastingly true, in this relation. But if we work way from the earth into Mabso. inte " space, we may find neither up not down, a or at all events the fernes must be adjusted to some other centre. To import the ideas and; terms which pertain to outside absolute space. if such exist into descriptions of what is relative to the earth, and declare that there is not down or no upon the earth's surface, would be simply absend. But not more so than is the notion of our all-right philosophers that because? "all is right in the absolute" there is no wrong in human relations or actions."

I had intended, Mr. Editor, to point out some of your correspondent's many miscons eptions of my meaning, also his inconsistencies; but probably your space can be better or mided.

I will only add that while my critic regards everything as just right as it is, for the time. and of course nothing wrong, yet be appears to: think that some things can be made better than . they are, and therefore the "reformer is right in his work," and "the result of his hands good." But suppose the world's great reformers had been possessed by such hazy or milk-and-water notions about right and wrong as my reviewer exhibits, what would they ever have accomplished? Suppose our Garrison, for example, had approached the slaveholders and their sympathizers in Church and State in our country forty; years ago with mild phrases like these: "Gentlemen, you are all right, and slavery is all "Schattvalistic Santty. A reply to Dr. right, for whatever is, is right.' Your living lux-uriously on the unpaid toil of others, your whip-pings, your lacerations, your mainings, your ticed Dr. Winslow's insanc and dangerous pamtlemen, you are all right, and slavery is all pings, your lacerations, your mainings, your separations of families, your pursuit of fugitives, all the untold miseries inflicted by your peculiar institution, are just right, because 'everything is right in the absolute," and they are but "the offects of legitimate causes.' Yet-ah!-I think -ah!-that perhaps-ah!-things might be made a little better-do n't you?" Would this nambypamby sort of talk have brought about a reform? No! It was Garrison's sturdy, unflinching, incisive declaration to the effect that "slavery is an outrageous wrong; it is a sin; it is a crime

persistently dinned in the ears of an unwilling nation by him and his compeers, that at length roused its torpid moral sense, narcotized by the supposed commercial profits of the atroclous system; it was this that educated and quickened the dormant conscience of the people, and in time shook the country from end to end, till the abettors of the accursed institution appealed to arms, and it went down in tire and blood.

conceptions of the distinction between right swallowing themselves cradminister in proofliers the insidi us but morally stupelying fallacies of this "allerish "dostrines

I do not doubt, let me further add, that the time will earne, sooner for later, in the experience of every individual, when he can look back and see and feel than all sufferings and temporary evils endured by him, all wrongs indicted by others on himself, however rievous, have, under the wise and beneficent economy of the universe, wrought for good to him; and he will be devoutly grateful for them. But it by no means follows that they were not wrongs on the part of those who willfully inflicted them; nor that they who indicted them will not be oblized to atome for the wrong they do not, however good its results. Nor does it follow that each of use In that fature when consider a shall be quickened and chairful to see all things as they are, will, note to Looply sondble of every wrong we have inthicid on others, and full it necessary to make full for marken for such wromes before we gran enter into the peace of the Abritied. Then, The viderant are the difference, and a visit, of all Rand before, shad we see and be willing to comthere is, a copy way, the distribute for all so the best first squared among a between not the dir, what-A. L. Nievicea lever their city or.

# THE SYMBOLIC COLORS OF JOY AND

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"The Computer of A. Herenies, the Grock Horns, left infad as such by a Grock writer, two hundred years R. C. P.
Interesting that astronomers allege that our solar system
moving floward the constellation of Herenies. Madler,
e astronomer, believes in a central sun, round which the
algorian volves; he alleges that the star Aleyone, one of
e Pleades, is this central sun?

Therapies, is this contraction.

An the Vishimi Purano, it is affirmed that men so at oth to whatever, sphere they have steadfastly aspited to, the Vedle problations there are seven heavens or Leckas, to with the winesting.

theed Or, whishow's means and dangerous pamphlet at the time of its appearance; and, since then, some of his wild statements of "fact" have been calmly exposed in a most crushing manner. The accomplished author of this reply lifts up the controversy into "high latitudes," and abundantly shows that the faith of the "Suigitarily" is lessed upon knowledge. tudes," and abundantly shows that the faith of the "Spiritualist" is based upon knowledge, and logically leads to the most hopeful and helpful views of life here and hereafter.—The Socker, London, Eag., edited by Rev. John Pan Homes.

Happiness is the successful activity of the best of our faculties. - Saturday Magazine.

# Spiritual Phenomena.

# MANIFESTATIONS IN PRESENCE OF MISS KATE COOK.

Last week we cited a paragraph from the London Medium and Dog'roak (for Sept. 19) wherein it was set forth that the editor of that paper had recently been favored with a visit from two | dred gentlemen of The Hazue, who were deeply interested in Spiritualism, and had 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, it was announced, had had a sitting with Mrs. Corner (Florence Cook) while in London, on which occasion the manifestations were quite subjessful, indicating that this hely's medial parers are in no wise diminished that, the materials at on was of an undoubted. character. Mr. R. also had a sitting at the residence of Mr. Blackburn, near Manchester, with Miss Kate Cook. The scance with this medium was most satisfactory in its nature, and, according to promise, we here append that part of Mr. Burns's editorial which treats of its details:

or The medium, Miss Kate Cook, was there jut Mr. Blackburn's, on a visit with her mother. Though the experiments were strictly private, yet the amplest precautions against mistake were adopted. The doors were locked and the key given to the visitor, that he might be sure the room was free from the intrusion of any accomplicity ather, measure that another comdice; other necessary test-conditions were crupalously observed. In the dark scance the manifestation of placing an iron ring on the arm of the sitter, while he held the hand of the medium, was successfully accomplished. Mr. Rosevelt had adopted the precaution of having an iron ring made before he left The Hague. This ring he had with him: quite a heavy ring. about six inches in diameter and over half an inch in thickness. He observed that when it was placed on his are he felt its cold touch on his knuckles, and other parts of his hand that field the medium's hand, all round simultaneneed the medium's land, all round simultaneously. This feeling we also experienced during a similar experiment with Mr. Williams, some veats ago. It must be that either the ring or the hand is dissolved to allow the one to pass on torthe other. A spirit has propounded another a union of two bodies, artificially made, the ring of head of the round of two bodies, artificially made, the ring of head of the round of two bodies. an be placed thereon more easily, as a thin film of the aznetism divides, the two bodies at the bint of union, and this reagnetic film is useful

is sufficient of union, and this magnetic film is useful to the spirits, to comble them to pass the ring on. Of course this film exists in the case of two hands grasted in one mother; and the same in a set of a chair-back, whi is is frequently slung on to the arms of sities.

The spirits have meterparticular powers over matter than to use these magnetic interstices to pass a ting on to two pointed bodies. Of this Mr. Resewelt had evidence. The spirit 'Lily Gordon,' if a greats, has two gold finger-rings, which may have been presented to her. These were handed to her when she was materialized, and she put them on her finger. Mr. Resevelt were handed to her when she was materialized, and she put them son her finzer. Mr. Rossvelt said, might he hand them, back to Mrs. Cook, as lithe shirit could not take them with her to the spirit world? He uneighingly took them into his right hand. He was told by the spirit to held form tightly; he did so, between the points of his ingers and thumb, but, in spite of his endowns storetain them, the rings dissolved away in being sous or and at last they were cone? He the strength of the strength of the special way in his grasp and not last they were gone! He then desired that his watch should be made invisible also. He gave it to the spirit. Then the same was well lighted and a search was made, but the watch could not be found anywhere. The dark circle was formed, and the watch was honedet back. 'Lily Gordon' says she does not perform these manifestations; she has a band of spirits under her control of a lower gorde.' Laboters, who do these material duties at her desire; she could not exactly explain how they are done. When we get on the other side we in cyacquire that knowledge after the

The a security study.

in the first of the first of the first of the first of the spirit was covered with white fabric, and with the distance of the spirit was covered with white fabric, and with the distance of the spirit was covered with white fabric, and with the distance of the spirit was covered with white fabric, and with hair. The spirit was covered with white fabric, and with hair. The spirit was covered with white fabric, and with hair. The spirit was covered with white fabric, and with hair. The spirit was covered with white fabric, and with hair. The spirit was covered with white fabric, and with hair and spirit was covered with white fabric, and with hair. The spirit was covered with white fabric, and spirit was covered with a summer

the action of the fact that it is easier to tell with a dispersion of the fact that it remayed from the end of the table. Mr/Rose, faultless way, velt placed his lown slate thereon, with a fraginger of the following thanks were placed on the top, and the writing was heard to proceed, and when the slate was—The health of the turned up the writing was duly found thereon."

the spirits is the experienced on Saturday evening that the spirits is the experience of the electricity to dissolve material loading.

# "THE ANGELS ARE COMING TO STAY!

The Pro Were downld of the 6th inst. publishes a three-column article from the pen of mands this, the best spiritual benefit and cul-Hon. Thomas R. Hazard under the above heading, which acticle is creating quite a sensation let the world know that we aim to practice the all over the country. When such a high-toned paper as the Providence Journal does not fear in the employment of caterers. to make public the writings of Mr. Hazard upon spiritual topics, the conductors of those daily sheets which slur the writer's wonderful experience's should hang their diminished heads. As we lately published an account of the materializations at Vaucluse by this writer, we simply copy from the Journal Mr. H.'s hypothesis in regard to "form manifestations":

"Before proceeding to attempt to give a necessarily measure outline, at the best, of what occurred at these scances, I will just remark, occurred at these scances, I will just remark, for the benefit of uninitiated readers, that in the 'torm materializations' it is held that the departed spirit really returns to earth in its own proper invisible to mortal eye) body, and by means of some subtile occult alchemy, not comprehended by mortal scientists, is enabled to recothe its spirit-form with elements extracted from the leady of the sleeping medium and the surrounding objects and atmosphere—very much after the manner of creations of earth, so as to present a likeness more or less perfect (accordpresent a likeness more or less perfect (according to the harmony of the conditions) to what it was in different stages of earth-life. So, too, as seclusion and the absence of light seem to be

spirit-materialization,' which may explain 'spirit-materialization,' which may explain why the mediums are generally obliged to occupy positions in the dark while sitting for that phase of the spirit-manifestations. So heavily is the materiality of the medium sometimes drawn upon in perfecting spirit-forms, that in some scientific experiments recently conducted in London, it was found by seating the lady medium in a scale that her weight diminished proportionately as the spirit-form became more and more perfected and compact, from over one hundred and forty pounds (her weight when in a dred and forty pounds (her weight when in a normal condition) successively to some eighty, sixty and less than forty pounds, thus showing, in the latter instance, that more than two-thirds of the elements of the medium's body had become absorbed by that of the spirit present. If in such a state of proceedings the spirit-form had been roughly grabbed and its mortal clothing of flesh and blood held firmly in the grasp of astrong, grossly organized man, it may be readi-ly conceived how fatal the shock might be to the attenuated, sleeping medium, were it not that his or her guardian spirits (always present on such occasions) seem, in most instances, to possess the power to transfer the minor mortal elesess the power to transfer the minor mortal retainments that remain with the medium, quick as a flash of light from the cabinet to the spirit-form, and thus save the life of the medium, though at the expense of his or her being regarded by inexperienced observers as 'frauds.' Under such circumstances the health of some of the best materializing mediums has been perof the best materializing mediums has been permanently injured and I think, in some instances, entirely destroyed. Notably was this phase of spirit-mediumship exemplified in the instance of Mrs. Markee, of Rochester, N. Y., dormerly Mrs. Compton) wherein a fully materialized spirit, clothed (probably) with one-half our more) of the elements of the sleeping medium's material body, was violently seized by a strong man in the circle and held firmly in his grasp. This necessitated the reuniting of the two parts of the medium's dissevered material body by the sudden transfer, through spirit-power, of the sleeping medium from the cabinet to the counterpart withheld in the grasp of its captor. The shock caused by this sudden and unnatural transition, and blending of the two parts, was so violent that the meing of the two parts, was so violent that the me-dium's face was suffused with blood, and her vital organs and powers so impaired that when yilal organs and powers so impaired that which added to the disarrangement and prostration of a delicate and intensely sensitive mental and nervous system, caused by the outrage and the unjust comments of the public press, the poor sufferer's health, as I am informed, was entirely destroyed, and she remains to the present time a mere wreck of her former self.

In the future adjustment of new accounts

In the future adjustment of our accounts, well may it be if the perpetrators of such out-rages on the instruments the angels are using for the enlightenment and good of mankind, can enter the plea of ignorance to shield themselves from the anathema pronounced by him who said to his lowly, illiterate, mediumistic disciples; 'It is the spirit that quickeneth, the flesh producth nothing; the words that I speak unto you, they are spirit and they are life.' And again; 'It is impossible but that offences will come, but woe unto him through whom they come! It were better for him that a millstone were hanged about his neek; and he east into the sea, than that he should offend one of these the sea, than that he should offend one of these little ones, 'viz.: the spirit mediums of that day, and of all time past and to come. Where the conditions have been harmonious, I have on several occasions known spirits to stand just within the cabinet (the curtain being drawn apart) and gradually clothe themselves with mortal elements, find almost an imperceptible vapor, without 'form and void,' enveloping them, which by degrees solidited into a tangible human form; and again I have seen the same forms when fully materialized stand directly in front of me and disappear as gradually as they came."

As we were not furnished an account of the last séance held at Mr. Hazard's house, we copy the report published in the Journal:

"Sunday, Sept. 8th, we held the last scance, this time in the mursery, the evening being overcast and unpleasant. Twelve or more spirits materialized, a majority of whom had not been seen by us at any of the previous scances. Among these my brother Isaac, recently deceased, showed his form just within the curtain, arita along descensed in a dark beausy suit. The ceased, showed his form just within the curtain, quite plain, dressed in a dark brown suit. The late Lloyd Minturn, my wife's brother, came out of the cabinet so thoroughly materialized in every particular that it would seem no one who ever knew him could mistake his identity. His features—dark brunette complexion, black moustache and hair attitude, dress and style of hat, were altogether absolutely unmistakable. He wore a complete dress suit of black broadcloth, apparently of the finest material and most approved cut, and the sparkling white baseon of his shirt heim widely exposed to view. The autervalization took place in sufficient like torchestinguish the features of the spirit, 1.21v Gordon, quite well. We showed Mr. Risevelt at photograph of the spirit taken in Lenden, and he recognized it as a portrait of the starilities saw at Mr. Rhachburn's. He says the took of the spirit and that of the medium are quite dissinator. This Cordon's grave, Kate Cook is lavely. But Legid not look only; he telt. The scient lowed him to put his tinger into her years which there was slight warmth and moistane. The techn of the hower jaw were not apparent to the condition of the modium he was evanousing. Again he explored that the uppersed, those of the spirit were not.

The drapery was profuse and loose, reaching to the ground. Mr. Rosevelt desired that he might be paralited to feel the feet of the spirit, upon which she said they had not been materialized, but she would perfect them further on. He, however, was so well satisfied that he did not put her to this additional trouble. The

The health of the body and the excellence of wholesome cookery should be kept in mind. Not varied table luxuries, but food in plenty, clean and well-cooked, fruits in the summer heat, cracked wheat, coarse as well as fine bread-tables physiologically healthful and excellent should be always had, and can be, at moderate cost. Health in the sultry heat deture is impossible without it, and we ought to laws of life in this matter. Let it be emphasized

"Cleanliness is akin to godliness," and all possible care should be used that every nook and corner of a camp-ground be kept pure and clean. All campers, too, must be required to obey rules of cleanliness indispensable to health and enjoyment, especially imperative where hundreds or thousands congregate.

Second, as to the idea of a camp-meeting. The leading aim or purpose is not to draw a crowd, or to amuse those who come "for a good time." It is to bring people together for spiritual culture, and personal education and benefit, by lectures, varied forms of mediumship, and social intercourse. If many come, with these leading aims in view, the more the better, but let us never lose or lessen these aims for the sake of numbers who may attend.

A spirit of religious consecration should pervade and inspire all, yet no asceticism or frowning on innocent amusements should chill and stiffen the air of a camp-ground. I am glad we early stages of all earthly growths, whether animal or vegetable, a like law seems to prevail in

odd hours of our time, and are healthful and natural in that way, yet in a camp-meeting the leading aims should have due place and not be made secondary to sensuous enjoyments. Less time and cost devoted to these, in some cases, were better. We need not be troubled about numbers in attendance, for we have now quite as many as can be cared for and kept in fit or-

As to speakers, the managers aim to be careful and critical touching quality and character, which is well, and fewer and better would be well, perhaps, those engaged to speak more and get more en rapport with the people. The wide freedom of speech in conference meetings and the excellent speaking of volunteers are well, and those who attend can learn how to use their liberty and to express their views with earnest frankness, yet with reverent feeling and not in a spirit of controversy.

As to mediums, it is not easy for the best committees to test them, in the brief time given, and while such as may be notoriously unreliable may be excluded, and the many who are good and competent encouraged, the people must learn wisdom by experience. If they choose to pass by the excellent and true, and be cheated or perplexed by the poor and unworthy, the consequences are theirs. So far as I can judge. I have enjoyed excellent and genuine mediumship at the camp-meetings-such as is precious help and benefit to me.

I have been told of poor and dishonest mediums, but have had no such personal experience at these meetings, and think nobody need to if they will use a little wit, and wisdom to choose the séances they attend.

Much more might be said, but these brief words substantially cover the ground. Let us keep the idea and spirit of these good efforts high and clear, and we shall not sacrifice it to any sensationalism or to any attractive amusements to call thoughtless pleasure-lovers together, but shall keep up and even increase our numbers, and have dignity, decorum, religious earnestness and good order, with cheerful, social life and innocent recreation filling fit place.

Truly yours, G. B. STEBBINS.

Detroit, Mich.

# Children's Department.

#### THE CATERPILLAR'S REST.

A poor little caterpillar, trudging along, With slow but even tread. Said, "Oh! It's no use for me to try; I wish I could run! I wish I could By! I might as well be dead:

"I am getting faint, Lean hardly crawl, At this bush I must stay; My legs are weak, and my head is light, I'm afraid I must stop and rest to-night, To-morrow I'll go on my way,"

To-morrow has come, and to-morrow has gone, And the worm quite still is lying: His poor tired feet are wrapped up now, He swings with the wind on the rose-bush bough, He's slowly—slowly dying.

But ah! he will trudge no more on the ground,
A little crawling thing!
He has had his wish—and in beauty so bright,
Over our heads in curves of delight,
He'll sweep on threless wing.
—[Fouth's Companion.

### WHALEBONE.

Few persons know what the whalebone of commerce represents in the living animal. A writer thus describes it:

Whalebone, in fact, represents an enormous development of the gum of the whale, and exists in the living animal in the form of two rows of plates, which, like a great double fringe, hang or depend from its palate.

From one hundred and fifty to two hundred of these plates exist in the mouth of a whale, and the largest plates may measure from eight to ten or twelve feet in length. The inner edges of these whalebone plates exhibit a fringed or frayed-out appearance, and the whole apparatus is adapted to serve as a kind of gigantic sieve or strainer.

sieve or strainer.

Thus when the whale fills the mouth with water, large numbers of small or minute animals, allied to jelly-fishes and the like, are ingulfed and drawn into the capacious mouth

cavity.

