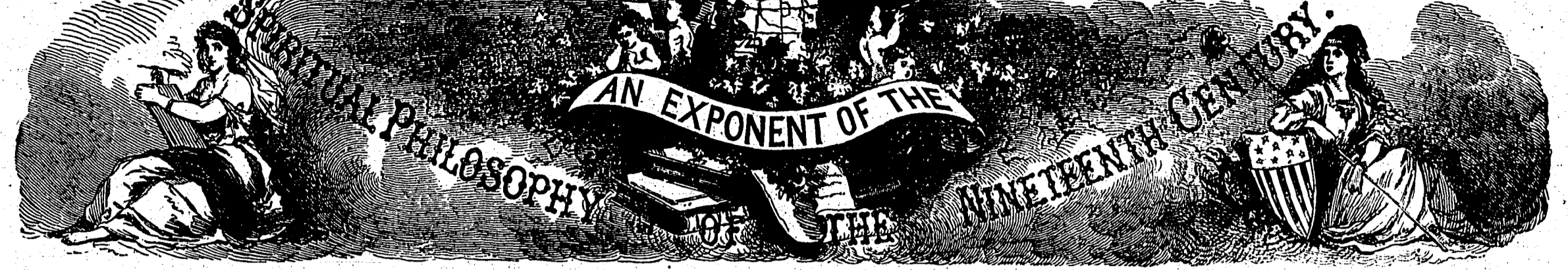


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

Revue Spirite, Paris. I find that I am getting a little behind hand in my ever agreeable work, and that I have in hand two of the monthlies (August and September) above named. If I review them fully I fear that I may tax too much the patience of the readers of the *Banner of Light*; yet, they contain hardly a single paragraph that every earnest Spiritualist would not be pleased to read. I know that I cannot, in my abridged sentences, do justice to the noble thoughts, the beautiful sentiments the French is so capable of expressing; but I do the best that our harsher, poorer English, and my limited space will permit.

The first thing I encounter in opening the August number is a handsomely printed circular, on very delicate paper, addressed to the "Dear brothers of our faith," by Mr. T. Guérin. "It is to call our attention to the words of the evangelist: 'That which you have received in the ear, proclaim on the house-tops!'" A new era," says the writer, "ought to come forth from the revelation of the spirits which the whole world is now witnessing, to combat on the one hand materialism and infidelity, and on the other intolerance and fanaticism. Spiritualistic phenomena are now sufficiently established as to their verity, and it is hence time to teach and to popularize, by all possible means, the great truth therein involved." Monsieur Guérin then proposes (as stated in a recent "review") to give five thousand francs, and a thousand francs annually, to carry out his project as advocated in his circular, which is to unite the various societies in all the provinces, with the end in view, by subscriptions and otherwise, to publish and circulate to the fullest possible extent the works of Allan Kardec, and elucidate among themselves all those points of doctrine so commendable and so desirable in the development of our higher natures.

M. Jésumet, son, writing of the plan above proposed to establish a fund (fifty thousand francs) for the publication of Kardec's works, says: "I find the idea an excellent one; for Spiritualism, unfortunately, is not generally known except through the pleasant, often trivial, of journalists, and invests lavishly expended from the high seats of a fanatical and intolerant clergy." His father will subscribe twenty francs annually.

M. René Caillé has an excellent article entitled "Free Thought," in which he surveys a wide field of intelligence, and in which he says: "If we advance a step into antiquity, where Spiritualism was the reigning religion, we find written at every step, in the old traditions, the doctrine of human incarnations of souls coming upon the earth, be it in a mission to work for the progress of humanity, or the expiation of crimes committed in an anterior existence. The Hindus, the Egyptians and the Chinese, believed in the transmigration of human souls into animals, which was to them their hell and their punishment. They admitted that animals were susceptible of inspiration like men, by invisible beings of the supernatural world; and Pythagoras said that it was only man who in his self-love and pride, had decided that animals were deprived of intelligence and of reason. . . . If we believe also the ancients and certain ones of our era, there are, and have been, men who understand the language of animals. . . . Apollonius heard one day a swallow tell his companions that a donkey, loaded with grain, had fallen down, and that the grain was scattered over the ground." Giving thus to inferior creatures—as they are supposed to be—a higher social position than they generally attain to with us, no brutality toward them, no killing could be conscientiously countenanced; and there was a grand moral sentiment in it, conducive, I think, to the well-being of each, the higher and the lower. . . . "The Egyptians also were persuaded that man was not the only creature endowed with a divine spark—filled with divinity (as more literally rendered). . . . Among the Persians, in the mysteries of Mithras, they gave to man the name of animals. . . . But all is *metamorphosis* and progress in creation," continues Mons. Caillé, and he enlarges upon this, and the laws of analogy, with great perspicuity; adding, to some reflections naturally educed, that it is "worthy of meditation,

that it depends upon the mother to make of her child what she wishes."

