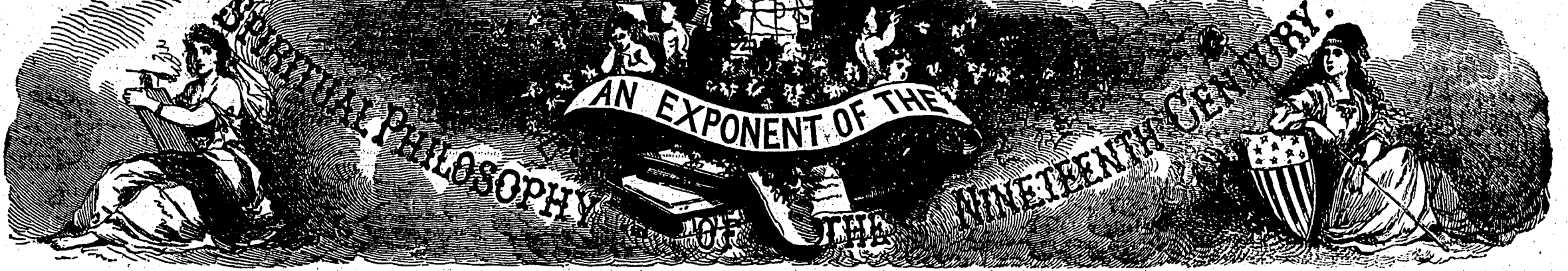


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris. The opening chapter of the July issue is the twenty-eighth of M. René Caillé's able consideration of the materialist's view of matter, and the unreasonableness of his deductions. "Our savants," he says, "materialists or not, have arrived at this infranchisable limit where Orthodox science finds itself arrested as before a wall of brass, and where revelation must begin in the plain light, its work and its mission." . . . Quoting Kardec, he continues: "We should distinguish in nature four degrees, each one having its character well defined, though their limits seem to blend: inert matter, which constitutes the mineral kingdom, and in which there is only mechanical force; the plants, composed of inert matter, but which are endowed with vitality; animals, composed also of inert matter, but endowed, like the plants, with vitality, but having besides a kind of instinctive intelligence, limited, with a commencement of a consciousness of their existence and of their individuality; lastly, man, having all there is in the plant and the animal, and who dominates all by a special intelligence, an undefined (*indéfinie*) intelligence, which gives him a consciousness of his future existence, the perception of things *extra-matérielles*, and the recognition of a God." In the paragraph following M. Caillé says that "plants have no perception, consequently no sentiment of pain." Is not this a bold assertion? If there are degrees of perceptions and sentiments of pain, which we instinctively admit, how can we tell, till we descend into that humble quality of life, how much a plucked flower may suffer, and how much sentiment there may be in the plant turning to the sun, and in the vine's tendrils reaching eagerly and persistently in the direction of aid and support? A spirit said to Kardec: "Have I not told you that all in nature is linked together, and tends to unity? It is in this being (or these existences *ces êtres*) that you are far from knowing all; that the principle of intelligence works itself out, individualizes itself little by little," etc. Mr. C. then considers "the only point in litigation, which is the moment when the being takes definitively his individuality."

Following the above is an interesting account, from the pen of Mons. Leymarie, of a visit made, by order of the spirits, by Baron Guldenstube to Versailles. He was required to go with certain ladies named, whom he was to invite, and evidently for a special purpose. While in the gallery at V. the Bishop of Orleans, M. Dupanloup, passed on his way to celebrate mass in the chapel. Knowing the ladies referred to above, he stopped and addressed them, and also the Baron, to whom he expressed his regrets that he adhered to a strange faith and hostile to the Church; that he was a follower, in fact, of Luther, who would suffer in purgatory for the division he had caused in said Church. The Baron replied that he did not think that Luther was in purgatory or in hell, and as a proof of it, if the Bishop would place a blank piece of paper on Luther's portrait, there would come some evidence of his (the Baron's) belief. The Bishop tore a piece of paper from his register, and placed it as suggested. After a few moments he took it down and found written upon it:

"In vita peccata eram Papa,
In morte moro ero. LUTHER."

(Living I was a sinner to the Pope; dead, I will be his death.) They were all greatly astonished. The Bishop extended his hand to the Baron and his sisters (both mediums), asking permission to visit them in Paris. The permission was obtained, and he frequently availed himself of it subsequently.

Among the signatures of royalty which the Baron obtained by direct writing in the crypt of St. Denis was that of Marie Antoinette, which resembled hers while she was in the flesh, as the director of the Gobelins tapestry manufactory declared—for he had some of her letters. Baron Guldenstube, as is well known, held a high position among men of science, and his sister is perhaps hardly less distinguished. The Baron healed the sick, also, by animal magnetism. M. Leymarie refers to the Baroness Guldenstube as a lady devoted to the cause of Spiritualism as well as to the sciences in general.

An admirable article on the education of

girls, from the pen of M. Claude Nicolas, follows the above. Among scores of good sensible remarks upon education occur these: "Woman ought to be the companion of man, and not his slave. . . . The instruction of girls has already, in America, gained its proper status among the *élite* and enlightened, as it has in France. . . . And we can only maintain our preponderance (among nations) by developing the virtues of our young, a knowledge of agriculture, industrial and scientific knowledge among both girls and boys." . . . M. Godin's establishment at Gulse is highly lauded, and justly so; for here industry, education, abundance, seem linked together, and nothing appears to be lacking to render reasonable humanity grateful for existence. Educate (all) the children properly, and we may be sure of a grand future for our country.

Mons. J. Guérin subscribes a thousand dollars to aid in founding a spiritualistic society in every city in France for the promulgation of the ideas of A. Kardec, with twenty more dollars annually to carry on the work. "The Double Apparition"; the "Ballade de Stop"; the "Communication of the Spirit Eulalie," and a number of other attractive articles, I cannot notice in full for want of space. Under the heading "Necrologie" there is an unusually long list of names, which it would be painful to record were it not that we can with all heartiness congratulate the deceased on a new life, where progress is not retarded by the passions and the necessities of the flesh. Among those referred to are Jean Bassol, President of the Society of Beziers, Anne Gleyses; Mme. Casimir Moireau, greatly beloved, and Senator F. L. A. Tarrlessier add to the number. Among the books commended are "*Les Voyages Merveilleux*," a scientific romance, by M. E. Tundlam; "*Elfa*," by M. Paul Grendel.

BELGIUM.

Le Messenger, of Liege (1st and 15th July), is in hand, with an "Index" of last year's valuable contributions. "To our Subscribers" the editor addresses himself with marked ability—entering upon the duties and hardships of a new year—dwelling particularly upon four propositions, the fourth being upon responsibility. The little prodigy, Jacques Inodi, has several pages devoted to him—he being now a hero in Europe on account of his marvelous mathematical gift. Inodi is now in one of the Lyceums in Paris, and is being carefully educated. We next have a biography of a distinguished politician and patriot, who for his liberal sentiments was for a time imprisoned in Belgium and then banished—Louis de Potter. The approach of certain *fiets* or holidays brings his name forward as one among those of persons most actively engaged in the revolution of 1830. His probity and patriotism seem to place him in the ranks with Washington. He was born at Bruges on the 26th of April, 1786. A descendant of this gentleman, descended, says the writer, "from a family noble and rich," is now a professor of languages in the Lady's High School in Albany, N. Y. He has also followed a military career, was with the Zouaves in Africa, is a person of much ability, and will win distinction wherever his lot may be cast.

The *Messenger* quotes from the *Sidney Morning Herald* the following in brief: "On the 26th of January, in the village of Yass, (New Wales), a man named Coulthard was arrested for murder. He had married in England a cousin, who being, it is said, unfaithful to him, was poisoned, put into a sack and thrown into the Mersey. Coulthard then fled to Melbourne. He states that his wife has appeared to him almost every night since he committed the dreadful deed. He seems sincere." "Things from the other world": The *Estafette* of Paris, in noticing a recent work by M. Eugene Nus, says: "About thirty years since, at a reunion of literary men, one of them looking up from a paper he was reading, cried out: 'Those devils of Yankees are incredible. They invent a table that marches, stops, &c., at the will of the spectator. A silent will is sufficient.' 'That is too stupid to be believed,' all cried out. 'But,' said one, 'it is easy to try the experiment,' so, seating themselves around a very heavy table, they found in a few moments that it began to oscillate, then to rise up; but as each one suspected the other of causing the movement, the table finally rose to a sharp angle with the floor and remained immovable, in spite of the united efforts of the party to make it descend." This was but the simple beginning of a wide circle of events, of thoughts, of studies, that never would otherwise have had birth.

The *Etiole* of Belgium reports the following: The *Prince de Ligne*, who has recently died, was pleased to recount how a dream was verified in his favor. He dreamed one night in his chateau de Baudour, that certain papers of great importance to him were in a box in a structure adjoining the palace, of which he knew nothing. He remembered in the morning his somnambulist vision, but considered it only the result of his preoccupations. Some days afterward his *concierge* came to him, and complaining that his apartments were too small, wishing to cut a door through a wall which would connect him with an unoccupied building. Consent being given, he proceeded at once to demolish the wall. The Prince going to see what was being done, recognized the newly opened room as that of his dream, and entering, discovered the box which contained the papers that had caused him so much anxiety.

In an analysis in the *Revue Scientifique du Somnambulisme Provoqué*, the remarks of M. R. Heidenhain before the "Society of National Culture," of Silesia, are considered. "One finds," it says, "in this thesis on experiments in magnetism, certain new things and others already studied in France. At Breslau and at

Paris, the same experiments give the same results in spite of those who regard somnambulism as a colossal mystification. A great number of persons were put into a magnetic state, so that they heard nothing but the voice of the magnetizer, executing his orders with vigorous precision," etc.

SPAIN.

El Criterio Espritista, of Madrid, has several lengthy articles that can only be briefly noticed—notably "The Religion and the Religious," from the versatile pen of Lady Soler; and "Spiritualism is a Philosophy," from Sr. M. Gonzales. The former says that "religion was born with man, and man was born with religion." . . . "that religion ought to be the love of all that is beautiful, of all that is good, of all that is harmonious—thus approaching God, the author of these things worthy of our adoration. . . . Religion demands a clean heart, but here on earth, it seems that nearly every heart is as black as a coal-heaver; it requires a tranquil conscience, but on this globe, in almost every conscience there is a desolating tempest; it requires an immense love, but here we can but barely tolerate each other. . . . The ignorant baptize Spiritualism as a new religion, but it is not so. Religion is not a question of numbers, but of practice—but it is true there are but few truly religious."

Don Gonzales enters largely into a consideration of space and the absolute infinite, but I cannot profitably follow him in his learned speculations or his mathematical demonstrations.

An article on "What Spiritualists Can Say" follows the above, and is full of good thoughts. Quoting Rousseau the writer says: "There is a necessity of much philosophy to know the things that are close to us." Thence arises the question, "What is the spirit?" Kardec claims that "the spirits are not, as is commonly claimed, a distinct creation; they are the souls *las almas*, that have existed on this earth or in other worlds." The writer then queries whether the soul and spirit are the same; but it is generally admitted, I think, that the soul is the innermost light and life, and is clothed upon by the spirit. I believe, however, that the converse of this has been adopted by Mme. Blavatsky, the distinguished authoress of that unique work, "*Isis Unveiled*."

The departure of Daniel Sueréz from this sphere has a lengthy notice in *El Criterio*. He was the author of a work on the mediumship of Marietta. He died at Valencia, where he will be greatly missed.

La Luz Del Porvenir, of Barcelona. I have in hand four numbers of this valuable little work—flooded with light concerning the present, as it is of the future, as its name indicates. I can only hope that its able editor, Lady Soler, finds the *Banner* as entertaining as her publication must be to all who can read Spanish. It is hardly possible to profitably abridge any of her numerous contributions, or those of her able conditor, Mlle. Candida Sanz. "Fanaticism and its Consequences," and "Meditation" (which reminds one of that divine work, "Solitude," by Zimmerman), are from the pen of the latter, while nearly the whole of the remaining thirty-two pages are from the former. In one of her lines I read: "The death penalty is a punishment as horrible as it is useless." She does not pin her faith on the Bible, after so many translations, equivocal renderings, &c., &c., but says: "We find there much that is good. It treats admirably of morals (?). The words attributed to Jesus, divine; the epistles of St. Paul, sublime. The more one reads the Bible the more the necessity to read it." . . . Lady Soler's remarks on Torquemada, of inquisitorial fame, or infamy, "a monster of iniquity," &c., are sufficiently caustic to be remembered. I find here also that the *Buen Sentido* has been suspended for six months by Spanish authority. So through tribulation the truth works upward; but even the bigotry of that semi-blighted land cannot extinguish it any more than did the Inquisition. An article on the poor little blind girl, Josefa Martinez, a medium, is both tender and consoling. One of her written revelations from the spirit-world, on "The Life and the Song of Birds," is vastly entertaining. She refers to the ever sad song of *La Lira*, of the ineffable sweetness of that of *El Cisne*; of the marvel of nature, the bird-paradise, &c. But as I should hardly find an end to what I might profitably quote I will turn to others.

The *Revista Espritista*, of Montevideo, begins with its June issue a new year. Its able and devoted editor, Don Justo de Espada, salutes the enemies as well as the friends of our cause with a friendly greeting, and with an assurance that perseverance in the right direction will ultimately win the laurel of victory. He also acknowledges receipt of that invitation from the Spiritualists of Toluca, Mexico, to have all of our faith unite their efforts and sympathies, so as to form one grand and formidable chain around the world. This, Don Justo says, "is noble in a humanitarian and progressive point of view," &c. Further on I find a graceful communication from the world of spirits, which begins with: "Nothing exists on the earth that can fully satisfy the aspirations of a virtuous man," and having for its third paragraph: "Evil is nothing more than a temporary absence of good"; and again: "Experience teaches us that man is the child of his actions." Much more the "Angel Guardian" adds that I would gratefully transcribe here, but space forbids. Lady Soler is also a contributor. The last article is on Mr. Crookes's "Radiant Matter," which seems to claim the particular attention of the scientific world.

The *Constancia*, of Buenos Ayres, has been received, though like all in the Spanish language, it comes late. The May number is in

hand, and loaded with good material that would more than fill the *Banner*. It opens with a notice of a "Session Extraordinary," an assembly of the two societies, *Constancia*, in which it was stated that, "though going up and down like the waves of the sea, the 'Constancia' had constantly gained in robustness; was advancing, because it was the will of God." Under the heading of "Letters Odio and Magnetic" some good views are expressed. "Scientific Credulity," which follows, is copied from the *Banner*. With observations by Mr. Frederick Robinson, it occupies a couple of pages. "Masonry and the Church" is the next article. The correspondence of Ernestina and Alfredo contains some startling ideas; such as: "you affirm the existence of a God—I deny it." . . . "Seek Him where you will in the sanctuary of science, and you will not find such a being," etc. This, however, is only a thread from the lengthy fabric in the well-digested article before me. "Magnetism and Spiritualism," Lady Soler's "Friendly Letters," with a large amount of other material, I must omit further notice of.