The water is allowed to escape by the sides of The water is allowed to escape by the sides of the mouth, but its solid animal contents are strained off and entangled by the whalebone fringes, and when a sufficient quantity of food has been captured in this way, the morsel is duly swallowed. Thus it is somewhat curious to reflect that the largest animals are supported by some of the smallest beings.

# A PLEA FOR DUMB THINGS.

"Mamma," says the average little girl to her mother, as, suddenly reminded of a great moral question, she pauses in the loving squeeze which she is administering to the feline pet in her the state of the same and arms — "mamma, do all good people go to heaven?"

"Certainly, my child," responds the average mother, with cheerful confidence, although all the time conscious of a little dread as to what

the time conscious of a little dread as to what question may come next.

"But what if they can't read, mamma? and can't study Sunday School lessons, and read good books? Will they go to heaven just the same, if they are good?"

"Surely," replies mamma, a little reassured, "some poor people never have a chance to learn, as you do—they cannot go to school, or learn to read, perhaps: but if they do as well as they know how to do, and are never unkind or wicked, the Lord loves them just the same. He is no ed, the Lord loves them just the same. He is no respecter of persons; he doesn't love the wisest man in the world any better than the poor igno-rant little child, so they both alike try to live an nnocent life, and are as good as they know how

The child's face brightens, and she finishes the interrupted squeeze with—
"Good! then my white kitty can go to heaven, can't she?"

A kitty go to heaven? No, indeed! Kitties, "A kitty go to heaven? No, indeed! Kittles, and puppies, and chickens do not go to heaven."
"But why?" with sudden disappointment clouding the puzzled face; "I am sure my kitty does as well as she knows how to do; she never steals nor scratches, and is just as good as she can be. You said it was no matter about reading and being wise; and every other way my kitty is as good as anybody can be."
"But kittens have no souls, and it is the soul that goes to heaven."

that goes to heaven."
"What is the soul?"

This is deep water. And the mother makes

another plunge.

"The soul, dear, is the part of you that loves and knows and remembers; the part that does not die when the body dies—the immortal——"

"But, mamma, my kitty has something to love with, too; and she loves me, and knows me from all the other girls and remembers where her all the other girls, and remembers where her milk-saucer is, and has learned lots of things: and why is n't that her soul just as it is mine? And why must she all die when her body does, if I do n't?"

Alas! why? and many a little child never gets a satisfactory answer to this question. The mother generally finishes by alluding in a vague way to the Bible; but she cannot, for the life of her, think of a passage therein which would prove her position; and though adroitly chang-

ing the subject for the present, she inwardly de-termines to have a little private consultation with Cruden at her first convenience. She is much disappointed and disquieted afterwards at the unsatisfactory result of the conference.—

"How old are you, sissy?" said a Brooklyn car-conhave dancing and fine music, but I fear that ductor recently to a little girl who was trying to ride sometimes these fill too large a share of time | for half fare. "Nine at home, sir, but on the cars only

# Nanher Correspondence.

#### Massachusetts.

BEVERLY. — Ella W. Staples, Secretary of First Society of Spiritualists, writes, Oct. 6th: "I have neglected to inform you that we had formed the nucleus of a society in this town, from the fact that I wished to be sure of its permanency before reporting. We have awakened a greater interest than we dared hope, and all the churches bave been represented among the at-tendants at our meetings. Our numbers continue to in-crease, and we look forward to a grand work in this

place.

I see that our test medium, Mrs. E. Dole, has already found mention in your columns. Many fine tests are given through her mediumship and she is well appreciated.

We have had a number of very fine lectures through the mediumship of Mrs. Hattle M. Wells, of Salem, and I must also mention her poems, which are very fine and much liked.

nne and much liked.

For two Sundays past we have listened to able and cloquent discourses through Mr. George A. Fuller, which seem to wake up the people and give general satisfaction.

Mr. Henry B. Allen is visiting to constance and log

satisfaction.

Mr. Henry B. Allen is visiting in our town, and has held a number of his fine scances, which are too well known for me to attempt a description."

MILFORD .- Edwin Cheney writes: "It is but recently that I have taken cognizance of REV. JOHN THAYER'S communication from spirit-life, through the

Thayer's communication from spirit-life, through the mediumship of Mrs. Sarah A. Danskin, and contained in Banner of Light of Feb. sth last. On making particular inquiry of a reliable citizen of Holliston, I was told that Mr. John Thayer for many years was an eminent evangelical preacher there, but became a Spiritualist before entering the higher life.

The Folce of Angels, of July 15th, gives a message (through the organism of M. T. Shelhamer,) from Jonatian Walkell, an old sea-faring man-lim of the "Branded Hand, S. S."-identified by his friends at Hopedale generally, to whom, in connection with those at Lake Harbor, he sends especial greetings, expressing his pleasure at having entered the ranks of the spirit-workers. The reading of both of these communications we recommend to all honest investigators."

BOSTON.—A correspondent, who says she is not a

BOSTON .- A correspondent, who says she is not a medium, writes, urging the necessity for the exercise of thought on the part of the visitors who so often make the residences or offices of the spiritual media a kind of "headquarters" wherein to pass their periods of leisure, while they neglect to render any adequate pecuniary return to the hard-working individuals whose business hours they thus consume. Friendly sympathy is a pleasant thing to receive, and merits the thanks of the receiver, but "there is a time and a season for all things."

LAKE PLEASANT, MONTAGUE.-Harvey Lyman writes: "I have returned from the Schroon Lake (N. Y.) Camp-Meeting, where we had an excellent time Many who attended as inquirers were convinced of the truth of splitt-return, and went away happy, to come again next year, and bring their friends. It is proposed next year, to have the camp commence June 15th and end July 15th, so as to give ample time for the Lake Pleasant meeting, which is my first and last love.

I expect to remain here at Lake Pleasant most of the time for the year to come, and any one wishing information about the grounds, or regarding building or repairs, can be accommodated at reasonable rates by addressing me at this place."

dressing me at this place.'

BOSTON .- A. S. Hayward writes that while at On set Bay (after the close of the Camp there) he had a pleasant meeting with the veteran Spiritualist lecturer, I. P. Greenleaf, Esq., who is well and favorably known in the Middle and Eastern States as a worthy man, a good physician, and an efficient lecturer of both the trance and inspirational phases of development. Mr. Hayward says of Mr. Greenleaf: "I have no hesitation in switing that if any coalest decision is explained." Hayward says of Mr. Greenleaf: "I have no hesitation in saying that if any society desires a lecturer who will illustrate the practical workings of the philosophy of Spiritualism and the benefits of it, as well as the laws and principles governing it, such an organization will not be disappointed in employing him as a speaker. Committees for societies in making up their lists of lectures should remember him, as he is ready and willing to do the work for spirits and the cause of Spiritualism wherever he may be called."

NEW BEDFORD .- A correspondent, "C. C. C.," writes: "I have again and again received such satisfactory proofs of the life that is to be and of angel re-

factory proofs of the life that is to be and of angel return that it has become a dead certainty to me. Among the most convincing was a recent interview with Mr. J. V. Mansfield at New York. I know you have published repeated tests from his hand, but none that I have seen has been so conclusive to me as the one I shall relate, and for the reasons assigned.

Though not a stranger in New York, I was entirely so to Mr. Mansfield, when one morning I sauntered into his office and told him I wished an answer to a letter. He, supposing I had an appointment with him at that hour, gave me an immediate opportunity and a piece of paper, on which I wrote a communication to my daughter in spirit-life, folded up and securely pusted the same, so that no human being could read or know what I had written, and more, it was not out of my sight all the time I was present. I saw bim write upon a portion of the same paper, which had been left out of the wrap, the following communication—you will bear in mind my daughter's name was "Isabelia," which for short we called Bella; but she, not faneying that name, insisted on being called "Bell." The communication was as follows:

"Can it be, can it be, my darling father, you have come sable from the wardy without to talk with new your idea.

'Can it be, can it be, my darling father, you have come aside from the world without to talk with me, your ided daughter? Oh bless you, bless you! [Here was inserted a peniell drawing of a bell.] I knew you were coming, my dear father, for J. B. had to do with it. Well, let me assure you that all, all is well. My heaven consists in part in knowing we shalf all meet again, and that an evermore to be parted. I want to tell you about my beautiful abode, and the mansion I have prepared for you and dear ma when we are all reinited here. Love ! Love! Love! I my dear father. Your daughter, [Again the symbol of a bell.] C."

The beauty of the communication, or the strength of test, does not consist in the terms of endearment used, or the finished sentences, but in the use of the symbol of a bell, significant of the name by which in earth-life she wished to be called, and of which Mr. M. must have been as discovery a volves if or any of your readers.

she wished to be called, and of which Mr. M. must have been as ignorant as yourself, or any of your readers.

Much more might be said of the wonderful tests I have had from her, but with one other I will close. At a scance held at my house, Mrs. C., than whom there is no better medium for Independent spirit-voices, being present, I asked Bell 'Could she sing if I played the instrument,' and on receiving an answer in the affirmative, I played 'By-and-By,' a favorite tune of hers, when immediately was heard her voice in song, and two bells chiming the time at the same moment. Mrs. C., the medium, generally leads the singing, but on another medium, generally leads the singing, but on another. when inimediately was heard her voice in song, and two bells chiming the time at the same moment. Mrs. C., the medium, generally leads the singing, but on another occasion, she not being able to think of the words of the song Bell wished sung. Bell herself repeated them; the song was sing, Bell joining.

Through fear that I may weary some one, I will close by saying 1 hope this communication may be as convincing to others as the facts are to me, that Spiritualism and spirit-return are true."

ROCKLAND .- A correspondent writes: "J. Frank Baxter recently delivered, by request of the deceased, a funeral discourse over the body of Philander Shaw, a native and former resident of this place. Mr. Shaw was a firm Spiritualist, and had identified himself with many reforms. He was among the first to join with Garrison in the crusade against Slavery, and was ever a champion for the cause of Woman Suffrage; and being a consistent and true believer of Spiritualism, desired Mr. Baxter to speak for him when he should be unable to speak for himself. The funeral was at the residence of his sister, a rember of the Congregational Church in this place. As soon as Mr. Baxter commenced speaking, her daughter sprang from her chair and left the room, while the sister of the decased began talking loudly and abusing the sorrowing family as having insulted her by having a Spiritualist speak in her house, and finally rushed at Mr. Baxter and commanded him to stop. This so wrought upon the already overtaxed nerves of the widow that she was selzed with convulsions. This of course ended the services, and all was dismay and confusion. Is this the teaching of the Church? Can bigotry go any further?" a funeral discourse over the body of Philander Shaw, a

# California.

PASADENA, LOS ANGELES CO.-Louise Whittier Congar writes, Sept. 24th, as follows: "The constant reading of your good paper still assures me that you are as much appreciated by your numerous readers as ever; but I trust one more word of approval from one who has long been stlent will not prove unacceptable, for one had much rather say kindly words to you now than to follow the too common practice of silence till one has struggled through with this life and then write an eloquent obliuary.

My husband and I never for a moment think of 'ccontent's by allowing our warm to be drouped from

an eloquent obituary.

My husband and I never for a moment think of 'cconmizing' by allowing our name to be dropped from my our subscription list. Some of our friends have thought that our spiritual harp was forever silenced; but not so, we have only transferred our inspiration for the present to three other little harps, who make glad our household, and who may some day more than fill our place in the performance of life's work. For the past five years we have been busy making a home here in this beautiful land of sunshine and orange blossoms, a land whose very air is filled with inspiring life and health. How delighted we should be to welcome some of our choice friends to this little Eden, whose vines and fig trees have been planted by our own bands. Here in our suburban town we have two churches, two public schools, a fine public hall, a Band of Hope, a Good Templars' organization, and a Literary Society, where you can talk about everything but politics and religion; these are sacred subjects—at least 1 suppose the latter is—and must only be handled by holy hands and holy lips on holy days.

As yet Spiritualism has not had a hearing here; but there is a large liberal element only waiting for some good physical medium to come and appeal to the external senses, and then the inner life will begin to grow. We had made arrangements to have Dr. Slade here, but when we went to Los Angeles for him, we found he had left the day before. We do not hide our light under a bushel, and never fail to talk Spiritualism when

any 'ism' is introduced; neither do our children attend an Orthodox Sinday School, for I would as soon poison the body as the soul. When publicly solicited to allow our children to join the Band of Hope, and thus 'help God to carry on the good work he had began,' I said 'No, I want my children taught that they are 'responsible for evil habits, and that they must bring about a reform if there is any, and not expect a God to do the work for them.' How Spiritualists can allow themselves 'and families to be absorbed by the churches is a greater mystery to me than the 'mystery of Godifness.'

of Godffness."

The Grove and Camp-Meetings have been more than usually interesting to me this year, for it seems as though every speaker had reached a higher note of spiritual philosophy than ever before, and that much of the angularity consequent upon each one struggling to develop and maintain his own individuality had been entergrand beginning and a true sufficient life. outgrown and harmonized, and a truer spiritual life

attained.

May the blessings and happiness of this life, as well as the future, be yours." SNAKE LAKE VALLEY, SPANISH RANCH

P. O., PLUMAS CO .- D. W. Hambly writes, on renewing subscription: "We have a good field for a transient missionary in this mountainous region, but it being off some seventy-five miles from railroad travel, although good staging for a mountainous country, lecturers do not call on us. We are greatly in need of a test medium; a large amount of our best men want the proof; they have been talked to, and now they want the proof palpable. I lend, and send my papers sometimes forty miles to individuals whom I find out will read them. I find the more intelligent a man is the easier it is to argue with him on rationalism and the outlook of life. Ignorance is the corner-stone of persecution, in the hands of bigoted people." ing subscription : " We have a good field for a transient

Illinois. ROCHELLE.-C. H. Vander Linden writes: "Indeed, the Banner of Light is improving nicely. Go on with the good work; your reward will come surely. with the good work; your reward will come surely. That article from the able pen of Mr. Alexander Wilder is worth at least two years' subscription for the Banner. What an amount of information in such a condensed form! It shows the master-hand of an honest investigator, and undoubtedly will draw the attention of many a doubting traveler to the other shore, who, hampered by a Christian training and education, is at a loss what to think about the many inconsistencies contained in the inspired (?) 'guide to faith.' More such blows, Bro. Wilder! no matter what becomes of the atoms of the superstitions of the past, which are loosened by your power and that of others; humanity will be better off in the end! Light, more light—no matter where it comes from—is the crawing of the race, and investigators like Bro. Wilder are entitled to the thanks of all for the light they shed."

ROCKFORD .- Warren Boynton writes: "If you do not stop printing such a good paper, Mr. Editor, I shall have to take it as long as I live in the body. On the the total and the state of the state of the page of your paper, dated Oct. 4th. I read something that went home. I was afraid to be 'individualized;' that is, committed to Spiritualism. I had a hard tussle with my 'devil,' but conquered. I am just feasting on your paper to-day. It is about twenty years since I read much in spiritual papers, and I am 'awful' hungry. Keep serving, and God bless you."

DEKALB .- P. W. Vaughan writes: "In the Banner of Light for Sept. 13th I find a communication from SARAH HODGE. It is correct in every particular except the name of the town, which is Hebron, not Hep-burn. She was a firm Spiritualist and a woman of marked character."

#### Nevada.

RENO.-Mrs. P. W. Stephens writes: "For the last year I have made this place my home, during which year I have made this place my honic, during which time I have visited many other places hereabouts, speaking and giving tests. Virginia City, twenty miles distant, contains many Spiritualists, and free thought has a good footing there. Carson City, the capital of the State, is blessed with a large share of the liberal clement, and many Spiritualists. Eureka is equally favored in this respect. I always recommend speakers and mediums to these places, (as well as to many smaller ones,) in which I have been well received and sustained. But this town (Reno) is the most bigoted of any one of three thousand inhabitants I have ever visited on this coast, except Jacksonville, Oregon. Sectarian power is so rigidly enforced here that our mediums fall to draw the attention of people to the facts and truths of the Spiritual Philosophy. Those who how to the dictation of the priests also how to the god of fashion, and permit the drinking-saloons and gambling-hells to flourish. There are several good mediums in the State: Mrs. Stelton, of Gold Kill, near Virginia, is an excellent seer and psychometric reader; Mrs. Bowers, 'The Washoe Secress,' as she is called, is a very good clairvoyant; at present Mrs. King, a trance speaker of ability, and also a fine medium, is working in Virginia. She tried to arouse an interest in Reno awhile ago, but with all her ability she could not overcome the united power of the church and bigotry. There are a large number of mediums of lesser note in this State, all of whom are doing their proportionate share of the good work of enlightening people in regard to spirit ommunion.

Intend to reriove to Steramento, Cal.—my old home—this winter, at my health has not been as good as usual in this climate. I expect to labor in the good cones in spirit-life." time I have visited many other places hereabouts,

# Vermont.

MONTPELIER.-D. T. Averill writes: "Having been honored by a seat among the Grand Jury of this County, (Washington Co., Vt.) I took pains to canyass the ty, (Washington Co., V1.) I took palps to canvass the same, to ascertain the religious proclivities of the members. The result was so satisfactory that you will, if you please, lay the same before your readers. It shows Orthodoxy proper to be in a decided minority, among our Grand Jurors at least. It clearly indicates the advance of a liberal sentiment in community, and, more pleasing still, demonstrates that Spiritualists are not regarded as simple-minded or unreliable of indement, but worthy to sit in places of trust and responsibility. This is the result of the canvas:

\*\*Religious Views.\*\*—Spiritualists, 4: Universalists, 3: Congregationalists, 2; Methodists, 2; Episcopals, 1; Baptists, 1; Univarians, 1; No preference, 3; Independent, 1. Total, 18."

\*\*BAFTONSYLLE\*—Las W. Atwood in renewing

BARTONSVILLE .- Jas. W. Atwood, in renewing his subscription, writes: "We have had during the past season lectures from Mrs. L. E. Jackson, Mrs. Z. Hastings, and Mrs. Nellie J. Kenyon and Austen E. Simmons of Woodstock. Mrs. Kenyon spoke here again Oct. 12th. We have had a number of scances at our house recently, which were quite interesting to those in attendance. I like the course pursued by the Banner of Light, especially in regard to mediums. It does not encourage disputation, unless for humanitarian purposes, or to elicit light and instruction. I agree with Mr. Hazard that no unprecessing test-conditions . Hazard that no unnecessary test-condition should be placed on mediums, so as to obstruct the free exercise of genuine mediumship for spiritual man ifestations. I will also add that the mechanical execu tion of the Banner always gives it a bright and cheer ful look."

# Maine.

GLENBURN.-Mrs. A. P. Brown writes, Oct. 7th 'After leaving the Onset Bay Camp-Meeting I came "After leaving the Onset Bay Camp-Meeting I came to attend the Camp-Meeting at Etna, which commenced Sept. 3d and continued five days. The meeting was beld under judicious management and produced good results. I found a liberal humber of speakers from abroad as well as the inspired ones of the region round about. I met with kindness of attention while there, and was finally invited by Dr.S. I. Emery, of Glenburn (who is a clairvoyant healer of twenty years' standing, and very highly spoken of as having the best of success), to go home with him and speak in this town the following Sunday, which I did, without expecting any further engagements; but the two succeeding Sundays I spent in Bradly, where they have a flourishing Society, also a Children's Progressive Lyceum.

