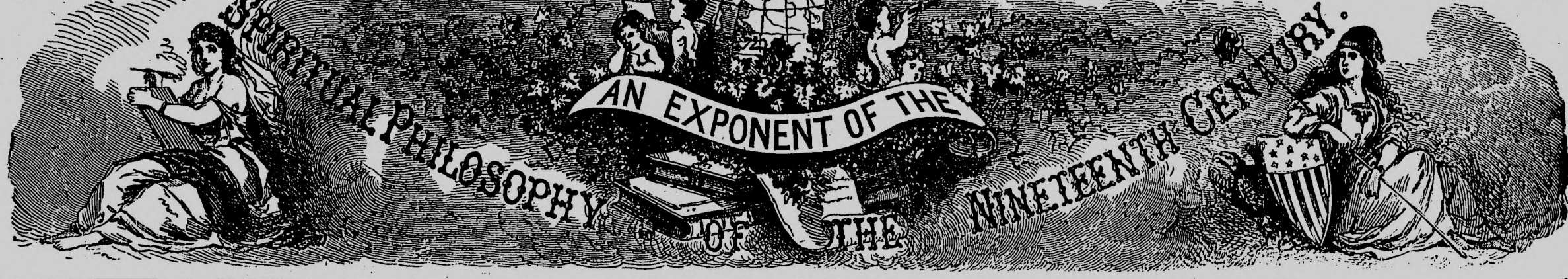


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The Rostrum.

PILGRIMAGES TO MANY SPHERES.

A Lecture by Spirit Judge Edmunds, Delivered through the Trance Mediumship of Mrs. Corn L. V. Richmond, Sunday Evening, Aug. 25, 1878, in New York.

(Reported for the Banner of Light by Clara E. Brockway.)

INVOCATION.

Infinite Spirit, thou source of life and light, thou ineffable guide and ruler, thou parent of human souls, we turn to thee with thanksgiving and praises. Upon our lips are no sounds save those of rejoicing, and the hearts of thy children shall be filled with light and love. Humanity, redeemed and disenthralled from the fear of death, praises thee in the midst of time to-day. Above the doubt of past ages, beyond the gloom which death has engendered, beyond the terror of final destruction, the consciousness of immortality comes to the soul. Upon that infinite altar of love we lay this offering of praise, thanking thee for every good and perfect gift; for all dispensations and experiences of life; for each and every power which in the universe fashioned by thy hand is given to man. The bestowment of light and darkness, the changes of the seasons in their course, the productions of the earth, the manifold beauty and power of nature, these man recognizes, and for these gives praises unto thee. But as a transient dream or vision, as something evanescent and fleeting, is the external thought of man and the external scene of nature. We praise thee for that which is undying, for the indestructible elements of the soul, for the divine harmony of spiritual life, for the power and principle of intelligence that enforces itself upon the outward dust, and makes man kindred with the angels; for that inspiration that unfaltering and forever lights up the shrine of immortality, feeds every soul, and gives to man the guerdon of immortal hope. Oh, the bestowment of light, the glory of spiritual truth, the divine protection of angelic ministrations! May these descend like evening twilight, like the bestowment of the dew, like the shrine and incense from sacred altars, like the benediction of the hearts that love humanity. May the voices of the spirit interblend with them here daily; may the soul be uplifted and enthralled by the divine harmony; may the music of the spheres, uniting with songs of praise given by mortals, arise in solemn benediction to the infinite altar whence all light and power and love must forever flow. And unto thee, Infinite Spirit, shall be all our praises, our songs of rejoicing, our ministrations in time and eternity forevermore.

THE LECTURE.

Beloved Friends—It is with a feeling akin to rapture that I again address you. Once through this instrument I have spoken here, several times elsewhere, and many times in private places to my many friends. But the voice of the spirit through outward instrumentality is ever a pleasure, not because it can adequately portray that which lies within, but because it affords a glimpse of that which feeds the spirit and sustains the soul. What was once to me a respite and pleasure, recreation from the arduous labors of professional life, respite and shrine from the too great strife of external existence, is now my daily possession and employment. What once was but a prophecy affording a brief glimpse, in hours of retirement and seclusion, of the inheritance of the spirit, is now the continued, ever-abiding present. And I have the pleasure to reveal to you this night some portion of those experiences that forevermore are crowding upon the spirit in its existence in spirit-life. You cannot measure with external facilities, nor can you determine with the thought of the outward mind, the nature of these experiences. They will afford to you some token, however, of what is awaiting you, if you, also, shall aspire to those regions, and endeavor to understand the laws that control them.

I choose to divide my subject into a series of experiences, that I may the more adequately portray to you the different states of spirit-life, and different spheres of thought into which I have entered. I do not give them here in order of their occurrence, but rather their adaptation to your own comprehension, each one, however, being a life-picture of what I have seen and experienced in my new abode.

"The spirits in prison" always attracted my thought and earnest commiseration from the time when I strove for the amelioration of the penal code in this State to my entrance in spirit-life, and subsequent journeys there. Who are

the prisoners? What class of souls are in bondage? Who are they that are disobedient to the spiritual laws? Whence comes their moral retribution? In what manner are they rescued and disenthralled? These are ever-recurring questions not only to the philanthropist in earthly life, and to theologians, but to every beneficent mind in both spheres of existence. The utter darkness upon spiritual subjects of some souls, the condition of vice and degradation of many human beings on earth, the fact that these beings go out in vast multitudes into spiritual existence, peopling shadowy spheres with their mental and spiritual states, affords a wonderful theme for contemplation. At first sight and appearance, according to the idea of Swedenborg, one would imagine that these spiritual beings of darkness were nearest to the earth; that they had also the greatest access to human beings, and by their approach could sway the human mind in more ways than wiser intelligences can do. I say this would appear so at first glance, and I myself, on discovering the darkness that surrounded them, and seemed to hover near the earth, believed that that sphere, more than any other, overshadowed and controlled humanity. All over the crowded cities I beheld every kind of vice and crime overshadowed by this cloudy presence. It extended outward into space, seemingly coming in contact with other shadowy spheres that form the rendezvous of these benighted minds. I could see them passing to and fro, intent on their shadowy missions, upon the fulfillment of some pleasure, hope or passion that had inspired them in earthly life, and I trembled to contemplate the psychological effect upon mortals weakened by lack of moral balance, weakened by powers of earthly passion, weakened perhaps by debauchery and intemperance—I trembled to witness the effect, as I supposed, of this class of spirits. I find it great. I must confess there is an appalling sympathy between the deceased inebriate and those who frequent the places he frequented. I confess there is a degree of almost unparalleled thought and power exercised by disembodied minds, whose passions have not been vanquished, and to whom death has been but a continuation of hatred, fear, remorse and revenge. The extension of capital punishment to these criminals, depriving them of earthly life in the midst of their passions and exercise of them, does very much to people these spheres with powers that do man harm. But the force of moral torpidity is somewhat weakened in its power by another which I shall reach presently. The external passions cannot be kept alive except by stimulus. There is in spirit-life no active necessity for crime which frequently prompts human beings to baseness, and consequently a larger portion of those who pass from earthly life in the midst of unfortunate or criminal surroundings exist rather in a state of inactivity and desire, than in a state of active wrongdoing, a condition the result of their lack of possession of spiritual power and deprivation of physical power. You can imagine what the inebriate would do deprived of the one source of stimulus entering spirit-life. If he could not by psychological sympathy enter into the communion of his former companions, he has no source of supplying that which was the one great need of his physical being. The consequence is that the longing of his mind, however intense, must gradually cease, as it has nothing to feed upon, and that he must sink to a comparative condition of inactivity until he shall be restored to another kind of consciousness by the action of spiritual beings above him, and who take humane interest in his advancement. I have seen many spirits—and by this I mean many hundreds, many thousands—merged and immersed in this shadowy atmosphere of spiritual inactivity—a lethargy, a paralysis of mental power incident upon having no external outlet for their enjoyment and earthly passion, and no resources of a spiritual kind. The activity of violent passion is perhaps sometimes a more healthful condition, since it is liable to produce violent reactions, and one on earth is frequently seen to pass from a very severe and degrading condition of moral degeneracy to one of purity, honor and sobriety by violent reaction.

But such are not the usual methods, my friends, and we find that these spirits in diverse circumstances become in spirit-life comparatively inactive and wait for the smiling light of power, of inward regeneration, that I shall presently show you must inevitably flow in upon them at some time of their career. I have seen instances, to a few of which I will refer, that you may have some knowledge of the whole. These are illustrations, and of course I must choose extreme cases, and you must bear in mind only the illustrations typical of the whole and draw your own averages from the condition of humanity. The extreme criminal, whose moral nature is entirely vitiated to the degree that he is not only unaware of his crime, but entirely indifferent to all moral consequences thereof, enters spirit-life an active and aggressive intelligence for evil. If Lucifer ever had an embodiment, such is the incarnation—an active, aggressive, vigilant worker of evil among men. These instances are very rare. Criminals of the worst stamp often have singular weaknesses, and those who are supposed to have deprived themselves of every grace and every mercy were found to have some regenerating source of love from within. But I saw an instance of a criminal entering spirit-life, who seemed not only wholly hardened to the offence he had committed, but wholly hardened to any kind of moral perception. The shadow was something worse than blackness—a darkness that had never seen external light; and as spiritual light is more bright and beautiful than any light conceived of by mortal vision, so spiritual darkness is worse than any shadowy state external vision can take cognizance of. No night-time, without

a moon, no dungeon-cell wherein the rays of sun have never fallen, could equal the shadow which such a spirit casts upon the spiritual surroundings. Emanating shadows instead of light, throwing off an aura of shadow lines instead of bright lines; shining forth not in the brilliancy of spiritual beauty, but in the darkness of Lethargic blackness—this is their moral state. These lines of shadow descend toward the earth, encroaching upon those who are prone to moral obliquity in the same direction, and frequently prompting or assisting those who have a tendency to similar wrong. I do not say that spiritual beings are causes of moral offences on earth, but I do say they are the abettors and aids frequently of those predisposed to such wrong in themselves. As like attracts like in the external chemistry, so spiritually the law is more than good, and those who are morally prone to the same wrong attract the spirit who is still aggressive, who desires to revenge himself upon society or upon law; and such a mind works wonders in the way of aiding those who are criminally intent. This extreme I have seen, and I have said to my guide, friend and teacher in spirit-life, the one who taught me all that I know nearly of spiritual truth when upon earth—Lord Bacon—I said to him, who now is like a shining star in the world of spiritual wisdom, "How is it possible that such a soul shall be redeemed, and by what means does spiritual light at last penetrate such utter darkness?" He said: "Have patience, and I will show you." Presently in the shadowy sphere still near the earth, I saw one emerging from that state of blackness, as one might throw off a mantle or a cloud that had enveloped him. He said: "There is a spirit who was just as evil formerly as the one you have just beheld. To him also there was no comprehension of goodness, but you see him now." I said: "By what miracle has this been wrought, since the one I have just seen had no gleaming of light, so far as I could discover, in the innermost recess of his nature." He said: "There you are mistaken; your mind, still tethered by external habits, is not adequate to entire spiritual perceptions; angels look into the lowest depths and find god-like principles there. The shadows that surrounded that spirit were so dark as to blind your spiritual vision, but not so with some of us. There is a spark within, and it will be kindled to a flame." I saw the one just mentioned, growing more luminous, a little less shadowy—if I may use the expression—the blackness was changed to darkness and cloudings, and a very small beam of light, so faint that it might be mistaken for an illusion, an *ignis fatuus*, simply trembling within the centre of the shadow. This beam of light flickered, seemed to expire; then it would rise again, as if hope were there. He said: "Those changes you see are the fluctuations between hope and despair, the gleaming consciousness of the moral wrongs perpetrated being awakened in the mind." And that has been wrought by what?" I said: "By spiritual love, by some spirit in another and higher sphere who has affection for that soul, and whose affection beams upon that benighted mind until a ray of light is kindled—a spirit connected with higher and loftier spheres, who by that means works out the redemption through love of one who is beneath, by awakening, first, the perception of moral wrong; secondly, the aspiration to rise."