"He believes himself not dead, and troubles the living," is the heading of a singular story which I will very briefly relate. It comes well authenticated by Mons. Georges Cochet who knew the parties most interested in it: "In 1878 Mme. R., as *conclerge*, took charge of a house, with apartments to let, in the Place St. Georges. The money that she received from the occupants was placed in a drawer which she kept locked. At the end of the month, when the proprietor called for his money, she found the drawer empty—some forty dollars had disappeared. She soon after discovered that her clothes were spirited away, and that no change of dressing-room, of wardrobes, no double locks and no scrutiny made any difference. The police were finally notified, and a strict guard placed everywhere with the aid of electric bells, but without any change in the strange and very embarrassing events. Mme. R. was thus persecuted for two years. In her younger days she had been quite a medium, and it now occurred to her to consult the proprietors of the *Revue Spirite*. Mr. Cochet was present, facts ascertained, and a meeting with the Psychological Society arranged. Here it was ascertained that the trouble to Mme. R. had been caused by a former *conclerge*, now deceased, who had for the previous fifteen years occupied Mme. R.'s place, and now, being jealous and revengeful, and confessing that his condition in the spirit-world was frightful, returned to do what mischief he could. He communicated with difficulty and with violence, and implicated another party in his fiendish deeds, though he hesitated in giving her name. Finally, in a paroxysm of fury he said: "It is Adèle! it is Adèle!" Mme. R. then said: "It is his wife whom he accuses, whose name was Adèle." Mons. Cochet adds that Mme. R. was not at all known to the Society, that the name Adèle had not been uttered and had not entered the thoughts of Mme. R. The old *conclerge* was then induced to discontinue his malpractices, as he could not regain his place (as he sought to do) which he had lost at his death, and Mme. R. recovered her tranquillity. The writer thinks that many events in our lives are thus produced without the source being suspected: that such phenomena are not sufficiently studied.

Mons. Jésumet, father, writing from Douai, Nord, says: "It is with veritable joy that I announce that our *belle philosophie* makes notable progress in this region: the adepts multiply, the clergy attack, public sentiment is aroused; people talk, they inform themselves, and those who seek the light find it. Two new groups are being formed, one at Somain, under the direction of Mme. Dufloy, who is a medium and a woman of intelligence. Mons. J. was going to form a new society at Arras. At Amand-les-Bains and at Lens they await me to establish new 'groups.' His daughter is a medium. Following the above is a letter from Dr. Geo. Wyld, explaining Theosophism; then comes a short account of the apparitions at Knock, Ireland, which says that "In the month of August (1879), one evening, one of the walls of the modest church of the village of Knock was suddenly illumined, then three persons appeared; one in the midst had the appearance of the Virgin Mary, the other of St. Joseph, the third of an Evangelist. These three were immovable; the Virgin appeared to pray and the saints to contemplate her. The apparition lasted for three or four hours, and was seen by a dozen or fifteen persons of both sexes. She has not been seen since. The wall remained illumined a longer time, and has been lighted up with the appearances of luminous stars."

Dr. E. Lowenthal, *docteur en Philosophie*, writing about Prof. Crooke's great discovery ("radiant matter"), and Prof. Zöllner's "fourth dimension," says of the latter: "The more we approach it the more it flies from us." "The Intelligence of Animals," a subject ever attractive, from the pen of M. de Cherville, and "Prayer," by Lamennais, I can only name. I would, however, like to transcribe in full a little dialogue between two children, one of ten, the other of five years, overheard by Mlle. Delphine (?) and reported briefly as follows: The elder was recounting to the other the life of Jesus, when the latter said: "His mother loved the little Jesus?" and his grandmother loved him also?" "I think," said the former, "that his grandmother, St. Anne, died before she saw him." "But his other grandma," said the little one, "the mamma of the good God, his papa, was she dead, too?" "But," replied the elder, "God, the father, never had a mother." "Never?" was the response of the younger, and tears filled his eyes, "ah, the poor, poor God! I pity him!" The elder then recounted Jesus' death, and her listener, trembling, exclaimed: "Poor great little Jesus! and what did his mother say when they killed him?" "She wept," was the answer. "And his papa who was God, what did he do? did he not kill those naughty men who hurt his Jesus?" "No, for it was he who willed it." "What! he?" replied the little indignant blond, "oh, the villain good God! I do not wish to love him any more! Why was he so wicked?" The elder gravely considered the subject and then replied: "We must not blame the poor good God, for he never had a mother to teach him to be good!" I must leave the September number for future mention.

BELGIUM.

Le Messager, of Liege, (15th and 16th of Aug.) is in hand. "Deceiving Spirits" is the first of its fifteen obituary articles, and is rather a thesis than an exposition of how or why spirits deceive. Above may be found an illustration of the subject; and I have known two or three mediums who were compelled to give up mediumship because so many spirits were ready to

avail themselves maliciously of any passivity on the medium's part. M. Louis de Potter, mentioned in my late "review," has here several columns devoted to him as a patriot, statesman, &c.—the original, probably, from which the former was culled.

The *Estafette* is quoted as treating with no little incredulity the manifestations at Mme. Olympe Audouard's, 39 Boulevard des Capucines. It says, after giving the names of a number of the most distinguished European Spiritualists who were offered in support of what Mme. O. A. had to propose: "We were thrown last evening into strange perplexities. The spiritual conferences in the saloon of the Capucines were so enjoyable we left nearly convinced. There were many present, but not a spirit, I will avouch. . . . Mme. A., with many others, has seen the spirits. Why not believe this amiable seer?" &c.

From the *Buen Sentido*, of Lerida, is extracted an account of the suicide of the priest Barrois. He had been a very active man in the ultramontain party—had organized several expeditions, including one to Lourdes. "Is such an act conceivable," says the writer, "with one who believes in a hell, and about which he has given so many terrifying sermons? It is logical to suppose that he did not believe in these things." I find here also an extract from the *Jeffersonian*, of Ohio, under the heading, "A Case of Identity," a manifestation through a medium purporting to come from a deceased Mr. Campbell Star, who wrote the following and signed it, as he often did his friend by letters, with a five-pointed star: "Tell Miller not to mount my horse. It will kill him." Miller was not notified of this, and the next day a telegram announced that he had been thrown from said horse and killed.

The *Banner of Light* is credited with the reproduction of the *fac simile* of a message in telegraphic characters obtained between two superposed slates, through the medium Slade.

The *Messenger* gives a good deal of attention to "magnetic treatment" of the various ill-flesh is heir to, based upon the supreme influence of the spirit-world which, it asserts, is prepared to aid and is aiding those who, as in Bible times, seek the true Source of all power.

