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Spiritualism Abrond

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

BELGIUM.

The various papers of this country are taken up quite largely with accounts of Dr. Slade's séances and mediumship, and generally without any marked disfavor. L'Etoile seems to have been an exception, borrowing from the Illustrated London News what it has to say upon the subject. It would appear that the editor of L'Etoile was invited by Dr. Slade to attend one of his sittings; but said editor preferred to trust to the London paper for his information. For this La Chronique, of Brussels, takes him to task, while it declares that the writing upon a slate, as arranged, guarded, scrutinized, in Slade's presence, could not have been done by any possi-

The Progres De Charleroi has several columns devoted to a visit to Dr. Slade. A party was formed at Charlerol, consisting of the editor of the last named journal, a friend, and several ladies, one of whom, understanding English perfectly, acted as interpreter. The latter had given to her the Etoile, in which it was stated that Dr. Slade, for his tricks, had a piece of clastic fastened to his wrist, and a small piece of pencil under his finger nall. This was read to the Doctor, who, smiling, said, "Elastic, pencil under nail." and at once bared his arm to the elbow and allowed the party to examine his finger nails. His feet and knees were also so disposed of as to give perfect confidence to the iffvestigators. The usual phenomena then took place, with the addition that one of the ladies, proving to be a medium, was raised with her chair several inches from the floor.

Le Courrier De Bruxelles gives also an editorial notice of Dr. Slade's mediumship. It says: "We had the advantage of visiting (giving a hit at L'Etvile) Dr. S., and though we are not prepared to pronounce upon the exact nature of the phenomena, they at all events remain inexplicable. We were alone, the Doctor and I, and a fragment of a pencil placed between two slates wrote three paragraphs sufficiently long (trois phrases assez longues): one in the Hollandish language, one in the English, and one in the French. The three writings were different; and the Doctor speaks only English, and during the writing

did not move his fingers." The Moniteur, of Brussels, gives an account of two important scances with Dr. Slade, in which, in the first, direct writing was had in two languages, and, in the second, in three languages. As this appears to me to be the most clear and satisfactory proof we can have that there is present an operating intelligence superior to that of the medium, I will give the communications

just as they are printed in the Moniteur: "Un homme sage est au dessus de toutes les injures qu'on peut lui dire. La grande réponse qu'on doit faire aux outrages, c'est la modéra-tion et la patience. Y a til rien de plus honteux que cette passion qui fait d'un homme une bête

féroce?
"We hope this will be proof to you of our power to come and write. I am yours truly,
A. W. SLADE."

At the second sitting named, the following

were given: ' Komt, stemmen wij met dankbaren zin ,

Komt, stemmen wij niet dam.
hen loftled aan den Schepper in,
Die w. êr een jaar ons heett behoed
En ons een nieuw beginnen doet.
F. VAN UERT. "Il pleut sur le champ du juste comme sur celui pecheur. L. DE MUR.
'Investigate all things, and hold fast to that

A. W. SLADE." From the Progres De Charleroi I will further quote a paragraph or two. Referring to the Catholic Congress recently held at Puy under the presidency of Mgr de Ségur, it says the following was announced: "The church has a right to defend itself otherwise than with words. She can pull down the insolence of her enemies by coercive measures, in accord with the propositions of the Syllabus." The Progres adds: "Here is at least frankness. From this to the establish-

ment of the Inquisition there is but a step.". In a trial before the civil tribunal of Gaud, one speaker said: "When one sincerely believes in the infallibility of popes, one is well tempted, almost fatally led to consider them incapable of sin. And if we look into the history of the popes what failings is it not necessary to hide from the

people?" La Chronique says, under the head of Acta Sanc torum: "The correctional tribunal of Beaune has just adjudged the abbe Fitte guilty of theft, B. or L.

He occupied furnished rooms in the house of one Dogmas," which, as it is to be continued, will be making wonderful cures; that "the grand work ' Boistol, from whom he purloined money.

several columns to Dr. Slade. Besides witnessing phenomena such as have been named above, a spirit hand was distinctly seen by gentlemen of intelligence. The scances appear to have been perfectly satisfactory to every visitor. The Messager quotes from the Banner an interesting par-Rev. W. H. H. Murray.

A Brussels paper reports the death of a young girl whose agony was of the most painful nature. beating her, and her whole body bore traces of such abuse.

FRANCE.

further on, I find in the Revue Spirite (September number) some verses from an Arabic poet* century: "When I am robed in the habiliments." to them that this insensible cadaure is not me. I am the bird, the corpse was my cage. I have pearl, it was the shell, now of no value. . . .

My voyage is terminated, I leave you in exile. Leave to fall into ruins my habitation. Break like manner bestow upon the Banner were it my cage. Let the shell perish with the illusions competent to do so." of earth. . . . Do not say of the dead this is death, for it is in reality the veritable life, the end of our ardent desires."

"A reply to Mr. Tounier, on the Infinite, God, Creation," is a lengthy and valuable contribution in the present number of the Revue. The writer has occasion to quote largely from Allan Kardec, while replying to garbled or partial extracts, the wresting matter from its context which is a favorite mode of attack of our enemies. He has Old and the New Testament, in whose pages are to to reply to such statements as these: "We cannot go only whence we came, return to that which we have been"; a desolate theory, says the respondent.

A new writing medium has appeared in France, in the Giroude, who attracts no little attention from the fact that, of himself, he knows nothing about the art of penmanship - never having learned it: "Do not be astonished, dear readers," says the editor of the Revue, "to find here with an orthography a little ordinary the letter of M. odical will be a great help in liberating the peo-F. Chatelier. Our friend and brother in the faith ple from their religious fanaticism," etc. The does not know how to write, and in opposition to | spirit of G. Canton continues also in the Ley his his parents in 1867 he was incited to write medi- notable articles on the "Importance of Educaumistically the following letter. Here is proof | tion," following which is a notice of the stirring of rare good sense in an unlettered person, of a wis- declaration of the Presbiter D. Yzcoiquiz that dom anterior (or superior) to this existence," etc. | there is no personal devil, and that the Catholic The two letters following contain forty-eight lines, | Church has never maintained the absurd idea, have many antique words, it appears to me, and a spelling and combination of words that must awaken considerable interest, while their sentiments are lofty and impressive. It seems also that he now speaks as if learned, and has the gift of healing.

A new rapping medium has also been discovered in the village of Chauvirey, Cote-d'Or. A little girl about thirteen years of age is the unconscious object of alarm which has spread far and wide. The noise begins when she retires to bed; sometimes it is at first like a scratching with the finger nails; then it increases in volume till it resembles the sound of revolving millwheels. The clergy and the gendarmes have, as usual, been called in, but cannot account for the phenomenon—a phenomenon which continues when the feet and hands of the girl are held fast, and which has now for about two months and a half defled the scrutiny of all her visitors.

The Revue publishes a letter from Brussels concerning Mr. Slade's visit and séances in that city. I need not translate it, since it is only a repetition of what I have already given above from other publications of Belgium.

Following this are two short reviews of "Hafed Prince of Persia." One writer calls it splendid the other. Marie Bourdin, relates what appears in the fore part of the work. It certainly fills up very rationally that portion of the life of Christ which in biblical history is left a blank. One reader suggests, however, that if Christ had such power over a multitude at one place, he should not have been afraid of robbers in another, and hence make a long detour in a certain journey

undertaken with Hafed. What next? There is to be found also in the Revue the following circumstance, verified by seven persons, whose names are appended to the letter bearing the account, and dated Mans, 7th August, 1877: "Under the globe of a clock is a portrait of a lady, deceased fourteen months since, with that of a grandchild four and a half years old. About the 27th of July last, epoch of the fifty-fourth anniversary of the grandmother, a little branch of dry flowers, of which it is difficult to ascertain the species, was discovered between the head of the grandmother and the child, as if offered by the latter to the former. It is very delicately placed-seems not as if sustained n position by anything, yet remains there to this day. It has three branches (indicative, perchance, of offspring), each terminating in a flower, and adorned with tiny leaves which seem yet green. The flowers are of an indefinite color, and resemble those made of hair.

MEXICO. The present number of La Ilustracion Espirita.

The full text of this remarkable production will be found under the head "Abdatah's Message from Paralise." in "Poems of the Life Beyond and Within," compiled by Glies H. Stebbus, E.q., and just published by

and sentenced him to two years' imprisonment." of Mexico, opens with an "Historical Study of is again voyaging; that Dr. J. R. Newton is ceed in placing his views before them. His apan interesting feature of the magazine. It is by of the celebrated psicologista," Mmc. Blavatsky, Le Messager of Liege (Aug. 15th) devotes alse the able writer, Don Juan Cordero, who will, by is to appear in the autumn; and, "judging from the force of his arguments, his genius, but perhaps more than all by his fierce denunciations of Miss Lottie Fowler continues her excellent man-Catholicism and its agents, arouse the attention of the world.

The Liustracion has also an article on false mediums. Don Palet had written several articles agraph which appeared there as a sentiment from | on this subject, but as he had departed this life it was supposed that his contributions had ceased. But not so. He continues to present his views concerning these debased individuals, and now She continually cried out that some one was says he will also communicate something on false spirits and their various manifestations.

Following the above are noticeable articles on the proposed "International Congress," so earn-Among other interesting matter to be noticed estly advocated by the Viscount de Torres-Solanot; a lengthy poem by Dona Amalia Soler; "Neither Clericalism nor Atheism"; classificawho lived in the latter part of the twelfth tion of vegetables as a part of "Creation," &c., and "Miscelanea," in which are named forthcomof the grave my friends will weep for me Say ing works by A. V. D., Lex et Lux, E. Hard inge Britten, Geo. Wentz, Emma Tuttle, L. B. It is my body, but I no longer dwell in it. | Sayles and Buddha. Washington A. Danskin is I am now a life that is inextinguishable. The a'so mentioned as receiving the title of Doctor in remains they contemplate have been my tem- | Sciences; Messrs. Cooper. Carpenter and Welporary resting-place, my clothing for a day. lington as speaking at Parker Memorial Hall, while the Banner of Light is highly commended unfolded my wings and fled my prison. I am the as being "as usual interesting and rich in mate rial, and for speaking of the Icustracion Espirita in eulogistic phrases, which it would gladly in

La Ley de Amor of Merida, Yucatan, is also at hand. It opens its little pages by an able response to El Heraldo, a Christian periodical of Toluca (Mexico)," and says: "We will dedicate our editorial to this interesting periodical, and reply to those lines in which, under the title of 'Spiritualism and the Bible,' it impugns the following phrases of the Ley do Amor, No. II: 'It is always well for all to consult the books of the be found useful teachings and the most complete confirmations of Spiritualism.'" And if the Heraldo is not convinced of its errors and the foolishness of such assertions as this which it makes-" In the Bible is to be found no other Spiritualism than the diabolical "-then it is more obtuse or bigoted than befits a public instructor. From the frontiers of Tobasco comes a complimentary letter to the Ley, in which the writer, J. C. Diaz, says: "I am persuaded that your periexcept to aid in the conversion of sinners.

SOUTH AMERICA. The present number of Revista Espiritista, of Montevideo, has a continuation of a former article on the "Existence of God." "Does God exist? Here is a question," says the author, "which has been asked in all times and in all idioms, and is still a question on the earth." His principal point in response is, that effects cannot exist without a cause; but space forbids any extracts from his judicious exposition of the subject "The Angel Guardian" gives here also several agreeable communications. These are followed by an editorial on theological doctrines and dogmas which, when bared to the simple truth, are

only repulsive skeletons. No new numbers of El Eco De America, of Bue nos Ayres, have come to hand; but if space per mitted, those formerly received would furnish me with ample valuable material for the Banner, though not especially spiritualistic. The Eco, as I have heretofore said, is one of the handsomest periodicals anywhere published. It is of quarto form, appears every Thursday and Sunday, has a brilliant colored cover, and has for its principal contributor (if not its editor) the distinguished writer, Dr. José Agustin de Escudero.

SPAIN. El Oriterio Espiritista, of Madrid, September number, is, as usual, very full of good material. Communication of the invisible with the visble world" is its first article, in which it is proposed to give such proofs on this subject as are sustained by science. This is followed by a translation from De Rots of an interesting treatise on "Spiritualism and Magnetism" (which I think I formerly noticed from said paper); "The Immortal Substance of the Human Organism' (continued); "Words from Beyond the Tomb," and valuable "Miscellany." Among the latter are an account of Prof. Hall's discovery of the satellites of Mars (by mistake called Saturn); of the invention of the telephone, and Prof. Varley's improvements of the same, by which music is transmitted; that the Viscount Solanot will not The timber of the tree is valuable, and the oil return to Madrid till the end of the wonth; that distilled thereform has already become quite a the President of the "Espiritista Española" is also absent in Italy as an engineer, employed by | lands of Australia could be made by irrigation to the government; that the distinguished widow of Navarez, lady marquis of N., an enthusiastic sister of our faith, has left Madrid for Cadiz; that the periodical El Espiritismo, of Seville, has published an interesting article on the "Status of Spiritualism"; that La Revelacion, of Alicante, has several communications, luminosos, from the brilliant pen of Sr. Castelar; that the priest Manterola was to publish a book that was to draw the editor (of El Criterio) from his repugnant errors; that Mr. Milleson (as per Banner) had painted a large spirit picture; that Messrs. Bastian and Taylor are with Mrs. Andrews, at electure of West Melbourne last evening at Stew-Cayuga Like; that Dr. Peebles (as per Banner) art's Hotel, Spencer street, but he did not suc-

its title, it will awaken much interest"; that ifestations; J. V. Mansfield, D. C. Dake, T. G. Forster and J. Wm. Fletcher, also; that the Princess Jergo de Solmes had had wonderful manifestations in the house of Mrs. Macdougal Gregory; that the phenomena with Prince Wittgenstein will be noticed hereafter; that the Baron and Baroness Von Vay had received a veritable ovation in the salous of the National Association of Spiritualists in London; that Mr. Foster and Dr. Slade are each very successful in their modes of manifestations; that the Herald of Boston says that in Chicago and suburbs there are more than a thousand mediums; that in Smyrna and Marseilles wonderful phenomena occurred in the presence of mediumistic children only three or four years of age, and that in Puerto Rico the? fering persecution, arising in the people's ignorange, which is sustained by the priests.

Annali Dello Spiritismo, of Turin, has thirtyone pages of such matter as may well claim profound consideration. Its first article embraces phenomena as explained by Dr. Schiff, with the opinion of Drs. Jobert de Lamballe, Velpeau and Cloquet. Then follows Miss Blackwell's Prize Essay (in part); a "Tangible Apparition in Corfu"; extract from the London Spiritualist -an article by M. A. (Oxon.); "Relations" and minor notices, which will be referred to in my next.

Foreign Correspondence.

A SECOND PILGRIMAGE AROUND THE WORLD: THE SOUTHERN ROUTE.

BY J. M. PEEBLES. NUMBER IV.

To the Editor of the Banner of Light:

"My purpose holds Of all the Western stars. It may be that the seas will wash us down; It may be we shall touch the happy I les,"

On the 10r4 of July, stepping abourd the stately steamer Bangalore, I sailed away from dear friends in Melbourne-away from the sunny skies of Colonial Australia—away westward out upon the white-capped waters and around among those evergreen isles that stud and crown the Southern seas; and westward in all those regions of the Pacific means, to Anglo Saxons, homewardbound. How delightful the associations that kindle up at the mention of the word home! and how keen is the struggle between the desire to teach the harmonial philosophy to all nationalities and races, and the cozy comforts of the home-circle! Not my will, but thine, oh God and angels, be done.

Life has many sides. The great souls of history were not the quiet contemplators; nor those who shut themselves away from their fellows in cloisters gray and grim; nor the case-loving, who tarried under the old roof-tree that shaded the village home; but those who, endued with the spirit, came down from the mount of vision, and went out to jar the pulses of the world; those who have carried its burdens in their hearts, and its scars upon their bosoms; those who, persecu ted and slandered, have still trod its thorny way and taught the common people; those who, with faces of serene endurance, and souls of lofty selfdenial, have patiently walked the earth with blistered feet, and in the end gone up martyrlike-ay, gone up to wear robes of whiteness, and the starry crowns they so richly merited!

AUSTRALIAN REMINISCENCES. Before taking a pen-leaving of this Island Continent, I must remind my countrymen that with square miles of territory nearly equal to the whole of Europe, with a most enjoyable climate, with almost inexhaustible resources, Australia necessarily must become, after the federation of the different colonies, a great independent oceanic nation. And then, considering her gold, her wool, wines, timbers, fruits and agricultural products, her position and future destiny in the family of nationalities cannot well be over-esti-

mated. Riding out into the country from the sea-shore cities by railway, English in style of course, one could easily fancy himself in America were it not for the difference of the foliage. Instead of the maple, the oak, the ash and the elm, and the solemn magnificence of vast pine forests, one sees the everlasting encalyptus-otherwise expressed: dingy, bark-dangling gum trees, with small, scanty, yet deep green medicinal leaves. famous medicine. Many of the so-called wasteblossom as the rose.

POLITICAL MATTERS. Politics flamed up to a fever heat during the last elections in Victoria. I watched them with considerable interest; and if American politicians are at times coarse, Victorian politicians are absolutely low and vulgar. Their public meetings often degenerated into such brawls that opposition condidates actually failed to get a hearing. But let the Melbourne press tell its own tale:

"Mr. Langton was announced to address the

pearance was the signal for loud groans and boonooing, but the confusion at this point was nothing compared to what ensued when he essayed to speak. After about half an hour had been wasted in this way, the candidate left the room and proceeded up stairs amid the wildest excitement, when a shower of missiles, comprising to-matoes, eggs and other such articles, was directed toward the window at which the candidate and some of his friends were standing. On his coming outside he was again treated in the same way as before, the whole body of electors assembled joining in boohooing and hissing. As he walked up the street with his friends, he was followed by a portion of the crowd, who continued to groun at and hiss him."

Compulsory education, land faxation, tariff and free-trade were among the questions entering into the canvas. It is well for a colony or country in its infancy to claim protection, but what is becoming to the weakness and babyhood of a nation is not to its manhood. The whole world will ultimately adopt free trade, as it will one standard of currency; one system of weights believers in the p-yehological doctrine were suf- and measures; one universal language; and one government-and that a republic of peace and justice; of equality and mutual confidence.

Australians looking at their representatives in Parliament, and Americans at their Congressmen, may say with Tennyson:

** Al God! for a man with heart, head, hand, Loke some of the shiple, great ones gone Forever and forever by: One stiff, strong man in a datant land, Whatever they call him, what care 1 ~ Aris ocrat, demectat, autocase our Who can rule, and dere not the.

SPIRITUALISTIC PROGRESS

Relative to Spiritualism and its divine princlples public sentiment has changed rapidly, and for the better, during the past five years. Upon my late public appearance in Melbourne, the Hon. John Mcliwraith, Ex Mayor of the city, and Commissioner to our Centennial Exhibition, took the chair, introducing me to the audience. On my previous visit some of the Spiritualists seemed a little timid. They preferred being called investigators, remaining a good distance from the front. Then my traveling companion, Dr. Dunn, was misrepresented and meanly vilified in the city journals; while I was hissed in the market, caricatured in Punch, burlesqued in a theatre, and published in the daily press as an "ignorant Yankee," an "American trickster," å 'long-haired apostate," and a "most unblushing blasphemer"! But how changed! Recently the secular press treated me fairly. Even the usually abusive Telegraph published Mr. Stevenson's article assuring the Rev. Mr. Green that I was willing to meet him at once in a public discussion. The Melbourne Argus, one of the best daily papers in the world, the Australasian, the Herald, and the Age, all dealt honorably by mo, reporting my feetures, if briefly, with admirable impartiality. The press is a reflector; and those audiences of 2000 and 2500 in the great Opera House on each Sunday for several successive months were not without a most striking moral significance. It seemed to be the general opinion that Spiritualism had never before occupied so prominent, yet so favorable a position in the eyes of the public. With due energy, with wisdom in the management, and harmony among Spiritualists themselves, the future of the movement will be as easy as it is certain of victory.

A SPIRITUALIST ORGANIZATION.

There was organized in Melbourne just previous to my departure a society of Spiritualists with an effective corps of working officers. And I may further report that they have regular Sunday lectures in Masonic Hall by Mrs. Florence Williams, a very intellectual lady, and daughter of Mr. James, a well known English author. Therefore, with such an able journal as the Harbinger of Light, conducted by that indefatigable worker and healer, Mr. Terry; with such a stirring, enterprising Lyceton, so well officered; with such an eloquent speaker as Mrs. Williams; with suchs zealous sower of tracts as Mr. Brown; and such excellent mediums as may be found in the city, the sure if not the speedy victory of Spiritualism is a certainty. I just spoke of Melbourne mediums; and though I have been a student of the spiritual phenomena for twenty-five years; though I have traveled in nearly all foreign countries, and am now, under spirit guidance, putting a second magnetic belt around the globe, I have never heard such rapidly expressed, and at the same time eloquent trance utterances drop from human lips as from those of a cultured young gentleman residing in the suburbs of Melbourne. The "New Pilgrim's Progress" was written through his hand in the trance state. KINDNESSES OF THE VICTORIAN SPIRITUALISTS.

