VOL. XLVIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 6, 1880.

83,00 Per Annum, }
Postage Pree.

NO. 7.

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The Rostrum.

SPACE AND TIME: THE FORMATION AND DURATION OF WORLDS.

A Discourse Delivered through the Trance Me dlumship of

MRS. CORA L. V. RICHMOND. Sunday Afternoon, Jan. 25th, 1880, in Parker Memorial Hall, Boston.

[Reported for the Banner of Light.]

INVOCATION.

Oh, thou Infinite Jehovah I thou Spirit of all future time! thou Image of Eternity! thou Soul of Immensi tyl we would praise thee! The feeble utterances of human lips cannot proclaim thee; the voiced anthems of united harmonies cannot reveal thy harmony of soul; yet thou art syllabled in every atom, thou art imaged in every-heart; thy life and light are enshrined in every soul. Oh, God, the universe proclaims thee ! the soul of man goes forth with songs of praise be-cause of life, and through every avenue of human thought, through every utterance of human speech, through every form of divinest inspiration, thy life is portrayed, oh, God, within the soul! We praise thee for the voices of harmony that speak out to man; for the inspirations that portray the divine, the absolute the ultimate: for the upliftings in the midst of human wanderings; for the strength in the midst of human weakness; for the knowledge in the midst of human error, that proclaim thy power and praise. Art thou not the voice of all sound? art thou not the speech of the soul, portraying immortality? We praise thee for the inchable, the divine. We praise thee that man is forever aspiring toward the Infinite. We praise thee that innumerable suns and worlds proclaim with magic voice the power, the order and dominion of thy soul. Yet these are as naught compared with the whisperings of immortality within the soul of man. The flower praises thee with its fragrance and bloom; the years are freighted with harvests, and the ancient mother, Time, reveals to thee her thousand treasures but these are as naught compared with the kingdoms of eternity. God grant that, in the midst of time. thy children may feel this eternal breath; that in the midst of uncertainty and doubt, suffering and sin they may behold the Absolute Life and feel the All-Perfect Love. Grant that the completeness of thy soul may circle them round about until they are uplifted beyond doubt, are indeed inspired beyond all terror or fear ! Make clear the pathway of life; reveal thou thyself within the soul, that through the signs and tokens of thy presence the immortal heritage may be known and man may be conscious that, though worlds crumble to dust and chaos come again, the life eternal of the soul abideth and is one with thee forever. Amen

DISCOURSE

[Subjects suggested by one of the Committee.]

The three subjects presented for our consideration are in substance as follows: Infinite space, with reference to the heavenly bodies within range of terrestrial telescopes; Ultimate time, with reference to the period of the formation of the earth's incrustations and the probable duration of the planet; The ultimate or beautiful harmony in the future, with reference to the spiritual and material creations.

You will discover that these small subjects may require for ultimate consideration a longer period of time than one hour; but the band controlling the medium desire to give what they consider a concentrated statement upon the themes presented, leaving you to elaborate them in the quietude of your homes, in the study or the sanctuary, as best suits your pur-

The human spirit is forever aspiring toward the Infinite. Incomprehensible, it is yet conceivable; and while infinitude must forever evade the human grasp, the possibility of infinitude is what the human mind craves toknow. Space, so far as can be conceived by any mind, is limited to the conceptions of that mind; beyond that is infinitude. So far as any spirit, man or angel, knows, ultimate space is infinite. The limitations are only limitations of the human or angelic mind, and every science declares that there is no probable limitation to space. The worlds or stars in space are grouped in constellated bodies and arranged in solar systems like your own. Of the number brought within the range by telescopic observation or astronomical calculation, there are probably from six to ten thousand suns like the sun of your own solar system, each forming the centre of a similar system of planets. Beyond these are glimmerings of other stars belonging to other systems, whose suns are veiled from your observation or even from your remotest calculation. In one disc of the heavens alone, revealed through observation by the greatest telescopic power, there are between two and three hundred millions of worlds. If this shall give you any accurate idea of a small portion of infinitude, then traverse the entire heavens, the earth's surface in its present position, there inspiration revealed to Kepler his magical dis-

stars, until the mind, being incapable of observation through the senses, relies upon mathematics and upon probabilities to reveal the fact that, for all human purposes, worlds are numberless. The idea that these systems of worlds, these constellated suns, around which planets must forever move according to growth and unfoldment, are attendant upon this little speck of dust, the earth, is so preposterous that the idea sinks into utter insignificance. That the earth itself is one of the smallest of the various heavenly bodies, belonging not only to the solar system, but to the sidereal heavens, and yet that this earth contains intelligences capable of desiring to know all that these worlds can say, is a marvel that has no parallel save in the spiritual kingdoms of life. Astronomy, next to revelation through inspiration, is the one science that conveys to the mind of man the thought of infinitude more than any other; yet chemistry can reveal the wonder of the atom, the infinity of the forms of life, and therefore we may say that the atom eveals all that those worlds may contain in their physical well-being. With such range as the telescope invented by Herschel gives, you are enabled to know what lies beyond the group of stars forming your solar system, and and another, until finally the great central sun. supposed by the ancients to be located in the Pleiades, forms the light around which many constellated systems move and turn, wheel within wheel, orb within orb, planet after planet unfolding to your vision, and each conveying a separate degree of light, as an individual soul or spirit might-a distinct destination, an absolute purpose. What that purpose is does not belong, seemingly, to material science to of eternal life.

Infinitude, then, is that term applied to the iniverse, whatever and wherever it may be; is highest offering to the Creator, and then the that absolute expression of existence that includes the visible worlds and those that are beyond your vision, still lighted by suns, still illuminated by central sources of light and heat, still held in their orbits by the matchless har mony and grandeur of infinite law. That stellar pathway familiarly known as "the milky way." forming myriads of groupings of planets. whose names and numbers are not even dreamed of, that wonderful girdle of light that, like a pathway of angels; encircles the heavens, as though in some great breath of the Infinite a flowery pathway were formed to lead the stars themselves, is filled with innumerable billions time you have little idea of the period that anteof worlds, and each of these has for its duration and time some wonderful period of history not proportion, or as some point of observation that calculable by mathematics, not discernible by human knowledge.

chiefly intuition, have led the way. The wonderful system of LaPlace reveals the fact, which doubtless is accepted by most of the highest astronomical minds of this day, that the sun formerly filled the entire disc of the solar system; that, not by the planets being thrown off from the sun, but by gradual recession, rings were formed. Each planet that now occupies a certain orbit is fashioned of a portion of one of life. those rings, while satellites may have been formed by the other portions, these satellites being equally planets, but being some of them fragmentary, others more ancient than the planets proper that are now portions of the regular solar system. Suppose that we say that the outermost planet is first formed by the recession of the sun's rays; the ring that formed the outermost planet was first made; that gradually, by motion and the withdrawal of the sun's atmosphere, that ring bursts; afterward certain portions of the ring form groupings either of a planet, or of a planet and moons, which grouping is at first the entire sphere or radius of a planet and its satellites. Gradually this planet recedes, leaving what is called a moon. Then the moon is not thrown off from than the earth or the planet, and therefore the moon may be the mother of the earth, the moons of the different planets older than the the moon surrounding each planet developed by formed the world, star or planet. Under these forms of arrangement, the outermost planet of the solar system would be the oldest planet; the planets next in order would be those next in period of time of formation, and the planets latest, while the moons have been previously unfolded or concentrated to forms of organic life.

The earth reveals, so far as observation and science are concerned, a degree of unfoldment that astronomy presumes does not belong to other and outer planets. Venus alone being considered of the same grade of development, or about equal power of sustaining life. Before we enter upon this subject, however, we pass to the formation of incrustations. The vaporous state, when atmosphere or sun fills the entire entire disc. the planet is formed, is a state that the earth and all planets have once filled. Probably the earth reveals the fact in some subtle way that astronomy cannot have discovered, nor chemistry analyzed, that that vaporous state must have occupied at least one hundred millions of years; that between the vaporous state and the formation of the first incrustations that could be considered sufficient to hold for time to justify his prophecy. Noth ng but

crustations and the period of unfoldment necessary to produce organic life of the higher types, there must have been a period of three hundred millions of years, thus leaving for the human sion of those forms of organic life upon the earth's surface to-day, a much shorter period of time, but one which will pass well into a hundred millions of years. During this portion of time, the earth growing old, and its unfoldment growing new, the methods and processes of formation may be variously described as alternating heat and cold, alternating expressions of fire from within and of cold from without. Space without contact with planetary bodies is cold; space without atomic trituration and formation must be cold. Whenever there are planets or solar systems in process of formation, or in any period of development, there is heat. This heat is forever acted upon by the surround ing cold. The result is continued action and reaction, until rings, comets, satellites, planets, are formed. The moon must, therefore, be an expression of life older in its formations than the earth, must have been inhabited, must have receded from its forms of life, and may be called the mother of the earth, old, weary and wan, atto predict or predicate the centre of another | tending her daughter until her final ultimate is run, when both will pass into the great sea of chaos again.

Time, so far as the earth is concerned, may not be reckoned in an absolute sense. For all human purposes time begins when humanity commences and ends when human life will become extinct, and that duration of time will describe whatever belongs to man's spiritual growth or necessity upon the planet. Meanwhile every other development of life needed reveal; but one thought of these manifold for that ultimate perfection will also reach its worlds and one conception of these millions of perfection and recede, and every atom of the planets is sufficient to enkindle the inspiration | earth will tend toward that ultimate perfection until the race is completed, until humanity is made perfect, until the planet has yielded its period of waste and desolation begins. Arid deserts, plains of alkali caused by the evapora-tion of all moisture, even new are found; and though new civilizations will reproduce the verdure upon fields of desolation, the time will come when there will be no more moisture, when the earth will cease to vaporize, and when there will be no atmosphere. When this is accomplished man will have long ago finished his career upon the earth, and the ancient powers of matter will claim the earth as their own, the it for his use. In the kingdoms of duration of dated human history save as an estimate of may tend to future calculations respecting the mind of man? Observation, comparison, but that probably a hundred millions or two hundred millions of years will clapse before the earth is entirely useless as a human habitation: Probably humanity will have discovered that long before, by becoming as perfect as is possible in the organic form, and will have passed to other degrees of unfoldment in other worlds and other systems of bodies, while the earth

recedes into the primal kingdoms of inorganic Beyond all these, and independently of astronomical science, is another and correlated science which will not be silent; which, when other worlds are spoken of, will ask if they are peopled; when other systems are revealed to the eye, will ask their ultimate object of creation. Astrology more than astronomy reveals this. As astronomy is the mathematical structure of the universe reduced to science, astrology is the spiritual structure of the planetary bodies. and reveals the occult relationship existing between planets. We pass from the realm of astronomy, the observation of the celestial and sidereal heavens, to the region of occult forces, not the highest, but peculiarly human, and belonging to the spiritual kingdoms of human observation. In former times, astronomy and the planet or the earth, but is more ancient astrology were combined as alchemy and chemistry. As alchemy was the association of spiritual with chemical processes, so astrology was the association or combination of spiritual displanets themselves in formation of life, and as cernment with outward observations. The reason the ancient astronomers were not more condensation into formation of organic life, a scientifically accurate was because they were moon would be the first inhabited, and the more spiritually clear. The reason that the planet the latest of the particular grouping that | ancient alchemists did, not understand all the modern terms of modern chemistry, was because there were other and more spiritual forces acting independently of mere chemical action. To-day the astronomy of the heavens is simply mathematics. In the spiritual kinghaving moons would be the planets unfolding dom it is the spirit of the universe. Mathematics will reveal to you the distances, perhaps the formations of planets; will tell you the number of constellated bodies within your observation; will group the various solar systems in their proper belongings; but astronomy without inspiration will never tell you of the habitations of those planets, of those who may people the habitations, of the degrees of spiritual unfoldment belonging thereto, of the nature of the structure of the solar system with reference to mental and spiritual growth-will never tell solar system, and when, having ceased to fill the | you, unaided by inspiration, of any one breath of potent life linking world with world, system with system, constellation with constellation. Only inspiration revealed to LaPlace the wonderful system of formation of worlds we have stated; only inspiration revealed to Herschel the location of the particular planet that bore his name erewhile, when he had no telescope to reveal it to his gaze, and was obliged to wait

that between the formation of the earth's in- | timate destiny of the earth, its duration of | can never be more; the infinite can never be future that lies before the earth and belongs to habitation of earth, and for the perfect expres- all planets in their various degrees of unfoldment.

All planets visible to the human eye or to the telescope, or beyond the range of telescopic vision, are either in parallel degrees of unfoldment with the earth, or have passed beyond the earth in degree of unfoldment, or are less unfolded; and each of these three degrees may have as many varieties as there are different planets in number. When you consider, then, that the earth represents but one, say, in a billion of worlds, each having a distinct and different grade of unfoldment, you will discover what probable varieties of expression there are upon the numerous planets, and that the earth is but one form of that expression, typifying the infinite purpose of the Infinite Mind. When you also remember that not the size of a planet determines its age, but various other conditions, and that according to the order of development named by us, the outermost planets are the oldest and the innermost are the youngest planets of the solar system, which theory is the only one compatible with the formation named by LaPlace, then you will estimate that of all the planets of the solar system known to you the earth is one of the youngest in its unfoldment, and that the fact of human life existing upon its surface is no evidence of its great degree of advancement compared to other planets that form the solar system beyond the earth, and that the degrees of life unfolded there, so far as is possible for expression in contact with matter, must as far transcend the earth as the earth at the present moment transcends the formations of three hundred millions of years ago; and that in the coming time, when other hundreds of millions of years shall have passed, the earth will transcend its present formation by that degree of time, and the planets nearer to the sun will have attained a growth that the earth now exa presses. What we mean by "growth" is not growth in size, remember, but only unfoldment and condensation. The size of the earth is augmented gradually by meteoric stones and other bodies or atoms that may exist in the space around it being drawn to its surface. After the first hundred million years of formation, the earth does not decrease in size, does not condense visibly or palpably, though perhaps after heritage only of the spirit while man requires | a period of a hundred million of years there may be a noticeable diminution thereof; but this diminution is largely counteracted by the accretion and aggregation of meteoric stones or aerolites. It is probable, therefore, that the full duration of time known to the planet will, floating in the heavens, that you say, ages hence, belonged to earth.

In that period of time the earth will have vielded all possible expression of life that matter can afford, and humanity will certainly not have peopled it one half that time.

So far as the grand harmony and beautiful ultimate of the universe is concerned, the ultimate and the harmony are both in existence We must not mistake relative harmony for the whole, nor must we mistake relative inharmony as the token of infinite inharmony, for the infinite this moment and hour is as perfect as at any moment of eternity. For all infinite purposes, the harmony of this instant is the complete diapason of the universe. It expresses the ultimate voice of infinitude, and reveals in the unfathomable depths of space the absolute completion of the divine anthem. Relatively, the spiritual and material universes are continually at discord. But for this there were no triumph of the spirit; but for this there were no individual experiences of individual souls; but for this there were no contact with matter, for the expression of the life that burns within the ultimate soul of man. God ever keeps his own counsel in the great secrets of the universe, unmoved by the calm or storm that affects the feeble bark floating upon the sea of material life here. He does not count his life by heart-beats. The great pulses of the Infinite flow calmly and surely over the immeasurable heavens and spaces peopled with stars, and there is no sound of jargon in return. Listen to the voice of a great city; in the midst of it you are rendered distraught by the conflict of sounds-the shricks, the cries, the moans, the laughter, the dissonance, the doubt, the gloom, the jarring of the wheels of life grinding souls down to poverty. But out upon the hills the far-off distance lends harmony to the sounds, and it seems like the anthem of souls floating outward and upward to you; or is it like the sound of the sea that forever, with solemn, ceaseless tone and monotone repeats its waves and vibrations upon the shore, the incoming and the outgoing tide repeating the same sound-the voice of the Infinite? or is it like the sound of the wind among the forest trees, when the tempest is abroad and when the individual is struck down at the foot of the giant oak? But afar off you hear the raging of the tempest as the human voice, as the voice of the sea, as the sound of the planets in their spheres, and there is but one sound. deep, full of harmony and peace, like the breath of the infinite, ultimate harmony, while in the soul itself there is calm: like that probable sca that exists somewhere upon the earth, where there is actual equilibrium, no tempest, no storm, no calm, no winter, no summer, but an abiding, ever-present balance, keeping the world in its place by its matchless equipoise.

Such is the soul-atmosphere compared with the life of earth-ultimate harmony. Why, God with the telescope, and you have billions of must have been two hundred millions of years; coveries. Only inspiration can reveal the ul- is the life of the universe at this moment. He

time, the object of that duration, and its absoless. To the groping thought and blind vision lute limit; and only inspiration will precede of man, it is night when the earth is turned from science, giving foregleams of the wonderful the sun, and it is winter when you are in a certain position with reference to your earth's revolution; but it is neither night nor winter upon the sun itself. There is perpetual day or perpetual night-who knows? But whatever state it is, it is that which lasts always, an abiding state, a perennial calm, a delight that can only be known in the regions of the soul, in that which belongs to the centre, to God, to a portion of the infinite.

Now mark: twelve hundred millions of years to express a world, and during that time man has reached the limit of his spiritual growth upon earth. Where is he? Swallowed up in the atoms of the great receding wave, drowned in the mysterious sea of oblivion that finally takes the earth, like the hull of a ship wrecked upon the waters, and moves her to and fro around the sun until her last flickering atom has expended its life? No, he has used her life, expressed himself upon her surface, drawn from her veins the thrilling life-blood and currents of magnetic power, freighted his argosies with her treasures, and sailed out of her decaying haven into another, and another, and another world, trying there his energy, peopling there some other new world with his powers and capacities, taking another step in the great voyage of eternal life, mastering some new problem of being, launching upon some new sea of lofty endeavor. While the world is receding to oldtime Chaos, and ancient Night is coming to her, the soul is in some new morning of spiritual existence, peopling a planet with new beings of his thought, and mankind is born anew to the utter existence of a new creation.

Matchless as is the thought of the illimitable heavens; matchless as is the wonder of that vast sea of worlds whose names, even, you do not know; matchless as is the sweeping power of those central suns that keep alive the flames of light and the torch of existence on innumerable planets; matchless as is that still more central sun forming the life of millions of groupings of worlds, what is all this compared to the spirit-'unli compared to the life that may people all worlds, that may abide upon the highest wave of every planetary unfoldment, that may take the tide of life just where the human possibility comes in, and, perfecting itself to the fullest on that planet, pass on and on, until the stars shall become its stepping-stones, until the very central suns shall seem like small points of flame compared to its wondrous course, and then, knowing all and divining all, these immeasurable cities of the heavens shall become to him the habitations of an hour or of a day! For what is a thousand years but an hour of eternity? What is a million years but a day of that time earth and its continuation. Astronomy will one | when carefully estimated, amount to twelve | which has no duration? And then the soul. So far as the earth is concerned, what does day be able accurately to declare the duration hundred millions of years, from the first state God-like in power, wonderful in its capacity. she reveal in her great eternal silence to the of time. At the present moment it is admitted of vapor to the last atom that will be seen still passes on and on, until the central sun has not swallowed up his energy, but even the more remote and distant centre shall beckon to him from afar. The soul still is in the morning of eternity. By what vast conceptions of time do we measure that infinite possibility? By what wonders of the matchless kingdoms of thought do we group souls into constellations that shall never perish, but shall live and burn while moons fade out of sight, while planets pass again into oblivion, while chaos shall come to all changeful things, and the receding waves of creation shall bear planets down into darkness. and suns shall be swallowed up again in the great night of chaos, while new planets and new suns are being born, that new souls may be freighted with the message of life, and bear forward the matchless breath of God's creation. Oh time! though thou art a hundred millions of years, though thou art trillions, quintillions of ages, thou art as naught compared to the one breath of intelligence that at this hour vibrates toward eternity, and demands of God his infinite answer to the infinite life of the soul! Matchless, eternal, all-pervading, glorious, your soul and ours, never-ending, with God eternal in the heavens!

A Wife's Presentiment.

A Wife's Presentiment.

About midnight, and just after the accident in the Consolidated Imperial, night before last, the wife of Matt Winnle was found by Officer Sheehan on her way to the Imperial works. She said she had been awakened just before by her husband, who came all mangled to her bedside, and told her he had been killed in the mine. She had got up, dressed herself, and started to ascertain the truth of what she was indeed only too well convinced was true. Mr. Sheehan went with her to the works, ascertained there that there had in reality been a fearful accident; that Mr. Winnle was indeed killed, and then took the trembling little woman to her children and her desolate home. Mrs. Winnle had not been told of the accident, except as above mentioned, until after she met Officer Sheehan. Here is a nut for mental philosophers to crack.—Gold Hill News, Sept. 18th.

Spiritualists will solve this and other similar demonstrations that are occurring so frequently—and have been matters of history back to the birth of Christianity, and even ages before-by simply stating their phiosophy: that death is but a birth into the spiritual world, a commencement of a new, a spiritual existence, explains all. They will tell you that Mrs. Winnie is probably one of those peculiarly organized persons called medlums-though she may not know it, and may not be developed as such, and may not even know what a medium is. Yet, in her mental organism existed the power to receive the mysterious admonition. Spiritualists also claim that mysteries like this are to be found in scance rooms every week; and that they are the "mental philosophers" that can crack such "nuts" as the above.-The Figaro, San Francisco, Cal.

Plato one day invited to supper Diogones the Cynic, with some Sicilians, his friends, and caused the banquetry room to be adorned out of respect to those strangers. Diogones, who was displeased with the finery of Plato, began to trample upon the carpets and other goods, and said very brutishly, "I trample upon the pride of Plato." But Plato answered wisely: "True, Diogones, but you trample upon it through a greater pride."

Men may be ungrateful, but the human race is not to.—De Bouflers.

Written for the Banner of Light. THE LESSON OF THE SEA. BY LYDIA DAVIS THOMSON.