I saw that spirit at intervals for what might be upon earth many weeks, many months. I saw this light gradually growing larger, and gradually the shadow which had superseded the blackness growing more and more bright, less and less shadowy, until finally I could discover a subtle chain of light that linked this formerly unregenerate soul to the one that was above. I saw that it was the redeeming power of a mother's love—that love which never flinches, never departs, which always survives every condition on earth, and survived not only the change called death, but the greater change of moral blackness perceived in the individual—her child. I saw that through long years of prayer and patience and suffering, that unabated yearning of love, shining perpetually upon that soul, was capable of working out its redemption by awakening a response, and that the thought of the mother—where she was, how she might be situated, could she look upon his condition—was the first thought of moral regeneration in that man's nature. I have seen others called to consciousness in a similar way by wife or child or friend, or by the love that everywhere exists in spirit-life, and finally probes the darkest dungeons with its rays.

I have seen another spirit in prison, a singular example of monomania, of pride; one who was a king, yet dethroned, as he supposed, by injustice, whose life was one of usurping rights of others, but who was prone to avenge any usurpations of his own rights. He passed into spirit-life under the guillotine, and he forever supposed he was still an imprisoned king; that he would still come into possession of his throne and the lost estate of his monarchical power. He waited many years, but it came not. His familiar courtiers, benighted as he, passed to and fro offering him condolence and sympathy, and striving to alleviate his suffering in the prison-house of his soul, which he supposed was the prison-house of his body. He yet believed he would be restored to his lost honor and kingdom. It was not so. The time came when at last he was aware he was in the world of spirits; that these mock courtiers surrounding him were but the spirits of his former minions, and that these, playing proportionately upon his credulity and partly upon their own fancy, would pass to and fro, imitating the court-life they had followed on earth. I saw him at the awakening, when he became aware he was dead to the earthly form, to the earthly honors, to aught that external possessions or power could give. The first person he met was one who had been a favorite

courtier, but afterwards lost his favor and was never pardoned; the one whom he had wronged most greatly, and who had forgiven him; being of nobler nature, of higher spiritual power and moral excellence, he had risen from the petty strife of kings and earthly principalities to the conquest of moral victory in spirit-life. He was one who had striven earnestly for his monarch's redemption; who, during all the shadowy twilight of spiritual existence into which his former master had entered, had striven to impress, by some means, upon his mind the necessity for spiritual instead of material power. At last he succeeded. By such subtle ways as the mind alone can undermine the external pride, by such ways as the spirit alone can finally cause complete surrender of external nature, so did this wonderful friend cause this imprisoned monarch to see his poverty. He came out of his prison, not a crowned king but a humiliated pauper. No raiment of spiritual grandeur around him, no glory of crown, no sceptre. The abject prince who had in his spiritual imprisonment shared his blindness and misery, with profuse shame sunk his head and hastened away. The courtiers expecting power and splendor, baffled of their ambition, turned away into the shadows. He stood there alone, surrounded by his poverty of life, his lack of spiritual power, with only the one friend, unseen of him, above him. What that friend wrought I will show you—the wonder of spirit-life. Some years of this late king's life had been spent in kindly deeds in the innocence of youth and the generosity which the heart feels always. At times he had bestowed charities upon the poor; had given to others immunity from legal penalties, but never any one who had in any way attempted to interfere with his ambition and pride. But this gracious friend and courtier who had forgiven him the wrong, actually gathered from the waysides of spiritual life and states of spiritual existence into which the persons had entered upon whom charity had been bestowed, gathered them together, and one came bringing a flower in token of remembrance; another offering a word of comfort; another came bringing a simple mantle of light gray, as though the homespun wool of the peasant's loom, and with that the monarch was fain to clothe himself in his spiritual life. In humility he said to these friends, "You are so kind to remember me!" And step by step, by ministering to those who were in prison like himself, he mounted to another height, and became one of the humblest of the beneficent angels or spirits who have charge over the spirits that are in prison.

I tell you these histories to show you that the redemption of man is not instantaneous, the pathway into spirit-life is not flowery merely, and the moral obliquity of the soul becomes a shadow which stern effort must remove; that of all moral obliquities that of pride, personal ambition, are perhaps the greatest, especially the pride of virtue. The Pharisees, rebuked by the Teacher for their pride of godliness—those who pass by on the other side when the sinful one is near, those who sneer at the offences of others, forgetting their own—these have the harder and more difficult task to perform in spirit-life.

I found myself, on escaping from the prison-house of the flesh, not unaffected by the mortal chain which men called pride. I found the scourging of the spirit quite as severe as any punishment could be in external life. I found my own imperfections too glaring to be very conscious of those of others at first, and it was with much humility and reluctance that I consented to inspect the spheres of those who, I thought, could not deserve a greater retribution than my own nature.

I find that these faults of the external organism that permeate the spirit, are the result of lack of spiritual growth; that the poor frail body and outward dust is not alone responsible for them; that we are placed upon earth to overcome and not to be overcome by them, and, therefore, the spirit who fails to overcome—especially the one who has knowledge of moral law—is the greater offender. While those who are in blindness or ignorance have only to escape from the bondage of ignorance and blindness, he who errs, *knowing the moral law*, has a double barrier to overcome—that of blindness and that of willful violation, which is as an iron chain around his spiritual nature. The average condition of human life affords sufficient examples of the kind of penalty which spirit-existence enforces when the mind becomes awakened to the consciousness of itself. You are perfectly aware that, in hours of calm meditation, every human being is a more severe and perhaps unjust adjudicator upon his own conduct than any other human being can possibly be; that once aroused to consciousness in spirit-life that you have pursued a wrong course, the result of overweening ambition, pride, love of worldly power, the humiliation must be just in proportion to what the blindness has been, and you find yourself frequently—as men do who fail of success in some grand scheme, or attaining that success, find it inadequate to meet their desires—condemning yourselves most severely. The spiritual judgment-seat is at the bar of individual conscience. All spirits pass through it sooner or later, some before they leave the earth, others afterward, but all pass through it with no deviation. And those who have lived the best lives upon the earth find somewhat of imperfection in their natures, while those who have lived the worst lives find somewhat of amelioration in their condition. The state into which your loved ones must pass, as the state in which I find myself, must exactly correspond with their spiritual and mental growth, before and after they have left the earth.

For my own part, the love seemed so great that surrounded me that I found it a constant source of humility—the oppressive sense of unworthi-

ness that I cannot believe myself worthy of the gifts I receive. Worthy or unworthy, they are mine, not because of any excellence in me, but because of the love that is above and around me, transcending the thought and expectation of the mind by the purity which possesses it. That love and companionship more and more are realized.

At first it was as a star beaming upon me, a mild aura surrounding me; now it is an abiding light, and is ever present. The home life of the spirit is not the simple repeat of rotation in earthly experience.

I doubt if humanity, in the true sense of the term, understands the meaning of home. When ties are severed, when the home altar is broken, you appreciate its value. When the dear ones are scattered far and wide you know what influence they have exerted upon your lives. Until then the shrine is scarcely recognized, it is unknown.

The abiding affections in the human heart constitute the home of the spirit. Wherever you move that light accompanies you; it is not withheld from you at any time. Space, time, and the outward senses being taken away, home is a perpetual presence, as is the kingdom of heaven in the heart of the saint. Christ and God being forever near to those who recognize them, so home and affections are ever near to the disembodied spirit. There are no longings for the ones absent, since that brings them to your side; no broken ties, since a tie that can be broken is not real; no outward repining for those severed from you, for all who are kindred with your spirit must abide with you; you must work together, share one another's labors, and the mutual sympathy and encouragement of the mind finds constant and living recuperation. There are no objections, no altercations, no differences save those of honest conviction, and the utmost toleration prevails. The home altar in the spirit-life is one of the affections. If it be of the lower order, there can be no such word as home named. Affection kindles its own light, makes its own sphere, prepares its own heaven for you, and the surroundings are just those that your affections require. If you are tethered to the external, bound to any place upon earth by ties that cannot be broken by memories, these one by one have to be surrendered before you can enter the home of the spirit—the real altar and abiding-place of the soul. You will find, perhaps, a reproduction of the earthly mansion, but you will no longer care for that. Sacred memories are enshrined, but these are the words and deeds of your life, and the friendships and holy affections, not the external surroundings or picturing of your existence. If you have a favorite author, not the written volume will be before you, but if the tie be strong he is there as one of the chosen friends. If you have a favorite picture, not the picture accompanies you, but a living image of it awaits you, and the artist, if disembodied, favors you with companionship also. If you love music, and composers fill your thought and mind with the wonderful power of composition and melody, lo! that melody is there responding to you from the leaves and flowers of your own home; you hear it wafted on the air, breathed by a familiar voice by instruments of mental structure; the very air contains them, they are not lost upon your spirit.

Matter in the sense of organic life is unknown, but matter in the sense of spiritual substance surrounds you, and is subject to your bidding. There is no growth independently of mind in spirit-life. Those who have no mind have no surroundings but shadows, a case without form, this being the greater shadow. Those who have mental power unaccompanied by spiritual growth are surrounded with harsh outlines and severe substances, as their own materialism or creed. I have seen the man of science who was a materialist. I will picture his abode unknowing and unknown as his spiritual nature was. So far as I could discern from the instance that I refer to, there was no perception or thought of immortality in the mind, although I fully believe there exists no human being who has not some perception of spiritual existence within. The mental life of the individual whom I name was such as to deny not only the spiritual nature of man, but any possibility of identified existence or spiritual intelligence in the universe. As cold as diamond, as clear as iceberg, as cutting and severe as a sword were the lines of intellectual thought forming his earthly life. In spiritual existence I beheld him surrounded by productions of his own mind, imprisoned by the walls he had himself fashioned, like glittering icebergs. He was protected by a barricade of intellectual power from which there was no escape.

No sentient, conscious intelligence communicated with his own. He was isolated, separated from his kind; no abiding sympathy; he did not yearn for any living soul, therefore, apparently, no living soul yearned for him. In a voiceless sphere, and in a state where the forms were simply those of geometrical and scientific accuracy, where all material functions, save life itself, seemed to be performed, he dwelt in the prison of natural law; what natural law would be unaccompanied by soul—as cold, as voiceless, as clear as the iceberg sweeping down from the northern seas, or the frozen shores where no habitations are found. This seemed to be his immortality. But that same spark of intelligence and love which redeemed the blackened soul I have before portrayed, found expression, also, in this intellectual splendor. And rather than the glittering array around him, rather than the unconsciousness of human sympathy, he would part with every intellectual power, with every thought of science, for one token of recognition. When that hour came there was release. Slowly the icebergs melted as the angels' tears were showered upon them; slowly

derkill, M. D.

COMPENSATION.

Rise from the depth of sadness,
Break from the clouds of gloom;
Earth is still filled with gladness,
Bright with a wealth of bloom.
Mourn not o'er hopes once blighted,
Joys that have passed away;
Soon shall thy wrongs be righted,
Night shall be merged in day.
Heir of the life immortal,
Guarded by Love Divine,
Nearing the heavenly portal,
Why dost thou droop and pine?
E'en in thy richest blessing,
E'en in thy vanished joy,
While thou wert still possessing,
Was there not some alloy?

But in the glorious morrow
Perfect thy bliss shall be;
And in the room of sorrow,
A recompense for thee.

La Porte, Ind. Mrs. C. L. SHACKLOCK.

Original Essay.

TESTING MEDIUMS.

The writer would venture a further suggestion or two, as supplementary to those contained in his late articles on "Mediumship and Morality." In those articles attention was called to the liability, under the known laws of mental action, that honest and well-meaning but very impressionable mediums may be impelled by the suspicions and imaginings of positive minds around them (perhaps aided by mischievous invisibles), to do the very things they are suspected of doing. From this was deduced the importance of care and caution, lest great wrong be done by hasty judgments based on mere appearances, together with some other lessons of weighty import to both investigators and mediums. (See *Banner* of June 15 and 22.)