It also approves, it would seem, of organization—the uniting of our forces—which, it is thought, will be more required in the future than at present, on account of persecution that is to arise in a formidable manner.

SPAIN.

La Luz del Porvenir, of Barcelona. I have in hand five numbers of this valuable little weekly, so ably edited by Lady Soler. Its latest issue is Aug. 12th.

Lady S. has just visited a new Society of Spiritualists at Sabadell. She says: "It is a centre of Spiritualism greatly advanced," and she hopes that many "groups will follow its example," and that our faith "will be propagated without any species whatever of fanaticism." Mlle. Sans, who aids materially in adorning *La Luz* with her rich thoughts, follows the above with a (continued) story.

The whole of the last number is taken up with a "Philosophical Reply" to some religious and scientific *conferencias*, of an eminent orator, Rdo. P. Llanas. It is from Lady Soler's pen, and hence is masterly in erudition, with the flame of truth along every line.

El Criterio Espiritista, Madrid, for July, opens with a respectful but firm condemnation of the act of suppression by the Spanish government of that able monthly, *El Buen Sentido*, of Lerida, saying, "that the doctrine gains, as all have, by persecution; as gained Physics and Astronomy, Religion and Morals, with the persecution and molestations of Copernicus, Galileo, and many others."

"Spiritualism is a Philosophy," by Sr. Gonzales (treating particularly of the existence of God and its negation), and "To Know and Suffer," by Ana Maria, precede an article made up from the *Banner*, concerning an eloquent discourse by Mr. Wright, and an account of the manifestation of a little child, who was not only recognized by its uncle, Mr. Johns, but two days afterward by its mother at another séance.

"Estrella" gives two communications from the spirit-world, expressing a desire to pour balm upon the wounds of suffering human beings, but finds herself controlled by laws outside of which she cannot even lend the smiles of a loving heart; "but love impels us," she says, "and the work done where love is the inspirer is never without its effect"; and she invites to prayer, also to remembrance of the departed, as "there will never fail to be some one to transmit to them what emanates from affection."

ITALY.

Annali Dello Spirittismo, Turin, for August, opens its fair pages with "Ceremonies and Sacraments of the Brahmins," from the pen of Visconti Solanot. The Trinity, the *trimurti*, is first briefly portrayed "as one of the principal features of the Brahminical faith; and then, as there was a celestial court there: must be a demonical one, the region of Vasuki, with power to torment both soul and body. This cheat and this fear, the sacerdotal starting-point in all time and places, was an invention of the Brahmins," &c. The *Atharva Veda* is several times quoted; also the *Cadice di Mann*.

"Spiritualism," noticed in a former review as being in the *Revista*, of Montevideo, and "The Vision of Armand Carrel," recently given in the *Banner*, follow the above; then there is a continuance of D. Sebastiano Fenzli's able speech, made before the "Philological Society" of Florence, in which he shows the progress of our doctrine in spite of the obstacles it encounters; and says, what is universally admitted by Spiritualists of this country: "Every individ-

ual attracts to himself spirits like himself; the frivolous attract the frivolous, and the nonchalant the careless, indifferent," etc.; and from what proceeds from unfortunate conditions, "there is often born the belief that the manifestation is either an illusion or imposition." Conditions, imposed by the sitters, are referred to as destructive of otherwise reasonably anticipated results.

"A Psychological Problem" I can only briefly notice. A gentleman in Berlin having departed this life, his widow took one of her two daughters with her to Hamburg. There, falling ill, she one night, waking from a troubled sleep, said to the one at her bedside, "Where is Eugenia?"—her absent child. "Dear mamma," was the reply, "we have not notified her of your illness, for fear of distressing her." "You are jesting," said the mother; "Eugenia not here?" She has been sitting here comforting me. "What, Eugenia?" "Yes, Eugenia; and I have felt her hand smoothing my hair." A letter from the absent one soon came from Berlin, saying: "I am desolate; something has happened to mamma. Last night in a dream I was sitting at her bedside, and comforting her and soothing her hair."

"Animal Magnetism and Spiritualism" are united in another article, in which it is stated that a certain party had been induced to consult the works of Kardec "to avoid in future falling into similar errors, and perhaps worse ones, from which they were suffering." The *Annali* credits the *Banner of Light* with its ever praiseworthy efforts to defeat the M. D. plot; and also, with a notice of Mr. Hatch's visit to Terra Haute, and the satisfactory manifestation afforded him there.

SOUTH AMERICA.

The *Concancia*, of Buenos Ayres, for July, has just come to hand; but it embraces two numbers, and can be but briefly reviewed.

The "Letters on Od and Magnetism," (continued) are exhibitions of much research, and are not devoid of confessions that we as yet comprehend but little of what Reichenbach discovered.

It seems that at the "Circulo Concancia" a number of personating mediums have been developed.

Lady Soler and Da. Candida Sans contribute articles highly prized by the Spanish public—the former on "The Poor," who can have no abler advocate, and the latter on those fraternal sentiments expressed for her by the brotherhood in Buenos Ayres.

Materialism with Dr. Monck, in the presence of Archdeacon Colley, is quoted here as related by Mr. Burrell, and which have been of the most thoroughly satisfactory character.

Under the heading of "Double Sight," two or three accounts are given of missing persons being found through what we term clairvoyance.

The *Banner of Light* is twice quoted—giving Dr. Cooper's account of the early formation of the earth, and Mrs. Richmond's replies to questions, beginning with: "Was not Jesus a materialized spirit whose medium was Mary?"

Toluca, Mexico, seems yet to be alive to the cause of Spiritualism, though nothing from that region, nor from the city of Mexico, whence formerly issued the able "Illustracion," comes now to my hands.

MISCELLANEOUS.