Last Sunday I came back to Glenburn (where I have Last Sunday I came back to Glenburn (where I have made it my home in Bro. Emery's family) and spoke to a large and appreclative audience in the hall at Glenburn Center. Next Sunday, Oct. 12th, I have an engagement at Bradford; Oct. 12th at West Hampden; Oct. 26th at Kenduskeag, which I expect will end my stay with the kind people of the Pine Tree State for the present. I shall return to my home in St. Johnsbury, Vt., where I shall be pleased to make engagements for the coming season in Vermont and New Hampshire." Hampshire.

# Wisconsin.

OAKFIELD.-Isaac Orvis writes: "I have been much pleased in perusing Dr. S. B. Brittan's criticism on Prof. Wundt's letter to Prof. Ulrici, in a recent Banner. Is Wundt's letter to Prof. Ulrici, in a recent Banner. Is it not strange that scientists should claim for Spiritualism what the most unscientific Spiritualist never claimed for it, namely, the abrogation of natural law in the movement of ponderable bodies by spirit-force? This manifestation is perfectly in accordance with the law of gravity, but superior to it for the time being; otherwise Prof. Wundt could never have lifted one of the smallest specimens in his cabinet. It is spirit that actuates—the bones and muscles of the human organism are but the tackle it uses in the accomplishment of its aims. These bones and muscles may be just as perfect after the spirit has left them (at death) as before, but they cannot overcome the law of gravity, but are subject to it. Go on, Bro. Brittan—pull up the stakes, tear down the landmarks of false philosophy, bigotry, and superstition, and let the world have the truth in a clearer light.'

# Pennsylvania.

FRANKLIN .- R. S. McCormick writes, in the course of a business letter: "I am a constant reader of your valuable paper, and have been for years, and thank you for the respectful consideration you give to the opinions of others and to the harsh and unreasonable criticisms of the opponents of Spiritualism. How many there are who claim to be liberals who have scarcely a

conception of what true toleration in true spirit means. Liberalism needs to be liberalized, that part of R, at any rate, which is controlled by Materialists and Free Thinkers' Associations. Of course we do not expect toleration in true spirit from the Christian. No man can be cornest and tolerant in the Christian system. It is only when he becomes indifferent to R, or Is abandoning Christianity proper, that he can be in any degree tolerant."

#### New Jersey.

VINELAND,-Mrs. Mary Harwood writes: "In the Banner of Light of Sept. 20th, among the many tests given from the platform at the Lake Pleasant Campgiven from the platform at the take Cleasant Camp-Meeting by J. Frank Baxter, I tecegnize one from Nancy Brigham Hawes, a sister of mine, from Barre, Mass. She gave the year, the month and the day she died, and said she was a believer in Spiritualism, but never said much about it; all which is correct in every particular. Although but a few lines, to me it was a great consolation. Mr. Baxter is a stranger to us, and this is only another proof of the reliability of his medi-muship."

#### Missouri.

SHELBINA .- C. G. Brown writes, renewing his subscription, and expressing the hope that out of present conflicting conditions the fair flower of harmony will connecting conditions the fair flower of harmony will yet be evolved in the spiritual garden. "Permit me," he says, regarding the Banner of Light, "to compliment you on such writers as Bros. Fachanan; Brittan, Newton, Hazard and Wetherhee, and especially on the addresses, published from time to time, from our inspired mediums. May God and his angels bless you all, is my earnest wish."

#### Maryland.

JOHNSYILLE.-Mrs. Ruth Graham writes, forwarding money for subscription, and in the course of her letter records her interest in the prosperity of the Ban letter records her interest in the prosperity of the Ban-ner of Light, alludes to the work which she was privi-leged to do for Spiritualism, during her residence in Baltimore, as a trance and test medium, and says that although Johnsville, where she now lives, is a "purely Orthodox place, where four religious denominations are striving for the mastery," yet she purposes, as soon as possible, to commence holding cheles and making what efforts she can to arouse public interest in the subtinual cause.

#### Kansas.

VERMILLION .- A correspondent writes : "The Executive Committee of the National Liberal League for Kansas, 1879-1880, is as follows: E. Campfield, Vermil Hon (Chairman); W. E. Coleman, Fort Leavenworth A. V. Coffin, LeRoy; Mrs. C. R. Doster, Marion Centre Miss P. Z. Clark, Topeka."

#### Michigan.

FOWLER.—S. G. McLaughlin writes, on renewing subscription: "The cause is alive in this locality, and old theology dies hard; but the sentence is past, and it is but a question of time, and we think of short time. In our grove meetings we number from one thousand to twelve hundred. Two years ago we could not get over two hundred on the ground. People will think for themselves."

#### Colorado.

GEORGETOWN .- E. C. P. writes: "It rejoices my heart to know that the cause of Spiritualism is progressing so steadily. The camp-meeting used to be the stronghold of the Methodists, but I truly think it is getting to be a power in Spiritualism."

#### Ohio.

SPRINGFIELD .- A correspondent writes us from that place, stating that much interest in the spiritual cause is at present extant there--Frank T. Unley's lectures and tests having operated to increase public inquiry of late.

#### Spiritualism in Vermont.

Reported for the Banner of Light.

I wish to say a word in connection with Spiritualism in the Green Mountain State, and more especially respecting the late Convention held at Dauby Sept, 26th,

In the first place, I wish to thank the citizens of Dan by for their kindness and generosity manifested toward those from abroad attending the Convention, in taking them to their homes and entertaining them so bountifully during their stay, free of charge, which is a beautiful feature in our religion, and thus afford opportunity to form acquaintances that will be long re membered. The Spiritualists of Danby are descendants of an old Quaker ancestry, hence their hospitality; I will not designate names, but say that each outvied the other in their kind efforts toward their guests to make them happy. Long shall I remember the Spirit ualists of Danby.

The attendance was good, particularly on Sunday, the last day of the Convention, when the church (Congregational) was filled to overflowing. The speakers were of home talent, with one or two exceptions, one of whom was E. V.-Wilson, the world-wide advocate and demonstrator of life beyond the grave. It was never my good fortune to meet Bro. Wilson before, and I find him to be an able expounder of the spiritual philosophy, and a most wonderfully developed medium for tests of spirit intercourse, which earry conviction to many a skeptic, and consolation to many a mourner called on to part with loved ones. In addition to his regular addresses he gives public séances wherein he delineates character of those before him, giving description of their ancestors on both sides, traits of character, marked epochs in their lives, giving dates, etc., etc.; also seeing and describing spirits, communi cating their language to his audiences in such vivid realities that cannot fall to carry conviction to the most obdurate skentie

Permit me to narrate a few tests given at his public séances under the strictest test conditions. And let me say here that Mr. Wilson is very particular to have everything arranged to preclude all possibility of collusion or deception.

At one of his seauces he asked a lady in the audience, an entire stranger, to let him take her handkerchief, which he drew through his hands once or twice when he gave a description of her father and mother giving peculiar traits in their characters, also marked points in their lives, and also in hers: he told her of circumstances that took place in her girlhood days and at different periods of life up to the present time, give ing the year, the month, the day of the month, etc. which the lady said, on being interrogated, were true

Another case was that of a gentleman, a confirmed Catholic, also an entire stranger. Mr. Wilson took a pocket-knife of his, and, holding it in his hand for a moment, said, "Another person has had this knife besides vou :" then gave a description of the person, his connection and relation with him, telling the gentleman that on such a day of the month, in such a year, a remarkable change took place in his life; also pointed out other remarkable incidents from time to time, giving days and dates in the most confidential manner and then asked the man to state to the audience what the facts were in the case. The man said that what Mr. W. had told him was true, even to what he said in reference to the knife; and, furthermore, that Mr. Wil. son was an entire stranger to him, never having seen or heard of him before.

In another instance, Mr. Wilson turned his back to the audience, and asked that some one in the rear of the house would rise up and clap their hands three times, and sit down without his seeing them. This a lady did. Mr. Wilson, facing the audience, gave the complexion of the lady, color of her eyes, color of hair, comparative size and weight, together with many antecedents of her life. At the conclusion he asked her to stand up, that the audience might see if his description was correct. It proved to be. She also stated that what he said of her antecedents was true.

There are many more cases I might refer to equally wonderful, but one more must suffice. This was a case of a lady, a resident of Danby, or of a neighboring town, an utter stranger (as she said) to Mr. Wilson. He said that she had a sister who died in the town of Bripton, Pa., some three hundred or four hundred miles away, and gave the month of the year, the day of the month, the age of the sister, her looks, complexion, that she was about two years older than herself, and that her name was Sarah. On being interrogated, the lady said everything was true to the very letter.

How much more evidence does the world ask for to prove spirit intercourse? How much more does the Christian demand as proof that the so-called "miracles of the New Testament" are duplicated to-day by our mediums? They may cry fraud, humbug, delusion, for the want of better argument, but too late! Too LATE!! Gouldsville, Vt., Oct. 6th, 1879.

#### MOKE-TA-VA-TA, THE MARTYRED CHIEFTAIN

BY "SHENANDOAH," AUTHOR OF "SHERIPAN'S

"We many act with Ababetive game stay's lagalect the Siouvel behaves, even to their external ration mean, we men and children. Nothing by wall reach the rector file gase," W. T. Sterman, Lembanateries and, U. S. A., to Gen-eral U. S. tevant, December 28th, 1866. A sound of war is on the western wind;

The sun, with flery flame, sweeps down the sky Athwart his breast the critison shadows by Of fearless forms no fetters e'er can land.

The eagle plunges from his mountain nest, And screaming, soars above the distant plain. Pineking his plumes without a pang of pain. Though stained with blood from his own beating breast,

The hunter seeks the heated herd no more The war-bird's pinions deck his danntless head; The antelope with fleetest teet has fled From woodland copse and streams' entleing shore.

The moving purpose of a mighty mind, Resistless as swift death, a race now claims. Wresting its weapons from their wonted aims. Leaving pale fear and tamine far behind. Moke-ta-va-ta, thy form appears again.

Thy spirit to its bunding grounds hath risen; Thy body, bursting from its wintry prison, Blossoms in blood-red flowers on the plain.

Thy voice makes eloquent the vital air.
Thy splendid image fills the day's clear eye;
Thy people, hearing, seeing, swiftly fly,
Like war-birds, flocking, throughing everywhere. In thy sad fate their own is prophesied; They strike to cleave in twain the burning band Eastened upon them by a reckless hand, Enclosing, crushing, till they all had died,

The edict under which thou hast been slain Hath been the nation's crime, latest and first, By which our eldest brother was accursed; Yet we, unblushing, bear the brand of Cain.

What crimes were thine-of what dread deeds accused: Wert thou a fee to freedom or thy kind? Spoke thou with double tongue or falthless mind, That thus thou wert betrayed, reviled, abused?

No! From great Nature's paths thou freely came, Ecading thy people to the nation's feet; And, when the two in conflict e'er did meet, Thine was the honor—ours the sin and shame. Thy words were wisdom's essence, and were spoke With guileless spirit and with single tongue; No falsehood's venomed arrows 'neath them clung, No trust was e'er betrayed, no promise broke.

The stranger sought thy tepa not in vain:
Thou gavest him clothing, rest, and tood, and fire,
Whate'er could fill his heart, or mind desire.
E'en though the giving brought thy bosom pain.

Nature revealed in thee her perfect art; Thy truth and valor all might combate, Thy potent power true homage to create, Thy inaguanimity of mind and heart.

Even thy foes could win thee by their faith;
Between them and the vengeance of thy kin
Thou off hast stood, though theirs the dammed sin
Of thy betrayal—thine the martyr's death.

Thrice camest thou with offerings of love, Pledging thy people, with the pipe of peace, That nor thy hands of war, nor thy lucrease Against the Government in strife would move. Once, when the nation's banner o'er thee waved, Thy village rested 'neath its promised care, The dastard coward struck thee mayare;

Only by courage were thy people saved. Thy brother's blood beneath thine eye did flow; Fire-arrows keen had stung thy faithful wife, Yet thou didst fly to save the stranger's life; 24 think you spies; 1 do not know it—go?!!

Again the blundering hand of power destroyed Thy stock and substance, and thy tepas birned, The tardy recompense thy spirit spirited— \*\* Remembrance of a wrong thou wouldst avoid.

When thy young menthe war-bird's plumes would wear, To yindicate thy right, avenge thy wrong, Thy yolec uplified this persuaston strong; "The antelope can never fight the bear,"

And when the battle-cry was well begun,
And all thy billinence for peace was past,
From thy proud form the chieftain's robes were east,
And thou didst sadly seek the setting sun,

Followed by her whose faithful, willing feet Companioned all thy weary wanderings; Campling, with thy small band, near the clear springs From which the deer doth drink the life-tide sweet,

Ah! then the latest and the foulest wrong Came upon thee without a warning word; Thee and thine stricken, like a hunted herd, By that false power which makes the mighty strong; And thou wert slain. Whoever dared to trace.

His name upon the order for thy death Will wear the sting until his latest breath, And bind the curse of Cain upon his race. "I was ever thus; an hundred winters' snows

And golden harvest-moons have poured their flood Of wine and corn upon a people good, And yet the life-blood of a nation flows

To slay the eldest children of a race Nearest and dearest to Columbia's breast, Because their feet her virgin soil have pressed. And now their blood and tears stain her loved face.

With eager bearts and unreluctant feet We turn from our fond mother's breast away, We scorch our brows with brands of blazing day, Then sigh in yain for her dear life-blood sweet.

Civilization, with its burning power, Slays her fair image, with its fearful glaive; Then, tolling, we become its ready slave. And valuly pine for respite one brief hour.

This was a race of kings, as strong and true As Roman effizen or Spartan brave; Theirs was the pride, and theirs the heart to save, Keeping great Nature's lessons full in view.

Moke-ta-va-ta, thy wrongs shall be redressed, Thy viewless form fills all the vernal air, Nor earth's fair bosom, nor the spring more fair, Can stay the footsteps of a race oppressed. Their name is legion, and from mountain slope

And distant plain their fearless forms appear And distant plain their fearless forms appear All conquering, and all potent, without tear They come with our proud nation now to cope.

And If the rivers shall run red with blood, And if the plain be strewn with mangled forms, And eithes burned amid the battles' storms, Ours is the blame—not thine, thou great and good.

Thy name shall live a watchword for all time. A herald and a beacon-light to all—On whom the tyrant and the despot fall, Making thy death a heritage subline. If of this noble line thou wert the last,

And stood on the extremest ocean verge, Thy cloquence would all thy people urge, And in one deadly conflict they would east

Their gauntlet in our shameful, flaming face, And then, without a thought of praise or blame. Would perish to avenge thy noble name, And prove that thou wert of a kingly race. A sound of war is on the western wind;

The sun, with flery flame, sweeps down the sky; Athwarf his breast the crimson shadows fly, Of fearless forms no fetters e'er can bind.

Down through the golden gateway they have trod. The mighty scions of a nation come in sweeping circles from their shiring home, With weapons from the battle-plains of God.

"Moke-ta-va-ta-For many years chief of the Cheyenne Indians, assassinated at the massacre of the Wichata, in November, 1868, by a detachment of United States troops sent by Sheridan, commanding the department, who alterwards endorsed and applanted the deed of stame in a general order (so did his division commander, Sherman) and upon them rests the damning infany of this unparalleled crime. Volshia (wile of Moke-ta-va-ta) was captured at the same time. She escaped from the Satel Creek massacre, Nov. 1861, though plerced by twelve bullets.

†(The impided prophecy attered in this stanza has been subsequently fuffilled in several ways notably by the Custer (Sloux) disaster, the sufferings of the army before the Modog lava beds, and the widespread devistation and destruction following so closely on the trail of the white-man-made "Indian ways" which have so frequently supervened since the delivery of this poem.—Ed. B. Of L.

# Resolutions

Passed at the Convention of the Northern Wisconsin Association of Spiritualists, held at Omro, Wis., Sept. 28th, 1879:

Association of Spiritualists, held at Ouro, Wis., Sept. 28th, 1879:

Whereas, Our fellow-worker in civil and religious freedom. D. M. Bennett, editor of the Trath Seeker, New York, has been eruelly incarcerated in State Prison by the authority of the General Government, contrary to the letter and spirit of our Federal Constitution, and in a manner utterly defiant to justice or principle; therefore, in convention assembled, we, the Spiritualists and Free Thinkers of the Northern Wisconsin Association of Spiritualists, do hereby make these declarations:

Resolved, That the late action of the United States Court, on the Bennett case, being deceptive and unjust in the extreme, comes to us as an alarm note, calling upon the friends of liberry throughout the length and breadth of our national domain to rally for the rescue of Justice from the hands of its usurpers.

Resolved, That, in the conviction and imprisonment of D. M. Bennett, under the false charge of semiling obscene literature through the mails, we perceive the initial step toward reviving the inquisitorial persecutions and harbaritles of the Dark Ages.

Resolved, That, viewing the subject of obscenity from the standpoint of physiological science, we do not consider it as an abstract fact or entity, but as an abnor mal condition of the brain, superinduced by the con

#### The Late Mrs. Ela!

The Rochester, N. H., Courier and Advertiser of Sept. 26th, in recording the departure to the higher lite of this noble woman, says:

"Mrs. Ela has been a resident of this place for over thirty years. . . . She was among the earnest supporters of the temperance, antithe earnest supporters of the temperance, anti-slavery and woman's suffrage movements. She was for several years one of the Excentive Committee of the New Hampshire Anti-Slavery Society, and was also an officer of the National Woman's Suffrage movement until failing health compelled her to retire. Her house was always a welcome home to all the workers in those and kindred movements, which gave her a very wide circle of triends and acquaintances. She never compromised her opinions under any cir-cumstances, or shrank from any position which her convictions of duty required her to take. This led to her removal from the Congregation-al Church nearly forty years ago, because she would not support it or attend its ministrations while on the pro-slavery side. Out of the in-

al Church nearly forty years ago, because she would not support it or attend its ministrations while on the pro-slavery side. Out of the investigation of church powers and authority, coming from this action, she was led to take a position among the advanced liberals in theology, at the time when Theodore Parker (whose works she read with much care) became too radical for the Unitarianism about him.

An attack of pleuro-pneumonia, resulting from a cold taken at the anniversary meetings in Boston, over twelve years ago, left her a confirmed invalid and a great sufferer most of the time since. For the last three years she has kept up her interest and reading on all reform, theological and political topics, though confined to her room, awaiting the end with patience and fortitude, and having only bright hopes of the future, coming largely from a belief by the Spiritual Philosophy of more than twenty-tive years' standing. Thus has passed away one of the really great women of our community, when viewed from all sides of her character. She leaves behind five children Mrs. Geo. H. Dennett, of Rockford, Hl., Mis. Edward Sawyer, of St. Paul, Minn., and three sons living in this village.

The funeral services of Mrs. Ela were conducted by Joseph Lord, of Berwick, an 'inspirational' speaker, who read the Scriptures of-

ducted by Joseph Lord, of Berwick, an 'inspirational' speaker, who read the Scriptures, offered prayer, and in a 'trance' state delivered an address or sermon."