I walk to-day the length'ning beach along, And list again the never-tiring song The sea repeats in "many sounding" roar, And will repeat till time shall be no more. And art thou never weary, ocean, say, Laying the amber shore from day to day? Thy waves reply while rolling, ceasing never: This is my work to do ever, forever."

Oh restless, rolling, moaning, murmuring sea! I love all things whose names belong to thee! The healthful winds that o'er thy bosom play, The kiss upon my brow from thy salt spray, The myriad shells that fleck thy beaten shore, The white guil, skimming thy white breakers o'er, The fragrant sweet-pea, trailing through thy sands Pairer than vinelets gracing shoreless lands. The curling sea-weed following in its train-The very ships that breast thy waves, oh main!

While I to thee my tribute bring to-day. Weave me a story from thy depths, I pray, Of beauteous things hid in thy secret caves Of dangers dire, of wreeks and seamen's graves. And still thou answerest, rolling, ceasing never: This is my work to do ever, forever." And I the lesson take, and silent pray That I henceforth along life's rugged way, Like thee, oh sea, earth's mission boldly meet, That when the waiting, untried shore I greet, My life like thine be rounded and complete.

Original Essay.

THE DEVELOPMENT AND EXPRESSION OF PERSONAL INTELLIGENCE.

To talk color to the color-blind is nonsense to them. To discuss a point with those incapable of reasoning upon it is nonsense to them. Yet re constantly do this, and with benefit, for the observer sees, hears and notes. Language, the servant of thought, is not a perfect servant, and words are used, for want of better, not strictly according to common use, but the intelligent friend or foe will, if he is not a word-fencer or literary gladiator, easily construe, and not require waste time and labor for an exposition of their meaning, as is too often demanded. Ask, you will receive; knock, it will be opened, were words of promise to the intellectual man, of which I seek to avail myself.

Materialists seem to exult in an idea of annihilation: seem to dread, certainly ridicule a belief in immortality, and say they want no afterlife cares, no sleep with dreams or awakings to trouble their present life with uncertain anticipation. Annihilation may possibly be a comforting doctrine to some, but to how many? What proportion of earth's children desire it? I am of the belief that the vast majority feel kope, a promise of compensation for endurance. It seems to them an axiom that life cannot be without a purpose. What compensation? what purpose? None as yet answer.

Yet there are, no doubt, many things in the universe, Horatio, beside the very little that we know of, and I feel that I am as the infant; have yet to learn the purpose of life and law of compensation. But this belief in annihilation, would it benefit the race were it general? See the many, many miserables now, undeterred by a dark futurity, terrible even in its obscurity, who rush to it in their despair, fearing no hell worse than what they seek refuge from. Letannihilation be an established fact; give reason the control, then ask how many more would prefer oblivion to the life they lead! What now prevents a prevalence of suicidism? Reason? No! That which prevents is life's earlier born preserver, born long e'er reason came to muddle things, instinct! What is instinct? Scientists say it is an acquired quality in life-forms hereditarily transmitted. This I do not altogether believe. Instinct is a sort of elemnetary prescience; a previsionary ingredient, subject to development or suppression. But my controverter will demand something other than mero assertion; so I will draw fire elsewhere. J would like to know if the faculties of reason are subject to hereditary law? If so we will bear in mind the ages of mental subjection past, and then reason on reason's chances. We might take into consideration the long subordinate, suppressed mental condition of the mothers of men, but two classes into which the race is divided will serve our present purpose-the producer and the consumer-the first, urged and absorbed by physical necessity, the prey of the second, whose lust urges to the concentration of all faculties on his purpose of plunder.

Strength physically and in numbers is with the producer. But as with the horse, the ox. and other beasts of burden, opportunity gives power to the selfish cunning of the consumer. to put on the traces, the blinkers, the yokes, and the passive brute yields up even desire for natural right and liberty.

Fortunately nature, or nature's God, set his behest against a race of consumers; so, despite caste systems, slavery and such, the social tyrants and confederate mind-enslaving priests are not a species. No; the pernicious intention is always defeated by its success; for the subdued herd become an easy prey, failing the master at his need when assailed by antagonistic greed, and he saves life oft by being lost in the mass, thus leavening and saving it from mental stagnation. Now can we trace the hereditary effect on the one hand, in that concentration of the faculties for selfish aggrandizement, that vain egoism in learned lore, pride of position, &c. On the other hand, is that stupid immobility of the perceptive faculties on occasion, that incapability of reasoning on certain subjects-surely lost faculties, as the lost toes of the horse-attended by enlargement of others. These become hereditary, and account, in a measure, why an intelligent, shrewd jurist may be a theological bigot, or a materialist, or "freethinker," as he prefers being called, is incapable of free thinking. Doubt this you may; but touch on what he calls supernaturalism (a word without meaning) and then judge.

A simon-pure materialist is a paradox. Some curious ancestral crossings possibly produced him. Claiming-always to reason, he cannot reason; knowing the need for his own government, he denies it to the universe. Compared to the vast unknown he knows nothing; yet hear him proclaim, "That is not so! This must be so, because I see no reason why it can be otherwise." Not a doubt as to his own ability. He worships reason in the human form, and it is his own. Honest, no doubt. So was he who burnt the temple of Diana. He was only ambitious of fame. But, others have a right to opinion as well, which if he concede, the materialist will allow of no control over himself. Freedom of thought !" "Freedom to the utterance of thought!" are his battle cries. No compromise. I wish our friend could reason on the effect.

What are the thoughts of the parasite? It

that. Should we, so much its superior, not know them? Does it comprehend man? I doubt it, yet I am unable to say.

If over our solar system only there should govern a Personal Intelligence, it seems to me the difference betwixt him and man must be wider than the difference between the man and parasite. Therefore Reason gives me analogy for not being able to comprehend him through the means of any of my senses.

"But," says my materialistic friend, "where eternal law is there is no necessity for a governor." That might seem logical if we were sure of your "eternal law"; but the more we learn of your "eternal law," the less sure are we as to stability. And then as to necessity, our knowledge on that point is rather limited. In fact, when we consider the varied and wide difference in the announcements of those who are supposed to teach us, our knowledge is very limited indeed. It is anything but elevating to us "reasonable beings" to cast our comparative sense around.

We live on a globe, one of several, both superior and inferior, which circulate round one so vast as to be millions of times the bulk of ours, which again is only one of millions associated as a system, some of which are said to be as much superior in bulk to our "centre poise" as that to our earth; and again, this system is only one of an unknown and unknowable number of systems. And yet there are men who esteem the nselves the aeme of a personal intelligence.

The history of our earth seems to point a purpose, and that purpose is the development of personal intelligence. True, we know little of our earth, having only irritated the skin, as it were, with our finger nails. Yet we have lots of theories on that scratching-not always agreeing, yet they will do for our present purpose. After wons of vapor, fluid, or something else, perhaps, our earth appears to grow more solid, and then follow those vast periods of time of the 'Primary" and "Secondary," with their lowyet progressive types of life. But it is not until the fourth and latest division of the Tertiarythe Pleistocene-that the highest known type of a personal intelligence appears in the form of man. This geology teaches.

Astronomy seems to point out that we have unripe, ripening and part ripe or dead worlds, and that the earth is nearing its ripest condi-

Now whether or not man is the highest earthly type of personal intelligence to be developed, matters little to this proposition: that the purpose of the worlds seems to be the development of personal intelligences. Of course I do not know that this is the only purpose. Somebody else may be able to produce an equal or a better reason for some other.

To me are suggested these questions: Does the development of personal intelligence begin and end on this earth? Is its development limited to the earth? And are the powers of personal intelligence only to be in action when clothed in terrestrially developed flesh and blood? I leave the reply to the first and second to others better informed. But to the third I reply, decidedly, No!

Now here is a dilemma. You, my critic, may demand reason, logical proof, and I have none to present. But do not smile disdainfully. Have you never been shown a fact that your reason did not prepare you for, nor could account for? I was shown against my reason—and—and shall I say it?—and prejudice, that intelligence can be evinced by something not flesh and blood; and you can obtain the facts in the same way—that is, if you are not of those minds that despise truth if found in what they consider undignified company. Remember, however, that the great problem of gravitation was solved through a falling apple.

But I wish to support my decided negative by that which I know is of little use here. I wish to reason upon intelligence not necessarily beng clothed in a terrestrial body for the evidence of its existence. But here begins my trouble; for what is intelligence? Of course we shall not limit ourselves to the dictionary, and even if we do, without the poetical addenda, say, 'Intelligence is acquired information?' &c., it is natural to ask what is it in man that acquires information. Are we self-making telephones, producing new plates out of nothing by simply comparing plates that have been perforated? What is intelligence? Our friend the poet

will answer: "'T is the spirit born of the Divine; Impalpable, but pervading all Nature; Manifest when concentrated or embodied; Governing yet subject to law."

But poets are dreamers or madmen ! so say at least the "matter-of-fact" scientists. Any academy makes a rhymer—and as to the frenzy

part; that is bosh ! Others again assert, and show pretty strong proof, that no academy has ever made a poet, though it may help or mar his genius. What does this mean? Now if this be so, and no academy can make a poet, who or what can ! for certainly they are made, cropping out in queer places sometimes. Is it instinct, or is it an abnormal agitation in the grey matter of the "seat of intelligence," the brain? Then what agitates? what yeast powder is it which causes these fermentations of kalcidoscopic mental

I would ask if it is so very unnatural, so superhuman to suppose intelligence to be an essence, a principle, or element-something special for a special purpose, an emanation from a source?

Surely it is less reasonable to suppose those fluids and fibres the originators of thought. But I believe in the poet. I believe in instinct (for want of a better name), or elementary intelligence. I cannot account for it; nor can I'account for crabs going straight to water without the apparent use of their senses; some think they smell it.

The war waged against mental oppression has been and is yet so bitter that man scarce dare investigate his own soul, yet I cannot conceive of an investigation of higher interest, nor one so high in every way. To know what we are to know of our future, would teach us better how to live. And then there is that innate feeling that has been so terribly abused in the past. Have you, scientists, no interest in setting that right? Why despise the meanest thing, if it but lead to a truth. Are you afraid of tricks,

and hence have no faith in your own acumen? "I have investigated, I have searched and found nothing-that is, I found it-deception!" say some. And I, in behalf of many who have searched and not been deceived, who have honesty of purpose and intelligence at least equal with yours, declare that you have not investigated. You sought only confirmation to previous views, as a politician subscribes to his paper. The truth is not desired unless in corroboration of opinion. And I have reason to know that an honest investigation closes at least the

sions on the intelligence and integrity of the believers.

We cannot answer questions oft put to us and oft asked by ourselves. We are ignorant of the laws in force, yet as we inquire we see reason for much that is enigmatic. Inquiry is difficult, for the means for intelligent intercourse seem awkward. Even language may fail for want of analogy. But, after all, by what proof do you support your negative theory? What are your strong objections to the existence of intelligence other than as manifested by life? Does your scalpel reveal it? You have made that perfect machine, that human body, kick and squirm by the application of a force here and there, as the boy may make his broken watch tick by the pressure of his finger on a certain wheel. But take away your applied force, and what then? It is dead! What is it that is dead? What main spring is broken? What is it that has gone out of the body? Do you know? It does not seem like reason to say the effect is the result of the cause, and the cause is the result of the effect.

Priestly intolerance is not confined to priests; our scientific high priests often make sad exhibitions of it, and of sectarianism. There are, for instance, the "spontaneous generators," who, after careful investigation and experiment, as they declare, proclaim spontaneous generation a certainty. Then we have the "non-spontane ous generators," who, after careful investiga tion and experiment, deny the claims of the first to credence, and are equally dogmatic in their enunciation of their own hypothesis.

The first return their tokens of high consider ation, and the wise divertisement proceeds, eacl trying to prove his antagonistic friend a know nothing. Then appears a third sect, mixing up several simples, not forgetting a little sulphur, which, under the name of "protoplasm," he sends floating everywhere and trusts to induce peace. One of these high and mighty intellects which moves the world not long since stigmatized a phenomenon, that has engaged millions of intelligent men and women in the most in telligent nations, a "degrading superstition' and this, mind you, without inquiry, scorning investigation. Now it must be a phenomenon to so engage intelligent people in this free (comparatively) intellectual age, and well worthy the inquiry of the true philosopher and shouldbe benefactor of his race. But fog-signals and echoes are of much more importance to him than an investigation into the curious mental condition man seems subject to, as opposing scientists say of the spiritual belief, if it is a mental condition.

And this mental condition returns us to our problem: What is intelligence? what is it that thinks? Gravitation is revealed by its action; and this is one of several forces, of which we know only by their action or effect. The nerves convey sensations to something which cognizes. The ear-harp-of-a-thousand-strings reverberates the outside verberations to an inward, invisible, analytical ear. Qualities or facultiesthese are common to life-forms, manifested in various degrees of force. One faculty may become dormant from disuse, whilst another will become more acute to serve the master in its place. And that master is what?

Observe the infant just born! Is it not help-less? How long and gradual it is in acquiring power to do the most simple, intelligible act! Put your finger into your mouth and draw on it as that infant will do if put to its mother's breast. Is not the action complicated? How did the child learn that? Is there no evidence here of an embodied intelligence which, I may say, is about to be individualized? But, it is objected, this is common to all animals. No objection! and if we can prove the spirituality of this essence, this intelligence, it will not be so difficult to then prove man's title to a soul-a higher spiritual development.

The Reviewer.

Witchcraft of New England Explained by Modern Spiritualism.

From an extended editorial notice of this new work given by The Salem (Mass.) Observer, we condense the following:

"Mr. Putnam has been an earnest student of the phenomena of Spiritualism for twenty years past, and has pursued the matter in an intelligent and critical manner, although from an early day in the spirit of a firm believer. In this volume on witchcraft he follows out in a minute and analytical manner, by review of the evidences, the thought which has often been uttered—that whatever was true in the facts of witchcraft was related in origin and character to whatever is true in the facts of Spiritualism. And in pursuit of this idea he institutes comparisons between the things alleged to have been done in past times under the spell of witchery with those demonstrations with which our day is familiar under the name of Spiritualism. Of course the tone of his work is quite different from that which pervades the accounts of Salem witchcraft which we have from Mather, Calef, Hutchinson, Upham, Fowler and others; his conclusions are wholly different; his interpretations of the evidence in the witch trials very dissimilar; and his ascription of motives to the actors often the reverse of theirs.

Mr. Putnam's first part contains notices of the above writers upon this subject, with criticisms of their views, and expositions of the basis of his dissent from their arguments and conclusions. Then follow special examinations of the accounts which history gives us of the cases of various persons who were accused of practicing witcheraft in New England from as early as 1648 down to 1688, before the special outbreak occurred of what is known as 'Salem Witchcraft,' in 1692. These chapters review the cases of Margaret Jones of Charlestown, Ann Hibbins of Boston, Ann Cole of Hartford, Elizabeth Knap of Groton, the Morse family of Newbury, and the Goodwin family of Boston The extraordinary things alleged to have taken place in the presence of these persons many years before the Salem witchcraft, bear striking resemblance, and are in numerous instances almost precisely the same, as those now produced by the agency of 'spiritual mediums'; and if the history of witchcraft had ceased where Mr. Putnam's first part leaves it, we should be compelled to admit that the 'amazing feats' of witchcraft and the phenomena of Spiritualism are indis-

tinguishable in character and origin.
The second part treats of Salem Witchcraft as a specialty, and this astonishing chapter in human experience is much more difficult to deal with. The common theory of 'the delusion in Salem Village,' as it is called, is this—that a company of young girls, from ten to twenty years of age, in the year 1692; began to hold secret meetings in the parsonage and family of Rev. Samuel Parris, at Salem Village, there to practice arts of sorcery and magic, and, having become experi therein, proceeded to perform various singular antics. and to perpetrate annoying tricks upon numerous persons, and to accuse certain people of being witches and of causing their singular conduct by witchery, and that the persons thus! cried out upon, in accordance with the prevalent superstition of the times, were believed to be bewitched by the Devil and to be in league with each other and with Satan, to afflict, and destroy society and to corrupt the souls of men; that this frenzy extended to others who joined in the affair, many of whom were therefore arrested, tried and con victed upon a mass of absurd and spectral evidence and twenty were hanged in Rssex County, and nearly has thought. Its sense of danger will show skeptic's mouth against the utterance of asper- | two hundred imprisoned, many of whom died; and ton

that the excitement and horror which these appalling events aroused led to an immediate reaction—to an arrest of the prosecutions and a cessation of the 'wicked deeds' of the witches.

Mr. Putnam's theory is very different from this. H commences by discrediting, apparently upon good grounds, the idea of frequent meetings of the young girls in the parsonage for the purpose alleged, and shows that such meetings were hardly possible. And he rejects the assumption that these young people were actuated by an evil or malicious purpose, or that they could possibly have had either the wit or the disposition to plan, contrive and execute the vast series of astonishing events which ensued. Mr. Putnam's explanation is simply: That the witchcraft in Salem originated, not with, but through, an Indian woman named Tituba, who served in Mr. Parris's family; that she was what would now be called a 'powerful medium, and that through her other mediums were developed and the whole sequence of disturbances ensued To establish this position, he makes extended extracts of the evidence of Tituba, which he regards as of primary importance, and which other writers have passed over slightingly as the nonsense of a very illiterate and

He says: 'We find Tituba distinctly stating that she saw, heard, and was made to help, a nocturnal visitant, whose doings indicate that he was the originator of the vast Salem Tragedy: that visitant was a spirit. Mr. Burroughs said, in explanation of his feats of strength, that an Indian, invisible by others, was his helper. Margaret Rule, as had Mercy Lewis the year before, saw, and each was infilled with bliss by, a most glorious, bright spirit. In our own day, in every city, town and hamlet of the land, as well as on the opposite shore of the Atlantic, spirits are widely recognized as the authors of performances alike strange and amazing in themselves as those described in the seventeenth century, which are there called witch-

Mr. Putnam does not finish his book without giving us further—spiritual—information as to who Tituba's 'nocturnal visitant' was, and therefore who was the author of Salem witchcraft. He claims to have had a spiritual communication upon this subject from the spirit of Cotton Mather himself, who says that he knows the identical party in the spiritual world. His name is Zackahara; he was of Egyptian descent, but a Ninevite, or dweller in Ninevell. His time on earth was somewhat before that of Moses. His ruling motive was a desire to ascertain how far he, being a spirit, could get and keep control of a mortal form (Tituba), and what amount and kind of wonders he could perform with such an instrument.' .

We have not space to give a full account of Mr. Putnam's interesting and curious volume, or to undertake any comments upon it. We must say, however, that it is obviously the product of an honest mind, and presents the subject in such new lights as must materially help the final elucidation of it. All the theories hitherto put forth to explain witchcraft have been unsatisfactory to many if not to most minds, and to Spiritualists, at least, Mr. Putnam's will be very accept-

"SPIRITUAL HARMONIES, A SONG BOOK FOR Spiritualists."—We have just received from Bro. Albert Morton a copy of "Spiritual Harmonies; or Spiritual Teachings, Songs and Hymns, with Appropriate Readings for Funerals," by Dr. J. M. Peebles, the well-known lecturer, author and traveler. This beautiful musical brochure of one hundred pages, so needed by Spiritualists at scances, Sunday meetings, and for congregational singing, has several pages in the beginning of the book devoted to a definition of Spiritualism and the belief of Spiritualists (as he understands it); then follow headings appropriate for lyceums; then nearly one hundred hymns and familiar spiritual songs; and then some choice readings, original and selected, appropriate to funeral occasions. We give an extract from the funeral readings below:

below:

"Life and death are but tremulous ripples upon the placid ocean of existence; and each in its turn and time is equally beautiful. The world of spirits is real and substantial. We know our friends—know as we are known in spirit-life.

"As fragrance flows from blossoms, so spiritual elements constantly rise from the material world. The refined spiritual essences from this and other planetary worlds ascending into those vast ether regions condense and gravitate, like purpling clouds fringed with gold, to their appropriate positions. These silver edged strata, as arching zones stretching along the measurcless blue above us, are not only too magnificent for description, but they are the homes of our loved ones in heaven.

"The spiritual world, all bathed in the magnetic sunlight of an eternal morning, is no shadowy realm, but real and permanent—'a city that hath foundation, whose maker and builder is God.' There are forests, fields, mountains, valleys, groves, gardens fruits fields, mountains, valleys, groves, gardens, fruits, flowers, sparkling fountains, flowing rivers, pleasant grottos; palatial mansions with gorgeous domes, controlled and partial controlled and partial controlled.

grottos; palatial mansions with gorgeous domes, constellated and astral; cottages and princely palaces with tessellated floors, tapestried walls, diamond-pointed cellings, and scenery and transcendent loveliness. Over the portals of each holy habitation is inscribed Purity. Spirits residing within these angelichomes begin to fathom the riches of true love-love such as glowed in the soul of John when he leaned upon the tender bosom of Jesus.

"The children of earth peopling the heavenly abodes of the hereafter, having passed through the disciplines of earth and the schoolings pertaining to the spirit-spheres, are earnest and untiring in their spiritual activities. Remembering their lives on earth, deep and holy are their sympathies for humanity. Love never forgets. In the morning time and the gray of evening, flown gold-tided rivers sail these ministering spirits of God to catch the incense of each soulleit prayer. They come to impress and inspire. Their magnetisms are baptisms, their words the spirit-echoes of eternal life. "None say, in the summer-land of spiritific," I trend the wine-press alone." The law of harmonial associations is there fully realized. Those receptions of infants by matronly bands; those schools of tenderest discipline; those homes of mutual love embowered in roses; those palaces of art tinged with electric light; those cities of scientists, brotherhoods of philanthropists, and congresses of angels—all add to the beatiful giories of life in the republics of heaven. Those gifted with open vision, catching glimpses of landscapes and surpassingly beautiful scenery, often listen to the converse and the musical words of the immortals."