The more intimately one knows, the more liighly is he necessitated to esteem the Melbourno Spiritualists. And while my first visit to this country gave me valuable acquaintances, this latter yielded such priceless treasures as true and abiding riends-and oh, sacred words these, friends and friendships! These friends would not under any consideration permit me to stop at hotels, or put up with the cold, unsympathetic and selfish accommodations of a city boardinghouse. The hospitalities so delicately yet cordially tendered by the Purtons, Terrys, Andrews and Stanfords will ever be remembered as bright and beautiful oases in a far off land.

The presentation to me of the Lyceum Album, with its hundred smiling faces; the magnificent address read in the Opera House and elegantly transcribed upon parchiment; the wellfilled purse; the watch and chain; and other choice mementoes and keep sakes, symbolized not only appreciation, but continue to tell their meaning stories of fraternal love and mutual confidence. And then, that last day in Melbournethe last hour-and that standing amid strangers upon the steamer, and looking off upon a group

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Family News-INTERESTING

DVANCE. must accompay-Order on Bos-ise in Boston or JOLBY & RICH, lid the Order or without loss to e liable to cost of subscription dit.

dit.

had come down by railway not to the "Seven north, is a magnificent river and navigable for a Taverns,? as in Pauline times, but to the Wift very long distance. The overland telegraph, aboard the Bangalore, soon to bear its passenwas so indelibly dagnericatyped upon my mind. Judge, that neither distance, nor time, nor elemity, it seems to me, can offace it. Farewell, dear, noble, headway in this colony. The Unitarians have a royal soul of friends? if not in this, then in suns prosperous church. The South Australians need nier climes, those rea'ms of immortality, shall we meet and known inhother there

THOMAS W. STANFORD AND ADSTRALIAN ART. Come and stroll with me in Fitzroy Gardens. They are truly magnificent. Passing out of them on the north, across Carendon street, through a polished gateway, through a beautiful garden of statuary, flowers, ferns and orange trees, through magnificently furnished parlors, you may see one of the choicest and most extensive private. A welcome on one's arrival. collections of oil paintings in Australia. They are the property of Mr. T. W. Stanford, youngest brother of Ex Governor Stanford of Ca ifornia, who with his own hand drove the last spike Stanford is a free-thinker, while this brother, long a resident of Australia, is an avowed Spiritunlist, ever ready to give a reason for his opinlons, and equally willing to liberally sustain them with his purse. Taken as a whole, Mr. Stanford's gallery of pictures, numbering over one hundred and fitty, many of which are by the old masters, is the rarest and richest in Victoria. A very large and beautiful painting of Mt. Shaster, the Work of an American artist, and Sent to Mr. Stanford by his brother in California, has attracted a vast deal of attention and admitation by the citizens of Melbourne. New countries, necessarily void of ruins and relies, are usually wanting in art. With few exceptions, pictures by Colonial sartists are not leagerly sought after. To paint a pacture may be praiseworthy; but to

FOURTH OF THEY IS ADSTRALIA. Only a few days after I had sat down as a guest at the Mayor's support, I was cordially invited to be present and take part incelebrating the coming Fourth of July, but deslined. To Mr. Long. the American Vice Consul, this may have seemed uncivil; but I am not only sick of but disgusted with these Fourth of July fanfaronades-days of fire crackers, cannon firing, fearful accidents, and political spread-eagle speeches about battlefields that were crimsoned a hundred years ago! To celebrate, as Americans do, memories of anti-British sentiments, old animosities and bloody wars, is nothing but a remnant of barbarism to 1 am not an American nor an Englishman, Turk nor Russian, but a man-a brother of the hu-

enlighten and educate an immortal soul is divine.

THE NANISHING BLACK MEN OF AUSTRALIA. Our remaining North American Indians bear about the same relation to the original red men of America that the present brigands of Greece hold to Orpheus, Homer, Solon, Pericles, and other cultured Greeks, flourishing several hundred years before the Christian era. Sad is a nation's

As the noble red men of our country fell back to quite fade away before the plow, the axe, and the cupidity of a Christian civilization, so the lithe, dark skinned, straight haired bushmen of Australia have refired from the coasts, and rapidly died away since coming into sympathetic contact with the selfishness and social vices of out, leaving little behind save currents of blood flowing in white men's veins. At Coranderrk reserve, occupying about live thousand acres inextent, may be seen children with all sorts of complexions. These are naturally social and affectionate. (Some of them have bright, quick intellects, making excellent scholars. Those living in Queensland and the more northern porand physically as well built men as live in any

And here I am reminded that a London author and two or three American writers-all anxious to prove their ape-ancestry-have said that the 'Australian blacks have no calves to their legs." Such blunders excite the pity of all crudite men. It is said that seeing is knowing; and, having seen numbers of Australian blacks at King George's Sound, I can assure you that they have just as good muscular calves to their legs as have those unscientific library-calres that have written to the contrary! If Orthodox religionists who have never seen the devil ought to write modestly about him, home-plodding Darwinians should certainly try and manifest just a tride of that caution and modesty that characterizes their master. When disciples presume to be leaders sages smile. But listen to what the learned German ethnologist, Oscar Peschell, says in his late work entitled, "The Races of Men and their Geographical Distribution ":

"The fact that the intelligence of the Australians is by no means contemptible, has only been recognized since we have gained an fisight-into their languages. If the profusion of forms briefly expressing minute relations were to decide the rank of a language, we and all the nations of Western Europe might envy the miserable tribes of King George's Sound, for their language possesses four more case terminations than Latin. and a dual as well as singular, and plural. The verb is as rich in tenses as Latin, and has also terminations for the dual, and three genders for the third person: in addition to active and passive, it has reflective, reciprocal, determinative, and continuative forms. In point of structure of language, the highly cultured Polynesians, and even the ancient Chinese, must yield to the inventive Australians. We also find among them poetry, and the names of renowned poets."

ADELAIDE, CAPITAL OF SOUTH AUSTRALIA. Glenelq-the first place the Bangalore stopped after leaving Melbourne-is a pleasant little seaport town, some seven miles by railway from Adelaide, the capital of this colony. We had Lofty Range of hills, handsomely laid out, and really inviting in its general aspects. Seldom have I paced a prettier street than King William's, bisecting the city from north to south. Hunting up Mr. Boyd, a Spiritualist, a Parliamentary reporter, and a correspondent of the Harbinger of Light, I was soon on my way to the Parliament in session, to the Government Buildings, the City Library and Museum, and to the Botanical Gardens, which for design and beauty certainly excel all others in Australia...

The southern part of this colony, wonderfully productive, is said to raise the finest wheat in the world. At international exhibitions it has thus far taken the gold medals. The river Torrens, running close by the city, is a small, sluggish (Ky.) Trade Journal.

of some thirty or more of kind faithful souls who' stream, while the Murray, a good way to the Hamstown Shipping whatf to see me safely two thousand miles in length, connects Adelaide on the south with Port Darwin on the north. gers to other isles, and other lands-that ar up. Many consider South Australia the finest portion of uptarted faces-that whole stene of parting of this vast country. Of this I am not able to

Spiritualism has made as yet but very little such a test medium as Mrs. Ada Foye, of San Francisco.

At King George's Sound, Western Australia, we stopped twenty-four hours for coal and cargo, and then steamed direct toward Ceylon-sacred Isle to Buddhists, because for many centuries the authoritative centre of Buddhism. There I shall confront only strange faces. The thought is not a large arching aviary musical with birds, into pleasant. Heaven itself would not be heaven without dear old faces to cluster about and smile

July 25th.-Beneath gorgeous skies, fanned by soft trade winds, we glide daily-over the smooth waters of the Indian Ocean, seldom ruffled, in this latitude, by rude winds. Sailing northward of the great Pacific Bailroad, and is now its Press, and nearing the Equator, the days become hot ldent. Religiously considered, the California and the nights are getting so warm that, unable to sleep, I often pace the deck till midnight and dream-dream that the bending skies are God's blue curtains pifined up with diamond stars; that the fleecy, floating clouds are beds of repose whereon angels rest, and that the Southern Cross Is a glittering torch, lighting them along the interstellar spaces. It is not strange there were star gazers in Ancient Chaldea, and sun-worshipers in Mesopotamia.

July 20th . Just before sailing, friends presented me several volumes of books. I purchased others, treating largely of the genesis of man; the power of intellect; metaphysics; the sanctity of the affections; the divinity of humanity, and the crowning possibilities of the race. These tropical latitudes foster reading, quietness, and contemplation. . . . It is evening now; the moon is full, and the light so clear and silvery that I can take notes. Oh, these nights of beauty! these days of sunshing, with our shadows pointing to the south! The isles we pass are clothed in perpetual fediage. Richly do I enjoy studying the habits, modes of thought, and religious tendencies of these tropical people, where friction is denied, and where there is not necessity for sharp. ening the financial wits. Here are no pinching winds nor winter storms; here food springs up spontaneous from the earth, and here cocoanut trees say continually, "Come, pluck, eat, and enjoy our bounties!" What a contrast with the anxious wear and tear of American life; its reckless competition; its unprincipled schemes, and its telling motto, "Trade knows no friendsh ps." If crystal waters to drink, if delicious fruits to eat, magnificent scenery to charm, cooling shadetrees to repose under, religious ceremonies to enjoy, and children to love, if rest and conscious contentment are among the constituents, of heaven, are not these dusky dwellers in the isles of the ocean nearer to it than the troubled specu-. lators and political thieves of Christian coun-

The people of all southern climes have soft flowing dialects. Even their common, every-day language is musical. Consonants must have been begotten away up among the snowlands of the north. Did the long winters and frequent colds give to Scandinav ans and Saxons their rough throats, producing guttural voices? If not, what

July 20th, 12 o'clock, butitude 00, 38 longitude the earlier colonial settlers. They will soon die 870, 33 - Today we crossed the equator. The the spirit of my recently deceased child was perweather is humid and hot.

August 1st.-We reached Ceylon this morning. The harbor is neither safe nor capacious. The city, Point de Galle, numbering some five thousand inhabitants, and in appearance eminently Oriental. To morrow I start by coach for Columbi and Kanda. It is about one hundred and fifty miles to the latter old city, which, by the way, is tions of Australia are often full six feet high, the head-centre, the Rome, of Buddhism. I remain upon this is and two weeks, and then sail for Madras, Southern India.

Pount de Galle, Ceylon.

THE DEVIL.

He walks the streets in breadcloth clad, No cloven hoof, 'tis he, foredeling; His feet in patent leather bright, He waitres as the ball at high. Of fragrant perfumes smelling. Of tragrant pertunnes smelling.
Within the lawyers' ranks he sits;
Indignantly he talks of crime,
With rounded perfeds, striking hits,
He can describe, the coat so fits—
For he has worn it through all time! r or ne has worn't turough alt time; Prosiding at the brokers' board, He talks of fair per cent, and gain; From many a homestead's smiling face Ilis hand has blotted every trace. Of hope, where tollers strive in valu! His house is filled with costly things;
The richest clotheshis children wear,
And tempting but around he flings;
But to his garment ever chings
A see it of brimstone on the air. A section instance in the art.
A shift the good physician's train
He holds out pfemiums for sin,
Unleading human life or pain;
His cager fingers clutch the gain;
His laming bills the crowd still win. (Usely he scans the good man's path,
And if he trips, exulting cries;
Stands at the corners, bids men look,
Writes down his failings in a book,
Viewed through the lens of his vile eyes,
He makes great efforts for the poor
With loan funds and with savings banks,
In his own pockets makes it sure;
And when the money is secure,
He joins the swindlers' ranks,
Vertise funds with less man, it He joins the swingers wasts.

Noviler demons shall we meet.

Than those now elothed in earthly guise!

No hatter place of terment greet.

Than that which passion makes complete, Than heat by sin, within as lies!
Salem, Mass. LYDIA L. A. VERY.

Under the old regime, the decease of which is by no means antiquated, it was deemed unfashionable for a woman to use the faculties that God had endowed her with for the alleviation of suffering humanity, either in a physical sense or the disenthralling from the more degrading mental serfdom that has chained her down to the vassalage of the feudal ages. The first women who broke from the bondage of what is called polite society were sneered at, and ostracized, in a great measure, from the presence of the beau-tiful butterflies of fashionable life. These few but ten hours to tarry in this city of thirty-five thousand inhabitants, lying upon a fine plain, half encircled on the southwest by the Mount of the drawing-room with whom they had to batthe drawing-room with whom they had to out the for their natural rights. Centuries of long uncontested opinion had left their impress upon the world's history, and every little victory gain-ed was grudgingly allowed. They did not flash across the horizon of modern thought like a Napoleon or a Wellington, but bravely and slowly cleared the Rubicon of opposition with the in-domitable perseverance of one of the defenders of Thermopylea. The Nightingales, and others of that class, were few, and the applicance they won from the world was only given when it could not be denied. The army of intellectual women who dare hold and express an opinion; who dare to use their hands and minds in the way the great Artificer intended, is not yet large, but it is compact, brave, and, what is best of all confident they are in the right, and sufficiently in electual to take care of themselves.—Louisville

Spiritual Phenomena.

REMARKABLE INSTANCE OF SPIRIT POWER.

To the Editor of the Banner of Light:

On the night of the 11th and 12th inst. my daughter, Gertrude Minturn Hazard, passed to spirit lite through her own irresponsible act. 1 do not think she had attended any church or engaged in any formal act of worship during the last fifteen years or more, her every effort and thought being seemingly directed and absorbed in striving to ameliorate the sufferings and privations of her fellow creatures. Nor do I believe that any hopes of reward, either in this or in the future life, or fear of punishment, ever influenced her in the slightest degree in the prosecution of her feeble but arduous labors for the promotion of others' good. She worked in the cause of humanity simply because her sympathetic and truly God-like nature compelled her to work, regardless whether the consequences might result in good or evil to herself, until her mind became so oppressed by the widespread evidences of suffering she personally witnessed and read of in the public journals, that the tie that connected it with mortal life, in a moment of intense monomania, was rent, by her own act, in twain, and the freed soul went to its more congenial home. prepared for it by the hands of loving angels in

My daughter's remains were interred on the 14th iffst, in the family burying-ground at Vaucluse, by the side of her elder sister-who but recently bassed from earth-life-and on the 19th inst. (but five days afterward) I called on Mrs. Bliven, No. 19 Broadway, Providence, R. I. (who Is one of our oldest and most reliable trance mediums), hoping to learn through her seership something concerning Gertrude's entrance into spirit-life. The most I hoped for, however, was to hear of her through communications from her spirit friends, or, at the extreme, to witness in her own return the painful repetition through the organs of the medium of the struggles she underwent in laying down the earth-life, such as experienced Spiritualists know generally (if not always) attend when the departed soul returns for the first time to control the organs of a personating spirit medium. Least of all did I hope to receive any connected spirit utterances from my poor daughter, having learned from my investigations that the spirits of mortals (hitherto without exception in my experience) who have passed from earth-life by their own willful act, under whatever circumstances, remain for a long time in a confused state in the next world, which renders them unable to communicate connectedly or satisfactorily with the friends they left behind them. I found, however, that even this is but a general rule and has its exceptions, as may be learned from what follows:

Péqua (a familiar Indian spirit of the medium) first took control, and explained the reason why my spirit friends had not at the time more definitely described to me the full meaning of a communication I had received through the medium a few days before, wherein it was stated that wedding garments were then being prepared by the mother (and sisters) for one of our two daughters who still remained on earth, giving as a reason that it was not deemed best that my mind should be too strongly concentrated exclusively on the one who was so shortly to be clothed therein.

After Péqua retired the medium's features be came painfully distorted, and I soon saw that sonating most graphically the mortal struggles that took place whilst the soul was freeing itself from the body whilst it was in the water.

After a time the muscles of the medium's face relaxed and became more placid, whilst the mono-yllables and short sentences that fell occasionally from her lips denoted that the spirit in control was gradually acquiring a consciousness of its new relations with earth-life.

"Yes! yes! I see! dear father, I see! Oh, my dear father, the fever so burned within my brain that I was forced to throw myself-to tay myself down in the water to get rid of life!" After talking some time in a like broken strain, the spirit of my daughter obtained sufficient composure and strength to control the vocal organs of the medium so as to speak not only coherently, but beautifully and forcibly. "Oh, dear father, when I first realized what I was doing, in my agony I exclaimed in my heart, 'Oh, my God, has it come to this! and as I felt myself entering upon the dark valley I cried, 'My God! my God! why hast thou forsaken me!" The spirit then went on to describe in most eloquent and touching language her reception into spirit-life. When, dear father, I came to full consciousness, no language can convey to you an idea of the glories that met my view and filled my whole being with ecstatic delight. I was immediately surrounded and supported in the arms of my dear mother, sisters, and a mighty host of angels, all clothed in garments of purest white, whose power seemed sufficient to rend the very rocks and cause the dead to rise from their graves. Through their combined influences all the clouds that enveloped my spirit were expelled, and my freed soul rejoiced in its new life of unspeakable bliss! 'Dear child,' said they, 'thou hast received a baptism of water, we will now baptize thee with the Holy Ghost."

After my daughter retired the spirit of the late Paulina Davis (wife of Hon. Thomas Davis, of Rhode Island,) assumed control, and told how she had been attracted, through sympathy, to one whom she had not known personally on earth, and explained how it was that on the first entrance of such into spirit-life congenial souls can often exert greater power for their immediate good than the most beloved friends who are bound to them by the ties of consanguinity. The spirit spoke most elequently for some minutes, and said that my daughter having become wearied in her unaccustomed effort to communicate with me, was at the moment reclining on a couch of levely fragrant flowers, whilst her arms and feet were entwined with wreaths of beautiful water lilies, emblematical of herself. These lilies, she said, have their roots embedded in mire, from whence the germ makes its way through the dark water to its surface, lit up with sunshine, where it unfolds in a beauteous flower. Even so, continued she, the spirit of this dear | trol of spiritual existences beyond my comprechild of earth had been implanted in its frail tenement, comparable to the mire, from whence it has now risen through the dark waters of earth life, and at last unfolded its lovely petals

in the still more sunny atmosphere of Heaven. This spirit went on to say that there was never a flower that faded on earth but what blossomed Nov. 4th, 1874,* but she was out. Meeting Mrs. tique to increase in newly added beauty and fra-

as the spirits of mortal men and women who delight in them progress onward and upward.

After Paulina Davis retired, a succession of spirits, including my daughter's mother, sisters, an aunt, and other spirits, spoke beautifully through the organs of the medium; the language of all going to show that there was indeed " joy in heaven" on the advent and reception of the glorious spirit who had earned so bright a crown for herself in Heaven, not by idolatrous, formal worship and empty lip service, but simply by the kind deeds done in an unselfish spirit to the suffering and afflicted, or in fact doing that which comprehends the whole of the teachings of the gospel of salvation as declared by Jesus of Nazareth, the "Doing unto others as we would be done by."

The influence that controlled the medium was so powerful that her most efficient spirit Indian guides found it difficult to disentrance her; and even after Mrs. Bliven left her seat and went into another room, she was suddenly entranced again by the spirit of Achsa Sprague, who said she could not resist the desire she felt to come and give me joy of the bright spirit that had so recently entered into spirit-life. The influences present seemed to overshadow and fill the whole house with a glory that might be felt, and which the medium said exceeded anything of the kind she had ever witnessed before in her long experi-T. R. HAZARD. ence of mediumship.

Vaucluse, R. I., Sept. 24th, 1877.

MRS. CARRIE E. S. TWING AT DEER-FIELD, MASS.

Fo the Editor of the Banner of Light:

Immediately after the close of the Lake Pieasant Camp Meeting it was suggested that Mrs. Twing come to Deerfield and spend a day or two among those who might wish to know more of the Philosophy of Spiritualism. The suggestion met with a hearty response, both on the part of Mrs. Twing and also on the part of two or three Deerfield citizens. Mrs. Twing was kindly received and hospitably entertained by the Hon. C. A. Stebbins and his wife, who, though they are not Spiritualists, were still willing to examine the proofs of its truthfulness which Mrs. Twing could offer. She arrived at the residence of Mr. Stebbins about half past seven o'clock in the evening, and had never before met them. Of those who were expected to be present only ten came, and were nearly all there on Mrs. Twing's arrival. Dr. Porter was the only person present whom she recognized as ever having met before, though it is a fact that one of the others had previously had a half-hour's sitting with her at Lake Pleasant. Mrs. Twing was introduced to the company collectively, particular pains, by previous agreement, having been taken that she should not know even the names of those present, much less any circumstances respecting their deceased friends. Of the ten persons present not one may be said to have been an open and acknowledged Spiritualist. Three or four of the number were earnest inquirers into the subject; as many more thought there was something strange about it, but possessed no spirit of earnest inquiry into it, while the others were disposed to treat the matter with much levity, and even ridiculed it.