The writer did not imagine that those few observations on a vast subject constituted an "exhaustive discussion" of it; much less that they would be construed into a plea "in extenuation of fraud," or a "defence of demoralizing conditions," as some one has chosen to consider them. In fact, he took care to enter an express caveat against any attempt of "intentional tricksters and fraudulent persons to shield themselves from deserved condemnation" under the plea offered. For such he has no defence or apology. That plea was intended only for the benefit of honest and well-intentioned mediums, who, it is believed, are sometimes overborne, perhaps unconsciously, by the action of powerful minds around them.

In offering some further observations on the special point of *testing mediums*, the writer does not propose to be exhaustive or entirely original; neither can he endorse the extreme views of either the "testers" or the "non-testers," but will endeavor to follow the median line of plain good sense.

It may be conceded at the outset that it is difficult, if not impossible, to determine on slight acquaintance who, among those detected in fraud, are intentional tricksters, and who are victims of the mental action of others, visible or invisible. This shows the impropriety of snap-judgments in any case, such as are frequently passed on mediums as the result of one or two sittings. Those who are strangers to the investigator are entitled in all fairness either to be allowed time and opportunity to exhibit their characters for truthfulness, or to have the testimony of trustworthy acquaintances on this point received and duly weighed, before condemnation. Even though appearances are strongly against them, if their previous characters for honesty and truthfulness have been unimpeachable, then it may be fairly presumed that their frank disclaimer of intentional or known participation in fraud is entitled to credence—it being more probable that such impressionable persons are acted upon by others (visible or invisible) in any fraudulent act done through their instrumentality, than that habitually conscientious people will purposely deceive. At all events, like all other accused persons, they should have the benefit of a doubt.

It is, however, not difficult for any person by a frank and candid demeanor, and a strict adherence to truth in all things, to give such proof of a truth-loving disposition as will in time win the confidence of all acquaintances. In fact, such a result is almost inevitable. And it creates a presumption in his or her favor in all candid minds. Persons who have failed to win such confidence by their previous lives, are not likely to prove a credit to mediumship, however remarkable their gifts; and they should not be encouraged to publicly engage in it, or patronized if they do; unless, indeed, there are conclusive proofs of amendment under its spiritualizing influence.

The value of *character* as a prerequisite, and substratum for useful mediumship has been too much ignored by Spiritualists, and the movement is suffering the inevitable penalty of such a mistake. True, characters may change, under deteriorating influences, and it is not safe to trust to even the best certificate, of too old a date.

All this suggests the importance of more cultivation of and reliance upon *home* mediumship, or that within circles of immediate friends and neighbors, whose character is known and read in the daily life; also of elevating and purifying the atmosphere of the séance-room, by using it more for purposes of spiritual culture and less for mere wonder-seeking. "Covet earnestly the best gifts"—not those that cause the most marveling, or bring the most dollars to the pocket.

But to the question as to whether mediums who offer their services to the public shall as a rule be put by their visitors under

"FRAUD-PROOF TEST CONDITIONS."

It is presumed that both parties to this testing controversy are desirous of the truth. The writer is not one of those who assume that "some people prefer to be cheated." The question is one of methods. How can we best get at the truth, and get rid of impostors?

The writer's experience has been—and he thinks it but accords with the general rule—that the most conclusive and satisfactory proofs of spirit-interference have come when not demanded or expected, when the mind of the investigator, as well as that of the medium, was in an unanxious or comparatively indifferent mood. (This statement, however, applies almost exclusively to the products of home mediumship, or that among intimate friends, where there was no occasion for precautions against fraud. And he understands it to be a law ever operative in spirit-communication and manifestation, of whatever kind, that anxiety, strong expectancy, suspicion, or anything like a dictatorial frame of mind, in either the inquirer or the medium, creates an obstacle to spirit-action,

by disturbing or neutralizing the subtle element employed by spirits in such action.

If this be so, surely any attempt by investigators to prescribe and dictate the form of manifestation, or the conditions under which it shall be given—any demand that tends to excite anxiety or trepidation in the medium—is likely to utterly defeat the object had in view.

The best informed investigator in the body knows so little of the subtle elements or forces used, or of the ways in which those elements may be wielded, that none may prescribe what may or may not be done under varying circumstances. The invisible operators alone can state the conditions under which they can operate, and these seem to be often but imperfectly known even to them.

SCIENTIFIC TESTS.

Some insist that all alleged spirit-phenomena should be submitted to "scientific tests." If by this is meant that they should be tested by the methods usually employed by scientists in investigating the phenomena of matter and the forces of the material world, it is evident these are not adapted to the case. Those forces, such as gravitation, electricity, magnetism, etc., being constant, and the conditions necessary for their action being ordinarily under the control of the investigator, the phenomena can be repeated at will until demonstration is reached. But with spirit-phenomena the case is different. The force acting is not a constant, unintelligent force, but claims to be the will of an intelligent but invisible being, or beings, operating through the instrumentality of a subtle agency, liable to be affected and swayed by the thoughts and emotions, and even the atmospheres of all surrounding persons, in the body and out. Hence the phenomena can be produced far more readily in the presence of some individuals than in that of others, while in some presences they cannot occur at all. To attempt to apply the methods of the material scientist here is eminently unscientific. The modes of testing must be adapted to the nature of the case.

But if it is meant that spirit-phenomena should be observed under such conditions as to preclude the possibility of mistake or fraud, before making them the basis of faith or philosophy, this surely should be done. And intelligent, candid and practical men and women, with the exercise of patience and good sense, may find means of attaining the desired end—that is, absolute certainty of spirit-interference—even in the observation of such complicated phenomena. True science will take into account all the peculiarities and possible contingencies of the case, and will not attempt to deal with these matters in a manner not applicable to them.

THE BETTER COURSE.

In view of all the difficulties of the case, it would seem that the best we mundane inquirers can do is to freely allow the spirits or mediums to act in their own way, but to carefully determine for ourselves whether or not the phenomena produced, under the circumstances at the time, are convincing and satisfactory to us. We may kindly and respectfully suggest to the operators, and to mediums, various methods, or "test conditions," that we think would be conclusive; but if they do not see fit to comply, we gain nothing by insisting, and it by no means follows that the mediums are cheats or impostors. *We are not convinced*—that is the only certain conclusion. It may and should follow, however, that after due trial, we may decide that it is not profitable for us to spend time or money in such inconclusive experiments. And if the medium's course is such as to create a reasonable suspicion of bad faith, that would be an additional reason for letting such medium severely alone.

SPIRITS EARNEST TO CONVINCE.

It should be said, however, that as a general rule we have found spirits quite as earnest to give conclusive evidence as we were to obtain it. There are good reasons for believing that wise and good spirits will exert themselves to afford rational and full conviction of a future life to honest, truth-seeking and teachable minds—and they generally, if not always, sooner or later, succeed with such. But it is not strange if this better class of spirits do not think it worth their while to gratify the marveliveness of mere wonder-seekers, or try to overcome the skepticism of conceited, bigoted, suspicious, unspiritual and unspiritual persons. Of what use are such to the cause of truth and human progress, even if convinced? They have yet to learn the first lesson of spiritual wisdom—that of becoming as little children before they can pass the threshold of the kingdom of truth. We need not wonder, then, that circles and séances composed chiefly of the classes above-named should seem to be abandoned to the sport of tricksters both in and out of the body. And no "test conditions" yet devised will serve to protect such persons from being made the dupes of invisible wags.

MEDIUMS SHOULD BE EQUALLY EARNEST.

On the other hand, there seems no good reason why honest mediums, as well as honest spirits, should not be desirous to afford conviction to sincere inquirers. If intelligent, such mediums must and will appreciate and sympathize with honest doubt. They will understand the intrinsic difficulty of giving ready credence to the more unusual and startling phenomena of Spiritualism, such, for example, as the alleged formation of visible and tangible bodies out of invisible elements. They will know that it is not easy to fully satisfy one's self of so extraordinary a fact, even after repeated seeming demonstrations to the senses—that the supposition of some illusion, or trick on the medium's part, where a possibility of it exists, will seem far more probable to even the most candid minds (as most of us have been educated) than the occurrence of so strange a phenomenon. Hence, instead of censuring the honest doubter, and feeling insulted because he asks for some unmistakable assurance to his senses that the apparition which he sees is *not* the medium disguised, the latter, if honest and sensible, it seems to me, will not only be willing but desirous to adopt any practicable means of affording this assurance beyond a doubt. He will wish to do this as well for his own protection from suspicions, as for the satisfaction of inquirers.

While, then, it is clearly out of place for investigators of these peculiar phenomena to assume to dictate the conditions under which they shall occur, and wholly unjust to pronounce impostors all professed mediums who do not submit to their terms, there yet appears to be a better course for the latter to pursue than to bluntly refuse to be tested in any way.

WHAT MEDIUMS MAY DO.

Let mediums, on the contrary, appreciating the high value and importance of their work, seek and study to provide the means of giving more conclusive proofs. Let them, in offering their services to the public, lay aside all undue sensitiveness about being tested, on the ground of its being "an imputation upon their honor,"

etc., and concede thus much to the common skepticism or ignorance of humanity, in which we were all involved but a short time since. Let themselves propose suitable "fraud-proof" conditions, instead of waiting for such to be proposed by others, and then these will involve no humiliation on their part. A little pains taken, too, to rationally explain to inquirers why such and such conditions are required, and why proposed tests cannot be complied with, will be far better than mere arbitrary announcement of rules, and brusque refusals of respectful requests. A frank, open-hearted demeanor and an intelligent recognition of the difficulties of the case will do much to remove suspicions and inspire confidence. Very simple and non-injurious means may be adopted by any one to make it certain to others that he or she does not voluntarily or intentionally produce the apparitions, and has no confederates in the body.

Mediums while serving in private, among friends and acquaintances only, who have had opportunity to know their characters for truthfulness and probity, may have no occasion for such concessions. But when they offer their services to strangers (either for compensation or without) the case becomes different. The stranger, especially if unfamiliar with the phenomena, needs some guarantee of good faith for the satisfaction of inevitable and reasonable doubts.

Some public mediums for these extraordinary manifestations have voluntarily adopted such means of giving assurance to investigators. If all would do it, a great source of complaint, of suspicion and skepticism, would be removed, though it is not to be expected that all skeptics would be convinced. And it seems not too much to advise that all who refuse or neglect to do this should—not be denounced as impostors without further proof, but—be shunned by sensible Spiritualists as opening a wide door for fraud and scandal.

BETTER THINGS IN PROSPECT.

But, further, it is alleged by prominent English Spiritualists (notably by the distinguished writer known as "M. A. (Oxon),") author of an able work on Psychography, that cabinets, darkness, etc., have been found to be not necessary for the production of the phenomena of materialization, so-called, but that visible spirit-forms are produced in that country with the medium in full view and in a good light. If this be so in England it must be equally possible in America; but it may be that spirits need first to become convinced of the fact and to learn the process, or to prepare mediums for it. And it is probable, also, that a higher tone of spirituality and harmony must be attained in the séance-room, by all who compose the audience, than is possible in any of our mixed gatherings of gaping wonder-seekers and suspicious fraud-detectives, before such palpable angel visits can be enjoyed. Anyway, it gives reason to hope that the day of dark cabinets and all similar sources of suspicion and accessories of fraud will soon be over, and we be able, if worthy, to meet our loved ones face to face without doubt or distrust. God speed the day.

A. E. N.

Ancona, N. J.

Banner Correspondence.

New York.