ITALY.

The *Annali Dello Spiritismo*, of Turin, for July, is a welcome visitor, though I can but barely glance at its contents. The Viscount Solano's "Catholicism," &c., is continued. The "Question of Sleep," an interesting subject, seldom touched upon with the view of knowing something of it scientifically, has claimed the attention of Don E. de Naville, correspondent of the Institute. I can give only one of the propositions he examines, the third: "During sleep man does not lose the consciousness (*sentimento*) of his own (*propria*) existence, as Buffon has said, and as it has been repeated by Beclard." Don Sebastiano Fenzi continues his "Modern Spiritualism," in which he says, "that in Grecian, Roman, Egyptian story, in the Old Testament, to say nothing of the New, we find apparitions, oracles and deeds of magic."

An article, "How Spiritualism abolished Slavery," refers to the letters written by R. D. Owen and others to President Lincoln, and how Messrs. Kase and Conklin were directly instrumental in bringing about the grand result.

The phenomenon of animal magnetism in connection with Spiritualism has a lengthy hearing, and might be profitably reproduced.

MISCELLANEOUS.

La Chaine Magnetique, Paris, for June and July, has many articles of interest. Besides its engraved title-page—"A magnetic scene in the time of the Pharaohs"—it has one showing the Baron du Potet magnetizing a row of people seated before him. The Baron's portrait on another page is badly executed. The banquet in honor of Mesmer's memory occupies no little space in the present issue. The Baron du Potet's address on the occasion not only recounts the struggle he has had with the French Academy, but with the scientific world in general; but their obstinacy is becoming inconsequential, as the light and energy of a young race obliterate it. I will endeavor to return to this valuable periodical and do it more justice in my next.

Licht, Mehr Licht, Paris, in German. I have in hand four numbers of this important publication, each of which might well claim a separate review. "Re-incarnation," by Van Robert Weissinger, and Mr. Walluer's "*Der Lehre*," &c., as also each of Mr. C. Reimers's articles, and many more, make this paper every way desirable.

Op De Grenzen van Twee Werelden is a neat brochure surveying the whole field of Spiritualism. This fifth or sixth number treats particularly of the progress of our faith in the United States, taking up the Cambridge professors and Mr. Willis's relation to them.

"Modern Spiritualism," by Sr. Sebastiano Fenzi, is a neat pamphlet of twenty-six pages—a discourse before the "Philological Society" of Florence, and if space permitted it should have a more extended notice, which it doubtless merits in a high degree.

"Spirit and Matter, a Drama," by the learned writer, Sr. G. Damiani, of Naples. This is an elegant brochure also, of one hundred and thirty-four pages, and if it is to be judged by what the accomplished author has heretofore written, this work would occupy the first and highest pedestal in our humble literary temple.

DYING WORDS.—It is probably natural that at the last the scenes which have made the strongest impressions in life should be recalled by memory. The old mountaineer, when he comes to die, with his last whisper says his snow-shoes are lost; with a stage-driver he is "on a downgrade and cannot reach the brake"; the miner cannot get to the air-pipe; the sailor says "eight bells have sounded"; and the gambler plays his last trump. A little girl died here a few years ago, and as her mother held her wrist and noted the fainting and flickering pulse, a smile came to the wan face, and the child whispered, "There's no more desert here, mamma, but all the world is full of beautiful flowers." A moment later, the smile became transfixed. In an Eastern city not long ago, a sister of charity was dying, and from a stupor she opened her eyes and said: "It is strange; every kind word that I have spoken in life, every tear that I shed, has become a living flower around me, and they bring to my senses an incense ineffable."—*Virginia (Nec.) Enterprise*.

That brilliant poet and essayist, Horace Smith, thus apostrophized upon the threshold of a library: "Let us take off our hats and march with reverent steps, for we are about to enter a library—that intellectual heaven wherein are assembled those master-spirits of the world who have achieved immortality; those mental giants who have undergone their apotheosis, and from the shelves of this literary temple still hold silent communion with their mortal votaries."

The very children in our public schools are now required to present arms when the vaccine physicians appear. Nothing like teaching children respect for authority.—*Philadelphia Bulletin*.

Written for the Banner of Light.

A DIVINITY-SHAPED END. IN EIGHT CHAPTERS.

BY JOHN WETHERBEE.

CHAPTER III.

THE CAMERA TAKES IN PLAINVILLE, AND THOSE IN THE FIELD OF VIEW HAVE THEIR PICTURES TAKEN WITHOUT EXPENSE.

It was Saturday afternoon, and it had been a moist and rainy day; the rain had ceased, and the wind, if it could be called wind when we could not feel any, was blowing from the west; the vane told the story, not the clouds or our experience. The birds and the bees still kept under cover, and the hornets also remained in their habitations, waiting, in all probability, for the sun as a persuader. The human "birds, bees and hornets," knowing that the sun was not veiled for good, and that sunshine lay in the near future and was then almost pressing for expression, turned out *en masse*, or rather in very goodly numbers for so small a town. To speak plainly, there would not be a full-sized or very dangerous mob if one-half of its inhabitants were out of doors and concentrated. It may be well to say, however, that though the church on Sundays did not call out a very large congregation, it was noticed that lately when a circus passed through the town and bivouacked on its domain and exhibited itself to the cultivated inhabitants of the place, the multitude gathered on the occasion was very large. Let not this fact indicate to the reader any distaste for religion on the part of its inhabitants; it has been noticed that people almost everywhere will give more attention to amusement than to instruction, and it would be still more apparent if the custom of going to church did not afford an opportunity for exhibiting our new and becoming dresses. How wise in the Ruler of all things to have mixed in this way our moral instructions with our pleasures, so as to have our Sunday clothes and our Sunday teachings thus hang together on the same bough.

Like all other well regulated places, Plainville, which was the name of this town, had its upper crust and its under crust, and its mixture between the two; or, more properly speaking, it had its aristocracy, and its ambitious families also, who aimed to be the *ton*, some successfully, and some who strained to be or thought they were; while the contiguous layers in the social strata thought they put on too many airs for their position. Plainville had also its relatively large middle class, and then the lower people—the ground level or under crust. Like other well regulated towns, wealth generally defined the altitude of a family or a person; not wholly so, however, for, having been wealthy once, the odor or momentum of it lasted sometimes a generation or two after it had taken to itself wings and flown away. More than one of its families had been known to bridge over an eventual decline by a lucky marriage connection, where an otherwise snob had saved both himself and the family he had married into as it was on or near the terminus of an expending momentum; and thus the high grade of the town has been that much sustained. The odor of books, also, and the odor of sanctity, had an elevating tendency without much regard to wealth; for instance, the minister's family was poor, but respected from its calling and also for its quality; and without being aristocratic was labelled so. In fact, a settled minister in a village can be poor without losing caste, because the calling requires him, at least theoretically, to make himself of low estate, and it is a nominal virtue for a divine to thus follow in the footsteps of the Master; but that is only a virtue from necessity, for the clergy, as a class, let no opportunity slip of laying hold of the prizes of salary or matrimony when they are within possible reach, and it is only when the exchequer fails that they assume a virtue for their low estate.

There was quite a difference in the social scale in this town, as in other places—very natural and proper in such a marked instance as Joseph Nash, who did jobs when he could get them to do, and Walter Talmadge, who lived in the handsomest house in town, on the income of his wife's money, and who hired jobs done; but it was visible between such extremes also. There was quite a difference, socially, between Mrs. Gilkey, who kept a handy little store for the distribution of thread, needles, pins, slate-pencils and candy, and Mrs. Townsend, who happened in there this moist Saturday, and bought a few trifles, and politely asked her, as was her custom, how she was and how she was getting along; and the condescension lifted Mrs. Gilkey in her own estimation, with no corresponding loss on the part of Mrs. Townsend. There was a difference quite marked, also, between Mrs. Jelly, who went out as dry nurse when there was anything to nurse, and Dr. Bonus, who prescribed the physic in the same sick chamber; and yet the minister said he would rather take his chance in the hereafter with that kind-hearted soul, Mrs. Jelly, than with the doctor, who was cold and rough in a practical sense, and heretical in an evangelical one; but that would not alter matters, for the minister was not St. Peter, nor Plainville heaven, or hereafter.

It was wonderful to observe, also, how the children divided as they matured. The Gilkeys had children, and Mrs. Jelly had a boy and a girl; Dr. Bonus had one child; he was very careful of his pale wife, and his only child, now thirteen years old, was a closer. The doctor was a great believer in large families, and recommended the principle; but medical doctors are not much, if any, better than theological ones—they neither are inclined to take their own medicines. Dr. Bonus's recommendation and sanitary advice had no effect on the parson

or his wife, and the youngest child at the parsonage was then over twelve. It is very probable that, had the minister's wife continued fruitful, and so beneficial to the doctor, his heretical feature spoken of might have been less apparent from policy, and the parson had been less likely to have made the Jelly comparison which has been referred to.

The children of these various grades mixed together at school and at play—at least when they were little—thus giving support to the physiological fact that hearts grow more during the first five years of one's life than in all the rest of the three score years and ten, and that with many they grow but little the next fifteen or twenty years; and with some they actually shrink, so that their hearts are smaller when they die than when they were children. As these various grades of young life grew older, they grew clannish, as is usual in other towns; and in the budding out of young adult life, they had generally found their proper places in the social strata. Of course everybody knew everybody in Plainville, and were generally on speaking acquaintance; but most everybody knew their places; so far, then, Plainville was only one little town more on the map or on the planet.

Among these human "birds, bees and hornets" that in the early part of this chapter had attracted attention on this Saturday afternoon, was Bill Shepard, a youth of eighteen or nineteen, but who felt twenty-five; he was talking with Nancy Jelly, a sweet pretty girl of the middle class, the daughter of Mrs. Jelly, the nurse, of whom the reader has heard. She was smart as well as pretty, and knew very well that Bill would never be of any benefit to her, and that he never had a good motive in his life. His father, who was Emily Soley's brother-in-law, as will be remembered, was one of the richest men in Plainville, thrifty and close, and this youngest presumed upon his father's wealth, but the people who knew him only felt what a whelp was going to inherit some of it. Bill was a coarse, mean, rough coward; when he was a juvenile, when his small heart was larger in proportion to his body than it was then, he defaced the minister's newly painted fence with red chalk, and then put the chalk in little Tom Jelly's desk at school, and saw him whipped for it. Well, evil was in Bill just as horn is in a calf's head, and time will make it stick out. There were some younger Shepards and Shepardses, five all told, the youngest by Mrs. Shepard Number Two. Bill had tarnished the name, but the children were neither popular nor lovable, and they would not have been if there had been no Bill to begin with, for there was not an open face in the lot, and they closed up more and more as they advanced in age, and the deacon, their father, was closed up as tight as a drum; he was only open on the side of religion, and that only as a sentiment, not as a life.

Perhaps it will help this narrative to say here, while Bill Shepard was trying to be agreeable to Miss Jelly, and she in no sense entertained, and having good reasons for her antipathy, that Plainville was not without its eccentric people; there was Miss Armstrong, who pried into everything and knew everybody's business. It would seem, it might be remarked, that some people must know what people are doing, some other way than by interrogatories and observations. Some people must have a royal road in getting at facts. Miss Armstrong was one of that class, and knew everything before anybody else, and almost before it happened; some said she felt what was going to happen, and it did happen. She knew all the facts about the Soleys, who are important in this connection. Deacon Shepard had married one, and she had made the acquaintance of Miss Emily, her sister, now on a visit at the Shepards', and it was astonishing how well she knew all their social details, and was able to tell the whole town that Miss Soley was not in the market, even if she would eventually be an heiress, for she was engaged to a wealthy middle-aged man by the name of Piper, and added where it was not likely to reach this city lady, that attractive girls must be scarce in Boston for her to be gobbled up. It seemed as though Miss Armstrong felt as if Miss Soley, who was nearly as old as she was, and looked older, had secured one of her possible chances, and felt envious.

Among the eccentricities of this town was Job Mansfield, a man in his fifties, who was scholarly and had literary pretensions, but made a specialty of his knowledge of the reigning families of Europe. He could tell you who every one was and to whom they were related, and how far removed from the direct line of royalty; but as nobody in particular cared about the subject, he was considered upon the whole a very estimable bore. Then there was Aunt Endor, as some called her, probably from the scripture celebrity. She came into the village somewhat periodically, and often enough to be one of the town's human features. Her name was Polly McElroy. By her name she was of Scotch descent; but nobody ever traced it, and she never told her story. She was an old woman who seemed to be one of the evil-eyed, that ignorant people did not like to offend and take the consequences. Such as she would have been burned or drowned two hundred years ago; yet she was very harmless, knew who her friends were; when she came into town she knew where to go; there was always some poor person's house where she felt welcome, and there it may have been, however, as much from fear as hospitality. There were some who thought if she were offended that sickness, bad luck, or death followed in the wake of her displeasure. When she was in the mood of it, she had the power of prevision. There were a good many apparently careless words of hers that proved ominous. Hence, some thought Aunt Endor, as some called her, was a witch. More, however, called her Aunt Mac, and that name she considered more respectful. Deacon Shepard scolded her once, ordered her off, threatening to have her shut up. She turned her evil eye on him and said, "I'll shut you up, old Fraise God, and I'll begin first with your wife; take notice of that," pointing at him with her two fingers extended. That was always her way when she "meant business," as the saying is; and those who had noticed it considered it the substitute for the forked twig or witch's wand. Mrs. Shepard was not a sick woman, being perfectly well; but her funeral took place within three months. Aunt Mac had nothing to do with this, of course; but it was a singular fact, all things considered, Mrs. Shepard being perfectly well when she forecasted a closing up in that family; and there were those in their gossip about the mysterious, who remembered this and similar ominous expressions, and had rather have her smiles than her frowns.

With the other human "birds, bees and hornets," on this moist Saturday afternoon, came along this bird of ill-omen, as she might be called, as an *allus* for Aunt Mac, when Bill Shepard (who as we have said was chatting with Nancy Jelly) said in his coarse way, as she drew near:

"Well, old witch, too wet, is it, for you to be in the graveyard to-day?"

Aunt Mac had a fancy, like "Old Mortality," to saunter about the graveyard in warm, dry weather; not, however, to retouch the obliterated names; but the impression was very general that she took more interest in the dead than in the living, and that she was working in the interest of that silent congregation.

"Wet or dry," replied the hag to Bill's interrogatory with some asperity, "we are all going there as fast as we can, and faster than some of us want to."

She made this reply without any pause in her walk, with apparently no intention of stopping; but she caught Nancy's bright face of recognition—for Mrs. Jelly, Nancy's mother, was one who was very friendly to Aunt Mac, and from the nature of her employment among the sick, was well stored with Endor reminiscences, and had closed the eyes of the late Mrs. Shepard after she was "shut up," using the figure of the witch. Aunt Mac was in rather a cheerful state of mind, but something, probably the atmosphere of young Shepard, and the rough manner in which he had addressed her, called up at once the evil-eye, and she stood in her darkened soul on the pedestal of prophecy. At this witching moment three other ladies joined the group, and that made six, and all of them had thereafter something to remember, as will be seen in the next chapter.