Mrs. Twing is well known among Spiritualists is one of the best writing mediums. When comfortably seated in the room it was suggested that my person might write on a slip of paper the name of any deeply cherished deceased friend, and after carefully folding up the paper so that the name could not be read by Mrs. Twing, pass the paper to her. She carefully held the paper well folded all the time in her own hands in the presence of all. It was half an hour or more before she came fully under influence. She said the circumstances of the gathering occasioned conflicting influences and at first caused her some embarrassment. But very soon she began to write, and produced an intelligent communication signed not only with the name that was on the slip of paper, but directed to the name of the person who had handed the name to her. There seemed to be no way in which Mrs. Twing could possibly know the names of any present except Dr. Porter and Mr. and Mrs. Stebbins, to the latter of whom only an hour before she had first been introduced. Among the first inquiries raised by those present was, how did Mrs. Twing know to whom to direct the communication, or what signature to affix to it?. And then the matter of the communication-where could Mrs. Twing find out so much that was pertinent and, in many cases, deeply affecting?

By one and another of those present names were handed in to Mrs. Twing, and nearly all received the like of which they had never before seen. Of course a very deep interest was at once aroused, and it was midnight before any were

willing to leave. The next day three or four other persons, equally ignorant of the subject of Spiritualism as those of the previous evening, called on Mrs. Twing, and with equally wonderful and satisfactory results. Mrs. Twing has aroused a spirit of inquiry which cannot be suppressed. She abundantly convinced all who met her, not only of her integrity and honesty, but also her wonderful powers as a medium. So much did she interest those she thus met as strangers only a few hours before, that she was most earnestly invited to come to Deerfield next year, a week or two before the time of holding the Lake Pleasant Camp-Meeting, and spend her time in the families of these new acquaintances.

Our acquaintance with writing mediums is very limited; but our knowledge of Mrs. Twing's wonderful powers is such that we can most conscientiously recommend her to those who may be disposed to consult a medium by letter on business matters or otherwise. Her address is Westfield, Chautauqua Co., N. Y.

R. N. PORTER, M. D.

PROF. CARPENTER AND CLAIRVOY-ANCE.

To the Editor of the Banner of Light: Having just finished Wallace's review of Dr. Carpenter's book upon mesmerism and clairvoyance, published in the Banner of Light Sept. 1st, it brings to my memory an instance in my experience that carries the power of clairvoyance beyond material matters, bringing it under the conhension. As it may benefit the world, I will, as briefly as possible, state the facts as they occurred. Mrs. Staley and Mrs. Hendee had rooms on O'Farrell street, San Francisco. Mrs. Staley I of the prophecy prior to 1800. had met once, Mrs. Hendee I had been introduced to at a public scance. I called to see Mrs. Staley

*From diary kept of experiences in investigating the phenomena called Modern Spiritualism.

grance throughout eternity, just in proportion | Hendee in the hall I inquired of 'Mrs. Staley's whereabouts, &c. She said she thought she would be in soon, and invited me to take a seat in her room until Mrs. Staley returned. As I entered her room she said, "Have you a brother in the spirit-world?" I replied that I had, "but why do you inquire?" She replied, "Because a spirit came in when you did, so much like you I thought it must be a brother." She then said, "There is now a lady standing by you," of whom she gave a most accurate description, and said her name was White before she was married! This was a correct description and the maiden name of my brother's wife, who passed to spirit-life about

> She then said, "There is now a spirit who does not materialize distinctly enough for me to describe him, but he is holding out for you a singular picture. It is not a photograph, daguerreotype, or like any picture I ever saw. It is in a round frame of gilt or gold about five inches in diameter. The spirit holding it says that you know all about it." I declared I did not, neither could I imagine what it meant. She said, "The spirit insists that you do." In my bewilderment I asked the spirit to give me his name, or tell me what it meant. To all my desires she said, "He refuses, and insists that you know all about it." During this conversation of some fifteen minutes I ran over the present and the past to try and discover what this could mean; at last I wandered back to the old homestead in Meriden, Ct., and remembered a silhouette taken of my father that at this day hangs in the same old homestead. where I have not been for over twenty years, when of course it flashed across my mind that this must be my father. He then controlled the medium and talked to me of this old silhouette, of which the medium's description was perfect; talked of the old home, and the beautiful one he then had in the realms above.

fes

Who but my father could have brought this stranger, at this unexpected meeting, to have thus accurately described that likeness of him then at the old earth home?

If Dr. Uarpenter, the advocate of ignorance, cannot comprehend how clairvoyants can see and read material things with the inner sight, how will he explain this more wonderful power by which my father could hold before my face his likeness, which was then three thousand miles T. B. CLARKE.

San Francisco, Cal., Sept. 10th, 1877.

Clairvoyance Triumphant.

It appears from the Daily Republican, from which we glean the fact, that the truths of Spiritualism have been vindicated at Winona, Minn., through the mediumship of Mrs. Francis Cone. It appears that John Smith had been drowned, but his body could not be found, and at the time Mrs. Cone had been present at several circles in Winona. On one occasion she had a premonition of some one drowning, she herself feeling as if being suffocated by water. Finally, Mrs. Cone, under the direction of her guide, visited the locality, took a stone in her hand, throwing it into the water to indicate the spot where the body was. As the boats approached the spot, Mrs. Cone closed her eyes and went into a trance, her right hand moving somewhat nervously, as if making passes over the water. Presently something was touched like the body. Mrs. Cone motioned with her hand that it was going down stream. Her directions were followed in a direct line from the boat in which the medium and her companion were scated, and the hooks soon fastened upon the body and brought it to the surface. The position of the body was partially upright, corresponding to the description as seen Mrs. Cone in her trance of Friday. She had by Mrs. Cone in her trance of Friday. She had also seen, while under the influence, that his heavy rubber boots were half filled with water and weighed him down. The spirit guides made Mrs. Cone feel all of the drowning sensation experienced by Mr. Smith, the drowned man, and the struggle was very hard. Several times during the search the clairvoyant remarked that the graphics togethed him said that they would get The search was at length successful and the body was taken aboard the ferry-boat and taken to Winona. Here we have a medium demonstrating the

power of the spirit-world to point out the body of a drowned man, showing that nothing can be concealed from the vision of spirits; all that is required by them being proper conditions to accomplish the object desired.—Religio Philosophical Journal.

Gone, and Yet Not Gone.

Passed to the higher life, Aug. 31st, the brave and noble spirit of Miss S. L. Skinner, after several weeks of terrible pain and suffering, during which she contemplated the separation of the immortal and mortal with serenity, nay, longed for it as a happy release and an advent to a sphere where the ills and weaknesses of the flesh would no more vex and harass the spirit. She was an outspoken advocate of the Spiritual Philosophy, the uncompromising foe of church bigotry and intolerance, a hater of shams. Originally a Materialist, her mind, ever open to truth accepted Spiritualism as soon as she saw and heard its evidences. She was an active member of the Progressive Union, and her funeral was held under its auspices Sept. 3d. The services opened with a beautiful poem composed and recited by Mrs. A. E. Gardner, followed by a discourse by Mrs. Sweet, on the significance of life and death, in which the rationale of Spiritualism was beautifully set forth. Expressive hymns were sung. At the close of the services here, the remains were taken by rail to Hyde Park, thence to Forest Hills cemetery, where there was quite an attendance of Boston friends. The services at the tomb were conducted by Mrs. Gardner and Mrs. Sweet, being under the circumstances very

A memorial service was held in this city Friday evening, the 14th inst., by the Progressive Union, tributes to the worth, faith and unselfish devotion of our sister being paid by several members, the interest being heightened by appropriate songs by the choir. The following resolu-

tions were adopted:

Whereas, in the fulfillment of a natural law, we have been called upon to see one of our members, Miss S. L. Skinner, pass from this life to that better one beyond, where she will be a member of that great Progressive Union whose power and means of doing good are unifmited; and believing that our apparent loss is her great gain, and we should ever strive to be governed by the good influence of her upright, pure, unselfish life, in the hope that she may be attracted to us, and continue her great work with and for us from her spirit home, as a mark of our esteem, and that our records may testify to the same, and evidence that we cherish her memory, be it

Resolved. That in this her change from the earth to the applict-life, we as a Society have parted with a faithful and true sister, whose unfaitering devotion to the cause of Spiritualism and reform has won our highest esteem.

Resolved. That while we regret the loss of her presence, we rejuice in the belief that she is happy in her spirit home; that we will keep in sweet remembrance the many pleasant hours we have spent with her.

we rejunce that we will keep in sweet rememoralization and hours we have spent with her.

WM. FOSTER, JR. Providence, Sept. 21st, 1877.

"Mother Shipton."

To the Editor of the Banner of Light:

In Pepy's "Memoirs and Diary," page 333, Shipton's prophecies are referred to as bearing upon the great fire in London which occurred in 1666. I saw a quotation from an English paper in the Banner of Light calling for printed notice Respectfully, JANE C. PLACE.

A Western paper gives the following as the proper motto

for life insurance companies: " Soc et tu em."

When is a ship properly in love? When she is tender to

For the Banner of Light. IN MEMORIAM.

"Dead in his grave!" oh can it, can it be? This earth can never hold his like to me! The flowers may bloom, fair suns may rise and set, Gay hearts may sing, but I can ne'er forget I Thy sweet, inspiring presence as of old,

Shall oft in dreams this aching heart enfold, And oft thy voice in cheering whispers say, "Weep not, dear friend, I am not far away!" So, oft when evening climbs her ebon throne, And stars come out, that radiant one, thine own, Shall seem with thy scraphic giance to shine,

And to my spirit speak of hope divine; And in the blessed thought that thou no more Shalt know the trials of this stormy shore, The stroke of age, the disappointments keen Which often overcloud with griof this earthly scene,

My soul shall joy and with fond rapture long For that sweet hour when she the angelic throng Shall sear to meet, and 'mid the gathering host Who have in her advance the river crossed,

Who come with gladsome haste her steps to meet. And with sweet welcomings the stranger greet, Shall single out thy form, nor feel again The rending angulsh of this parting pain. Hopkin'on, Mass.

Banner Correspondence.

Massachusetts.

CAPE COD .- A.S. Hayward, magnetic physician, of Boston, has of late been making a professional tour along this "right arm of Massachusetts," and furnishes us with the notes of his journey, from which we compile the following: His first stopping place was Provincetown, an old and prosperous fishing station, and a very popular summer resort. The Pilgrim House, Mr. Smith, proprietor, draws from him a warm endorsement. The whole business of this place

endorsement. The whole business of this place is based on the products of the ocean.

"The land being one 'vast sand heap' there is but little raised from it, and what is comes from made soil. The Weekly Advocate paper emanates here, and gives the news of the place. There is a fine job printing establishment under the management of Mr. Goss; the office has all the modern improvements, and would be a credit to a large city in its workings. There is one principal street with a five-feet plank sidewalk, extending nearly three miles in length, where the most of the business is done. Spiritualism is firmly rooted here, though it shows but little action upon the surface. There are Spiritualists sufficient in the place to leaven and modify the religious belief of the town. Some of the wealthy and most enterprising citizens are in full fellowship with the subject, and the Banner of Light is ship with the subject, and the Banner of Light is welcomed weekly and read Sundays with pleasure and profit as they informed as ure and profit, as they informed me."

Mr. Hayward says that he found the feeling of

the people there to be highly in favor of the On-set Bay Camp Meeting ground, some whom he met having a strong idea of purchasing lots and building cottages there next year. "Ephraim Rv-der resides here, and reminds one of the apostolic days of the past, where men by the seashore, fishermen, were selected for the spiritual work. He is a study for the people there, and his prophecies astonish the inhabitants. I spent many hours with him while in the town, he relating the wonderful visions, symbols and prophecies which had been given him the past thirty years, many of them long before he knew anything of Modern Spiritualism. He is a successful business man, and all the education, he claims is derived. man, and all the education he claims is derived more from observation and natural ability than book knowledge. I had many of his visions corroborated as truthful by his neighbors."

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In character these visions resemble clairvoy-ance; Mr. Ryder is able to see ships at sea, note their avocation when distant from him miles in space and weeks in time. He is also able to lo-cate any disturbance of the human organism—as is frequently done by the public mediums of the present day. He has no control over this power— it coming upon him when least expected, and sometimes visiting him in hours of slumber.
"My next stopping place was Hyannis. This

is a fine summer resort, and many city people en-joy it. The town is 'honey combed' with Spirit-ualism. Rev. Mr. Houghton, a mediumistic per-son, is settled over the society where Rev. Mr. Pope preached Spiritual Universalism for many years. Mr. Pope has of late been severely afflicted in one eye, and is about having it removed, Spiritualists here are working harmoniously with the Universalists, a good medium as their mouthplece.
"Yarmouth was my next stopping place. This

"Yarmouth was my next stopping place. This is a beautiful town, and quite productive as a farming section. There is but one out-spoken Spiritualist in the town, although many attend the Spiritual camp-meetings—Mr. J. M. Fisher is this brave man's name. His wife passed to spirit-life recently, and he gave his neighbors a chance to listen to a Spiritualist funeral address delicated threath the junistitute of J. B. Green delivered through the inspiration of I. P. Green-leaf. Some years ago Willard Sears, of New Bed-ford, Mass., presented this town with some one hundred and seventy five volumes of spiritual literature. The donation was rejected. Mr. Fisher had the books arranged in his private residence, and a sign placed where all who passed on the street could see it. It reads thus: 'A Free Spiritualist Library.' The books are taken out by persons living in the adjoining towns. Doubts they will soon be received by the library bigotry being overthrown by the march of pro

gressive thought.
"My last stopping-place was Barnstable, a stald old substantial unprogressive town, which has not grown much for the past quarter of a century." This place, as to its inhabitants, has, so our correspondent writes, but little sympathy with spiritual topics, though the future may develop a change for the better in this regard.

Virginia.

RICHMOND.-H. N. Rothery writes: "Our dear old friend, the Banner, comes weekly filled with spiritual food of the choicest variety. We still hold our circles, and the angels come to us, bringing sweet messages of love. One of our spiritual lights in the mortal, Mrs. Finson, has gone on a visit to Boston. We feel the necessity of a better acquaintance among the liberal-minded in the State of Virginia, and as the State Fair will be held in the vicinity of Richmond, beginning on the 30th of October and continuing four days, we propose holding a Convention in this city at that time, beginning on the first of November; and all Spiritualists and other liberal-minded persons are invited to attend and participate in its deliberations.

We hope that our friends in Petersburg, Fredericksburg, Staunton, Danville, Norfolk, Charlottesville, Lynchburg, and throughout the State, wherever they may be, will cooperate with us in this movement.

this movement.

We expect to be able to form some sort of an organization and set missionaries at work in sow-ing liberal thought through the State. We want to hear from the friends of free thought on this subject. Immediate and prompt action is needed. ease address H. N. Rothery, 914 Broad street, Richmond, Va."

New Hampshire.

WASHINGTON. - R. H. Ober writes: "I listened to two good lectures, Sunday, Sept. 16th, by Mrs. Addie M. Stevens, of Claremont. Her subject was based on the uses we should make of life, and she gave her audiences many instructive lessons. There is much free thought prevalent among the people of this and adjoining towns. The rock-bound hills and pure air in

of the most out-spoken advocates of spirit-com-munion I ever became acquainted with."

North Carolina.

RUFFIN, ROCKINGHAM CO.-A. A. Spalding writes: "I should miss the Banner very much. People here know but little about Spiritualism for lack of opportunity to investigate it.
This is a good country to settle in: The climate is excellent and very healthy, water good, wood plenty, land cheap and near the railroad. Wheat, corn, oats, sweet and Irish potatoes and fruit are easily raised, if the land is put in order. Pfenty of farms for sale from ten-to eighteen dollars per acre. We are only fifteen miles from Danville, Va. I wish some industrious Spiritualists would come here for I think the wave of the property of the come here, for I think they would buy. Many in the North would come if they only knew where to go. I am from Ohlo, and have been here over four years, and like the country. The winters are very mild and short. Some fifteen families are settled within eight miles from Ruffin dépôt They came from New York, Michigan and Pennsylvania, besides two families who came from Scotland within a year."

Illinois.

MT, VERNON.-John W. Hitchcock, M. D. in renewing his subscription to the Banner says: "I am heart and soul with you, and wish I could 'strengthen your hands' to a greater extent than you ask. I am one of the oldest Spiritualists in this country, though I lack yet three decades of being one hundred years; and strong, sound, (sand mens in corpore sano,) fearless, I have long borne the scorn of friends and the have long borne the scorn of friends and the abuse of Christians (2) and the pity of the ignorant, because I knew the truth and dared to declare it, and I would hasten the time when the truth will bring universal joy and freedom. I not only mean that I am one of the oldest Spiritualists in the years I bear, but in my experiences. The first tiny rap at Hydesville, N. Y., found me (so to speak) waiting for it, and I accepted it as the force that then pushed ajar the door now so wide open." so wide open."

Kansas. GIRARD.-Arthur Sharp writes: "The cause is at present dormant here, but I hope that the good people of this place who think they have killed Spiritualism will wake up one of these days to the fact that it still lives. There are quite a number of Spiritualists scattered over the county, but having no organization we hard-ly know who are, and who are not believers. I think that all Spiritualists who can afford it should patronize some spiritual paper; if they did, all would be better for it, and be better posted in the spiritual philosophy; and if we were not so afraid to acknowledge our belief we would be much better respected, and consequently more popular, and more would be induced to investigate. A good test medium would do much good

disease having destroyed the sight and causing him great suffering. Mr. Houghton, the Spiritual State of the greenback and labor question, with good and is a great favorite with his society. The success. I am engaged till Oct. 9th, and of the greenback and labor question, with good and is a great favorite with his society. The success I am engaged till Oct. 9th, and of the greenback and labor question, with good and is a great favorite with his society. The

wrought much good work, through various channels, mental as well as magnetic and medicinal, for the bettering of human conditions. We subjoin the following testimonials, given freely by those by whom they are signed, as practical evidence of the worth of Dr. Main's system of treatment, which reached their cases when the "regulars" notably failed.

These letters are also evidences of the value of magnetic treatment in the abstract-a method of cure against which the old-time doctors and the bread-and-butter press of the day are fulminating their thunderous anathemas. Allopathy would be glad to tie the hands of the practitioners of this school by legal enactments, and tried to do so here last winter by appeal to the Massachusetts Legislature, but the good sense of the Senate Committee and the strong protest brought against the measure by the people proved the death of this unscrupulous effort to get up a corner in human suffering, and create a medical monopoly in this Commonwealth:

corner in human suffering, and create a medical monopoly in this Common wealth:

On the 11th of July, 1876, whilst walking the streets of Boston in my usual health. I was attacked with puralysis, which instantly deprived me of the use of my left leg, and, rendering me nevry insensible, gradually extended throughout the entireleft side from head to foot; sensation entirely left that portion of my bedy, and I found it impossible to move as much as fluger or toe on the side affected. I was taken to my home and Dr. Main called for at once. He came and began to treat me in his peculiar way with the most beneficial effects; the influence of his very touch upon me was astonishing.

In a very short time sensation began to return as well as the power over the muscles and the iliubs. My mind, which had been much confused from the moment of attack, so much so that a portion of the time i had no proper conception of what was passing around me or of my own saying seven, resumed its natural condition, and from not bring able to turn my self in bed I was soon able to get up and dress myself and ride in to the Doctor's office, a distance of fifteen miles. I have since continued to go about as usual, having no return of the trouble, laboring only under a slight weakness of the muscles of the left side, from which I am fast recovering. The Doctor's office, a distance of fifteen miles. I have since continued to go about as usual, having no return of the trouble, laboring only under a slight weakness of the muscles of the left side, from which I am fast recovering. The Doctor's office, a distance of the first, in regard to the case and what would follow his treatment, has been verified in every particular.

He possesses most wonderful paver, as my case clearly shows to all acquainted with the facts. Perhaps the most wonderful part of it is that for two or three years previous the floctor had often woned me of this, leaving his office and coming to mine (then on Treumds street) urging me to desist even from smoking, teiling me what

Boston.

Many cases I might mention, but enough has already been said. It is redy gratifying to know we have in our midst such striking demonstrations of spirit-power.

Randolph, Mass.

DANIEL HOWARD.

heard of Dr. M. A friend called upon him at his place, the described my trouble, saying he could help me. He came up to Fitchburg (in the spring) seen after and called on me, after which he sent me medicine, from which I received benefit, although still unable to walk. In Augus 1 was taken to Boston, to board near the Boctor in flower street a few weeks. I want in a hummock strung in a baggage car. After arriving, the Doctor called several times, treating me by manipulation, and in a few days I was able to walk back and forth to his office—a short distance, but long for me. I remained her bis care ten weeks, being treated twice a week or so, at the end of which time I coup, walk a good distance, go up and down two or more flights of stairs with case, read and work a d take a new interest in everything, feeling like a new creature; could also ride with comfort. I am now well enough to resume my vocation as a school-teacher.