One interesting item connected with this new book of songs and funeral readings, is its price, twenty cents, and twenty-five cents bound in boards. It is neatly gotten up, and will soon, (if it has not already, find its way to the homes and the public meetings of Spiritualists on the Pacific Coast. It is for sale by Albert Morton, 850 Market street, San Francisco.[*]-Light for All.

[*] Also by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston.

New Publications

THE DANBURY BOOM, with a full account of Mrs Cobleigh's Action Therein, together with Interesting Phases in the Ideal and Domestic History of that Village. By James M. Balley. Boston: Lee & Shep-ard.

The "Danbury News Man" has just given to the public this new book, which is as full of mirthful thoughts and sayings as a skeptic's mind is full of doubts. The bit of political "booming" that starts the fusillade of laughable incidents is adapted to all parties and places, the two contending forces being the Ins and the Outs. Following this appear a variety of spicy effusions, dealing with the perplexities of hu man nature in an original way. Flickering through the sallies of wit and fun comes occasionally a scintil-lette of wisdom. It is just the book to have readily at hand for a leisure moment's perusal.

MARCO POLO — HIS TRAVELS AND ADVENTURES By George M. Towle. Boston: Lee & Shepard. For the young folks no more attractive books of his lory have been published than the series by Mr. Towle, of which this is the fourth volume, the story of the life and adventures of the famous Venetian, Marco Polo being given in a form that appears more like a ro mance than a narrative of actual occurrences. Brought up amid luxury, Marco Polo's restless nature turned his feet into the path of adventure. He left his home and became attached to an Asiatic court life of barbaric splendor. He made dangerous journeys, experi enced many narrow escapes from death, and returned to Venice heavily laden with riches. War arising between Venice and Genoa, he participated, became a prisoner of the latter State, and while thus held dictated a narrative of his wondrous adventures, all of which is here given in a style attractive to young readers.

The ignorance displayed by our butchers is simply astounding. Not one in a score of them knows when a bird ceases to be a chicken and becomes a hen.—Bos-

Spirit Spheres.

[A question regarding the above topic was tendered at the Banner of Light Public Free Circle held Dec. 9th, 1859, and was answered at some length by an intelligence speaking through the organism of Mrs. J. II. Conant. Rev. Adin Ballou, of Hopedale, Mass., then editor of The Practical Christian, showed his liberality of spirit by re-publishing the question and answer in the following form in his edition for Feb. 11th, 1860. At the request of one of our patrons, Edwin Cheney, of Milford, Mass., the matter is now re-transferred to our columns, -ED. B. of L.]

QUES .- Are the different spheres spoken of in spiritife to be understood by us in mortal as different localities?

Ans.-We will answer No to our questioner-the phrase is purely spiritual—is not confined to materiality. The spiritual kingdom, although abounding in all you have in earth-life, you will find has no distinct localities for certain people to abide in. The spheres are certain degrees of development, certain states of happiness and unhappiness.

Consider the unenlightened mind that dwells on earth—one who has been compelled to sit in spiritual darkness during his natural life. Such an one enters the spirit-life in the same condition. He can comprehend no spiritual idea. Speak to him of the natural or spiritual sciences, and he knows nothing of them. True, the God is there, but surrounding conditions have done nothing to bring him out.

Such an one occupies the second sphere. Do not understand us to mean that he is abiding in any locality, but a state of mind. He could not go higher or lower. He must of necessity occupy a position belonging to him; and, by that, we mean a state of happiness or unhappiness.

The spirit, who, as it were, is divested of all materiallty, whom you are told abides in the seventh sphere of life, may find a dwelling-place with you: for the earth is spiritualized to the spirit when he enters the second state of life. It is spiritual to him, and he can only commune with you through spiritual principles.

The spirit-land-where is it? We answer, within you -here, in your midst, is the Kingdom of Heaven. Certain spirits who dwell on earth are happy, and certain are unhappy, and they occupy different spheres—not localities, but states of mind. They may abide in the same dwelling-place, and yet one shall rank far higher than the other. When the spirit first ceases its control upon the mortal, and enters upon its new condition of life, its natural or material hopes are rarely realized. It looks around, and finds that all that is natural to the material world is natural to the spiritual world. This is but the grosser state of spirit-life; and lo! many angels have taken up their abode upon the material plane; for again we say, when they have done with the material form they have done with material-for the whole world has changed to them. They do not see your external form even, except by the aid of the medium. And so it is with all your natural creations. The spiritual part is alone visible to the disembodied. They are held by spiritual ties. The mile with you is not the mile with them; they measure distance not as you, nor time. True, when they control a physical form, a medium, they are obliged, by the law of the medlum, to conform to your material law; then they measure distance as you measure, and time also, but at no other time. They tell you of different spheres, that you may the better comprehend them, not that you may divide them off into cities and towns. These things are emanations of a material mind to satisfy the demands of a material mind. You are governed mathematically and materially; we are governed by mathematics and spirituality; but our mathematics are not yours, and should we return to you with all the habiliments of our spirit existence you would not comprehend us. We do not clothe our thoughts with words in spirit-life, for our senses are quickened. But when we come to you we must clothe our thoughts by sound. I might be controlling the medium for hours, and my thoughts might be understood by spirits, but if I gave no sound or clothing to my thoughts you would not understand.

The good book says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So it is with every one that is born of the spirit." We may dwell with you thousands of years—if you could dwell on earth so long-and if we took no pains to clothe our thoughts, to appeal to your material senses, you might remain continually ignorant of our presence.

"The kingdom of heaven is within you." So says one on whom you may rely. The spirit of Divine Wisdom which spoke these words, spoke with reference, no doubt, to the spirit-world. He meant the spiritworld was not divided into states and cities and towns but was here, there, and everywhere around you.

Each spirit has the privilege of changing his abiding place. He need not dwell on the earth, unless the attraction is stronger here than it is elsewhere. Spirits canwander to other planets, but they must carry their own reculiar spiritual sphere with them, and thus they may be said to dwell in that sphere.

A spirit born into this world with certain attractions. will retain them to all eternity. Its own individuality is never parted from it. However high he may soar in wisdom, he is the same, ever governed by the same

Questioner, cease to suppose at once that we in spiritlife measure time and distance as you do. Although the spiritual kingdom is in every way allied to the material, yet the things that strictly belong to the material comprehension do not belong to the spirit. We have no need to measure time and distance as you do. There is no need of building fences around our forms to protect us, for the emanation that surrounds us is a perfect protection. No one can infringe upon his neighhor. There is no need of material law with us: there is no need of material mathematics with us; although all life is a mathematical problem, yet there is a material and a spiritual part. The great Author of Life hath fashioned all in wisdom, and your material bodies require certain things you do not need when divested of them. You are confined-can comprehend so much, no more. And thus you are compelled to divide your time into portions, your planet into particles, so you may be better able to control. You would not be able to control the elements around you if intelligence did not say," Draw a line here and there, measure and mark by this thing and that," But when you go a step higher you shall live in a new life, breathe a new atmosphere; and yet the life, the atmosphere, will be astangible with you as is yours in your present state of being.

So we say to our questioner, Seek to understand yourself, your condition; and when you understand this, the recitation is perfect. Go higher, and be benefited by the same, and glorify God in the same.

Somebody has collected several very curious facts about the cost of books in early times, and in the light of them who shall say that books nowadays are not cheap? The King of Northumberland in A. D. 690 gave for a history of the world eight hundred acres of land, and a of the world eight hundred acres of land, and a Countess of Anjou, date not stated, once gave two hundred sheep and a large parcel of furs for a volume of homilies, and 120 crowns for a single book of Livy! In 1720 a Latin Bible was valued at \$150, and this was a time when two arches of London Bridge were built for less than \$150. A laborer in those days had wages so small that the earnings of fifteen years had been necessary to buy the Bible, and the Bible being in Latin he could not have read it after all.

THE AMERICAN PRESS.—American editors are either much less careful than English of the morals of their readers or have more confidence in their ability to take care of themselves. An English editor is usually so jealous for the reputation of vaccination that he will not suffer anything to be said against it, whilst statements in its favor, however absurd, are published and commended to the attention of anti-vaccinating fools and fanatics. As an instance of the greater liberality of the American press, we may mention that the report of the anti-vaccination meeting held in New York, at which Mr. Tebb was present, has been reproduced at length by many newspapers North and South, and with editorial comments of the most impartial character.—

Vaccination Inquirer (London, Eng.).

The penny a-liners, who tantalizingly inform the public every spring that the peach crop is rulned by the frost, cannot serve the people in that way in regard to the ice, the frost never having been known to injure the crop.

Banner Correspondence.

New York.

New York.

OSWEGO.—The reliability and stability of the evidences of Spiritualism are considered by J. R. Pierce, from whose favor we extract the following: "I am a Spiritualist of twenty-five years' standing, and I am still strong in the faith regarding the fact of modern spiritual manifestations. I care nothing about what are termed 'exposures.' They do not impair my faith in spirit intercourse nor disprove the truth of the various manifestations and striking evidences that have come under my own observation.

For many years these evidences were almost daily accumulating. Occurring in my own house, with one member of my family as the medium, these manifestations took place under circumstances that at once precluded the possibility of fraud or decention. They were various in form and phase, and sufficiently convincing to satisfy me of the truth of spiritual intercourse, and to establish the fact in my mind, at least, that those who once lived upon the earth, but who had passed the portal called death, could and did communicate with those who still remained, whenever conditions were favorable, and the proper effort put forth in order to secure such communication.

Through these means I have been led to believe and milly realize the all important truth that what is called death is but the birth of the spirit, and that through its portal we all pass to a higher and a better life.

I feel, that I am as well prepared to judge of the truthfulness and reliability of the manifestations which I have witnessed—especially those haying occurred in my own house under circumstances and conditions entirely trustworthy—as the most learned and scientific savants in the land.

The channels or mediums through which communications may come are necessarily more or less imperfect, but not necessarily fraudulent. Sufficient tests have been given to satisfy any reasonable mind of the possibility: That being established, the man question is settled. Because all have not seen and heard, is no reason that the fact does not exist; nor do

the spirit."

I have no fears for the ultimate triumph of Spiritualism. Its record for the last thirty-two years, its test manifestations and its extensive literature, are sufficient to warrant the conclusion that its foundation is truth, and that its superstructure is to be the most grand and imposing spectacle that the world of mankind has ever been permitted to look upon."

kind has ever been permitted to look upon."

COMMUNITY.—L. B. Smith says: "I wish I had the 'pen of a ready writer,' to express my feelings on two or three points. In the first place take the 'doctors' plot.' How 'can the Regulars have a face to stand up before the world, and cry 'quackery,' at others' expense, when they have done what they have? My only daughter they caused to be eaten up with calomel. For ten days she endured the most exeruciating torture; not one moment of rest or unconsciousness. Think of parents' angulsh to be obliged to see their children thus dealt with when they have refused to let their darlings have the 'accursed drug.' On examining my husband after his death the council of doctors was free to say that they had doctored him for everything but the 'pipht thing. These are the 'wise' men who wish to put the 'healing mediums' out of the way. May God and the angels help the people to put down tyranny, and stand for treedom.

help the people to put down tyranny, and stand for freedom.

The mediums, 'whom the angels delight to honor,' must they be at the mercy of 'grabbers'?' I like the advice in the Banner of Light of Oct. 16th by Mr. T. R. Hazard and Mr. John Plerpont (spirit). I hope all mediums will protect themselves, no matter what the world may say. Oh that every town, or every county, at least, had a T. R. Hazard to protect its mediums. Great will be his reward for his untiring goal in their cause.

test includings. Great with be his seward for his antiffication of their cause.

Oh that I could express my gratitude to God, the angels, and those who are so faithful in getting out the Banner of Light. It certainly has done more for my soul than all other teachings put together."

North Carolina.

New BERNE.—Edward King, sen., relates the following incident of his mediumistic development: "Arriving here (New Berne, N. C.) from the East a few weeks ago, I found a small circle of inquiring minds investigating the subject of Spiritualism, and joined them. We had not sat long ere I experienced an increased mental vision, before which, while in my normal state, appeared first a large camp of Indians, then a forest and a large fire of wigwams, and a woman with a child in her arms escaping from it. I thought it an illusion, but as the spirits were very numerous in our room I put the question to one who answered to the name 'Rosebud,' an Indian maiden: 'Is that which I appear to see an illusion?'

ANS.—No.

QUES .- Is it a conflict between the whites and Indi-

- A.—No.
 O.—Is it among the Indians themselves.
 A.—Yes.
 Q.—Is it now taking place?
- Q.—Has it just happened?
- A.—Yes. Q.—Was it a 'white' woman and child I saw? .—No. .—Was it a squaw?
- A.—Yes.
 Within five days after this the New York Herald was brought to my notice with an account of an occurrence corresponding exactly with what I then beheld."

Kentucky.

Kentucky.

LOUISVILLE.—A. S. Byington writes urging the strictest honesty of purpose and behavior on the part both of mediums and sitters in circles for spirit communion and manifestation. Our correspondent in the course of the epistle says: "I would like to suggest a plan of holding public and developing circles this fall and winter in our city, and which I think will be productive of much good: Where there can be a few true Spiritualists brought together, let them procure a sultable room or hall; let there be a sufficient number of chairs to form two circles—one within the other; in the centre of the inner circle let there be a plain pine table, without paint, and a dark cloth cover to reach the floor. There should be a cabinet on one side of the room and a speaker's stand. The seats of the inner circle should be occupied only by true and faithful members of the circle—the outside seats for visitors. Mediums, and those wishing to develop, should be used for such manifestations as slate, tipping, raps, &c. There should be at least two members of the circle chosen to occupy seats with the medium, to serve as joint presiding officers, to vouch for the truthfulness of the medium, and also to act, it necessary, for his or her protection. Questions and answers should be commenced at the head, or No. 1, of the inner circle, and the time occupied by each person should be regulated as nearly as possible by the presiding members—thus preventing over anxious persons from consuming too much time. Each meeting should be opened with an invocation and a spiritual song."

"We are blessed," continues our correspondment, "with a most excellent full form materializing medium—Mrs. Cooper. The manifestations are truthful beyond question."

Vermont.

Wermont.

MIDDLEBURY, —Thomas H. McLeod writes as follows respecting the length of geological epochs: "It is conceded that the science of Geology considers the subject as divided into several distinct epochs, but has hitherto refrained from determining the duration in time of each. Yet it has ascertained that the several epochs have succeeded each other in a certain order. From this it might be inferred that the cause of these several successive epochs was a recurring force resulting from some recurring change in the physical economy of this earth. And as the economy of the earth in respect to natural forces is fixed and constant, it might also be inferred that these epochs of geology are all substantially equal as to length of duration in respect to each other. If all this can be consistently inferred from what geology has already determined, as it seems to us it can, we may then look among the recurring forces, or rather among the recurring results of the forces that pertain exclusively to the earth, for the causes of the recurring epochs of geology. In this view of the subject, among these recurring phenomena or forces we must seek those having the longest periods of recurrence. This points unmistakably to the precession of the equinoxes, the longest known terrestrial period. The physical phenomena of this period, as respects the earth, will, we think, account for the character and duration of each of the geological epochs.

During this period the poles of the earth exchange relative positions in respect to the sun and the length of the hemispherical seasons; this, we think, is the foundation of all the geological changes which have taken place upon the earth. Without stopping to discuss the cause, we think the fact is admitted that during one-half of the precessional period the sun which

the south pole and hemisphere do at this time, are submerged to a great depth; and that this submerged portion of the globe during the time is subject to the great ocean currents that sweep over it, laying down a new stratum, and imbedding in it the relies and remains, both animal and vegetable, of what grew and lived during the dry or northern period of that hemisphere, thus laying down at each alternate submergence a new geological stratum, and measuring as to time a new geological epoch. We think the now conceded facts in respect to this long periodical revolution all tend to establish the above conclusions, and to fix the length of each geological epoch beyond all doubt or question. The length of this epoch embraces, not one-laif, but the whole of one precessional period, as it takes one-half of the time to grow the plants, and animals, and living things which become entombed by the following submergence in the deposits then laid down to form a new geological stratum—that is, twenty-three thousand years for one geological epoch."

New Jersey.

RAHWAY.—Upon renewing his subscription David A. Mundy writes: "We feel that we cannot do without the Banner of Light—coming to us, as it does, as a weekly gospel of truth and righteousness. It is an evangel of good news to enlighten this dark world of ours. I feel to rejoice that Spiritualism has come to us at a time when we were groping in the dark valleys of unbelief and skepticism. It comes to us as demonstrative evidence of the immortality of the spirit of man. We ought to rejoice and give hearty thanks to our infinite, loving Father for these great blessings. I believe Spiritualism will superscede all religious belief which does not harmonize with it, because it is founded on eternal truth."

Massachusetts.

Massachusetts.

HAVERHILL.—E. P. H. writes as follows concerning the Jewett message, the error in which (as to the State) our readers will remember was corrected in the next issue after the communication appeared: "In the Banner of Light for Oct. oth is published a message from Mark Jewett, Rowley, 'R. I.' I have seen a man who knew him, and somewhat of the manner of his death. He says his residence was Rowley, Mass., and not 'R. I.,' and there his son Mark lives. He states that Mr. Jewett left his home to cross the river, and in a short time after his body was found floating in the water; and that is all that is known by his friends of the manner of his decease."

THE MINISTER'S DAUGHTER.

In the minister's morning sermon
He had told of the primal fall,
And how thenceforth the wrath of God
Rested on each and all.

And how, of his will and pleasure,
All souls, save a chosen few,
Were doomed to the quenchless burning
And held in the way thereto.

Yet never by faith's unreason A saintlier soul was tried, And never the harsh old lesson A tenderer heart belied.

And, after the painful service On that pleasant Sabbath day, He walked with his little daughter Through the apple bloom of May.

Sweet in the fresh green meadows Sparrow and blackbird sung; Above him their tinted petals The blossoming orchards hung.

Around on the wonderful glory
The minister looked and smiled;
"How good is the Lord who gives us
These gifts from his hand, my child!

"Behold in the bloom of apples
And the violets in the sward
A hint of the old, lost beauty
Of the Garden of the Lord!"

Then up spake the little malden, Treading on snow and pink:
"Oh Father! these pretty blossoms
"Are very wicked, I think.

"Had there been no Garden of Eden There never had been a fall, And if never a tree had blossomed God would have loved us all."

"Hush, child 1" the father answered,
"By his decree man fell;
His ways are in clouds and darkness,
But he doeth all things well.

"And whether by his ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love him still."

"Oh, I fear him!" said the daughter,
"And I try to love him too;
But I wish he was good and gentle,
Kind and loving as you."

The minister groaned in spirit As the tremulous lips of pain And wide, wet eyes uplifted Questioned his own in vain.

Bowing his head, he pondered The words of the little one; Had he erred in his life-long teaching? Had he wrong to his Master done?

To what grim and dreadful ido! Had he lent the hollest name? Did his own heart, loving and human, The God of his worship shame?

And lot from the bloom and greenness, From the tender skies above, And the face of his little daughter, He read a lesson of love.

No more as the cloudy terror Of Sinal's mount of law, But as Christ in the Syrian Illies The vision of God he saw.

And as when, in the clefts of Horeb, Of old was his presence known, The dread Ineffable Glory Was Infinite Goodness alone.

Thereafter his hearers noted. In his prayers a tenderer strain, And never the gospel of hatred Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts as film aforetime,
Grew soft in his warmth and light.

—[John Greenleaf Whittier, in the Atlantic Monthly.

Verification of an Address Published in the Banner of Light Message Department.

To the Editor of the Banner of Light: In the Banner of Light for October 16th, I find a message from JOHN MURRAY, evidently addressed to me, his "namesake." I improve this occasion to say something of this remarkable man, with the expectation that what I write may interest the readers of the Banner in America and in England.

Mr. Murray was the father of Universalism in America. He came to this country from England in 1770. and traveled extensively, preaching in the then Middle and Eastern States. He was first ordained in Gloucester, Mass., and subsequently he was settled in Boston, where he preached many years. My grandparents and parents were Universalists. Mr. Murray was frequently at our house in Spear Place. When an infant I was taken to Mr. Murray's church and dedicated by him; he then gave me his name.

Before Mr. Murray came to this country his beloved wife passed to a higher life. The loss of her society was to him a heavy affliction. So greatly was he depressed that he was unable to attend to his daily avocations, and failing in business, involved in debt, he was thrown into prison. While incarcerated he thus describes his pitiable condition in his autobiography:

describes his pitiable condition in his autobiography:
"I determined to finish my wretched existence before the dawning of another morning. This was indeed a night of horror; but in the moment of executing my fatal, my God-dishonoring purpose, the image of my Eliza libis wife) irradiating my prison walls seemed to stand before me. She appeared as if commissioned by Heaven to soothe my tortured spirit.

For the first moment since I had occupied this dreary abode my heart softened and a shower of tears came to my relief. I passed the remainder of the night in endeavoring to fortify my mind; a pleasing melancholy took possession of my spirit."

Therated from prison by the kindness of his wife's

Liberated from prison by the kindness of his wife's brother, Mr. Murray resolved to leave England and seclude himself from the world in America. Letters of introduction were offered him but he could not accept them

By a mistake on the part of the master of the vessel in which Mr. Murray had crossed the Atlantic, he was carried into Cranberry Inlet, on the Jersey coast, and here he was unexpectedly and cordially welcomed by one Thomas Potter, who had alone and unaided built a meeting-house, and had been told God would send him a minister. He declared that when he saw the vessel in the distance a voice said to him, "There, on board that ship, is your minister;" and when he saw Murray he was sure of the fact. By the earnest solicitations of his kind host, John Murray preached there the first Universalist sermon in America. Was Thomas Potter a medium? Did spiritual beings induce him to build that meeting-house? Did they tell him a minister would be sent to him? How did he know the stranger. John Murray? Did Mrs. Murray come to her wretched husband in his prison? By what process was that

gloomy prison irradiated, and the wretched prisoner omforted? What eye and hand guided the brig "Handin-Hand" to that little inlet on the Jersey shore?