La Chaine Magnétique, Paris, Aug. 15th, so ably edited by the Baron de Potot, comes like a new revelation, though treating of a subject the pyramids could bear witness to.

Dr. Surville, of Toulouse, a magnetizing physician, has lately received the title of "Officer of the Order of Nichan."

The *Avenir*, of Bayonne, says that a family at Hasparren had a child fall ill, and attributed the cause to a poor woman of sixty-six years, who was supposed to have cast a spell upon it. The mother and daughter, with two others armed with a gun and a hatchet, went to the woman's house, broke in the door, and finding her alone threatened to kill her if she did not reveal how she had affected the infant. Neighbors, hearing her cries, rescued her.

The French Academy has conferred upon M. Camille Flammarion, our excellent *confrere*, the Montyon prize for his work, "L'Astronomie Populaire."

The fourth edition of "The World of Spirits," by Mme. d'Olympe Audouard, is about to appear.

A writer under the heading of "Tribune of Magnetism" says: "From what M. R. has studied of the phenomena of magnetism, how can he affirm dogmatically that Spiritualism is only a branch of magnetism?" But this perhaps is better than what the "materialists" can say: "Nescio, nec scire volo." . . . M. R. attributes the transmission of thought to a cerebral nervousness; "but I," says M. Duparc, "after nearly forty years of practice in magnetism and mediumship, never had the idea of attributing to any nervousness whatever the result of my magnetic cures, the diverse phenomena I have obtained, materializations, direct writing, &c." . . . "In place of combating Spiritualism," he finally adds, "let magnetists and spiritualists unite."

M. de Fleuryville writes to the *Chaine* that he recalls what a countrywoman, who was not a clairvoyant, had never been magnetized, predicted to him at different times, and which had in effect come to pass. After great grief at the loss of a daughter, she had visions during which there was revealed to her all the misfortunes that were to befall France. In August, 1869, she said that France would soon be inundated with blood. Clergymen and magistrates would be killed. She predicted the great power of Rochefort and of Jules Favre, etc., etc. M. Louis Jacollot says (quoted from the *Pe-*

tile Republique Française), that when in India a Fakir told him to think of anything he pleased and in any language, and it would be repeated to him: "I put myself," he says, "to thinking (very clearly as required) of the first verse of the Iliad. The Hindu, who had never heard word of Greek in his life, pronounced distinctly the verse: 'Ménin acle, theu Paleteuco Achilios.'"

The *Chaine* quotes also from the *Banner of Light* its article on the defeat of the "M. D. Plot."

Licht, Mehr Licht, Paris. I have in hand five numbers of this important weekly, dating to Aug. 20th. Had I the capacity I would do justice to this beautifully-printed (in German) publication, but space will not permit an enumeration even of its varied articles. Mediumship; phenomena; reincarnation; letters from Berlin, Hamburg and other important points; manifestations with Mme. Hugo d'Alési; Louise Lataeu; Mrs. Pickering's séances from the *Banner*; the Baroness Vay on Miss Fowler's mediumistic powers, are some that may attract especial notice.

Op De Grenzen von Twee Werelden, &c., is the sixth number of a publication that seems to contain the history of Modern Spiritualism. The present one has an account of Mme. Blavatsky's magic séance in a Tatar tent. This reminds me to invoke particular attention to the magazine *Mme. B.* is editing in Bombay, entitled—

"The Theosophist." Words can hardly convey the superlative pleasure I have found in perusing this extraordinary work. It seems to me that, as Spiritualists, we cannot ignore the teachings of the Orient. Here we have many of the most intelligent men in the world—though some are Buddhists and some of other religions—not only expressing their sentiments respecting our faith, but their cultured views upon theosophy, ancient religions, cosmogony, medicine, the literature of a great Eastern race who seemed to have exceeded classic Greece in all that pertains intelligibly to the higher functions of our existence. No panegyric of mine can tower to that height where dwell in spiritual exaltation those sublime characters we read of in *The Theosophist*, who are even now teachers in India, and are contributors to said journal. As I have remarked above, as Spiritualists, we cannot afford to be without the instruction these Buddhist scholars are disseminating; and though we may not accept all they promulgate, no sincere seeker after truth can fail to be largely benefited by their essays, by their elucidation of Vedic and other religions, and by the heroic splendor of their own lives.

An Interesting Manifestation.

To the Editor of the Banner of Light:

I have recently had stated to me another phase of the "materialized face" phenomena of so common occurrence at materializing séances. Mrs. M. C. Pushee, No. 19 East Springfield street, Boston, informs me that on the occasion of her attending an amateur materializing séance in the presence of Mrs. Brightman (formerly Mrs. Seaver, the widely and favorably known medium), she was called to the aperture in the cabinet, when a fleecy-like cloud appeared, which soon separated into two parts, and a human form in white drapery took the place thus vacated. Though the rest of this form was indistinct and vapory, it put forth a fully materialized hand, and laid it on the back of the left hand of Mrs. P., when it soon felt as if something like a hunch was growing in the palm of her hand.

Mrs. Rockwood, the well-known clairvoyant and trance medium (who was present), said she saw something on Mrs. Pushee's palm that looked like the bud of a pond lily, and remarked that she thought they would have flowers. Mrs. Pushee was impressed to ask in a whisper whether she might take hold of the bud, when a pressure came on the back of her hand, and a nod of the head of the spirit form which she interpreted to mean assent. Mrs. P. then placed her right hand on the spot where she felt the outgrowth (though she saw nothing), and after holding it there a short time she moved it out and withdrew something visible to sight that looked like delicate silk gauze, with a silver sheen on it—or "moonshine," as a lady present observed. Mrs. Rockwood took hold of this gauze with both her hands, when it parted in two separate divisions. Mrs. Rockwood moved slowly backward some ten or twelve feet, the gauze extending in the meantime in two breadths of a yard or more in width, which all the members in the circle (some six or eight in number) both saw distinctly and handled.