His considerations for me, and patience with me, his kindness and goodness, I shall never forget.

Fitchburg, Mass., S-pt. 6th, 187.

I retired as well as ever March 26th, 1856, and awoke

Fitchburg, Mass., S-pt. 6th, 1877.

I retired as well as ever March 26th, 1896, and awoke next morning with a violent pain in my knee. I consulted two physicians in Canton without receiving any benefit, then went to the Massachusetts General Ho-pital, remaining seven weeks gat the end of that time they told me I would never be any better. June 2s. h I went to a physician in Boston. I paid him 486 for an iron brace, which I kept on day and night; at the end of two months in knee was perfectly stiff. I then had the advice of three doctors in Lyan, all advising me to wear the brace, remarking it was best to have the knee stiffened. One pronounced it white swelling, the other two boflammation.

All this time I could not walk without crutches, and despaired of ever getting any help, as my other limb was fast becoming useless. Meanthou I was advised to seeme the services of Dr. Charles Main. 60 Dover street, Boston. Sept. Itth I cathed upon him; he said he could help me; he strongly objected to the brace, and took it off it once, mailputating the knee with his hands. I was in his office about fitteen minutes, when I walked out into the reception room without any help, before quite a number of penjole, not having stepped my foot to the loof for months before.

Sept. 14th went to him again, receiving treatment as before, and taid aside my crutch, confining myself wholly to a small came. I visited him once a week afterwards for treatment; in four weeks laid aside the came, since which thus I have needed no support whatever, and can go about and uttend to my business as ownesser in the shop as well a 60 %.

MARIA E. OSBORNE. S oughton, Sept. 6th, 1877.

A cy 7.

Soughton, Sept. 6th, 1877.

I was out one evening and fell down six steps. I walked home, but my hip pained me for a week, then I was taken with severe pain in my instep; took care of it three months myself, thinking it was rhematism, but was then taken with a solden pain in the knee, and consulted a doctor; he did not appear to know what troubled ne. I went to another, who pronounced it white swelling, and bandaged it; it got no better; in three months I went to the Mass. General Rospital, where they applied starch bandages and hung a weight to my toot. I remained in agony three weeks, then returned home without receiving any benefit. For fitteen months I kept the bandage on, heing obliged tonse crutches; at the end of that time took off the bandage, my thinh b fing worn away, and in such condition I could not put my foot to the loot. I then had a consultation of three physicalans, but nothing did any good. About tois time a gentleman called at the house, and advised me a toousuit Dr. Charles Main, of Boston, saying he would pay the bills if the decitor could not cure me. Accompanied by Dabiel Howard, Esq., of Randolph, The doctor sat beside me a few intunes, when he said to me, ''Do you know what the trouble is?'' I said No. He remarked he did, and placed his finger upon a small bone on the top of my foot, and slipped it introduce; this bone had been dislocated all these months, and was the whole cause of my trouble. He also told my the exact time and how it was done, and said in hine days I should be about the house doing light work; and so it proved, I commenced at once to get better, although the entire limb was saidy imparied by sitting so long without exercise, and having improper treatment, I was soon as well and strong as ever, which I owe to the doctor's skill, for had I not applied to him I am confident I should bave remained a cripple to this day.

Lizzie Feeney.

The Wisconsin Meeting.

The Wisconsin Meeting.

The Wisconsin Meeting.

The Elitor of the Banner of Light in the Elitor of the Banner of Light in order by the President, By all the followed in English and Private and I are reat spiritual point some day in the future. For myself I am an outspoken Spiritual site in the future. For myself I am an outspoken Spiritual site in the future. For myself I am an outspoken Spiritual by any human being on this earth. It shall site in the future for myself I am an outspoken Spiritual by any human being on this earth. It shall sty influx of intelligence from the spirit-world. It shall sty influx of intelligence from the spirit-world. It shall sty influx of intelligence from the spirit world. It shall sty influx of intelligence from the spirit-world. It shall sty influx of intelligence from the spirit-world. It shall sty influx of intelligence from the spirit-world. It shall sty influx of intelligence from the spirit-world in the past, I never shall be without it while I live of the interval of the meeting in the past, I never shall be without it while I live of the manner of Light by answering the think I shall succeed before long, I wish you good stokees, and if I ever come to Boston I the past, I never shall be without it while I live of the meeting in the past, I never shall be without it while I live of the meeting in the past, I never shall be without it while I live of the meeting in the past, I never shall be without it while I live of the meeting in the past, I never shall be without it while I live of the meeting in the past, I never shall be without it while I live of the meeting in the past, I never shall be without it while I live of the meeting in the past, I never shall be without it while I live of the meeting in the past, I never shall be without it while I live of the meeting in the past, I never shall be without it while I live of the meeting in the past, I never shall be without it while I live of the meeting with the shall succeed before long, I wish the past is not the past of t

PUBLIC MEETINGS, ETC.

Annual Convention of the New Hampshire State Association of Spiritualists, Association of Spiritualisis.

The New Hampshire State Association of Spiritualists will hold its Annual Convention in Good Templars' Hall, Nashua, N. H., Oct. 20th and 21st. The first session will be called to order Satunday, Oct. 20th, at 2 p. M.

An invitation is extended to all the Spiritualist Societies of the State, also to all Spiritualists, to meet with us in Convention. Let those who are unable to attend this Convention write the Secretary at Bradford, N. H., with regard to the condition of Spiritualism in their respective localities. gard to the condition of Spiritualism in their respective localities
Let all those who are in sympaths with us alled this meeting, that they may aid in devising means to spread the gaspel of truth throughout the Grante state.

Geo. A. Fuller, of Sherborn, Mass., has been engaged for the entire Convention.

GEO. A. FULLER, Secretary.

CHARLES A, FOWLER,

DR. SYLVESTER WOOD.

GEO. S. MORGAN,

Committee.

A Call.

The-Minnesota State Association of Spiritualists will hold its Tenth Annual Convention at Minneapolis Oct. 19th, 20th and 21st. All the Spiritualists and Libera ists of Minnesota and Northwestern Wisconstin are most cordially invited. We have no list, at present, of popular lecturers from abroad to altract yon; but it will be a most reportune time to draw out and develop home talent. Meditions are especially invited. Come one, commal, and let each be prepared to "give a reason for the hipe" which sustains them. Thus will we get our spiritual scrength renewed and have a glorious Convention.

Did each of us realize the importance of our position as members of this advance guard in the cause of humanity, nothing but absolute necessity would compet our absence. Board can be had at the Commercial Hotel at 4 per day. A correspondence is held with the Rallroad lines running late Minneapolis, and the usual 40 per cent, restuction is expected. Mrs. Estier T. Douglass, Secretary.

Congress of Women. A Fifth Congress of Women will be held at Cleveland, Ohio, October 10. b, 11th and 12th, in Case Hall; the daily sessions beginning at 10:30 A. M., 2 P. M., and 7 P. M. ALICE C. FLETCHKI, Secretary.

Madican, New Jersey.

Passed to Spirit-Life:

From North Vassalboro, Me., Sept. 15th, of quick consumption, Mrs. C. S. Roberts, wife of C. L. Roberts, of sumption, Mrs. C. S. Roberts, wife of C. L. Roberts, of Yates City, Ill., aged 40 years and 4 months.

To the many speakers, mediums and others who have, in the past ten years, shared her genial hospitality and ready sympathy, and been cheered by her sweet progressive songs, this notice will bring sadness and regret. She had gone to her native land, to the scenes and friends of her chi dhoed, in hips of restoring her rapidly failing health, and was so suddenly prostrated that she was unable to return. Her earnily remains repose there. She was id nithfield in this place with all progressive movements, treading with free and fearness steps whitever truth seemed to lead. Her purelife, her gentle, inceffish ways, won all hearts. To her husband, her her childen, and the associates among whom she had so hout dwelt, the loss of her visible presence is an unspeakable sorrow. May our beautiful spirinal philosophy, which had long suce robbed "death" of all terrors for her, bring peace and comfort to their grieving hearts.

From Canton, Me., George S. Farwell, only son of widow

this region awaken new thought and life which stale Orthodoxy cannot control.

I read in the Banner of Sept. 1st the spirit-message of Andrew T. Foss. I think no one who knew him intimately will dispute the ventacity of that communication. Mr. Foss was one

of the L.O. of O.F., and the brethren showed their estima-tion by sending a delegation to Maine to attend his funeral. tion by senting a delegation to Maine to attend his tuneral. His casket was bedecked with flowers. Gazing, methought the weary spirit was "salo on the evergreen above," and the angel choir were chanting welcome to their beautiful land. As no posto-sed mediumistic powers in earthful hand. As no posto-sed mediumistic powers in earthful his he was able to speak through a medium on Friday eve, the 7th, and again on Sunday, the 2th.

From Richmond, Va., Capt. John Barnet, from an accident to his physical System, on Sept. 241, at 9 A. M. The accident occurred on the afternoon of the 21st list. accident occurred on the afternoon of the 21st inst.

Ho was a Spiritualist and medium, and had a premonition of approaching transition at a circle on Wednesday eve, 19th, when he was controlled, and drew the outline of a cellin with a cross in the centre, on the table with his hand. As he performed his outy well and faithfully here, we know that the will occupy an alexanced and bright condition in the other sphere, at the beginning of further propression, and be enabled to direct, counsel, there and support those dear ones left for a time in the earth sphere.

H. N. R.

(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.

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The distinction between Meamerism and actual Magnet-

The definition of the four degrees of the Magnetic Stato. Hypnotism, or the electro-biological method brought back to its true position in the magnefizing process. The distinction between simple Magnetic Sleep and Som

The different conditions of Somnambullsm, independently of the state coestituting Lucidity properly so called. The historical admity between Magnetism and Spiritual-

Ism, and their recoprocal inflicence.

These essentially important points, barely, if at all, touched upon in Executorse existing works, would along suffice to justify its publication. Having a large stock of this valuable work on hand, we have decided to reduce the price of the book so as to bring It within the reach of all. The work formerly sold for

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BY J. M. PEEBLES, J. O. BARRETT AND EMMA THE MUSICAL DIPARTMENT BY JAMES G. CLARK. We have received a two of these pental Lycum Guides, which are slightly sofied, but perfect in other respects. The work has loggleen out of print, as the plots were distroyed by fire. Those in want of a few copies for the Lycenius, will do well to order early.

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his resi

tigator of Sept. 26th explains itself:

The instelf, M. 888., Sept. 26th 1877.

Friend Server I send you the accountarying copy of a letter received to day, to make such use of a vou see fit. I was satisfied of the fastity of flavor's representations, and I believe this letter shows clearly not only that he had falsified in regard to the cause of his resignation, but that he is trying to get the sympathy and add of Litherals by his misrepresentations. Exposed in his deception and trand, he now aims to make capital out of the not rooty he has received, and wants to appear a matter? There are seminor martyrs enough in this age, even without wasting sympactic opinion of the local content of the order ion of the Committee in the premises, which is entirely necessary where the facts are known.

Yours very truly,

Ch. of Winchester S.A. Com.

Here we have the spectacle of a prominent Liberal speaker shaking hands with the represpise, and "taking up the cudgels" in defence of this body of proscriptive bigots. As we have the initiative in defence of their joint action; the fact that Mr. Baxter was forced to resign his po- School Committee: Bition because of his connection with Spiritualism was one too patent to all the people in Winchester to admit of successful denial if any of the school board had seen fit to attempt it; but they had no such desire, as the rigid church members were satisfied with this victory for their cause, and it was to them and their prejudices that the sop of his practical banishment was thrown. Therefore for the committee to deny it, point-blank, and without reservation, would be a vir-tual surrender of the moral(?) effect of the removal of this honored teacher; so we see the let-ter of the chairman is made to hinge on the fact

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wisest course to pursue, they both decided it best for bim to follow the counsel of his medical adviser and narrow down his range of labors as a lecturer as much as possible-even to abandon travel and discourse alike if necessary. He how-ever yielded to the desires of such societies as had Liberal speaker shaking hands with the representatives of that creedal. Christendom which he ter, Stoneham, and other places. But his throat in his public discourses_affects so much to de- gave out, as attendants on Dr. Gardner's lecture course at Paine Hall, Boston, may remember, and he was obliged to defer till April a numb before stated, no member of that committee took at an earlier date. Such was the state of affairs when the following letter reached him from the

School Committee:

At a meeting of the Sch. Com., Feb. 231, it was ordered that the following communication be sent to J. Frank Bester, E.g., Master Gram. Sch.:

DEAR Sin - A few mooths since the Sch. Com. of Winchester sent you a communication expressing their objection to your becuring upon the subject of Spiritualism and to certain exhibitions in connection therewild, to which merely has been made. The repetition of these exhibits in our immediate neighborhood heals us to befleve that you disregard our wishes and judgment. That the school underly or charge suffered for two days at least, in cost querie of the herrous strain of your last sunday evening specificimance, we have little doubt. The Committee how desire to know whether you propose to persist in a course with they disapprove of and believe to be detrimental to the welfare of the school under your charge.

[Fedures E. J. Sch. 187]

Unessey S.c. Winchester, Feb. 24th, 1877.

to him that it was a lying spirit which had de-ceived him with false impressions. The face of the minister was aglow in a moment, and he hastened to ask in effect: You have been or may have been deceived by one spirit; might you not be deceived by all? Therefore your Spiritualism, I think you must admit, is untrustworthy, and con-sequently a delusion. Why will you not-making this Abe Bunter deception a text-come out and denounce the whole system publicly as a delusion? Such a course will win back to you the public confidence which this occurrence particularly has so much shaken, and will accomplish much for the good of your school. To this Mr. Baxter replied that he could not for a moment think of such a course; that there were hundreds of the most remarkable instances; scattered through his own mediumistic experiences, whose unmistakable truthfulness forbade any such action. To deny them would-be deliberate dishonesty on his part, which he would not be guilty

of at any price.

A meeting of the School Committee was at once called, Mr. Tyler in the chair, and Mr. Baxter appeared before them. Addressing him, the Chairman said (in effect of course, as no notes were taken by Mr. B., but he is willing on oath to testify to the truth of the ideas expressed in this conversation, though he cannot give the words rerbatim): It is of no use to again inform ter of the chairman is made to hinge on the fact that they had no right to proscribe a man for lengthy instrument setting forth his views in the opinion's sake, leaving it to be inferred that they be condense the following:

To this Mr. Baxter replied in a somewhat you why you are called here. You have releasing to the charge of the cha

PRINCE OF LIGHT.

September 12 grows are more to the control of th

burn Journal had made a bad matter worse; that thinker, writer and digester of what others have

Isis Unveiled.

As will be seen by reference to our fifth page, Helen P. Blavatsky has brought out her longpromised work-a master-key to the mysteries of ancient and modern science and religion—two volumes royal 8vo, 1400 pages being embraced in the entirety-make up the book, which is handsomely printed and bound. Price \$7,50.

We have reviewed the first volume, to some extent, in a previous issue, and hope to pay our respects to the second at an early day. Meanwhile those wishing to cultivate a closer acquaintanceship with this remarkable production will find it on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Albany, N. Y., regarding a recent visit of Miss faithfully attended to. Kislingbury, Secretary B. N. A. S., was put in type for this issue, but "space" says it must be delayed till next week.

We shall print next week an interesting letter written by a special correspondent to the Boston Journal concerning the Indians of the

Church "Free Loveism."

The Boston Post thus discourses on what it is pleased to term "A Vermont Scandal":

"Vermont seems to offer a rich field for Mr. Moody. The Cheeney scandal at Rutland, in which the young wife of an old man confesses to intimacy with another man, has suddenly increased in importance, and other and prominent persons have been implicated. It seems that, in accordance with Mrs. Cheeney's desire, the dea-cons of the Baptist Church called on her, and she was very anxious that, on account of a daughter, she should not be expelled from the church. She thought she had repented, and, as her husband had forgiven her, she did not see why being put on probation would not answer all the requirements of church discipline. Finding that the deacons did not take this view, she threatened to make other exposures, even telling the pastor, Mr. Richardson, that one of his deacons was as Mr. Richardson, that one of his deacons was as deep in the mud as she was in the mire. This seemed to go against her in the minds of the deacons present, and at the church-meeting Monday night they reported that she should be expelled on account of gross immorality. On the report having been made, one of the deacons, a man past the prime of life, who was present with his wife passed a letter to the pastor. If meriere with his movements during the said interim—and he was also plied with other queries concerning Spiritualism in the abstract. After a while Mr. Tyler said (in import):

Mr. Baxter, I do not think it is necessary to hear any more in explanation. Will you renounce your Spiritualism as false? To which Mr. B. repled "Never! I cannot do that; you ask me to do what would be the same thing as if I should ask you, Mr. Tyler, to give up your conscientious belief in Orthodoxy simply for the galactic and no lighted bomb had fallen amid the assembly, the commotion which followed the reading could not have been greater. The substance was that the deacon had himself fallen a victim to the wiles of this woman, and for the past year had repeatedly been criminally intimate with her, the intimacy having begun while the deacon was watching at the bedside of Mrs. Cheeney's husband, then supposed to be on his death bed. The deacon requested to be expelled. Considering the past year had repeatedly been criminally intimate with her, the intimacy having begun while the deacon was watching at the bedside of Mrs. Cheeney's husband, then supposed to be on his death bed. The deacon requested to be expelled. were immediately expelled from the church. The deacon has heretofore borne the best of reputations, and not a whisper had ever been heard in the community against him. Hiram L Cheeney, the husband of the woman, Wednesday morning advertised his wife, warning people neither to trust nor harbor her on his account. Her friends, it is now reported, will take legal steps to com-pel him to refund the money which she brought him at her marriage. Other important disclosures are expected.'

Pleasant Surprise to a Worthy Worker.

On Tuesday evening, Sept. 25th, some fifty of Mr. J. Frank Baxter's former pupils of the Winchester, Mass., School, gave him a grand surprise and reception at his residence. A ring at the door, a call for Mr. Baxter, and the latter's appearance, was the signal for "three cheers," which were given lustily. Then entered the pupils with their flowers, fruits and refreshments, taking complete control of the rooms, to the amazement of their former teacher. All arranged, Master Blaisdell prosented two large, beautiful, and neatly-framed pictures, entitled "The Voyage of Life" and "The Orphans' Rescue," using the following well-chosen words:

Mr. Baxter-We are here to night to express our confidence in you as a man and our gratitude to you as a teacher. We know that hundreds of others have expressed a similar feeling, and many more would be glad to grasp your hand and bid you God-speed. In behalf of these your former pupils, we beg leave to present to you this memerto of our affection and regard. May it remind you, as it has thousands of others, that in the stormy passage of life, there is ever some good angel near to guide and protect us.

Mr. Baxter responded by thanking them most sincerely, bidding them welcome, assuring them of the double surprise, and his reciprocation of their love. All joined in several games till summoned to the dining-room to partake of the liberal spread of "good things" so bountifully sunplied. Soon after the party dispersed, each one bidding Mr. Baxter "good night," and leaving with him the kindest feeling and best wishes.

"Poems of the Life Beyond and

GILES B. STEBBINS, Esq., has added another riumph to the preceding ones of his career as a thought and written, in the new volume named above, which has but recently issued from the press of Colby & Rich, No. 9 Montgomery

Two hundred and sixty-four pages of matter make up this fine work, and he must be a cynic indeed who, submitting them to the alembic of individual examination, fails to find something within their borders-nay, many things-to in-

One hundred and thirty four specimens of versification (or thereabout) are embodied in the volume, the names of the authors of which are of themselves a guaranty of the worth of the com-

The book is printed on tinted paper, in admirable style, and the binding bears just proportion to the high order of its typographic execution, while the price harmonizes with the stringent character of "the times." Buy it, read it, circulate it-its work for good is sure!

Our Public Free Circles.

Last Sunday afternoon an extra séance was held at the Banner of Light Free Circle Room for the accommodation of those who cannot at tend week days. The room was filled to overflowing by an audience that evidently were deeply interested in the proceedings. After the usual number of questions had been answered by the controlling spirit, seven other individual spirits controlled and gave characteristic communica-

Circles will be held regularly on Tuesdays and Thursdays, to which the public are cordially invited. No circles on Fridays until further no

Decease of Mrs. H. F. Gardner.

Passed to the higher life, from the Pavilion, 57 Tremont street, Boston, Mass., Sept. 27th, Mrs. Abigail Gardner, wife of H. F. Gardner, M. D., aged 67 years. The funeral services were conducted by Dr. John H. Currier, of Boston. His earnest, eloquent and impressive address was followed by an invocation by Miss Lizzle Doten. The mortal remains were taken to Cedar Grove Cemetery for burial.