"Say from whence you owe this strange intelligence, or why upon this blasted heath you stop our way With such prophetic greeting?"

Written for the Banner of Light.
IBEKODA WAHBO; OR, THE ORIGIN OF THE FIRE-WATER.

BY GRANVILLE T. SPRAGUE.
(The following is the substance of a part of a speech made by Ihekoda Wahbo, a Chief of the Chippewas, before the Indian Commissioners, in 1860.)

Far beyond the doors of sunset,
Where "Big Water" sleeping lies,
Where the great and rich Spice Islands
Send their fragrance to the skies,
Dwelt a people great and mighty,
Dwelt a people fierce and strong;
There they dwelt in sea-fair cities,
Built through ages faint and long.
In a cave by demons haunted,
In a cave beside the sea,
There they brewed the cursed fire-water,
While the demons danced with glee—
By the Chief of all the Demons,
Brewed with devilish art and spell;
While the young ones looked and wondered
In that burning "pale-face" hell.

Day and night the cavern echoed
With the burden of their song—
"Mix it well with blood, my children,
Make the hell-broth good and strong!"

And that people, great and mighty,
Through all lands their flag unfurled;
From old Heno stole the thunder,
And with it they shook the world.

Then the Chief of Demons told them
Of a land beyond the sea,
Where, beside the gates of sunset,
Dwelt a people pure and free.

They were simple forest children—
Of old Heno never heard;
Never heard of any thunder,
Save the dark-winged Thunder-Bird.

Then, across the mighty waters,
In their winged canoes they flew;
Brought with them the cursed fire-water,
Brought with them the cursed crew.

Into all our homes they entered—
The fire-water with them bore;
And our young men fell before them,
And our rivers ran with gore.

And our old men and our women,
Crushed beneath that Demon's ire,
Headlong hurled themselves and children
In the blazing wigwam's fire.

On they rushed—no hand could stop them—
From that demon-cavern sent,
Though the ghosts of all our fathers
Shrieked before them as they went!

Our fair hunting-grounds they wasted—
These wild rovers of the waves;
On they plunged, with steel and plowshare—
Spared not even our fathers' graves!

Far behind a thick cloud-curtain
The Great Spirit hid his face;
We no more his welcome pipe-smoke
In the southern heavens could trace.

We no more could see his face shine,
Though we worshipped oft and long—
Worshipped him with dances uplifted,
Worshipped him in hand and song.

Now, beyond the gates of sunset,
Where "Big Water" slinks to rest,
With our fathers' bones we're hastening,
There, with them, to find our rest.

Canaan, Shaker Upper Family, N. Y.
"Heno. The god of thunder of the pale-faces. The Indians believe that he keeps his thunder behind a dark cloud in the eastern heavens, beyond the big waters. The pale-faces stole some of his thunder, and with it they loaded their ships and implements of war, to destroy their enemies."

Dark-winged Thunder-Bird. The Indians believe that thunder is produced by a great bird, the wings of which, when they are spread, are like the wings of a bird, and the sound of the thunder is produced by the flapping of his wings, and lightning is the flash of his eyes. No one dares look up when he approaches, to see what his form is; and they have a tradition that one of their number, many years since, attempted to look at him, and was struck dead at the top of the wigwam, and was buried in an instant. They call him "Anemeko Penase"—the Thunder-Bird.

Ghosts shrieked before them. In the Indian tongue this is very expressive: "Ocheahie! ocheahie! Ocheahie!" The Indians believe that the great spirit sits daily in his wigwam, looking out on his children below, and smoking the Great Pipe of Peace. The smoke ascends through the opening at the top of the wigwam, and flows downward toward the southern heavens. They often look for it, watching it in its course, in the fog of a bright, white cloud. If it passes over the place where they stand they consider it an omen for good, and speak of it for many days afterward. They call it "Wababishah ahnabagoo"—the White Smoke of Peace.

With our fathers' bones. The Indians believe that there is great virtue in the bones of their fathers, and to what reservation they are removed they often carry them with them. They think that the spirit of the departed hovers around the place of burial, and follow the remains of the dead wherever they are removed. Hence the prophet, in the days of Black Hawk, always carried with him, wherever he went, the bones of his dead ancestors, keeping them with him in his wigwam, and consulting the spirits in them in all cases of emergency; and by his influence he led Black Hawk to engage in his fatal war with the whites.

Young men and women should marry for love, and work for their money. Fortune-hunters, who sooner or later awake to the miseries of blighted bliss, deserve little sympathy. It is almost a curse to a warm-hearted woman to be the owner of a fortune. Her chances are far better in this life for happiness if mated to an honest, true man, whose muscles are fitted to carve out a fortune, than if her chosen one has been attracted to her by her stocks and bonds, or if she has been attracted for a similar reason. But it should be set down to the credit of women that when left free to choose they are less mercenary than men. And yet this desire for wealth and display is so general, and from it results so many wrecks, morally and physically, that it may well claim the thoughtful attention of every man and woman.—*Chicago Inter-Ocean.*

BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

(From the Hartford (Conn.) Daily Times, Aug. 10, 1880.)

THE POETS AND THE SPIRITS.

Philosophy of the Inspirations of Genius.

BY S. B. BRITTAN, M. D.

Relations of the Human Mind to the Spirit-World.—The Inspirations of Genius.—The Spiritual Element in Poetry.—Illustrative Examples.—Virgil and the Æneid.—Shakespeare's Recognition of the Spirits.—Milton on the Heavenly Messengers.—Testimony of Dr. Samuel Johnson.—Coleridge and Christabel.—Shelley and Adonais.—Wordsworth on Spiritual Insight.—Campbell on Prophetic Visions.—The Cloud of Immortal Witnesses.—The Spirit in Balley's Festus—Irvine's "Midnight Musings" on Spiritualism.—Conclusion.

"Is Heaven itself that points out an hereafter."

The ordinary and familiar operations of the human mind are generally accepted as the measure and standard of its normal activity and capacity. Accordingly, whenever the faculties exhibit unusual intensity and power, or are exercised on subjects which far transcend the range of popular thought, even the noblest efforts are liable to be regarded as abnormal eccentricities. It was long since proved—if the vote of the majority can settle a question of this nature—that the multitudes who occupy the plane of the common mind are prementally *compos mentis*. Having no decided mental and moral qualities to distinguish them, one from another, they are free to take their place from angularities, and are most symmetrically developed. Being self-constituted judges of others as well as of themselves, they assume the right to decide who is crazy and who is devilish. They seldom or never question the senses, nor the judgment of those who are free from new ideas; but the man who dreamed last night of the next grand discovery, whether it be a new continent, another planet, or an additional motive power, is treated as a visionary this morning, though the day may realize all that his dream foretold.

The world regards its own with especial favor. In every age the man who has approved the existing Government, however oppressive; who has served the established religion, however corrupt; and defended the prevailing philosophies and customs, however superficial and absurd, has been the accredited example of human consistency, and, perhaps, the oracle of the people. The most devout worshiper in the temple of art; the wisest philosopher of his time; the founders of new sciences, and the advocates of the latest and the noblest reforms, are often treated as mere enthusiasts, and are accused at once of profaning the altars of the living and dishonoring the memory of the dead. Men of sense are weary of the repetition of this solemn, senseless farce; but it furnishes knives with congenial employment and fools with agreeable entertainment, and so the play goes on. The inspired teachers of every age and nation—in whose souls the thoughts of archetypal worlds and the revolutions of earth and time are born—have been derided and condemned; and still the thoughtless world, in its rude and sensual delirium, scourgings, incarcerates and crucifies its benefactors and its saviors.

The idea appears to be widely entertained that the world is chiefly indebted to a diseased action of the human mind for the results which have contributed most essentially to its own illumination and the advancement of modern civilization. The proudest monuments of art; the discoveries in physical science; and the progress in moral, metaphysical and spiritual philosophy, no less than the airy visions and ideal conceptions of the poet, have been the legitimate offspring of those who were denominated dreamers—until the great thoughts which have formed the basis of cotemporary millions were simplified and systematized for the instruction of the common mind. Those who give birth to original ideas are often anathematized, while those who subsequently determine their practical application in material forms of use are honored as the benefactors of mankind. The world is alike unjust in its judgment and blind in its idolatry. The miserable hypothesis by which a scientific materialism attempts to solve the problem before us lies in our way, but it may be speedily dislodged and removed. It is conjectured that a morbid irritability of certain portions of the brain occasions great functional intensity and power; hence the convergence of mental forces as exhibited in the production of the mind's most brilliant and enduring memorials.

Thus it is virtually assumed that only those who—in respect to their intellectual progress—creep on the earth, exhibit a healthy activity and a normal development. If one has a disposition to soar as well—to ascend into the ethereal realms—or is gifted with a power to unlock the secrets of Nature and unveil the mysteries of the heavens, he is at once presumed to be physically and mentally diseased. If he dares to exercise any spiritual faculty, or once ventures to pass through

"That intermediate door
Betwixt the different planes of sensuous form
And form insensuous,"

he is at once suspected of being unsound in body and mind, and, without ceremony, included in the sick list. This is not an exaggerated statement. It is a fact, that not only the medical faculty—more especially of the allopathic school—but the representatives of physical science and popular theology have been wont to regard the vision of the seer, or clairvoyant, whether naturally developed or induced by artificial processes, as the result of existing nervous derangement or abnormal cerebral excitement. Thus the clearest proofs of the divine origin, spiritual nature and immortal destiny of the human mind are ascribed to disease! In attempting to dispose of all modern spiritual experiences in this manner, they boldly strike at all revelations, ancient and modern, and at the common faith of the world.

But is the mind so weak when the whole man is sick? Are his highest objects obtained when his laws are infringed by the misdirected action of the will? Must it become delirious to solve the problems which mock the calm and orderly exercise of its powers? Is it the prerogative of the mind to *die*, and not to *soar*? And are only madmen commissioned to unfold celestial harmonies, and to bring the kingdom of peace on earth? No; it is not so. Indeed, only a negative answer can be given to these questions. It requires no argument to satisfy the rational mind that the highest achievements of which man's nature is capable will be realized when he acts consistently with the laws of his being. Surely the mind can only exhibit its greatest power when left to its normal action, for then there is little or no resistance, while all its energies cooperate and tend to the same result. A strict observance of the laws of Nature, and the proper conservation of all physical, mental and moral forces, greatly diminish the friction in all the activities of life.

The ordinary operations of mind, as illustrated in the common pursuits of men, are of course most familiar to our daily observation; but this fact does not warrant a conclusion that there are altogether consistent with the laws of its constitution. Such a conclusion from such premises would only foster our self-love at the expense of the truth. Now, if we cannot rationally accept the familiar operations of the mind, as indicating the measure and the mode of its legitimate exercise and normal capabilities, away goes the stupid and degrading assumption that its noblest gifts are dependent on some corporeal derangement, rather than on God, his ministering angels, and its own immortal faculties as exercised in the realm of its spiritual relations.

The powers of mind, as developed in men of accredited genius, or otherwise displayed by the seers and prophets of all ages, may be rationally referred to a kind of natural inspiration and a susceptibility of spiritual influence of which the mind may be, and, indeed, must be, receptive in the higher planes of its exercise and development. We naturally, and necessarily, derive our impressions from the principles, forces and objects with which we sustain intimate relations. When, therefore, the mind is profoundly engrossed with interior realities, it is proportionally withdrawn from the external objects which appeal to the senses, and as naturally re-

ceives influences from the realms of the Invisible, as at other times it perceives the presence and distinguishes the forms and qualities of more material creations. "Not only may this idea of inspiration be entertained, consistently with the laws and relations of the human mind, but we can only reject it by discarding the analogies of the universe, and a vast amount of evidence derived from the actual experience of mankind. All original ideas, and every creation of beauty and use, may be supposed to emanate from that ideal realm—the world of *Spiritual Realities*. If not, why are they born in moments of profound abstraction, when by intense mental concentration, the sensorial perceptions are deadened and the soul is quickened? Will the materialist tell us, if he can, why the spiritual element enters so largely into the writings of nearly all men of acknowledged genius, and is not to be traced in the hearts of the masses of the universe, and a vast amount of evidence derived from the actual experience of mankind. All original ideas, and every creation of beauty and use, may be supposed to emanate from that ideal realm—the world of *Spiritual Realities*. If not, why are they born in moments of profound abstraction, when by intense mental concentration, the sensorial perceptions are deadened and the soul is quickened? Will the materialist tell us, if he can, why the spiritual element enters so largely into the writings of nearly all men of acknowledged genius, and is not to be traced in the hearts of the masses of the universe, and a vast amount of evidence derived from the actual experience of mankind. 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Society of Spiritualist Meetings. In order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world.—Prof. S. H. Britton.

Notice to Patrons.

Friday, the 17th of September, being set apart in this city to be publicly observed as the two hundred and fiftieth anniversary of the settlement of Boston, the Banner of Light Publishing House—Bookstore, Free Circle-Room and Editorial Department—will be closed throughout that day. City customers, and those from the country meditating a visit to our establishment next week, will please make note of this announcement.

Spiritualism and the Spiritual.

In its original sense and significance, Spiritualism is no more than a recognition of the plain and undeniable facts of spirit-manifestation. But the deeper investigation of it causes suggestions to occur to the mind which are closely related to science and philosophy, while in its highest and best understanding, in its noblest development and ultimate, it exalts and enlarges the religious aspiration, and stimulates with unwonted force the religious endeavor. A most thoughtful writer has described it as the life of God in the soul of man. The same felicitous writer adds that to realize this, to aspire after this communion and blending with the divine, is to be a Spiritualist indeed—a Spiritualist of the truest; noblest type.

And here it is open to all alike, in its moral, its religious, its divine aspects—in its lessons and its influence. The loftiest and lowliest may be taught, consoled, strengthened and purified by it, and made fitter both for the present life and for that which is to come. This means vastly more than the mere gratification of curiosity, intelligent or superstitious. It is more than a mere system of philosophy, for human intellects to exercise themselves upon. A person can call himself really a Spiritualist who labors to make his daily life harmonize with the truths which Spiritualism brings to light; and he only can rightfully set up such a claim. And the evidence of this effort is sure to manifest itself in the daily life—in business, in pleasure, in suffering and bereavement, abroad and at home.

It is marvelous, and it is to become still more so, how many problems Spiritualism helps us to solve which baffled us before—problems in science, in religion, in philosophy, in duty, in life. There is no question in theology which it does not illumine with a perfect flood of light. As the writer before alluded to observes, "To the student of human nature and human history, regarded as a body of facts, it will show a new element in some of the difficult problems and obscure passages which these studies present, and which may go far to their solution. To the physician it will bring new light on the causes of insanity and disease; to the artist, on the sources of inspiration; to the jurist on the value of testimony; to the theologian it will supply new demonstrations of the great truths of religion, and conclusive answers to the most formidable objections brought against it."