#### A Parallel-Respectfully Recommended to all Thinking People.

THE USUAL FORMULA.

Allopathic Dactor (gravely feeling the patient's pulse)—Humph! Pulse bad, Tongue? Yes i coated. Flesh hot and dry. Bad feeling head. How are the intestines? Patient—They have n't been right for some

Patient—They have n't been right for some time. Constipated for three days.

\*\*Thortor—Bad.\*\* Must take a table-spoonful of oil. Any appetite?

\*\*Patient—Hardly any.\*\* Manage to force down a few mouthfuls three or four times a day.

\*\*Doctor—Very good.\*\* (!) Will give you something to start an appetite—a little tonie—bark and iron—nice bitter—tone up the stomach. Eat food that is easily digested. Can't live without eating, you know. Keep Plear of draughts, (generally construed: "keep rhor of pare air.") We'll have you all right in a few days.

\*\*Result—Several weeks\*\* "run-of fever\*\*—nice little bill—live or die; chances in favor of the latter.

AN AGGRAVATED CASE.

Expert (with a glance at the "governor") to Fireman—Bad state of things. No power—fire going out—box crammed with incombustible material--water growing cold. How about the clinkers and ashes? Fireman—Grate badly clogged; have n't raked

It down or removed the ashes for several days.

Expert—Ah! Bad symptom. Throw in a few six-pounder shells, and light the fuse. Any combustion of the coals?

bustion of the coals?

Fireman—Hardly any. I throw in a few shovelfuls occasionally, but it don't seem to kindle.

Expert—Very good. Will order a dose of nitroglycerine, and a small trip-bannier. Befter use
very combustible fuel. Kerosene burns quick;
turn on a few quarts slowly to start it up. Can't
get up steam or run the machine without fire,
you know. Availe a deaught you know. Avoid a draught. Result—!!!

In Faith and Hope the world will disagree. But all mankind's concerned in Charity; All must be false that thwart this one great end; And all of God that bless mankind, or mend.

# SPERITUALIST MEETINGS.

BROOKLYN, N. Y. Society of Sphilitaniists meets at the Brooklyn Institute, corner Washington and Concerd Streers, Sundays, Lectures at 3 P. M. and 75 P. M. Mr. Charles R. Miller, Physident; Bentamin, L. Freinch, Viespreishert; Freid Isakan, Secretary Nathaniel R. Reeves, Treasmer, Children's Progressive Lyceum meets at 105 A. M. Jacob Dayb, Conductor; W. C. Howen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Mrs. Helpt Beliekenson, Assistant Guardian; Mrs. Helpt Beliekenson, Assistant Conductor, Mrs. C. E. Smith, Secretary and Treasmer, The Broadlyn Spiritual Contribution meets at Every Hall, 288 Fullon street, Saturday eventors, at Facelock, S. R. Nichols, Chatman.

Hall, 338 Fulloy, Street, Saturday eventury, at a cocock, S. B., Nicholy, Chairman,

CHICAGO, 11.1, The First Society of Spiritualists holds regular meetings in the Third Unitation Church, cornerol Lafflir and Monroe streets, every Sunday at 10 b, A. M., and Tape, M. Tree, Louis Businoch, President; A. H. Tuttle, Vice President; M. Entley, Colling Eaton, Secretary,

CLEVELAND, OHITO. Spiritualists: and Liberalists' Sunday School. The Children's Progressive Lycoun meets regularly every Sunday at 12 b, M. in Lyman's Hall, Charles Collier, Conductor; Mrs. Emelle Van Seedten, Guardian; Mr. George Benedict, Sectetary. The public are cordially invited.

Cliptes are hold by the West Side Society exert Sunday at 5 p, M. at Hall No. 370, Pearl street, West Cleveland, A. Dunlap, President; L. G. Turner, Sectetary: Smith, Treasuler.

Treasuer, CEDAR RAPTDS, IOWA, Society of Spiritualists meets in Post-oface Block every Sunday, at 7, P. M. Inspirational speaking. Dr. W. N. Hambleton, President, Mrs. Nambe V, Warren, Vree-Pete ident; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary, All are estable backets.

Treisiner: Dr. Hamilton Warren, Societary. All are corHally invited.

INDIANAPOLIS, IND. The First Suclety of TruthSockers meets to religious services 55. East Market street,
eyery Sunday at 22 and 75 p. M. J. R. Buell, President;
S. D. Buell, Secretary.

NEW YORK CITY, The Society of Progressive Spirimalists holds meetings every Sunday in Trenor Hall, on
Broadway, between 53 and 24 streets, at 105 g. M. and 75
p. M. J. A. Cozino, Secretary, 312 West 32d street, Childient's Progressive Lycenium meets at 2 p. M. Chirles Dawbarn, Conductor; William Hund, Assistant Conductor
Mrs. M. A. Newton, Guardian Mrs. S. E. Philips, AsSsiant Guardian; Mr. — Kiby, Recording Secretary and
Treasurer; C. R. Perkins, Correstonding Secretary.

The Second Society of Spiritualists holds meetings a
Republican Hall, 55 West 334 street, every Sunday at 10
A. M. 30d 77 P. M.

Republican Hall, 55 West 354 street, every Sunday at 16 M. Sund 77 P. M.

PHILADELPHIA, PA.-The Keystone Association of Spiritualists meets every Sunday at 25 P. M. at Lyric Hall, 250 Morth Ninth Street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 16 M. M. and 75 P. M. M. Hall Sio Spring Garden Street, H. B. Champion, Preddent; Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary.

ROCHESTER, N. Y.-Spiritual meetings are held in the Academy of Music, No. 40 State street, every Sunday at 10 M. and 75 P. M. Mrs. Nettle Pease Fox, permanent speaker. Meetings free, Strangers visiting the city are cordially hydred to attend.

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

scittos, S. H., Sorely modes meetings once in wowers, Chas, A. Fowler, President; James Knowiton, Septimalists and Liberalists) holds meetings every Similay at 223 and 75, p. M. J. S. Hart, President; S. C. Chapin, Vice President; Mrs. J. H., Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Pradential Committee; W. H., Jordin, Vice President; Mrs. J. H., Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Pradential Committee; W. H., Jordin, Treasurer; F. C. Colmin, Collector,
SAN FRANCISCO, CAL, The First Spiritual Union Society holds a conference and scance every Samday at 2 p. M., at B had B rith Hall, on Eddy street, above Mason, Also meetings for because in the same half at 19 A. M.
SANTA BARBARA, CAL, "Spiritual Meetings are held every Samday at Crame's Hall, Children's Progressive Lyceniu meets by the same half at 19 A. M.
SANTA BARBARA, CAL, "Spiritual Meetings are held every Samday at Crame's Hall, Children's Progressive Lyceniu meets severy samday at same half at 19 A. M. Condictor, Mrs. H. F. M., Brown: Assistant Conductor, Mrs. Mary A., Ashiev; Guardian, Mrs. Mary F. Hunt; Secretary, Mr., Goo, Childs; Musical Director, Mrs. Emma Scarvens, SALEH, MASS., Conference or fectures every Sanday at Praft's Hall, conner of Essex and Liberty streets, at and 7 p. M. S. G. Booper, President, Mrs. Ellen Dickipson, First Vice President; Dr. L., K. Coonley, 2d do.; Mrs. Mary A., Howe, Recording Secretary; Mrs. Shedd, Treasurer, Children's Progressive Lyceum meets at 125 p. M.
WORCESTER, MASS., Meetlings are held at St.

at 12% P. M. WORCESTER, MASS.—Meetings are held at St. George's Half, 400 Main street, every Sunday at 2 P. M.

ive. Reformatory and Blocclincom Rocks. du degree of home Particulation for Sale by

SPECIAL SOTICES.

# Banner of Light.

BOSTON, SATURDAY, OCTOBER 18, 1879.

PUBLICATION OFFICE AND ROOKSTORE. No. 9 Mantgomeet Pince, corner of Province street Lower Ploor,

MIROTESALE AND RUTAIL AGENTS: THE NEW LOCKAND NEWS COMPANY. But I was to be to be to be

THE AMERICAN NEWS COMPANY, a later to the stight for the

COLBY & RICH.

John W. Day 80-1

#### What the Phenomena are Worth.

"we seek is "nonet, in desertident to die. mentous revolts in its train. This change is from belief in the exception of and the majace mons to he at hole diving ion that it if describe unter into the d's or submy as manifested up disc. work is to accept which a reason of the threather the the distribution place of matter of the first to supmodeling of an extress takes on the try or each men old roll to a school of translationary of despite a flight by its very all it is a finite to decommende the

steady rate of established national law.
That and all remains the object opening of the fandistant of one Newtone was at last disc covered. The Again all estremomer, studying the in reasing paymentions of the peligible will have the found that a feet of notice gious ceinfon opproacht consunction, one restdid spiritual truth on title mira ulous and the infalls de," and represented by a Church diffeen. hundred veris old Which has held its own against all its adversaries combined, and has even increased its numerical strength during the last three hundred years, the other, only three and a half centuries old, more or less in harmon ny with the spirit of modern trace, but with far fewer followers and adhiro ats, where hundburs are weakened by indifferentish and, by den by intestine dissension, and disjutes, and which, as a Church of viglous branches, bolds tenuclously to the opinion that to abound in the thortrine of mitable of a that of a supreme estable lished law would be to deny the work of Christi. Still, the spiritual activity mer, in the opinion of the ultimate grevalence alike of Christianity and of the dustrine of natural law, might easily have come at length upon a solution of the problem that seemed to buffle him. History were effective in carriesting, the attention of a semi-barbarous age, which could not appreciate taught. That was an important step gained at the start.

Analogy would have further taught him that if similar or related phenomena could be witnessed in these times, without being overlaid with claims to being miraculous, they "might" produce on modern indifference a somewhat eimilar impression." That there was weasion for it, it would be needless to point out to such "Then," continues Mr. Owen, an observer. with rare felicity of logic as well as of language, "if he had faith that God, who has bestowed to himself exercising these powers and gifts, promised to his followers after his death similar faculties; evidently not regarding them as exclu- that white men are bound to respect." sively his, or as restricted to the age he lived Then our observer might have positively predicted the speedy appearance of the spiritual hands (formerly of Athol, Mass.), has recently of Fort Leavenworth, Kan., whose name is phenomena, introduced to this age by the lips established himself at 8 Davis street, Boston, familiar to all our readers. of a little child, who demonstrated the fact of spirit presence by telling the invisible authors of the raps to do as she did. Le Verrier wrote to a friend in 1816, telling him what ought to ap- of small pox is clearly demonstrated on our Spiritualist, received a serious injury from being jear in the heavens; our spiritual observer, in sixth page.

Same year, might have written to a friend; what regitt soon to be witnessed on earth.

not only resonable Scripture and sound philoso- ness for, the coming of each weekly number of or next, the result of types and only resonable Scripture and sound philosoof law, and explain and confirm the general actuald friend. If I could make the amount I send curacy of the gospel narratives, but come to the timely aid of a struggling religious minority in the lot of a widow is mine, though it is cheered fairth-daing thein the means of bringing to light, beyond measure by the knowledge that my loved and the first state of the state of the state of the state of the state of immortality; besides furnishing that pathy and counsel over my earthly pilgrimage."

The state of t tilitie even before unbelievers in Scripture, the great in spirit-land are wat Ling with ever ready symminority, pressed as it is all the time by its 3008 exful opponents, with other exective and irresistible arguments in the strife. Beligion As words in need of new recounts to enterits setting in the warfare with Infallibility on the 1976 Side, and S. lenge and Materialism on the other. What aid could possibly be conflictive. as that of exterimental evidence of the exists the of modern schritual phenomena? By Studying these plan enema as dispassionately as the a communical phenomena in connection Williams planet Juanus were studied, there is bittle question that proof of immortality will and list and everywhere as clear as that the existence of the falest found planet, my account." time. We have at last, for the satisfaction Messing of every bale, phenomen devidence the bredhvisible, in comparison with which "Additional and historical evidence fades into to diworthlessness. It gives a new interextreme, while it supplicate it altogether with its first new and fullness, overturning all object every family circle throughout the country." forth and elleneing all ingredutions inquiries.

#### ---. The Utes and their Wrongs.

Though last week we spoke quite fully of the Types of the recent outbreak on the part of the different peaceful Proseive think the following She landles and stortle Boston Hegald sont under dage of Woshington, D.C.; eier ed eileserves i spiritual food as well as temporal." of place in our columns, and we accordingly to CHICAGO, ILL. Collins Eaton writes: "Your

"The high my of the they emperates the ament or the to visco part and there were rush for the manner for up highers. Enclosed please find \$3,00 to help least have the manliness to sliut out all further to specifications of the least have the manliness to sliut out all further to parte disquisitions on a subject which he has logeth systematical flory flar southern to the Where to displicate to a substead. For this they were months' subscription." lot self-contaminating ments, the treaty house CHANTHLY, VA. Stephen Shear writes; What the Phenomenalare Worth.

In the constant to the distribution of the Constant of the Cons Not the and the vectorial of the manifest of elittors. betout the reservations few mentles ago, which worked position part of the deservation, but he has sub-chiefs. their anisof I double the extension to display ear from the north in country, where the righting has nocivilized so light of all the many which degrees from regard to the grayer is educated in a Mexican monastery;

> comments, condemns, the Indian policy of the ment to all." general government in the following strong

or County stre, are instant

The Boston Treplacely's thus comments editestally agen the late I fe outbreak;

tribe wall be compelled to give up the twelve million : of Lyndrow belonging to them, and go to the Inin Tagricary, or some office new locality. The lands is noting to by the Albest or exceedingly valuable and in h in numeral deposits. The whites have for some time from energial ing upon these lands, and this has tended to full me, the minds of the Indians, God micke them very ngly: The present outbreak will affect the findian Bureau a pretruce for removing the, Unlians from the semineral lands to a country purely amountural, where there is little or no wild game, and as accessifiate well-made in these Indians' mode of Lyme Till Timeral will probably not be effected Consent Nas no relatio forge them to rock.

would have told him that the works of Christ, the latest dispatch, club rating these alleged which were mishamed by the Jews mirgoles, atrocities on the part of Indians, winds up by 'à dispatch' frem Washington to this effect : " It appears that the Indians were not alone in their the value and moral beauty of the doctrines helish work?" thus admitting that white men were at the bottom of the killing! As proof that the Utes do not want war, late dispatches from the Indian reservation in Colorado, report that Chief Ouray, who is friendly to the whites and desires peace, is still in authority over the Northern and White River Utes, which authority is respected, and that in obedience to his orders they have quit the war-path. He proposes that a peace commission be sent out to investigate the whole business, and thus determine where the blame should lie. This is not unreasonable, and if the Government consents, the overflowing the means to supply our physical long and costly war thought to be imminent wants, would, in his own good time, provide also may yet be averted, and friendly relations befor our spiritual needs-it might occur to him tween the whites and the red men be restored. that the appearance, under our eyes, of powers. But the whites won't do anything of the kind; and gifts more or less similar to those of apos- or, if they pretend to carry out the peace protolic times, was not unlikely to be the means cm- gramme of Chief Ouray, they will whitewash ployed. And, if he was a Christian, this sur-jevery rascality that the whites have been guilty mise would be confirmed by reading that Jesus, of, and continue their rascalities as heretofore. This course has been pursued time and again, for their motto is, that "Indians have no rights

> ---See his card on our fifth page.

The fallacy of vaccination as a preventive

#### Good Words from our Subscribers.

MADISON, CT. Miss Geo. N. Wilcox writes, These modern phenomena, says Mr. Owen, on renewing subscription: "I watch with eagerthe Banner of Light as I would for that of a dear you 500 instead of 5%, I would gladly do so, but

> NEW YORK CITY, Dr. W. O. Page 6213 6th Avenue,) writes: "I have been reading the Boroner of Light, and see that in a recent issue you call attention to the good things contained in

> it. I do not think there is any need of such nowhich has not returned to me an amount of pleasure at least five times transcending the exertion or outlay put forth in obtaining it."

> BUTLAND, VT. -- M. B. Stewart writes: "Please find enclosed money order for \$5,16 for the renewal of my subscription to the Banner of Light. I could not do without it.

P. S.-You need n't throw off the postage on

STEPHENVILLE, TLX.-G. E. Scott writes: "The Banner of  $L_{ij}U$  is easerly sought for each week at its regular coming, by the members of our Lousehold; and our prayer is that your sub-I tetation, indeed to this ameient and dried up soruption dist may increase until the teachings conveyed in your columns may be recognized in worthy of public attention is a hollow assump-

> SOUTH DURHAM, ME. Mrs. D. Dwelley writes: "Enclosed find 85.00 for the renewal of my subscription to the Banner of Light. I think presented by a man whose metaphysical remuch of the light that breaks from its columns | search and ability appear to be as groad and to illuminate and discerse the dark and dismal clouds of bigotry and sectationism. I should University professor, the assumption that all teel disappointed without the Bunner. I want

gostal card mailed the 12th came duly to hand. You say that my subscription to the Banner of with displaces the off steps of violation of fauth on the LD the expires on the poth. I do not believe that tion of fidelity to truth and justice is too much teneries and the few to when the See June my subscription will ever expire, until I myself for the public to expect, the Editor should at

· KANKAKEE, ALL. Mrs. Jané Miller writes ; the mean state of the state of of the stage 11 and the west of the dear old Barner of Light is missed if it terrative remains of continuing his own begins to be seen the day it is due. It seems to be the first to attive season which there is a discontinuing the advised of the first to attive season almost like a sysit from a friend to peruse its discontinuing his own begins to attive the first to attive season almost like a sysit from a friend to peruse its discontinuing his own begins to attive season and the first to attive season almost like a sysit from a friend to peruse its discontinuing his own begins to attive season and the first to attive season almost like a sysit from a friend to peruse its discontinuing his own begins to attive season and the first decimal to a stage of the stage of the first decimal to a stage of the first decimal to a hard and if the manner regions, and just west of without it. Unclosed please find \$1,50 for six for intelligence and fair dealing.

equality says a reade no need for their fem of As I draw near the close of this life, the old

SPRINGSTELD, LA. -- A. B. Ostrander writes: "I inteld to take the Busines of Light as long Polydian appear of diation and raised pubblood on as I can pay for it; for it is one of my best comim fortung than the Figure 1 as the figure of the Figure 1 as the figure of the figure of the Figure 1 as the figure of the figure of the Figure 1 as the figure of the fi For evenition it, and I we specified that the totales. The chief, Onav. Lives in the lof the Ramer for about twenty years, and now A cannot do without it."

> · ESPERANCE, No. Yes-Dr. H. Sherburne und aforthe several languages. As a general thing, writes; "Enclosed find show for a continuance bowever, the Unisation of take to elefficing influences, of the Banner of Light, a paper I cannot do merely desiring to the their own kind of life, tree from without. I look for it on its regular mail-day as I do for my dinner, and so do my family; if it and sternly shun temptation, if he would per-The Hyston Didy Astoletises, in its editorial stails to cone at that time there is a disappoint-

COLFAX, IA .- Mrs. J. M. Pease writes, on renewing subscription; "Thirteen years ago in the gettern are effectively like and descending type of the gettern and the gettern are effectively like the second of the gettern and get To Promisely discknown of these Indians, they appears to tobier I sent for your paper, and have been a The tractive treatment the advantage is, and the immorphity of the soul, with its unlimited

> Featless, yet conservative, it has met all the The efficials at the Interior Department think that different phases of opposition; calmly and wiseobserves at of the war with the Indians will be that that "by disposing of open enemics and spiritual defaulfers; weighing them in the balance, and Traving the debts and credits to be adjusted by the recording angel. . .