We have received from a customer in Meridian, Bosque county, Texas, an order for books, money accompanying, in which he says: "This is my fourth trial to get books from your store, but have never heard from books or letters since"but he fails to sign his name to this order. We are at a loss to know why his previous favors have failed to reach us, (which they have,) but if he will send us his name we will see to it that A letter from G. L. Ditson, M. D., of as far as in us lies his present order shall be

> We shall give for the entertainment of the reader, in our forthcoming issue, "Echoes from England-No. 11," by J. J. Morse, and a letter recounting some strongly marked phenomena recently witnessed in London by Mrs. Susie W. Fletcher, who has prepared the narration for our

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Foreign Miscellany.

R. C. Poole, having had J. William Fletcher at his residence for private scances, writes to The Medium and Daybreak as follow:

"Mr. J. W. Fletcher is a medium of the test clairvoyant order, and when anything like harmonic conditions are given, satisfactory results are gained. He came to our family circle a stranger, none of us having seen him before. We were seated in our first scance, when Mr. Fletcher was controlled by an ancient spirit who gave the name of 'Fidelity,' and he is the par-ticular guide of Mr. Fietcher. He addressed us in a clear, philosophical manner, answering questions with a readiness that showed him a thorough master of the subject in hand. This control was followed by the Indian spirit 'Wino na,' who for clear, undeniable tests of spirit-friends, affairs of life, &c., has few equals. She at once talks with the different members of the atomic talks with the different members of the life. at once talks with the different members of the circle in a most familiar manner, seemingly cognizant of their thoughts even. I will mention a few of the many tests we received during the six scances with which Mr. Fletcher favored us. 'Winona' said the first evening, 'There is a fair-haired lady here who has just come to spirit-life. She is standing by you, and says she belongs to you; she has two names.' Then she spelled out 'Arnie,' followed immediately by 'Dickie,' the first of which was my wife's name, the second a pet name. In a moment the control changed, and pet name. In a moment the control changed, and with much difficulty 'Mrs. Poole' took control of the medium, recognized her mother and brother and sist r, who were present, spoke of her pic ture, which was hanging in the next room, and also of her father, brothers and sisters in spiritlife—whom she spoke of by name—also many things of a private nature, which would not interest the public. Altogether it was a most con-vincing scance. In following scances she returned and gave additional proof of her presence and

"At another scance 'Winona' said, 'There is a man here who comes closely to you and gives the name of "Robert." He now shows me a field, and drops down dead.' To this were added other facts, which all corresponded to a friend whose name was Robert, who died in a field as de-scribed. It would be impossible to enumerate the many tests which the other members of the family received. Again, when there were friends in, Mr. Fletcher always manifested complete willingness for them to join the scance. One evening a gentleman, whom Mr. Fletcher had never seen, and a skeptic, being present, the con-trolling spirit said to him, 'There is a lady standtrolling spirit said to him, "Incre is a may standing behind you. She says she is your wife, and that you have on her wedding ring." I can only add that this was a fact. These are perhaps the least important of many things received, but they show in what direction the power manifests itself. I can only say that we have all found. itself. I can only say that we have all founmuch pleasure in these scances, and that no right minded person can sit with Mr. Fletcher without feeling his sincerity in the great work to which he is called, and I trust he will be kept busily employed during his sojourn in England."

Mr. Fietcher is about to commence a series of spiritual scances to be attended by subscribers, the number of sitters at which will be limited.

Mr. J. J. Morse intends to devote a portion of his time to practical phrenology. He is, however, busily engaged at present in lecturing on the Spiritual Philosophy. He is again lecturing in London. A complimentary benefit soirée is to be tendered him at the Cavendish Rooms, on the evening of Oct. 17th.

Mr. C. E. Williams, the medium, after visiting Mr. and Mrs. De Veh, at Interlaken, Switzerland, where they had some excellent séances, went to Holland. He has now returned and resumed his séances in London.

Mr. T. Berks Hutchinson writes to The Spiritualist, from Cape Town, South Africa, Aug. 20th, 1877: "The spiritual movement is in a healthy state here, but we have no good medium. We have proved to the general public that the phenomena are true; thus the first point has been gained." Some of the Cape Town newspapers sent us by the last mail are trate that Spiritualism is spreading in spite of their opposition to it.

Dr. Monck and Willie Eglinton are convincing skeptics through their wonderful mediumship. kind healed by their own magnetism, a second kind healed by a mixed influence derived from . the spirits and from themselves, and a third kind was directly used by the spirits for their magnettism, which was poured through the mediums like water through a pipe. 'Joey' said, 'Dr. Mack is a medium of this last class, being used directly for the magnetism of the spirits, without any mixture of his own power."

The Harbinger of Light, Melbourne, Australia, says:

Mrs. Williams commenced a new course of lectures at the Masonic Hall on Sunday, July 8th; the chair on that occasion being filled by Dr. Peebles, who, in the course of a few prefatory remarks, spoke highly of Mrs. Williams's talent as a lecturer, and urged Spiritualists to support her. The series is still going on, and attracting good audiences."
"Mr. John Tyerman, the well-known Spiritu-

alist and Free Thought lecturer, returned to Sydney by the Barrabool on the 24th July. Our readers may remember that his visit to Melbourne was undertaken in the hope of restoring his health, which had falled principally from over-exertion of the mental powers. We are happy to be able to report that the object of his visit has been so far attained that there is every prospect of his being able, in the course of a few weeks, to resume his public labors. This result is in a great measure due to the magnetic treatment of Mr. Singleton."

Dr. Slade. We are in receipt of a private letter from J. Simmons, agent for Dr. Slade, dated 61 Rue d'Arlon, Brussels, Belgium, Sept. 20th, from which we take the liberty of appending the following items of general intelligence:

"The time is approaching when we are to be in St. Petersburg. The doctor has visited at Liege, and remained long enough to create quite an interest there. He will go back there next week

We are in correspondence with a gentleman who resides near Nykyobeing, on the island of Faister, in Denmark. It is possible we may go that way and visit him on our way to Russia. As soon as I know what our course will be I will make it known. The Banner finds us regularly, and its weekly visits are truly appreciated by our party."

The first annual Congress of the National Liberal League will be held at Rochester, N. Y., Oct. 26th, 27th and 28th, 1877. The best hall in the city is engaged for those days. For information respecting cheap hotel accommodation, reduced fares, etc., apply to Mr. H. L. Green, Salamanca, N. Y. At a meeting held in Paine Hall. Boston, Sunday morning, Sept. 30th, the following delegates to this proposed assembly of the friends of liberal thought were chosen: Messrs. Horace Seaver, J. P. Mendum, B. F. Underwood, Robert Cooper, and John S. Verity.

Ichabod Carver, Conductor of the Plymouth Children's Progressive Lyceum, hasissued from the press of Avery & Doten a neatly-bound work of some 32 pages, bearing as its title, "A Manual for the Use of the Children's Progressive Lyceum." He will furnish these to persons desiring them by the quantity at \$18 per hundred, or \$10 for 50 copies.

Movements of Lecturers and Mediums.

Capt. H. H. Brown will speak at Sparta Center, Mich., Oct. 6th and 7th. Dr. D. Winder, Wyoming, Ohio, having fully

recovered his health, is ready to answer calls to lecture, on most reasonable terms. Mrs. L. E. Bailey, Battle Creek, Mich., has en-

tered the lecture field, and is now ready to respond to calls. Dr. J. R. Newton, the renowned magnetic healer, is located for the present in the city of

Utica, New York. Mrs. Lizzie Manchester, of West Randolph, Vt., will speak in the Spiritualists' Hall, in Bar-

tonsville, Vt., Sunday, Oct. 7th. Mrs. Jennie Crosse, test, clairvoyant, business and healing medium, has removed to 25 Indiana Place, Boston, where she will be happy to serve her friends and the public.

Lottle Fowler informs us that public lectures on Spiritualism have been kept up on the Sabbath most of the time the past year at Ballston Spa, N. Y. C. B. Lynn, who has recently fulfilled one very successful engagement in this place, speaks there again during the month of

A correspondent forwards us, under date of Sept. 22d, an excerpt from the Carson Tribune concerning Dr. J. L. York, in which that paper speaks in high praise of his lectures there. The writer also says of Dr. Y .: "He is certainly a fine lecturer upon subjects of free thought. He met with splendid success in Reno. He went from here to Eureka, and there delivered a course of lectures and did well financially. He undoubtedly is now in Salt Lake City."

Kersey Graves has just returned to his home in Richmond, Ind., after a three weeks' lecturing tour in the West, during which he was very successful.

J. M. Allen's address during October will be 215 Chestnut street, Philadelphia, Penn., care A. II. Love.

Mrs. E. L. Watson will speak at Johnson's Creek, Niagara Co., Sunday, Oct. 14th, commencing at 1014, and holding two services.

Dr. J. K. Bailey appears to be doing a good work in Minnesota, as indicated by the comments of the papers in that State. The Farmington (Minn.) Press, of July 4th, 1877, says: "Dr. Bailey's Sunday lecture on 'Matter and Spirit' was no common effort, but a scientific ex

position of the forces of Nature." The St. Charles (Minn.) Union, of Sept. 19th,

contains the following local: "Dr. J. K. Bailey, of New York, commenced a series of five lectures on the subject, 'Spiritualism Examined,' at Crook's Hall, on Sunday even ing last. These lectures have been attended by large and interested audiences. Mr. B. is an able exponent of the Spiritualistic Philosophy.

And the Times, of the same place, Sept. 21st, gives Dr. B. the following notice: "Dr. J. K. Bailey, of New York, has, during the week, been delivering a very interesting course of lectures on the subject of Spiritualism. He has been listened to with marked attention by a large and appreciating audience. Mr. Balley is a gentleman of ability, a pleasant and inter-esting conversationalist, and has made many

friends here during his stay. We are not a Spiritualist, yet we believe in hearing all sides with We are pleased to see so good a record of the Doctor's labors, and hope the friends will keep him busy in a field where he can do so much good. He was at Plainview the first of this

"Ghost Land."

This remarkable work has now been placed in a form to reach the widest circulation—if fine paper, clear printing, and entertaining matter At one of Eglinton's scances "Joey," one of his | can at a really nominal price reach the patronage guides, is reported as saying that "there were of the people. Its publisher has prepared (as three kinds of persons who healed the sick. One | will be seen by reference to our fifth page,) an will be seen by reference to our fifth page,) an remedies known to modern pharmacy, together edition of the book in paper, which is offered at with Electricity, Magnetism, Medicated Vapors, the modest sum of 75 cents per copy, postage 10 and other subtile and psychological agents.

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Special Notice to Subscribers.

We desire to call attention once more to the new volume of the Banner, of which this issue is the second number. Thankful for past favors, we yet earnestly desire that the friends already receiving the paper will not only RENEW THEIR OWN SUBSCRIPTIONS, but that each will make the effort to secure for us one additional PATRON for the current year.

A correspondent writing from Salem, O., asks if we can "locate" G. A. Mansfield, who is now reported to be peripatetically transporting from place to place a grand "Religious Illustrated Lecture of Spirit-Power in the Light." We cannot throw any light upon this matter, but a recent issue of the Saratoga, N. Y., Sentinel has a paragraph in its report of one of his lectures at the Town Hall which seems to hit the case quite clearly, and points out who "Mansfield" and his assistant are:

"Spiritualists soon recognized a man known as Warren and the notorious H. Melville Fay as the principal operators, both of whom have been denounced by investigators far and wide as unworthy of confidence. They are both believed to be possessed of some strong and peculiar mediumistic powers, but their use and abuse of them has only served to show their complete unrelia-

Subscriptions for the new works on th Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send in their names at as early a moment as possible, in order that the author may know what to depend upon.

A correspondent writes: "Mr. E. H. Heywood's Anti-Death Convention meets in Boston, 176 Tremont street, Sunday and Monday, Oct. 14th and 15th, three sessions each day. Good test mediums will show that the supposed dead 'still live,' and prophets will explain how both soul and body are destroyed in the hells of estab-

The great mass of the public take a long time to get waked up to a new cause, however good, and then hang on to habits of thought and prejudice a long time after the necessity for it out of sheer force of forms, worth and inertia.

Wendell Phillips has accepted the nomination for Governor of Massachusetts by the Workingmen's party.

We learn from the American Spiritual Magazine, Memphis, Tenn., that Dr. J. R. Doty, healer and lecturer, passed to the higher life the first week in September. Mrs. Hawks officiated at the funeral.

TA. J. Davis has finished his journeyings for the present, and returned to his home in Orange, N. J. He is delighted with New Eng-

In the Banner of Light for Oct 13th Dr H. B. Storer and A. S. Hayward will give their views concerning the mediumship of Chas. II. Watkins.

J. O. B., Boston, forwards us \$5,00 for he starving people of India, in response to call for aid in the Boston daily papers of Oct. 1st.

Our genial friend, Wilson Quint, of Evertt, will please accept thanks for that basket of delicious grapes and pears.

By reference to our eighth page the read er will find an extended report of the late Indian conference at Washington.

With its issue for October, The Messen ger, Westfield, N. Y., of which S. G. McEwen is editor, completed the first year of its existence.

Read the card concerning "The Only Hope," on our fifth page.

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sertion. NPECIAL NOTICES. - Forty cents per tine, Minton, each insertion. BUNINESS CABDS. - Thirty cents per line Payments in all cases in advance.

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Invocation.

Our Father, we would draw near to thee. We would bless thee for the joy thou hast given us In our earth late, and for all thou art doing for us-In spirit lite. May we bask in the sunshine of thy love. It is feel thy protecting arm around us as we o turn to earth. Give us, we pray thee, seeds of truth to plant in the garden of life, that everlasting flowers may spring up therefrom. Oh, wilt thou give us strength to fill the earth with spir toa'rty, to do away with all of life's darkness, with all of life's diseases. May we bless humanity, bringing the rainbow of pionese to those who mourn, the anchor of hope to those who feel sail, and the circle of light and the square of truth to those who believe, that they may feel that thou art near and the angels are clasping their hands.

Questions and Answers.

CONTROLLING SPIRIT - We are ready to consider voir questions, Mr Chaliman

QUES - [From the audience] Does dematerialization always take place manuellately upon

the severing of the magnetic cond-connecting the medium with the body or object materialized?

Ans —The question seems to us a little vague, and yet we presume the questioner wishes to know whether, when the spirit materialized withdraws its magnetic power from the medium it at once de-matérializes, or, as tiseems to earthly eyes, dissolves? It is sometimes one way and sometimes another - we cannot speak for all cases or circumstances. Sometimes the spirit withdraws its forces at once from the medium and immediately disappears from view; yet it is not safe to suppose that when it leaves your view It no longer holds control, and is no longer ma-terialized, as it frequently remains near the medium for some time after becoming invisible to your eyes. When, you strike the key of an instrument you hear an echo after your tinger has left it; so can a spirit, after withdrawing its power from the medium, remain as a materialized being for some little time. It is just so at death; when the spirit withdraws from the un-terial body, at times it takes hours to complete, the separation. Then again, some depart aim t Immediately. It is like arising from one chair, and sitting down in another. This is brought about by spiritual, magnetic and electrical laws: Many mistakes which have been made in these days are attributable to the ignorance of individ-ual investigators, who only look at the outside, without studying the inner law. Here let me entreat that spiratualists as a people will endeavor to study the law scientifically, and to understand the workings of principles, as well as to

search for the phenomena.

Q = [From the audience.] The premature use of tee by undertakers has been deprecated by spirits at this circle. Does the same objection apply to the external use of disinfer ants

.- Not at all; that is an entirely different matter. The use of ice around the body freezes every avenue, and consequently divests the spirit of the power which it formerly had to withdraw Its forces from the body. The use of disinfectants only produces an effect upon the atmosphere, making it purer and better. We do not deprecate the use of disinfectants, but we do deprecate

premature ice baths. CONTROLLING SPIRIT -These questions come to us: "Why is it that spirits come to this circle and tear open the wounds which were seemingly healed?" "Why is it that those who believed in the church, the libbe, and a personal God, should come back and say, 'We have found a newer and a better truth' '' We answer Because the spirits who come to the Hanner of Light circles are free, not trammeled either in thought or feeling. Whole the instrument that we constrol holds closely to the old biblical sayings, and believes strictly in many of the Bible teachings; we, her spirit guides, through the open gates admit anybody and everybody, and say to them, "Speak whatever you choose." While the instrument that we control is still trammeled by some of the church ideas, we say to all, "Come in; we care not whether you believe in Mahomet or. Confucius, whether you accept the Persian God or the English God, we welcome you just the same.! If a stronger presence comes to the from one part of the country than from another we are bound to admit those who represent it. and give to the world the benefit of the strength which has emanated therefrom. We do not wish to tear open the wounds that have recently blid; but if spirits desire to return we gladly welcome them. Whether they open the door of the Orthodox church, or thunder at that of the Episcopal, whether they knock down the steeple from the Methodist or Burtist church, it matters not for It as such. We are working for the good of the spiritual world. I am sorry for the individual who appeals through the public press, asking for redress in this matter. I can only say, had you taught your children a higher light, and brought to them a purer philosophy, they would not have to come through the Banner of Light Message Department expressing regret on account of the teachings of their youth, and saying that those teachings had made it dark for them since they came to spirit-life. I would not take one of God's blessings from you. I would have you retire to your closet and pray that God's truth may be un-folded to you, that angels' visits may be bestowed upon you, that you may see your true condition

And the question comes to us: "Is it possible to do good, and yet at the same time to inflict an injury on those to whom we try to do good? We answer, Yes. It is a matter of importance how we do good. If you lend your neighbor a hundred dollars to-day, and the next week taunt him with the fact, then again the next week do the same, and so on till he repays the sum, this cannot be of benefit to you—it is simply set down to your selfishness, and that selfishness will not prove to your credit when you enter the spiritworld. If you do a kind act because your spirit prompts you to do it, because God and the angels say to you, "Do it," then that advances you in spirit-life; but if you do a kind act and for the

times without letting anybody know it; but I life, and have made this subject a study, are now must have taken an overdose, and really, at the working for the cause of truth, and endeavoring time. I did n't care what came, anyway; so I suppose I filled what you call a suicide's grave. grave don't hold me, by the way. It either was n't big enough or wide enough, for it seems I didn't get in there; but I have felt a good many times a left liwished I had left the miserable stuff alone. It's a great deal better if you've got any cares or troubles, or poor health, or thoughts that you want tet rid of—it's better to stand in the front of the battle and fight it out, than it is to turn your back, for you are pretty sure somebody will grab you by the coat-tail. Now I tried to you hat I only ran where Posswell A Selvestor. run, but I only ran where Roswell A. Sylvester was, and I find I can't get rid of him. I suppose it was a shock to those who found me; I suppose some think I was a kind of a worthless being, and it was n't any matter. I got a chance here to day, and I thought I might as well speak as

There have been many bright ones that have come to me, who have wakened hope in my heart, yet I cannot seem to get along just as I want to. I come here, hoping that when I go back ! will not have to step under the trees where the shade is so heavy, but that I can get out where there are some real bright green leaves and where the flowers grow, and that I may find some dear ones who went away long years before I did. I went out from Waterford, Me.

or whittle more, and I do n't understand how to indite a letter to my friends, but I will do the best I can — My father's named's Edmund i my mother's name is Mary.

Dr. Edwin Blake.

over this mortal form at this time can be made of the greatest use to everybody, I believe it can do away with other, chloroform, gas, and all like substances, be far less injurious to the system, and of benefit to both the operator and the one who is operated upon; that instead of taking! I all the vitality from the patient while the teeth are extracted, it can be done without pain, and restrictly be given to the individual. I do not propose to come as a test subject. I come because I wish to throw our those thoughts, and I trust that some of my brothers in the work will tryex perments. I know that it is very hard for us to take hold of new ideas; we are apt to "pooh" at anything spiritual; but this much I have become aware of since I have entered the spirit world- gone seven years. Well, my old body is changed that this great philosophy and this great spirituland my spirit-body is changed too. It is straight-al force is to do a world of work in the bospitals, or than it was when I first went away; it is in the dentists' rooms, and in the physicians' of stronger, and it is ten these as good looking; so I fices, and I do feel that the sooner it is studied the better it will be for mortals. I do not ask you to take hold of it without thought; I ask you to apply scientific research to it: I ask you to look at it well, to study every point, and then if you tell me there is no power to be utilized in it. I will own up I am mistaken. But if, on investigating carefully, candidly, and without prejudice, you find it available, then do not refuse to use it. not shrink back for fear our brothers in the work will cry out, "Humbing!" "It is all nonsense!" cfc.—I give my name—Dr. Edwin Blake, of Stoughton.