As in most subjects, he says, so in this: the earnest student will find that the more carefully and thoroughly it is investigated, the more does its horizon open toward the Infinite. From the observation of facts we advance to a knowledge of truths, and from these again to the understanding of principles. The laws which hold matter and spirit together become better understood. Science will come to recognize the existence and operation of "a new force"—something which is more and more conceded to be present at all times and everywhere.

To believe in Spiritualism is to believe in a spiritual world, because it is a world in which disembodied spirits manifest to those still in the flesh. Yet there is a great, an immeasurable difference between believing in this simple fact and in comprehending the immense possibilities of its significance. Yet it is vastly better to entertain a constant belief in the spiritual world and spiritual surroundings; for nothing but such a belief can elevate the human above the brute creation, since the animal nature is common to both. In the limits of a belief in a spiritual world is contained the possibility of expansion and progress beyond the bounds of conception itself.

Nature in its entirety is but a Divine manifestation, through which man and spiritual intelligences may have commerce and communion; how idle, then, for any one to say that spirit-action is impossible in any and all ways through the

told how it is that spirit is the cause and matter the result, and how the former acts continually upon and through the latter, it will be soon enough to deny, as some do, the possibility for spirit to communicate through matter in any way it chooses, in order to arrest human attention, and direct human thought. And as it employs matter for such an end, it is no stretch of belief to assert that it has an object in view very far removed from the character and value of its temporary agent. The Spiritualist who desires to get at the true significance of the New Dispensation, should search for and endeavor to secure the meaning of the medial manifestations, their application to doctrine and belief, their tendency and the full possibilities of their teachings. He should closely and religiously study the influx of spiritual light and truth upon the inward and living consciousness.

Spiritualism in its best and highest estate generates a divine temper of the soul, out of which spring those heavenly impulses, affections and aspirations which are of God the Father. It gives courage to the heart that is ready to sink; nerves the purpose with new power; strengthens the endeavor, sustains the effort, and builds up trust and faith. Above all, it takes away every vestige of servility from the human spirit, and impresses it with a higher and purer idea than that it serves God for the wages of reward or through the fear of penalty.

The soul that has come into such relations with the Great First Cause knows the reality of its situation from the angelic ministrations which it enjoys as the surest proof of the divine presence. The consciousness of progressing from point to point in spiritual growth and development and in spiritual aspiration and enjoyment, is a far richer reward than anything which can pertain to the gratification of the physical senses or the mere curiosity of the intellect. We happily live in a day when the evidences are to be had in abundance of the truth and reality of a spiritual world; and with that knowledge superstition vanishes and all possibilities are opened to the human spirit.

Coming to it on a New Side.

On another page the reader will encounter a highly interesting installment of Dr. G. L. Ditson's Review of our Foreign Spiritualistic Exchanges. In the course of this retrospective glance it will be seen that Dr. D. refers to a notice contained in the *Estafette*, of Paris (as copied by *Le Messager*, of Liege), concerning the volume by M. Nus. The origin of that peculiar book is so singular that it merits further mention at our hands—being direct evidence in itself that from the first hour of the presentation of the spiritual phenomena the denizens of the angel-world have worked in every available direction, and on every side of human nature, to introduce the evidence of continued life, the demonstration of which to a long-aging world has been the glory of the nineteenth century.

By the accounts which reach us it appears that M. Eugene Nus, a well-known French writer and playwright, having, with the rest of the staff of a Liberal journal, been thrown out of employment by the success of the *coup d'etat* of Napoleon (Dec. 2d, 1852), was amusing himself with the rest at an old house in the Rue de Baume, when the conversation chanced to advert to table-turning, which was then a new thing imported into France from this country. The party unanimously regarded it as frivolity, yet they agreed to experiment with it from sheer lack of anything else to do. This was in 1853, and M. Nus was then thirty-seven years old. They seated themselves at a round table, which almost immediately gave signs of animation. The gentlemen all of them bear well-known names in literature; they were in no sense superstitious, nor did they care whether there was an invisible intelligence behind the table; indeed, they addressed the table as a table, without regard to spirituality or even to intelligence. In other words, they were bent on amusement only. And the record of their conference with the table, set down in such a spirit, constitutes something to which neither religion nor science can offer a syllable of protest.

This record of the regular conversations of the party with the table was made and is offered as matter of entertainment. They are described as having treated the table very much like a poodle dog of uncommon intelligence. On one occasion, when the piece of furniture did not appear to have returned a sufficiently clear answer, they said to it: "Allons! you have been trifling with us!" "Not a bit of it," demurely replied the table; and it afterwards satisfied them of its truthfulness. As a daily journal in England remarks, it must be perfectly evident that searchers after truth who conduct their operations after this manner cannot be regarded as fanatics; and it adds that it is only just to both sides in the discussion to remark that "what has sometimes been called Spiritualism has never been handled in this way before." The same journal remarks that M. Nus and his friends are perfectly in earnest. They are very droll, but they are never flippant. When they are bored, they tell the table very frankly the state of their feelings, and scold it roundly. Sometimes the table scolds back again; sometimes it rebukes them in stern language. And M. Nus narrates all just as it occurred, without exaggeration and without rhodomontade.

He follows the inexorable laws of logic from beginning to end. If the table is inclined to vagueness or discursive, he recalls it to reason and sense again. The London journal from which we have already quoted says that "the mingled humor and sound sense of his deductions are most notable. He does not assert that there is anything at all supernatural in what he has seen or heard; he merely submits to public judgment the question whether mankind is not on the eve of discovering a new and hitherto unsuspected force in nature." He argues with the table, but not as he would with a spirit from another world, but as a something, he cannot tell what, which may be either right or wrong in its premises and its conclusions. Practically, he says to his readers, "Here are certain facts; examine them fairly. I merely vouch that they are genuine. I do not say that they are good or bad, because I do not know." Again he says it is the great movement of our age, and he thinks it invites and is worthy of a very different investigation from that which it has had heretofore. The table concurs in his opinion also, and even recommends the study and practice of short-hand in writing, as the best means of preserving the answers to all interrogatories addressed to it. Being asked if it could not suggest an improved method of short-hand, its instantaneous answer was, "No conjuring." Both the table and the company have had occasion to become irritable, and have not hesitated to manifest their feelings in the most peremptory manner; but as a rule the

ported to have been well-bred and courteous. From the narrative of M. Nus we learn that tables are accomplished linguists; that they are scholars of far larger reading than those who interrogate them; and that they compose music which has been played with applause before the first judges of the art. And this testimony of the writer is sustained by that of witnesses of unimpeachable veracity, some of their names being described as household words in France. The question, however, continually reverts—"How could all this happen?" He is far too matter-of-fact a person, says the London journal above quoted, "to suppose that the most solemn mysteries of life and eternity have been explained after a grotesque and monstrous fashion by a piece of wood. He has no faith whatever in a new religion expounded by a round table, with raps and knocks for saints and prophets. But he protests that it is vexatious to be constantly called an idiot or a visionary by the headless of the temple of science for believing in the evidence of his own eyes and ears." And he dedicates what is styled a delightful volume to all those faculties, academies, corporations, and grave doctors of philosophy who have opposed new discoveries in science since the earliest dawn of civilization.

Prof. Zollner's New Book, "Transcendental Physics."

A valuable addition to the literature of Spiritualism comes to us in the third volume of Prof. Zollner's Scientific Treatises, translated from the German by Charles Carleton Massey, and published under the title of "Transcendental Physics" by W. H. Harrison, 33 Museum Street, W. C., London. The experiments it records were made under the personal supervision of Prof. Zollner, who, as is well known, is Professor of Physics and Astronomy in the University of Leipzig, a gentleman who holds an honorable position in the front ranks of the scientific men of Europe, and born in 1834, is in the mature vigor of his intellectual life. Associated with him as witnesses to the experiments were William Edward Weber, Professor of Physics, founder, in common with his brother, of the doctrine of the "Vibration of Forces," author of an exhaustive work on "Electro-Dynamic Measurement," in four volumes; and of whom it is said, "No scientific reputation stands higher in Germany"; Prof. Scheibner, of Leipzig University, a well-known and distinguished mathematician; and Gustave Theodore Fechner, Professor at the same University, eminent as a natural philosopher, and author of several works, among which are "The Soul of Plants," "The Zend-Avesta," "Elements of Psychophysics," and "The Problem of the Soul." "It is not surprising," says Mr. Massey, "that the testimony of these men, publicly given to such facts as those described in the pages of this volume, has caused much excitement and controversy in Germany."

Dr. Slade reached Leipzig on the 15th of November, 1877. Zollner at the time was not a stranger to the literature of Spiritualism, but had declined to devote attention to its asserted phenomena, because his hours were fully occupied with physical researches; and having entire confidence in Professors Crookes and Wallace as candid and unprejudiced observers, he was inclined to leave the subject in their hands and rely upon their conclusions. But two friends of his having invited Dr. Slade to Leipzig and provided a room for his use at a hotel, he saw no reason for refusing their request to have at least a look at one who had so favorably impressed the English professors with his honest and gentlemanly demeanor, and as founded them with phenomena occurring in his presence. Therefore Prof. Zollner, accompanied by the two friends, called upon Dr. Slade on the evening of his arrival, without the least intention, however, of taking part in a sitting, or even of arranging one. He felt attracted to Dr. Slade at once; was pleased with his manner, which he says "was modest and reserved, and his conversation quiet and discreet." Prof. Zollner asked Dr. Slade whether he had ever tried to influence a magnetic needle, remembering the experiment had been successfully tried at the University in the presence of Madame Ruf, a sensitive whom Reichenbach had introduced. Slade replied that a Berlin professor had experimented in that direction with him on the Sunday previous, and that the power, which he did not know of possessing, of diverting a magnetic needle and putting it in lively oscillation, had manifested itself. It had been customary for Fechner and Weber to meet with a small party of friends at Prof. Zollner's house once a week, and the next evening being one when they were to do so, Dr. Slade was invited to join them, which invitation he accepted. On that occasion the needle experiment was tried with the same results as at Berlin, and all present became deeply interested. The conditions under which the effects were produced were such as precluded all question of the honesty of Slade, and convinced every one that he possessed what to them were new and remarkable powers. Says Prof. Zollner: "This observation decided my position toward Mr. Slade. I had here to do with a fact which confirmed the observations of Fechner, and was, therefore, worthy of further investigation."

From these preliminaries followed those experiments made under the most rigid test conditions by men accustomed to close observation, schooled and disciplined for that specific form of labor, the results of which startled the scientific world, and now form a marked, if not the most distinguishing feature of its history. These experiments are clearly set forth in this work, and form a volume which cannot fail to please every one; for, in addition to the interest naturally gathering about the subject on which it treats, the plain, comprehensive style of its descriptions, and the excellence of its typography and general make-up will commend it to their favorable notice. A number of finely-executed, full-page engravings are given, to illustrate the text, among which are:

The room at Leipzig in which most of the Experiments were conducted;
Experiment with an Endless String;
Leather Bands Interlinked and Knotted under Prof. Zollner's hands;
Experiment with an Endless Bladder-Band and Wooden Rings;
Experiment with Coins in a Secured Box;
The Representation of Conditions under which Slate-Writing was obtained;
Slate-Writing Extraordinary;
Slate-Writing in five Different Languages.
Details of the Experiment with an Endless Band and Wooden Rings.

The "Author's Dedication" exhibits such a fine appreciation of the labors of others; such a realizing sense of the value and magnitude of the spiritual movement; and such living faith in the future for a just recognition of the services of those who, as pioneers in a new field

contumely of the ignorant, that we transfer it to our columns:

"TO WILLIAM CROOKES, F. R. S.
With the feeling of sincere gratitude, and recognition of your immortal deserts in the foundation of a new science, I dedicate to you, highly honored colleague, this Third Volume of my Scientific Treatises. By a strange conjunction our scientific endeavors have met upon the same field of light, and of a new class of physical phenomena which proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world. As two solitary wanderers on high mountains joyfully greet one another at their encounter, when passing storm and clouds veil the summit to which they aspire, so I rejoice to have met you, undimmed champion, upon this new province of science. To you, also, ingratitude and scorn have been abundantly dealt out by the blind representatives of modern science, and by the materialists before and through whose erroneous teaching. May you be consoled by the consciousness that the undying splendor with which the names of a Newton and a Faraday have illustrated the history of the English people can be obscured by nothing, not even by the political decline of this great nation: even so will your name survive in the history of culture, adding a new ornament to those with which the English nation has endowed the human race. Your courage, your admirable acuteness in experiment, and your incomparable perseverance, will raise for you a memorial in the hearts of grateful posterity, as indestructible as the marble statues of Westminster. Accept, then, this work as a token of thanks and sympathy poured out to you from an honest German heart. If ever the ideal of a general peace on this earth shall be realized, this will assuredly be the result not of political speeches and agitators, in which human vanity always demands its tribute, but of the bond of extended knowledge and advancing information, for which we have to thank such heroes of true science as Copernicus, Galileo, Kepler, Newton, Faraday, Wilhelm Weber, and yourself.

In the first place it is necessary that the truth should be regarded as spoken, in order that encounter lies and tyranny, no matter under what shape they threaten to impede human progress, with energy and effect. In this sense I beg you to judge my combat against scientific and moral offenses, not only in my own but also in your country.

Every polemic, even the justest, has in its something ungenial, like the sight of a battle or of a bloody battle-field. For hereby is man reminded impressively of the imperfections and faults of his earthly existence. And yet are gathered the noblest blossoms of the human heart, in its self-renouncing devotion of the noblest minds, and the graves of the fallen warriors. The poetry and history of all peoples glorify these blood-saturated spots with their noblest breath, and the returning spring sees crosses woven with roses and ivy, where a year before the battle raged. So, hereafter, will this literary battle-field appear to the generation growing up. They will have understood the moral necessity of the strife, and in the morning splendor of a new epoch of human culture will have forgotten the repulsiveness (*dass Unsympathische*) of my polemic.

But united England and Germany may always remember the words of your great physicist, Lord Kelvin, who in his "Life of Newton," reminds us of the indestructibility and immortality of the works of human genius:

"The achievements of genius, like the source from which they spring, are indestructible. Acts of legislation and deeds of war may confer a high celebrity, but the reputation which they bring is only local and transient; and while they are hailed by the nation which they benefit, they are reproached by the people whom they ruin or enslave. The labors of science, on the contrary, bear along with them no counterpart of evil. They are the liberal bequests of good minds to every individual of their race; and wherever they are welcomed and honored, they become the solace of private life, and the ornament and bulwark of the commonwealth."

With these consolatory words of one of your celebrated countrymen, accept, my honored friend, the present work as a token of the sincere esteem of the Author.