I shall continue in the future, as in the past, Mass. to regard your paper as the standard represent-

arive of the 'Spiritual Philosophy,' HENRYVILLE, TENN.-J. J. Pennington writes with reference, to his subscription to the Bithmer of Light, and says: "I must have it as long as I live in the flesh; so always send it, and motify, me whon to send the pay, should I forget only onsiderable trouble and expense if not loss it. Consider this an earth-life subscription of life has the Utes are known to regard their present; with only a notice annually of pay-day. Were Secution as their home forever, and remainded the A able I would send one copy to each church in Tennessee which had a member who dare read The relegiants that are profusely coming East. it. Not till I began reading the Banner of Light for the purpose of manufacturing capital against (and not for some time after) could I believe in the Utes, in order to cover up the iniquities of Spiritualism, or see the truth of human lifethee "Indian Ring," carry falseheed in their conditions as I now do. It was although I was Mr. Owen, if he plassesse I are unstaken faith in group five, They give gray his procession that "the cover ferty regres in the Methodist denominations scenic of desolation "genling other too graphic for dike walking to the outer door of present darkcommon sense for the to believe of the minders ness into a place of future brightness, light and of white men, and of their dead bedies being, abory, that was so much greater and grander horribly mutilated by Indians. To prove this, than I had thought of or ever expected, that I wish everybody to see it, feel it, and enjoy it."

OSCEOLA, IA.-L. Perkins writes, renewing ! subscription, and saying: "I purpose to make my remittances with such frequency as to entithe me to each and every number during my existence in the material form. Now in the auturnal period of life, the Banner of Light is my brightest summary. May it ever continue to maintain that exalted character in support of truth that has so eminently marked its columns in its long record of the past, is the sincere wish of your friend.

WARRENSVILLE, H.L.-Mrs. R. H. Williams writes, on renewing subscription: "I cannot do without my Banner of Light; I must retrench elsewhere. It would be like giving up an old friend. Long may it wave."

Far A postal card dated New York City, Oct. 11th, from William Tebb., Esq., (of England,) says: "Accept our thanks for all your kind wishes and good words. We are now going on board the Berlin." We wish this worthy brother and his family a safe and pleasant voyage to their native land.

The Coleman House, Walde, Florida-a first-class establishment in every respect-is successfully conducted by a Western lady, Mrs. W. EF Dr. B. B. Drake, healer by laying on of B. Coleman, wife of William Emmette Coleman,

> We regret to learn that Rev. Adin Ballou, of Hopedale, Mass., the liberal reformer and thrown from a carriage two weeks ago.

#### Popular Opinion.

A Connecticut correspondent, who has been a constant patron of the Popular Science Monthlu since the date of its first issue, writes thus respecting that journal, and of Dr. Brittan's review of Prof. Wundt's letter to Ulrici which appeared in our issue of Oct. 4th:

"I have just findshed the perusal of Dr. Brittan's review of Professor Wundt's assailment of Spiritualism, and congratulate him on the possession of unimpaired faculties and a very fortunate refutation of the points considered strong by the Leipsle Professor. It seems to me very strange that the Popular Science Monthly takes the position it has all along against Spiritual ism, when, by its very name and the assertion of its purposes, it should be thorough in its investigation of all facts relating to the subject. I have taken that tice, for I have never purchased a single number (magazine ever since its first publication, and should vote for a new editor, had I the chance-one who would be impartial and not prejudge cases before they are tried, as Youmans and his clique have done.

The reader will have noticed that Prof. You mans often copies a large part of the contents of his Monthly from the foreign scientific journals, and not always with the discrimination, leaving their names with the Chairman of the which indicates that the Editor is abreast with the leading men of the times. He has copied Prof. Wundt's letter against Spiritualism with every indication of cordial approval. Now, why should be not also copy Dr. Brittan's reply, that his readers may have both sides of the question as presented by two scientific philosophers? To assume that Brittan's answer is not equally tion which will not be accepted by any one competent to form an intelligent opinion. So long as the spiritual side of the question is fairly recomprehensive as the philosophy of the average the science is opposed to Spiritualism'is irreconcilable with reason and the facts. In the name of science the public demand that the journal. ostensibly established in its interest, shall give both sides a candid hearing. If such an exhibionly moddled with to observe. If unwilling to

#### Mr. Charles E. Watkins.

We learn that Mr. Watkins is having quite a success at Cleveland, Ohio, as a medium for various phenomena. The most marked and irresistible of these is the slate-writing. While you hold your own fresh slate in your own hand, the writing comes. In a recent letter, his agent,

"Joséph Jefferson, the well-known persona-tor of Tip Van Winkle, has been playing in Cleveland the last two nights. He had a scance with Mr. Watkins yesterday-he and two of his friends. He was so pleased with the results that he came for another scance to-day, which proved equally satisfactory."

We hope that Mr. Watkins will not be impatient, but bide his time, and scrupulously avoid all that can be construed into imposture. We know that a medium is subject to all the "skiey influences"; but he must exercise self-control. manently succeed. Mr. Watkins's present rooms are at 538 Woodland Avenue, Cleveland; and we advise all earnest inquirers to go and witness the phenomena in his presence. If he will do what we have seen him do, it will give the spec-

Edwin Arnold's grand epic has been repubhaying a quick sale. It is highly praised by Dr. O. W. Holmes in the International Review, and D. W. Holmes in the International Review, and by Mr. Ripley in the New York Tribune. The poem is founded on the career of Buddha, the great Indian Saviour, whose disciples out-number all Christendom. We have read it in the English edition, and shall some time speak our hearty admiration. Mr. Arnold's present wife is a daughter of Rev. Mr. Channing, of Concord,

MARKEN CHASE, for many years a correspondent of the Banner of Light, and now editor of the Santa Barbara, Cal., Independent, an excellent paper,) was, at the State election on the 3d of September, elected to the Senate of that State for the term of three years, including two sessions. Mr. Chase had been a member of the State Senate of Wisconsin, as well as of two Constitutional Conventions of that State, and a Presidential elector of Missouri in 1872: and the experience will no doubt prove useful to him, as well as his many years of public speaking. He has lectured nearly every Sunday since he went to California, as well as for many years before. His senatorial term commences Jan. 5th, the day he is sixty-seven years old. We congratulate our worthy brother, who has been an efficient worker in our ranks for so many years, upon his success as a politician. We want in office more men as efficient as Warren Chase, and we shall have them in responsible positions as soon as our people become united in the grand work before them.

The first Anti-Vaccination League of America was organized in the lecture room of the United States Medical College, Thirteenth street, New York City, on the evening of Oct. toth, by the choice of Dr. Alexander Wilder as President: J. W. Nickles as Secretary: M. L. Holbrook, Treasurer; J. E. Briggs, M. D. Thomas A. Granger, M. D., and R. A. Gunn, M. D., as Executive Committee. The object of the Society is to awaken the attention of the public to the evils of vaccination and to its inutility, to put an end to its practice, and to prevent legislation for its enforcement. During the meeting pertinent remarks were made by Prof. Wilder, Dr. Gunn, William Tebb (of England) and others. It is to be hoped that similar leagues may be formed throughout the country.

KA Miss Lottie Fowler is at present located at the United States Hotel, Hartford, Conn., where she will remain for a short time. Herstay there has already been provocative of much inquiry as to her remarkable gifts, and the city press has given good notices of her sittings

REF On our third page will be found a brief biography of Mrs. Abigail P. Ela, wife of Hon. Jacob H. Ela, of Rochester, N. H., who passed to the higher life Sept. 20th, 1879, at the age of seventy. She was one of New England's noblest women.

Read the card of Amanda Harthan, M. D., in another column.

First Society of Boston Spiritualists HOLD THEE MEETINGS EVERY SUNDAY AFTERNOON

# PARKER MEMORIAL HALL.

The public respectfully invited.

Next Sunday the rostrum will be occupied by the wellknown and popular trance lecturer.

MRS. FANNIE DAVIS SMITH. Good singing will be furnished on this occasion

Quartette Choir under direction of MISS NELLLIE M. KING. Services commence at 2% o'clock.

The Committee who has charge of these meetings is composed of good, reliable gentlemen, and it is desirable that they be so firmly established that no contingency whatever shall arise to prevent them from being a grand success season after season; therefore those who have the good of the cause at heart should at once join the Society, which they can do by Committee, Mr. George A. Bacon, who may be found in the ante-room previous to and after each lecture<sub>i</sub>

#### Spirit Before Matter.

Mr. F. F. Cook, of Chicago, renews his speculations in the Banner of Light of Oct. 11th. I fail to see that he makes any progress in his attempt to turn the position of Mr. A. E. Newton. Here is what Mr. Cook says:

"If the spirit ante-dates the body, it must have had existence somewhere before its sojourn on earth. If an entity, it must have had form. If form, who can say 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-

sues him! "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 monyears ago is aw exhibited in this erey a mon-strosity 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 Siam-ese twins, but a single, homogeneous organism."

Mr. Cook strays wildly from the truth in assuming that Spiritualists generally hold that matter gives form to spirit. Since any pre-natal theory must be outside of the present domain of science. I shall not attempt either to confirm or refute the reincarnation hypothesis. But believing that every phenomenon has a cause. I believe also that a human being has a cause, and that the cause is spiritual; a sort of microscopic prefiguration of the developments of the individual. The metaphor of the building of a house seems to me wholly inapplicable; it will not

Mr. Cook instances the case of the "monstrosity called a double-headed girl." I never investigated it, but regard his theory that the two heads represented two distinct minds as wholly erroneous. There may have been two consciousnesses, but they belonged to one and the same person. "If the earth-body," he asks, "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.?'

Not at all! But it does not follow that you are right in charging upon Spiritualists a belief in the priority of matter, whatever that may be, as distinct from spirit. The "double-headed girl," when she passes into the spirit-world, will probably find that a single head is sufficient for all her separate states of consciousness, and that physical nature's freak will not be an eternal annoyance and a bar to happiness. There will be compensation for her trials.

Let me quote in conclusion the appropriate words of Mr. A. E. Newton in relation to the "bizarre hypotheses" of Mr. Cook:

efforts to educe an enlightened and comprehensive Spiritual Philosophy, and to correct popular misconception on this subject; but Spiritualism has suffered not a little from the many bizarre hapotheses, incongruous with known spiritual laws and repellent to cultivated moral instincts, that have been put forth in its name. Where common sense does not avail, let us have aood sense.'

I hope the advice will be heeded, and that Mr. Cook will take in sail. His intrepid hypotheses are blindly launched, and are not in harmony with known facts. "Keep your piece nine years "; and meanwhile—study and reflect, since it is not, as you seem to imagine, a mere holiday task to fathom all the obscurities and profundities of Spiritualism.

According to his own account, Mr. Cook is as yet in a state of transition. He does not appear to have made up his mind on the subject of reincarnation. In one part of his present Essay, he says :

"I am aware that it makes some of the breth-ren froth at the mouth to merely mention this subject, but—well, let them froth. Only a year ago I was emphatically in antagonism to it my-self. Since that time a most interesting process of adaptation has been going forward in my mind, and I find myself more and more moving into a state of adjustment with it."

A little further on, Mr. Cook remarks: "However, while I occupy a position of be-nevolent neutrality' toward reembodiment, I am a firm believer in the supremacy of spirit over matter, and the persistence and unextin-guishableness of life in whatsoever form."

Now would it not be well for Mr. Cook to find out what he really does believe on the subject of reincarnation, before undertaking to lecture Mr. A. E. Newton in regard to it? Why not wait till the "interesting process of adaptation" has done its work, before giving the public the benefit of his as yet somewhat nebulous and immature views, and thus causing his brethren to froth at the mouth?

A SPIRITUALIST SINCE 1847.

Rev. M. J. Savage delivered a sermon last Sunday at the Church of the Unity on the "Morals of Evolution." Other sermons in the same line of thought will be given hereafter. The special subject of his discourse was, "Is this a Good World; or, Is Life Worth Living?" Mr. Savage holds that there is more unselfishness in the universe than selfishness, otherwise there could be no society; that the good has always been on the increase since the world began, and the world's progress is marked by its continual improvement in morality. In this broad world, said the speaker, there is enough of everything for everybody; and the fact that things are not right and just as they should be, is our own fault. We should study to develop whatever is good, instead of trying to break down and destroy the right principles of humanity. All which we heartily endorse. If some of the teachers in the ranks of Spiritualism would but inculcate sentiments at all times similar to those enunciated by Mr. Savage, such action would be the means of more rapidly spreading the truths of our beautiful philosophy.

# London (Eng.) Spiritual Notes.

[From Our Special Correspondent.]

DeWitt Talmage and his little major have sailed for America, and people here are not sorry. He has made money, but has not been a success, and the committees feel that the "preaching Yankee" has made short work of English gold. He has taken £5,000 (25,000 dollars) during his stay. Who shall say that saving(?) souls is not profitable? "Petticoat" Bishop has also left, and has probably arrived in New York ere this.

Owing to the enormous audiences that assemble weekly at Steinway Hall to listen to J. William Fletcher's lectures, the managers have decided to enlarge the hall, so that it shall accommodate a still larger number. "Life," one of the most fashionable journals, is out with a long article concerning Mr. Fletcher, who seems to be a friend of all the literati. No one can say but what Spiritualism has won its way into the highest circles. We are told that several of the leading daily papers are also about to print interviews with the young American as well.

There is a project for a new newspaper under way-one that shall fairly represent the workers and their work, and not deal with petty quarrels. Over a hundred shares are already taken, and others are being rapidly subscribed for. Spiritual Notes will probably be bought, and its interests consolidated with this new venture. The new paper will be the organ for the Association, and also will print the Steinway Hall lectures. It is sure of success, and will supply a need long realized.

Mrs. Louie Kerns Lowe left London for Paris some time ago. She is meeting with very good success there, and has nearly decided to remain. There is a great chance for a good medium there-

Mr. Alfred Firman has given several very astounding séances, and will remain in London for a few weeks only. On Monday evening, Sept. 30th, he held a brilliant reception at his temporary residence, 26 Southampton Row.

The Baroness Guldenstubbe, whose brotherthe Baron G .- was the author of "News from Beyond the Tomb," is a most earnest Spiritualist, and makes a point of helping forward the cause as much as the weak state of her health will permit.

Mme. Labelle de Steiger, whose letters on the "Religion of Spiritualism" recently appeared in The Spiritualist, is fast winning fame as an artist; at a recent exhibition her paintings were highly spoken of, and sold at once. She is a lady of rare abilities, an earnest Spiritualist, and a devoted Christian in the true sense of the word.

The Spiritual Jubilee is fixed for November, when it is said some interesting papers will be read. As the Spiritual Institution only holds forty or fifty people, there will not be much onportunity for them to be heard.

Dr. Donald Kennedy has left for Paris. He will spend the winter in Italy. FIDELITY. Sept. 30th.

#### English and Canadian Ecclesiasticism.

If we are to credit reports which appear to be well authenticated, we must believe that there is at present a very wide difference between the ecclesiastical bodies of the Dominion and the mother country. The Globe, of Toronto, informs us, for instance, of the fact that in England, while "the most skeptical, or at least unorthodox opinions were both rampant and popular." in Canada "there was not the faintest breeze to stir the face of the deep," so wide is the difference in the condition of these two countries on the subject of religious belief and inquiry. Nevertheless, the Toronto paper thinks it can eatch the distant rumblings of the coming storm, and acknowledges that it can feel the influence in advance of "the cold wave of negative theology." And the reason it gives for this shudder of premonition is the fact that the young men in Canada to-day choose for their reading the higher class of reviews, whose drift is decidedly in opposition to orthodoxy and the old order of things. Nevertheless it does not despair. It says that this state of things is common now in all Christian countries. And then, as if to file a caveat in case all his cherished church ceremonials are swept away, its editor virtually admits that the creeds and dogmas to which such especial stress has been given in past centuries are not the embodiments of Christianity per se, which he proceeds to define as "the fatherhood of God and the brotherhood of man." Such a concession, and on the part of such a paper, is indeed of marked significance.

The Boston Advertiser for Oct. 3d contains the following paragraph:

"A singular story is told by John Lather, of Dorsey County, Ark., in the columns of the Little Rock Gazette. He has a daughter who suddenly lost her voice and hearing when she was a little girl, some fifteen years ago. One night ittle girl, some lifteen years ago. One night last week he was passing his daughter's room when he heard a strange voice. Arousing his wife, they crept noiselessly in, and with thrills of joy saw that their dumb daughter was talking in her sleep. The mother clasped the girl in her arms, but when awake she again lost her voice. Since then she has been heard to talk aloud in her-sleep, speaking generally of the occurrences in the household of the day before."

The young woman is probably a mediumistic

The young woman is probably a mediumistic subject, and while under control, the extraneous intelligence manifesting through her has power to utilize her vocal powers-which she herself is not, for some reason, able to do while in her normal condition.

The Spirit Children's Festival at the residence of Col. Fred. Pope, 603 Tremont street, Boston, on Monday evening last, was a recherche affair, deeply enjoyed by twenty-five ladies and gentlemen. The entertainment consisted of vocal and instrumental music, speeches from the spirit side of life through the media present, a bountiful repast, concluding with the presentation to Mrs. Pope, from her dear spirit friend Mrs. Fannie A. Conant, of a beautiful engraving from a painting by Joseph John, entitled "Nearer, My God, to Thee."

The Troy, N. Y., Daily Times, of a recent date, contains the following paragraph:

"C. H. Foster, the spiritual medium, produced "C. II. Foster, the spiritual medium, produced some rather startling results with a gentleman from a distant city who called upon him, and whom he had only casually met before. To all inquiries he responded with such absolute truthfulness as at first confounded his visitor, and then broke him down in a paroxysm of grief. . . . Mr. Foster's present visit to Troy has been very successful—edifying believers and mystifying those who deny the spiritual influences of his startling manifestations."

Mrs. Nellie J. T. Brigham addressed a large audience at Trenor's Hall, Broadway, New York City, on Sunday morning last; her discourse, which was based on themes furnished by the audience, giving universal satisfaction.

"Philadelphia Notes," by Ed. S. Wheeler

will appear next week.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL, "The First Society of Spiritua 1sts holds meetings at this place on Sunday after-noons, at 24 o'clock. The public corduity invited. George L. Bacon, Manager.

PAINE MEMORIAL HALL,—Children's Progressive Lyceum No. 1 holds its sessions every Sanday morning at this hall, Appleton street, commencing at 10% o'clock. The public corduity invited. D. N. Ford, Conductor. AMORY HALL, "Children's Progressive Lyceum No. t meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

RETRICELEY HALL, S. D. HALL, Conductor,

BETRICELEY HALL, Solvhe every Sanday at 105
A. M. in this hall, 4 Herkeley street, corner of Tremoni
street, W. J. Covilhe delivers an inspirational discourse,
followed by an original poem.