Because of his denial of endless punishment, and his advocacy of the "restitution of all things," Mr. Murray was bitterly persecuted and wickedly maligned by the clergy and their bigoted adherents. When in a Boston pulpit, a stone was thrown at Murray through a window behind him, but it fell at his feet, and holding it out to his audience, he said, "This argument is solid and weighty, but it is neither rational nor convincing."

Among the earliest spirit-friends who came to me on my reception of Spiritualism, John Murray announced himself, and through me he gave twelve messages, which were published by Bela Marsh, of Boston, in 1853. The blessed Banner of Light had then not been unfurled to the breeze.

In the message of the 16th inst., Mr. Murray has expressed himself in his peculiar phraseology, better known to myself than to others.

Sixty-five years ago (1815) last month, Mr. Murray passed to a higher life from Boston, my native city, where I heard him preach while scated in a chair, he being too feeble to stand. Wherever I have traveled in this country or in Europe, he has been near me, giving wisdom, strength and encouragement; and he now addresses me in the Banner. Would that God could reward him! Perhaps all he would accept would be that I work for our kind, and this I will endeavor to do as strength and health permit. .

In the earliest stages of Spiritualism, many prominent Universalist ministers embraced and nobly proclaimed it, among whom I am glad to name S. B. Brittan, J. K. Ingalls, William Fishbough, R. P. Ambler, James M.

Peebles and Thomas L. Harris.

How many of the patrons of the Banner of Light turn instinctively, as I do, on opening it, to that marvelous sixth page, containing the Message Department! It becomes to me every week more and more interesting and instructive as I draw nearer to the blessed sphere from whence our departed loved ones come. Miss Shelhamer is indeed a wonderful medium; and the readers of the Banner are certainly un-der great obligation to Lewis B. Wilson, the able and indefatigable Chairman of the Message Department.

Father Murray closes his address to me in the fol-lowing beautiful and tender manner: "Dear one, press forward in thy work; remember they who are for thee are far more than they who are against thee. Trust in thy angel guides, for they will guide and protect thee from all ill. They will bring to thee strength and assistance in the time of trial. As thou hast in the past received through them, and through those mortal friends they have brought to thee, strength and assistance, so in the future, even in the darkest hour, thou wilt receive an abiding sense and recognition of the presence and affection of thine angel friends."

JOHN MURRAY SPEAR. 2210 Mount Vernon street, Philadelphia, Pa., Oct. 18th, 1880.

free Thought.

The Nature of Man, etc.

To the Editor of the Banner of Light: In forwarding my three questions relative to the nature of man, the second or new birth, and the resurrection, it was my idea to have them answered at one of-your circles. But as you have submitted them to Mr. A. E. Newton, and he has kindly given them his attention and submitted his views therewith in your issue of Sept. 25th, I would ask the privilege of making a few remarks relative to the questions as I understand them.

Your correspondent says, "It appears evident from the form of the questions that the mind of your corre-spondent is preoccupied by the crude and erroneous conceptions of the popular theology on the points referred to." In this he is incorrect, as I have no sympathy whatever with "popular theology," as I understand it, upon any of these points. "Popular theology," I take it, claims to be based upon the teachings of the Bible, and yet in the matter of man, claims that there is an immortal spirit or entity inherent within him which constitutes the "real" man. While, if I mistake not, the Bible invariably speaks of man as entirely mortal and subject to death, being in a process of decay, "dying thou shalt die."

Again, I understand "popular theology" to hold that a "change of heart," or "change of purpose," consti-tutes a "new birth." If this were so, man, surrounded as he is with ever-changing conditions and circumstances, would undergo a great many "new births" ere his allotted "three score years and ten" had ex-pended themselves, and he had been gathered to his fathers. Jesus says, John iii: 6, "That which is born of flesh is flesh, and that which is born out of the spirit (Greek, pneumatos) is a spirit (Gr., pneuma), or in other words, "like begets like." Paul says in 1st Corinthians xv: 44, If there is an animal or natural body, there is a spiritual body. Verse 40, "The spiritual, however, was not the first, but the animal, and afterwards the spiritual." Verses 42-43, "And thus in the resurrection (Gr., anastasis) of dead ones. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power." It may be objected here that Paul is speaking of the body. But is he not speaking of "dead ones," or dead people? For in the first part of the chapter he is proving that Jesus was a dead one," and that he was raised from among "the dead ones." "And if Christ was raised from the dead ones," says Paul, "how say some among you there is no resurrection from among the dead? But if Christ be not raised," etc. Whatever was raised Paul calls Jesus—not a part of him, but the same one who died,

was born by the spirit of God and became a spirit. "Modern Theology," as I understand it, teaches that the resurrection takes place at the death of a person, or within three days therefrom, by the raising up of the immortal spirit of man; while to me the teachings of the Bible prove that there is no such immortal spirit or soul inherent in man; but that if man ever lives again, it is by the resurrection, (Gr., anastasis) reviving or re-vitalizing of this mortal and its being clothed upon with immortality, and this corruptible being clothed upon with incorruptibility, the immortal or incorruptible principle being a new and indissoluble element implanted from a higher source," or from God, the Great Source of all true life and light, the fountain from whence floweth the river of life; not by the resurrection or reviving of something which cannot die, but a bringing back to life of something which was dead. As in Revelations 1:18: "I am he who was dead, and am alive foreyermore," or "for the ages of the ages."

Is not Paul in I. Corinthians xv: speaking of the resurrection of real dead men? Your correspondent quotes from Luke xx: 35-37, to prove that the resurrection is already past. What is the question at issue there between Jesus and the Sadducees? Is it not that they (the Sadducees) denied the principle of a resurrection, and think to overthrow the teachings of Jesus, who affirmed "that the dead rise"? They tell him of a woman who married seven husbands, each of whom died, and at last she died also, and ask, "In the resurrection whose wife will she be?" Jesus answered: "The children of this age (Gr., aion) marry and are given in marriage, but those deemed worthy of that age (Gr., aton) and that resurrection (Gr., anastasis) from the dead ones, neither marry nor are given in marriage; for they can die no more, because they are like angels, and are sons of God, being sons of the resurrection, but that the dead rise," etc. Did he mean that the dead are raised? Let us look at John x1:23. Jesus here says to Martha: "Thy brother shall rise again." She answers: "I know that he will rise again at the resurrection at the last day." Here we notice that Jesus speaks of the resurrection of Lazarus as a future event, and Martha says at the last (Gr., eskati) day, notwithstanding that this was four days after Lazarus had died. And again, Jesus speaking in another place, says: "I will raise him up at the last day."

Is not this clear that "modern theology" and the Bible are at variance upon these points, at least? I am glad to see, Mr. Editor, that you are not so bigoted as to deny the privilege of a free interchange of thought and ideas upon all subjects. With respect, and renewed thanks to both yourself, Mr. Newton and

all concerned, I remain, WILLIAM F. NUTT. JR. 630 Adams street, Sandusky, Ohio.

Dr. Peebles's New Book in England.

Spiritual Notes (London) gives quite a lengthy notice of Dr. Peebles's latest work, "Immortality, and our Employments Hereafter," in course of which-alluding to the resume of spirit teachings the book contains, the value of which as a reasonable and rational account of what progressed spirits teach us of God and the hereafter, it considers very great—reference is made to the unanimity of opinion on those points expressed by various recent writers. The editor of Spiritual Notes remarks in this connection:

"It is well that attention should be drawn to these, for in the midst of much that is feeling and insecure they form a solid basis or which faith may rest. If a tree is to be known by its fruit, that system which gives us so reasonable and simple and noble a code of ethics and religious teaching cannot be the diabolic and mischievous thing that it suits its opponents to tell men that it is. In this respect especially, and generally throughout the volume, in the spirit of broad catholic sympathy and love that breathes in all he writes and says and does, Dr. Peebles has done well. There is an absence of all that can offend against the truly religious spirit, and a presence of much that may afford to all thinking Spiritualists much material for reflection." 'It is well that attention should be drawn to

Passed to Spirit-Life:

From the residence of Dr. A. B. Spinney, 304 Nationa Avenue, Detroit, Mich., on the evening of Oct. 19th, 1880. Mrs. Harriet Davis, mother of Mrs. A. B. Spinney, aged

Mrs. Harriet Davis, mother of Mrs. A. B. Spinney, aged 77 years.

Mrs. Davis's goodness of heart won for her a host of friends. Her good deeds were numbered by the days and years of a well-spent life. Though for several years past she had been deprived of her slight, she had enjoyed good health, and was ever cheerful and happy. On Saturday she seemed unusually bright and cheerful. In the evening, while stifting in her chair, she was suddenly stricken with paralysis, and lay speechless and unconscious until Tuesday evening, when her spiritwas released and passed on. She had not only fatth but knowledge of the life beyond. A true Spiritualist, she feared not the change. She walted anxiously and pattently for the summons to "come up higher." Her many friends gathered at the house on Wednesday evening with hearts full of love and sympathy, when Bro. Giles B. Stebblins was expected to be present with words of cheer for hearts made san by the departure of the loved one, but it being impossible for him to attend, the exercises were informal. Mrs. Stebblins read a very beautiful poem entitled "She Has Gone," After a song, "When the insist have rolled away," Dr. Spinney made some very appropriate and feeling remarks. He spoke of the beautiful Philosophy of Spiritualism, which was her strength and support in her declining years. She had long since outgrown old Theology, and in these later years, since the natural gyes had become dim, the spiritual seemed quickened, and she saw more clearly the radiant beauties of the spirit-world, and became more and more anxious to exchange worlds, her only fear being the pain of dissolution. The angel-world anticipated her desires, and when the summons came, she was spaced all sufferency. Singing and the reading of a poem closed the exercises, which typer in accordance with her expressed wish: "No sermon nor prayers should be there," She lived in the onjoyment of the beautiful truths of Spiritualism, fearing not the change called death, for well she knew it was but the birth into the n

From Randolph, Mass., Oct. 8th, Mrs. Elizabeth A. Poole wife of John G. Poole, Esq., Postmaster of the town, aged 60 years.

60 years.

Mr. and Mrs. Poole have enjoyed during the twenty years of their married life that unity of spirit which makes the home-life of earth a foregleam of the heavenly life in the spirit-world. Living in a neighborhood where sympathy and the hand of friendship were always extended, and being in common interest with all by whom they were surrounded, her departure has cast a gloom upon all with whom she used to affiliate, and leaves a vacant place that will not be easily filled. Mr. and Mrs. Poole have been firm and uncompromising Spiritualists for many years, and in accordance with their convictions, Dr. H. B. Storer, of Boston, brought to the mourning relatives the cheering and encouraging truths of that philosophy. The house was filled with synipathizing friends, and the uplifting words of the speaker, together with the sweet and appropriate singing by a quartette, seemed to bring all present into closer relations with the spirit-world to which this dear friend had passed, through the gate of death.

From Middleboro', Mass., Oct. 16th, Joshua C. Cushing, aged 58 years.

aged 58 years.

A little more than six months since his loved wife preceded him to the spirit-world, and the shock to his feeble health was so great that he was unable to raily from what seemed to him the great affliction of his life. Mrs. Cushing was a Spiritualist of clear and intelligent perceptions, and her influence was a light that shone all along the path through the dark valley of death. That light limitined their home and radiated throughout their social circle, and when her personal presence was withdrawn from his vision his spirit refused to be comforted, but went forth in scarch of her, that where she was he might be also. Dr. H. B. Storer, of lieston, conducted the funeral services.

From her home, Oct. 14th, of paralysis, Mrs. E. S. Littles, wife of John Littles, of Dansville, N. Y., aged 69 years. wife of John Littles, of Dansville, N. Y., aged 63 years.

The philosophy of spirit-return from her own sons reached her heart many years since, causing her to be one of the most indefatigable laborors in the vineyard. Ever active in doing good, in advancing the cause so dear to her, she was highly esteemed by all classes of society. Her house was a spiritual home and haven of rest to the weary. Her aged and lonely companion, without wife or children, feels most keenly the bereavement; yet he is conscious that her spirit-presence endeavors to cheer bin in his loneliness, she having already returned and evinced a most loyous spirit that "her trials are over," as she expressed it to the writer before, her body was interred. "The lattle is fought and the victory is won, thanks to God and the angel world," Mrs. Colby officiated at her funeral, portraying the necessity and philosophy of death, Mrs. Smith sang "Gone Before," Rochester, N. Y., Oct. 22d, 1880. SARAHA. Burris.

From North Abington, Mass., Oct. 8th, Mrs. Louisa S., wife of Mr. Whi. P. Clark, aged 68 years.

Funeral exercises—conducted by the writer, assisted by a fine quartette, viz., Messrs. Ellist laineant Honry Burbeck, Miss Dorinda Beais and Miss Emma Randall—occurred on Sunday P. M., the 10th Inst. The deceased has long suffered bodilly, but the end has brought blissful rest. She leaves a husband, daughter, two sons and large circle of relatives and friends, most of whom know that she has only gone home, and will meet them yet again.

71 Leverett street, Boston.

JOHN 11. CURRIER.

[Obituary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agaletype averages ten words. Poetry inadmissible in this department.]

The Michigan State Association of Spiritualists and Liberalists

The Michigan State Association of Spiritualists and Liberalists

Will hold its Third Quarterly Meeting in connection with the Van Buren Co. Society's Quarterly at Paw Paw, commencing Friday, at 2:30 P. M., Nov. 12th, and closing Sunday evening, Nov. 14th.

The following speakers will be in attendance: A. B. French, Clyde, O.; Mrs. E. C. Woodruff, South Haven; M. Babcock, St. Johns; Mrs. M. C. Gale, Flint. Mr. and Mrs. A. M. Jordan, of Battle Greek, are expected to furnish the music.

Longwell's Opera House has been engaged for this occasion, and the Committee of Arrangements will spare no pains in preparing for the comfort and entertainment of irlends from abroad.

Reduced Hotel Rates.—Board and rooms at hotels, 75 cents and \$1,00 per day.

An admission fee of ten cents for each adult will be taken at the door on Saturday and Sunday evenings to defray expenses. All friends of the Spiritual and Liberal cause are invited to be present at this union meeting, as ample accommodations will be provided for all who may wish to attend, and a good time may be confidently expected.

E. L. WARNER, Paw Paw, Secty

Finance Committee.—Mrs. R. A. Sheffer, South Haven; Dr. J. V. Spencer, Battle Creek; Mrs. J. E. Corbett, Detroit; J. M. Haslett, Charlotte, Mrs. B. Merrill, Clausing, Executive Board.—Dr. A. B. Spinney, Detroit, Benj. F. Stamm, Detroit, Hon. J. H. White, Port, Huren; Directors, L. S. Burddick, Kalamazoo, President.

Miss. J. R. Lanke, Detroit, Secty

Mich. State Ass'n of Spiritualities and Liberalists.

Fair for Abused and Neglected Children.

The Executive Committee of the above Fair recently held a meeting at the rooms of the Society, No. I Pemberton Square, Boston. The Secretary reported that the whole State had been canvassed, and in two hundred and fifty towns fifty-five hundred ladies had been appointed, representing a population of nine-tenths of the State, and other towns were daily sending reports. Arrangements are making for County tables, Various entertainments-concerts, theatricals, loan exhibitions, tableaux, coffee and tea narties, etc.—are being planned. The Fair will be held in Hortcultural Hall, Boston, commencing December 8.

At a recent meeting of the Directors of the Society, the general agent, Frank B. Fay, reported that during the month of September thirty-three new cases, embracing fifty-five children, and twenty-three old cases reviewed, embracing forty-live children—total, one hundred children—came under the action of the Society. The general agent had been appointed guardian of two children, and had petitions before the Probate Courts in two other cases.

The Society investigates cases in any part of the State without compensation.

The officers of the Society are: R. F. Apthorp, President: George B. Dorr, Tressurer; Frank B. Fay, General Agent; Edwin R. Smyth, Sub-Agent, Office, No. 1 Pemberton Square, Boston. Fair for Abused and Neglected Children.

Quarterly Meeting in Western New York. Quarterly Meeting in Western New York.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in the Advent Church, York-shire, Cattaraugus Co., N. Y., Nov, 13th and 14th, 1889.

The Church is but three quarters of a mile from Arcade Station, on the B. N. Y. and P. R. R., and may be reached by stage or good foot-walk.

Lyman C. Howe, of Fredonia, N. Y., and Mrs. H. Morse, of Michigan, will be among the speakers. Singing will be provided by friends in the vicinity. Ample accommodations will be furnished those from a distance. A cordial invitation is extended to all. J. W. SEAVER,

MRS. WM. ROE.

GEO, W. TAYLOR,

GEO, W. TAYLOR,

The Northern Wisconsin Conference Has secured the talented and gentlemanly speaker, J. K. Applebee, of Chicago, as its principal lecturer for the next Quarterly Meeting, Dec. 10th, 11th and 12th, 1880. The Chicago, Milwaukee and St. Paul Railway has kindly offered us reduced rates of fare. So, friends, turn out. roduced rates of fare. So, friends, turn out.

DR. J. C. PHILLIPS, Secretary.

Rew Books.

IMMORTALITY,

OUR EMPLOYMENTS HEREAFTER.

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

J. M. PEEBLES, M. D.,

Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus —Myth, Man, or God?" "Conflet between Spiritual-ism and Darwinism," "Christ the Corner-Stone, of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

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I Long to be There.
Live for an Object.
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My Guardian Angel.
No Weeping There.
No Death.
Not Yet for Mo.
Nover Lost.
One Woo is Past.

One Woo is Past.

Over the River They're Waiting for Me.
Over the River I'm Going.
Passed On.
Passing Away.
Parting Hymn.
Ready to Go.
Star of Truth.
Silent Help.
She has Crossed the River.
The Land of Rest.
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The Cry of the Spirit.

The Silent City.
The River of Time.
The Angels are Coming.

The Angels are Coming.

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perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 6, 1880.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Monigomery Place, corner of Province street (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

SAAC B. BICH......BUSINESS MANAGER. LUTHER COLBY..... EDITOR.
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Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM 1- as broad as the universe. It ext nds from the highest spheres of angelle life to the lowest conditions of human ignorance. It is as broad as Wisdon, as comprehensive as Love, and its mission is to bless mankind .- John Pierpont.

· Col. Carrington's Views.

The book issued by the above-named army officer, entitled "Ab-sa-ra-ka," which is the real Indian name of the Territory known as Wyoming and which it should continue to bear to-day, meaning as it does the Home of the Crows, the territory in question being the original hunting-ground of the tribe, is a book full of fresh and interesting information, from an authoritative source, on the red man of the northwestern territories and on life, in the plains. The first expedition for the permanent occupation of Absaraka was organized in 1865, which opened a direct route for emigration to Montana. Col. Carrington was the commander of the expedition. Many of the officers had their families with them, and Mrs. Carrington, who was then the wife of one of them, kept a diary of their life and military experience on that far frontier.

The reading of only a few pages of that which this book embodies, will satisfy any one that it was a life of continual fatigue, exposure and danger, and that the trouble with the Indians which was constantly experienced was owing to the faithlessness of the Government in regard to its promises. It is the old story over again: unkept pledges and natural resentment. What white men are ready to go to war for, the red men ought to have a right to go to war for also. In this most racy and interesting diary is to be found a great variety of reading concerning Indian character and the denials and hardships, but hardly the romance, of life, under such conditions, extending over months and years. In all respects it is a spirited recital, and well worthy of general perusal.

But our contemporary of this city, the Daily Advertiser, remarks upon it, that by far the most important portion of the book is that which is added to the latest edition by Col. Carrington himself, giving an outline of Indian operations and conferences up to 1878, and telling the true story of the massacres that have so often roused the indignation and horror of the country. "Col. Carrington," it adds, "is an army officer of great experience in life on the plains and in Indian wars. He is not a sentimentalist. When it was his duty to fight Indians he has fought them to the death; but in all these years of fighting he has been something more than a brave soldier: he has been an earnest and humane man, studying Indian character and becoming perfectly conversant with every detail of the system by which the United States professes to govern Indians, by holding

them as wards." It confesses that "it is the old story of Indian wrongs told again from another point of view, and, coming from an army officer, the facts and conclusions drawn from them are of great importance." And he strengthens his own statements by quotations from other army officers, especially from Gens. Pope and Sheridan; also from the commission appointed by the President in 1869. The latter asked in their report the following question: "Why should the Indian be expected to plant corn, fence land, build houses, or do anything but get food from day to day, when experience has taught him that the product of his labor will be seized by the white man to-morrow? He needs only to be given incentives to induce him to work."

Col. Carrington himself says, "Many have been the marchings and thirstings, the hungerings and dyings of the obedient soldier, contending in the name of the State to dispossess the savage of the home of the savage; and surely there have been atrocities which demanded of the white man the punishment of the evil-doers; but far more have been the starvings, and the flights, and the extinguishments which have visited the Indian for the offence of living, and loving to live, where the Great Spirit gave him breath." This has been the chief offence of the Indian, that he loved the land which was his birth-place, and clung to it because it was endeared to him by so many associations. May not the red man possess feelings, and even sentiments, as well as the white man? Does the mere fact of color extinguish or enkindle these inner motives of the life?

'What right," asks Gen. Pope, "under our treaties with Indians, have we to be roaming over the whole mining territory, as well as the plains to the east of them, molesting the Indians, in violation of treaties and rights which we solemnly pledged ourselves to protect? How can we expect the Indian to observe a treaty | which will be made in our next.

which he sees us violate every day to his injury? How can the Indian keep peace under such circumstances? We promised to protect him from our people, and we do not fulfill our promise. He is forced to protect himself, and tempted every day by the careless and irregular manner in which parties of whites travel through the territory to do as "the whites do-seize. whenever he can, anything he covets. The Indian cannot keep peace, even if he would."