Leipzig, October 1st, 1879.
In view of the indisputable statements made in this work, how puerile and insignificant appear the efforts of those who seek to wage war against this mighty revelation, a revelation that brings immortality to light; and how applicable to the subject and its treatment by the great mass of mankind is the following, which was written upon two slates, placed together and sealed by Prof. Zollner, while they were upon the top of a table in full view, Dr. Slade and himself being seated beside it with their hands continually and firmly joined:

"This is a truth—not for select—but for all mankind—without respect of rank or race—no matter how one may be insulted or persecuted by his investigation—it will not take from them the truth, no more than a blind man's words; by saying 'I see' no sunbeam, it does not prevent the sun from shining or bring darkness at noonday; the blind man can say there is no sun, shine, for he cannot see the light of the sun. The man that says this is not true, he says so because he has not had proof of its being true; people that cannot see, do not chide them, but help them, by showing them the way to this divine truth; we are not able to say more now as our space is now full; go on in your investigation and you will receive your reward."

Recent Materializing Phenomena.

From the *Medium and Daybreak* (London) we gather the following notes of recent manifestations in England. At a séance with Mr. Fitton, sixteen persons being present, a spirit known as "Yakoon" appeared, and after fully satisfying all she was not the medium, commenced her evening's work; first, materializing a long piece of garment, which she uses for the materializing of the fruit and flowers. Getting a glass of water, she placed it upon the hand of a sitter, then covering it with the "garment," she produced in quick succession a dark rose, two light red roses, a sprig of heliotrope, three sprigs of male fern, some ten weeks' stalk, a peach, a bunch of grapes, and five cherries.

Mr. J. B. Tellow, who gives the account, says: "In the production of these fruits and flowers I noticed that when she placed the glass upon my hand, and covered it with the 'garment,' a glow of heat seemed to emanate from it, and produce a delightful sensation in my hand. How this sensation is produced I am at a loss to know; like all other spirit productions, to me it is a mystery."

At a materializing séance of Miss Barnes, a spirit bearing not the remotest resemblance to the medium came, and taking a chair moved it some distance, then seated himself in it and joined the company in singing. He then went to the extreme end of the room, about twelve feet from the medium, and while he stood conversing beautiful lights flowed from his fingers, and also from his elbow, illuminating his drape. He next took a cup from the table, and, though he appeared to vanish, the cup floated apparently in the air by itself, with a beautiful illuminated hand within it.

Mr. Joseph Freeman, whose interesting account of materializations under electrical test conditions we gave a few weeks since, writes that a séance was lately held at his house, the circle consisting of his own family, and the same medium, which was even more satisfactory. Three distinct forms appeared and spoke

the sitters. There was sufficient light to see the medium as well as the forms.

The *Herald of Progress* (London) states that at a recent séance of Mrs. Esperance, "Yolanda" was the first to appear; then came a tall form, recognized by a lady and gentleman present; a young lady form; recognized; these all appeared in white drapery, but the next one presented itself in dark dress with white scarf shawl, recognized by three sitters; after this a tall form, and then a sister of an M. D., who was recognized, and who, after saluting her brother, brought out the medium, and in front of the cabinet melted away before the eyes of the sitters. The medium reëntering the cabinet, the light was ordered to be turned on to the fullest extent, and the form of a foreign gentleman appeared at the entrance. In all nine forms appeared in about an hour, four of whom were identified by some of the sitters.

Tests for Spiritualism.

A highly competent critic has declared that Spiritualism is a science, differing from the other sciences only in respect to the fineness of the materials used and to the fact that they are not recognizable by the physical senses. And he most logically adds, that, being admitted to rank as a science, the fundamental facts in regard to its treatment should be the same, for law rules as inflexibly in the spiritual as in the material world. The science of telegraphy is brought up as a not unrelated explanation; our critic asserts of it that it "does not consist in the application of some 'test' of an impracticable character, perhaps developed from the benighted brain of a Feejee Islander, but simply in the fact of the message having been transmitted."

Therefore he rightly insists that Spiritualism and its spirit-operators should be allowed the same conditions as those which are demanded by science; in other words, that Spiritualism be allowed its own conditions, whatever they may be, and then that we await the results. And after these are attained it will be perfectly legitimate to criticize them on the ground of their character, that is, their real merits, just as the results of scientific experiments are subjected to criticism; and let the truths it reports go for what they are worth to the human race, turning over the responsibility where it belongs, namely, to the spirit-world, whose demonstrations they are through its own chosen operators. Nothing certainly could be fairer than this, and nothing more consonant with the general rule of practice.

In view of a statement like this, why should not all mediums, who are only the selected agents of spirit-operators, resolve to remain true to the mission to which they have been called, confident of the substantial and unwavering support of all true and consistent Spiritualists, and trusting implicitly to those spiritual guides whose presence is proven repeatedly to them? Why should they not unite in a resolute refusal to become the agents and machines of those who assume to direct all the demonstrations of Spiritualism in order to destroy their efficacy under the pretence of subjecting them to satisfactory tests? Such persons at best are but experimenters, who do not seek after truth so much as they desire to be known as experts for confounding the clear and direct conception of it whenever it happens to be presented under new conditions or in a new form.

Not that Spiritualism shrinks from conditions which shall test the reality of any of its claims, for in such a case it would proclaim its desire to compass something different from the truth; but it insists, as it has a perfect right to do, that the nature of the test shall be determined, not by the experimenter and would-be expert himself, but by the spirit intelligences by whom the work is actually done; just as electric tests would be made in obedience to conditions recognized and allowed by the laws of electricity, whether such laws are yet known and admitted or not. Is there anything at all inconsistent in a position taken like this? On the contrary, is it not entirely in harmony with the rules which are accepted with regard to all scientific investigation and experiment?

Verificative and Explanatory.

A letter was received at this office from J. W. Seaver, Esq., of Byron, N. Y., under date of July 23d, directed to Miss Shelhamer primarily, and to the editorial department secondarily, in which its writer stated that in our issue for the 17th of that month a message was printed purporting to be from NELSON TUTTLE, formerly of that place. Regarding this communication Mr. Seaver expressed himself as follows:

"The message published in the last *Banner of Light* (July 17th) purporting to be from Nelson Tuttle, formerly of this town, gives great satisfaction to his family and friends. He was widely known, and himself and family highly respected. His widow is the renowned Mrs. Dr. J. M. Tuttle, for thirty-five years a clairvoyant physician. There are in this message ten or twelve tests of his identity, easily discoverable and directly to the point."

He then stated that on the first of August a grove-meeting was to be held in that vicinity, and that as in all probability many would be present who had known the communicating spirit while in earth-life, he proposed to make the reading of the message a marked point in the exercises of the day. Therefore, to render the matter stronger, he wished Miss Shelhamer to forward to him (as he expressed it) "a brief statement of how you came in possession of those facts concerning his life and death; whether you learned them or any part of them from a mundane source, or whether they were given to you solely from the spirit-world," stating in continuance: "We have no doubt whatever in the matter; but in the interests of truth and to cause all the good possible to grow out of this, we desire your statement as to the facts."

We are requested by the spirit-guides of Miss Shelhamer to state that they deeply regret that this letter, owing to the uncertainty which necessarily attends the delivery and receipt of correspondence during the medial and editorial vacation season, did not reach her for consideration till a point in time too late to be of any use at the grove meeting; we are directed by them to thank Bro. Seaver for his kindly interest as shown in his verification and inquiry, and to assure him that the message in its entirety was given through Miss Shelhamer's organism in the same way in which all others are presented for our Message Department—that the intelligence controlling was Spirit NELSON TUTTLE himself; and that she (Miss S.) was not furnished by any party in the mortal, neither had she any means of gaining from any mundane source the information contained in the communication in question.

Our esteemed friend and correspondent, Dr. G. L. Ditson, has recently removed his resi-

Zoellner's Scientific Testimony.

Through the kindness of the publisher, W. H. Harrison, 33 Museum Street, London, I have received an elegant volume, entitled "Transcendental Physics: an Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zoellner, Professor of Physical Astronomy in the University of Leipzig, etc. Translated from the German, with a Preface and Appendices, by Charles Carleton Massey, of Lincoln's Inn, Barrister-at-Law."

The work is an excellent résumé of all that is new and important in the experiments and speculations of Zoellner and his fellow physicists of Germany in their investigations of the phenomena obtained in the presence of Henry Slade, the medium.

If any one has a doubt that some of the transcendental phenomena of Spiritualism are subjects for scientific verification, and are already sufficiently well established, through the accumulation of valid testimony, to present the materials for a scientific basis—his doubt will be removed by the perusal of this interesting and carefully arranged work. It is true that Mr. Massey, in his excellent preface, while he admits that the phenomena are "as capable of verification by scientific men and trained observers (by whom they have in fact been repeatedly verified), as by any one else," is a little disposed to limit the definition of the word science, when he adds that the phenomena "are not exactly suitable for scientific verification."

Surely a phenomenon that is not only "capable of verification by scientific men and trained observers," but has already been "repeatedly verified" by such, and may be yet verified by all the contemporary men of science of any high authority, must be admitted, not only as a potential, but an actual fact of science. The science of the non-professional majority would be sadly limited, did they not accept, on the authority of physicists, thousands of facts and conclusions, which it is impossible for an unskilled, ordinary man, even had he the proper instruments, to verify.

If the verification of our psycho-physical facts depends upon certain physical or psychical conditions on the part of the medium, so does the verification of many natural facts, accepted by science, depend upon certain delicate or seasonable or accidental conditions which cannot "be regularly provided, and the experiment repeated at pleasure"—to use the words of Mr. Massey.

I hope to show in my "Scientific Basis of Spiritualism," now in the electrotype's hands, and which Messrs. Colby & Rich expect to publish in November, that Spiritualism already answers the true, liberal, and comprehensive definition of a "science," in its presentation of certain facts amply demonstrated in the presence of men of science, and capable of daily demonstration for any one who will take the trouble of patient investigation. The verification may be had through some fifty mediums, now in different parts of the United States; and the "facts" (which may be rationally accepted as the type and guaranty for the reality of many other phenomena, not so easily demonstrated in broad daylight under flawless conditions), are open and accessible to the most searching scientific methods. But it was not to extend the limits of Mr. Massey's definitions that I took up my pen. It was to thank him for his beautiful and well-arranged volume; not the least interesting part of which is the matter from his own pen in the Introduction and the Appendix.

More or less good testimony that may be fairly classed as scientific, has been given by prominent investigators both in the United States and in England and France; but this is one of the first elaborate attempts to present the subject scientifically, with the aid of illustrative diagrams, to scientific attention. I hope that Spiritualists generally will do what they can to accelerate the circulation of so able and timely a work.

EVES SARGENT.

Medicos on the War-Path.

Late advices from our agent and correspondent, Albert Morton, inform us that Dr. J. D. McLennan, of 1410 Octavia street, San Francisco, has just been called upon to suffer persecution from the medical bigots of California in consequence of his being too successful in curing the sick. Dr. McLennan, it will be remembered, was the instrument through whose magnetic powers Dr. Slade was relieved of paralysis while in San Francisco; and the general good work wrought by him (Dr. McL.) as a healer, has made him a name and fame in that city which of course is distasteful to the regulars at the Golden Gate. Hence he was arrested last week under the "Doctors' Plot" law of California, for healing (when these doctors fall) without the permission of those legally-entrenched monopolists, who prefer that men and women should die rather than be saved in "an irregular way"—as Carleton, of Farm-Ballad memory, puts it. Under this despicable law a healer's license to practice costs \$100 per month; and the penalty of practicing without one is \$50 for each offence—the object of the statute, it will be seen, being to "freeze out" magnetic healing entirely. It is a perfect puzzle to us that the otherwise clear-headed and progressive Californians are willing to constitute themselves a doctors' "preserve" for the benefit of a lot of antiquated diploma-bearers, whose chief aim is to keep all improved methods of treatment and cure out of the State. Agitation and enforcement in the way the M. D.s have begun will, however, we feel confident, set the citizens thereabouts to thinking, and may be the means of wiping the enactment from off the statute book it now disgraces.

A Sabbath-breaking railroad superintendent (says the three stars which gleam from the watch-face of the Baptist organ), a man who spends his time in getting up Sunday excursions, and who employs such revilers of God as Robert Ingersoll, is only a lightning rod to conduct the vengeance of heaven down into the dividends and proceeds of the company.—Boston Herald.

Has the Watchman turned "Bugaboo" vend-or? So it would seem; but such threats, while they might have frightened somebody years ago, are powerless now—even though in this case directed against the profits of the railway stockholders—the Watchman evidently considering the pocket to be the most vulnerable point at which to attack the average of its readers. Humanity has discovered that the fiery Evangelicals have no patent for the electrical transmission of "the vengeance of heaven," and fall whenever they try to deal it out upon those whom they hold their enemies.

The Shaker Manifesto says: "There was a necessity for just such a book as *Spiritual Harmonies*, its one hundred songs and hymns, and funeral readings, will create an immediate demand and sale."

J. M. Roberts, Esq., editor of *Mind and Matter*, has an announcement on our fifth page to which the reader's attention is specially directed.

Proposed Convention of All Nations.

Among the attendants at the Lake Pleasant Camp-Meeting was our friend, S. M. Baldwin, of Washington, D. C., who has been long known and will be long remembered for his zealous labors in the cause of Spiritualism, Liberalism, and all movements having for their object the advancement of mankind. The bookstove of Mr. Baldwin in Washington has for many years been the rendezvous of reformers, a central point from which has radiated much progressive thought. Knowing of his admiration for the life and writings of Thomas Paine, the distinguished sculptor, Clarke Mills, made for Mr. Baldwin a life-size bust of that patriot and author, and it occupied for some time a prominent place in the window of his store, much to the chagrin of Church idolaters, who, in consequence thereof, sought to injure his business, but without success. The bust was subsequently presented to the United States Patent Office, where it was placed in a conspicuous position near the front door of the building. At the same time Mr. Baldwin deposited there the shoe-buckles and spectacles worn by Mr. Paine while he was engaged in writing the fifth number of "The Crisis."

Mr. B. is at present interesting himself in the preliminaries for a Convention which it is proposed to hold in Washington, during the World's Fair in New York in 1883, of representatives from every civilized nation for consultation on man's moral and social relations, and the inauguration of a Court of Arbitration to take the place of War for the settlement of national disputes. The Convention purposes also to issue an Address to be printed in all languages for general distribution. Mr. Baldwin certainly deserves eminent success in his laudable efforts for the betterment of the condition of the family of man on earth.

The Wilson Memorial.

On our third page will be found a series of articles of agreement, the signers whereof propose to pledge themselves to a labor of love in behalf of the bereaved widow of the late E. V. Wilson. The object is eminently a worthy one, and we wish it the completest measure of success. Those feeling to devote any pecuniary amount, however small, to the object in view, will receive the thanks of all concerned; while we hope the number of members, with a corresponding addition to the receipts for the Memorial Association itself, will continue to increase.