KENNEDY HALL.—The Roxbary Society hold their meetings in this hall, Warren street, every Sunday at 75 p. M. W. J. Colville lectures and answers questions under influence of his spirit guides.

innuence of his spirit guides.

EAGLE HALL,—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 1045 A. M. and 2½ and 7½ P. M. Excellent quartette singing provided. ng provided.

PYTHIAN HALL.—The People's Spiritual Meeting

fformerly hedgat Eagle Hall) is removed to Pythian Hall,

176 Tremont street. Services every Smalay morning and

afternoon. Good mediums and speakers always present.

EVENING STAR HALL,—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday at 3 P. M. AMORY HALL.-To day we bid good-by to this place where we have passed so many happy hours, but as we where we have passed so many happy hours, but as we hope for the best. We felt the time had arrived when we should move in a direction toward the advancement of the interests and meeting the requirements of our growing Lycenm numbers. We know it is only a question of a little time when we must of necessity go into more convenient quarters. We therefore, on next Sunday, Oct. 19th, meet in Paine Memorial Building, Appleton street, than which there is no fitter place, the home of Liberal thought. Here we can have the pure, sweet air of heaven. No dust, no noisy teams or horse-cars to disturb us; away from the business centres, and in the midst of residences, we hope to induce many, not only Spiritualists, but others outside the fold, to bring their little ones to the Lycenin. Come forward, then, good friends, and assist us, and benefit humanity by the diffusion of liberal ideas into the minds of those who are to be the teachers and leaders of the future. The exercises will commence at the usual time, quarter before 11 A. M.

The exercises for to-day were as follows: Overture, slugling, responses and Banner March. Selection by the orchestra. Reading, "Pat's Dream of Heaven," Mrs. Francis; plano solo, Helen M. Dill; recitation, "How Bennie Got His Drum," May Waters; song, "Beautiful Songs of the Sea," Nelhe Thomas, Miss Belt, as usual, accompanying on the plano; piano solo, by Miss Stacey, of Montreal; song, "Put my Little Shoes Away," Hattle L. Rice, who received a double call, and gave for encores, "Little Buttercup," and "Tapping at the Garden Gate"; Wing Movements led by Mr. Ford? Remarks by Mr. Day, of Detroit, Mich, and Mr. Carey, of our own Lycenin. Closing by singing and Target March. W. M. D. Rockwoon, Car. Sec. Children's Progressive Lycenm. No. 1, 1 Boston, Oct. 12th, 1879.

IVANHOE HALL—CHARLESTOWN DISTRICT.—The hope for the best. We felt the time had arrived when

IVANHOE HALL-CHARLESTOWN DISTRICT. - The exercises at our Lyceum on the morning of Oct. 12th exercises at our Lyceum on the morning of Oct, 12th comprised the following programme: Overture by orchestra; singing by the school, led by Mrs. Sheldon; Silver Chain Recital; A Thanksgiving; plano solo, "The Storm," Hattle Davison; recitation. "He Knows All," Arthur Rand; recitation, "The Little Ones," ida Brown; select reading, Hattle E. Wilson, entitled "Outward Bound"; duett, Lilla Wells- and-Bertie Hait; reading, "Independence Day," Bertha Halt; recitation, "Little Mary's Wish," Gracle Burroughs; Kitty May Bosquet recited "Somehody's Mother," and for a recall gave "Guilty or not Guilty"; remarks by Dr. Ware, of Bucksport, Me.; calisthenics under direction of Miss Carr and Master Rand. The services concluded with the Target March.

With the close of our Lyceum yesterday ended our labors in this District, as per unanimous vote of the Association the Children's Progressive Lyceum No. 2 will on Sunday next take possession of Amory Hall, corner West and Washington streets, city proper, where we shall continue in our work of educating the young. In making this change the writer of these lines will once more have the pleasure of meeting his old friends in Boston, and he trusts to greet many of them upon the opening day. The public are cordally hivited to attend, and any accession to our membership—whether of children or adults—will be gladly welcomed.

J. B. HATCH, Conductor Children's Progressive Lyceum No. 2. comprised the following programme: Overture by or-

PYTHIAN HALL .- Mr. Daniel Came, of Cambridgeport, will give a short address on "Spiritual Gifts." at the opening of the conference meeting in Pythian Hall, 176 Tremont street, next Sunday afternoon, at half-past two o'clock. The meetings were fully attended last Sun-day, and the interest in them continues unabated.

ABBOTSFORD HALL-CHARLESTOWN DISTRICT .-Sunday afternoon, Oct. 12th, Mr. W. J. Colville occupled the platform in this hall at the usual hour. The pled the platform in this hall at the usual hour. The subjects of the discourse were furnished by the audience, viz: "Is Contentment a Hindrance to Progression?" and "Is Suicide Justifiable under any Circumstances?" After the discourse, several questions were answered in a very satisfactory manner. The exercises were closed by a fine poem. Quite a large and intelligent audience attended.

These meetings will in the future be held in "Evening Star Hall," No. 7 City Square, instead of in Abhotsford Hall as heretofore, commencing next Sunday, Oct. 19th, at a.p. m. Mr. W. J. Colville will then give a lecture. Subject: "The Last Enemy that shall be Destroyed is Death." He will also unswer questions.

ABBOTTSFORD HALL.-Mrs. H. W. Cushman will hold a reception, free to ber friends and the public, at this hall, in the Waverley Building, Charlestown District, on the evening of Monday, Oct. 20th. The occa sion marks the twenty fifth anniversary of her mediumship. The hall will be open during the afternoon and evening, and speaking by mediums and others, music, instrumental and vocal, social converse, etc. will enter into the order of procedure.

# Movements of Lecturers and Mediums.

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

J. Frank Baxter lectures on Sundays, at present, in the Brooklyn Institute, N. V.: on Thursday evening, Oct. 16th, in the Opera House at Ilion, N. Y., and on Friday evening, Oct. 17th, in the hall of the Oneida Community. Tuesday, Wednesday and Thursday, Oct. 21st, 22d and 23d, he will be in Boston, and can be secured for those evenings anywhere within a radius of one hundred miles. Address him 13 Walnut street, Chelsea, Mass.

Dr. John H. Currier spoke in Braintree, Mass., on Sunday last. He would like to make other engagements. Address him 71 Leverett street, Boston.

Mrs. S. A. Byrnes's permanent address is 95 Webster street, East Boston, Mass.

Frank T. Ripley's address at present is Indianapo lis, Ind.

Miss Jenuie Rhind's permanent address is 808 Broad way, New York City. See her card, fifth page. Mrs. Abbie N. Burnham spoke to a large audience

in City Hall, Lawrence, Mass., last Sunday evening. Next Sunday she will be in Athol. Oct. 22d, 23d and 24th she will lecture in Rockland, Mass.

#### Spiritualist Meetings in Rochester To the Editor of the Banner of Light:

Spiritualism is making some progress in this Spiritualism is making some progress in this city, and among the causes for this advance are our very excellent Sunday meetings. We have had regular morning and evening lectures for the past year by Mrs. Nettle Pease Fox. From the first she has never failed to deeply interest her audiences, whether the subjects of her discourses were chosen by her spirit control or by her mundane hearers. When she commenced her labors in Rochester our people classed her among the ablest of the inspirational speakers in the field, and that opinion has not been weakened in the least. On the contrary, her discourses have grown in interest or her hearers have become more appreciative.

courses have grown in interest or her heavers have become more appreciative.

Last Sunday evening we had a full house, and constant heavers and strangers alike listened spellbound to the inspired utterances given in response to questions that had been proposed by the audience. As a woman and as a speaker Mis. Fox is deservedly popular with the people among whom she is now laboring.

Rochester, N. Y., Oct. 7th, 1879.

For It will be seen by his card on our fifth page that A. P. Webber, magnetic physician, has taken rooms at 8½ Montgomery Place, Boston, and solicits a share of the public patronage. This gentleman is the healer employed in the celebrated case of the restoration (after all medicines had failed) of the child of Dr. Lawrence, of Boston Highlands, an account of which appeared some months since in these columns. His gifts in this regard are evidently of a high

order.

#### Complimentary Testimonial to W. H. Powell. To the Editor of the Banner of Light:

The friends of this gentleman propose to ten-der him a public testimonial and beneut, and have secured Paine Hall, Boston, for the evennave secured traine 114H, 10810h, for the evening of Oct. 23d, as the place and date for the same. We propose for Mr. Powell to hold one of his wonderful scances during the evening; also we have secured the services of Mrs. Youngs, the well-known plano medium, to give one of her scances for physical manifestations. Mr. W. J. Colville, the popular traine medium has like-Colville, the popular trance medium, has like-wise volunteered his services, and will speak and wise volunteered his services, and will speak and inswer questions. In addition to the above, Mr. Charles Thornton, with other well-known local musical talent, will aid in the evening's entertainment. Admission 25 cents.

DR. A. H. RICHARDSON,

Chairman of Committee.

A PLEASANT MEETING,.-A strong delegation of the many friends of Mrs. N. J. Morse and husband comprising representatives from Boston, Salem, Lynn, etc.), assembled at the Beachmont House, their new home, on the line of the Narrow Gauge Railroad, Lynnhome, on the line of the Natrow Gauge main and, Lynn-ward from Boston, on the evening of Monday, October 13th, on which occasion remarks by Miss Lizzie Doten and Dr. A. H. Richardson, a recitation by Mrs. R. I. Hull, a poem by Norwood Damon, and singing by little Reform Works-published at the Bannar of Light Publishing Horse, Boston, Mass. 13th, on which occasion remarks by Miss Lizzie Doten Miss Hattle Rice (of Pinafore memory), combined to add interest to the highly enjoyable services, which closed with dancing. The parlors of the house on the closed with dancing. The pariors of the house on the evening in question were finely decorated with a display of potted plants—brought thither from the summer cottage of Mrs. Morse (which is situated near by), and tastefully arranged by Mr. E. W. Huzzell, treasurer of the Horticultural Hall Society. The musle for dancing was furnished by Bond's Band, and the details of the meeting were successfully carried out under the direction of Mrs. Maggle J. Folsom.

During the five years ending Dec. 31, 1877, American Hfe Insurance companies paid \$81,876,003,43 for losses and claims, \$99,744,815,41 for surrendered policies, and \$77,040,356,76 for dividends on policies in force, making a total payment to polley holders of nearly two hundred and sixty million dollars (\$258,661,255,660). Of this large sum \$181,620,878.84 was paid on 219,916 terminated policies. From this side the showing is certainly a splendid one. But from an examination of the same record we find that on 308,378 policies, insuring \$728,095,393, which lapsed for the non-payment of premiums, no re turn was made by the companies. This fact amply illustrates the need of the Maine Non-Forfeiture Law and definite contract of the Union MUTUAL LIFE IN SURANCE COMPANY.

Baker's Vanilla Chocolate is excellent for eating or drinking: Equal to any im-

ported, at one-half the cost. Ask your grocer for it.

Physicians of all Schools use and recommend Hop Bitters. Take their advice.

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cents.
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No. 63 Bio Mway. (New York, Sept. 14, 1879.)

JOHN O. HOLLIS, Bostov, Mass.: Dear Sir I have been troubled with disease of the kidness for several years, and have spent much money for various tene dies and doctors' fees; but without any permanent relief until I thed your **Uva Ursa** and **Bucchu**. I used it the groon three months, and am now as well as ever, and can cheerfully recommend it to any one suffering from any term of kidney.

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Awakening nervous energy both in the great nervous centres and throughout the abdominal viscera. Excey flage of the body participates in the improved strikation. It puts an line reased amount of Pesod Into active motion, Improving its properties, and thus diffusing throughout all the organs a more headily and vitalizing stream of

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The Padacts with constant and vigorous energy, Fever and Ague, Dumb Ague, Dyspepsia,

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Removing the urea, ure wish with and effete matter, while obstruct the action of the class time and cause inflammation. Bright Dream, Dreey, and otten death.

To quiet the nervous style in intra Theire inner seep, and an equal distribution of blood the wheat the body, they should be worn by every brack! Dipatheria and Contaction Disease of all tind are grand diagnost by neutralizing the germs of poson in the system.

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During the last ten months; work, 216 tons of one extracted from this Mine returned \$25,000, looing at the average rate of about \$124 per ton. Tris et an expense for milling of \$35 per ton.
For the purpose of erecting a new mill, the althreetors will seed a base of stock at the price (for the present only). of Signoper share, as some at the price (for the present of Signoper share, Prospectives and samples of oreat company's office, April 19.

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# \* EDITED BY A. E. NEWTON.

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#### - Invocation.

Parties and Mode Townshiption Intoine Philippin a Device Scale Fall Intelligence, then Inthat: Foundain nonnwhence all wisdom, highe, trust and the growth, so pass the other arthis had the growth and the option of the other this had the structure of the full of the same than the many be optioned in full of the same trusts will have been feld in this place for land orange yield their function, even at this beautiful trusts as with in talker receptivity in core carries in publics after trath by these si the asset ideal together. May those loving inbetween who in past days have consectated this supposing it prevents small-pox, the remedy is steel making it at sacred shrine in which the consection the disease; in getting rid of one drifts of truth do dwell, he present and steal devil you usually take to yourself seven others. place, making it a sacred shrine in which the spirits of truth do dwell, be present and speak unto as from our their world of light and all av-Oh, may those who are longing to eatch some where some melodicus somet sun r by and lie

of Spiritualism, though a primary part.
Q.--Is vaccination in accordance with the principles of true's ience?

A.—Not at all; vaccination, from our stand-point, is useless and injurious. We would advise those who are particularly interested in the subject to read a painphlet on vaccination writ-ten by Mrs. Chandos Leigh Hunt, a learned lady in London, who has written upon this sub-ject. She there enters into the details of the subject, explains fully her reasons for condemnsubject, explains fully her reasons for condemning the practice of vaccination. We would inquire, Where is the vaccine matter taken from a Surely from a diseased animal. It may be natural in the present condition of the earth for a cow to be afflicted with cow-pox, but at the same time it is not natural that a human being should have the cow-pox. The disease may be necessary to the animal in the undeveloped condition of the planet, but the disease of an animal is not necessary for man, because man develops diseases related to his own human or dition of the planet, but the disease of an animal source many that the disease of an animal is not necessary for man, because man develops diseases related to his own human organism. Suppose that through the laws of hereditary transmission a tendency toward small-pox has been communicated to you, and is inherent in your nature, if you have the small-pox it will do you good, and if you are properly treated you will get rid of a humor in your blood by this means, whereas if you are properly not care much whether he lives or treated you will probably, in nine cases out of ten, if the pus matter is taken directly from the cow, take some disease which is latent in the cow's

The Free Circle-Room.

System, above and beyond the cowspox. Andmais in the light of the control when matter from their bodies is placed in your own. Then again, vaccine matter is not usually pure, it has usually been deposited in some child's arm before it is placed in your arm or in conrelad's. In thousands of instances scrofula, caffeers, all forms of most leath-some disease laye been given to otherwise moderately healthy children. If a child is in a state of health, is been of parents of perfectly sound constitution, vaccination is neless, because the child's constitution will resist it, the matter will make no interession produce to effect. If the child is strumon will nesist v, the matter will make no impression, produce no effect. If the child is weak, and has a tendency toward disease, the virulent matter will usually development frightful disease in the child's system over and above hereditary ailments. Vaccination is purely instituted. hereditary allments. Vaccination is putely unamental. It is no more needful for you to use a vectal preventive for small-pox than for scarled tever, or any other form of discuse to which you are little. The cure for sthis discusse has been to adjust note fully on a future occasion. We would advise you to study the best works on this ideas, turn your attention to the enalisation of discusse for discussions of the enalisation of discussions and any order. tion of drawise, to drawing it away entirely from the system. In the case of va charlon, even and often a great many more.

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the discovery of the content of the

Q. Can a cancer be cured by spirit-power?
A.—Certainly a cancer can be cured by spirit-power, provided you give the conditions on earth for the spirit-power to operate. Spiritual beings cannot rid you of a physical ailment so long as there is no connecting link between your body and their spirits; but directly you are surrounded by such harmonious conditions that the spirit can have full sway, the spirit can give your spirit new power whereby to cast off the cancer. It is not always needful to impart magnetism; it is not always need in to magnetism; it is not by any means always necessary to resort to outward forms; the medical treatment which is required is to place the mind and body in such conditions that the spiritual world shall be able to do their own work; but so long as there is any jar, discord, or aught that produces nervousness, the battery can never be fully established. In order to cure

Does spirit originate in this world, or is Q. Does spirit originate in this world, or is remearmation or rean bodiment true?

A. Spirits decidedly done or originate in this world. The origin or spirit is unfathomable by the finite mind. The origin of spirit must be in the butinite thought, if the terms conveys an intelligible idea to you, well and read if it does not, it is simply because hardan language is inadequate. Remearmations be inhodiment—does not in any sense affect the individuality or identity of the soul. If you were to live on earth a tity of the soul. If you were to live on earth a nullion times, each life would be a step in advance of the former life. The knowledge which you had gained in a previous life would forever remain with you; added knowledge would only supplement the already gained store. But we would request you to consider that numerous spirits dive on earth, to all intents and purposes, more than once, without being born again in a mother's womb. When a child is born under circumstances favorable to spiritual control, these spirits associate themselves with the new-born child, and through his entire earth-life are able to gain experience through his development. That is the case with thousands of spirits to-day; they are working out their life through mediums, and these mediums receive from the spirits spiritual knowledge concerning the spir-itual life, and sometimes assistance in their husiness affairs. They in return give to the

business all ans. They in return give to the spirit the opportunity for remaining upon the earthly plane as long as needful.

Q. By Mis. C. T.] There has been much speculation about the effect the near approach of the planets will have upon the earth. Some predict famine, others say fire will destroy the earth. Please give us your opinion on the subject?

A .- The idea that fire will ultimately destroy the earth must be admitted, when traced out to the ultimate, to be a scientific one; but you to the ultimate, to be a scientific one; but you need not fear that you will live upon the earth until firedestroys it. If you do, you will have to come back to earth after a great many thousands, possibly millions of years. When fire entirely destroys the earth, it will be when the planet is no longer required in this solar system as a separate and distinct orb. It will then return to the parent orb and be absorbed into the sun. This earth, as well as every other planet in the system, will ultimately meet with a fiery end. That will be when life in an organized form no longer exists upon it. It will be by gradual and slow degrees that the planet will return to the sun, as it was by slow degrees it was developed from it. During the mext few years you may expect war, famine, pestilence. was developed from it. During the mext few years you may expect war, famine, pestilence, in a measure; but, a general conflagration, if looked for, will certainly not be found materially. If it be viewed sciritually, it may be a correct idea, because there will be a spiritual power exerted upon earth which will not as sword and flame, calling forth armies to fight in the intellectual arena, calling forth powers latent in man, which will ware warfare against oldabuses and consume them. Physically, the earth is new undergoing a critical change, and you may expect disease, where men and women have lived contrary to the distates of natural flaw forgalong time; you may expect famine, have frygallong time; you hav expect famine, where the soil has been initial; tously cultivated, where certain commodities have been demanded to an extraordinary extent, absorbing mutiment which was needed to sustain appre needtal forms of vegetation. A crimax cultivate the ground continuously for the propose of rearing ground continuously for the purpose of rearing a special crop; it may be earn, it may be tobased; then after long years it you wish the commod tobased to change places, you will find it is impossible to have anything approaching luxuations. In this way, through mistaken enlitive tion, so may heaving been developed in order to supply luxury rather than sneedsity, famine will ensure; yet in the end 'these famines will prove a real benefit, because they will teach men a lesson, and in the future will open up avenues that will lead to a new and improved system of social life. The next few years will be a period social life. The next few years will be a period of circulal trials in every department of life. You are upon the verge of the crisis. Those who have eyes to see can certainly see some

MESSAGES FROM THE SPIRIT-WORLD GIVEN THEOREM THE MEDIUMSHIP OF MRS. SARAIFA, DANSKIN.