What testimony is this, and from what source does it come? This is not an ebullition of anger, but the evidence of a man who has seen the very worst that can be charged against the Indians. And he says that the fault is not with the red man: "he could not keep peace if he would." Can the force of language go further? Coming as it does from a man sent out to keep the peace and prevent violence, it is a sweeping and conclusive confession that the Indian is not the one who is in fault. It is the Government and the white man that is responsible for this violence and state of continual war. We have but to keep our solemn pledges, and the trouble ceases. It is a nerfeetly easy thing to do, and a simple one. If we cannot do as much as that, keep our word with the Indian, how are we to claim the right o cry out against him for his faithlessness?

Gen. Sheridan, who commands the department of the Missouri, wrote just as strongly against the present system of dealing with the Indians, whether he still holds to the same opinion or not. His language is: "There are too many fingers in the pie-too many ends to be subserved, and too much money to be made; and it is the interest of the nation and of humanity to put an end to this inhuman farce." Col. Moneypenny, who is now serving on the I'te commission, says: "These words (of our uniform injustice) were wrung from brave men who have grown gray in the service of the They were compelled to confess the country." nation's shame by the facts which they themselves had investigated! There is no need of more testimony of this character. It convicts the nation of injustice that we cannot hope to remedy.

This book of Col. Carrington's is one of facts, among which are plentifully sprinkled names. dates, details, references and mans, making the whole a perfect repertory of information concerning the territory treated of and the tawny people who inhabit it. There is one chapter climate of Absaraka, in the course of which the author develops an argument for dropping the inappropriate name of Wyoming and applying again the original name of Ab-sa-ra-ka, or the Home of the Crows. But the burden of the book is the wrong done the red man from first to last. This is testimony from army officers who have been sent out to keep the Indian peaceable, and who bring back word that "the Indian cannot keep peace, even if he would." Is there anything more to say after that? It is wicked, as well as stupid, for the barking-dog papers of the frontier to accuse the Eastern press of being sentimental, when the very men who are sent out to fight the Indians confess that the latter are wronged too outrageously for human endurance.

Revising the Bible.

The task of revising the translation of the Bible by the most eminent scriptural scholars of the Old World and the New, which has now been going on for ten years, has reached that point at which the New Testament revision is finished and will shortly be in readiness for the public. The work is esteemed to be one that will assist greatly in signalizing the century at the close of which it will have been completed. Doubtless there will be enough, and more than enough, to engage the attention of the critics and textualists and controversialists for even a longer time than the revising itself has required; and it is more than possible that, after all, there will spring up an organized opposi-

tion to accepting the revision at all. It is not to be denied that since the King James translation of the Scriptures was made. great discoveries have been made in every field of learning which render a revision absolutely necessary. The scholars who have given their time and labor to this latest revision of the Word are admitted to be among the most eminent in the churches of Europe and America, the Roman Church being of course left out of the account. They have worked at their allotted tasks first separately, and then have come together to compare results; and no change has been made in the scriptural text unless by a vote of two-thirds of the entire number. The Bible, as we know it, was translated nearly three centuries ago, and it certainly speaks well for the manner in which it was done that it has answered to the changing needs of our age even as readily as it has.

It is reported that such alterations in the New Testament text as have been made are chiefly verbal, consisting mainly of the substitution of modern words for the older ones. Then there are phrases which possess at the best only a doubtful authority, and these have been carefully pruned away, and it is said also that sundry broad passages, which have so shocked some sensibilities, have been extirpated where they have not been merely modified. The same system being carried through the Old Testament also, it is safe to say that a good deal of the descriptive writing of that collection of ancient Scriptures would necessarily have been lopped away and left a visible gap in the story on many

The whole of this work, undertaken not until now, is a plain acknowledgment of the fact that the present age of the world, marked as it is by both greater liberality and greater accuracy of thought, demands a general overhauling and investigation of the grounds on which creeds are erected and systems are organized. Let the disciplinatians squirm and kick as they will, they cannot successfully resist the tendency to liberality and progress which proves that the human heart is superior to the human head, and life better than creed. In point of fact, whatever may be said for formulas of faith and organizations of systems, spiritual life demands that they shall be serviceable to itself only, and not to some selfish end of their own. It is idle to assert that what has been always will be; and therefore the Bible itself must be subjected to the same tests with all

The Salem Observer's tribute to Allen Putnam's new book will be found on our second page. Read what is there said of it, and then purchase the work itself (which is offered for sale by Colby & Rich, 9 Montgomery Place, Boston), for personal inspection.

things else.

SPIRIT AND MATTER, A Drama in Six Acts, by G. Damiani, P. M. L., has recently been published by Colby & Rich, further mention of

Protecting the Insane.

A pamphlet has been freshly issued by the National Association for the Protection of the Insane, in which, in addition to its constitution and by-laws, is contained a statement read by Dr. Beard for the New York committee at the Cleveland conference of charities and corrections, setting forth increasing necessity for such an association, besides other interesting papers which were read at the same time. One paper, by Dr. J. C. Shaw, abounded with the results of actual experience in connection with the treatment of the insane. Dr. Shaw superintends the King's County Insane Asylum of New York, and his statements, therefore, cannot but be regarded of special interest.

He took charge of the asylum, it seems, some two years ago, and found that a large proportion of the patients were kept in a state of personal restraint. They were immured in cells, and straps and strait-jackets were in common use. He found that a great many of this unfortunate class of patients had been thus restrained for months, and some of them for years. His first efforts were directed to making this class as much less numerous than it was as possible. He began prudently and patiently, feeling his way and confirming his steps as he proceeded. But by steady perseverance, and not having to go over his work a second time, he succeeded in reducing the number of such cases to five in seven hundred.

After carefully studying the situation and reviewing his experience, he concluded to dispense with restraint altogether, and accordingly put the entire apparatus necessary, for it out of existence. About three hundred sets of different contrivances for this service were burned by him. His first resource for this class of patients, after the restraining apparatus was destroyed, was to provide occupation for them that should be both agreeable and sufficient. His idea was to adjust personal freedom to the amount of employment, so that the patients should have just as much of each as was good for them. And in his success with this experiment he has found the happy means(for securing to them improved physical and mental health.

He expected to meet with decided opposition in making this experiment, and he was not disappointed. But he givtefully acknowledges the cooperation of his assistants and the attendants, as soon as they became satisfied of the sethat is devoted to the natural history and the riousness of his determination to carry his experiment through. Another paper was also presented by Dr. Seguin, pleading for more liberty for this unhappy class of persons. It took the ground that the curative agency lay in liberty rather than in restraint. These papers, which were read before the Association, are calculated to increase the amount of definite knowledge respecting the most effective treatment of the insane. Dr. Beard stated to the convention that the Association will have done enough when it shall succeed in establishing the fact, and securing its recognition, that insanity is a disease, and that a man may be "crazy" without being disgraced.

Hasty Investigations not Desirable.

The Medium and Daybreak, in support of its statement that many of the doubts entertained by investigators of the phenomena of Spiritualism are groundless, cites an instance related by Mr. Wootton, one of the most experienced observers of materialization in London. On one occasion some years ago he was present at a séance given by Mr. Williams at which "John King" appeared, bearing a light. The spiritform stood at the side of Mr. Wootton and said to him, "Can you see me?" Mr. W. replied that he could, but at the instant of saying so he was surprised to hotice that what he supposed to be the features of John King were identical with those of the medium. "Shall I show myself on your other side?" said the spirit. "Yes, do, John," Mr. Wootton replied. In an instant the light borne by the figure was at Mr. Wootton's other elbow, but as soon as he glanced at the features he was more than ever convinced that it was none other than the medium that stood before him. At the same time he heard a noise in the cabinet, possibly attributable to the medium, but he thought it might be produced by spirits who had an interest in maintaining a deception. All this flashed through his mind in an instant, and, had not some change for the better occurred, he would have been thenceforward a thorough skeptic. "John King" seemed to see what was passing in his mind, and, in his mild, dignified way, said, "Would you like to see me float, Mr. Wootton?" "That I would, John," said the doubting sitter, in reply. In an instant "John King" and his lamp loated high over the heads of the sitters toward the lofty ceiling, and the doubts

all vanished that instant. The conclusion naturally derived from this is that if we give the spirits opportunity they will remove all doubts that may arise in the minds of the sitters without any "crucial testing" or mechanical appliances. If those who manifest such an extraordinary desire to detect imposition and prove the mediums dishonest were to exhibit less impetuous haste in their operations, developments might occur that would be more creditable to all parties than the results usually attained. It is not generally the case in scientific experiments that during their presentation the spectators interfere, and by their interference destroy the conditions necessary for their success. But that method has in nearly every instance of alleged exposure at a spiritual séance been adopted. A short time since we published a detailed account of electrical experiments employed as tests of spirit-phenomena, during which, for a time, there seemed to be abundant evidence that the medium was endeavoring to impose upon the spectators, but instead of hastily condomning, the experimenter patiently continued his efforts, and the result was most undeniable evidence of the honesty of the medium and the genuineness of the mani-

Among the contents of the Banner of Light for next week we shall give another installment of Dr. G. L. Ditson's Review of our Foreign Exchanges; a rejoinder in pleasant vein from Mrs. F. O. Hyzer, in regard to certain points raised by Hon. Thomas R. Hazard, concerning her materialization discourse; and an article from Mr. Hazard himself on matters intimately bearing on the question of spirit-messages and their lessons.

Dr. J. M. Peebles will lecture in Orange, Mass., the Sundays of November. He will be followed by Emma Hardinge-Britten for four Sundays. The ladies of the Progressive Lecture Association have been instrumental in raising funds for the maintenance of the platform exercises. We congratulate the Orange friends on their forthcoming intellectual and spiritual feast.

'The Scientific Basis of Spiritualism."

Materialistic science traces back life, as it is developed in the vegetable and animal world. to a little gelatinous speck, or dot of "protoplasm," hardly perceptible through the microscope, and which is the same in the nettle, the tadpole and the man. Here physiological science ends its quest, confessing that all beyond is mere speculation or agnosticism; while materialism tells us that we need go no further for an explanation of the existence, whether of a nettle, a tadpole or a Shakspeare. The new psycho-physiological science, presented by Mr. Epes Sargent in his forthcoming work, "The Scientific Basis of Spiritualism," takes issue here, and says, "Nay, an explanation is indispensable. Your protoplasm leaves the question open—Why is it that the same speck has in one case only the potencies of a nettle, and in another those of consciousness, mind, genius? It must be in the psychical force, of which the protoplasm is merely the envelope. Of the existence of this force we have the most conclusive proofs, as given in the thoroughly-tested and now underiable phenomena of pneumatography and clairvoyance, selected by Mr. Sargent as his basic and typical facts. We find in the London Spiritualist the following extract from a letter of his, not intended for publica-

tion:

"That we now have a scientific basis in the two great daily demonstrated facts of direct writing and clairvoyance, there cannot be a question. Mediums for direct writing are now multiplying all over the country, and the proofs, in broad daylight, are so plain, palpable and irresistible—so obviously placed beyond all the carpings of skepticism, that many persons, like the Rev. Joseph Cook, are becoming profoundly impressed, while Zöllner's experiments cannot fall to command respectful attention. My new book will be largely a reply to Wundt and other assailants. Direct writing is doing the work forus. 'There is nothing so brutally conclusive as a fact'—and that we have the fact, no one but an ignoranus can now deny."

A Pleasant Reception.

Notwithstanding the descending rain on the evening of Saturday, Oct. 30th, a good and representative delegation of the friends of Mr. and Mrs. J. William Fletcher-including John Wetherbee, Phineas E. Gay and others-assembled at 8 Davis street. Boston. The hours were passed profitably in the unstudied interchange of thought: the rendition of choice musical selections by W. J. Colville, Mrs. Bond and Mrs. Fletcher; the recital in a conversational style by Mr. Fletcher of some of the materializing and other phenomena he had been privileged to witness in presence of various noted mediums in London; and the stating by Mr. Colville of the views of his inspirers regarding Spiritualism as a religious science and a scientific religion. The presentation of an appropriate inspirational poem by "Winoona" (Mr. C.'s poetic control), the partaking of refreshments, and the expression of good wishes (at parting) for host and hostess, concluded the exercises on what was in every sense an agreeable occasion.

The Nursery.

This charming little monthly for children is now issued by its original proprietors and editors, associated under the name of "The Nursery Publishing Company." The office is still at 36 Bromfield street, Boston. It will be seen from the advertisement in another column that it is to enter upon the year 1881 with great improvements: a new cover, enlarged size, superior wood-cuts, paper and press-work. It has thus far distanced and outlived all competitors in its special department, and it proposes to continue to do so. The subscription price is \$1,50.

The services at the funeral of C. Edw: Davis are reported in the Baltimore News of the 20th ult. A discourse appropriate to the occasion was delivered by Wash. A. Danskin, President of the First Spiritualistic Society. He spoke feelingly of the deceased and his many virtues, addressed comforting remarks to his bereaved friends whom he had left behind him, and spoke of the faith in which the deceased had died. Then, alluding to his own personal experience | tury radiant with the glories of an advanced of thirty years, he dilated with great emphasis and advancing civilization—which has seen a upon the comfort and joy it had occasioned him. He claimed that there was no positive proof of the immortality of the soul outside of that which is demonstrated by Spiritualism; and said that there was no mortal who was without moral blemishes, no one totally deprayed. and that God never fashioned a soul he could

A peculiar incident in reference to this event is that Mrs. Sarah A. Danskin told the sister of the deceased that she must prepare for an occurrence of this kind within a week's time, and that the affliction would fall in her (the sister's)

Among the messages on the sixth page of this issue of the Banner of Light will be found one from our ascended sister, Mrs. Fannie A. Conant, and we are gratified in being able to refer to the confirmation it gives of the convictions we have ever entertained of the reality of her appearance to us in a visible, materialized form, on an occasion when Mrs. Hull was the medium. In the message Mrs. Conant says (Mrs. Hull being present): "I desire to publicly state, in the presence of these people, and to have my words appear in the columns of our dear old Banner of Light, that I came to this medium who is seated before me, tangibly and materially; that I was enabled to manifest to dear mortal friends, bearing beautiful flowers, emblems of the peace and love of the angelworld." At the time referred to she came to us as natural and lifelike as at any period during her life on earth, with a quantity of beautifully fragrant flowers which she distributed to all present in the circle.

A trance lecture by Mrs. Cora L. V. Richmond's band will be found on our first page; and whoever peruses it will, we feel, fully agree with us that it is one which will bear close examination and study. We have received from the Nottingham (Eng.) Spiritualist Society, (and shall print next week) the official report of her visit to that place, together with a copy of the congratulatory address presented her by the friends there.

Henry Slade is now in New York City, where he intends to remain for one year at least. He is located at 238 West 34th street. The skeptical element in the population of that great metropolis cannot do better than to utilize to the full the wonderful avenue for investigation into the verity of the spiritual phenomena which is thus afforded.

Attention is called to the advertisement of James A. Bliss on our seventh page. Mrs. Bliss has now permanently located in Philadelphia. and has inaugurated a Spiritualists' Home at 1620 South 13th street, where, we are informed, well attended and highly successful seances for materialization are held every Sunday, Tuesday and Friday evening.

English Items.

Mr. F. O. Mathews continues to give great satisfaction in England by his lectures and his descriptions of spirits seen by him in the audience, after the manner of Mr. Baxter in this country. Though it was announced some months since that Mr. Mathews designed coming to the United States, we see it stated that he now intends settling permanently in London.

Several new healing mediums have appeared in England, and, despite the efforts of those whose gods are being demolished and receipts decreased to crush them by the ponderous hand of the law, are doing much good, and convincing many by those stubborn things called "facts" that their mission is heaven-ordained, and hence cannot be destroyed.

The Herald of Progress, London, says the press is undergoing a marked change in regard to Spiritualism. Its bitter spirit of opposition is relenting, and many papers that a short time ago would not deign to allude to it, except in a tone of ridicule, are opening their columns to discussion upon the subject.

The materializing medium, Michael Chambers, now sits outside instead of inside of his cabinet, and at recent séances of his, spirits materialized inside the cabinet while the medium was sitting outside, and in full view of every one present. The forms that have appeared varied in height from two feet to nearly six feet, and are thin and vapory. The alterations of conditions necessitate a change of modus operand! which will require some months to perfect in order to enable the controls to give full solidity to the forms.

Carlyle on the Great Problem.

Years ago, so long ago as 1848, Thomas Carlyle wrote a letter to a lady on the great problem of life and the future, in which he inculcates the propriety of being entirely dumb. But on the subject of retribution he has convictions that are rooted in all genuine religious beliefs.

He considers that the best philosophy teaches us that the very consequences (not to speak of the penalties at all) of evil actions die away and become abolished long before eternity ends; that it is only the consequences of good actions that are eternal, for these are in harmony with the laws of this universe, and add themselves to it and cooperate with it forever; while all that is in disharmony with it must necessarily be without continuance, and soon fall dead. 'On the whole," he adds, "I must account it but a morbid, weak imagination that shudders over this wondrous divine universe as a place of despair to any creature; and, contrariwise, a most degraded human sense, sunk down to the region of the brutal, that in any case remains blind to the infinite difference there ever is between right and wrong for a human creat-

Rev. Dr. Thomas's Idea of "Hell."

Rev. Dr. Thomas, of Chicago, to whose case we referred in our last issue, and who has been undergoing the discipline of the Methodist Church for his liberality of opinion—we beg pardon, his "heresy" in regard to future pufishment, the atonement, the inspiration of the Bible, etc., states his position upon the firstnamed point as follows:

I believe, as I have said, in the eternity—the literal endlessness of that law by which sin brings suffering. I believe it abides everywhere and will always be active. And I believe, as I said, if souls stay on the side of sin they must stay on the side of suffering. But I believe that souls go out of this world free, and I cannot always that any soul, will forever stay on the But I believe that souls go out of this world free, and I cannot afirm that any soul will forever stay on the side of wrong. I can conceive how that, in the infinite creations that will probably go on forever, there may always be persons touching the dark side and going into sorrow, and there may never be a time but what there may be the suffering of those who are passing through some period of drill or education. It may all be, but I cannot affirm, nor will I, that I believe that any single individual soul will forever remain in sin, and forever remain, consequently, in suffering.

The Sorrowful Condition of Ireland. No one can look at Ireland without sorrow

and apprehension, says the New York Herald. 'Why is it," it was asked centuries ago, "that the King hath no good of Ireland?" In reading the history of English progress-a history thrilling with deeds of high import—we hurry past the record of Ireland-so sad, so sorrowful, so disheartening! dreary with its tales of woe and suffering, growing drearier from year to year! In the noon of this nineteenth century—a cenunited Italy, a redeemed Greece, a French Republic, a restored Indian Empire, a consolidated Germany and a regenerated American Union— Ireland alone among the nationalities stands voiceless and sorrowing; murder on her highways, idleness in her fields, vengeance supplanting justice, and rapine taking the place of law.

We shall print next week testimony (from the columns of the Hartford Daily Times) in favor of the verity of Mr. C. E. Watkins's mediumship, which will, in the points covered, rule entirely out of the court of reason the lame pretensions to the exposure (?) of pellet-reading, independent slate-writing, etc., which have been made under evangelical auspices in Boston of late.

Miss Martha Ann Houghton, formerly a clairvoyant physician in Boston, but for several years past practicing in London, was recently arrested under the infamous law (construed) against mediums, but passed the ordeal without difficulty, and was released. The case is referred to by our valued friend and correspondent, "M. A. Oxon," in another column.

Robert Cooper, whose recent illness was a matter of deep commiseration among his many friends in America, has recovered sufficiently to return to his native land, and embarked on Saturday last at New York for England, in the steamship Spain of the National Line, in company with his son. We wish these gentlemen a safe and pleasant voyage.

ED D. J. Mandell writes us from Athol, Mass., that a party giving the name of "J. M. Colville," and claiming spiritual mediumship, has recently been in that region, and that the promises made on his handbills were rendered conspicuous (as to fulfillment) by their absence during the evening's entertainment.

D. C. Densmore, the able editor of the Voice of Angels, is, we regret to state, at present prostrated by continued sickness of a most serious nature. We trust, however, he may be spared to do yet more effective labor in the spiritual field.

Read what Light for All has to say regarding "Spiritual Harmonies"-second page. The work is on sale by the publishers, Colby & Rich, at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

8. M. Howard, agent for the sale of books. stationery, magazines, &c., has the Banner of Light on his counters at 51 East 12th street, New York. The friends in that vicinity will do well to make him a business call.

John Wetherbee, our frequent contributor, wants us to remind some of our readers that he has a notice on page seven worthy of at-

BRIEF PARAGRAPHS.

Now that the turmoll attendant upon the presidential election is over, it is to be hoped the people will 'rest in peace" for the next four years.

We honor the good spirit, the good kingdom, the good law—all that is good. Good is the thought, good the work, of the pure Zarathustra.—Zend-Avesta. The elevated railways in New York City are doing

an immense business. Boston needs this kind of rapid transit, and will have it, no doubt.

A letter for Mrs. Nellie Nelson, of Boston, is now at this office-subject to her order.

I know no manner of speaking so offensive as that of giving praise, and closing it with an exception.—

Steele.

It is reported that the Czar of Russia has been polsoned by the Nihillsts.

It is very sad to learn late in life that the hitherto unsuspected primrose is "a corollifloral dicotyledonous exogen, with a monopetalous corolla and a central placenta." Professor Huxley is responsible for unearthing this scandalous fact.

Maj. Powers, a prominent officer in the Treasury Department, of long experience, proposes that the back of one-dollar greenbacks be hereafter divided by the device printed upon them into four parts, so as to be cut up at pleasure, each quarter being good in small sums for twenty-five cents. This would enable the community to supply itself with its own fractional currency at pleasure.

Truth is born with us; and we must do violence to nature to shake off our veracity.—St. Evremond.