Z. Taylor.

I have stood in the front of the battle and faced be enemy, and I believe. I didn't flinch. I return to earth, not for the first time, by any means; neither for the first time to your Circle Room; and yet I feel a shrinking, because I know well that I have not the power to send forth my thoughts as I would like to do. Nevertheless I, like many others, wish to hear my own voice audibly, as in the past. I, like others, wish to speak through mortal lips. I have been asked by some high in authority if I would come here, or to the Baltimore circle, and send some little word that they might know that I responded to their thought. I will say to them: "You have my sympathy in the darkest hours of life." do justice to the Northerner and to the Southerner, to the people of the East and the West; let not your right hand impose upon your left hand, por your left, hand take advantage of your right. hand, but keep Truth and Justice ever before you as the two significant figures which shall rule your existence."

that spiritual power which ruled one who before him sat in the same chair through darker hours than he will ever have to meet, and who, had it not been for those spiritual teachings, would have become swamped and lost in a great forest

I am near, and will help all I can, and I hope that I may be able to assist in sustaining the hand which shall bring round a great revolution in spiritual matters; but I can look beyond, and know that whatever comes only brings brighter joy, and that the flowers that shall spring up on some of the graves of spiritual light will be brighter than any ever before planted. Give my name as Z. Taylor; if I am "rough" I am "ready."

Imogene.

Mr. Chairman, I wish to occupy only a brief space in the paper. I can go to my mother, who is a medium, very many times. She has often said, she could not understand why I could not Now, mother, will you really feel it is me, or

will you think that by some means or other the medium has sent you a message? Will you bethis is a free platform and we wish to maintain , lieve that I have come, or will you think that some condition has brought my name here? Oh! but I am going home, and I shall tell her I have been here. I will bring her brighter joys than she has ever had. I will try and bring bright blossoms and plant them in our home. I will try and let her know more and more each day how close I am to her. It is a little more than a year since I went away and was clasped in the arms of so many dear ones. I came here with Starlight. I find I cannot talk, for it makes me feel sad. I only come that my mother and father may know I can come. You may give my name as Imogene.

Louisa Doolittle. I have been thinking for some days that I would like to send a letter from this place, yet when I find myself in contact with the instrument provided for our use, and endeavor to look over the past and gather up certain facts and speak of familiar places, I find myself puzzled, weak, and unable to do as I would like. I left this life for a far higher life, and I am now enjoying all the beauties of the spiritual. I still have my school, and teach the children who were once earth's children, many of whom have been sent into spirit-life by the ignorance of their parents and friends. I find the mode of teaching here very far in advance of the general mode

working for the cause of truth, and endeavoring to place in your schools those that can be readily molded for their work—those who are medium istic and have power to do good. We believe the time will come when we shall engraft upon the tree of knowledge a new way of imparting that the tree of knowledge a new way of imparting that the tree of knowledge a new way of imparting that the tree of knowledge a new way of imparting that the tree of knowledge a new way of imparting the content of the conte

that knowledge to the children.

I passed from this life with hemorrhage of the tungs; my name, Louisa Doolittle.

Charles J. Low. Mr. Chairman, I was not instructed; in your

Mr. Chairman, I was not instructed in your faith while I fived on earth. I was brought up an Episcopalian. My father believed and taught the principles of that faith. My youth was a wayward one, my life cloudy. I know what my friends think and believe: they cannot realize that anything bright and beautiful will ever come to me. True, it has been dark, and the sunshine has been little that her come to me since I en has been little that has come to me since I entered the spirit world. I am aware, however, of one thing: I was mediumistic, easily influenced by those who were around me. Circumstances made me what I was, and I seemed powerless to resist. Had I understood your philosophy fully, and comprehended the terribly powerful work lag influences of others that came round me from time to time, I believe I should be filling an honorable station in life to-day. Yet, friends, went out from Waterford, Me.

Mary E. Peters.

If you like, you can say that Mary E. Peters sends her love to her friends in Boston and Charlestown and about here. I've not been gone away a great while—somewhere about two years what I was somewhere about two years what I was made. I did not make myself, I them early to my heart. I was born in affluences with wealth at my command. I could call one could not change my individuality. I was as dis-gusted with life as were my friends with me. Many a steepless night have I lain on my bod, and thought! thought' thought how I could escape and stand firm, yet the following day found me tempted, and I went my way again. I earnestly beg that all of you, when you see such I am a dentist, and believe that there is a power which I am taking hold of the can be, of the greatest tyse to, persons of our profession.

I believe that the control which I am having and bring them up higher; try to change their with them and bring out combativeness; but try and bring them up higher; try to change their lives without force, and endeavor to bring around them good influences

My name is Charles J. Low. I have been gone some years. A passed out by my own hand after committing an act which will ever stare me in the face. I care not for myself, but I really loved another. Yet the demon drink, the spirit of deviltry, was about me and around me. I belonged in Fredonia, N. Y.

Capt. Joseph Upton.

Don't they say once in seven years a man is made over again? Then I cannot be the same man I was when I got out, can I? I have been er than it was when I first went away; it is stronger, and it is ten times as good looking; so I know I have changed; and as for the old body, let it be; I don't care anything about it.

I met with an accident, by which I got out of

the body. I had seen some three score years, don't know why, but I felt a desire to talk, to see how it would seem; and, as I said, I thought seven years had about gone, and I must be a new man by this time, and I would come along. I went out in Fitchburg. I fell, and the horse-rake came on me, and it gave me a pretty good raking, for it was the means of raking my spirit out of the body. My name is Joseph Upton; sometimes they call me Captain. There is a call for so many people to come, and as I happened to be round here, I thought I'd give my friends the opportunity to know I have been here, and that there is a way by which they can talk with me if they want to. Some of 'em have forgotten me, some of 'em are with me. I think I enjoy life about as well as most anybody in my way. I expect when another seven years goes by, if you are on the earth and I can find any-thing to talk through, I shall come and tell you I've got another body.

Josiah Sawtelle

You can say, if you like, that Josiah Sawtelle, in spiritual light to day. Whether I am recognized or not, I know that I am here, that I feel a force which I have never felt before. I can do a work for humanity, and for myself too. I went out, as you call it, suddenly. They said it was heart-disease. I hardly think they knew what the matter was. There were other reasons becial chair. Bring to him strength, spiritual aid, if you can, and show him a higher and better life than he has ever before known social trailed. er to come back with. I thank you, Mr. Chairman, for this great read you have built. I hope and pray it will be a strong one, and that a good many will get across it.

General Edmands.

I was invited to call here, sir, to report myself, to say whether I am on duty or not. I certainly am on duty, and can marshal my forces any day. I 've got plenty of will-power and some experience since I came here, and am gaining some every day. I expect to be very strong to-morrow and the next day, this year and the next year. I we not been idle one moment since I came up here. I look on my going out in the pe-culiar way in which I did, as a pleasure rather than as a sad event, though my friends have felt that it was rather a sad way to go, as I went quickly and with little notice to my friends. It was not the result of a moment's work, but had been working for some months; in fact, I know now, for some years. I would like to say to the friend who called me here and asked me if I would communicate, that I thank him, and I trust he will be satisfied that I am at work; that I am ready to work, whether it is for the development of the spiritual, or for the outworking of the material, I shall ever be ready to do my duty wherever called. If he needs my assistance shall be there. You can say it is General Edmands.

Aunt Nabby. I'd like to ask you, sir, what we're expected to do? [Say-what you want to, and we'll write it down for your friends.] Well, I haint writ a letter I can't tell you the time when. It's more than a good long year since I writ a letter. I don't know what to put in it. I thought I'd find do n't know what to put in it. I thought I'd find somebody here I knowed, but I don't see nobody that cares much for me or knows much about me. I guess it must be a mistake—my coming I brought my bag with me, and that darkey boy stole it [referring to a spirit]. I don't want him to have it. I wish you'd speak to him to bring it back. It's val'able to me; it's got my snuff-box in it. My sakes! I've been sitting in that cheer [an empty chair beside the medium] that cheer [an empty chair beside the medium] all the arternoon. I felt a powerful sight of something: I don't know what it was. Maybe you call it a power. [Influence, I suppose you mean.] It was something I used to feel when I went to the Methodist meeting, way down in the pa-ture-down there to Newcomb's. They always was a preaching and praying, but I never say to you, "Do it," then that advances you in spirit-life; but if you do a kind act and for the spirit-life; but if you do a kind act and for the next twenty years expatiate on that act, tell everybody that comes within your atmosphere of lit, rest assured it will only be a shame to you when you come to the spirit world.

Roswell A. Sylvester.

I really don't think I meant to do it. I know I was tired of life, and I had some pain I wanted to get rid of. I had tasted the laudanum several

In her every far in advance of the general mode of instruction on your plane. I was attached to in seven to do it is the general mode of instruction on your plane. I was attached to make a tached to it now. I love to unfold the minds of children and bring out their powers, plant flowers of thought around them. Were you mortals to visit our plane of existence and go into one of our schools, you would then realize that your "lost" children are really advanced in spirit-life; that in reality ou had only sent them forth to a higher grade of instruction. True, our good to tell you much. I've come here to Boston, and I haim forty year. When I used to come here it didn't look like to visit our plane of existence and go into one of our schools, you would then realize that your "lost" children are really advanced in spirit-life; that in reality ou had only sent them forth to a higher grade of instruction. True, our good to tell you much. I've come here to Boston, and I haim forty year. When I used to come here it didn't look like to solon afore for more than forty year. When I used to come here it didn't look like to wisit our plane of existence and go into one of our schools, you would then realize that your "lost" children are really advanced in spirit-life; that in reality ou had only sent them forth to a high proposed. We say unto you, was going to talk to you [the Chairman]. I didn't think you was going to write it down.

I had tasted to late they was any better than anybody else. [What town did you live in?] I lived down here, to see that they was any better than anybody else. [What town did you live in?] I lived down here,

You can say it's old Aunt Nabby. There's one that lives in our neighborhood that'll find it some beautiful daisies when I was here. Flowers always made me feel good. I was what they call an old maid. I never got married. I never see anybody that would treat me any better than I treated myself. I thought them that got mar ried did well, but I was going to do better. never liked your new ways of doing things: pewter plates up here that I cat out of. get beyond that by and bye 1 You won't take 'em away from me? I got one thing taken away from me, I don't want no more. I guess I'll go now if I can get out

Mary Fryeburg.

I love the bright flowers and the sunshine. I love the clouds, because I know that I should never love the sunshine as well were I not to feel with wealth at my command. I could call one hither and send another thither. But I found no balm for the aching void in my soul until I was touched by the hand of sickness. Then a bright-er view was given me of what life might be, and at once I turned my thoughts heavenward, and begged the Great Spirit to give me strength and power that I might alleviate the sufferings of others. I did my work as fearlessly as I could,
I gave to each child that came to me words of love, and I fed them with material bread, as well as with the bread of life. My nature untolded, and when I at last closed my eyes on this earth, and left all there was in the material to be consigned to the silent tomb and mingle with the dust of earth, I soon found myself in the Sum-mer Land, surrounded by those whom I had made happy, and some whom I had never known be-fore. Thus an earnest life for me was opened fore. again, and as the door swung back on its hinges I obtained a view of life such as I had never dreamed of before. When I entered upon my new field of labor I enjoyed each day, each hour. And I feel that there can be no higher mission than to wander through the different spheres of life taking each individual by the hand and drawing them hitherward, that they may speak their words, that they may develop their natures and come up, when they leave you, to a higher ap-preciation of life, to a new development of thought. You can give my name as Mary Frye-

George Elliot Packard.

My name is George Elliot Packard. I came from Madison, N. Y. I have been in the spiritfrom Madison, N. Y. I have been in the spiritworld some fifteen years. I was a member of the Orthodox church. I believed in its teachings. I entered the spirit-world expecting to find God, Christ and the angels, as had been taught me in the church. Instead of that I found I had got to work out my own salvation. It was a hard thing for me. I had so strongly believed that life and light and purity were to come to me through an angelic source, that it was hard for me to believe I had got to return to earth to do my work. Nevertheless I have been the first to do it. I return to say to my sister Melissa, and to my sister turn to say to my sister Melissa, and to my sister

Jane, "I come on the wings of love; you need
not fear me. When 'the evening lamps are
lighted' I shall stand in your parlor, and place
my hand on that little stand where you have so
the man being never will find out anything what they
want to know. I've made a great effort for an
gray my hair is, and how wrinkled I am? Don't
you see my crutch? I've come the best I know
how. They see the Banner, but they don't bemy hand on that little stand where you have so then heard the raps, and make you believe it lieve in it; they read it for the fun of it. When is I."

James J. Smithson.

William Mills.

Indeed, sir, I am an "Egyptian," and yet not out of the United States. Can you understand that? I feel it my duty to speak what I think to be right. I have not received the great light which I expected to on entering the spirit-world It has been a strange world to me. If "Diakka ism" is true, then I have been among the "Diakkas." The flowers, the shrubs, the trees have spoken a language, not of love but of repentance. They have said to me, "You had better look to your own inward being, and listen." I have tried to do it, and I would that life and light might come to me, and that I might be purer and better. I came not to send tests to others. I am selfish. I would gather to myself a power which shall advance me up the ladder of progression, and make me a god to myself, which shall give me strength and life. I will do my duty, what-ever it may be. My name is William Mills. I was thirty three years old. I passed away with melarial force. malarial fever.

George M. Frost.

Will you please, sir, say that George M. Frost of Milwaukee, reports here in Boston, and sends a world of love to James, William, George and Mary? I was twenty six years old, and passed out with consumption. Some called it heart disease. I understand it better now. It was an inherited trouble. I am doing at I can for the dear ones. I will report soon, and bring a bouquet of flowers to their Circle-Room.

Capt. C-,

Mr. Chairman, I am happy to greet you. It is some years since I passed to spirit-life. I do not expect to bring myself forth to the material world and make others see me as I am. I passed out of life because the fever took hold of the ont of the because the lever took hold of the brain and darkness seemed to come. I left those in earth-life whom I would gladly succor and reinstate in their own home, but it may not be; yet I will come and do whate'er I can for those who know me. Please say it is Capt. C——, to one who often wonders if I will give the message to R J. S. M. I will be there. Remember that Registral is near me too. Rosina is near me, too. I know, Mr. Chairman, your paper reaches the individual I would reach, consequently I am not so explicit as 1 otherwise would be. It will be understood, and put in the writing-desk and said but little about.

Asaph Sub. I have been asked to proceed to your Circle-Room to speak what seemed to me to be truth. I come in response to the bidding, and I say that there is darkness over the Eastern sky. The clouds are gathering, the thunders are rolling, the lightnings are streaming athwart the sky; there is a magnetic power, an electrical force which each one will have to recognize. Spirits of light, spirits of darkness, spirits of power, spirits of strength, are working to perfect the future.

Do what you please, work as you may, you peed not fear, for our aim is liberality of religion, free

Minnie Bradford.

Have little girls got just as good a right to come as anybody? [Yes, we are always glad to welcome them.] I came with Alfred Adams. He didn't mean to get drowned. His papa was a big old Orthodox! but you know when you get up here there aint much orthodoxy. I came with Alfred Adams, and he comes from Lexington. They don't know whether he got drowned accidentally or not. He slipped in; he didn't accidentally of not. He slipped in; ne did n't mean to. He was a good little boy, and he came back here to send a message. Everybody has been talking about it, and his papa do n't like it. The Orthodox people do n't like to have spirits come and give messages here; when they do they get mad. Will my folks get mad if Minnie Bradford comes? I do n't care if they do. I'm coming here to be a member of the value. Then they'll feel bad, won't they? I am ten years old. I've come to tell my folks I am real happy. I've Grandpa of flowers for mother Grandpa. coming here to be a member of the band. Then and grandma are here on the platform, and they

and granding are here on the platform, and they send lots of love.

Tell mother we have a real nice house to live in, and we enjoy it. I've got a pony, a dog and a kitty. My kitty's name is "Spot," and it's a nice kitty, and I've got a great big dog, and his name is "Carlo." We go to ride, and have flow-

ers and trees.

I'm much obliged to you, sir, for letting me come. Alfred Adams helped me to come. I do n't care whether the doctor likes it or not

Julia M. Griswold.

Please say that Julia M. Griswold, of New York City, forty five years old, who passed away with internal cancer, returns to Boston, and would call upon any friends she has, for she has very many. She desires not to mention them, lest it should cause them to feel bad. But my uncle and aunt, bless them! bless my cousins that I have loved so well—Willie and Carrie—won't you call on me? Please visit some medium, and I shall be so happy to sneak to you. As this is the shall be so happy to speak to you. As this is the only public avenue, I have availed myself of it to reach you. I cannot come to you at home, though you heard the raps and were startled. It was not the looking-glass snapping, it was not the door squeaking, it was my voice speaking words of love. Here's a basket of flowers, dear Bella, receive them—the violets of truth, the rose buds of love. I wish you would let me talk with you and tell you what I have met here

Old "Grandpa Josh."

Mr. Chairman, I have come, and what am I to do? [Say what you want to.] You've got company; won't I disturb you? [No.] You see I've got my crutch with me. I'm going to tell my whole story. I am'old "Grandpa Josh." I used to carry apples, and turnips, and produce. I've come up here, and I want to get back again. Most of the children have come up here, but you see I've got some grandchildren and great grandchildren, and I'd like to speak to them, but I haint got the power to do it; do n't know how to do it. All I've got to say is, it is me. I wish I could keep the old home still in my name, and I'm afraid if they do n't look out it will slip out of it. It's worse than the smallpox to have it go out. You see I know a good deal about spirits doing things—do n't you undertailed. I'm afraid if they work a good deal about spirits doing things—do n't you undertailed. I'm afraid they would be seen to be a good to be seen to be

Sagoyewatha.

their thought. I will say to them: "You have across the fiver between the Summer-Lind and this Circle-Room; that I shall put down each plank they will be protected?" We answer, if they will be protected?" We answer, if they will be protected? We answer, if they will be protected? We are those in whose behalf you inquire "if they will be protected?" We answer, if they will be protected? We are those in whose behalf you inquire "if they will be protected?" We answer, if they will be protected? We are they call it the "Five Points"; but, sir, I believe it is no darker than some of the place; they call it the "Five Points"; but, sir, I believe it is no darker than some of the place; they call it the "Five Points"; but, sir, I believe it is no darker than some of the place; they call it the "Five Points"; but, sir, I believe it is no darker than some of the place; they call it the "Five Points"; but, sir, I believe it is no darker than some of the place; they call it the "Five Points"; but, sir, I believe it is no darker than some of the protected? We are the red man dedicate it to a new good, a good of unselfishness. I think I am experiments the could. I don't know how I came here; I didn't want to c. me. I was fifteen years old. I went to c. me. I was fifteen years old. I went to c. me. I want to c. me. I world the red man is gathering his warriors to-gether and arming them with the tomahawk of hate. Do what is right to the red man. Sagoye-watha finds no fault. Crowd the red man one step further in his moccasin and Sagoyewatha heads the red man to revenge.

M. L. R.

Dear ones, I have not forgotten you—not one of you is forgotten. I love you with the same love, with a grand affection, which in the past I love, with a grand affection, which in the past I could have shown to all and everybody. It gives me pleasure to greet you here, beloved ones. I love you.

My home is with the angels; it is pleasant, it

is fair. I would give you many names, could I remember them, while controlling the instrument before me [referring to the medium]. But remember I have to contend with conditions, and these conditions have been made as easy as possible to me.

I would show you my home on the lake-side: I would like to give you the shells I have gathered and the flowers that blossomed in my garden, which are gathered into great bouquets. Oh! these are beautiful! [alluding to the flowers on the table, placed there by a stranger who was present.] But those in spirit life, my dear one, are far more beautiful than these. I thank you for the offering. I thank you for every thought you send forth to me. I am happy. I am doing my work. Soon I will return to the old home and make you cognizant of my presence. I will bring flowers brighter than these, purer, more tangible even, and you shall inhale their fra-grance and feel the dew upon your cheeks which comes from them. Only waita little season, and if it is possible I will give you evidence that I still live in the world beyond. I have never lost my interest in earth or my beloved ones. I sail upon the shores of the lake; I visit dis-

tant seas and oceans; I walk in the forest, where the great trees are grand and beautiful; I ride over the shell road, a smooth and spacious ave-nue. I also visit different locations; I talk with ancient spirits; I listen in the halls of wisdom; I visit the theatres and concert halls. All is beautiful to me. Still I have been attracted here. I longed to come! Oh! dear ones, will you receive my message to-day kindly? Will you feel that it is really me? I come with power, laden with love, and would draw you higher. I would dispel every darkness: I would brush away every colvent that the contract of the contract cobweb that obstructs your view of the spiritual, and bring you face to face with the great immortal world. M. L. R., to friends present.

Ann Eliza Safford.