After a while Mrs. Rockwood retraced her steps toward Mrs. Pushee, when the whole gauze-like material was again gradually absorbed into her hand, Mrs. Pushee in the meantime making a reversed movement of her right hand from that she had made whilst the gauze was extending outward. When the gauze-like material had, as Mrs. Pushee surmised, all gone back to the medium in the cabinet, the spirit form assumed a greater height, and upon Mrs. P. asking who or what it was, a tangible and visible hand was placed on her head, and in a distinct whisper the spirit form said, "I am the spirit of Peace. Peace go with you."

Mrs. Pushee informs me that the séance was held at Mrs. Allen's, in Harrison Avenue, and that the cabinet was made by a curtain being drawn across a bay window that was about sixty feet above the pavement beneath. I think it is to be regretted that a medium so gifted with materializing powers as Mrs. Brightman should have retired from the field.

THOMAS R. HAZARD.

A rugged countenance often conceals the warmest heart—as the rich pearl sleeps in the roughest shell.

For the Banner of Light. TO A BIGOT.

'T is bigotry, the greatest stay
To human progress here below,
Makes you condemn before you know,
Aught but the old and trodden way.

"I don't believe," methinks you said,
"That any dead communicate;"
Although it opened heaven's gate,
To make you hear, in vain I plead.

I saw you'd been in childhood taught
What they thought best for you to learn;
And by your teachers taught to spurn
All else—deride and set at naught.

The diverse senses you possessed
Were all subservient to your will;
Even they convinced, you doubted still,
All but the faith that you'd professed.

I loved you still, with all that blight,
Blemish and mildew on your soul;
Hoping you yet might reach the goal
Where darkness would emerge in light.

When reason witnesses bestow
A fact, whose value far exceeds
Pious professions, cant and creeds,
'T is well to let such mummy go.

While aught that's new, or old, if true,
Presents itself for your belief,
Grasp it as did the dying thief;
'T will prove a saviour unto you.—(GLENSMERE.)

Written for the Banner of Light.

A DIVINITY-SHAPED END. IN EIGHT CHAPTERS.

BY JOHN WETHERILL.

CHAPTER VIII.

INTERPRETS IN DETAIL—THE LAMP OF
THE MINISTER'S FAMILY RE-LIGHTED—THE
MARRIAGE OF PIPER, AND DEPARTURE.

We left John Piper, two months since, Westward bound. Two months had elapsed, then, when one afternoon he entered the sanctum of Mr. Shadows; the business part of the day was over, and he was putting up his papers and shutting his books, and about locking his desk, preparatory for the home stretch. The latter, seeing Mr. Piper enter, memories crowded thickly into his mind, and almost before the two had rushed to each other with the warm, long, hearty shake of the hand by each other, which was the natural form of contact after a two months' absence—particularly in consideration of the business that called for it—Mr. Shadows had concluded to defer the home stretch and make a day of it.

Mr. Shadows had looked at Mr. Piper's face interrogatively, and saw success and satisfaction looking out of it before the words which quickly escaped his lips, viz., "It is all right, and I am happy," were uttered.

The office door was then shut and locked, to avoid profane interruption, and the two sat down.

"When did you arrive here?" said Mr. Shadows. "This morning," said Mr. P. "But after so long an absence from Sarah there was much to say and so much that was pleasant to do, that it was dinner time before I thought it was eleven o'clock."

Mr. Shadows remembered that a few months ago a three years' absence from Sarah caused no emotion, and now two months only, and it seemed as though a year's talk—if such association can be called talk, where hearts speak and tongues are silent—would hardly make up for lost time; but Mr. Shadows remembered that it was not now Sarah merely, but his Sarah and he had been there himself, so to speak, though it was a long time ago; and he knew from experience that conditions make all the difference in the world. This was all a fleeting thought in Mr. Shadows' mind, not an utterance; still, being of a sentimental turn of mind, he almost wished he had been, at least temporarily, in Mr. Piper's place.

There was a difference in their ages, for Piper was forty, as we have said, and Sarah but twenty. But as long as that did not tell against him on the part of Sarah, it certainly was no drawback to the part of Love, it was a certain softener; and sometimes, under the warming influence of it, quite old gentlemen are as ardent as boys. Mr. Piper was not old, but just in the prime of life; and it is fair to presume that his emotions in the rapidly moving moments of that morning were of a youthful kind.

Looking at these happy people in their new relation, some envious people said, or thought, that Sarah was attracted by his gilded or Californian surface, which still clung to Mr. Piper; but certainly some who thought, and intimated so, would have liked to have had the same attraction. It will hardly be supposed that had Mr. Piper returned from his exile as pinched instead of gold, that such a connection would have been formed. This surmise, however, is nothing that makes any things enter into the sum that the purpose of ordinary union besides love, and the role of lover, as played in actual life, is much more of a compound quality than the love we read of in romance would lead us to suppose; so appearing happy and satisfied we will consider them so, and the reader may rest assured that such was the case, and ever after continued so.

As already said, the books laid aside, the papers in the safe, the office closed, no fear of interruption, Mr. Shadows and Mr. Piper were cozily seated at the table, the former listening to the latter's report, which the reader will remember (if not he can turn again to chapter one) was a pleasant as well as a long interview, and which left Mr. Shadows in a cogitative state of mind, with some considerable mental sunshine as a momentum, as was there stated after the friends had separated.