The best route to New York from Boston is via Providence, R. I., per steamer.

> In these days, most consumers think There's scarce a thing we eat or drink Escapes adulteration. Liquors (when pure, sufficient curse) Are doctored into something worse Era swift interviewing. For swift intoxication

Spice, sugar, flour, by traders fixed
With worthless things, and poisons mixed,
Are heavy with baryta.
Our milk's extended at the pump,
Or cooled with ice, a liberal lump,
And chalk to make it whiter.

The cable informs us that Cabul "is in a state of dis-

An experiment just tried of sending the Australian mail by way of the United States Instead of the Suez Canal to England, resulted in a gain of four days.

It is one of the curlosities of natural history that a horse enjoys his food most when he has n't a bit in his

Lydia Maria Child left bequests to many of our most worthy institutions, among them \$1000 each to the Anti-Cruelty to Animal Society, and the Quaker Schools for the Education of the Indians.

Dreadful gales are reported on the English coast of late. Two hundred vessels ashore, and many lives

What is joy? A sunbeam between two clouds. Madame Deluzy.

One'day, at a farmhouse, a wag saw an old gobbler trying to eat the strings of some night-caps that lay on the grass to bleach. "That," said he, "is what I call introducing cotton into Turkey."

Fine sense and exalted sense are not half so valuable as common sense.

The Coloradoans had not, at last accounts, "gathered in" their much-coveted (Indian Agent) "Berry." The Ute matter is practically at a standstill.

A kind of timber for which there is no further callsummer board.

Miss Alice W. Harlow, the oldest daughter of Dr. H. M. Harlow, of Augusta, Me., who graduated at Vassar College with high honors in 1877, has accented the professorship of Latin and Greek in Monticello Seminary, Godfrey, Ill.

Mount Vesuvius is in eruption. So is Ireland.

The Boston Journal is now printed on a new selffeeding and folding press. The press it first used produced 400 copies an hour; the present one prints and folds 30,000 copies an hour.

A couple of neighbors became so hostile that they would not speak to each other; but one of them, having been converted, on seeing his former enemy, held out his hand, saying, "How d' ye do, Kemp? I am humble enough to shake hands with a dog."

Dulcig-no taken vet.

A new invention in the line of flying machines was lately introduced to the patent office in Washington. but an experiment to prove its availability failed. No matter; try again. There is something in the wind, and at some time aerial navigation will be a fact.

England has another war in South Africa on her

At the recent Baltimore celebration the identical flag that Francis Scott Key looked upon when he became "inspired to write his memorable song, "The Star Spangled Banner." was exhibited. It is thirty-two feet long, twenty nine feet wide, though probably larger originally. It bore fifteen stars, representing the number of States at that time forming the Union:

Some of the statutes of England appear to contain more law than justice. Last month, in London, a halfstarved looking child, pressed by hunger, took a turnip valued at one penny, which act the Worthing Police Court called "theft," and sentenced him to fourteen days' imprisonment with hard labor! At Exeter a young farmer shot a rabbit on a farm he occupied, and for doing so was sent to jail for a month; while a man brought before the same bench for brutally ill-treating his wife was fined five shillings.

A transcendental preacher took for his text. "Feed my lambs." As he came out of the church a plain old farmer said to him, "That was a very good text; but you placed the hay so high in, the rack that the lambs could n't reach it, nor the old sheep either."

The one hundredth anniversary of the adoption of the Massachusetts Constitution, and the organization of the General Assembly under it, occurred on Monday, Oct. 25th. In accordance with the general recommendation of the Governor, the event was recognized by public meetings and otherwise in Boston, Salem, and various parts of the Commonwealth.

The air on the Mexican plateau is said to be quite a tonic to the weak lunged—plateaunic, as it were.—Boston Temperature

The Banner of Light, that old and reliable medium of the spirit-world, commences its forty-eighth volume with the number for sept, 25th. We hope all Spiritualists who are not already subscribers will send their names in immediately, and so help along our honored cause in a practical and substantial manner. We can assure them all that both the literary and mechanical execution of the Banner are beyond praise—the type and paper are super-excellent.—Votee of Angels:

We endorse the above, and can add, that all the general news relating to Spiritualism throughout the globe is given in this grand old paper.—Light for All, San Francisco, Cal.

Mr. Rowland Connor, whom Pope Miner endeavored to crush, is now in East Saginaw, Mich., a highly suc cessful lecturer in the liberal field.

The recent Episcopal Convention in New York voted to forbid the use of any prayer except those contained in the prayer-book of that Church. The consequence will be that those who believe in the efficacy of verbal petitions to the Almighty will find themselves in some what straitened circumstances in an hour of peril, should their memory fall them and a copy of the book not be at hand. Phillips Brooks opposed the insertion of the clause in the canons, but found himself too liberal for his church, and his minority report was de-

An author speaks of A. Bronson Alcott as "one of the brightest of heaven's exiles, straying from the orb of light.". That was exactly the position of the devil when there was a "Paradise Lost."—New Orleans Picayune.

Movements of Lecturers and Mediums.

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

Dr. Van Namee is located at Madison, Conn., and ready to answer calls to lecture in the East.

Mrs. Emma Hardinge Britten's intended return to Europe being unavoidably delayed by private business until next spring, she is prepared to make arrange-ments for Sunday and week evening lectures during the next five winter months. Address as early as possible 47 West 37th street, New York City. Astronomical and other scientific lectures, illustrated by splendid stereopticon views, now being given with brilliant success in New York, can be specially arranged for.

J. Frank Baxter has been having marked success in Vermont and New Hampshire the past ten days; and leaves Boston for Syracuse, N. Y., on Friday, Nov. 5th, remaining in the State till December, when his engagements take him into Maine. All the Sundays of November he lectures at Syracuse, in the Opera House; but he has some week evenings open, and parties in central New York can secure his services for them by addressing him at 181 Walnut street, Chelsea, Mass.

Prof. William Denton will commence a course of six geological lectures in Republican Hall-55 West 33d street, New York, on Monday evening, Nov. 8th.

Geo. A. Fuller gave good satisfaction as a lecturer in Manchester, N. II., recently. We shall print a letter from a correspondent, testifying to this fact, in our

Dr. L. K. Coonley lectured Sunday, Oct. 31st, at 21/4 and 7 P. M., in Weymouth Landing (instead of East Braintree, as previously announced), to large and appreciative audiences. Nov. 7th, at 3 P. M., he lectures in Temple of Honor Hall, Chelsca; in the evening at Eagle Hall, Boston; subjects and questions from the audience. He wishes engagements for Sundays and week evenings. Permanent address No. 9 Davis street,

J. William Fletcher lectured twice on Sunday last in Grand Army Hall, Lowell, and will speak there again next Sabbath evening. A reception, largely attended by prominent Spiritualists and others, was tendered Oct. 31st to Mr. Fletcher, at the residence of Mr. Jacob Nichols of Lowell.

Capt. H. H. Brown spoke in Philadelphia, Pa., the four Sundays of October. He also spoke in Camden, N. J., on the afternoon of Oct. 24th, by invitation of the Children's Progressive Lyceum of that place. The friends in Camden have, we are informed, one of the oldest schools in the United States, and one that is full of bright promise for the future. Capt. Brown lectures in Vineland, N. J., next Sunday, and at Lakewood Thursday evening, Nov. 11th. He speaks in Willimantle, Ct., the last three Sundays in November.

Bishop A. Beals has been engaged by the society in St. Louis, Mo., during the months of November and December. He can be addressed 1422 Olive street, that city.

Tribute to the Memory of a Veteran Spiritualist and Honored Colored Citizen of New Bedford.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:
The demise of Nathan Johnson, one of New Bedford's
most respected colored citizens, at the advanced age of eighty-five years, has elicited more than ordinary notice. Perfectly erect, of manly and dignified presence, he seemed twenty years younger than his real ago. Living in the city of his adoption for more than seventy years, his grand simplicity of nature, loving kindness and sterling character had commanded the respect of two generations of his fellow-citizens, although he never made any religious profes-sion or sympathized with popular theological dogmas.

When Rev. John M. Spear founded the first Universalist society in New Bedford, Mr. Johnson gave them the free use of a public half owned by him, and on the occasion of his funeral the society granted the use of their church for the services, which were conducted on Thursday, Oct. 14th, by Dr. H. B. Storer, of Boston. Mr. Johnson intuitively grasped the philosophy of Spirit-

ualism when, thirty years ago, the modern phenomena called his attention to the subject, and it has been his sails. fying portion ever since. He was a stock-holder in the Onset Bay Grove Association, and deeply interested in the success of the spiritual meetings there.

cess of the spiritual meetings there,
William F. Nye, Esq., says of him:

"I have known him since 1841, and, abolitionist boy as I was, I could but like him then, and since as I have watched him contending for liberty, equality and fraternity. In Spiritualism he found a new joy, from which he seemed ever in his ripening age to be feeding, above all destring that others might's see and feel the light of knowledge and of truth, as he used to express it. It was always a pleasure to me to visit him, and in his last sickness to receive his cheerful 'Good-bye.' 'I am not afraid to die I oh, no!' he said, when just able to whisper, reaching up his long arms to clasp his loved ones gone before, whom then doubtless he plantly saw. Truly the world is better that he lived. No tark valley for him, for he had a sout that lighted his way to a celestial shore,'"

Eradgrick Deutless, the distinguished colored orator, at

Frederick Douglass, the distinguished colored orator, at present our United States Marshal at Washington, found with Mr. Johnson a home when he first escaped from slavery, and received from him the name by which he is known. A letter just received from him, addressed to Mrs. H. Kuto Richmond, the step-daughter of Mr. Johnson, contains the following beautiful tribute to him:

Richmond, the step-daughter of Mr. Johnson, contains the following beautiful tribute to blur:

"I have often walked mentally through the chambers of this man's soul, and observed how sweet and tranquil, how refined and elevated, how flexible and yet how stong were all their appointments. I have seen Nathan Johnson not only in the sunsitine of popular favor, but when the whirl-wind of criticism and reproach covered him with its dust. I thought I had known him before this experience, but I had not; he was a grander man in this than at any olber time in his great though quiet caveer. Supported by conscious rectifude, he stood up a mountain against a storm. I am glad, dear madam, that you who have observed and known him so well, know, also, of my love for him. He was a tranger, and he took me in; I was an outcast, and he gave me shelter; hungry, and he fed me. No character among the colored race, living or dead, has given me a larger measure of hope of its ultimate elevation than that of Nathan Johnson. Ten of such, in any community, would have secured respect for the whole race. I do hope that he still lives, and that I shall see him again; but however this may be, his place in my heart can be taken by noother.

I begin to feel that the space between me and that limitless continent is not large, and a few years at most will be sufficient to land me there. Like our friend, I hope I shall how serenely to the inevitable and fall asteep in peace. However this more ways than one, for he seems to have retained to the last his trust in man and his faith in woman. When these vanish from the indu and heart, life is only breath—a mere empty sound." **

Few of the colored people in New Bedford are Spiritual-alies, but my any of them were present, with several of the last his trust in man and he are, when the similar of the mere empty sound.

Few of the colored people in New Bedford are Spiritualalists, but many of them were present, with several of the leading citizens of that city, upon the funeral occasion, to pay their tribute of respect to his memory.

Miss Mollie Fancher.

To the Editor of the Banner of Light: I have recently visited Mollie Fancher of Brooklyn, N. Y., the invalid whose case has excited so wide an interest in this country and England, and found her, as usual, suffering very much. I purchased a lyre made of wax flowers (numbering some hundreds). which I think is well worth the attention of all lovers of art-more especially when the fact is remembered that it was made by a blind girl. I have at my house some rich specimens of flowers and worsted work, etc.. also made by Miss Fancher, which any one may see if he or she chooses to call; also her picture, as she now lies in bed, and one that was taken when she was about lies in dea, and one control of the lith.
SAMUEL GROVER.

162 West Concord street, Boston.

The Banner of Light Free Circles.

Miss Shelhamer holds séances for spirit communications every Tuesday and Friday afternoon at three o'clock precisely. All are cordially invited to attend.

Just before the death of little Jessie Hill, at Titusville, Pa., recently from the effects of coal oil burns, she exclaimed: "Come, Carrie, come." Carrie Beers, who was burned at the same time, died ten minutes later in a house some distance away, and her last words were: "Yes, Jessie, I am coming." Neither of the children was over five years old.

There's hardly a day passes but we see items like the above in some of our exchanges, in the same papers, too, that never miss an opportu-nity to slur Spiritualism and Spiritualists. Do hey not know that it is just such incidents as the above that convince people of the truths of Spiritualism; and that no other theory will explain such things?—Home Journal, Gardiner,

Read the notice in another column concerning the proposed Fair at Horticultural

We would call the attention of our read-

ers to the advertisement of the Banner of Light in another column.

The Banner of Light is the oldest journal in the world devoted to the Spiritual Philosophy, ably edited, and is contributed to by a large corps of talented writers.

Particular attention is called to the list of the light of the contributed to the light of the l

Particular attention is called to the list of six elegant engravings, which are offered as premiums with the paper.

On receipt of three dollars, the regular subscription price, the publishers will send, free of postage, the Banner of Light for one year to either an old or a newsubscriber; also any one of the six engravings which may be desired. Send for a sample copy to Colby & Rich, No. 9 Montgomery Place, Boston, Mass.—Andrews' Bazar (N. Y.).

The Fair of the Ladies' Aid Society, For the benefit of the poor, will open at the Ladies' Aid Parlor, 718 Washington street, Bos-ton, Monday afternoon, Nov. 1st. Contributions of useful articles are solicited.

Season tickets, which entitle the holder to a share in the silver service, can be procured of members of the Society.

Mrs. A. A. C. Perkins,

Chairman of Committee.

The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Oct. 2d, 1880, is as follows:

H. Brady, Benson, Minn.
Peter McAustan, Yuba City, Cal.
Religio-Philiosophical Journal, Chicago, Ill.
Charles Partridge, 29 Broad
Hon, M. C. Smith (personal), New York. B. Tanner, Baltimore, Md.....

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-

At Everett Hall, 399 Fulton street, every Saturday evening at 8 o'clock.
Saturday evening, Nov. 6th, Prof. Henry Kiddle.
After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity. Brooklyn (N. Y.) Spiritum Fraterinty.
Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place.
Friday evening, Nov. 5th, "The Creed of the Spirits," Emma Haritinge Britten.
Friday dyening, Nov. 12th, "Unseen Forces," Col. Wm. Hemstreet.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference.
S. B. Nichols, Pres.

If you want to be well in spite of yourself, use Kidney-Wort. Cures Kidney diseases like a

Weakness and sickness changed to health and strength with Hop Bitters, always.

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reet, St. Louis, Mo. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee,

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MIND AND MATTER. Published weekly in Philadelphia, 22, 15 per annum.
The Spinitual Record. Published weekly in Chicago, The Sprintman Record. Published weekly in Chicago, II \$2,00 per year.

The Sprintmanist: A Weekly Journal of Psychological Science, London, Eng. Price \$2,00 per year, postage \$1,00.

The Medium and Daybheak: A Weekly Journal devoted to Sprintman. Price \$2,00 per year, postage 50 cents. Sprintman Notes: A Monthly Epitome of the Transactions of Sprintman Psychological Societies. Published in London, Eng. Per year, 75 cents.

The Theosophist. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

To Correspondents.

As No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a maranty of good faith. We cannot undertake to preserve ir return communications not used.

Will "X. Y." please let us know where we can address him in regard to "The Life."

RATES OF ADVERTISING.

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 seventh page.
Special Notices forty cents per line, Minion, each insertion.
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A7 Advertisements to be renewed at continued rates must, be left at our Office before 12 M. on faurday, a week in advance of the date whereon they are to appear.

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The Wonderful Healer and Clairvoy anti—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.

Dr. F. L. H. Willis. DR. WILLIS may be addressed till further notice care Banner of Light, Boston, Mass. N.C.

Hall, in aid of abused and neglected children.

President Hayes has, by official proclamation, appointed Nov. 25th as a day of Thanksgiving and Prayer.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York.

Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATHONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Bunner of Light at fifteen shiftings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

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J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sate of the Hanner of Light; and also the Kpirituni, Liberal, and Reformatory Works published by Colby & Rich. The Banner will be on sale at Steinway Hall, Lower Seymour street, every Sunday.

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And Agency for the BANNER OF LIGHT. W. H. TERRY,
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WORKS, published by Colby & Rich, Boston, U. S., may
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Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witcheraft had its origin, and descended from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious

shortcomings and misleadings by the historians, Hutchin-son, Uphan and others who follow their lead. The author regards Salem as the *last* battle-field on which the Witchcraft Devil was supposed by his opponents to be in command. There he was met in direct, stremous and victorious encounter by brave men who dared to act out their faith. That Devil was but a legitimate child of a false creed; the creed's barbarity became then revealed, and never since has such a Deptl invaded any part of Christen-

The work is worthy of general perusal.

THOMAS HUTCHINSON.

W. UPHAM.

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The Messages published under the above heading indicate that splitts carry with them the characteristics of their earth-life to that beyond—whether for good or will—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea en. All express as much of truth as they perceive no more.

nor reason. An expression means in more.

All 1 is our earnest desire that those who may recognize the messa cosof, their spirit-friends will verify them by informing us of the fact for publication.

All As our angel visitants desire to behold natural flowers upon our Cirche-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

ings.

(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays, 1.

BB-Letters appeariabiling to this department, in order to ensure prompt attention, should in every instance be addressed to Cobby & Rich, or to Lewis B, Wilson, Chairman,

Messages given through the Mediumship of Miss M, T. Shelhamer.

The following message-given Oct, 19th-1s published in advance by request.)

Jennie Dixon.

As happy and free as the bright-winged birds that speed their way homeward from distant climes, I return this afternoon from my spirit-ual home to waft my love and blessings to my dear friends and associates. It is sweet to live in communion with the angels—I felt the bless-ing of their influence while in the body—but oh, ing of their influence while in the body—but oh, how much dearer and sweeter to the soul to find itself disenthralled from mortal bonds, and able to live in sacred and close communion with loved ones who are advanced in angelic spheres! I wish to say to my dear friends, I am happy now. I rejoice in my freedom of soul; and as I return to-day, to send my love, I also bear the love of those dear ones who are with me. Electa is by my side, and desires me to remember her to all the dear friends and acquaintances she made before I passed from the body. She is a bright, beautiful, lively spirit, whose influence chases away sadness and sorrow, and brings consolation, strength and peace. My father sends his greeting, and says there is no bigotry in the sphere to which he belongs; all are free; all may worship in spirit as seems best, for there is nothing to cramp, and crowd, and conline. With the dear one who left his side in the mortal so many, many years ago, he now resides in the spiritual world even and free tal so many, many years ago, he now resides in the spiritual world, strong, and glad, and free, working for humanity, and sending forth his

working for humanity, and sending forth his blessing every hour.

But while I have returned to speak to my friends and associates, I have also a word to say to Spiritualists at large. In my spirit-home I am deeply interested in the little children that are around me on every side. I watch them as they unfold their powers, and rejoice to find they are developing those attributes of love, innocence and purity that beautify and adorn the spirit. I also feel my deepest sympathy and interest going out to the children upon the earth. I find they do not have those opportunities for unfoldment and advancement that belong to them by right. It is our duty to speak concernunfoldment and advancement that belong to them by right. It is our duty to speak concerning these things; it is the duty of you Spiritualists to see that your children are educated in spiritual things. The system of public education in this land is a glorious one, and reaches out broad and free in every direction; but there are many little ones in your large cities who do not receive the benefits of it. Oh, if I could I would gather them all in suitable places and instruct them concerning the laws of the material life, their future welfare on earth, and also in spiritual things. Some day we hope to see this plan established on earth. We hope to see Spiritualists awakening to their duty, and see them gathering the little ones in for instruction, that in the by-and by they may become workers in, and honest, intelligent citizens of your grand in the by-and by they may become workers in, and honest, intelligent citizens of your grand and honest the little outcasts, I look at home and find that even among yourselves you are not laboring for the good of the children as you should do. It is important that the children as you should do. It is important that the children of Liberalists, of Spiritualists, should not grow up confined to the narrow creeds and dogmas which their parents have had to contend with, and to burst asunder. Still I very much fear that a great many of the little ones will be cramped in this very way. I see that Spiritualists all over the land continue to send their children to sectarian Sabbath schools Sunday after Sunday. Parents, who are indifferent or thoughtless as to the effect the teachings promulgated day. Parents, who are indifferent or flought-less as to the effect the teachings promulgated in these sectarian schools will have upon the plastic minds of the children, will soon find them preferring to attend the Sabbath school and the church, rather than your spiritual meetings. And who will be to blame? Let parents ask themselves that question before they find the minds of their offspring grown stultified and narrowed concerning spiritual

things.
Our Spiritual Lyceums languish for support, to the shame of Spiritualists be it said. Two or more healthy Spiritual Progressive Lyceums for children should flourish in every large city, and one at least in every town in the Union. But the truth is, there are but very few Lyceums the truth is, there are but very tew Lyceums throughout your land, and in rare instances are these found to be self-supporting. Why is this? We have Spiritualists enough in our country to support hundreds of Spiritual Lyceums grandly. They may not feel it their duty to do so, but when they come to understand more fully the laws of spirituality, they will regret that they have not encouraged and sustained them. The children now graving up are to be the future nave not encouraged and sustained them. The children now growing up are to be the future men and women of the country, the people who will support and-sway the government. If they are now educated spiritually, they will then be able to do so much better than they will if early left to themselves or to the mercies of the priests. It is the mission of the Spiritual Lyceum to cultivate the beautiful and ennobling attributes of the spirit, and thus unfold the highest powers of the soul and draw out the capabilities of the mind of the little ones. If this is attended to, we shall soon have a race of noble beings whose influence for good will counteract all of evil brought to bear against it. But I find that Spiritualist parents not only refrain from sending their children to the Lyceums, but they also absent themselves from these schools. Now if Spiritualists would send their children to the Sunday Lyceum and visit it themselves, take an interest, and become active workers for the able to do so much better than they will if early Sunday Lyceum and visit it themselves, take an interest, and become active workers for the spiritual cause, particularly for the children, you would soon see your Lyceums flourishing and sending out an influence which could-not-fail to be of good. In the spirit-world the Lyceum meets daily, and there the dear little spirit children receive such instruction as will enable them to unfold their flowers of love, innocence and purity. They go forth among the less fortunate, and by their sweet, beautiful influence, overcome the bad, and are enabled to draw out and uplift spirits who otherwise might dwell in darkened conditions for many years. These

are well suited to hang upon the walls of spiritual halls where Lyceums and meetings are held. I promised the spirit that I would say a word here to-day, and ask our friends to contribute each a little sum, in order to purchase for their halls one or more of those beautiful pictures, which will bring delight to the child's eye, and beautify its spirit, by a study of the lesson sought to be conveyed. And your own souls will be exalted through the well-merited satisfaction of knowing you have done a good and worthy action. I hope you will remember this; I hope you will seek to put yourselves in communication with the consort of this late ascended brother, and see if some of serves in communication with the consort or this late ascended brother, and see if some of you cannot purchase a painting for your halls, and at the same time assist one who is needy and in every way worthy. I refer to the com-panion of the late N. B. Starr. You may com-municate with her, I am informed, by address-ing her at 482 West Liberty street, Cincinnati, Obio.