I have always, Mr. Chairman, had a desire to help humanity. I would hardly have supposed it possible that I would have been willing to allow my name to go forth in a spiritual newspaper, but I trust that no one ever found me wanting whenever there was need of a word, or whenever my powers could aid humanity. I was true to my calling, true to the work that was before me, which I believed was right; and I dare to day to stand here upon your platform and say to those who now are in earth life that I am still as strong to assist humanity as I ever was, that just so far as it was possible for me to learn of the Great Spirit, our Father God, I endeavored to learn. I tried to know him personally, to live near to him, to feel his presence, and I daily kn-lt and prayed that Christ and his dear ones might draw near to me and assist me in my work of love to those who lived upon earth. I joined ever with my beloved companion in all his works of love and this your ci condemned heresy was I could not days and clasped the and dearest fully, and true love, a to earth an go it will he those who a ing and kn "If you ca ment that Circle." a strong d presence, a so near an lacy. I fit city I expe where we where we my work the darkn light. T I am truly say it is so to-day, ye speak ism is a t

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of love and harmony. When I went out from this your city, and learned that that which I had condemned in the past and had looked upon as heresy was really a truth, it seemed to me as if I could not and would not endorse it; but as the days and months have rolled on, and I have clasped the hands of those who were my nearest and dearest friends on earth, and understood me fully, and I believe loved me with a pure and true love, and had them say to me, "I have been to earth and communicated; and if you, too, will go it will help you and others, and will strengthen those who are weak, assist those who are wandering and know not which way to go," then I said, "If you can make it seem to me that this thing is right, I will go and speak through the instrument that is said to be at the Banner of Light Circle." I have come to-day, good friends, with a strong desire to aid any who may need my presence, and to say that that religion which was so near and dear to me I have found to be a fallacy. I find not the heaven I expected, not the city I expected. I find it a real, tangible world, where we live, move, and have our being, and where we are accountable creatures. I find that my work is a strong-one: to bring others out of the darkness, to assist in bringing them into the light. The angels will strengthen and guide me. I am truly glad of the work, and although I must say it is something of a cross for me to come here to-day, yet I bear it well, for I know whereof I speak. to-day, yet I bear it well, for I know whereof I

speak.

I now know this great Philosophy of Spiritualism is a truth; for do I not stand before you today, and am I not speaking of my own self? I feel that it is possible I may reach some poor sinking souls who are wondering whether this is a truth or not, and to them I would say: "Rejoice, beloved ones; rejoice, and be exceeding glad; feel that there is a great and mighty power above you." To one that was a son unto me, oh may he feel the inspiration on Sundays as he proclaims the great Father's will. And may I may no feet the inspiration on Sundays as he proclaims the great Father's will. And may 1 be enabled to reach some of my friends so effectually that they may look at this Spiritual Philosophy not as something of slight importance but as a real truth, and feel that they must live a spiritual life if they would have a reward in coming time. I give my name as Ann Eliza Safford of Boston.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Mrs. Danskin's Mediumistic Experiences. [Part Eighty-One.]

BY WASH, A. DANSKIN.

In some of my earlier reminiscences 1 have referred to a young lady named Rosa, who was the wife of my adopted son. She was, when married, a most earnest adherent of the Roman Carlotte, a News, and the state of the Roman Carlotte. Catholic Church. Her father, an officer in the U.S. Navy, was so strong in his external devotion to his religion that he had no toleration for any religious opinions that differed from his own. The entire family were alike in this respect, and it was a cause of almost consternation among them when Rosa, under the light of Spir-itualism which she had received at our circles, refused the consolations and ceremonies of the Church in her last illness.

I refer again to these facts to introduce an incident illustrating the tenacity with which a spirit reared under such influences as predomi-nated in this family, will cling to early impres-sions after having laid aside the mortal cover-

Some six months after Rosa had passed to some six nonths after host had passed to spirit-life she controlled Mrs. Danskin one evening, and said to me: "Joseph, my brother, will soon be taken from the earth-life." I was startled by the prediction, and asked by what means he would be carried off. He was at the time, as I thought in company of passet the supplies. thought, in command of one of the gunboats on the coast of Florida. It was during the war. She declined to answer my question, but requested me to make a note of what she had said. I did so, and was left with the impression that he might take the fever to which the Florida coast was subject, and thus fulfill the prediction. Several weeks had passed, when, looking at the paper, I saw an account of the explosion of a boiler in a new gunboat, just completed at Chester, Pa., and the killing of Joseph Cahill, who had been ordered from his post in the Florida waters the experienced the construction of this reseal. to superintend the construction of this vessel.

He was a young man of many noble qualities, and I was gratified when, some two weeks after the accident, his spirit announced his name through the mediumship of Mrs. Danskin.

He had been very much attached to his sister; and after some preliminary conversation he, with much feeling, asserted that I had been instrumental in withdrawing her from the companionship of her feeling, asserted that I had been instrumental in withdrawing her from the companionship of her feeling at the present of the feeling and the feeling ship of her family and the protection of the Church. He said that all the members of the family, except his sister, were now grouped to-gether in the spirit-world, in close communion with and sheltered by that holy Catholic Church that had given them instruction and guidance in the earth-life. I allowed him without interruption to give expression to his feelings, and then said, "Joseph, have you seen Rosa since your entrance into the spirit-world?" "Oh, yes," said he. "What was her appearance?" I asked. "So radiantly beautiful I had to veil my eyes in her presence."

her presence."

I rejoined, "Then she, at least, has not lost anything by being separated from the family and withdrawn from the protection of the

I think this was a fair inference.

Samuel Ogden.

At Elizabethtown, Essex County, New York. Samuel Ogden was my name. I was seventy-two years old, and was buried in the Trinity

Mourn the dead, not me, for I am not dead. I

live to see the ways—the ingoing and the out-coming of all those I left behind me. Regret me not, for neither shadows nor false forms are around me. I live that life whose breath is more sweet than the perfume of flowers. The grave holds the mortal, but the immortal roams on the sweet than the pertune of howers. The grave holds the mortal, but the immortal roams on the plane of the green fields of Eden. Why mourn the dead when there are no dead? All nature cries aloud, there are no dead. Man only dies to give tribute back to mother earth. The spirit goes whence it came to seek the infinite mind of the universe; to learn the law, and its relationship, under the law, to that beautiful world in which it is a dweller. Why mourn the weak and weary? over that which you know has life, a new life, a life in beauty and grandeur?

There is no staying the spirit, for it has power to soar and soar, and gather knowledge from every form of life and beauty that surrounds it, and as it soars it gazes with ever-increasing wonder upon the glorious handiwork of the Creator.

Creator.

Now what a beautiful story is this! No stretch now what a deautrul story is this! No stretch of the imagination. To me it is as I give it. Let every one, like myself, stand upon his own individuality and speak for himself; then the voices of the gone-before will be heard.

Trucks.

Trucks is my name. I died in Bonneville, Ala., at my brother-in-law's house, and his name is James Neef. After a long illness, with time for meditation, time for thought, time to know where the spirit would be wafted, having scanned through the material into the spiritual, there was little left for me to do.

I put off the mortal clothing for the spiritual material and for the spiritual and the spiritual spiritual and for the spiritual spiritual

I put off the mortal clothing for the spiritual without any fear or distrust. I, like the little children, would say in the quietude of the night, "Now I lay me down to sleep, I pray the Lord my soul to keep," and when I awake oh may I be on the bright shores of eternity. So, like all other things, at last it did come. The riddance of the care and anxiety was at last given to those who kindly tended me. To them be all honor and praise, for my memory will still hold dear their attention.

I can now with a thankful heart and in gladsome glee sing my Creator's praise, for I am free to roam in mansions of delight, where angels attend to comfort and instruct. So, on I go, gathering from every realm some new unfoldment in their attention.

terrible blow to those who looked to me for protection. I knew it was useless to mourn, I therefore threw my thoughts into a different channel. I asked for some kind angel to come and lead me into the sunshine, for I was cold, chilly and lonely. They came. Kind friends, believe me; I am not falsifying. They led me into a place of calm repose; they laid me down; I slept. When I awoke the fragrance of the flowers filled me with life, and strength and buoyancy. I gathered up my garments and I followed the one who beckoned me on, and on and on we went until beckened me on, and on and on we went until we came to a river. "There," said he, "view thyself—the mortal and the immortal; the house not made with hands and the house made with bands and the house made with

hands: Take your choice."

I viewed my mansion, and I said, "Give me the home of the angels." Thus now I stand robed for the better land, free as the little birds, robed for the better land, free as the little birds, without a care, without a sorrow; for I know all in good time my kindred will come to me. The other side of life, oh my friends, is no idie dream, but a place of beauty, a place of grandeur, where the voice of the spirit never ceases to give expression to the joys that surround it.

So weep not, nor mourn the death that by accident was mine. With this request I will close the narrative for the present, hoping to have a chance to open other pages in which I can speak more fully.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE'S, RUDD.

JENNIE S, RUDD,

MESSAGES RECEIVED LAST WEEK;

William Brown; Mary Follet; Olive Tyler; William West; James Edwin Mason; Moses D, W. Brown; Paulina Wright Davls; George M, Smith; William K, Austin; Susan A, Page; Albert,

John A, Lester; John Ford; Mary Ann Simonds; J. W., to L. G.; George Whilam Rodolph; Mary D. Maitland; Phebe D, Hayford,

Phebe D. Hayford,

TO BE PRINTED IN OUR NEXT;

Eliza Smith; William D. Jones; Joseph H. Reynolds;
John H. Wilhelm; Georgia M. Morse; Helen S. Maais;
Joseph W. Brown; Frances D. Parker; John I. Strong,
Charles Coogle; Mary E. Dutch; John Morg in D. Morris; Mary W. Tanner; Mary (colored); William D. Metrzer; Sarah E. F. Plant; Mary P. Andrews; William G. Clare;
Mary E. Burns; Charles Billings; Lizzle F. Eastman;
Uncle Jim; George B. Thomas,
[Owing to our limited space, the remainder of our list of announcements of "messages to be published?" is necessar.

announcements of "messages to be published" is necessa-rily omitted, but will be reprinted at a future day.] GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A, DANSKIN,
Josephine Perkins; S. W. M.; Sally Robinson; Martha Waddington; Hugh Carpenter; Joseph Perine; George Wadworth; Doctor Smith.

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Oct. 6.

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BOSTON, SATURDAY, OCTOBER 6, 1877.

The Visiting Indians: Council with Keeping of Faith Toward Them by the Government, etc.

lowing account of the manner in which the Indian delegation was received at Washington by President 'Hayes and "the powers that be," the peruse the words of Sagoyewatha as given at the Banner of Light Public Free Circle, through Mrs. Rudd.

Sept. 27th the Sioux and Arapahoe delegations from Red Cloud and Spotted Tail Agencies wait ed on the President at the Executive Manslon-Secretaries Evarts and Schurz, Commissioner of Irdian Affairs Smith, Gen. Crook, Lieut. Clark, who commanded the Indian scouts at Red Cloud and Spotted Tail Agencies; Dr. Irvin, Agent of Red Cloud Reservation; Mr. Hoyt; William Welsh, formerly Indian Commissioner; Bishop Whipple, several ladies, including Mrs. Crook, the wife of tion, Crook, and others being present.

. The whole object on the part of the authorities in bringing this delegation to Washington is to persuade them if possible to move their tribes peaceably to the reservation on Missouri river, in accordance with the vote of the last Congress. s fearned semi-officially that "the Admanistration is determined to move them there any way, peaceably if possible, foreibly if necessary, as has usually been the case on the part of our government othe breaking of the most sole any ratified treaties and agreements being held by our people as wholly without weight on the na 's honor if only the aboriginal tribes suffer

The Indians arrived at the Executive Mansion at moon in full costume, paint and teathers. The President soon appeared and the Indians were presented to him. Spotted Tail was first introduced. Some merely shock hands with much gravity, while o'hers broadly studied and uttered enthus aster 'Hows.' While Tail was partientally happy to shake hands with the President and several times exclaimed, "How d'ye do?" 'How d'ye do?" before releasing the Bresident's hand. President soon appeared and the linlians were peace.

After the introduction, Mr. Welsh made a brief nildress to the President, explaining in a general way the distre of these tribes to enter thoroughly upon a life of civilization, and their anxiety to he located upon various sites of land where they believed their weitare for the future would be

Red Cloud was the first Indian speaker. Before he commenced he shock hards with every one of the President's attendants, after which he delivered an address through an interpreter.

The Fast room presented a very gorgeous appearance, with the Indians sitting in semi-circle. all in the very height of savage attire, and all earnest listeners to the words speken by their orators to their Great Father. One of their com-plaints to ated to frequent changes in Commis-sioners and agents, which also said the allotted reservation was unsatisfactory to their people.

and pleaded? and for a better, land.

The speaker were Redt fourly, Fig Rood, Lattle Wound, (Fig Man, Iron Crew, Three Beats, American Horse, Young Man, Afriad of Hiselforses, Yellow Beat, He Dog and Back Coal, all of whom expressed the desire to be civilized and live like white people; to have farming stock of all kinds, heliding cattle and shorp, mowing no hines, plows and wagons, and schools for their children. They preferred to remain where they now live and not to go to the Missister of the children in the control of the con souri river, which freezes in winter so they can not get their supplies.

Sept 28 h the conterence with the I diandele vation was resumed at the Executive Mansion, East room. Present, President Hayes, memors of the Cabinet, Commissioner of Indian Affairs, Gen. Crock, and others. The Indians were in full costume, as heretofore. The President adtook a seat mar the Presidents and spoke as fol-

SPORTED TAIL'S SPEECH.

MY GREAT FATHER-I have come to your house to-day with a happy heart. I see you and shake with you with a good heart. I wish to talk to you about business. It is a good ways where I come from. The country I live in be longs to me and belongs to the Government. 1 have come to find out where is the best place to remain. Where I live there is a good deal of talk about my agency. A line has been drawn from where I am, from the Back Halls toward the Big Horn. I do n't understand the line. I know is they are trying to trighten us into this business. That 's the way I came to sign the pathat I did (meaning the agreement of last They told me at the time that my Great Father sent the men there for the purpose of treating for the country. If so Lam willing to They told us that a good many points not kept up in the old treaty should be given to us in the new, and said if I signed all I wanted would be given according to their promise. They told me then it I did not sign they would send me South, or across the Missouri River. Although I signed without their telling me exactly what y wanted, I wanted to tell them how I was to live after I signed the paper; how many cattle and agricultural implements I was to have, and other things. That was the way they treated me, I know one thing-it is this: when a white man owns fand he builds a fence around it, and it is his so long as he doesn't sell it; that is the way white men live. But your people do n't ask questions. You take our lands from us. Before the white man came to us we had a good time taking care of our property, but now, as I told you, we can't dout. Your people make roads and drive away the game, and thus make us poor, and we starve. The land was given to us by the Great Spirit, who said we could live there, but the white people are trying to push us out of the country and where we can do nothing. You live here. The Great Spirit gave you the land. You stay here with all your people. That's the way all nations ought to live. When they have a piece of land they ought to hold on to it as their

My Great Father, I can't read or write, but should like to bring up my children like white peo-ple. The country I live in is mine. I love it. This is the reason why I talk as I do. When I saw the Commissioners I did not speak to them. I speak to you to day. I never told them I wanted my provisions transported to the Missouri river, and I never asked them to send my provisions and agency across the Arkansas. Where I live is the country I was brought up in and where I still want to live. I wish you would have the roads go round us, not disturbing our homes, but leave us where we are. My Great Father, I came here to let you know what my troubles are.

Spotted Tail then shook hands with the Presi-

Swift Bear, a Brule Indian, then advanced and merely said, alluding to Spotted Tail: "This man and I were raised together; we are together with one heart and one belief " Red Bear and Touchthe Cloud, in behalf of the Minnecons and Savarks, said that whatever Spotted Tail does they will do. White Tail, a Brule, sant to the will do. "Look at me well and remember me. White Tail, a Brule, said to the Presi-What Spotted Tail says my people say."

Red Cloud took a seat by the President, say-

me to pick a place for my agency. Before I re-turned there the young men selected the agency. I did not I had nothing to do with it. The without such aid you will make the journey, then second time the agency was moved over the I am willing that you should go, and the agent White river. I did not tell any one to do so. whom I have sent to the Shoshones shall also be There have been two changes in four years. The agency ought always to be in one place and held The Visiting Indians: Council with the Great Father": Urgent Appeals by them for Just Treatment, and the Land to be civilized, L want to select my own agency. This I let you know to day. I did, what the white people asked me to do, and, with We condense from the columns of the Boston
Post of Sept. 28th and 20th and Oct. 24 the folraised in my country and know it well. The foot of the hills is a good place to put my agency I did not come here to beg anything. The Black Hills were mine. I gave them to the Commissioners. I suppose you are going to decide what you speeches made during the conferences, etc. When are going to give us for the hills, and I have this sketch is read, turn to the sixth page and come to get it. I want three different kinds of wagons, such as your people work with. I want to live that way. I want plows and mowingmachines, but will not say for how many working people. I want cattle every year. I want two mills-one to saw wood and one to grind corn. I know my country well. Drop a grain of corn and it will come up taller than I am. It is a good country. I want a hig school house, so my children may learn to read and write. The agent, Dr Irrin, we now hore, we want him to stay for

SECTION OF THE PARTY OF THE PAR

Little Big Man spoke briefly, saying that Red Cloud had expressed his views,

A SPEECH BY SHARP NOSE.

Sharp Nose, an Arapahoe, said to the President: "My heart is open to you and my heart is good. My tribe is poor. Take pity on them. We want to be joined with the Snakes or Sho shones, live near and have only one agency for both tribes. There is a large extent of land, and there will be no d flightly in giving us sufficient space for homes. We want cows, plows, wagons and our annucles and food sent to us on our re-servations and to become productive people. We wrist ich to teachers, good men, and school houses accome as possible. We have one heart, not two, a tonly one tongue. When an Arapahoe says a thing be means it. Take pity on us to day. We used to be a big tribe, but are now dying oct. We want to work the soil for food

On concluding he presented the Great Father with a pipe and tobacco pouch, the latter of buckskin, elaborately ornamented with beads. The President expressed thanks for the pipe of

REMARKS BY GEN. CROOK Gen. Crook then remarked!

MR PRESIDENT I want to say a few words in behalf of these friends of mine who have come to see you. I have been with these people in their country for the last two years, both in peace and in war. I have heard what they here sent to or, and know they have told the truth, that they ere streete, the t their hearts were good toward white nan, and that they want to twent power, and I am satisfied they are sincere in their wish to adopt the ways of white men, and require your assistance. All they want is for you to upderstand their situation and take interest in them and show them what to do. I know their condition and know them to be poor, and ask you to take pity on them. If it is possible, supply them with cattle, hogs, sheep, and implements with which to till land and instruct them how to do it. Also, school houses. They have told you what they want, and I hope you will do all in your power for them. During the progress of the war it became recessary to disarm Red Clend and Red Leaf's band. This has made them poor, They are now without anything. They have be haved well, and assisted us in war; therefore they are additionally entitled to our consideration.

THE PRESIDENT'S RESPONSE. The President then arose and addressed the Indians. His remarks were interpreted to the interested listeners. The President said:

My Goop, FRIENDS - You have desired to take

counsel with me, and I have permitted you to come. I am glad to see you. Thave attentively listened to what you have said. Thave also beard William Welsh and Gen. Crook, who spoke for you as your triends and who have my confidence. I have well considered all that was said. Now listen to my answer. I have your welfare sine-roly at heart. I will be a good friend to you. The wishes you express I shall be glad to gratity when it is in my-power and for your own good. There is an understanding between you and the which I want to have carried out dressing them through an interpreter, and he was now ready to hear the chiefs, it they wished to speak further. After a pause Spotted Tail y urs. Thave removed the Poncas to the Indian new refreest Territory to give you more, room. I have promis d to procure for you food for your people to cat. The Streat Council of my nation—the Con-gress of the United States—resolved, and your cliefs and head men agreed, that the supplies to be furnished to you should be delivered to you near the Missouri river. This is what I was This is what the Great Council of my natold tion believed. I have fulfilled that promise, Your supplies have been carried to the Missouri river, and there they are now according to our promise. You say that you do not like to go to the Missouri river; but your supplies cannot be taken to any other place before your people will need them, and before the cold days of winter come. If you do not go near the place where your supplies are, your people will be hungry and Isbail not be able to give them food. I desire to do all for you I can, and therefore I want you to be in a place this winter where my help ing hand can reach you; but I do not mean that you and your people shall stay near the Missouri river always. You shall stay there only this win river always. You shall stay there only this win ter. When spring comes you shall select for your permanent abode such land on your reservation as you like best. My agents will aid you in making a selection. Your country is large, and there is much land where you can cultivate the soil and raise crops, and where cattle can be fed. That land is to be distributed among you. It is to be surveyed and allotted to each family to be its homestead. There your people can build cabins and make homes for their families to dwell When that land is surveyed and allotted to your families and taken possession of, I shall ask the Great Council of my nation to give you cows and oxen and tools with which to till the soil, that you may be able to provide for your own necessi-

I desire you to have schools for your children, that they may be educated to take care of them selves and become industrious and prosperous like the childres of my people. I also wish your people to have places where they can worship. I shall speak a good word for you to the Great Council of my nation, that it may grant your people these benefits. If you are wise you will heed my advice. Game is fast disappearing from your country, and you cannot always live as hunters, neither can we for all time provide for your wants and feed your people and their children. wants and teed your people and their children. If you want to live in security you must do as white people do. You must work, and learn to produce for yourselves that which you need. Cattle and hoes and plows will be more useful to you than ponies and guns. To be educated, so as to know how to work and how to make their own living by raising cattle and tilling the soil, will be better for your publisher than houring her for your publisher than houring her form. better for your children than hunting buffalo and dancing the war dance. When you look around you you will see that the white people are a great multitude, which you cannot count. Every year their number increases by far more than the number of all the red men in this great land. They cannot be kept away from the Western country, and year after year more of them will go there. If you live roaming about without homes they will sweep over you like a great flood of water; to sustain yourselves against that flood you must have homes in which you and your families can permanently live, and land on which you can raise that which is necessary to support you. Then you will have firm ground to stand upon, and the to. White Tail, a Brule, said to the President Spotted Tail says my people say."