We are informed by Byron Boardman, Esq., that on the closing day of the Lake Pleasant Camp-Meeting Rev. James L. Smith, a highly-respected colored gentleman of Norwich, Ct., was present at a séance given by the Eddy brothers, and received very satisfactory and convincing evidences of the genuineness of the materializing of spirit-forms then presented. His sister came, whom he at once recognized; and another sister, who, when quite young, was sold as a slave and parted from him—and from whom no tidings had subsequently been received—came, and seemed overjoyed to meet him. Later in the séance his father appeared, and father and son affectionately greeted each other. The account states that the light was sufficient to enable those present to plainly see the features of the visitors from "the silent shore," the color and general contour of the faces being discernible, and noticed to resemble the peculiarly-marked features of Elder Smith.

Correspondents are writing us from the West that the success attending the séances of Dr. Henry Slade, and the interest in Spiritualism which he leaves behind him, as he journeys eastward, have encouraged several unworthy personages, whose highest powers consist of a very poor "sleight-of-hand" performance, to follow in his wake, calling themselves by turns "mediums" or "exposers"—just as they think the sentiment of the town visited will warrant; the object being the getting of full houses and plentiful shekels, and not the enunciation of its opposite of the principles at stake. Our readers in that part of the country will do well to "look out" for these conscienceless free lances.

A private letter from A. E. Giles, Esq., dated Oxford, Eng., Aug. 21st, informs us that he is still experiencing much pleasure through his visit to England. He writes as follows concerning some of the friends in the British metropolises:

"I enjoyed my stay in London, and there had the pleasure of partaking of the hospitality of Mr. and Mrs. Tebb, well and favorably known to many reformers, and he especially eminent for his active efforts to repeal the English compulsory vaccination statutes. With Mr. and Mrs. Wm. White (the author of the best memoir of Swedenborg extant), and with our beloved but afflicted brother, Mr. Shorter—alas! he is quite blind—I have also had pleasant hours."

The Massachusetts School of Suffrage Association reminds the ladies who desire to vote for members of the School Board that they get themselves assessed before the 15th inst., then go to the Registrar's office, 30 Pemberton Square, some time within fourteen days of the election, carry their receipted tax bills, and have their names put on the lists. They may also become registered at one of the district registration offices.

Those who strongly desire to have their spirit friends communicate through our Message Department, but vainly look to it from week to week for an answer to their wishes, will read with interest the message from the guide of the medium on the sixth page. It will give them the reasons why some spirits do not communicate with them through this channel, and explain many points of interest to all.

Mrs. Laura de Force Gordon, the first female lawyer who ever addressed a jury in California, defended, not long ago, a man charged with murder. The San Francisco Chronicle, in speaking of the occasion, says: "Mrs. Gordon wore a black dress, and her only ornament was a rose at her throat. Her appearance caused excitement, and she was several times applauded. Her client was acquitted."

Our old friend Thomas Gales Forster, accompanied by his wife, is making a brief visit to Boston and vicinity. He is in excellent health. Mr. and Mrs. F. will probably locate in New York, though Mr. Forster has strong inducements offered to visit the Pacific States on a lecturing tour.

See our eighth page for notices of the meetings of the First and Second Societies of Spiritualists of New York City, and the Spiritual Fraternity and Everett Hall Conference of Brooklyn.

Rev. J. H. Harter addressed the Spiritualists at Onset Bay Grove Sunday, Sept. 6th. He had previously been speaking at the Lake Pleasant Camp-Meeting. A pleasant call was received from him last week at this office.

Special Notice to Subscribers.

The present volume (XLVII.) of the *Banner of Light* closes with our issue for Sept. 18th.

It is earnestly hoped that those of our patrons whose time expires with that number will renew, thus giving us at the advent of the new volume the stimulus of practical recognition on the part of our readers.

Those who may feel to renew their subscriptions are requested to send name and money at the earliest opportunity after reading this notice; thus obviating the necessity of removing their names from the mailing-machine, and avoiding all danger of mistakes or loss of papers.

A Good Woman Gone to Her Spirit-Home. Mrs. Hetty B. Gillette, widow of the late Ozias Gillette, (formerly of Canton, Mass.) passed to the higher life from the house of her son-in-law, A. F. DeWitt, in Allston, Mass., early Tuesday morning, Aug. 31st, at the age of sixty-nine years, from paralysis. Mrs. G. was one of the early converts to Spiritualism, having investigated it through the mediumship of her dear and faithful friend, the late Mrs. J. L. Conant, and it has ever since been a source of great consolation and happiness to her; and thus sustained she changed worlds without a struggle or a regret. Mrs. Nellie L. Palmer, of Portland, delivered the funeral address, in compliance with a request made by the deceased many years ago.

Prof. Alonzo Bond, who is well known to the Boston public as a musician of the foremost order of merit, held on Friday of the closing week of August, the seventh in his annual course of band excursions and lectures. The place selected was Silver Lake Grove; and the day was fine, the attendance of spectators good, and delegates from twelve bands were present. Dances, boating, bathing, etc., and a band concert at the speakers' stand in the afternoon, filled out the time. The representatives of the Metropolitan Band executed "La Chasse" in excellent fashion; and the Penelope Quickstep was performed by the Boston Cornet Band, a young organization of which Prof. Bond has been the "trainer." Little Miss Alice D. Bond also agreeably diversified the exercises by a song, "Golden Slippers," and a select reading—both of which were warmly applauded.

In another column A. E. Newton, Esq., pays a well-merited compliment to Mrs. Maria M. King's new literary effort entitled "PRINCIPLES OF NATURE." Those desiring to verify his good impressions of these books by their own personal experience, can find the volumes on sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Mrs. Carrie E. S. Twing, writing medium, will be at the house of H. A. Buddington, 93 Sherman street, Springfield, Mass., from Sept. 10th to Sept. 25th. All in that vicinity who wish private sittings with her should remember this fact.

Dr. Geo. H. Geor, inspirational speaker from Battle Creek, Mich., paid a brief visit to this city recently. He has been speaking at the New England Camp-Meetings.

A correspondent from Malden, Mass., sends us the following:

"Mrs. J. M. Keen, an old resident and a lady highly respected, residing at 32 Middlesex street, in this town, has been suffering for over fifteen years with chronic rheumatism. The limbs, arms, and even the finger joints had become stiffened and terribly swollen. She had received medical attendance during all these years from the regular M. D.s, but no relief was obtained. She grew worse instead of better, and was finally obliged to take to her bed. Not having particles of faith in the 'laying on of hands,' but by the strong solicitations of her friends, she concluded to try Dr. Carnes, who is now located at 66 Salem street in this town. The Doctor called on Monday night, and after making a few gentle passes over the patient as she lay in bed, the pain in her joints (which was excruciating and so sensitive that none but the Doctor could even lay their hands upon her), entirely left her; she could move her limbs and arms, and was so much relieved that within an hour the doctor left his patient quietly sleeping. Within four days, the lady was able to walk out of doors without crutch or cane, free from pain, and all stiffness of the joints. It is now over two months, since Mrs. Keen has received treatment; but she has had no return of this terrible disease. She is enjoying excellent health, having gained several pounds in flesh since her recovery."

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 has just concluded a series of most successful meetings in McLean, Freeville, Lansing and Cassandaga, N. Y. On Friday, Saturday and Sunday, Sept. 3d, 4th and 5th, he lectured at Hemlock Hall, North Collins, before the Friends of Human Progress of western New York. Mrs. C. Fannie Allyn, Mrs. H. Morse and others also addressed the meeting. On Friday, Saturday and Sunday, Sept. 10th, 11th and 12th, Mr. Baxter will meet an engagement in Maine at the Etina Camp-Meeting. The last two Sundays of September he has appointments at Willimantic, Ct. For fall and winter engagements address him at 181 Walnut street, Chelsea, Mass.

Charles H. Foster is now located for the present in Salem, Mass.

Mrs. R. Shepard will speak at Fraternity Hall, Brooklyn, N. Y., at 10:30 A. M. and 7:30 P. M., on Sundays, Sept. 19th and 26th.

Mrs. Abbie N. Burnham will speak during the last three Sundays in October for the Second Society of Spiritualists of New York City. She would like to make engagements up to that time wherever her services may be desired.

J. Wm. Van Name, M. D., will be in Boston at 8 Davis street the 16th, 17th and 18th of September. He will accept an engagement, if desired, to lecture near Boston on Sunday, the 19th.

Mrs. Ophelia P. Samuel—so a correspondent writes—returned from the Creedmore Park and Neshaminy Falls Camp Meetings greatly refreshed in body and spirit. She has been lecturing in Sheboygan Falls, Wis., for a month past, to constantly increasing audiences, and the greatest interest is manifested. She leaves there for the Omro Spiritual Conference the 10th inst., and from thence goes to Chicago, where she will probably speak during the month of October. Her Chicago address is 419 West Randolph street.

Prof. J. H. W. Tooley will commence a course of Sunday-evening lectures at New Era Hall, 176 Tremont street, on Sept. 12th, at 7:30 P. M.

The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Aug. 21st, 1880, is as follows:

	Amount Pledged.
H. Brady, Benson, Minn.	2.00
Henry McAnnam, Yuba City	5.00
Edgemoor-Pollock, Portland, Ore.	25.00
Peter J. Newton, 128 West 43d street, N. Y.	100.00
Charles Partridge, 20 Broad	50.00
C. W. Cotton, Portsmouth, Ohio	5.00
Hon. M. C. Smith (personal), New York	25.00
H. Van Gilder	25.00
E. B. Newark, N. J.	5.00
E. Tanager, Baltimore, Md.	5.00
J. A. Casino, New York	10.00
Total to date	\$1,229.40

When exhausted by mental labor, take Kidney-Wort to maintain healthy action of all organs.

You can save Doctor bills and keep your family always well with Hop Bitters.

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 308 Fulton street, every Saturday evening at 8 o'clock. After those speakers who have been invited to attend the conference, in the exercises have been spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule.

J. DAVIS, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place, every Friday evening at 7 1/2 o'clock.

Sept. 10th, Prof. J. R. Buchanan, New York City. Sept. 17th, "The Gospel of Humanity," Mrs. Hope Whipple.

Sept. 24th, "Spiritual Experiences," Mrs. Hester M. Poole, Metuchen, N. J.

Oct. 1st, "The Life and New Faith," Henry J. Newton, President First Society New York Spiritualists.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference. S. B. NICHOLS, Pres.

Subscriptions Received at this Office.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Single copies 5 cents.

THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2.00 per year.

THE MEDIUM AND PSYCHIC. A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.

THE SPIRITUALIST. A Monthly Journal, published in London, Eng. Per year, 75 cents.

THE GIVER. A Weekly Journal, published in India. Conducted by H. P. Bhavatsky. \$5.00 per annum.

For Sale at this Office:

THE RELIGIO-PSYCHICAL JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per year.

VOICE OF A SPIRIT. A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1.05 per annum. Single copies 5 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 5 cents per copy. Per year, \$2.50.

THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2.00 per year, single copies, 5 cents.

MILKINS'S PSYCHIC CURE. A Monthly Journal devoted to the young science of Psychometry. Published by C. H. Miller & Co., 171 Willoughby street, Brooklyn, N. Y. Single copies, 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 5 cents.

THE GIVER. A weekly paper. Price 10 cents.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents. Single copies, 8 cents.

THE TRIESTE. A Monthly Journal, published in India. Conducted by H. P. Bhavatsky. Single copies, 50 cents.

THE COMMONER. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1.50 per year.

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Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the second and third pages.

Special Notices forty cents per line, Minimum, one line, one week.

Business Cards thirty cents per line, Agate, each insertion.

Large editorial columns, large type, inserted matter, fifty cents per line.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on the day preceding the date of the advertisement.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on the day preceding the date of the advertisement.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, F. 7.

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J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 32d street, New York. Pays \$3 and four 2-cent stamps. REGISTER YOUR LETTERS. Ap. 3.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* and *Reformatory Works* published by Colby & Rich. Parties desiring to subscribe can address Mr. Morse at his residence, 22 Palace Road, Stoke Newington, N. London, England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by us. Colby & Rich.

LONDON (ENG.) AGENCY. J. Wm. FLETCHER, 22 Gordon street, Gordon Square, is our Special Agent for the sale of the *Banner of Light* and also the *Spiritual, Liberal and Reformatory Works* published by Colby & Rich. Parties desiring to subscribe can address Mr. Fletcher at his residence, 22 Gordon Square, at Swanley Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT. And Agency for the *Banner of Light*, W. H. TERRY, No. 81 Russell street, Melbourne, Australia, has for sale the *Spiritual and Reformatory Works* published by Colby & Rich. Parties desiring to subscribe can address Mr. Terry at his residence, 81 Russell street, Melbourne, Australia, at any time he may be found there.

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H. KNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other authors of the kind, by sending their orders to H. KNOW'S, San Francisco, Cal., or by calling at the table kept by Mrs. Smith at the San Francisco Hotel, or by sending orders to H. Know's, 727 Mission street. Catalogues furnished free.

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G. D. HENCK, No. 445 York avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for the *Spiritual and Reformatory Works* published by Colby & Rich. Also keeps a supply of books for sale or circulation.

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ROCHESTER, N. Y. BOOK DEPOT. WILKINSON & HUBER, Booksellers, 22 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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LEWIS'S JAZZAGE, 225 North Second street, N. Y. City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

ADVERTISEMENTS.

THE GRAND Closing Meeting.

OF the Spiritualists, at Shavenhead River Grove, held Monday, Sept. 12th, 1880.

We are enabled to announce that the services of many prominent Speakers and Mediums have been secured for this Closing Meeting of the Season, and a cordial invitation is extended for all to join us on this occasion.

The morning exercises will consist of a Lecture from the platform by Mrs. E. E. Weston, one of our best and well-known Mediums of Boston, assisted by others. Also speeches by Dr. J. H. Currier and others, and a feast of good things must be expected.

At 1:30 o'clock, Mrs. H. W. Cushman will, in the building known as Headquarters, hold one of her wonderful seances for the production of Spiritual Phenomena, such as Spirit Raps, Tipping of Tables, Music from the Guitars made by unseen hands, Teas, &c., &c.

At 2 o'clock, the justly celebrated lecturer, Prof. William Denton, will address the people. Elliott's Military Band, of Boston, will give SACRED MUSIC, and sing the hymns during the day.

Tickets from Boston and return, 50 cents. From all other stations, fares at regular Camp-Meeting rates.

An Excursion Train will leave Boston and Maine Depot at 9 A. M. Return at 5:30 P. M., stopping at way stations. Trains leave Lawrence at 8:15 A. M. and 1:30 P. M. Leave Grove at 1:30 P. M.

Leave Lawrence at 9:30 A. M. and 1:30 P. M. Leave Grove at 4:30 P. M.

Leave Lawrence at 9:30 A. M. and 1:30 P. M. Leave Grove at 4:30 P. M.

Refreshments for sale at the Grove.

How Referring to the faithful invalid is

Tarrant's Seltzer Aperient.