Ohio.

I am glad to be able to return and send my voice forth in behalf of the children, and indeed of all humanity. I ask my friends to still press onward, striving to do all they can for the welfare of the race, and at the same time to develop within themselves their own beautiful attributes, which will bless and brighten their spirits in the eternal world. Jennie Dixon.

Séance Oct. 8th, 1880. Invocation.

Oh, thou Grand, Eternal, Self-existent Spirit! as the flowers turn to the beautiful sun which giveth them warmth and gladness, so we turn to thee who art our life and light, for that warmth and gladness which streameth downward from thy loving heart into the soul of every one of earth's children, with the full assurance within our souls that we shall be sustained and strengthened by thy deep affection. We come, asking thy blessing to rest upon each heart. Oh, Father, send down thy ministering angels to comfort every spirit seeking for light, knowledge and the truth. We pray that these thy disembodied children who gather here at this hour may be given the strength and encouragement most needed by their souls; that they may give forth their needed words unto mankind. May all hearts rejoice in the gladsome knowledge that there is no death, but that life and love and peace jmmortal await every soul in the coming time.

Rev. Henry C. Smith.

Rev. Henry C. Smith.

This is somewhat of an unusual occurrence for me to address an audience at such a place as this, and yet I feel impelled to come here and send word to my people. I feel forced to come and give my testimony in regard to the truth of spiritual communion. I know not how my words will be received, and it matters not, for the truth presses home upon me so strongly that I must yield to my convictions and give them outward expression. I would say to my friends in the mortal flesh that I liave returned from beyond the dark river from whence I thought noloved one could return to earth, to speak to you in the old way, asking each one of you to be in the old way, asking each one of you to be faithful and true to your convictions of right.

F. L. Peterson.

tunate, and by their sweet, beautiful influence, overcome the bad, and are enabled to draw ont and uplift spirits who otherwise might dwell in darkened conditions for many years. These little ones are also drawn back to the material earth, where they exert an influence that is of great and lasting benefit to mankind.

I would like to say a word to the officers and leaders of Spiritual Lyceums: it is their duty to draw out the highest powers of the children, and see that they are surrounded by the beautiful and the good, Sunday after Sunday; that they speak spiritual pieces, and sing spiritual songs. Songs that are found in the humorous song books of the day, are not calculated at all to benefit juvenile minds, or unfold their best natural gifts. If teachers would only see to it that the little ones under their charge select that little ones under their charge select. They would find their powers developing under the clear light of heaven.

I have met in the spiritual spheres one who has lately passed over, whose life was devoted to developing his conceptions of the beautiful. The ideal visions that were presented to his spiritual eye he has transferred to the canvas. Many of his pictures now beautify homes upon the earth. His labors have adorned and beautified his own spirit. Having passed out from the mortal, he leaves a companion destitute and in need of the warmth of spiritual sympathy, love and assistance. In her keeping he at the does to my friends that I cannot remine the history impatience, after my departure from the physical body. But I am happy; I am free from suffering and pain; I have a new body that is sound and good. Only one drawback seems to keep me from suffering and pain; I have a new body that is out only the arm free from suffering and pain; I have a new body that is out only the lamp pay; I am free from suffering and pain; I have a new body that is out only the la

and speak to them in the old familiar tones, there would be nothing left to desire. I feel that perhaps now I shall accomplish my wish, and in the future he able not only to come myself, but to bring to them love, greetings and messages from those other dear ones who are in the heavenly world. I lived in Newton, Mass., twenty years in the body. I had not attained my majority, but would have done so in a few months, had I been spared to earth. Still, I do not regret the change, because I have more opportunities for spiritual growth than I ever could have had in the body. My mother's name is Adeline Peterson. My own name is F. L. Peterson.

Fannie A. Conant.

I did not expect to speak in this dear old place to-day, but I am attracted here more than commonly at this hour; I feel that I must speak a few wouls to my dear friends, and it seems to me I have a host of them. I bring my love and my spirit-greetings. I would assure them that because I have passed out from the body Lam not because I have passed out from the body Lam not because if here work; I am used as an instrument for the higher powers to send down their messages to the terrestrial world and I am glad to be of use. I am glad now, more even than when on earth, because I can understand the desires and the purposes of spirits, and can work in obedience to them. To all my dear friends I bring my greeting and spirits, and can work in obedience to them. To all my dear friends I bring my greeting and send my love, wherever they may be found. To-day we have present a host of spirits who are engaged in good works all over this planet of yours, who are anxiously and earnestly working for the welfare of the human race, for the enlightenment of the ignorant, the strengthening of the weak, the comforting of those that mourn; and we return daily to bring that influence which, we hope, shall ere long permeate society in every department with a holier desire for a purer and a better life. We ask each one of our friends, each dear instrument for the spirit-world, to still work on and send forth their powers, and cooperate with us from the higher world as we come to instruct and bless mankind.

What brings me here particularly to-day, is

the higher world as we come to instruct and bless mankind.

What brings me here particularly to-day, is to speak to this dear instrument* before me, who has been called by the angels for a good and noble work. I wish to say to you, dear one, press on, do not falter on your way. Although misunderstandings have arisen in the past, although misrepresentations may arise in the future, do not falter nor fear; your angel guides have you in their keeping; they surround you with their holy love; they uplift you with their invigorating strength; at all times and in all places they will be by your side to aid, assist and to give you courage. They desire me at this hour to bear to you their earnest love; they 'also desire me to speak to you carnestly, sincerely, and to say they never will forsake you. Although clouds may obscure the spiritual light, yet remain faithful to them, and the promises which they have given you in the past will be fulfilled—every one—and they will bring to your soul joy and peace unspeakable. For every human heart that you have comforted and counseled, for every life that through your instrumentality the angels have reached, your spirit will receive a new blessing, and a jewel will be added to your crown of life in the angel-world. By-and-by you will understand all these seeming contradictions, and all that has appeared strange. I desire to publicly state, in the presence of these people, and to have my words appear in the columns of our dear old Banner of Light, that I came to this medium who is scated here before me, tangibly and materially; that I was enabled to manifest to dear mortat friends, bearing beautiful flowers, emblems of the peace and love of the angel-world; that it was a blessing to my spirit, an aid and encouragement to me, to have remented to my find that it was a complex to the total and encouragement to me, to have trangel world; that it was a complex to the total and the total an

a medium somewhere and let me speak to him. I think I can do so if my head does not feel too bad. He lives in Waltham—that is where I was. I think I can do so if my head does not feel too bad. He lives in Waltham—that is where I was. Several changes, lave taken place there since I died, and I wish to speak concerning them, and also concerning my own life when I was here. I want to give him some messages for my mother and father. They do not believe they could. I thought when a person died, if she was good she went to heaven, and if she was not good she went to the other place. I didn't know it was all so much like this natural world, and that you could come back and speak. I found it out a long time ago, and have been trying to come ever since. Some kind people brought me here and said they would help me to speak. I want George to come somewhere where I can talk. He doesn't care anything about the church and he doesn't believe in religion. I used to feel very badly about it when I was here, but I am glad of it now, because I find he is the only one of the family I can hope to reach in this way. I think he will find out that I have come here, and will be curious and desirous to know what I have to say to him, and thus through him I hope to reach my parents and friends. I want him to tell my mother that the ring—my little plain ring I tried to tell her about—is all right. I am glad she left it in the box and didn't try to do anything with it. I wanted her to send it to Sarah, and perhaps she will now. I hope so. * The lady addressed was Mrs. Mary A. Hull, the materializing medium.

Charles E. Stedman.

I lived in Providence, R. I. Learning that this was an open meeting, where disembodied beings could manifest to friends in the mortal. I am glad to avail myself of the opportunity presented for me to speak. My name is Charles E. Stedman. It is years since I passed from the material form, and many friends of mine have joined me upon the spiritual side; still, there are those in mortal who, it seems, would desire to hear a word from me, and I am sure I should be pleased to meet and give them counsel. I have a daughter living in Providence—her name is Mary Jones; and if I can succeed in reaching her and bearing my testimony to her spirit that there is a truth in the Spiritual Philosophy, and that I can return to counsel her as I did when in the body, I shall be indeed happy and blessed. This is a time of trial and darkness to her, when she is sorely in need of counsel; and if I can only get to her side and make it manifest that I can guide, as I would have guided her when on earth, it will give me great encouragement to press on in the future. This is my object in returning. I wish my daughter to realize that her friends are with me, and that we are all well in the spirit-world; that little Frankie is by my side, and I shall care for him always, as I would have done had I lived and he lived also on earth. If she can feel this, I know it will make her happy, and will bring to her that peaceful condition whereby we may work for her material welfare. Until she does realize this, and becomes reconciled to what has come to her, she will not be able to receive from our side that assistance and strength which otherwise might be given. Before I passed on she came to me and asked my consent to her marriage, which was freely accorded. In three months' time I was a spirit upon the other shore; and it seems to her that from that time to this she has met more trials and tribulations than she has pleasures, and her spirit has become weighed down. Now I want her to realize that all has been for the best; tha and guide her onward toward a happier and brighter home.

I am much obliged, Mr. Chairman, for this privilege.

Charles E. Stedman.

Seance Oct. 12th, 1880.

Maria Howland.

Maria Howland.

I lived thirty-eight years in the body; I have lived more than five years in the spiritual world. I never-returned before to speak through mortal lips, although I have twice appeared to a friend so tangibly that she saw my form and realized that it must be me. Since that time my friend also has passed to the spiritual world, and it is for her sake, as well as my own, that I have returned here to send out our love to our friends who are in Sacramento, California. I wish to say for my friend Fanny that she is now well and happy; all those long months of suffering she experienced here have only been of benefit to her spirit, and brightened it for its future home, and lessened its hold upon the material life, and brought her into that condition whereby she was glad to pass away from earth and join her friends in the heavenly life. She desires me to say she is happy now; she would not return to dwell here for any consideration; but she does wish her friends to realize that she loves them still, that she can watch over and guard them always, and wherever an opportunity presents itself she

ard?

Ans.—Men will necessarily vary with regard to their standards of justice, by reason of the difference in their own moral and spiritual development. If you appeal to the tribunal within, and ask your own conscience to tell you what is just, and some one else does the same at the same time, we verily believe, if you are honest and sincere, and allow conscience to speak right out, there will be very little difference in the decision given by the two consciences. Conscience literally means what men know together. Men in their consciences usually agree. The reason why they differ is because they differ in opinion as to how far it is necessary to obey the moral sense. To be just to another, is simply to fulfill the Golden Rule. We call you a perfectly just man if you do to another exactly what you wish that other to do to you. You cannot live upon a higher plane than you have reached. If your judgment is defective, you are not to blame, if you have done the best you could. There will be different standards of justice until all men are perfectly pure and equal, because these standards are the result of human intelligence, and the power to discriminate between the voice of the soul and the voice of passion. This discriminating power grows with your moral growth. We consider justice and mercy to be in perfect accord one grows with your moral growth. We consider justice and mercy to be in perfect accord one with the other. You cannot be unjust, and yet be unjust. It is not merciful to allow a thief to be unjust: It is not merciful to allow a thief to go unpunished. If you call it mercy to him, how much mercy do you show to the person he is likely to rob, if allowed to be at large in society? How much mercy is there in allowing him to cherish the pernicious idea that he can sin without being punished? The punishment is just, he has to feel it, and thus be made to set a good example to society; lawful correction also implies removing temptation from the sinner. In this sense chastisement is merciful and just at the same time. Vengeance has no part with justice at all. The ideas entertained in the Orthodox church concerning God's wrath, and the honor of the divine government being appeased by the bloody sacrifice on Calvary, have grown entirely out of a Calvinistic confusion of terms, and are of heathen origin. Dr. Watts says that vengeance and justice on the

compassion joined in divinest form. Vengeance and compassion never can be joined. There is nothing divine in vengeance; it is only the desire to be revenged upon another which reflects back upon society or the individual. If you appeal to the higher sense tells you sometimes to be severe, when the interests of society and the individual demand it. We have seen a mother punish her child. We knew that mother was very kind and tender-hearted; she shed tears while she was inflicting the pain. Perhaps it was not the best course of action, but it was the best she could appreciate at that time. She was a just woman. We have seen other mothers chastise their children when we knew it was done because the mother was in a rage, and she knew all the time that she had no right to act so. She was not a just woman. The woman or the man who obeys the higher voice within, who works from a good motive, is just. Justice is in the motive, not in the mere action. Q.—[By C. T. H., Lansing, Kan.] Can a spirit-mother remove her child from earth?

A.—Certainly not, unless it is the will of the higher powers, because every child has a guardian angel who is beyond and above any material relative, any earthly friend, or ordinary spiritguide, and unless that guardian angel says it is best for the child to be removed from earth, no spirit lower than that angel could be found who would be able to accomplish such a purpose. A spirit-mother, acting under the direction of higher powers, would not wish to remove her child from the earth; she would not wish to deprive it of the experience it would acquire by remaining on earth. A fond and foolish nother might desire to do so, simply for her own gratification, because of the pleasure she would gain from the society of her child, but she would not have the power to take her child from earth. The lower is always under the control of the higher; the guardian angel knows more than any family relatives around you, although they may be very dear and useful to you.

Q.—Why are mediums left to suffer for

A.—Some opposers of Spiritualism roll in luxury; some do not. There are some very poor persons who scarcely have a crust of bread poor persons who scarcely have a crust of bread to cat who are bitter opponents of Spiritualism. There are some mediums living in affluence; there are others who are almost starving. There are many inequalities in this life, but inequalities do not manifest themselves exclusively in connection with mediumistic persons, but are distributed far and wide over creation. No doubt a great many mediums are suffering to-day who require a particular development which they can only get through their suffering. We have known many who have passed on to the higher life, who have thanked God and the angels for giving them the very discipline they received onearth. In the light of the future it will all be made plain. All spirits in the concrete life have to undergo a similar amount of trouble and experience before they can reach admited height. In this material life you do not see the whole of the picture. The portion you do see, when it is not taken in connection with portions you do not see, appears like an incomprehensible fragment; but looked at from the larger standpoint of the higher world, justice is seen in all things, though we cannot always explain to individuals the fact satisfactorily. Mediums, many of them, for the time being are under a cloud; many mediums are in necessitons circumstances, because improvident; so are a great many persons who are not mediums. No doubt all of these persons require discipline, and bitter though it may be, when they get into the other life they will be the stronger for it; they will have power to influence others for good who are still on earth, because they have been through this experience. We have watched hundreds and thousands go forth out of the material life very much as the rich man and Lazarus went forth; the one who had nothing to eat, who had no friends but dogs, when he went into that other world was peaceful and happy. If you set your affections on material things you may draw material things to you, and get your happiness here at the expense of your spiritual welfare. to cat who are bitter opponents of Spiritualism. There are some mediums living in affluence; And the second of the second o

Where he said "Do I look as 'thin as a crow?' " where he said "Do I look as 'thin as a crow?"
was a perfect test, as he said those words to me
in my office this last summer, adding that "he
was literally starving to death." Any person
who knew Mr. Lambdin in the form must acknowledge that that message was from Mr.
Lambdin as a spirit. —Yours truly,

JAMES A. BLISS.
713 Sansom St., Philadelphia, Pa. Oct. 22d.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

Nineteen months ago Mrs. Janes commenced to sit for development as a materializing medium. About one year ago Mr. Henry France, of Oswego, held a séance at my house, when the spirit of an Indian woman appeared and said she was one of the controls of Mrs. Janes. Since that time the attendance at our séances has greatly fallen off, so much so that we have sometimes been obliged tosit alone. This state of affairs so discouraged the medium that she requested her Indian attendant, "Silver Star," to visit the Banner of Light Circle-Room, and through its medium give her a message. It see by the Banner of September 25th that she did so, and the message therein published is plain. by the Banner of September 25th that she did so, and the message therein published is plainly from her, as it gives all the information and encouragement her "medi" so much desired her to furnish. Since it was published Mr. France has held another scance at my house, at which "Silver Star" came and fully confirmed our belief that the message was really from her. It fully satisfies us, and we are very thankful for having received it. Respectfully, Fullon, N. Y., Oct. 24th, 1880. A. A. JANES.

Adbertisements.

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The artist, in conceiving the above, tried simply to illustrate the change called "death," as seen by the clairvoyant vision, but not a so-called death-scene. To this end, and in order to principally show the beauty and attractiveness of the spirit released from the mortal body, he sacrificed everything else, and even kept the only two mourners present in a subordinate position, and in as little a prominent light as possible. For this reason, too, he kept all her friends and relatives usually attendant on such occasions entirely out of sight, because in his opinion their presence would have materially interfered with the main objecting

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turning whirlt, and all the accessories, etc., are kept more

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Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 6, 1880.

EXPOSING EXHIBITIONS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light: Every now and then come before the public, exposers of the spiritual manifestations. They pay, we are told, better, as a general thing, than genuine exhibitions. That, then, is the moving factor, not enlightenment of the people. The thoughtful Spiritualist who knows there is a spirit basis to these phenomena-even allowing the fraudulent to be in a majority, just as sinners are a majority both in the church and out of it, though still religion has a basis of truth and goodness-ls rather amused at these exposing exhibitions, to see how the skeptical public is befooled in thinking it is witnessing manifestations that have converted the

millions to Spiritualism. The writer, who has seen these exhibitions all through, from Carbonell, Fay, Warren, Bishop, &c., to the reverend mountebank of the present day, can say he knows of no Spiritualist who is so by virtue of the manifestations that these exposers, more or less successfully imitate. These delighted observers of the exposed(?) tricks must have, and probably do have, a very low estimate of the wisdom of the body politic of Spiritualists if they suppose such manifestations, exposed or otherwise, to be Spiritualism. Let me assure the outside community that the proverb, "Where there are brains there is heresy," holds good in that body, and, pardon me for saying so, also in an accented

The exhibitions given recently, and so highly spoken of by the secular and religious press of this city, would not pass for spiritual manifestations with the average Spiritualist; and on the points that come nearest to the holy ground of Modern Spiritualism, the exhibitor not only fails to explain, but admits their probable basis of truth, and quotes Scripture to permit him to call such, the acts of fallen and degraded spirits acting on the mediums. Whenever that fact is admitted the case is given away; it opens the door that the Spiritualist claims-if the degraded can manifest or influence, then logically the elevated can also, if they so choose. There the modern Spiritualist rests his case. Any one seeking to expose Modern Spirit-ualism, or even saying the physical manifestations " are all fraud and nothing but fraud," as this holy (?) man does, and still admitting a connection with bad spirits, admits, we say again logically, all that Spirit-

It makes a Spiritualist laugh to hear an exposer, claiming to know it all, say in explanation that he takes the pellet, and when he touches it substitutes another and reads the contents, and that independent slate-writing is done by putting a thin slate over the writing, &c., and that no medium could move a table or chair without touching it-when he has so often seen the latter done, till it is no novelty, as the writer has a thousand times (but he is not a Spiritualist on that account). The writer has further seen a sealed letter, with a page full of questions, elaborately answered in consecutive order, the letter never out of his sight or handled by the medium; he has also gone into a store and bought two new slates, and, going with them to a medium-the slates never out of the owner's hands or touched by the medium-the two inner surfaces have been filled with two letters from two well known departed friends at once, while the bit of pencil has been heard writing inside of the slates and no visible human being doing it : apparently doing it itself. Is it any wonder that Puck says, " What fools these mortals, be !"? but his eye must beon these reverends who know it all and yet know nothing, and those people who take it all in as exposure, when they do n't even "burn," as the child says in the

Where is the Rey: Joseph Cook, who some say finds the thought for half the evangelical sermons in New England (but that is not saying much) by the side of this late Reverend Exposer? The Rev. Mr. Cook goes to Epes Sargent's house, and sees for himself the phenomenon of independent slate-writing, goes as a skeptle, and is satisfied that whatever else it is there is no fraud about it, thanks Mr. Sargent for the opportunity of witnessing manifestations that give forever the. death blow to materialism, and goes before the Old South noonday crowded congregation, and says there is a "winnowed residuum" of fact, worthy of profound attention-and he is reported verbatim, and the reports are known and read of all men! To be sure he does not say it is done by spirits, but he says all he can afford to say in his position, and all any Spiritualist desires; he admits the facts, or basis of truth of the manifestations. The Spiritualists ask nothing more than that. They know they are not based on fraud: they know also that no other solution covers the ground but the spiritual one; they do not ask the wide, wide world to accept that solution, only to admit, as Mr. Cook does, that fraud does not explain it. The Spiritualists are as ready for any other solution as anybody else, but want it to cover the facts. To be sure Mr. Cook, as they say out West, "bit off more than he could chew," and found himself logically a Spiritualist, and evangelically "off of color," and for reasons best known to himself has chosen to fall back and put the accent on his orthodoxy, but he knows as well as Galileo did "that it does move nevertheless."