WILLOW BROOK.—Mrs. George L. Allen writes. Oct. 11th: "Knowing your willingness to speak a good word in a good cause, I send a few thoughts and suggestions to your readers in reference to Belvidere Seminary. I wish it understood that I have no personal interest in the school, except that my daughter is there as a pupil, and no one except myself is in any way connected with it. I am a Spiritualist, and I am supposed to be interested in the education of the young, and parents especially are anxious that their own children, at least, shall have an opportunity of obtaining their minds and manners, and becoming fitted to take their position in life, and to be able to make their own way through the world. Most people believe that a little experience from home will aid children in this matter, and for this end they are sent away to school, sometimes to their advantage, and often, I fear, to their injury. The school at Belvidere has many advantages. Its location is fine, and its managers have an advanced and comprehensive view of education; the physical, intellectual and moral departments are all cultivated. By what I have learned of its arrangements I think the only want is patronage; and I propose that the readers of the *Banner of Light* make a grand effort to send reinforcements of pupils to this noble institution, in companies as possible. If necessary, and I feel sure the step will prove satisfactory, I think it a shame that such a school should decline, while so many children need its advantages, and while so many less worthy institutions are being built. What are Spiritualists thinking about, or are they not thinking at all? I hope they will think and determine to make a trial, for a few months at least. Let parents having children whom they wish to educate in a practical and liberal fashion, write to Miss E. J. Bush, Belvidere, Warren, N. J., and they will find their terms very reasonable; and if they place their children under care of the proprietors of this school, they will find them carefully attended to. I am not a Spiritualist, but I believe in the Christian church, and our family attend both church and Sunday School. I believe in working with mankind, and in carrying Spiritualism into the church and spreading it among the people, but I do not believe in patronizing bigoted or sectarian schools who would use the Belvidere Seminary, greatly to their superior, offset its advantages for less money, and is in need of patronage."

NEW YORK CITY.—A correspondent, D. W. H., writes as follows: "Are dreams during sleep the result of some occult power acting on the brain? Recently, being in perfect health and after a quiet night's rest (not having been near to thought, or on board a war vessel for many years) I awoke from a sound sleep, having dreamed that I was standing on the port side of the quarter-deck of a third-class steam-sloop-of-war, looking forward; the vessel was schooner-like, having a complement of one hundred and seventy-five men exclusive of officers, by Navy regulations and armed with six twelve-pound brass broadside guns; one one-hundred-pound shell shell Parrot gun on the fore-castle, and one one-hundred-pound Dahlgren pivot gun on the quarter-deck. The vision appeared to be perfectly natural, but I saw neither officers nor men on the deck. I saw the water beneath me standing at the side of a long, large table, on which lay a perfect model of this vessel wrought in *woolen cloth*, and he appeared to be explaining to a few friends who were present, and were endeavoring to ascertain how reality could have been produced so perfectly with yarns." Perhaps some may say, "this is a tough yarn, the conception of some old sailor's brain!" Well, possibly it may be so, from the fact that your correspondent has not an iota of sea knowledge, and that he was a sea captain sixty years since, and might he not have made these impressions on his brain whilst sleeping? Granting this to be true, everything, guns, carriages, tackle, etc., were made to appear quite in order, the broadside guns were run out of the ports, the pivot guns elevated so as to be discharged over the bulwarks, as these were worked on this class of vessels on the Atlantic coast during the late war.

Your correspondent has seen in France the beautiful productions in wool of the Gobelin Tapestry Works near Paris, but nothing so perfect as this dream-vision appeared to him of a war-vessel's deck. Can any additional light be produced to prove how far an old sailor can impress the brains of mortals during their hours of sleep?

ALABAMA CENTRE.—A correspondent, "L. F.," writes that E. V. Wilson created much popular excitement by two lectures recently delivered in this place, and which in each case filled the largest hall there with interested listeners. Rev. Mr. Cook gave out notice that he should reply to Mr. Wilson on Sunday evening; but after nearly two hours of pointless talk failed to make any headway, at least among the thinkers of the place, and he was obliged to discontinue his lecture in favor of the truth of Spiritualism.

New Hampshire.

NASHUA.—Writing from this place under a recent date, George A. Fuller says, in the course of a letter voicing a rescript of his experiences: "I delivered my first lecture on Spiritualism in Amherst, Mass., Aug. 4th. Mr. Henry B. Allen and myself succeeded in getting a society organized in this place after considerable effort. We held our first meeting on Sunday evening, Oct. 14th, at the residence of Mr. Allen, and I gave a lecture, under influence, on 'Organization,' at the close of which the society was formulated with the following officers: Geo. A. Fuller, President; Mr. Chas. Osgood, Mr.

Mary Crozier and Mrs. Kate W. Eddy, Vice Presidents; Henry B. Allen, Corresponding Secretary; Walter B. Eddy, Secretary; and James Crozier, Treasurer. A brief platform of principles, setting forth the nature and aim of the Society, and a Constitution giving rules of government, were adopted. And thus we hope and trust that the foundation of a spiritual revival has been laid in this state, yet beautiful old town which so long has been the stronghold of Orthodoxy.

After a little more than a week of rest, Mr. and Mrs. Allen and myself left Amherst for New Hampshire. Sept. 11th, 12th and 13th we were at the home of Mr. Edward Kimball, Hillsboro' Bridge, N. H., where we met with a good reception. Mr. Allen held three circles, which were literally crowded, adding knowledge unto the faith of many readers, and the immortality of the soul. I gave many lectures here. We paid a flying visit to Mr. Russell Tibbitts' home, in Deering, and had the pleasure of visiting one of Mr. Luther Bixton's séances, which was very interesting, inasmuch as it illustrated the nature of the invisibles. As I have in past years many times referred to the manifestations occurring in the presence of Mr. Bixton, I will not repeat a description of the same here.

Sept. 14th I delivered a Temperance lecture before the Reform Club of Bradford, N. H., in the Town Hall. Quite a large gathering greeted me. Sept. 14th, 15th, 16th, 20th and 21st, Mr. Allen held séances at the house of Geo. S. Morgan, many of which were very well attended. The manifestations were striking, novel, and very powerful. The 16th, the spirits closed the séance by taking cakes from the closet and passing them to different individuals in the room. They also took plates and other dishes from the closet, and passed them upon the table, and removed a heart of cake, cut it into slices and gave one piece to every person present. Thus we partook of a spiritual supper in the presence of the angels, with our loved friends in another life waiting upon us.

On the evenings of the 18th, 21st and 22d of September, Mr. Allen held dark séances at Sutton, N. H. Two of these séances were held at Mr. James Knowlton's and one at Mr. Geo. Fellows'. These séances were well attended, or filled to overflowing, delivered two lectures in this place, to very good audiences, in the Union Church, Sunday, Sept. 22d. They have a regularly organized Society here, holding meetings once in two weeks, with the following officers: Charles S. Fowler, President; Mrs. Geo. Fellows, Vice President; James Knowlton, Secretary; Mrs. Hattie Powers, Treasurer; Alvah Colcord, Irving Nelson and Mr. Hoyt, Trustees. Mr. James Knowlton has a fine home, and holds circles at his home every Sunday evening. His daughter, Mary Knowlton, is a most excellent clairvoyant.

I lectured in the Universalist church of Crofton, N. H., on the evening of Sept. 23d, upon the subject, "The Nature of the Invisibles." The audience was quite large. Mr. Allen held a very good séance here on the evening of the 24th; he tarried with Mr. and Mrs. Stowell, who are two of the recognized pillars of the spirit world in this place. On the afternoon of Sept. 23d, we visited Mr. George W. Blodgett, at Blodgett's Landing, N. H., and strolled over the admirable camp ground which he has fitted up on the shore of Lake Sunapee, about four and a half miles from the city of Concord, on the route to Mt. Blodgett. It is an avoided and earnest Spiritualist, and has spared neither labor nor money to make this place one of the finest camp-grounds in the State, a suitable place for holding a Spiritualist convention. It has a large tent, a good building for a few hundred persons, and a large restaurant, a bowling alley, and many other buildings will be soon erected. This camp-ground is situated about a mile from the city of Concord, and is a beautiful, natural auditorium and speaker's stand, where will soon be erected convenient bathing-houses, and every other amenity. A good spring with a few rods of the speaker's stand furnishes a refreshing beverage for campers. After looking over this camp-ground, Mr. Allen, Mr. Blodgett and myself resolved to hold a camp-meeting on another meeting on another season. We have already begun to lay out our work, and shall engage a good band to furnish music, and prominent speakers of Spiritualist faith. Many leading Spiritualists of New England have promised to camp with us, and some are going to erect cottages upon the ground. Any particulars relative to this projected camp-meeting will be cheerfully furnished by the writer of this article, who may be reached at Amherst, Mass.

Mr. Allen held two séances at the home of Jonathan Hosmer, Esq., in Nashua, N. H., Sept. 25th and 27th, and I lectured in Congregational Hall, Sunday evening, Sept. 29th.

Dr. Sylvester Wood, of Washington, N. H., magnetic plate, is a man of great worth, and a very excellent seer. He visits Bradford once a week, and may be found at Mr. George S. Morgan's house.

Miss S. K. Appleton, of Suncook, N. H., healing and writing medium, is a resident of Nashua, N. H., a portion of every month, where she treats diseases of every kind. She may be found at the Adams House, Boston, the first Monday, Tuesday, and Wednesday of every month. At other times she is at her home. She examines successfully at a distance."

Vermont.

BARTONSVILLE.—Jos. W. Atwood writes that the meetings held at Spiritual Hall, this place, have been successful in days gone by, and that as many will be convened the present season as have taken place during the like period for three years past.

NORTH BENNINGTON.—Harvey Howes writes: "In the official report of the Vermont Spiritualist Convention recently held at Hyde Park—published in the *Banner of Light* of Oct. 19th—the Secretary represents that the number of persons who attended the convention was 1,000. And in the next sentence I named two or three instances where criminals had been detected through clairvoyants. I said in my first remark that clairvoyance did reveal crime, but I have since learned that it does not. I have since learned that the criminal or criminals identified and described by the clairvoyant."

Illinois.

ADAIR.—E. B. Lowmes in remitting for spiritualistic literature says: "Organization seems to trouble the minds of some Spiritualists, and has ever since the earlier days of the movement, but I do not see the way clear for such a step, though I have been a believer for thirty years, and so in many other cases. Malcontents have looked upon Spiritualism rather as a disintegrator, placing every individual on his own responsibility, with no church to lean upon. If the spirit-world wished us to organize, would it not use all its influence to bring us together? On the contrary it does not encourage such an idea."

Connecticut.

NEW LONDON.—John Danforth writes: "We have commenced our winter circles in this section of our State, and hope we shall have continued success in our efforts. The séance held at The Hill House, Oct. 16th, was opened by prayer, Mrs. Henry Tooker being the medium."

District of Columbia.

WASHINGTON.—A correspondent writes, Oct. 16th: "The *Banner of Light* to-day stands higher if possible than ever before in the estimation of the main body of spiritual believers. My best wishes are ever offered for its continued prosperity."

"Through Almond Eyes."

From an article in the *North American Review* purporting to be a view of American customs and American manners and morality by a Japanese traveler, we make the following citations. It is evident that a keen sense of the spiritual situation is entertained by somebody:

"Bible says it is not good to lend money on usury, but Christians always charge interest. Koran says same thing, therefore among themselves Mahomedans do not charge it, but so in many other cases Mahomedans obey Koran, but Christians do not obey Bible. Therefore, Christians (so called) advance rapidly in material progress, because they sacrifice their religion to this kind of progress, and Mahomedans they quickly become highly civilized; but Mahomedans will not sacrifice their religion, therefore they remain, like early Christians who had all things in common, rather barbarous. I have not been in India, therefore I cannot tell about Hindu religion, but there is one thing I remark which is very important. From all I can learn, neither Mahomedan, nor Buddhist, nor Hindu says: If you do not believe my religion you will be burnt to all eternity in hell fire with brimstone. Only Christians say this. I have never seen a Christian who refused to think of it. They hear this, to become Christian. Suppose Japanese woman wants to become Christian, and her husband, brothers and sisters and children refuse, then she says, 'How can I help it? I will go to hell fire myself to help him to eternity.' Better for me also to go to hell fire with them. . . . All kinds of cheating and fraud have been taught by Christians to Japanese, of which they were quite ignorant twenty years ago."

When I try to compare the small number of new virtues they have learned since that time, by observing the practice of Christians, with the large number of new vices they have learned from them, I am pained and surprised. I do not think of it. People who know how to make money by trying to get it from each other, they call civilized people; people who have not learned all the tricks by which money can be made out of each other, they call uncivilized people. After much consideration of this subject, I can find no other distinction but this. I think quite differently. Civilization consists of people being pure and good in their lives, not in being rich and smart in their business."

BILLY'S ROSE.