Its cooling, anti-inflammatory qualities, far surpass those of any other saline. It acts upon the bowels mildly, yet thoroughly, and is the most salutary of all correctives of a disordered condition of the stomach or liver.

SOLD BY ALL DRUGGISTS.

KATIE KING IMBROGLIO.

A HISTORY of the true inwardness of the hostility to spirit materializations will be given in a series of articles to commence in Volume 2, No. 12, of

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 11, 1880.

WESTERN LOCALS, ETC.

The North Collins (N. Y.) Meeting.

The Opening Day in Hemlock Hall, Sept. 3d.—Speeches by Prominent Workers. Gathering of Veteran Spiritualists.—Miscellaneous Items.

On Friday, Sept. 3d, the Twenty-Fifth Annual Meeting at North Collins began. These yearly convocations have a national reputation. All the prominent workers in the spiritual field, during the last twenty-five years, have participated in these gatherings. The influence of these meetings has been felt in all the country roundabout. Great crowds attend the services—especially on Sundays. These gatherings had their origin in the interest which was awakened by the incoming of Modern Spiritualism. A few investigators began to form seances; after a time public meetings were held. Conservative bigots raised a great cry and threatened to have the small but enthusiastic body of Spiritualists arrested for desecrating the holy Sabbath by thus holding public services. The church always defeats its own object in trying to crowd out a movement by refusing to give it a hearing. The people at large love fair play; hence there was demand made for the right of free speech to be vindicated. After a time the now noted Hemlock Hall was built, where meetings have been held regularly once a year for a quarter of a century.

The *Banner of Light* commissioner arrived on the grounds early on the day of the opening of the meeting. He at once unrolled his bundle of choice premium engravings and proceeded to decorate the walls of Hemlock Hall with these superb works of art. As the audience came in expressions of grateful surprise were heard on all sides. The writer explained in detail the phenomenon of the engravings on the walls, and proceeded to enter names upon his subscription book.

Geo. W. Taylor, the chairman, a well known worker, who has many warm friends in all parts of the country, made a very interesting introductory speech. His words were attentively listened to. C. Fannie Allen spoke in her unique and inspiring way, giving good satisfaction. Mrs. H. Morse was listened to with interest. She spoke of her past associations with workers in Michigan, and prophesied victorious work in the future. Anna Kimball, the well-known Spiritualist, made an eloquent appeal for enthusiasm in support of Spiritualism. She rejoiced over what the movement had done for her. There was a hunger in her soul which nothing else could reach. J. Frank Baxter's address upon the "Triumph of Spiritualism" was well delivered. His "tests" were very satisfactory. The descriptions were vivid and the names of spirits were given, as usual, in full. Mr. Baxter is doing a most valuable work for Spiritualism. Skeptics are confounded over the giving of such evidences of immortality. Mr. Powell, the slate-writing medium, is expected. The opening has been full of interest, and probably by Sunday a very large audience will be in attendance.

THE SPEECHES.

CHAIRMAN TAYLOR.

My dear friends, I am very glad to welcome you here. For twenty-five years we have convened once a year to discuss the great questions of human progress. The call reads, "The Friends of Human Progress." That is a good name. We are interested in all that relates to human progress. But beside progress in earthly affairs we delight in welcoming inspiration from the invisible world. We most cordially invite our dear spirit friends to draw near to us and bless us. The door is open, and we must do our best to aid the angels in crossing the threshold. Let us unite here in a meeting that shall equal any previous meeting held on this ground. I welcome you here.

MRS. H. MORSE.

Our cause is grand; it is rooted and grounded in the truth and will survive all attacks. We believe in accepting truth from all sources. "Isms" are losing their ground; the age is drifting away from the ancient moorings. Let us interrogate nature. Truths come to us in a fragmentary manner. We are as yet in the alphabet of this movement of Spiritualism. We should labor with zeal and consecrate our lives anew to the cause which we all love so dearly.

C. FANNIE ALLEN.

I am called by some a mental torpedo. I love debate; the friction of thought. Honorable debate is highly advantageous to all. Spiritualism is true. The holy presence of the departed is a baptism and a benediction to us. Last November I lost the only tie I had on earth—my darling boy. I never told him a lie; I never prevaricated to him; I answered as best I could all the questions which he propounded to me. Now I want to still hold the respect and love of my child. This is the inspiration which rational Spiritualism gives to the world. For many years I have labored on the platform of Spiritualism, beginning in 1866. Never was the love of the work so deeply rooted in my being as now. We must push on; let each one do his part, be it ever so little. I have a Bible at home; it indicates these two doctrines: 1. Do right. 2. Duty before inclination.

ANNA KIMBALL.

I am full of the spirit of rejoicing over this meeting. The spirit of truth is here—of love and progress. Blessed are such gatherings. There is a power divine in Nature which will transform and transfigure us. I sense this meeting—its genius. A symbol of this gathering has been presented to me—a great light, shedding its brilliant rays to all portions of the distant horizon. I believe this meeting will be rich in power to our spiritual natures. We want a chance to unfold. Let us seek the presence of the dear arisen ones. The ministry of spirits—oh, is there anything more holy than this? No! my mother's heart pleads for this gospel. I know that my spirit-children are with me. I know, too, that a bright galaxy of noble workers who have passed to the spirit-world are with us to-day. I believe in the uplifting power of the gospel of Spiritualism.

J. FRANK BAXTER.

My theme will be "The Triumphs of Spiritualism." The word Spiritualism has been in the dictionary, but who ever imagined it would gain its present significance. To-day it is accepted openly by thousands. The movement of Modern Spiritualism was evolved by time; it is the child of civilization. At first, it was bitterly opposed; now its former opponents—a large majority, at least—recognize its influence in the world of thought. True, its birth was obscure, like that of Christianity. It has no leader, no creed, no sectarian element. Christianity became embodied in a creed; schisms rose; persecution and bloodshed reigned. Spiritualism is leavening the realm of thought. Note its presence in art, literature, poetry, and the drama. Spiritualism has entered the church. Many clergymen teach its doctrines. Reference was made to a noted sermon delivered by Rev. Dr. Burton, of Hartford, in 1879, which was filled with the basic ideas of Spiritualism. Continuing, Mr. Baxter affirmed that we should not allow prejudice to sway us. The church was fast giving up its old creed; soon the change would be recognized in the articles of faith. Spiritualism has won its immortal victories. It is destined to receive universal acceptance.

NOTES.

J. Frank Baxter has met with fine success this summer in New York State. The *Banner of Light* is winning favor with Western people.

A full digest of the balance of the North Collins meeting will appear in this paper.

CERIAS.

Shawsheen Grove.

Be sure to read Dr. A. H. Richardson's card on our fifth page, announcing the concluding meeting of the season at this favorite resort.

Onset Bay.

Well attended meetings were held at this grove on Sunday, Sept. 5th. The morning services opened at 10:30 o'clock with singing by the choir, after which Miss Jennie B. Hagan gave an inspirational poem. Rev. J. H. Harter, of New York, the well-known lecturer, delivered the regular address of the forenoon ses-

sion at the Pavilion. His topics were the social and religious outlook of to-day, Spiritualism, etc. The afternoon session closed the services for the season of 1880.

Sunapee Lake Camp-Meeting.

We have received, just as we go to press, a report of the opening days of this convocation. Unable to give it place this week, we shall print it in our next issue.

W. J. Colville's Meetings.

On Sunday, Sept. 5th, Berkeley Hall, 4 Berkeley street, Boston, was reopened for the season. The services commenced at 10:30 A. M. A large congregation was in attendance. The subject of Mr. Colville's lecture was "Liberty for All." The spirit-influences controlling his utterances advocated the exercise of the broadest possible toleration, but took care to draw a very decided line between true liberty and unrestrained license. "Liberty can only be truly exercised when the rights of no creature are invaded. In the newer and higher civilization of the near future there will no doubt continue to be various schools of thought with reference to every point in speculative philosophy, but a common agreement on things essential, a higher standard of justice, a harmonizing spirit of moral unity, though not the presence of a uniform outward system, will doubtless be the order in the free nation and the free church of the incoming days."

Allusions were made in the course of the lecture to man's free agency as a moral being, the influences tending that liberty and freedom of choice in all things grow with our ever increasing knowledge. We are all subject to higher powers, but inferior beings may be rendered subject to us as we control our physical by our spiritual nature. Man is free only as he is wise. It is impossible to do justice to the lecture, which occupied precisely an hour in delivery, by any brief abstract; suffice it to say the audience seemed highly pleased with the effort, and heartily congratulated the inspired speaker on his return to Boston and the celebration of his twenty-third birthday, which occurred last Sunday.

At 3 P. M. the discourse consisted of answers to questions presented by the audience; the theme receiving the greatest attention was "Electricity in its Mineral Form versus Animal Magnetism as a Curative Agent." The inspiring spirits regarded galvanic batteries as very dangerous, and usually deleterious in their effects; but strongly advocated the judicious use of natural magnetic healing power when used in connection with spirit guidance.

Next Sunday, Sept. 12th, the morning lecture will be on "Dr. Tanner's Fast."

NOTE.

Owing to the arrangements in Highland Hall, Warren street, being yet incomplete, the course of lectures to be delivered there through Mr. Colville's mediumship will be given in Kennedy Hall instead, commencing Thursday, Sept. 16th, at 8 P. M.; subject, "Woman's True Position in Modern Society." The lecture was postponed one week on account of Mr. Colville's visit to the Sunapee Lake Camp-Meeting.

Mr. Colville wishes to inform his friends and the public generally that he is now permanently located at 94 Pembroke street, Boston, and cordially invites his friends to call any Friday afternoon or evening. He is open to engagements on Mondays and Wednesdays in the vicinity of Boston.

The First Society of Spiritualists.

To the Editor of the *Banner of Light*: This organization resumed its meetings in Republican Hall on Sunday, Sept. 5th, Mrs. Nellie J. T. Brigham speaking morning and evening as usual. On Friday, the 12th, Mr. Henry Kiddle will occupy the platform, as Mrs. Brigham is to speak at the Lake George Camp-Meeting on that day. MARY A. NEWTON.

New York, Sept. 5th, 1880.

Dr. J. M. Peebles at Cartier's Hall, New York City.

To the Editor of the *Banner of Light*: A large audience greeted Dr. Peebles Sunday morning and evening upon the opening of the present lecture season. The Doctor was in his happiest mood, especially in the evening. Among the listeners were Mrs. C. H. Decker, the gifted psychometrist, Mrs. M. E. White, the clairvoyant, and several other well known mediums. Prof. Buchanan (who occupied a seat on the platform, and who will say a few words at the close of Dr. Peebles' lecture next Sunday evening), and quite a number of the oldest and most prominent Spiritualists of our city.

The discourse in the morning was the origin of life, the color of the races, the progress of spiritual growth, and the destiny of the soul. The evening's lecture was upon the mediumship, the nature and use of their temples, their jurglers, and various kinds of magic. The hall is excellent in its acoustics, well lighted and comfortable. The Doctor promises to exhibit one hundred paintings in connection with his lectures next Sunday.

We have leased the hall for the year, and shall continue our regular meetings every Sunday morning and evening until next May, with occasional socials, literary and musical entertainments, etc., etc.

At 10 P. M., the evening lecture will occupy the platform on Sunday Oct. 3d and 10th, and Mrs. Abby N. Burnham Oct. 15th, 24th and 31st.

ALFRED WELDON, Pres. Second Society of Spiritualists. New York City, Sept. 6th, 1880.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the *Banner of Light*: Our first meeting brought together a goodly number of people, although many of our friends are still in the country. The chairman made a few opening remarks, congratulatory as to the number present and the earnest zeal manifested.

Mrs. Mary A. Gridley said that she had received through the mediumship of W. J. Colville, a spiritualist, two very fine pictures, and that she had been granted a new unfoldment of mediumship that promised greater usefulness in the near future. Judge Wm. Colt followed, and said that he had just returned from Lake Pleasant Camp-Meeting, and had enjoyed the meetings, and particularly some of the addresses.

Mrs. Emma Hardinge Britten was warmly greeted and frequently applauded. She spoke from the text "Whither are we drifting?" and urged the establishment of classes or schools for unfoldment of mediumship and for the study of the laws of spirit control, and argued that our faith was nothing unless it developed a true science and a true religion. She paid a deserved compliment to Mr. Anderson, who was present, and cordially welcomed to our fraternity. Mrs. B. said, "I know Bro. Anderson to be a genuine medium, and twenty years ago, through his mediumship, I received a portrait of Sir John Franklin, when there was none in this country, and I received it without Mr. A. expecting any pay for his picture."

W. C. Bowen said: "I am in hearty sympathy with Mrs. Britten in what she says in regard to genuine phenomena and mediumship."

Mrs. W. Colville said with Mrs. B. that we need to act and to live our faith, and further, that we should be more active in missionary work, so that those ignorant of our philosophy can know of whereof we speak."

Prof. J. H. Buchanan is to give our next lecture, subject, "God and Humanity. What we know of God, and his relations to man." S. B. NICHOLS.

467 Waverly Avenue, Brooklyn, N. Y.

Everett Hall Spiritual Conference.

To the Editor of the *Banner of Light*: Allow me to state that Mr. Carter Wilson delivers the opening address at the Everett Hall Spiritual Conference Saturday evening, Sept. 11th. Subject: "Capital Punishment—Is it wise, just or humane?"

Mr. Wilson a clear-headed speaker and an earnest Spiritualist. He is a complete master of the subject which will be the topic of his address. C. H. M.

Sept. 6th, 1880.

Harry Bastian in Europe.

To the Editor of the *Banner of Light*: On the 6th of August Mr. Bastian reached London, and immediately went to work preparing for seances, and has held four public sittings for materialization with good success.

On the 25th he left London for a week's work at the Hague, where he gave so good satisfaction several years ago. His health is improving, and he is prepared to give seances in any part of Great Britain.

I would mention in this connection that at the last public seance several skeptics made a most determined yet futile effort to seize and throw coconal water upon a materialized figure—all under the direction of a very celebrated Doctor of Medicine. The person holding the syringe pointed it all up and down the wall at what he supposed was a form; yet when Mr. B. came from the cabinet a skeptic examined his face and not a scintilla of coloring dye could be found; in fact, no one knew until the next morning that dye had been thrown at the spirit-form. The person who made the desperate attempt to seize the form tore the dark

curtains down, rushed into the cabinet—a bed-room sealed—and furiously clenched—the air. In short, he was so dumfounded that he meekly went to his seat, and the conspirators looked at each other in blank surprise. At the close of the seance the exposers(?) said that Mr. Bastian was the "cleverest" person they ever saw; and left the room muttering legal vengeance. Z. T. GRIFFIN.

London, Aug. 26th, 1880.

BRIEF PARAGRAPHS.

Let a river run beside a town and it will cause no discord, but let it run through a town and it makes the people living on one side hate those living on the other, though there is no reason why they should.