Look at me well and remember me. the Spotted Tail says my people say."

RED CLOUD'S SPEECH.

Cloud took a seat by the President, say"I have been here before and am here again to have been here before

to see my Great Father. My Great Father told if you go you must provide for your own sup-

agent for you. You have been good friends to the white people, and I hope you will remain so. You all have the he-t wishes of my heart. Let us live in peace and friendship together, and I will protect you with all the power I have. I heard yesterday that forty lodges of the people of Cray Haves and I ame Door have gone north of Crazy Horse and Lame Deer have gone north As long as these people are north we do not know our friends from our enemies among them. It is

of the greatest importance that you should keep all of those people at the agencies, then I know your hearts are right. That will make you strong with me. It is impossible for me to let those ple go up into the Tongue River country until we know that they are all our friends. It is neces-sary that all of the Indians should go down in the direction of the Missourl river to get their supplies, so as to be ready early in the spring to select the best lands on White river and other places on the reservation for cultivation.

During the address the Indians were evidently pleasurably impressed when the President said, To be better educated, so as to know how to work and gain their own living by raising cattle and tilling the sell, will be better for your chil-dren than hunting buffalo and dancing the war

The final conference with the Indian delegations was held on Monday morning, Oct. 1st, at the Executive Mansion. The Indians were in citizen's dress. Messrs. Schurz, Evarts, Key, McCormick and Gen. Crook were present. SPEECH BY SPOTTED TAIL.

The President having remarked that he was ready to hear what further his friends had to say, Spotted Tail took a seat at his side and in-formed the President where he had desired to

have his agency.

The portion of land he held he looked on as his own, and where he wanted to raise not only his own children, but all his people. He wanted them to become prosperous and intelligent, like the white people. When the Great Council (Congress) decides anything, they all wished to abide He loved his land, he knew it well, he loved it. He could not throw it away for nothing to the whites. The place for the agency he picked out was on Wounded Knee Creek, and he wanted his provisions and clothing sent there he wanted his Great Father to agree to this When his Great Father decided it was all right and good, "You see," he said, "the representatives of our people here. We are very poor. We have no wagons to help with. No servants; none to tell us how to do. How can we and the whites who have married among our people know how to get along unless you help them? don't want to move just now. They want some time to sell what property we have at our pres-ent homes. We will move in the spring or any time after that. We want our provisions removed to the agency I have named from where they are. If they are left without a man in charge, many of our goods will be gone before

spring, as on a former occasion. "You told us that your nation increases. We want to increase, too, in prosperity and in humbers. You said you wished us to live like white men, and so we are here to day dressed in white men's clothes. Whatever you say to us shall be known to my children, my grandchildren, and grandchildren's children. You told me you would give me a great many things, including horses and cattle, and a big school house. I want the kind of cattle the whites have, and we want to raise cows. We don't want animals with long horns, but short ones. I want everything in writing before I go home, so there may be no mistake. We want English teachers. Those now among us only teach us to read and write the Sioux language. We want to have priests, those who wear black dresses, to teach u

"We should like to have a saw and grist mill, and agricultural implements and seeds. I look round and find you have plenty of stores; we have only one store, and when we pay our money there we have nothing to show for it. We want five or six stores, because then we could buy cheaper at one than we could at another. Som of those before you have never been in civilization before. They had no idea what the whites were before they came here. Look at me and the men before you. I am very well dressed, and so are they. They want forty dollars apiece to bey things for their women and children, and they would like to have a trunk apiece to carry their clothing in. As the weather is getting to be a little cold we should like to have an overcoal We see you wearing overcoats, and we

RED CLOUD'S TALK. Red Cloud next spoke. He said he had come here to day to find out whether he could have his agency changed. He had rouned the country where he now hyed for fifty six years, and should like to have his agency at White Clay Creek. That ground he could not give up. He did not ask for horses; they had plenty of them; but for wagons, mowing machines, plows, saw mills and grist-mills. They did not want cattle with horns like ciks, but short horns, and a big school-house. They would like to have a Catholic priest and nons to live among them and teach them. He did not ask these things for nothing. Half of the Black Hills had not been paid for. He wantthe Black Hills had not been paid for. He wanted the Indians here to have forty dollars apiece and overceats and trunks. His people were poor, and have nothing to move with, and they could not move this winter. He would like his pro-visions to be moved. If they should be sent to the Missouri, the long tailed rats there would get into the boxes and destroy them. If, he said you were in our country and look at our people the water would come into your eyes. As to my-self, I am poorer than any of them. The army officers took my horses, and other horses have been stolen from me, and the crops were destroy The injury is at least \$10,000. I want half of this in money, and the remainder in other things.

THE PRESIDENT'S REPLY.

The President then addressed the Indians as My FRIENDS-I am glad to see you this morn ing. I am glad to see you dressed like the white people. You look well in your clothes like the white people. It shows that you wish to live like the white people. I have not much to say about the business that brought you here in addition to what I said to you last week. You have spoken about the places you wish to have your agencies. I am glad that you would be satisfied to have agencies on the reservations a lot ted to you, but as I told you it is too late in the season to change your present agencies. It is too late to remove the supplies to the places you have named. The winter will soon come on, the streams will be frozen up, and therefore no move ment of supplies can be made. We wish you to help your people to remove near the supplies, and Gen. Crook will assist you to do so. Next spring places can be selected near White River that will suit you. And now as to the things you have a-ked: You want trunks, overcoats and money. The Great Council of my nation has put the money and property for you in charge of the Secretary of the Interior. He can give you what-ever the Great Council has authorized him to give. He will be glad to give you what he can, and I think he can satisfy you, and this is the end of our grand council. I am glad you came. Let me advise you to move as near to the supplies as you can, and next spring you can go it your reservations. I am glad you are satisfied with White River. I hope you will all reach your homes safely and in good health. Before you go the Secretary will give you as many of the things you have asked for as he can, and now I will b glad to shake hands with each one of you and Wish you well.

The Indians then separately shook hands with the President and also with the Secretary of the Interior. They appeared satisfied with the re marks of the President, and departed from the Executive Mansion with smiling countenances. They were presented with overcoats and other warm raiment for winter before their departure. This and a small amount of money to each constituted the presents the Government bestowed

BRIEF PARAGRAPHS.

SHORT SERMON. - Who is blind? He who is bent on doing what he should not. Who is deaf? He who does not listen to what is beneficial. Who is dumb? He who does not know how to say kind things at the proper time. - An cient Hin loo Writings.

During the year just closed the United States sold 105, 000,000 yards of cotton goods abroad, ten times more than was exported the year before.

THE EASTERN DEADLOCK. The Turkish Turkey is as tough as an owl, For he's pecked at the Bear 'till he 's made him how! Has obliged him to stop and quietly pause, And now Russ must winter and suck his rude claws! So much for Turkey, and so much for Russ; Thus ends for the present the infernal muss!

There are sixty-eight different sewing-machine stitches, and a hundred and sixty-eight different ways of lying about

If there are sermons in common-sized stones, there is the promise and the potency of a whole theological library in an abelisk like Chopatra's Needle, which is soon to be set up in I, ndon. Dean Stanley, in the course of a sermon delivered in Westminster Abbey a fortnight ago, intimated that the obelisk had many a moral, I had once stood at the door of the great Roman Temple of Alexandria, which had become the cathedral, and it was close to the foot of the obelisk where the wise, gifted and beautiful Hypatia had been torm to pieces with the shells and potsherds of the shore by a bigoted people, with the sanction, and probably at the instigation, of a Christian Archbishop.

It appears that in 1875 there were 18,500,000 telegrams dis patched in Great Britain, 8,250,000 in Germany, 7,000,000 in France, 4 500,000 in Austria and Hungary, 4,250,000 in Italy, 3,500,000 in Russia, 2,000,000 in Switzerland and Bel glum, and 1,500,000 in Holland.

> "HOME THEY BROUGHT," ETC. Not by Tennuson.

Not by T-nnyson.

Home they brought her saltor san,
Grown a man actoss the sea;
Tall and brood, and black of beard,
And hoarse of voice as man may be.
Hand to shake and mouth to kiss,
Both he effected ere he spoke.
But she sale: "What man is this,
Con esto play a sorry joke?"
Then they praised him—called him "smart";
"Tightest lad that ever stept,"
But her son she dup not know,
And she neither smiled nor wept,
Rose, a nurse of ninety years,
Set a pigeon pie in sicht.
She saw bun ear, "Tis he! "tishe?"
She knew him by his appetite.

The cost of the Paris Expisition of 1878 is estimated a 35,313,000 francs, or about \$7,062,600.

Looking Glass is a gentleman. He remarked to some captive exear-dont-ts: "No kill citizent help kill soldiers," That's a forman worthy of any Indian agent's steal, - Boston Post.

WAR NEWS .- Campaign virtually ended. Winter quar ters in prospect for the soldiers, and diplomatic battles in store for the statesmen.

The peach was originally a personous almond tree, but cultivation and transplanting have made it one of the most deficious of all domestic truits.

This epitaph is said to have been found in an ancient emetery at East Lynne, Conn.; Children ! Ma'are? Mother has come!

The very large quantity 430 600,000 pounds of resin (o rosin) was produced in the United States in the year 1876 A Frenchman engaged in studying the English language declares that, mannich as a number of cows are called cattle, why a number of cats are not called cowtle is a

thing he can't understand. GREEN LEAVES AND YELLOW.

GREEN LEAVES AND YELLOW.
The springtime bods, the summer blooms,
Aid autumn to be mellow;
Their promise under treels green leaves,
Performance under yellow.
Among the green leaves seek the rose,
The lily, and the puny;
Among the yellow look for grapes,
And press them to your fancy. " How dreadful is this defiance of law and robbery of in

nocent people!" said, with a sigh of indignation, the director of an exploded savings bank as he read of a band of Western railroad robbers having stopped a train and plundered the passengers.

Horse chestnuts carried in the pocket are said to be cure for rheumatism. Now is the time to get them. Two full grown ones are enough for a dose.

The Louisville Courier-Journal on an old-fashioned Mex lean kiss: "In the Aztee language the word telenamequizel, they say, means simply a kiss. We should have interred much from these beautiful lines from one of the great

** 'To press thee to this heart of mine A thousand times I 've been impel And yet those rosebud lips of thine I ne'er have telenamy quizelled? Ah. parting is my soul's eclipse! Then ere we say good-bye, ma belle, et me impress upon thy lips One fond, sweet telenamequizel."

Another evidence of the marked improvement in business is found in the fact that the leading railroads between the West and scab-ard report large gains in receipts during September over those of the same period of last year,

Dreams, symptoms, auguries, are moanings of the spirit, letting us into the high region of Cause. Steep takes off the costume of circumstance, and arms us with terrible freedom, so that ever will rushes to a deed. A skillful man reads his dreams for his self-knowledge; yet not the details, but the quality. . . However monstrous and grote-que their apparitions they have a substantial truth, - Emerson.

During the last twenty years England has paid to foreign countries for food-according to the report of Mr. Stephe Bourne of ffer Majesty's Customs-\$10,000,000,000.

During Pope's last libress a squabble happened in his chamber between his two physicians. Dr. Burton and Dr. Thompson, they mutually charging each other with hastening the death of the patient by improper prescriptions. Pope at length silenced them, saying, "Gentlemen. I only learn by your discourse that I am in a dangerous libress therefore, all I ask is that the following epigram may be added after my death to the next edition of the 'Dunclad' by way of postscript:

Dunces, rejoice, forgive all censures past, The greatest dunce has killed your foe at last,"

They are cultivating the poppy in France largely of late: ver 50,000 acres are thus occupied, yielding last year 2,000, 00 francs' worth of opium. THE ASS.

Poor little foal of an oppress de race!
I fove the languid patience of thy face;
And off with gentle hand I give thee bread,
And clap thy ragged cost, and pat thy head.
—Samuel Taylor Coleridge.

"A fellow feeling makes us wondrous kind."
—Byron.

An Englishman who has made a bet of \$250,000 that he will in six years walk through France, Germany, North Russia and Siberia, to China, has started from Caials on his journeying. His bet obliges him to return through India, Persia and Southern Russia, and from there over Greece and Italy to France. He must be in Liverpool by the 1st of July, 1883.

The war correspondent of the Lundon News says that at the battle near Kazelevo, where the Russians were defeated, "a Russian officer, who was observed gallantly endeavoring to rally the men, was killed, and the body, when sub sequently discovered, proved to be that of a woman. She was buried where she fell."

was buried where she fell."

PIETY AND THE BANKS.—Mr. Miller has made a great success of his work of fath. Our men have tried plety in trade with a bad result. We have had a bank of which no one was an officer unless he belonged to a particular denomination. It failed disastrously, Then a life insurance company was started with a sectarian basis. The agents were pastors, and appeals were made from a denominational standpoint. That went down with a crash. Now the Chairmont Savings Bank has closed its doors. The concern was most shamefully managed. It was to be run on fatth. Deacons, divines, and promutnent men of one of our sects were on the Hoard. They used their influence to induce men of small means, sewing women and domestics, etc., to deposit in this bank. The failure is one of the worst on record. Notes of men wholly worthless were counted as assets.—Burleigh's New York Letter to the Boston Journal.

The Indians in Washington Sioux for peace, while the Indians in the North west tell How and it is that they are obliged to go on the Crook-ed war-path.

If knaves begulie by felon art,
The shifting favor of the hour;
If civic rule from right depart,
And brazen inpudence has power;
If low Ambilton buy his place,
While Merit waits in Lalf disgrace,
While Merit waits in Lalf disgrace,
The bugie still to charge commands;
There is no truce of tongue or hands,
No quarter while one forman stands
To movek eternal Right? There is no cross and No quarter white one foeman stands
To mock eternal Blight?

-(Bayard Taylor,

An old-school doctor is dying, and the attending clergyman is urging him to prepare for heaven. "It will be bright, beautiful, and psaceful there. You long to go, don't you?" Patient-"Ye-e-es; but I dunno; do they admit homeopaths?"

Howard is only one day behind 'em. The hind wheels of the buggy must soon catch the front ones.—Free Press.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% o'clock. The public cordially invited. J. B. Hatch, Conductor.
A series of Sunday afternoon and evening meetings will be held at this hall during the present season at 2% and 7% precisely. Dr. H. F. Gardner. Manager. E. V. Wilson will becure an i give tests afternoon and evening during October

DEF. EAGLE HALL, 816 Washington street.—That Circle every Sunday morning at 10% A.M. Inspirational speaking at 2% and 7% P.M. Good mediums and speakers at ways pres-

ent.

ROCHESTER HALL, 739 Washingt a street.—Public Circles for tests and speaking are held in this hall every Sunday at 10:30 A.M. and 2:30 and 7:30 P.M. Several reliable mediums always in attendance. Good quartette singing provided.

On Sunday evening next, Edwin Keene, the celebrated test medium. from Philadelphia, will occupy the platform in glying tests.

Amory Hall .- The Children's Progressive Lyceum met as usual in Amory Hall, on the morning of Sunday, Sept. 30th. In addition to the Silver Chain recitations, marching, etc., the fol-Silver Chain recitations, marching, etc., the following literary exercises were participated in:
Readings by Mrs. Carnes and Miss Lizzle J.
Thompson; recitations by Jennie Bicknell, Mary
Waters, Ella Carr, and Miss Greenleaf; songs
by Mr. Masters and Miss Nellie Thomas; plano
solo by Miss Helen M. Dill, and a fine specimen
of chile on the generating, by Mr. Reaslee. of skill on the concertina, by Mr. Beaslee.
WM H. MANN, Rec. Sec'y.

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Rochester Hall .- The circles held in this hall Rochester Hall.—The circles held in this half morning and afternoon on Sunday, September 30th, were very fully attended by intelligent audiences composed of persons both from this city and surrounding towns, who listened attentively to the many excellent tests given through the mediumship of Margie Folsom, Mrs. Nelson, David Brown, Miss Simpson, Mrs. Stanwood, Mrs. Leslie, and others—many of these tests being recognized by persons in the audience who were other strangers to the mediums giving the were entire strangers to the mediums giving the same, as well as unbelievers in the Spiritual Philosophy, nevertheless who were frank and honest enough to acknowledge the truth.

The platform was occupied in the evening by Leo Miller, who gave an excellent address on the subject of Spiritualism.

subject of Spiritualism.
On Sunday morning next these circles will be continued by the same mediums, and in the evening at 71% o'clock the celebrated Philadelphia test medium, Edwin Keene, will hold a scance.

Pythian Hall.-The Ladies' Aid Society-Mrs. John Woods, President, Mrs. A. A. C. Perkins, Vice President—will hold its first regular meeting for the autumn on the afternoon of Friday, Oct 5th, at this hall, 176 Tremont street, Boston. In the evening an inauguration ball and sociable will take place at this hall, under the auspices of the Society. A good time may be expected.

Engle Hal. - The meetings at this place were largely attended last Sunday. David Brown officiated as medium in the morning, and gave, clairvoyantly, many clear proofs of the presence of spirit friends. Miss A. J. Webster also gave a few thoughts (entranced) which were perti-

nent and to the point.

Mrs. Cunningham interested the audience in the afternoon with tests which were very convincing. Mrs. M. W. Leslie read an original essay upon "Truth," which was finely written, and contained much subject for thought.

The evening service was varied and attractive. The audience was favored with an essay written through the hand of Mrs. Adeline W. Wildes, and signed "Bro, Henry," which was full of practi-cal teaching and sound reasoning. A message (received in mystic writing through the same medium) from our late Bro. James II. Harris was read. Mr., Fales gave several tests which were revealed to her in the vase of water. Several mystical communications, which were written by different mediums in the hall during the evening, were interpreted.

Next Sunday, throughout the day, the same programme (as to speakers) will be observed, viz., David Brown in the morning, Mrs. Cunningham in the afternoon, and Mrs. Fales, Mrs. F. W. J. Wildes and others, in the evening.

Charlestown District. - Evening Star Hall .-The regular course of Spiritualist meetings will commence in this hall next Sunday afternoon, Oct. 7th, at 3 o'clock, with Mrs. Susie Nickerson White as speaker and test medium. C. B. M.

Verification of a Spirit-Message. To the Editor of the Banner of Light:

In the last number of the Banner there is a message, given at your Free Circle, by the spirit of B. H. Richardson, which I think would be recognized as coming from him by any one familiar with his modes of expression. I have known Mr. Richardson forty years or mere, and have read many articles from his pen. He was editor of the leading Democratic paper of Baltimore, and for many years Judge of the Appeal Tax Court. I was pleased to recognize an old friend in the columns of the Banner, and gratified that his spirit had found admission to your Free Circle, rather than giving his message here where he was well known. Yours truly, Wash. A. Danskin.

Baltimore, Sept. 21st, 1877.

THE BANNER OF LIGHT.—This paper, which for more than twenty years has been the fearless and outspoken exponent of the Spiritual Philoso-phy of the nineteenth century, has just closed its forty first volume, and its issue of Saturday will be the commencement of a new one. From the first it has been the free, fearless, and uncom-promising opponent of bigotry, oppression, and wrong, and its columns have ever been open for the full and free discussion of all questions af-fecting the welfare of humanity. It should have the hearty support of Spiritualists and Liberals. It is a large eight page, forty-column paper, published weekly by Colby & Rich, Boston. Terms, \$3,15 per annum, in advance, postage free. Single numbers can be obtained at C. C. Morse & Son's and at periodical store, post-office room.—Haver-hill (Mass.) Tri-Weekly Publisher, Sept. 25th.

The two-feet gauge railway between Billerica and Bedford, Mass., is nearly completed. It will be eight and one-half miles long, and will cost less than \$6,000 per mile, or about one-eighth the cost of ordinary railroads. The passenger cars for this road, now building at Laconia, N: H., will be a decided novelty.

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