Billy's dead, and gone to glory—so is Billy's sister Nell; there's a tale I know about them were I poet I would tell; Soft it comes, with perfume laden, like a breath of country air Wafted down the filthy alley, bringing fragrant odors to the tomb.

In that vile and filthy alley, long ago, one winter's day, Dying quick of want and fever, hapless, patient Billy lay. While beside him sat his sister, in the garret's dismal gloom, Cheering with her gentle presence Billy's pining way.

Many a tale of elf and fairy did she tell the dying child, Till his eyes lost half their anguish, and her worn, wan features smiled; Tales herself had heard haphazard, caught amid the babel roar, Lapsed about by thy gossips playing at their mother's door.

Then she felt his wasted fingers tighten feebly as she told, How beyond this dismal alley lay a land of shining gold, Where, when all the pain was over—where, when all the tears were shed— He would be a white-frocked angel, with a gold thing on his head.

Then she told some garbled story of a kind-eyed Saviour's love, How he'd built for them all the grandest great big playgrounds up above, Where they sang, and played at hop-scotch and at horses all the day, And where headless and poleless never frightened them away.

This was Nell's idea of heaven—just a bit of what she'd heard. With a little bit invented and a little bit inferred; But her brother lay and listened, and he seemed to understand, For he closed his eyes and murmured he could see the Promised Land.

"Yes," he whispered, "I can see it—I can see it, sister Nell." Oh, the children look so happy, and they're all so strong and well; I can see them there with Jesus—He is playing with them, too! Let us run away and join them, if there's room for me and you!

She was eight, this little maiden, and her life had all been spent In the garret and the alley, where they starved to pay the rent; Where a drunken father's curses and a drunken mother's blows, Drove her forth into the gutter from the day's dawn to its close.

But she knew enough, this outcast, just to tell the sinking boy, "You must die before you're able all these blessings to enjoy." "You must die," she whispered, "Billy, and I am not even ill; But I'll come to you, dear brother—yes, I promise that I will."

"You are dying, little brother—you are dying, oh, so fast; I hear other say to mother that he knew you could n't last. They will put you in a coffin, then you'll wake and be up there, While I'm left alone to suffer in this garret, bleak and bare."

"Yes, I know it," answered Billy. "Ah, but sister, I'm not ill; Gentle Jesus will not beat me; He's not cruel or unkind. But I can't help thinking, Nellie, I should like to take something sister, that you gave me, I might look at every day."

"In the summer you remember how the mission took us out To a great green lovely meadow, where we played and ran about, And the van that took us halted by a sweet white patch of land, Where the fine red blossoms grew, dear, half as big as mother's hand."

"Nell, I asked the good, kind teacher, what they call such flowers as those, And he told me, I remember, that the pretty name was I have never seen them since, dear—how I wish that I had one! Just to keep and think of you, Nell, when I'm up beyond the sun."

Not a word said little Nellie; but at night, when Billy slept, On she flung her scanty garments, and then down the stairs she crept. Through the silent streets of London she ran nimbly as a fawn, Running on and running ever till the night had changed to dawn.

When the foggy sun had risen, and the mist had cleared away, All around her, wrap'd in snowdrift, there the open country lay! She would look at her limbs were frozen, and the roads had cut her feet, But there came no flowery gardens her keen, hungry eyes to greet.

She had traced the road by asking—she had learnt the way to go; She had found the famous meadow—it was wrapped in cruel snow. Not a buttercup or daisy, not a single verdant blade Showed its head above its prison. Then she knelt her down and prayed.

With her eyes upcast to heaven, down she sank upon the ground, And she prayed to God to tell her where the roses would be found. Then the cold blast numbed her senses, and her sight grew strangely dim; And a sudden, awful tremor seemed to rack her every limb.

"Oh, a rose!" she moaned, "Good Jesus—just a rose to take to Bill! And she prayed a chariot came thundering down the hill! And a lady sat there, toying with a red rose, rare and sweet; As she gazed she flung it from her, and it fell at Nellie's feet."

Just a word her lord had spoken caused her ladyship to fret, And the rose had been his present, so she flung it in a pet; But the poor half-blinded Nellie thought it fallen from the skies, And she murmured, "Thank you, Jesus!" as she clasped the dainty prize.

Lot that night from out the alley did a child's soul pass away; From dirt and sin and misery to where God's children play. Lot that night a wild, fierce snowstorm burst in fury o'er the land, And at morn they found Nell frozen, with the red rose in her hand.

Billy's dead, and gone to glory—so is Billy's sister Nell; Am I bold to say this happened in the land where an angel's home is?

That the children met in heaven, after all their earthly woes, And that Nellie kissed her brother, and said, "Billy, here's your rose!"

—*Diagonet, in The Referee.*

END OF THE BRITISH EMPIRE FORETOLD.—A curious East Indian "legend" circulating in the future of the Mogul Empire, and based on the prediction of a priest, made many years ago, has been put into verse in Dresden, and is now in circulation in that city. It describes how the great Mogul monarch, Arunzabe, when following his resolution to exterminate the English from Hindostan, was stopped in his work by a holy Brahman, who held before his face a magic mirror, in which he saw the continued growth of the British power until only a shadow remained of his own. At length the shadow itself was swept away and another imperial throne was set up, with a lady seated in its chair. The priest had given assurance that two hundred years of expiation and servitude were necessary in order to free Hindostan from the evil powers that controlled her destinies, and for that reason all prisoners had been set free by Arunzabe. The legend goes on to say that when the lady becomes seated on the throne, the snow suddenly melts away in a thunder-clap, and India resumes her sway. The priest's prediction is well known, says the legend, to the natives of India. The first part of the prophecy, it continues, has been fulfilled already—a woman sits on the Mogul throne, and the fabric of British Empire in the East is now cracking and ready to fall to pieces! —*New York Tribune.*

WE learn that old Mother Crockett, who died a short time ago in this town, said, just before dying, to some of the friends standing near, "I shall not die, I shall go out of this old body into my new one." Such were her ideas as she neared the Summer-land. So of course the doctrine of literal resurrection she held to when we used to preach in the old church when she was a child, and she neared her end, but beginning of a sweeter life.—*Independent Age.*

The annual meeting of the California State Woman Suffrage Educational Association was held on Friday, Oct. 4th, in San José.

BRIEF PARAGRAPHS.

THE INVISIBLE LAND.
There was a land that lay beyond my sight
For which I vainly searched the great earth through.
Thither, right often, my companions flew
At daybreak, or at noon, or at night,
And never came again. I took my flight,
Explored all portions of the globe, yet grew
No nearer what I sought, my companions flew
Had fled into the starry fields of light.
But once, when evening hush had spread,
And I was sleeping, a swift dream came o'er
My spirit, and in rushing sails,
"Now is the country mine, long sought before!"
And one I heard lament that I was dead;
And lo! the land stretched just beside my door!
—Andrew B. Sartori, in *Scribner for October*.

SHORT SERMON.—Poverty wanteth many things; but covetousness deneth itself all.

In commenting upon the display of American mechanical inventions at the Paris Exposition, the *London Times* declares that "the activity and insight of the American inventive genius develops more than is new and practical in mechanism than all Europe combined. The New Englander invents normally, his brain has a bias that way."

"Pa," said a youthful rustic, rising from picking up apples and softly rubbing his back against the tree, "I ken do them slight-hand 'fornesses; when I grow up I'm gonn to be a prestidigitator." "I'm," replied the paternal with velvet contempt, "you keep to work. Next month you'll be pressed to dig a fater up in the corner lot!"—*Graphic*.

There are 231 Freshmen at Harvard this term, 160 at Cornell, 40 at Union, 75 at Brown, 18 at Tufts, 65 at Michigan, and 50 at Rochester.

Sunday School Teacher.—"Which is the best, the wheat or the tares?" *Master Hobbs*.—"The tares, teacher." *Sunday School Teacher*.—"Why? Explain yourself, you stupid boy." *Master Hobbs*.—"The wheat gets thrashed, but the tares don't."

A great many causes have been assigned for the Indian uprising on the plains. The most reasonable theory is, however, that as usual it results from the bad faith of the government.—*Rocky Mountain News, Denver, Col.*

The welcome frost has made its appearance at Memphis, and several other of the fever-smitten towns and cities of the South, and reports indicate that the epidemic is abating.

A CONJUGATION.
I love you;
Thou lovest me;
He or she loves it.
We marry;
You are mistaken;
They separate.

MacMahon is said not to be over-felicitous in his remarks. Passing through a hospital in Paris, he was told that a patient had meningitis. "A very bad disease," said MacMahon. "It either kills you or leaves you demented. I have had it myself."

The boy who has crept forty rods on his hands and knees, over rocks and ruts, and through thistles, to discover that "those melons" were picked and taken in at sundown, cannot be blamed if he suddenly loses a large area of faith in human nature.

According to Aristotle, large ears are indicative of imbecility, while small ones announce madness. Ears which are flat point out the rustic and brutal man. Those of the fairest promise are firm and of middling size. Happy is the man who boasts of square ears—a sure indication of sublimity of soul and purity of life. Such, according to Suetonius, were the ears of the Emperor Augustus.

Heroism is patience for one moment more.—*Caucasian Proverb*.

These centennials have their penalty. At the Freehold, N. J., celebration a document turned up which revealed that six of our heroic sires on that glorious day received forty lashes on the bare back for swapping their cartridges for elder.

AUTUMN.
Thou comest, Autumn, heralded by the rain,
With banners, by great gales incessant fanned,
Brighter than brightest silks of Samarcand,
And stately oaks harnessed to thy wain!
Thou standest like imperial Charlemagne,
Upon thy throne of gold; thy royal hand
Outstretched with benediction o'er the land,
Blessing the farms through all thy vast domain!
Thy shield is the red harvest moon, suspended
So long benighted by the waning year;
Thy stars are by the farmer's prayers attended;
Like flames upon an altar shine the sheaves;
And, following thee, in thy ovation splendid,
Thine almoner, the wind, scatters the golden leaves!
—Longfellow.

Speaking of that barbarous custom, yclept "the plean shoot," the *Gardiner (Me.) Home Journal* says: "Let every one by example and precept from down such cruel sports. Let parents teach their children to be kind to all animals, and not to cause unnecessary suffering to even the smallest and weakest of God's creatures. Children so taught will make humane and good men."

Somebody is lecturing in London on "The Periphrastic, Hezastyle and Eustyle of Hermogenes of Alabanda," and it is confidently anticipated that Rev. Josephus, of Boston Monday-Lectureurs memory, will see the of-fender for infringement on his patent.

THE INCORRIGIBLE CHEYENNES.—"Yes," the Indian Commissioner said, in a low tone of regret—"I believe it is true that the Cheyenne Indians were compelled to leave their reservation because they were being starved to death, but then, you see, if the Indians had a good common school education and could sing Moody and Sankey's revival ballads, they would not care so much about something to eat."—*Burlington Hawkeye*.

M. J. Le Conte divides the history of a mountain range into three stages: 1. A stage of preparation by sedimentation—the embryonic period. 2. A stage of yielding to horizontal pressure—the period of mountain birth and growth. 3. A stage of erosive degradation, or mountain decay, passing gradually to what may be called the phase of mountain death and fossilization.

Seven-year-old.—"Grandma, Mother Shipton says the world will come to an end in 1881. Is that true?" *Grandma*.—"No, dear, for in the Bible we are told, 'Of that day and hour knoweth no man,' etc." *Seven-year-old*.—"Ah, but Mother Shipton was a woman."

The oldest woman in the world is claimed to be Mary Benton, of Elton, England, who is in her one hundred and forty-eighth year, and is as smart and busy as ever.

COMETH A BLESSING DOWN.
Not to the land's expansion,
Not to the miser's chest,
Not to the princely mansion,
Not to the bloated crest,
Not to the worldly worldling,
Not to the knavish clown,
Not to the haughty tyrant,
Cometh a blessing down.
But to the one whose spirit
Yields to the great and good;
Unto the one whose storehouse
Yields the hungry food;
Unto the one who labors
Fearless of foe or frown;
Unto the kindly-hearted,
Cometh a blessing down.

Used up—A parol—when the sun shines.