The writer and thousands of others would never have become Spiritualists from the physical manifestations referred to, even if genuine. Unmistakable mental phenomena, perhaps communicated by raps, perhaps otherwise, have assured people that the communications came from "over the river"; and that being established, and the fact thus demonstrated of an intelligent spiritual environment, it throws a lustre over the manifestations of a more physical character which often attract the Spiritualist, but would never of themselves convert him.

The writer hopes that those who visit these frequent exposing exhibitions will not run away with the idea that they are the Alpha and Omega of Spiritualism. or that Spiritualists are a credulous body of people (we have seen people swallow "exposures" that took a larger throat than is needed for the average Spiritualist in his own domain): let them remember also that" those laugh best who laugh last." The Spiritualist has got what the world needs to-day more than anything else, the truth on this point, and will laugh last. Sclah!

Another Victory-Letter from M. A.

Ozon. To the Editor of the Banner of Light:

Your readers may be glad to know that an individual who has postured before the English public as an exposer of Spiritualism under the grand name of Stuart Charles Cumberland, has been stripped of his fine feathers, and turns out to be a very sorry bird indeed. The exposer (?) is exposed with a vengeance! The method of his downfall was on this wise: For some time past he has been frequenting séances, gaining admission thereto on various pretexts, and writing the most unjust and garbled reports about what he saw. and he has gained by this course a kind of notoriety among people who detest Spiritualism, and are not over careful as to the means by which our cause may be discredited.

He made at last the acquaintance of Dr. Forbes Winslow, who some time ago published some false statements about Spiritualism, which were so completely answered by Dr. Crowell; and these two worthies arranged a raid on Bastian, and, failing in their purpose with him, hit upon the bold scheme of attacking a defenceless and very harmless woman who practiced as a clairvoyante, and who seems to have wrought some remarkable cures. Giving an allas, Cumberland (so called) gained admission to her rooms, under the pretence that he was suffering from neuralgia, forced some few shillings upon her, and then bravely took out five summonses against her! Ill in bed-seriously ill, as testified to by her doctor-she could not attend at court. The magistrate, however, prejudiced as all his kind are, chose to treat her illness as a pretence, and would have "an independent medical man" to examine her. Here the senior partner in the firm opportunely steps in. Dr. Forbes Winslow "happens" to be in court, volunteers his services, and goes off to see this poor creature. Of course he finds nothing the | Pelham Hall.

matter with her, and she is hauled out of bed on a warrant and put on her trial. Fortunately we secured a sharplawyer to defend her, and he made such an example of Cumberland—keeping him under severe cross-examination all day-that when the case was next called he dare not face the ordeal again, and gave up the prosecution on the flimsy pretext that he had gained his end and would not press the case against a woman who was ill. As if she had not been ill all through, and worse, too, than she then was! The truth is that our detective had found that this friend of our Home Secretary's and of Dr. Winslow's (so he gave out), this journalist, lecturer, and what not, Stuart C. Cumberland, of aristocratic lineage, is the son of a book-keeper to a little butcher at Oxford, and that his name is Charles Garner. Instead of his victim being a "vagabond," as he would make out, he is the wanderer, having no settled place of abode, and going about here and there where he can find an inexpensive habitation.

We have instructed our lawyer to endeavor to get a summons against him for perjury.

A miserable story! Yet the press published his misstatements, and—to their eternal shame—when they had before them documentary evidence of their falsity, two newspapers, at least, refused to give place to a contradiction of them!

It is something to have rescued an inoffensive woman from his clutches, and to have branded him with the disgrace that, whether he feels it or not, will stick in some degree to his friends.

London, Oct. 15th, 1880. journalist, lecturer, and what not, Stuart C. Cumber-

Spiritualist Meetings in Boston.

New Ern Hall.—The Shawmut Spiritual Lyceum meets n this hall, 176 Tremont street, every Sunday at 10/2 A. M. J. B. Hatch, Conductor.

. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyeum No. 1 holds its sessions every Sunday morning at this all, Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in hishall, 4 Berkeley street, every Sunday at 10½ A. M. and tr. M. The public condially invited.

Highland Hall.—The Roxbury Spiritual Union holds needings in this hall, Warren street, every Thursday, at 'i P. M. Regular lecturer, W. J. Colville. Engle Hall.—Spiritual Meetings are held at this hall, its Washington street, corner of Essex, every Sunday, at 105 A. M. and 2% and 7% P. M. Excellent quartette singing provided.

Pythinn Hall.—The People's Spiritual Meeting (for-merly held at Eaglo Hall) is removed to Pythian Hall, 76 Tremont street. Services every Sunday morning and Merneon. Good mediums and speakers always present. **Indics' Aid Parior.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parior, 718 Washington street, every Friday afternoon and evening. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President; Mrs. H. W. Cushman, Secretary.

Chelsen,—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ r. M. in Temple of Honor Hall, Old Fellows' Building, opnosite Bellingham Car Station. Sunday next, at 3 r. M., Dr. L. K. Coonley will address the audience; at 7½ W. J. Colville—subject, "Is Spiritualism the Friend or the Foe of Christianity?" Cambridgeport—Pelham Hall,—Meetings will be held in this hall, 9/3 Main street, on Sundays during the month of November, at 2½ and 7½ p. M. —Fiben Cobb and Miss Maggle A. Keating will occupy the platform:

PAINE HALL.-Our school to-day (when the threatening weather is considered) was well attended, especially by the children. Several of our oldest members, cially by the children. Several of our oldest members, who have been absent from our midst, were back today, and there was a general shaking of hands and hearty congratulations. We trust that their presence and sympathy may long remain with us. All our officers and members should feel encouraged by the good work which has been accomplished within the past week. Nothing is now too difficult to undertake if we all work together for one grand object, viz.: The spiritual instruction of the children. Is not the success worth the trial? and that success we have had, and are constantly receiving. Our Lyceum is in excellent working order, well disciplined, and has improved wonderfully financially. What more can we ask?

Two handsome donations have been received the past week for our Lyceum, from outside friends.

past week for our Lyceum, from outside friends, Please accept our heartielt thanks. These benevolent-acts show that our Lyceum has many friends and sym-

nets snow that our Tyecum has many friends and sympathizers.

Our leaders' meetings have been largely attended, and we already see the beneficial results. Many popular amateurs have also joined our literary class.

To day the exercises were as described below: Overture by orchestra; answers to questions; recitations by Bessle Pratt. Harry Marden, Lizzle Cook, Josle Murch, Jennie Bicknell; readings by Gertic Murch and Helen M. Dill; also plano solo by Gertic Murch, followed by remarks by Mr. Dannon; selections by orchestra; calisthenies led by Misses Dill and Oettinger; closing with the Target March.

Children's Progressive Lyceum No. 1, \(\) Roston, Oct. 31st, 1880.

NEW ERA HALL-While there is necessarily a likeness or sameness in the matter of making reports of Lyceum gatherings, yet we feel encouraged from week to week to accept the hospitality of the Danner columns, in that we are constantly being informed by friends residing at distances from the city that the perusal of these accounts of our meetings gives them great pleasure. We were surprised upon-entering the hall yesterday to see so large an audience present, as the weather was very unfavorable. We found also the same smiling faces of our pupils ready to greet us with a happy "good morning," which alone well repays for the duty we perform. Additionally pleasant is the kind word of appreciation from our audiences. Eyery one knows how much good kind words do even in the quietude of the home circle; and when bestowed upon earnest workers in public capacities for the truth, such words bring with them the blessings of of Lyceum gatherings, yet we feel encouraged from

in the quictude of the home circle; and when bestowed upon carnest workers in public capacities for the truth, such words bring with them the blessings of the angels.

Our exercises yesterday were, as usual, very interesting. First we had selections by the orchestra; then singing by the school, followed by Silver Chain recitations led by the Guardian; after which the Banner March, with every flag taken; recitations, vocal and instrumental music then supervened, the following pupils participating: Allce fleed, Carrie Huff, Gracio Burroughs, Georgie Cutter, Huttle Daylson, Kittle May Bosquet, Addie St. Clair, Emma Ware, Ethel Chandler, John A. Wilson, Annie Folsom, Mr. Geo. W. Coots recited two of his fine selections, which were received with pleasure; Mr. Janes, of Charlestown District, also recited one of Miss Doten's poems. Remarks were made by Mrs. Nellio Nelson and Mrs. Clara A. Field. The exercises closed with the physical movements and Target March.

The following media have volunteered their services to hold scances for the henefit of our Lyceum; Mrs. Nelson, Mrs. Ireland, Dr. Arthur Hodges and Mrs. Nello Baxter, which kindly offers were accepted with the thanks of all. The Shawmut Lyceum is supported entirely by voluntary aid, therefore all proffers of this kind are very acceptable.

Next Supaday promises to be a brilliant one for us, as we are for the first time to hold a "Harvest Festival." The pupils have prepared dialogues, &c., suitable for the occasion. Donations of flowers, etc., are solicited to decorate our platform, after which they will be distributed among the needy of "our parish." Now, friends, you have always acted nobly wnen called upon for a purpose of this kind, therefore do not allow this to be an exception to the rule, but send in your offering of fruit, flowers, and other products of the harvest season at an early hour and receive our thanks.

In order to show how much interest is manifested by

thanks. In order to show how much interest is manifested by In order to show how much interest is manifested by our pupils I will state from what distances many of them come in order to attend this Lyceum: South Boston, Cambridge, Charlestown District, Highlands, Roslindale, Dorchester, Chelsea, Lynn-one from Foxboro and another even from Worcester. With these delegates from out of the city, why should we not have many from the city proper? J. B. HATCH, JR., See'y Shawmut Spiritual Lyceum.

Boston, Nov. 1st, 1880.

THE FIRST ENTERTAINMENT AND DANCE given by the Shawmut Spiritual Lyceum since its removal from Amory to New Era Hall, transpired on Tuesday evening. October 26th, and was well attended by an audience the members whereof were evidently well satisfied with what was furnished. The programme presented was varied and interesting, and comprised recitations by Hattle E. Young, Kittle May Bosquet; readings by Masters Albert and Arthur Rand; songs by Minnie Field, Annie Folsom, fracie Burroughs, Alice Messer, piano solos by Lillian Lorey and Annie Folsom; a clariquet solo by Mr. John Holmes; a character recitation and a song by Mrs. M. Bates, and the farce entitled the "Red Chignon," the characters including Miss Corbett, Mrs. Bates, Miss Messer, Miss Field, Miss Carr, Miss Bosquet. Dancing then followed, as by announcement.

The members have in rehearsal, and will produce at an early date, the farce entitled "The Greatest Plague in Life." from Amory to New Era Hall, transpired on Tues

PYTHIAN HALL.-Mr. A. W. Scott gave a short address and a few tests at the opening of the meeting last Sunday morning; after which quite an interesting

ast sunday morning; after which quite an interesting conference ensued, participated in by Dr. Phillips, Dr. Tew, Mr. Buzzell and others.

Mrs. Pennell occupied the platform in the afternoon, and gave a large number of tests, most of which were attested to as being very accurate. Another conference followed, in which Miss Bennie Rhind, Mr. Rhoades, Miss Wheeler and others participated, Miss Rhind will occupy the platform next Sunday afternoon, and give psychometric typical readings.

P. W. J.

WADMAN HALL Prof. Toohey gave another of those interesting lectures on "The Science of Life' in this hall last Sunday evening, and will continue the course in Boston Hall, 176 Tremont street, next Sunday evening at 7:30.

CAMBRIDGEPORT.—By reference to notice above, it will be seen that meetings have been commenced at W. J. Colville's Meetings.

On Sunday, Oct. 31st, Berkeley Hall, Boston, was very well attended at three sessions. In the morning W. J. Colville gave an eloquent and instructive inspirational discourse on "The Relations of Work to Rest Here and Hereafter." After overthrowing the false idea that work was a curse, his guides proceeded to show that it was a very great blessing. Angels in celestial spheres are never idle; but labor, care and toil are all removed when the spirit rises to a condition of such harmony that it no longer overstrains any faculty but uses all its powers naturally and spontaneously Work was recommended as the cure for illness and melancholy; persons are frequently miserable because they hope to find restip absolute inactivity. A change of occupation is the only true rest; those whose habits are sedentary were advised to walk, and take all the physical exercise possible to counteract the exhaust-

are sedentary were advised to walk, and take all the physical exercise possible to counteract the exhausting effect of protracted sitting and arduous mental labor. Children ought to be always kept busy, and so educated and looked after that their pleasures may be in things of real use and lasting benefit to themselves and others.

Work for others was said to be the only cure for chronic sadness. In higher spheres of being, pure and holy spirits were only happy when they were working to elevate others. While undeveloped spirits cannot roam at will through heavenly bowers, exalted intelligences can stoop to lowest places, and find their bilss in liberating fallen ones by the persuasive force of loving sympathy. Prayer was said to be efficacious, if we could do nothing but pray, because our thoughts would reach out into the atmosphere, and attract benevolent spirits who could often assist those whom we love by taking our emanations to them; we can also in some instances project ourselves to great distances, and do for them ourselves.

All genius which finds no market here is taken possession of, and gladly, by the unseen, and while we may suffer because we cannot externalize our desires here, when we get into the spirit-world we shall find that our wishes and intents have taken form there.

The lecture, which covered a vast amount of important ground, was well received. This subject will be continued through Mr. Colville's mediumship next Sunday, Nov. 7th, when his guides will, by request, review a portion of Dr. Peebles's work, entitled "Immortality, and Our Employments Hereafter."

In the afternoon, last Sunday, Miss Maria Solter gave a very fine lecture on the history of Denmark there own land), and the habits and exploits of the Danish people. In the evening a concert by Jesse Shepard and a short address on "Musical Genius," by Mr. Colville, was the order of exercises. Though there was on this occasion a large admission fee, the hall was nearly full, and the singing, the lecture, etc., were appreciatively list

Enfield and Greenwich, Mais.

Enfield and Greenwich, Mass.

Mr. H. W. Smith, a firm Spiritualist and carnest worker for the cause, owns a charming country residence in Greenwich, Mass. He is one of those faithful souls who leave no stone unturned in their efforts to advance the truth. This gentleman has supplied that region, where Spiritualism scarcely ever had a champion, with a most reliable and esteemed medium for test communications in the person of Miss Nelle Beatrice Lochlan, formerly of Boston, whose seership has of late been the means of demonstrating the truths of spirit-life to quite a large number of inquirers in that vicinity.

has of late been the means of demonstrating the truths of spirit-life to quite a large number of inquirers in that vielnity.

In August last, Mr. Smith engaged W. J. Colville to give a lecture in his parlors, which was attended by all the most influential persons in the town. Unwilling to let the matter rest with simply semi-private advocacy, himself and brother made arrangements with Mr. Colville to give two public lectures, one on Tuesday, Oct. 26th, in the Methodist Church, Enfield, two miles from Greenwich, the other on. Wednesday, Oct. 27th, in the Congregational Church, Greenwich. The weather on the first eventug was very inclement, but to the surprise and delight of all interested the church was crowded. The majority of those present had never heard anything favorable of Spiritualism; notwithstanding these apparently unfavorable circumstances a more polite and interested audience could scarcely be found. The subject of Mr. Colville's inspired lecture was: "The Religion of the Past, the Present and the Future." This effort was highly appreciated, and was a clear and practical review of the religions of the past and present. A glowing picture was then drawn of the church of the future, in which all truths would be represented in their due relations to each other.

His oration produced a profound impression, and

all fruits would be represented in their due relations to each other.

His oration produced a profound impression, and has doubtless done a great deal to advance the cause in the place where it was delivered. A few relevant questions having been answered and a poem improvised, the audience were dismissed to ponder over the new light which had just flooded the minds of many.

the new light which had just flooded the minds of many.

On Wednesday, in the Congregational Church, Greenwich, there was also a very large and attentive audience. Mr. Colville, under influence of his guides, spoke upon four subjects presented by the audience. These subjects had reference primarily to life in the spirit-world and the practical uses of Spiritualism, and secondarily to questions of social interest, such as the overcoming of the animosity between rich and poor, our duty to our enemies. &c. Mr. H. W. Smith presided at the plano very effectively on both evenings. Through his indefatigable exertions the strong-holds of error are being boldly assaulted, and no one familiar with what has already bren accomplished can doubt that glorious results will crown his efforts and doubt that glorious results will crown his efforts and those of his worthy brother.

Engagements, Receptions, etc.

Mr. Colville will lecture in Waitham, Mass., on Wednesday evening, Nov. 10th, and in Newmarket, N. H., Nov. 17th. He is open to engagements out of Boston on Tuesdays or Wednesdays.

His Friday afternoon receptions at 91 Pembroke street are proving very interesting—which is also true of his lectures on "Revelation," in the same place, on Friday evenings. Highland Hall, Warren street, is a beautiful place of meeting. The friends generally would do well to pay it a visit on some Thursday evening.

Brooklyn (Everett Hall) Spiritual Conference.

To the Editor of the Banner of Light: One of the heaviest rain-storms of the season pre

vented a full attendance at our last Saturday-evening Conference; but no weather, however stormy, has ever yet prevented the Conference—now in the fifth year of its useful existence—from holding its regular weekly meeting.
In the absence of the Chairman, Capt. David, and the Vice-Chairman, Dr. Baker, Mr. Duff was appoint-

ed to preside. After a few ed to preside.

After a few words fitly spoken by Mr. Duff, Maj.

Hopkins suggested that the occasion (on account of
the reduced numbers in attendance) was a good one
for holding a spirit circle, or several of them. Mediumistic manifestations were the basis of the spiritual
movement and for binned the challed at severages. movement, and for himself, he rejoiced at every oppor-tunity of getting near any open door leading to the spiritual realms.

movement, and for himself, he rejoiced at every opportunity of getting near any open door leading to the spiritual realms.

A large circle was formed, and through the medium ship of Mrs. H. A. Cate, Mrs. Bradford and Mr. Lippit, tests and spirit-communications were given to nearly every member of the circle.

E. V. Wilson, on frequent occasions since his passage to spirit-life, has controlled mediums in Everett Hall. Mrs. Cate felt his influence and recognized his presence, as Mr. Swift, a trance speaker, had done on a previous occasion. Through Mr. Swift Bro. Wilson spoke to the audience, and said that he should seek, through this and other instrumentalities, every opportunity that was affered him to speak to the people.

On last Wednesday evening a most interesting inclident occurred at the Phomix Hall (E. D.) Conference: Mr. Miller read from the Religio Philosophical Journal the Rev. Samuel Watson's account of E. V. Wilson's appearance in materialized form at the Eddy Brothers' scance, Lake Pleasant, in August last. Mr. Watson's account gives particulars of the interview, describes the appearance of the materialized form, relates the conversation between the spirit and mortal, and says that Bro. Wilson appeared at the Eddy scance very much as he did when he (Watson) last saw him in mortal form in August, 1879, at the Lake Pleasant Camp-meeting. Mr. M. made brief comments on the communication, saying that the Interview as reported was characteristic of Wilson, and just what would be expected from him.

At this moment Dea Cole, who was slitting in the rear of the hall, rose and said, "I see E. V. Wilson; he is now passing up the aisle," Bro. Cole followed up the statement with the Inquiry, whether he had really seen Wilson, or was it, he said, "an impression on my brain, the work of my own mentality?"

I attach especial significance to the appearance of Spirit E. V. Wilson in Phrenix Hall, as described by Dea. Cole, and if I did not know that I was transcending the limits allowed for our Conference reports, I

Seances at Terre Haute.

To the Editor of the Banner of Light: Anna Stewart has resumed her séances in Pence's Block Séance Room. The manifestations are grand beyond our expectation.

By order of COMMITTEE.
Terre Haute, Ind., Oct. 25th, 1880.

Second Society of Spiritualists.

Alfred Weldon, President, writes: "Mrs. Abby N. Burnham drew her largest audience on the occasion of her last lecture in New York City, and we doubt not it she could have remained longer she would have tested the full capacity of the hall. We hope soon to see her again.

Prof. Jos. R. Buchanan will speak for this Society at Cartier's Hall, 23 East 14th street, Sunday, Nov. 7th morning subject, 'Why are we Christians?' evening 'What are the Practical Measures which a True Christianity Demands'?"

Torpid Liver and Kidneys poison the blood Kidney-Wort revives them and cleanses the sys-

Hop Bitters strengthens, builds up and cures continually, from the first dose.

On Monday, November 8th,

WILL BE ISSUED FROM THE PRESS OF COLBY & RICH,

THE

SCIENTIFIC BASIS

SPIRITUALISM.

BY EPES SARGENT, Author of "Planchette, or the Despair of Science," "The

Proof Palpable of Immortality," etc.

This is a large 12mo of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea.

The author takes the ground-that since natural science is

concerned with a knowledge of real phenomena, appealing to our sense-percentions, and which are not only historical iy imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposi tion to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical.

All this is clearly shown; and the objections from "sel entific, " clerical and literary denouncers of Spiritualism ever since 1817, are answered with that penetrating force which only arguments, winged with incisive facts, can im-

In all-that it claims for its "basis" the book is purely scientific, proceeding by the inductive method from facts as well confirmed as facts in any other science. The postulate is fairly presented that other supersensual or preterhuman facts, not included in the "basis," are however made science. entifically credible by its establishment.

Mr. Sargent remarks in his preface: "The hour is com-

ing, and now is, when the man claiming to be a philosopher; physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as be hind the age, or as evading its most important question Spiritualism is not now 'the despatr of science,' as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

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Death. Chaord.

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