It would require more than this one remaining chapter to relate in detail the movements and circumstances of the minister's family after leaving Plainville; the reflections and disappointment of the mother, who had such expectations when the star of fortune fell into her family circle, and from misfortune so quickly became a lost star; how she still continued to feel her sainted sister's presence near her, and sometimes almost "hears in sight," so to speak. It would seem that grief, trouble, or a death is apt to thin the curtain between the seen and the unseen world; the two are nearer together sensitively in such sad hours; so Mrs. Wadsworth when alone did not feel alone, and that thought was her "gates ajar," and did more to sustain her than all the rational consolation that came from Holy Writ—and how Alice still occasionally heard an angel call to her—if the "Alice" she heard in her ear was an angel—and how Aggy had found her "chief among ten thousand, and the one altogether lovely" in the person of an industrious young trader, was married, and in all probability, at some distant day, would lay her bones beneath that Western sun, as the Plainfield witch, with "shutting up" propensities had told her. All these interesting

details would spin this story out into a good-sized book; so for the sake of brevity, and being able to condense it into this last chapter, we will let Mr. Piper tell the story to Mr. Shadows and the reader also at the same time, and what follows will be substantially the report made by Mr. Piper at this interview.

"I arrived in due time at Indianapolis," said Mr. Piper, "entered my name on the hotel-book—not this time as Johnson, but as John Piper, of California—went to my room and disposed of the dust of travel, and was soon ready for business; and before I retired for the night, had made many fruitless searches, not being able to find the first clew to Mr. Wadsworth, who must have reached there nearly three years before, and with a family ought to have left some mark or trace. But I was not discouraged, and on the next morning called on all the ministers of the place; but no one remembered Mr. Wadsworth, not even the Orthodox clergyman, of the same persuasion—though the type in Mr. Wadsworth, as the reader has seen, was a mild one, and that was due as much to his poor health as to any real conviction; but this minister was a new-comer; that is, his appearance in Indianapolis must have been six or eight months subsequent to the Wadsworth transit, which accounts for his ignorance.

It soon became known that I was seeking after such an individual, and in a day or two a person informed me that a family, he did not know the name, from the East, stopped a day or two at a friend's house two or three years ago which answered the description. Inquiring of that friend proved them to have been the Wadsworths that I was seeking. It seemed that they had left that friend's house after staying there a few days, and went to Honeyville to settle, a town about thirty miles distant. I concluded my best way was to go there at once, and did so. I found it a little town off of the main line of travel; but, like most small places, the people were all acquainted with each other, and all kept the general run of village matters and everybody's business. I stopped at the tavern, and soon learned that I was on the right track, and that Mr. Wadsworth preached at the meeting-house a few months, and then died, and was buried in the graveyard near the church. I found one of the saints of the parish—for there are always some saints in the church, as well as sinners. This good saint had taken quite an interest in this grief-stricken family. Mr. Wadsworth had kept his courage up, I learned, as well as he could. I suppose it did not call for much intellectual effort, as his stock of New Hampshire sermons would cover his new field for a year or two; still he waned in health, and finally took to his bed, and between two Sundays he died and was buried; and with his departure his family were without support, as the little money he had and had earned was fully used up. The good people in the neighborhood did what they could for them. The oldest daughter succeeded in just supporting herself by assisting in a school in Indianapolis, and was living there then as Mrs. Wing, she having been married a few months before to a young merchant in that city. If I had known of that before, I might have got on the family track without leaving Indianapolis; but it may have been better as it was, for I got a better idea of the family in some respects than I would have got from Aggy, who, from prudence, might have been reticent.

It seems after the burial of the minister, the neighbors took the family; one took one, and one another, and the lady I was interviewing took the mother and youngest daughter and gave them a temporary home. This was kind, but a burden, and the family wanted to be self-supporting, and soon Aggy got the situation at the school in Indianapolis. Mrs. Wadsworth had met in that city accidentally, a lady of about her own age, who, twenty-five years before, was a schoolmate of hers, and who wrote her from the northern part of the State, when she heard of the family loss, to come and assist her, as she was keeping a boarding-house at a place called South Bend. Mrs. Wadsworth went, and was still there; and Alice, the second daughter, got located some one hundred miles away, in a family where they made a daughter of her; but that did not mean a modern lady, for they were farmers, and Alice, with the rest, knew what hard work was; and Ada went with her mother to South Bend, but after a while got similarly located. Thus in two years' time, or even less, this loving and attached family were all scattered miles apart, having no communication except by letter. On the result of this interview, I thought it best to see the mother first, and I went at once to South Bend, as I had the directions, and saw Mrs. Wadsworth, and made the interview one of the pleasantest episodes of my life. I knew the condition of the family, and making that fact known to her as well as my financial intentions, the consequence was she was very free with me; and when she realized that I was the Mr. Piper that had brought them into grief, that I had been an exile and had become fortunate; and then to learn what trouble and travel I had taken to find them, for the purpose of making things right, it came upon her in such fullness that it overcame her and she fainted, and when she came to she was then almost bewildered."

As an episode in this report, it is proper to say she evidently did not think that her husband's death, which no man's money could return, was due to Mr. Piper; yet it might have been so; but he was a man already marked for the tomb even before the star came into his family; but the feeling of competency now in sight, and the reunion of the family by this restoration—in fact his efforts to do right, when so many would have paused in New Hampshire, as Deacon Shepard advised, covered all the sins that Piper had ever committed in that matter, and all others in her eyes; he was the radiant light of their redemption, so unusual in this selfish world, that she felt as if her spirit-sister had made it her mission to lead that man into success and duty; and who knows but it may have been so, and who knows but the star of fortune that so suddenly rolled in and out again was a divinity-planned operation, bitter at first, then sweet; but we will leave these reflections and attend to Mr. Piper's report.