Always blame your wife and children for neglecting to do things you forgot to tell them about. This is the rarest privilege of a natural born fool.

A well read officer—General News.

Out of thirty-eight men employed on the Memphis Appeal, only two escaped the fever, and out of forty-four employed on the *Avalanche*, only two are left; twelve have died, twenty-four are sick or convalescing, and eight have gone away. Each paper was at one time reduced to one editor and a single compositor.

"Six days of the week he's invisible, and on the seventh he's incomprehensible," was the account which a dissatisfied old lady gave of her pastor and his ministrations.

H. L. Green writes from Salamanca, N. Y., that the Syracuse House and the Vanderbilt House, the two best hotels in Syracuse, will entertain the delegates attending the Liberal League Congress at \$2.00 per day. The Syracuse House is just across the way from where the Congress is to be held.

Movements of Lecturers and Mediums.

Speakers having matter for this Department are recommended that the *Banner of Light* goes to press on Tuesday of each week, but bears the date Saturday. Their notices, therefore, to insure prompt insertion should be forwarded to this office on the Monday preceding the day of going to press.

C. B. Lynn has been addressing large audiences in Orange, Mass. He will speak in Troy, N. Y., during November; in Philadelphia during February; in Stamford, Conn., during May. Mr. Lynn can be engaged for the months not specified above. Keep him at work. Permanent address, Sturges, Mich.

W. F. Jamieson is debating with Elder Clark Braden, in Paola, Kansas, before crowded houses, the following questions: 1. "The teachings of the Bible are immoral in their tendency." Affirmed by W. F. Jamieson, four sessions. 2. Modern materialism is immoral in its tendency. 3. The Bible harmonizes with science. Affirmed by Elder Braden, four sessions. Address box 1250, Kansas City, Mo.

E. V. Wilson will speak in Child's Hall, Natick, on Thursday and Friday evenings, Oct. 24th and 25th, at 7½ o'clock. Seance for tests on Friday afternoon at 3 o'clock. He will lecture in Brown's Hall, Georgetown, Madison Co., N. Y., Wednesday, Thursday and Friday, Oct. 30th and 31st, and Nov. 1st. Will speak in Buffalo, N. Y., at McArthur's Hall, 383 Main street, the Sundays of November.

Mrs. A. E. Cunningham, as a correspondent writes, "Is doing a good work for Spiritualism in Williamstown, Ct., giving tests to appreciative audiences. She would be pleased to answer calls as a platform test medium. Address her No. 6 Bond street, Lynn, Mass."

J. Frank Baxter will lecture in Portland, Me., Oct. 27th.

Capt. H. H. Brown speaks in Hardy Hall, Salem, Sunday, Oct. 27th, at 7½ p. m.

A correspondent writes: "Dr. A. B. Dobson will be back on his old route, at Maquoketa, Iowa, between November 15th and December 1st."

Mrs. A. P. Brown has returned from her trip through the north-western part of Vermont, to her home in St. Johnsbury, where she is ready to answer calls for more work in the spiritual lecture field.

Dr. Samuel Watson writes under date of October 10th, that the yellow fever had appeared at Augusta, Ark., and he had moved his family ten miles out of town. His spirit friends keep him constantly advised, and so far have enabled him to keep his wife and children out of reach of the stealthy monster.

T. C. Buddington has spoken to good audiences in Greenfield, Mass., during the last three weeks. The interest in the Spiritual Philosophy in this section is, we are informed, increasing among many of the most substantial citizens, and the influence of the late camp-meeting at Lake Pleasant has been very marked upon the community.

George A. Fuller and Henry B. Allen will lecture and hold seances as follows: Jacksonville, Vt., Oct. 24th and 25th; Greenfield, Mass., Oct. 26th and 27th; Vernon, Vt., Oct. 28th; Pittsford, Vt., Oct. 29th, 30th and 31st; Middle Granville, N. Y., Nov. 1st, 2d, 3d and 4th. Societies or individuals desiring lectures or seances can address either party until Nov. 5th at Middle Granville, N. Y., care of Mrs. Eliza Blossom.

John Tyerman will be in Detroit, Mich., the next Sunday or two, possibly longer, and can be addressed there till further notice. He will probably come East by way of Toronto, Canada, though his route has not been definitely settled as yet.

Lynan C. Howe is at Fredonia, N. Y. After his November engagement at Binghamton, N. Y., he will be open for engagements East or West.

The yellow fever entered the family of our occasional correspondent, Mrs. E. L. Saxon, in New Orleans, and took a darling child to the spirit-world. Her husband, son and grandchild were attacked, but at last accounts were likely to recover.

The Saratoga (N. Y.) *Sentinel*, of Oct. 17th, reverts to a recent discussion held in that place on the truth of spirit-intercourse, between E. V. Wilson and Dr. Morron, in a manner which shows that the seer had an easy victory.

By a copy of the *Jesup Sentinel* which has reached this office, it appears that presentations of the physical phase of the spiritual phenomena are now creating much interest in that part of Georgia.

A new Liberal League has been chartered at Freeville, New York. Another has also just been chartered at Lynn, Mass.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons, from 2 to 4 o'clock, and on Monday evenings, from 7 to 9 o'clock. The public cordially invited. J. B. Hatch, Conductor.

CHURCH HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Weymouth streets, Boston, at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

PSYCHIC HALL.—The People's Spiritual Meeting (Seance) will be held at this hall, 176 Tremont street, Boston, every Sunday morning and afternoon. Good mediums and speakers always present.

PSYCHIC TEMPLE.—The Spiritualist Ladies' Aid Society will meet at this hall, 176 Tremont street, every Friday afternoon at 2½ o'clock, until further notice. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 210 Washington street, every Sunday, at 10½ a. m. and 2½ p. m. Excellent quartette singing provided. (These meetings are carried on by the parties who previously occupied Nassau Hall.)

Amory Hall.—The services to-day were very interesting and impressive, with hardly an exception; the selections were elevating in character, and rendered in a manner appealing to the finest and tenderest side of our nature. No one could listen to the beautiful sentiments expressed on this occasion, in poetry, song, and prose, without feeling the refining influence which they exerted. The exercises consisted of two selections by the orchestra of eleven pieces, led by Prof. Altona Bond; singing (from new book); Responsive Readings, and Banner March, by the school; select reading, "Faded Flowers and Withered Leaves," by Mrs. Jones; piano solo, by Mrs. Ricker; recitation, "Going Home," by Master Arthur Bond; song, "Put My Little Shoes Away," by Nellie Thomas; recitation, "The Old Widow," by May Waters; piano solo, by little Jennie Beals; recitations, "The Heart's Charity," by Jennie Bicknell, and "The Sewing Machine," by Ella Carr; piano solo, by Annie Clark; inspirational piece, piano and song, by Madame Usnell; select reading, "The Creed of the Bells," Miss Durbin; selection, introducing clarinet solo by Prof. Bond, orchestra; remarks by Mr. Scott and Mr. Hatch; Wing Movements, singing and Target March.

Wm. D. Rockwood, Cor. Sec.
Children's Progressive Lyceum No. 1.
Boston, Oct. 20th, 1878.

Eagle Hall, 616 Washington street.—Our meetings have constantly increased in interest since the removal to this place. On Sunday last the meetings were unusually interesting and instructive. The morning exercises consisted of short addresses by Mrs. Agrie Davis, Mrs. H. G. Richards, Mr. Geo. C. Waite, Miss Knox, Mrs. Margie J. Folsom, and others, together with many most satisfactory and convincing tests by Mrs. Richards, Mrs. Folsom and Mrs. Leslie. In the afternoon the exercises were varied, including short addresses by various persons, with excellent tests through the mediumship of Mrs. Leslie, Mrs. Nelson, Miss Knox, and others, many of which were recognized by those to whom they were addressed in the audience.

The entire exercises were made doubly attractive by being interspersed with some of the sweetest music we ever listened to, both upon the organ and from the lips of Madame Usnell, an excellent medium who sang and played inspirationally.

The evening was very profitably spent in conference, the subject for discussion being "Inspiration," which was participated in by George Scrabble, Mr. Wall, George O. Sanderson, Dr. Moore, Prof. Hudson, the Chairman and several others. The evening's entertainment was con-

cluded with a beautiful poem improvised by George Davis Hall, on the subject of "My Angel Baby," which was handed in by a lady in the audience.

Pythian Hall.—The morning exercises last Sunday were opened with an invocation by David Brown. Jacob Todd, Dr. Clark, Mr. Fermaid, and others, occupied some time in speaking, which, with the healing exercises, filled out the morning hour very pleasantly to the audience. In the afternoon Dr. Charles Court, of East Boston, gave a very interesting and profitable address upon the "Development of the Spirit after its Entrance into Spirit-Life," which was listened to with strict attention. Remarks were made by Dr. Todd, Mr. Came, David Brown, Mrs. Chandler, and others. Choir, quartette and congregational singing interspersed the exercises throughout the day. The utmost harmony and good feeling pervaded the meetings, and all present seemed highly pleased.

Charlestown District—Army and Navy Hall.—Sunday, Oct. 20th, a very interesting meeting was held in this hall in the afternoon at the usual hour, 3 p. m., speaking by Mr. J. H. Bickford and Judge Ladd, and tests by Mrs. Fannie Bray, making up the order of exercises. Dr. J. M. Peabody occupied the platform as speaker in the evening at 7½ o'clock. Meetings will be held in this hall next Sunday, Oct. 27th, at 3 and 7½ p. m.

(From The London Spiritualist, Oct. 11.)

The Death of Prince Wittgenstein.
With deep regret we have to announce the departure from this life of Prince Emile de Sayn-Wittgenstein, on the 18th September last. He was a sincere and earnest Spiritualist, and beloved by all who knew him. He leaves a wife and four children to lament his loss.

To the Editor of the Spiritualist:

Sir—I have had sorrowful news this morning. The Baroness von Sayn-Wittgenstein, to whom I am a good friend, had died on the 18th September last. He was a sincere and earnest Spiritualist, and beloved by all who knew him. He leaves a wife and four children to lament his loss.

Having had the pleasure of close personal acquaintance with the Prince during the ten days that I was his guest at St. Valley two years ago, I wish to add my tribute of regard in respect to his fine social and domestic qualities, in addition to those military honors which, won in fair fight, are a public and standing witness to his valor.

In affability and courtesy, I may say that I never met his equal, and these were evident not only in his treatment of strangers, but shone the most brightly in every detail of his home-life, in his affection for his wife and little children, by whom I need not say he was adored, and who have indeed suffered an irreparable loss. The Prince's official relations with the Russian Court were supplemented by familiar friendship and intercourse with the Imperial family, and often, as we sat sipping coffee on the balcony at an evening, he would converse with little anecdotes about the childhood of the present Duchess of Edinburgh, or harrow us with incidents of skirmishes between Turks and Cossacks, in which he had borne part, long before there was a thought of the late war.

As a Spiritualist, Prince Emile was outspoken, true, and generous: a firm believer in individual immortality, preserved through successive incarnations in this world, or on other planets, according to the tenets of Continental Spiritualism.

No doubt there are other English Spiritualists who have experienced, as well as myself, the Prince's urbanity and kindness. I only wish to add my testimony, from personal knowledge, to that of many who will sincerely applaud and deeply lament a man whose benevolence was only equalled by his prowess.

EMILY KISLINGBURY.

Magnified Paper.

If human testimony is reliable, the application of my magnetic paper has produced sleep when powerful opiates have failed, and has made hundreds of cures at a distance, without my seeing the patient.

The sick in indigent circumstances who desire, can have for the next ten days the paper sent to them by mail, on receipt of name, town, State, and postage stamp for return letter. In States where restrictive laws have been enacted which deprive the citizens of magnetic treatment, here is a chance to test the invisible force without the physician being liable to arrest and fine.

A. S. HAYWARD,
Magnetic Physician, 5 Davis street, Boston.
Oct. 25th.

Donations Received in Aid of the Yellow Fever Sufferers.