As we go to press Rev. Dr. E. H. Chapin of New York, one of the veterans—and an eloquent one—of the Universalist movement, lies in a very feeble condition physically, and his recovery is almost despaired of.

Spiritualists may count among the accessions to their ranks Prof. Hiram Conroy of Cornell University, who will justly rank among the very first philologists in the country. He believes that since his daughter's death he has on several times seen her "materialized spirit." He appeals to the four gospels in corroboration of his faith.—*Boston Herald.*

The London *Halt* mournfully observes: "The melancholy days have come, when juvenile humanity picks up and arranges school books and utensils, and the average small boy sadly mopes upon the crowning sorrow of forcing his feet into shoes and stockings."

Dr. Charles Thomas Jackson, an eminent American man of science, who claimed the invention of the electric telegraph and the discovery of anesthetics, died in Somerville, Mass., August 29th, aged seventy-five years.

God be praised! the sun is smiling
As of old among the leaves,
And we shortly shall be smiling
Into stacks the golden sheaves.

Ouray, the celebrated chief of the Uncompahgre Utes, died Aug. 25th; and Sap-o-vah-na, his whitom right-hand man, now reigns in his stead.

Joseph Cook received six hundred dollars for three lectures at Orono, Me., on the 1st, 2d and 3d inst. We'd holler "protoplasma" a whole week for six hundred dollars.—*Boston Post.*

Aug. 18th the Island of Jamaica was visited by a terrible cyclone which destroyed crops, wrecked shipping, and reduced some of the wealthiest inhabitants to beggary.

The procession on the 17th in this city will probably be one of the most interesting exhibitions of the kind Boston has ever known—and Boston has the credit of superiority in that form of entertainment. The following is the route: Starting at the corner of Berkeley street and Columbus avenue, thence by Columbus avenue to Chester Park, through Washington, Summer, High, Pearl, Post Office Square, Congress, State, New Devonshire, Washington, Hanover, Tremont, Boylston and Dartmouth streets.

A PICTURE.
Of late I saw, among the hills, a mountain lake;
No stills had drugged it, nor had sewers polluted it;
No reeking slums had east therein their garbage foul;
But clear its waters, deep within which swiftings gleamed
And golden shen flashed forth, from pebbles turning
In.

Its depths revealed the vaulted sky and all it holds.
Around its edge wild flowers and vines profusely grew,
And the glad trees, thick trooping, filled the winding
In.

Among them 'twas a joy to stand and watch the lake,
Sometimes by gentle breezes curled, sometimes spread
Smooth as glass, and, peering o'er the edge, delighted
view

The wondrous world that dwells in native beauty there.
—Joshua Kendall.

A colossal statue of Robert Burns, for New York city, has just been finished in London by the sculptor to the Queen, Sir John Steel.

A bang-up affair—a railroad collision.

The Southern Utes have signed the Treaty. What the terms of the Treaty are we do not know; but this we do know, that the Treaty is formed to be broken. Indian treaties are like glass, for they can be seen through, and they are made to smother.

So writes C. C. Hazewell, Esq., in the *Traveler*. We hope he is not in this respect a true prophet. Time will tell, however.

The steamship City of Vera Cruz was lost on Sunday morning, Aug. 29th, in the awful hurricane which swept the West Indian and Florida coast. In all its pathetic details this was one of the most heart-rending shipwrecks which has been chronicled for years. Thirteen only out of the eighty-two persons composing her crew and passengers were saved, and as by "miracle." Among the lost was Gen. A. T. A. Torbert, late of the United States Army. Capt. Van Sice and his officers and men did all that could be done, but the fury of the elements was beyond human skill to resist. The coast for hundreds of miles was strewn with wrecks by the same storm—some three steamers and eight sailing vessels being already known to be lost.

A steamship built in China, manned by Chinese engineers and sailors, and under Chinese command, arrived on the 30th of August at the Golden Gate, and entered the harbor of San Francisco. This is the first Chinese steamship that has ever crossed the Pacific.

A man that has become so rich that he don't want to associate any more with those he has been intimate with in a bad way. He thinks himself too cultured, but the proper way to spell that kind of culture is c-o-u-r-t-e-e-t.—H. H. Decher.

The new census shows that Boston exempts from taxation church property and its improvements to the snug little sum of thirteen million one hundred and eighty-two thousand five hundred dollars. In this way every man and woman who pays a tax-bill is forced to contribute for the support of the churches, inasmuch as, were they to pay their just proportion, the amount paid by the people would be so much the less.

It is hard to personate and act a part long; for where there is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or another.—*Tiltonson.*

A dashing writer in one of our city dailies gives it as his opinion (in which we concur) that last Saturday and Sunday were "bright enough for Southern Spain, and hot enough for Tophet, supposing Tophet not to have shared in the reforms of the age."

No man is so foolish but he may give another good counsel sometimes, and no man so wise but he may easily err if he takes no other counsel than his own. He that was taught only by himself had a fool for a master.—*Ben Jonson.*

An exchange says: "Very few hens lay at the point of death." Perhaps they would if they could see the point.

Our acts make or mar us—we are the children of our own deeds.—*Victor Hugo.*

The Magazines.

THE ATLANTIC MONTHLY for September has the following table of contents: "The Stillwater Tragedy," XXIII.—XXVIII. Thomas Bailey Aldrich; "Twoscore and Ten," J. T. Townbridge; "Sir Walter Scott," Thomas Sergeant Perry; "Political Responsibility of the Individual," R. R. Bowker; "The Perpetuity of Song," James T. Fields; "An Serieux," Ellen W. Olney; "Unaware," Maurice Thompson; "Intimate Life of a Noble German Family," Part I.; "Women in Organizations," Kate Gannett Wells; "Each Side the Bridge," A Dutch Painting; Alfred B. Street; "Reminiscences of Washington," VI.—The Harrison Administration, 1841; "Mrs. McWilliams and the Lightning," Mark Twain; "West Wind," Cella Thaxter; "Oxford and Cambridge," Richard Grant White; "Progress of the Presidential Canvass," "Such Stuff as Dreams are Made of," "Muscle," "Recent American Fiction," "The Contributors' Club," Houghton, Mifflin & Co., publishers.

A. WILLIAMS & Co., 283 Washington street, Boston, furnish us with the September numbers of SCRIBNER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS,

both of which standard publications they have on sale. The first named has for its opening illustrated part "Mr. Pickwick and Nicholas Nickleby"; "Jean François Millet—Peasant and Painter," is begun, and is quaintly illustrated by reproductions of some of his works; soldiers and sailors will inevitably be pleased with the issue, the former by the article "Over the Balkans with Gourko," the latter with "The Life of the Onedra," both sketches being filled with thrilling, and in the latter case saddening interest; "Thomas Paine and the French Revolution," by E. B. Washburne, late Minister to France, is of historic value; "Peter the Great" is interestingly continued; and various stories, poems, etc., combine with attractive miscellany and the departments to constitute a good number of a magazine which is always up with the times. The fulsome adulation of Howells's "Undiscovered Country" is, however, of course not to be included among what we regard as the points of interest in the present number.

ST. NICHOLAS for September comes to its hosts of friends with more than its usual number of attractions; among which may be noted "A Day off Barnegat"; "Roll's Runaway"; "The Lesson of Walnut Creek"; "Among Welsh Castles"; "How Tom Cole Carried Out his Plan"; "The Girls' Swimming Bath"; and "The Naughtiest Day of my Life"; while every boy will be charmed with "A Talk about the Bicycle," and "Small Boats; How to Rig and Sail Them." Of the poems, "Wonder-Land," "Captain Butterfly," "The Swiss Good-Night," and "Song of the Mocking Bird," are very fine. Nearly all of the articles are illustrated. The stories for "Very Little Folks," the Young Contributor's Department, and the Letter and Riddle Boxes close up the feast of good things.

IN WIDE AWAKE for September "Patty's Traveling-Jag" opens for the first time, disclosing a dainty story for little girls, which is supported by a fine, full-page limning by Miss L. B. Humphrey. "The Difference between Tweedledum and Tweedledee," twin brothers, sons of Doodle Rummy, will be found a curious affair; while a funny story, "Why Grammammy didn't like Pound Cake," will start shouts of ringing laughter from the young folks; "The Boy that was Too Beautiful" is a charming sketch, Part I. of which is given in this number. There are several other equally interesting stories and sketches, all being finely illustrated, a number of beautiful poems, and the usual variety at the end for "little tots." D. Lohpoff & Co., publishers, 30 and 32 Franklin street, Boston.

THE HERALD OF HEALTH for September has, among other good things, an instructive paper upon "Common Mind Troubles"—being the fourth of a series by J. M. Granville—"French Beds," by Mrs. A. C. Ketchum, and "Consumption," a poem by Mrs. G. W. White—a sharp, sensible home-thrust at tight-lacing and other indiscretions of those who sacrifice health to what they ignorantly esteem to be grace and beauty. The *Topics of the Month* include "Dr. Tanner and his Fast," "Killing for Sport," "Cremation," "Hysteria," &c., and many useful hints are given in the department of "Hygiene for Women." M. L. Holbrook, M. D., publisher, New York.

THE PIRENOLOGICAL JOURNAL for September contains portraits and biographical sketches of Hancock and English; "Hallowinations," by Elizabeth Oakes Smith; "Edgar A. Poe—the Man and his Poetry," with a portrait by William Weidemyer; "Notes on the Psychology and Pathology of the Brain"; "The Coquina Plain"; "Story of a Pedlar"; and "The Relation of Food to Morals," together with numerous interesting thoughts and suggestions in the several departments of "Notes in Science and Agriculture," "Editorial Items," "What They Say," &c. S. H. Wells & Co., publishers, New York City.

URANIA: A Monthly Journal of Astrology, Meteorology and Physical Science, for August, is received from the publishers, Simpkin, Marshall & Co., London. Its leading articles are: The Revival of Astrology; Nativity of the Crown Prince of Germany; Notes on Nativities; The Scriptures and Astrology; The Influence of Neptune. It refers to the fact that in the Astrological Almanac for 1880 it was predicted that during the few weeks following June 22d some great shipwrecks would occur in the United States. It was within one week subsequent to that date the "Narragansett" and "Seawanhaka" disasters occurred.

THE MEDICAL TRIBUNE, edited by Alexander W. Dyer, M. D., F. A. S., and Robt. Gunn, M. D. The latest number received at this office opens with an able article upon "Electricity in Surgery," by Thomas R. Fraser, the conclusions arrived at being that its full and true value is mainly found to be associated with what is commonly known as animal magnetism, and in this form it will eventually supersede the ordinary use of anesthetics. Published by the Nickles Co., 637 Broadway, New York.

RECEIVED.—VICK'S ILLUSTRATED MONTHLY MAGAZINE for September, James Vick, Seedsman and Florist, publisher, Rochester, N. Y.

THE SHAKER MANIFESTO, for September. G. A. Lomas, editor; G. B. Avery, publisher, Shakers, N. Y.

Spiritualist Meetings in Boston.

Paine Memorial Hall.—Children's Progressive Lyceum, cordially invites its sessions every Sunday morning at this hall, 176 Tremont street, commencing at 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday, 7 P. M. Conductor, W. J. Colville.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 10 1/2 A. M. and 3 P. M. W. J. Colville will occupy the platform regularly during September and October, 1880. The public cordially invited.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7 1/2 P. M. Regular lecturer, W. J. Colville.

Wm. Hall.—Spiritual seances are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M. and 7 1/2 P. M. Excellent quartette singing provided.

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

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 3 and 7 1/2 P. M. in Temple of Honor Hall, Old Fellows' Building, opposite Bellingham Car Station.

PAINE HALL.—Notwithstanding the sultry morning of Sunday last, Paine Hall was well filled with Lyceum members and visiting friends. After the long vacation, it was a glad sight to see the happy faces of those who came together again for the purpose of enjoying the happy communion as in days gone by, and to participate in the exercises of the school. There is no occasion for regret in the temporary cessation of Lyceum sessions for the summer months, as it has proved to be a necessity, and that after our intermission, all whether officers or members, work with renewed zeal in our glorious cause. The only unpleasant feature of the session last Sunday was the absence of one who has for years labored efficiently as Corresponding Secretary—William D. Rockwood. For certain reasons he has deemed it best to resign the position which he has so well filled. He will be sadly missed by all as an officer, although as we hope it will be the case, he will not be a stranger among us, but by his smiles and words still cheer the little ones with whom he was a favorite. Whatever Bro. Rockwood may do, he will live in the memories of all his former co-workers as a good and faithful laborer in the Lyceum cause. In accepting the position which his resignation made vacant, I do so with reluctance, but with the cooperation of all the members will do my best to perform the duties of the office.

The exercises to-day were as follows: After the Banner March, Jennie Bicknell recited an opening address written for the occasion by the Conductor, which was followed by recitations by Lena Onthank, Jennie Smith, Sadie Peters, Bessie Pratt, Charles Haven, and a vision of the future by Mrs. J. H. Brown, each of whom was congratulated and encouraged us in our good work. The heat was so excessive that the calisthenics were omitted, and after the Target March the Lyceum adjourned. It is hoped that the interest which the public has manifested heretofore will continue.

The management has in view some important changes for the regular Sunday programme, giving a greater variety to the exercises, so that all of its patrons will feel amply repaid for their attendance.

Children's Progressive Lyceum No. 1.

Boston, Sept. 5th, 1880.

AMORY HALL.—After a vacation of two months, our Lyceum convened this morning for active work. It was a pleasant sight to look upon as the pupils and their friends entered the hall. Many a warm grasp of the hand was extended, and many a pleasant story was told of what had been seen since they parted.

spoke volumes. Kind hands had placed upon Conductor Hatch's table many floral tributes, all of which went far to add to the enjoyment of the occasion. At the opening of the services delightful strains of music were rendered by the reorganized orchestra under the direction of Miss Dawkins. Then followed singing by the school, led by Miss Carrie Shelhamer, and "Silver Chain Recital," by the Guardian, Mrs. Biggs; at the conclusion of which Dr. Samuel Grover offered an invocation, invoking the angels and more of their watchful care over our Lyceum. Then came the Banner March, led by Mrs. Biggs and Mrs. Stevens, followed by fifty-two pupils, which—taking into consideration the extreme heat and its being the first Sunday we think was a pretty good attendance.

Upon the conclusion of the march the Conductor took occasion to bid all a "welcome home." He spoke of the duties of the officers toward the children; also of the necessity of the spirit-world toward our own, referred to the loss of the Lyceum in the death of Miss Rose Waterman. The tears of the Shawmut Lyceum mingle with those of New York, and they will please accept our sympathies. At this closing session he would not detail what his intentions were for the future, but simply state that his programme was made out, and he trusted with the aid of mortals and spirits to keep the school in the position it now holds.

Officers were next participated in by the following pupils: Carrie Hild, Nellie Welch, Grace Burroughs, Albert Hall, Freddie Butler, Hattie Morgan, Carrie Shelhamer. Remarks were also made by Miss M. T. Shelhamer, Assistant Conductor, and,