# Charles Fox.

I died at Merrick, Long Island, and was buried from the Baptist Church. My name is Charles Fox. I was sixty-three years of age. I was not mobbed or formed under your spiritudial discount in the large of a short Lwas not moded or formed under your spiritual dispensation, but after the lapse of a short time I have tough the bridge over which they tell me I can glide and commune with the children of earth. Lam nowatesting it. I am standing on my own individuality, asking no one to assert my rights. What is to be known I wish to learn for myself taking nothing second. to learn for myself, taking nothing second-

Here I am, standing in the midst of men and women, asserting my own individuality and reading my own title clear from the other side of life. I can very truly say, vain world, adjen, for I have found hidden treasures in the other land that have brought me comfort. Now to those whom I have left behind this is a question which must be weighed in their own minds; whether it be correct or incorrect that I, whom whether it be correct or incorrect that I, whom you consigned to the grave, and a stranger to her through whom I speak now, speaks to you. Be content, be hopeful. Know that, I who passed from sight physically, have power to return spiritually. Thus far, my beloved friends, can I go, and no farther. Receive the love that was so deeply resting within my breast for you death has never wiped it away. Remember I am going and coming, from time to time, until I have gained my point; that point is to make you know that I am living; that "death" has no place in the great universe of God. no place in the great universe of God.

# William Davis.

Strength of mind is the spirit power by which we communicate the glad tidings of our resurrection, through the instrumentality of mortals. If the lesson is not learned while the spirit is an inhabitant of the body, it must become educated under the law; then it has its privilege either to communicate or not. There is no law of force; all things are left to the individual spirit to work out according to his own inclination. I can scarce draw a parallel line between the scen and the unseen. Things in the spirit-world are the simile to those resting upon the planet earth, with this exception; all things here are more fine in substance, more grand to the eye, more in height, more in immensity than words with ourselves can convey to the human mind.

Blessed are they who pass under the banner of a resurrected life, for they have surroundings

of harmony and peace.

I was of Westmoreland County, Virginia, in my forty-third year; name, William Dayis; and

name, oh Death, for through thee the fetters and chains have been riven! I am a free-born spirit, to see and to be seen, to act and to be acted upon according to my own individuality.

#### James Sherman.

I died of typhoid fever at Lima, Peru, South America. I was the youngest son of Margaret Shernau, and she is in the spirit-land. I was thirty-three years of age. Not being confined to time, or space, or situation, I come on the wings of the morning to report of the life I have found beyond the grave. "I'is not a matter of volition to come and 20, it is a desire interior in the soil that makes one reach out after these the soul-that makes one reach out after those who stand in relationship to them after death.

The spirit-world has a diversity of forms, fig-

tres and conditions; each one varying according to individuality; some have surroundings most beautiful, others in less degree, and so on, until they go to the lowest point in the spirit-world, then there is ascension toward the higher. The more beautiful, the more harmonious, the higher the grade of intellectuality. When those who have been philosophers, poets and architects gather in their homes, their surroundings are more beautiful than language of mine

ings are more beautiful than language of mine can describe. I have been a visitor but not a stayer in that station; led there by one of my kindred, who has grown beautifully spiritualized—having power to teach and to educate. Oh, that man could conceive of the beauty and harmony of the spirit-land, for then there would be no fear of death! Death would be swallowed up in the grand immensity!

I am not an indweller of the body. I am spiritualized, unfolded 'spiritually, unfolded naturally, grandly and beautifully, for I have had a molder, one who understands the coloring of the soul. I can truly say, blessed be death, for by its quickening power I have been brought to realize the wisdom, goodness and beneficence of my Creator. In future days I will be able to read the story of myself spiritually, more fully and correctly than now I can give it.

#### Cecilia Scott.

Have I my legitimate position? Am I bordering on time or eternity? Am I spirit or mortal? I am, I know, advancing thought toward strangers; those who take no interest in me; but, as they tell me this will be an advantage to me, I will be outspoken. I died at York, Pennsylvania. Cecilia Scott, daughter of Jeremiah and Elizabeth. They lay me, as they thought, in the cold and silent grave; there they hade me farewell. I like others, thought of Jeremiah and Elizabeth. They lay me, as
they thought, in the cold and silent grave; there
they bade me farewell. I, like others, thought
heaven was afar. Intellect was broken, recollection banished; but I wow find I am standing
on my own individuality, and expressing my
own thoughts and my own feelings under the
direction of those who have been longer in the
spirit-land than I have. Blessed be the name
of the eternal sunshine, for it has warmed me,
it has clothed me, it has made me know my relationship to God and to the angels.

Mother and father, I am not wondrously gifted in speech, but I waft toward you the feelings
of my heart, the love and devotion of a daughter; one who has found through death life eternal. Weep, not nor grieve for me, for every
tear which you shed burns my cheeks. The
question will arise in your minds, how came I
to speak here. The angels bid me come, for
benefit not only to myself but to you. Listen,
mother, when you retire to sleep, and I will
give you the tiny raps. Question me, and I will
give you the tiny raps. Question me, and I will

correctly answer.

I feel now as if my strength was departing and I must say farewell. Cherished mother and a language of the same base was being a daughter. loving father, remember you have a daughter who will hand you the keys with which to unlock the secret chambers of the invisible world.

#### MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SARAH A. DANSKIN. Belle Alcomet George Trull; James Johnson; Mary Bry-

### Napoleon on Sunday Laws.

In the year 1807 an attempt was made to get the Imperial Government to insist upon an observance of Sunday, and this called forth the following reply from the great Napoleon:

of circial trials in every department of life, You are upon the verze of the crists. Those who have ever to see can certainly see some climax is very near.

He same a point of the crists are the contrary to divine law to hinder a many who have every to see can certainly see some climax is very near.

The foreignment cannot impose such a law without giving bread gratis to those who have none: Reside, it is not the failing of the people of France to work too much. We have seen the public forces employed in constraining persons to celebrate the tenth day and to work on Sunday fluring the Revolution when weeks were abolished), and we should guard against the necessity of employing yeas darmes to him der men who stand in need of what they earn from working on Sunday. In both cases there is either political or religious superstition. God has made work a necessity, and he wishes men to work the teasen to rectain the entry of the residual state of the mast them the derivation. All express as much of truth as they perceive the near the state of the contrary to divine law to hinder a man who has wants on Sunday as well as on other days, to work on Sunday as well as on other days, to work on Sunday are day and to work a law without giving bread gratis to those who have none: Reside, it is not the failing of the people forces employed in constraining persons to celebrate the tenth day and to work on Sunday and to work on Sunday are some the necessity of employing years darmes to him der necessity of employing years darmes to him the necessity of employing years darmes to him der necessity of employing years darmes to him the necessity of employing years darmes to him the necessity of employing years "It is contrary to divine law to hinder a mantions which have been invented with the view of ex-tending the authority of the ministers of veligion. The observance of fasting upon Friday and of repose on Sunday are secondary and very insig-nificant rules. What touches essentially the commands of the Church is not to interfere with social order, not to do ill to one's neighbor, not social order, not to do ill to one's neighbor, not to make an abuse of liberty. You must not reason with but laugh at priests who demand such regulations. I do not oblige them to give absolution against their will, and I shall not permit them to force me to them the peasant who works, on an matter what day, into prison. Since my authority is invoked in this matter, I give to my people, and forever, the right of not interrupting their work. The more they work, the less vice there will be. If I must take part in this affair, I should prefer to order that on Sunday, affair. I should prefer to order that on Sunday. directly after mass, all the shops be opened, and the people return to their work. Since people cat every day, let them work every day. The compulsory powers of the Church lie in exhortations from the pulpit, and the police and prisons should never be used as a means to enforce the practices of religion."

How OLD is GLASS?—The oldest specimen of pure glass bearing anything like a date is a little molded lion's head, bearing the name of an Egyptian king of the eleventh dynasty, in the Slade collection at the British Museum. That is to say, at a period which may be moderately placed as more than 2000 years B. C., glass was not only made, but made with a skill which shows that the art was nothing new. The invention of glazing pottery with a film or var-nish of glass is so old that among the fragments which bear inscriptions of the early Egyptian which bear inscriptions of the early Egyptian monarchy are beads possibly of the first dynasty. Of later glass there are numerous examples, such as a bead found at Thebes, which has the name of Queen Hatasoo or Hashep of the eighteenth dynasty. Of the same period are vases, and goblets, and many fragments. It cannot be doubted that the story prepared by Pliny, which assigns the credit of the invention to the Phoenicians, is a fax two that these advantages may cians, is so far true that these adventurous mer-chants brought specimens to other countries from Egypt. Dr. Schliemann found disks of glass in the excavations at Mycene, though Homer does not mention it as a substance known to him. That the modern art of the glass-blower was known long before, is certain from reprewas known long before, is certain from representations among the pictures on the walls of a tomb at Beni Hassan, of the twelfth Egyptian dynasty; but a much older picture, which probably represented the same manufacture, is among the half-obliterated scenes in a chamber of the tomb of Thy, at Sakkara, and dates from the time of the fifth dynasty, a time so remote that it is not possible, in spite of the assiduous researches of many Egyptologers, to give it a date in years.—The Saturday Review.

To the Editor of the Banner of Light :

Allow me to say that the test of the continned existence beyond, the grave of Dr. Nelson CARPENTER, of Warren, Mass., given by J. Frank Baxter at Lake Pleasant, and reported in your issue of Sept. 20th, is correct in every LEANDER HAMILTON.

Warren, Mass., Sept. 24th, 1879.

Sensational preaching may make zealots, but it never

#### Passed to Spirit-Life:

From Collins, N. Y., June 20th, 1879, after an illiges of many weeks, Amedia B., wife of Philemon Walden, aged 52 years.

Syears.

She was the daughter of Enos Southwick, well known for many years as an intelligent, honorable effizen of Collins. She bayes one daughter and four sens, the youngest twelvyears old. Her parents were of the quaker order, thus imparting a fibera bias to her mind, which for twenty-eight years had heartily accepted the philosophy of Spittlandism. As a trand, she was considerate, trust; and sincere. Assa wife, her qualifies were finestimable. Calm, clear-sighted and hopeful, her counsel was better than silver; and as a mother, her character presented its most enduring and golden qualifies. Charitable, revering truth, a daily exemplification of virtue in herself, she impressed those divine qualities with peculiar force upon the lives of her children. The neighberhood miss a worthy, cordial friend; the husband a thoughtful, loving whe, and the children such sympathy, affection and counsel as only a true mother can linear, the function of the wife and mother, were planted many years ago by her tather. And thus the loved ones "gong before" shadow us by the branches of a sacred memory, while their endighter endighted by the transfer of a sacred memory, while their endightered spirits wrap as about with the while arms of an immertal love.

On Sunday, Sept. 28th, 1879, from New York City, Mrs.

On Sunday, Sept. 28th, 4879, from New York City, Mrs. J. W. Stan-bury, in the 40th year of herage.

This estimable lady was born in the city of Boston, Mass., and had been before the public many years, and was well and favorably known as an excellent france medium. She was fully confirmed in the Spirituat Philosophy, and had the utmost confidence in her guides. She had somewhat overtaxed her physical organisms in complying with the extensive demands made upon her mediumship, which resulted in cerebral apoplexy. She endeared herself to all with whom she came in voorteet by the gentality of her disposition and the sterling integrity of her character.

Her funeral was largely attended by her many friends, Mrs. Neille J. T. Brigham delivered a most impressive discourse, closing with a poem on the "Mystery of the Change called Death," Deceased was a member of the "Kinghits and Ladles of Honor," and of the "Order of Cosmopolitans," which latter Society attended the interment at Fairmount Cemetery, at Newark N. J., and held appropriate services at the grave, A "Lodge of Sorrow" was also held at "Hall of the Cosmopolitans," where read, and remarks made by the members, enlogizing the character of deceased, "The New York Society of Spiritualists also passed appropriate resolutions of respect.

Sept. 3d, our dear brother. Wm. Keith, aged 52 years,
Bro. Keith was a great sufferer, even after lifs wife passed
to the Summer-Land, in June, 1878. Together they had
toffed for the slek and suffering, and many had reason to
bless them for their works of love and kindness. When discase prostrated sister Keith, with the utmost devolion Bro.
K. took care of her for months, night and day, and when
the dear form was removed from his sight, his heart was
broken, and he too divoped and faded; and now he has
foined her in the higher home. A kind and affectionate has
band and father and friend has gone from our midst; buf
our loss is his unspeakable gain, so we will try and give him
up. He is but a few days journey ahead. We shall clasp
him there upon the evergreen shore when we too pass onward. Sept. 3d. our dear brother. Wm. Keith, aged 52 years. ward. Putnum, Cl.

From Lebanou, Count., Sept. 28th, Daniel Palmer, aged

86 years.

He was a soldier in the American army in the war of 1812. He was a constant reader of the Bonner of Light: had read and adulted "The Secris of the Ages." (that instructive and soul-inspiring book by Bro, Peebles) and had attained considerable knowledge of the Spiritual Philosophy. He passed calinly away, and seemed like a sheaf of grain fully ripe garnered into the great storehouse of efernity.

D. L. P. Si years.

From Virginia City, Nev., Sept. 19th, Mrs. Lotta F.

From Virgina City, xees, xep.

McKlimy, aged 50 years,
Mrs. Mrs. Mr. was an earnest Spiritualist, an energetic and capable woman. She met the change with a calm and mild fortitude which bespoke the Intelligent Spiritualist. She was ever the friend of the oppressed and sufering,
Mrs. P. W. STRUENS.

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#### CONVERSATIONS On the Currency. BY EDWARD D. LINTON and GEORGE V. DRURY.

The question to be met and settled now is, Shall money continue to rule and curse mankind, or shall it be made to serve and bless? "The two greatest inventions of the human mind are writing and money the common language of intelligence and the common language of self-interest," - Marquis de Misubaur, "The most important function of money is to represent services tendered." Charles Moran.

"Labor is the ultimate price prid for everything. Labor, therefore, is the real measure of exchangeable value of all continuodities," Advia Smith. commodities," Adam Smith.

"The instrument of exchange now inexistence, metallic or paper, convertible or legal tender, does not possess qualifiest adapted to the purposes of justice. A dollar represents various amounts of labor-time in various departments of serviceable exertion, so that commodities are sold and services remmerated at the most dispreparionate rates, and therefore most unjustly," Thomas J. Durant,

Price 25 cents.

For sale by COLBY & RICH.

# The Rostrum.

#### The Spiritualist Meetings at Parker Memorial Hall, Boston.

Were further continued as a course by an address of the aftern onef last Sunday from the guides of Mis-dualette Veaw, of Northbore', Mass. The services dialette Acaw, of Northbook. Mass. The services, with regard to the positive genuineness or the relative were interspersed with singular by the choicand con (ii), a value of this order of the spiritual phenomena as togather, George A. Bacon, Chairman, also presented the claims of the series from the prounting standpoint The subjects approved by the prople for treatment by the smeaker were, respectively. The Relation to and Inthepree of splittudists upon the Immediate and to The Shirotonia of a Physical Manafesta. tions 2.3 of which were considered at length by the intelligencess. The between was glid that advanced Sparredists to enly in Beston, but all over the country, were riskly this to what was the meables and what the arm of the ple nomens, and what the rela-Book sine by them, and the compate facts be easily to halltoor their train, spon, the limpeduite future of his

For thatty years the spiritual dispensation in its toolern form, had been an active force, and power in the world, and had during that bited period in ide greater advances toward human acceptance than had any other known to history during a similar space of time, and those on the mortal side who had spent life's hest lights. In striving to assist its advancement, and it, so alice Whichaid but recently become aware of and Polyace knowledged its grand claims; were unitedly askiton. What is to be the result have been very rior appear Shall is to be the feeling of the period of among their was a processor want of harmony monay that in the high of the multiplied classes of among to followers, post existing these, has being to another than which have been from time to time as new in twhistory, a debution of continent of floods. From the forth, the context openy was a What is there among spartingless, a consider which the new was the flood in the plant of the plant and the stations centred. The plant means and plant has the flood manual that the plant of the plant manual that the plant of the pla

And the second of the control of the

evings in Boston who had species on the present Sale undersating accordance with the model has rade of his This heart warming, soul uplatin (process was next);

on everywhere; the hard lines were being softened. and the people were beginning to long more and more, for spiritual topad ad upted to the demands of the nineteenth couttry appetite, and were more and more experiencing unjest if not dissatisfaction, in view of the antiquated supplies of the "letter that haloth," which was all the creeds had to other them, in their home, of trial and sorrow, bereatement and to en-This work, thus being detae outside the ranks of Spir-

itualists themselves, and by those who in earth-life. were its sturdiest opponents, was one of the most promising of the indices pointings to the importance of the influence which Spiritualism was exerting upon the immediate future an influence which would continuously deepen and outbroaden with the passage of time.

Victories beyond the power of Imagination on the part of those now in its ranks were yet in reserve for Spiritualism. In this connection the speaker devoted a molety of space, to a congratulatory and consolatory. word to the veteran workers for the cause, who, whether as publishers of spiritual papers, orators on the restrum, media in the field, or authors in the study, had, given of their best energies to advance the interests of the new truth, and who felt perchance that their earnest efforts had been rewarded only by the jealousy and barsh unfriendliness of their brethren and sisters in the ranks of the cause, who should have been the first to recognize their services and accord to them at least a sympathetic gratitude; such workers were assured that they " should in no wise lose their teward."