"When Mrs. Wadsworth knew the whole state of the case, she was ready to leave her friend and go with me at once to Indianapolis, as I had suggested, and plan for the reconstruction of the scattered family. We arrived there in due time, and found Mrs. Wing (whom the reader will remember was Aggy, who was still employed at the school, and thus helped her industrious husband in being thrifty by lifting some of the burden. Mrs. Wing, with her husband, was living in small quarters—not occupying the whole of a house, but hiring a portion of its owner. It being suitable for the whole family, and could be bought at a bargain, as the owner was then anxious to sell and

move to Missouri, as it could be bought for thirty-five hundred dollars, and was worth it, and it seemed to suit them, I at once bought it and deeded it to Mrs. Wadsworth. That purchase would amount to the sum I owed her husband, the interest, and a little more; but I told her I gave her the house for the damage I had done, and that I was going to pay her the principal and interest in addition. I found she had no note, or in moving it had lost as of no value, as it was not, then; but I knew what it was in amount, and the date, and it being between thirty-four and thirty-five hundred dollars including the interest, I said to her I should pay her in money thirty-five hundred dollars besides paying for the house. The return of this lost star in such proportions quite overcame Mrs. Wadsworth, and she fainted again; but soon revived and began to appreciate the star more and more in the form it now appeared. I forgot to mention that Mrs. Wing wrote to both of her sisters, at my request, to come there at once, of course telling them something of their late good fortune. They both arrived in about a week, from different points, and the family, after two years' separation, were once more united. All these changes, and getting the family together and settled, took time. I was much with them, and the time went by very fast; and as five or six weeks had now elapsed, I began to feel as though I must leave them soon for home. I deposited thirty-five hundred dollars in the bank to the credit of Mrs. Wadsworth, and giving her the book, remarked, all the family being present, 'I cannot restore to you your lost husband, but I have done the best thing I could do. I have now paid you back the money that I owed you and the interest on it, and with the house additional I have doubled it.' I can assure you, Mr. Shadows, at that moment they were the happiest family on the face of the earth; and using the language of one of Burns' dogs, I must say

"That I for joy have barkt w' them."

Said Mr. Shadows to him, as he came to a pause: "To make the story perfect, you ought to have married, not the mother," said he facetiously, "unless you wanted to, but one of the daughters; then it would have been quite a romance."

Mr. Piper replied, "Do you know that idea occurred to me. I shall hardly dare to tell Sarah fully how warmly and lovingly I was received. I really think they were drawn to me as if they wanted to have a right to me. If I had not gone there the property of another—that is, if my heart had been free—I should have brought away a Mrs. Piper. I know I should," said he, "for it began to grow interesting. Ah, Sarah, what a risk you ran! But I concluded," said Piper, "to let well enough alone, and returned as I went, the title to me being still in Sarah, and with the kindest parting, and with tears and kisses all round, I bade them farewell, and they will not forget me, nor I them."

Nothing further need be said; the connection is now made with the opening chapter, and the reader must see good reasons why Mr. Shadows should have been cogitating after the interview where he was first presented, and why the gentleman who had just left him had left sunshine behind him; if he has not now done so to the reader, the fault must be with the writer, not with the ending of the story.

All we need now to say is that Mr. Piper remained in Boston two or three months after this interview herein reported, and then married his Sarah, and gave a superb entertainment to a very large circle of friends. Major Lobdell (better known on 'Change as *Ursa Major*) remarked to his friend Shadows, as they both were looking at the brilliant and crowded gathering, "How plenty friends are where there is money!" "Yea, verily," he sentimentally replied, but felt that the truism could not have been applied to him, but *Ursa Major* was right, nevertheless.

The day following this *sobriquet*, Mr. and Mrs. Piper left Boston for California, where we will now leave them.

NEW PUBLICATIONS.

CHRISTIANS VS. THEOSOPHISTS. A Report of the New Pastora Controversy, compiled from authentic sources. Published by the Buddhist Branch of the Theosophical Society, Panadura, Ceylon.

Col. H. S. Olcott, having stated in a lecture delivered by him at Panadura, that no one seemed able to step forward and prove the divine origin of Christianity, the S. P. G. Mission School, announcing that a gentleman was ready to meet him in a public discussion and support the claims of the Christian religion. This being taken as a challenge, Col. Olcott accepted it, and replied to that effect, suggesting conditions. Following this considerable correspondence passed between the two, in which not a little unfairness was exhibited by Mr. Pierles, among other things his refusing to grant Col. Olcott's request to be given the name of the individual who was to appear as his opponent, and insisting upon the discussion being held in the Mission School-Room, that would not accommodate a twentieth of the number that wished to attend, though Col. Olcott proposed a larger place, and even offered to erect a temporary pavilion at his own expense. Subsequently it was ascertained that, though the Christian party had made strenuous efforts to obtain a better champion, they were forced to put forward a Mr. Morgappah, who was a Hindu and not a Christian, but the founder of a new sect representing a mixture of Hinduism and Christianity, and who claimed that the Bible could only be interpreted by the help of the Vedas. Col. Olcott was not disposed to waste time in discussion with one who had no standing as a Christian among Christians and whose opinions on the subject were of no value. The result was that though a crowded auditory met to hear the debate, none took place, and Col. Olcott and his party left for Pansala, where he delivered a lecture explaining the situation. "We are indebted to the courtesy of Madame Blavatsky for copies of the 'Report.'"

THE SWEDENBORG LIBRARY. Edited by B. F. Barrett. Vol. VI. Free Will, Repentance, Reformation and Regeneration. From the writings of Emanuel Swedenborg. Philadelphia: E. Claxton & Co.

This series of volumes contains a well-chosen and arranged selection of chapters and passages from the voluminous writings of Swedenborg upon special subjects. The editor considers that to judge correctly of the claims of the Swedish seer to the high origin of the teachings he seeks to impart, the reader should contemplate the darkness in which the church in his day was immersed as compared "with the light that is now breaking upon thousands of open and receptive minds—breaking indeed all around us." This work will undoubtedly be acceptable to Spiritualists, and pursued with deep interest; for, though in the present advancement of spiritual knowledge on earth compared to its state when Swedenborg received his revelations, all that he taught may not conform to our present views, yet there is much that will—and a great deal to confirm the truth of recent conclusions respecting the world of the unseen.