A. G.	\$5.00
Jos. K. Hartly, Scranton, Pa.	77
Ph. Hof, Hot Springs, Ark.	2.00
Proceeds from a dramatic entertainment given by members of the North Hannibal, N. Y., Liberal League.	11.00
Wm. B., Lida Valley, Nev.	1.00
Previously acknowledged.	\$137.00
Total.	\$156.77

Notice.

The Van Buren Co. Association of Spiritualists and Liberalists will hold its Quarterly Meeting at Fenville, Allegan Co., Mich., on the 9th and 10th of November. (Other Spiritualist papers please copy.)

For Sale at this Office:

THE RELIGIO-PSYCHOLOGICAL JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$1.50 per year.
VOICE OF ANGELS. A Semi-Monthly Spiritualistic Journal. Published in Boston. \$1.50 per annum. Single copies 8 cents.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in Rochester, N. Y. \$1.00 per annum, \$2.00 for 6 months. Single copies 20 cents.
THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.
HUMAN NATURE. A Monthly Journal of Zodiacal Science and Intelligence. Published in London. Price \$3.00 per year, postage 25 cents.
PSYCHIC NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.
THE HERALD OF THE FUTURE. A MONTHLY JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first line, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. *Minion*, each insertion.

BUSINESS CARDS.—Thirty cents per line. *Agate*, each insertion.

Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Electrotypes or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant.—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w*Au.10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh st., between 5th and 6th ave., New York City. Ja.5.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms \$3.00 per letter. 3-cent stamps. REGISTER YOUR LETTERS. O.5.

THE DISCOVERY OF THE AGE—THE OZONE TREATMENT FOR CATARRH AND THROAT DISEASES. Secured by Copyright, and practiced only by DR. CLESON PRATT, 202 State street, CHICAGO, ILL. Send for Circular. Wanted, a Physician as Agent in every city. 4w*O.12.

DR. J. T. GILMAN PIRE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

Dr. F. L. H. Willis.
Dr. Willis may be addressed until further notice at his summer residence, Glenora, O.S., Co., N. Y.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. O.12.

SEALED LETTERS ANSWERED BY R. W. FLINT, No. 25 East 14th street, N. Y. Terms \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. Au.10.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

BUSINESS CARDS.

LYDIA E. PINKHAM'S Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle. 2 doz. for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address MRS. LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send for pamphlet. Sept. 14.

MATERIALIZATION EXTRAORDINARY!

Aunt for Seances and Spiritualists to track. See "FANTASY THE GASLIGHT," the new illustrated weekly.

For sale by all newsdealers. Price 10 cents. Oct. 26.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MOIRIE, the well-known English lecturer, will act as agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to do so subscribe can address Mr. Moirie at his residence, Elm Tree Terrace, Tottenham Road, Dorcy, England. Mr. Moirie also keeps for sale the *Spiritual and Reform Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.
DR. J. H. RHODES, 23 North Ninth street, Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Academy Hall, No. 30 Spring Garden street, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to subscribe in the *BANNER OF LIGHT* can consult Dr. Rhodes.

PHILADELPHIA PERIODICAL DEPOT.
RICHARD A. DAVIS, 229 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

ST. LOUIS, MO., BOOK DEPOT.
MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT.
RICHARD A. DAVIS, 229 Market street, No. 100 Seventh street, New York avenue, Washington, D. C., keeps constantly for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.
E. M. ROSE, 100 Temple street, Hartford, Conn., keeps constantly for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.
WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keeps constantly for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

BALTIMORE, MD., BOOK DEPOT.
WASIL A. DAVIS, 100 South street, Baltimore, Md., keeps for sale the *Banner of Light*, and the *Spiritual and Reform Works* published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.
S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

NEW YORK BOOK DEPOT.
D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the *Spiritual and Reform Works* published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY.
E. M. ROSE, 100 Temple street, Hartford, Conn., keeps constantly for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich, at Republican Hall, 55 West 33d street.

CLEVELAND, O., BOOK DEPOT.
LEES & HAZARD, 11 Woodland avenue, Cleveland, O., keeps constantly for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

SAN FRANCISCO, CAL., BOOK DEPOT.
AL N. ROSE, 100 Temple street, Hartford, Conn., keeps constantly for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich. Also, *Golden Pans, Penicillines, Spencer's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Moore's Nutritive Compound*, etc. (Catalogues and Circulars mailed free.) (In California, in U. S. currency, and postage stamps received at par.) Address HEIMAN SNOW, P. O. box 117, San Francisco, Cal.

CHICAGO, ILL., PERIODICAL DEPOT.
W. PHILLIPS, 122 Dearborn street, Chicago, Ill., keeps for sale the *Banner of Light* and other Spiritual and Liberal Papers.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published at the *BANNER OF LIGHT* PUBLISHING HOUSE, Boston, Mass.

LONDON, ENG., BOOK DEPOT.
W. H. HARRISON, No. 38 Great Russell street, London, Eng., keeps for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich. He also receives subscriptions for the *BANNER*.

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

AUSTRALIAN BOOK DEPOT.
And Agency for the *BANNER OF LIGHT*, W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale the *Spiritual and Reform Works* published by Colby & Rich, Boston, U. S., may at all times be found there.

Pearls.

And, indeed, it is a rare thing to find a pearl of wisdom in the midst of a mass of ignorance.

ANGEL VOICES.

Our deeds they see, our words they hear,
Our motives they know, and our hearts they fear.

RELIGIOUS SATURDAYS.

Light, in a narrow sense, is the light of the sun, and of the moon, and of the stars, and of the planets, and of the comets, and of the meteors, and of the clouds, and of the rain, and of the snow, and of the hail, and of the wind, and of the fire, and of the earth, and of the sea, and of the air, and of the sky, and of the whole universe.

Light, in a broad sense, is the light of the soul, and of the heart, and of the mind, and of the spirit, and of the conscience, and of the intellect, and of the will, and of the power, and of the glory, and of the honor, and of the praise, and of the love, and of the joy, and of the peace, and of the life, and of the eternal life.

Light, in a spiritual sense, is the light of the truth, and of the knowledge, and of the wisdom, and of the understanding, and of the faith, and of the hope, and of the charity, and of the love, and of the peace, and of the life, and of the eternal life.

Light, in a divine sense, is the light of the Father, and of the Son, and of the Holy Spirit, and of the Trinity, and of the Godhead, and of the Kingdom of God, and of the Church, and of the world, and of the whole universe.

Light, in a universal sense, is the light of the sun, and of the moon, and of the stars, and of the planets, and of the comets, and of the meteors, and of the clouds, and of the rain, and of the snow, and of the hail, and of the wind, and of the fire, and of the earth, and of the sea, and of the air, and of the sky, and of the whole universe.

Light, in a spiritual sense, is the light of the soul, and of the heart, and of the mind, and of the spirit, and of the conscience, and of the intellect, and of the will, and of the power, and of the glory, and of the honor, and of the praise, and of the love, and of the joy, and of the peace, and of the life, and of the eternal life.

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Light, in a universal sense, is the light of the sun, and of the moon, and of the stars, and of the planets, and of the comets, and of the meteors, and of the clouds, and of the rain, and of the snow, and of the hail, and of the wind, and of the fire, and of the earth, and of the sea, and of the air, and of the sky, and of the whole universe.

Light, in a spiritual sense, is the light of the soul, and of the heart, and of the mind, and of the spirit, and of the conscience, and of the intellect, and of the will, and of the power, and of the glory, and of the honor, and of the praise, and of the love, and of the joy, and of the peace, and of the life, and of the eternal life.

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has been built, and lately opened, not a very large one, it is true, but still capable of accommodating upwards of two hundred people with comfort. A book-stall and library have been established, and the public character of the meetings resumed. Since removing to their new quarters the meetings of the Liverpool Psychological Society have been very successful, and the friends of the cause are as determined as ever that Spiritualism in Liverpool shall assume a place in public opinion according to the importance of our cause.

Manchester still maintains its accustomed activity, assisted much of late by the energy of Mr. W. J. Colville, who has made that city his temporary home. This young gentleman is about to visit America, and no doubt his labors will be as useful with you as with us. He is spoken highly of by his friends in this country, and as a speaker he is another of the marvels English Spiritualism has developed.

Keighley is a snug little town nestling in a vale formed at the foot of a towering range of Yorkshire hills that close around it on nearly all sides. Spiritualism may be said to have begun there, so far as England is concerned. Mediums are in plenty; a capital meeting-house, built through the generosity of a now deceased brother, and an excellent library, are part of the machinery of the "Spiritual Brotherhood"; it was in the above town that *The Spiritual Telegraph*, the first English spiritual periodical, was printed, and which, page upon page, has been for two weeks and three months published. The writer has frequently spoken in Keighley, and has ever found our gospel well received, and the local friends warm-hearted and hospitable, as Yorkshire folks are ever.

Newcastle-upon-Tyne presents a peculiarly gratifying spectacle of what devotion and energy are capable of accomplishing. The hall in use is rapidly becoming too small for its purpose, while the numbers of the spiritualists and regular workers at the time of writing, without a parallel. The friends in this town have for a number of years devoted their energies in two directions. Instead of confining themselves to lectures only, the members of the society have assiduously fostered the development of physical mediumship; as well, the two lady mediums developed in the town being perhaps among the most wonderful and useful of the English medium workers. Miss Fairbank, of this city, Mrs. W. J. Colville, has of late been exceedingly successful. While on a recent visit to Glasgow, Scotland, she obtained photographs of the chief spirit operator "Geraldine," taken in broad daylight. The gentleman who took them is an eminent photographer in Glasgow, and an old subscriber to the *Banner of Light*; his name is Mr. J. Bowman.

The other lady, resident of the Newcastle Society, Miss C. L. Wood, has of late been obtaining very convincing phenomena. While sitting outside the cabinet, and in a good light, "forms" have appeared, walked round the circle, and returned to the cabinet, the medium in full sight of the sitters all the time. The cabinet was entered immediately after the "form" disappeared, but nothing of any kind could be found. Trick is altogether excluded from the question.

Glasgow, Scotland, has no means behind in the field. Indeed, this city has enjoyed an advantage not possessed by any other, in the person of Mr. David Duguid, the painting medium, and the medium, also, through whom the work entitled "Lured, Prince of Persia," was given to the world. Public meetings, private circles, and no small amount of enthusiasm are to be found in full operation in Glasgow, and the writer is proud to have some of his warmest friends in this most successful city.

Taking the cause generally in the Province here, matters are improving. Perhaps a little more associative effort and a little less individualism, here and there, would be advantageous. Nevertheless the spirit would go upon its appointed mission in spite of all obstacles. While we trust in it we are safe, especially if our hearts are pure and our motives disinterested.

The public workers in this cause, like Spiritualism, should ever stand shoulder to shoulder in fraternal sympathy and union. On such people falls the burden of opposing forces within and without our movement. Mutual jealousies are as absurd as they are disadvantageous. Some Spiritualists are only such when no one is listening; let them remember that they throw additional weight on the backs of their fellow workers, and penalties, based on the works of the universe and sympathy with each other, and fraternal love uniting us in holy bonds we shall be all the more potent for good.

The Liverpool Psychological Society.
Duguid, England.

Dr. Shade in Australia.

To the Editor of the *Banner of Light*:

When I wrote you we were anchored in Plymouth harbor, and on account of having broken the yard-arm the night before, there was an additional delay over night, while a new yard was put up. Early in the morning they got up steam, the anchor was lifted, and away we went on the long journey before us. Inside the break-water was quite smooth, and we were congratulating ourselves that we were not going to be ill, but once outside in the open sea, then alas! what a change came over the spirit of our dreams; we dispersed rapidly in search of the stewardess, and our respective cabins. But we soon became seasoned sailors, and could stand all sorts of weather as we had to before we got to the end of our voyage. The passengers were all agreeable, the captain was efficient, and the time went pleasantly by.