Spiritualism was not declining; it was at the present. time doing its grandest work among the people outside of the lines of its acknowledged followers. By and by Paul, who saw "the heavenly vision" in broad neonday, and was obedient thereto, will take the place-aspopular exemplar regarding investigations into Spiritualism-of Nicodemus, who sought for truth-by night; and the self-sacrificing, love-baptized individuality which she had previously stated was being evolved on earth beneath its divine tutelage—though divisions and discensions and bickerings, as stern task-masters, | ical manifestations generally would be produced; and

were among the agents, through which that work was the phenomenon of witnessable materialized spiritto be accomplished - would prepare the way in the next i forms would be so control of occarence and so sails

was there a time, her guides declared, when there was "sient is "swallowed up of the" eternal so much division of opinion extant among Spiritualists day. Naturally such off-repeated doubts and acrimonious accusations are to be looked for among the opposets of spiritualism, and the unbelievers in all the phenomena; but in this case, and to day, the persecution of the physical media (frough determined skept) eism and litter denunclation is most victoristy proseented among the Spiritualists themselves. The manifest attons which were presented to day, on being compared with the more somed rap that heralded the modorn adjects of the movement at Hydesville, would of themselves show the zie at advance made by the spiritworkers in their efforts to reach the comprehension and convince the hidgment of man. That ploneer manifest itten had been duplicated throughout the civilized world, and been known wherever splittualism had a name, but it was only the seed of which that which soperversed constituted the partial and prophetic harvest. There were those to be found among the followers of Spartfu dism who felt that they had then above the necossity of the manifestations, and others whose intensely scientific intelligets, felt to question all things and to a int but gradying adhesion to anything: These two classes were now looking askance at the physical phenomena, and asking in their hypereritical fashion

the specific transfer on the manifester materialization. The specific specific transfer of the specific transfer of the specific specific transfer of the specific sp The proceeding further begins on the figure is of the every the first subject on the noning for materialization. Instead of the first of the first subject o

Altered provide a market of pherogenetal new types of the first and this oppositions as keep of sportful of the people of the frequency of the frequency of the first and this opposition for people of the frequency of the frequency of the first of the people of the first of t church through whome to bet , and so with his was the sale of the sale of the models before coming into the power being brought to bear upon the pulping these Glory to their or even before Laxing been in the presence of day, that the speaker was only lend that their bright a cloty. If at medium. The termight he some possible excuse to other for this commet on the part of skeptics ignorant hath was to be found who had delay red a discourse in softly delicary of operations meldent to spiritual laws, that there was more which would apply to the case of the Spiritualist who had by previous experience become aware of the necessity of quiet and orderly conditions, and at least the giving of the manifesting intelligences. The benefit of the doubt't since they worked on a Plane the intricate methods, and order of which could only be measurably outlined, not fully explained, to people yet living in the mortal tenement. Persons presenting themselves before a mirror would behold the reflection of themselves, whether pleasant or the opposite to look upon; and partles going into the presence of sensitive inclume, who were but human mirrors affected by all which was brought into their sphere of action, would meet with a similar experience; media were offtlines wrought upon to their direct harm, and even to the awakening of doubts as to their honesty, by the attendance on their slitings of persons chose lives were tinged with fraudulent business practices in daily life, of determined fraud-hunters and of Higoted doubters, whose interior though unexpressed sentiments found outward and tangible reproduction in the course of the manifestations, and thus the honharples and vampyres of this, or of the spliit-world— a longer time. Dr. D. J. Stanshury, er both.

See y Second Society Spiritualists, or both.

New York, Oct. 13th, 1879.

was a call to individuality, a call to charity, a call to putity, a call to truth, a call to unity of purpose, a call the recognition of human brotherhood, and a companion recognition of the fact that humanity was going onward hand in hand with the enfranchised souls, and

beneath the gentle ministrations of the spirit-world, The immediate future would be fraught with victories for Sphithalism beyond all present conception on the part of its followers: dissension and recrimination: would disappear from among the ranks of its believers. - for the time individuality which the new dispensation was bringing forth would have no room for them; and under the advantageous conditions induced by this harmony in the household of faith, the manifestations now given would be multiplied and extended beyond power. of present belief. Within even the next ten years many startling facts in proof of the verity and value of phys-

era of unfoldment for the dawning of a yet greater factory in its nature, that all now lastening to the speak-High: than earth had ever known?

The concluding portion of Mis. Yeaw's remarks was:

the opportunities attended, would be able to say, I have devoted to a consideration of her second theme, (12.) shood face to face with some or e who was dear to me. The Significance of Physical Manifestations." Never while yet in the form can detail the trans-

### Mes. Parinte Davis Smith.

One of the most elequent analyze the trance speakers In the early days of the spirith almovement, will address the people at this hall have Spirity afternoon

#### W. J. Colville's Meetings.

On Sunday last, Oct. 17th of the Ashal Service held in Berkeley Hall, W. J. Covade delivered an inspirational discourse on the sal per of "Our Putine Government." The controllar intelligence traced the gradual development of a sermaental methods from the lowest average idea that haight constitute right in all cases, to the highest ideal dream of a millennial. condition in which all may live in perfect peace, none striving for ascendency, but all filling the sphere which nature has ordained they should occupy. The speaker drew illustrations from the insect and animal species, and argued that in all orders of-existence there were rulers and ruled, leaders and followers; but until we arrive af civilized, man we find love has no part in the governmental scheme. Even Plato conceived of no higher Idea than the physical destruction of the lin-

potent and the guilty,
All religious of fear have spring out of the barbarie thought that physical force constitutes right; and a retmement of this conception has expressed itself in what may be designated aristograpy in religion as well as in social life. A certain privileged class has been ablowed to rule because its members had influence, means or magnetic power sufficient to make others fear them. The government of the biture, in our own. and other lands, will no longer make it possible for any one to occupy a position of power unless he has

use of old's rered books, especially the bible. "Accept out. Served em right. of a high order, and Winoona's spoem on "I ame satis fiel " happily to trainated a service which apparently had been hearth's entered into by persons of all shades. of religious belief: Keimedy Hall contains nine hundred free seats, and Is used for Free Spiritual Meets. lings every so follow at 717 P. M. The public are most conflially invited angliall contributions are purely vol-

W. J. Cofvelle . . open to lengagements on Tuesday and Wednes by evenings, either in or out of Boston, for the delivery of inspirational discourses, &c., in pubhe or private. Chailes L. Thornton, organist and voealist, will be aliable accompany him and exercise his musical suits in connection with W. J. Colville's medinumship All communications should be addressed to Davis street, Beston.

On Thesday, O thesth, W. J. Colville will deliver an Inspirational before, followed by answers to questions and a poeta, in Everett Hall, 338 Fulton street, Brooklyn, at sec. St. Charles L. Thornton will perform in strumental selections on the plano, and sing several songs. On the following day, Oct. 20th, W. J. Colville will decture in Williamsburg, N. Y., in Phoenix Hall, South sth street.

# E. V. Wilson in New York.

To the Estatogica the Hanney of Light:

This grand old veteran is fairly eclipsing all is former successes in this city. Two magnificant audiences greeted him yesterday, filling Remblican Hall in the evening to repletion,

Sometime, sometime, my hore, my hope, and tropic wealth, and sleepy, warm-eyed case.

Sometime! ah. sometime! his former successes in this city. Two magnificent audiences greeted him yesterday, filling Republican Hall in the evening to repletion, with an admission fee at the door. His morning. lecture was on "Common Sense," showing the superior beauty and reasonableness displayed in the ethics of the Spiritual Philosophy, as compared with the senseless dogmas of an ultra-Christian theology. In the evening he vividly partrayed the superior intelligence, happiness and employments of the denizens of the spirit-world, in contrast with the idea set forth in the creeds, concerning the "Saints around the Theory of the contrast with the idea set forth in the creeds, concerning the "Saints around the

hrone." Mr. Wilson illustrates his lectures by practical demonstration as he proceeds, giving evidence of spirit presence, and many wonderful tests to entire strangers in the audience, reading the characters and antecedents in the lives of such individuals. He also holds weekly scances such marvorans. The also notes weekly scances in the hall, and has numerous calls for parlor scances. He is greatly improved in health, and more wonderfully than ever endowed with spir-itual power. He continues with us during October, and were it not contrary to the by-laws of our society he would certainly be reengaged for a longer time. Dr. D. J. STANSBURY,

#### The "Editor-at-Large" Proposition. To the 15tater of the Banner of Light :

The suggestion that a spiritual "Editor-atamong the secular papers, I heartily approve. Dr. S. B. Brittan possesses the requisite literagyability and scientific knowledge to fill the responsible position, and has had great experience in all the phases of the spiritual phenomena. If Dr. Brittan is engaged as such editor, as soon as I am notified I will forward five dollars to aid the undertaking, which I regard of much importance.

Yours truly, WILLIAM LUTHERS 19 Alexander st., Rochester, N. Y., Oct. 6, 1879.

#### BRIEF PARAGRAPHS.

Mayor Prince's address at the unveiling and dedication of the Quincy Statue on Staturday last was excellent in manner and spirit and every way worthy of the occasion, consequently everybody praises it.

> TALSE PRIENDS. False friends, like hens, The neighbor's garden scratch; They too and broil.

And rotten eggs they hatch-From their muddled imaginations.

The British troops have been successful in Afghanistan, Gen. Roberts having entered Cabul on Sunday

Lewinbeck tells of insects seen under the inferoscope 27,000 000 of which only make a milte. They must be al-most as small as some men's souls.—Cleveland Voice.

Coal dealers prefer. Newfoundland dogs to any other breed. They weigh more, and they sit quietly on the cart while the load is on the scales.

Those who have used Hollis's Buchu for kidney complaints, pronounce it a very efficacious medicine.

The New York Commercial Advertisor recommends the following as ways to get sick: "Expose yourself day and night, eat too much without exercise, work too hard without rest, doctor all the time. There are also other ways to get sick. For instance: If you are perfectly healthy and wealthy and want to get sick, just go and put your money into a savings bank, or start a comic paper. This won't give you salt rheum or varioloid, but it will present you with a malady that for weirdness, quaintness and originality will go far ahead of anything you ever dreamed of."

Fresh trouble between Russla and Turkey is brew ing. More human blood-spilling is expected.

> How doth the little busy boy Defile his Sunday coat By delying in the dirty mud To find a bad sore throat! How doth the little busy boy V se all his arts to work us, so as to raise the needful sum. To get him in the circus t+Ex.

The excommunicated Bishon Colenso says Moses, 18, at last, transciemented into a myth, and the writings attributed to him are nothing but the scraps of gathcred and configured superstitions.

That is most inspired which is most inspiring.—Chadnick.

"Just see how celebrated individuals follow in each other's wake: Whitom we had "Washington Irving Bishop" in Boston to raise money to redeem the Old South Church by pretending to "expose" Spiritualism Now we are to have Joseph Cook in the Old South Church to teach the people in twenty lectures the benefits to be derived from a full knowledge of the intrinsic merits of protoplasm. This last attractive venture should be the means of fully and finally redeeming the "Old South." As Bro, Cook belongs to the "Boston aristocracy," no doubt he will be as well patronized as was Bishop, but It is to be hoped with a better final re-

OCTOBER. The wild-wood wears its robe of praise.
The south winds softly sigh.
And sweet, calm days in golden haze Melt down the amber sky.

A correspondent asks of us information as to the number of years and correct names of the wedding anniversaries, celebrations of which are now so much in yogue. The following Paragraph, which we find floating about in the ocean of polite literature, would seem to answer the question " to a T ";

or The order of anniversary weddings is? End of one year, the cotton wedding; two years, the paper; three, teather or straw; five, wedden; ten, tin; twelve, slik and fine linen; fitteen, erystaf; twenty, fiveredaln and delit; twenty-five, slive; thutty, peatl and vory; torty, rubies, and gamets; fatty, golden; and seventy-five the diamond wedding."

The Princeton students who didn't know how to be have in a Trenton theatre have been sent home to find

TO TALMAGE ON HIS RETURN. To TAIN (c): ON HIS RETPEN.

The fools are not all dead, and that 's your glory':
Chadband's disciples throug to hear you talk':
Your bursting pocket plainly tells the story,
As I you were the winner of a walk.
And you are grateful for that common fame
Which profitably advertised your name. Though Satans he who never takes vacation— Sowed tares last summer in your fertile field, You soon will strike him with a new sensation, such as shall force him suddenly to yield; Doubtless he will be glad to give you room, And styly will support the Talmage boom. New York Sun.

Smart boy to his maternal relative: "Manna, I should think that if I was made of dust, I would get middy inside when I drink." "Quite right; quite right; and it you drink too much, you may fall down and get muddy outside, too."

Not nakedness, not platted hair, not dirt, not fast-ing, or laying on the earth, not rubbing with dust, not sitting motionless, can purity a mortal who has not overcome destre... Dharmmapoda.

A man was hit in the leg while on his knees in a prayer-meeting at Boyd Station, Kentucky, by a stray

bullet. He wants to know where a man can go to be

Too Much "Exert."-The following pertinent paragraph is going the rounds of the press

A boy pointed a loaded "gun at a little girl in Somer-set, Md., and threatened to shoot, "All fight," she said confidently; "It wouldn't hart me, 'cause mother says if I'm a good girl. God will not let anything hurt me; and I have been a good girl." The boy pulled the trigger, and the girl was killed.

The new regulation in regard to mailing letters is simply infernal. It a man directs a letter to New York City from Boston for instance, the latter is detained in the Boston office, because it is not directed "New York, N. Y." If this isn't putting on the imperior

screws with a vengeance, what is?

In that world, dim and most illusive sometime.
The wild word, spoken in a bitter time,
Shall be torgiven, and the aching heart
Shall find the rest, shall find a joy sublime,
Sometime! ah, sometime! One would suppose that the oyster was clad in an

irmor well nigh impervious, but it seems that it has three inveterate and successful enemies in the red drumfish, starfish and a small shell-fish, called a "drill," which bores through the shell and extracts the liquor. The red drumfish varies from two to three feet in length, and his method is to crush the oyster in his powerful jaws and eat the meat. Eleven years ago a shoal of drumfish attacked a bed at Prince's Bay, and in the course of two days ate up seven thousand

Legend of the Larwing.—There is a legend common in Scandinavia that a dishonest handmaiden of the Blessed Virgin purioned her mistress's silver seisors, and that she was transformed into a lapwing for punishment, the forked tail of the bird being a brand of the theft, and that the bird was doomed to a gontinual confession of the crime by the plaintive cry, "Tyvit, tyvit!" that is, in Scandinavian, "I stole them! I stole them!"—The Every-Day Book of Natural History. ural History.

For the cure of colic, dlarrhoa, etc., take equal parts of tincture of Cayenne pepper, tincture of opium, tincture of rhubarb, essence of perpermint and spirits of camphor. Mix well. Dose, fifteen to thirty drops in a little cold water, according to age and violence of Large" be engaged to do certain needed labor | symptoms, repeated every fifteen or twenty minutes until relief is obtained.

Oh autumn! noblest season thou Of all the year's glad offerings; A richer glow surrounds thy brow, A warmer light thy magic flings. The golden fruits hang on the bough. The grapes are tipening on the wall: All Nature's gifts our homes endow. And at our feet her treasures fall.

Spiritualism and conjuring come under the same legal treatment in St. Petersburg courts. And yet there is considerable difference between Mr. Kiddle and Cete-wayo's medicine man.—Boston Post.

#### The Association of Co-operative Spiritualists of Philadelphia.

DECLARATION OF PRINCIPLES. An adjourned meeting of this Association was held on Sunday afternoon, Sept. 28th, at No. 24e South Fifth street. After the reading and approval of the minutes of the last meeting, the Committee appointed to draft Declaration of Principles and Constitution for the government of the Association made the following report, which was unanimously adopted, viz:

DECLARATION OF PRINCIPLES.

1st. We believe in humanity; that mankind are a part and reel of the natural universe; that they are an outgrowth of this planet; that they form one link in that continuous chain of life that reaches from the monad upward and on-ward in endless progression; that they are first born of natmal forces and elements into physical life; that they are born again \*\* into what is called spiritual life through the chemical changes called death; and that their destiny through uneading changes and mutations is Immortality.

2d. We believe that the present and eternal happiness of mankind depend upon the mental, physical and spiritual conditions that surround them, and that their duty to themselves and all else living is to put forth their best efforts to establish the best conditions for themselves and all other living creatures.

ad. We believe in and fully endorse human mediumship as the door through which departed human spirits can and do return to and communicate with us mortals; and we, as an Association, will do all in our power to develop, foster and defend genuine mediumship, and keep the door for angel 4th. We believe in equal human rights, a low rate of in-

terest, plenty of work, and reasonable compensation for all

who labor,

5th. We believe in the final triumph of Truth over Error, Hight over Wrong, Light over Darkness, Holiness and Happiness over Sin and Mis-ry; and therefore we take courage and cooperate with each other and with the angel-world in the promotion of these grand results.

MORAL AND PRACTICAL AXIOMS. We believe in and adopt the following moral axioms: 1st, No human creatures can escape the consequences of

their own actions. With charity for all and malice toward none, " we

will propagate the truth as we see it established by living

34. Help such as need help, and be kind.

1th, \*\* Seek peace and pursue II \*\* by advocating justice, 5th, Aim to develop a perfect manhood and womanhood, with "Be not forgetful to entertain strangers, for some

have entertained angels unawares." 7th, "Let love be without dissimulation; abhor that which is cyll; cleave to that which Is good."

sth. "The truth shall make you free." wh. Our mottols: Light! More Light!!

James A. Blass, Chairman. (Signed) S. WHEELER, J. M. ROBERTS, T. B. TAYLOR, M. D., CORA A. SYMES,

The same Committee presented a Constitution, which was

Interesting addresses were made by S. Wheeler, Dr. T. B. Taytor, Mr. Kerns, Mrs. Symes and others, after which the meeting adjourned to meet at the same time and place JAMES A. BLISS, Sec. pro tem, Sunday, 5th.

#### In Memoriam.

At a meeting of the Newbury Woman Suffrage Club on Saturday evening, Oct. 4th, a committee was appointed to draft resolutions of respect to the memory of Reuben H. Ober, who died at Sutton, N. H., Sept. 26th, 1879. The following are respectfully submitted:

Whereas, Our beloved friend and co-worker, Reuben H. Oher, has been suddenly removed from this life;

H. Oher, has been suddenly removed from this life; therefore, Resolved. That we deeply realize the loss of one who, during a long and exemplary life, has been ever found among the foremost of reformers, aldling theorefully and generously every cause which gave promise of improving the condition of humanity by promoting liberty, justice, knowledge, temperance and peace.

Resolved, That we, as an organization working for the proper recognition of the rights of woman, have special reason to commemorate his unfailtering interest in and devotion to our cause during the later years of his life, and his practical exemplification of the principles we advocate.

Resolved, That even in this seemingly sad event we trace the loving kindness of the all wise and merelful Father of all, and in extending the bereaved family our warmest sympathy in their affliction, we rejoice in the blessed assurance which sustains them—that with the freed spirit "it is well."

Rosolved, That a copy of these resolutions be presented to the family of the deceased, and also forwarded to the family of the deceased, and also forwarded to the family of the deceased, and also forwarded to the Forman's Journal, Banner of Light, Votes of Peace, and local papers.

ANNA M. GREENE, Com.

ANNA M. GREENE, EVA L. PINNEY, JULIA P. GREENE,

# "Strike, but Hear!"

The Editor of the Banner of Light says, "Prof. Wundt is 'unborsed' by Prof. Brittan." The man with 'the sword of the spirit' not only seems to have broken the lance of the scientific assailant, but to have unsettled the very ground beneath his feet. Wundt being hors de combat, we predict that, in his next tilt at the truth, he won't ride so boldly to the front without first measuring the defensive arm that strikes for Spiritualism.—Exchange.

# Mediums' Medical Association.

The Board of Examiners, in connection with the so-clety named above, will meet at Lansing, Mich., Nov. 3d, for the purpose of granting diplomas to all qualified applicants. All healers destring a certificate must be present, or send sufficient written proof of their ability and success. Mrs. L. E. Balley, Sec y.

Speaking of the scarcity of good men, the Chinese say, "There are two good men; one of them is dead, the other unborn.—Chambers's Journal.

Don't physic, for it weakens and destroys, but use Hop Bitters, they build up, up!

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