While in the tropics it was very hot, but as one was not obliged to move, it was not disagreeable; one could sit on deck after a good dinner, look at the lovely sunset, and feel perfectly contented with all around; but soon after we crossed the line the days began to get perceptibly shorter and colder, the sea rougher, and birds began to follow in our wake. The first rough night we had, the ship went pitching headfirst into the waves, lifting the screw of her propeller out of the water, where it made a deafening noise impossible to describe. Everybody arose in the morning after a sleepless night, myself among the rest; but I soon got used to the war of elements, and slept through it as soundly as if I had been on shore. For two or three days we experienced head winds, which blew the smoke straight back upon us; the soot made everything grimy and dirty, and our lives a burden. But at last the fair winds struck us, and the screw was lifted, the sails set, and we went along at the rate of fifteen knots an hour, the disagreeable disadvantage of this being that the lay over on one side in a manner that made it almost impossible to walk. After so many days at sea we became quite nautical in our terms as well as in our actions. We could walk the slippery deck in rough weather, with some little difficulty, to be sure, with a frigate clenching of arms, benches, ropes, or anything else that happened to be handy, varied now and then with a fall; but you must not mind bumps and falls, as you are sure to get them, and I had my share.

At length, after fifty-three days, we sighted land early one morning, and late that night we were hauled up and moored alongside the Sandridge pier. Dr. Britten came down in the morning to meet us and escort us to our lodgings. We are quite established now, and all is going on well. The cause is progressing rapidly in this part of the world. It meets with a hearty welcome from all the liberal and intelligent classes of Melbourne society. Of course there are many who oppose it, as there are in every country. Charles H. Foster did much good work here, and he has not sown seed on barren ground, for many here speak of him as the best medium in the world, and he has made numerous converts. Dr. Peebles, whose lectures here excited so much interest, and who made so many friends, gratefully remembered by many. Mrs. Emma H. Britten is now doing a great work, delivering splendid lectures to crowded houses, and her thrilling tones of inspiration will live long in the hearts of her multitudinous admirers in this colony. Last Sunday evening she gave a lecture on "Ancient and Modern Free Masonry." It was splendid, and they (the Masons) say that she gave many signs not noticeable to the uninitiated. Next Tuesday she will give a lec-

ture in the hall in behalf of the Melbourne hospital. They invited her, and she very kindly consented.

There is also a large Lyceum here. It has been conducted and sustained for six years by the energies of Mr. Terry.

So the good work goes on. Let us all stimulate our energies to spread the gospel of truth along the shore of time. Now that Dr. Shade is here he will do all he can in the same direction.

With our best wishes, I remain yours very sincerely,
ANNE L. SHADE.

Melbourne, Aug. 27th, 1878.

To the Editor of the *Banner of Light*:

There are so many things happening here which I think would interest our friends at home that I make bold to send them to you.

As might be expected, several of the papers, under the influence of credulity, have at once denounced all the manifestations occurring in presence of Dr. Shade as jugglery; one editor in particular asserting that they are all accomplished by the means of apparatus concealed in the room and in the table, India rubber, cords, wire, etc., etc.; the same old story over again. It is said the writing is produced by rubbing over the slate with spirits of wine, which will cause the lines to appear. It would be well to suggest to the learned gentleman, that if spirits of wine can bring out upon the slate intelligence and good sense, why does not he, for the good of humanity, rub a little upon his cranium, and try if it be possible to produce a similar effect upon himself? For one to call such manifestations "jugglery" shows at once an inability to discriminate between the two. Knowledge in such cases would prove the only safeguard against blunders. It very often happens that those without knowledge will fling out abuse for argument, which proves very clearly "they know not what they do."

I mentioned in my last letter that Mrs. Britten was about to lecture for the benefit of the Melbourne Hospital; she has done so, and met with perfect success, as you will realize when I say that the Town Hall, which seats four or five thousand people, was well filled. What seemed very strange was that in so large a hall her voice was heard quite distinctly at the further end; it was as if it were carried along by some unseen force. She gave her last lecture on Tuesday evening, and this morning started overland for Sydney. Her lectures here have been a grand success, crowded houses and perfect attention; if she had been a princess royal she would not have received more. They will miss her much in this city, but another trance speaker, Mr. Walker, is coming to take up the work where she has laid it down. I hope he will succeed in keeping up the growing popularity for the cause.

Just extending a notice was given out at the Lyceum that Dr. Shade, in order to convince the Melbourne people, has offered to give to a committee of five well-known gentlemen of Melbourne a sitting every week, the results of which are to be published. This motion was met with great applause, and we suppose will soon be put into practice. Yours very sincerely,
ANNE L. SHADE.

Melbourne, Sept. 26th, 1878.

Current Items.

Congratulations.—Orange and Greenwich, Mass.—East Hartford, Conn. The Connecticut State Convention.—Miss Conn.

To the Editor of the *Banner of Light*:

I heartily praise on all sides over the superb appearance of the *Banner of Light* in its new suit of type. The paper has always been a model of the printer's art; but this last move shows that progress has always an unending series of surprises in store for us. Congratulations are herewith extended to Messrs. Colby & Rich, in behalf of a large number of readers with whom the writer has been sojourning for several weeks.

ORANGE.

This is a picturesque town on the Fitchburg railway. The Orange Manufacturing Company employs a large number of men, who, in spite of the hard times, have been kept busily at work. The pay-roll of the Company is some twenty thousand dollars per month. Several years ago Wm. Denton converted a large number of the citizens to liberalism in religion. Prof. Eccles, Dr. H. B. Storer, Mrs. Byrnes-Snow, C. Fannie Allen and others, have done a good work here. There are two liberal societies in the place: "The Spiritualist Society" and "The Progressive Lecture Association." Sept. 22d Mrs. Abby Burman addressed the former Society. She had large audiences in the Town Hall, Oct. 1st, Mr. Richardson, the blind medium, spoke for the same organization. The hall has been speaking under the auspices of the Lecture Association during October. The progressive movement is on a firm basis in Orange. Both Societies work together amicably. The audiences are large. There is a call for Mr. Denton and Col. Ingersoll. The writer hopes that Mr. Jamieson, the celebrated theological disputant and scientific expositor, will sometime favor the Orange friends with some of his talk.

Orange is an oasis in the world's theological desert.

GREENFIELD.

Here, amid conservative surroundings, Joseph Beals, Mr. Bryant, Capt. Stone, Deacon Shaw and others, do battle for the right, as they see it. Owing to the excitement of the political campaign, the Pilgrim's lecture, announced for the 18th, was postponed, much to the regret of the friends. J. Frank Baxter will sing, speak and read for the Spiritualist Society the Sundays of February, 1879.

EAST HARTFORD.

A few friends have organized a liberal association in this town. Mrs. Brigham has ministered ably to the cause. Her gentle and persuasive words have endeared her to all. Mr. Baxter is also a great favorite. Some sectarian animosity has been exhibited by one of the local clergy, but it has already reacted against him. Mr. Williams, the President, takes in the situation, and sees as the able editorial in the issue of the *Banner of Oct. 19th* so beautifully expresses it that the higher way of presenting the rational movement is by a calm, clear, and scholarly exposition of the positive side of liberalism. We should rise above mere theological quibbling. Please reprint the subjoined sentences from your fine editorial. I do not know when I have read anything that so pointedly and euphemistically covered the question:

"If a fraction of the time and temper that is wasted on what may be called mere wayside disputes were employed in the investigation of truth itself, there would be much more made and less hard feelings on every side. There need be no conflict over the spread of truth. There ought to be no such struggling over it, stirring up prejudice, hatred and passion, which we make about the matter. It should come to us all as the dawn comes, silently gliding its beams of brightening light over the earth, penetrating, without the least tumult or noise, the darkened corners of the soul, finally illuminating the entire landscape and bringing out its features into prominence and beauty. When men get into a state of mind and temper in which they can contemplate these changes with the same equanimity that they contemplate the growth of a plant or animal, nurtured with the constant discovery of law and truth hidden in it, then the light will pour in upon them without any of the present obstructions of passion, and living will be coordinate with learning to the end of the days of the human race."

THE STATE CONVENTION.

The Connecticut State Convention, held in Hartford, Oct. 12th and 13th, was a most flattering success. Miss Hinman, who has labored self-sacrificingly for the cause of the organization, declined reelection. E. R. Whiting, Esq., of New Haven, was chosen in her place. Mr. W. is an earnest and intelligent Spiritualist, and will perform with great fidelity the duties which will devolve upon him. Able addresses were given by A. J. and Mary F. Davis, Dr. H. B. Storer, Miss Hinman, Mrs. Middlebrook and Mrs. Hall (appointed missionary). The attendance was large, and the exposition of the culture of Hartford. Special addresses were given by the gathering was a most impressive occasion. Mr. and Mrs. Davis spoke feelingly and with wisdom; Dr. Storer was attentively listened to, and his comments on Mr. Davis's reminiscences of the early days of Spiritualism in Hartford, were marked by a thrilling pathos that visibly affected the audience; Mrs. Middlebrook was, as ever, argumentative and interesting; Miss Hinman was treat-

ed with great consideration and respect, in view of her laborious tasks and self-denial. Altogether, the Convention was one long to be remembered, and undoubtedly will mark a new era of Spiritualism in Hartford.

The following is a list of the officers for the ensuing year: President, E. R. Whiting, New Haven; Vice President, Mrs. Lucy Robinson, New Haven; Secretary, Lester Robinson, New Haven; Treasurer, A. P. Robinson, Bristol.

NOTES.

E. V. Wilson went to Saratoga to debate with a Scotch Presbyterian the first week of October. The deacons of the Ballston Spa, New York, Society are negotiating with lecturers for the coming season.

Man as a spiritual phenomenon—that is the corner-stone of Spiritualism. CEPHAS.

New Publications.

THE ATLANTIC MONTHLY for October—Houghton, Osgood & Co., 220 Devonshire street, Whitthrop Square, Boston, publishers—contains many points of interest, and a volume of information. "Certain Dangerous Tendencies in American Life" are outlined by an author whose name is not furnished. Henry James, Jr., bestows their *condemnation* upon "The Europeans"; H. E. Scudder closes "A House of Entertainment"; Mrs. Harriet Beecher Stowe calls the attention of her admirers to "The Parson's Horse-Race"; R. H. Stoddard has a grand poem entitled "History"; the initial number of a series of papers on "Home Life of the Brook Farm Association," is furnished by a lady who was for some time a member of that community; Erastus B. Bigelow discourses on "The Relations of Labor and Capital"; Richard Grant White gives his idea of "The Meaning of Music"; and Brooks Adams treats of "Abuse of Taxation." Other articles, partly by J. W. DeForest, Augusta Larned, Elizabeth H. Fenn, et al., and the departments, furnish a goodly array of choice reading.

A. WILLIAMS & Co., 283 Washington street (corner School street, Boston), have on sale the October numbers of SCRIBNER'S ILLUSTRATED and ST. NICHOLAS, copies of both of which publications we have received. The ILLUSTRATED opens with a lengthy paper on "The Art Schools of New York," by W. C. Brownell; J. Brander Matthews has an illustrated article on "A Company of Actors"; Gen. Ebert L. Viele tells of the Norfolk Campaign—President Lincoln and Secretaries Chase and Stanton being among the leading players in the literary game he plays; and laughable words and sketches are given in which "the great showman," A. Ward, figures conspicuously. The serials are illustrated: Boyesen's "Falconberg" by Mr. Diehlman, who (the author says) has cleverly caught the Norse physiognomy; and "Roxy" (which comes to a conclusion in this number) by Mr. Shirlaw. Among the attractions of the number is a second posthumous paper on the Mexican war, by Robert Dale Owen. James Richardson, its inventor, furnishes a paper on "Neophenography." Poetry by Bret Harte, James T. McKay, Minnie Fry, Susan M. Spaulding, Andrew B. Saxton, Henry S. Cornwell and Dora Read Goodale, and the departments, combine with other articles to present an attractive display of literary dainties.

ST. NICHOLAS—Mary Mapes Dodge, editor—has for its October frontispiece, "The Noon Enchantment," which receives explanation in a story by Edith Hawkins, bearing title of "The Violin Violin." "A Tale of Many Falls," by Katherine B. Foot, is drawn in its pictorial and word-lending; the traditional "Simple Simon," of nursery days sits for his portrait; "Parlor Magic," by Prof. Leo H. Grindon, will inevitably lead the boys to endeavors predestinatory; "The Alphabet of Franciscans" is what