WRITE YOUR OWN STORIES. Thirty Pictures for Prize Stories, with Blank Leaves to Write them on. Boston: D. Lothrop & Co., Franklin street, corner of Hawley.

This is a very pretty idea well carried out, handsome full page pictures illustrating subjects and suggestions for young writers who may wish to compete for the three prizes of \$25, \$15 and \$10, offered by Messrs. Lothrop & Co., to children under fourteen years of age for original stories written on the pages of this book, and sent to them on or before July 1st, 1881. The price of the book is twenty cents.

WESTERN LOCALS, ETC.

Ohio and New York.

The Revival in Clyde—A. B. French and his Work—Closing Sessions of the Lake George Camp-Meeting—Able Speech by Prof. Wm. Danton—Miscellaneous Items.

Clyde, Ohio, is an old arena of debate of Liberalism and Spiritualism. Prejudice against innovations on old forms of religious belief does not possess a strong hold on the minds of the citizens. For several years there has been but little activity in the town in the direction of maintaining public lectures on Spiritualism. Latterly, however, a call has been made for the public ministrations of the new movement. It was the writer's good fortune to take part in the initial exercises of the revival which commenced Sept. 22d.

The services were held in the Universalist Church. A. B. French, the well-known orator, who has been a resident of Clyde for many years, and who is held in the highest esteem by all classes, was Chairman. In a most felicitous speech he referred to the inauguration of the series of meetings. He hoped that the friends would rally in large numbers. He was delighted to see so many present at the opening service. He prophesied a successful meeting.

As a prophet, Mr. French turned out a success, for the church was well filled during the remaining sessions of the revival.

Annie Hoffman spoke on the 24th and 25th; and on Sunday the 26th, Hudson Tuttle, A. B. French and Annie Hoffman participated in the exercises.

The veteran workers are encouraged, owing to the success of the meeting, to keep at work in public efforts to spread a knowledge of Spiritualism. Newark, Cleveland and other places in Northern Ohio, need just such a revival.

A. B. FRENCH.

The life-work of this brother is interesting. He came to Clyde years ago, with but little money. Now he has an elegant home, and is about to retire from a flourishing business. At an early age he became an apostle of Spiritualism, speaking entranced. Of late he has been a close student, without shutting the doors against his old-time inspiration. As a speaker he has few equals. He is methodical and argumentative, and when he touches upon the emotional side of his themes he sways an audience equally with Mr. Ingersoll.

Mr. French has been offered positions of political preterence by his townsmen. As a lawyer he was most cordially welcomed to the legal fraternity. From the law he went back to business, and now, having amassed a competency, he will retire, and devote the balance of his life to the spiritual cause.

Friends, call Bro. French to our great cities, and help him plant the banner of Spiritualism, so that it will command the respect of the pulpit, press and people.

During December, Mr. French will speak in Philadelphia. His permanent address is Clyde, Ohio.

LAKE GEORGE CAMP-MEETING.

Efforts to start camp-meetings in northern New York continue. Last year at Schroon Lake an excellent meeting was held. This year the site of Fort Gage, commanding a very fine view of Lake George, was selected as a good point for a camp-meeting. Fifteen or twenty cottages were erected, and the meeting was formally inaugurated Sept. 5th, by discourses from Rev. A. A. Wheelock and Capt. H. H. Brown. Dr. H. B. Storer, Mrs. Nellie Brigham, Mrs. Morse and Geo. H. Geer addressed the people most acceptably during the meeting. Charles Sullivan's dramatic and musical entertainments were well attended.

The following were among the veteran campers present: Mrs. M. V. Lincoln, the Starbuck, E. G. Severance, Mr. and Mrs. Dillingham, Prof. Huse, Mr. Sanford, Jennie Reed Warren, Mr. and Mrs. Horn and Dr. Mills of Saratoga; Mr. and Mrs. Flint of Boston, and Mrs. Pritchard of Albany.

A good beginning has been made. Some money will have to be laid out on the grounds, and the question of final success is simply one of wise management.

THE CLOSING SERVICES.

On Saturday, Sept. 25th, at 2:30 p. m., the people assembled in the hall. Mr. Sullivan and Mrs. Lovering sang very acceptably.

Mrs. M. V. Lincoln, of Boston, spoke earnestly to the congregation. She said substantially: We must not be discouraged. When the Lake Pleasant meetings began it was smaller than this camp. Now it has grown to colossal proportions. You will have to destroy the prejudice which exists against you here. It can be accomplished; we are not novices in this work; we have had experience. These meetings carried on successfully will modify the utterances of your local pulpits. Bigotry will gradually be annihilated. Take courage, friends, for the future is bright with promise. Mrs. Morse spoke under "influence," and the spirit exorted those present to earnest and practical work. George Geer adverted to the question of sectarianism. He held in hearty detestation the sectarian spirit. Manhood was the final question. We should be judged, not by what we believed, but by our character.

IN THE EVENING.

Charles Sullivan gave his closing entertainment. Mr. Geer, Mrs. Starbuck and Mrs. Morse contributed to the excellence of the programme. Mr. Sullivan's impersonations were loudly applauded.

SUNDAY—THE LAST DAY.

George Geer delivered the present address at 10:45 a. m. A large audience was present. The speaker chose for his theme, "Is Life a Failure?" What is the object of life? the lecturer asked. Change reigns supreme. Progression is written in the constitution of things. The object of life is happiness. How shall we obtain it? Not by worshipping idols, but by reverencing home. Learn what constitute your best interests. Many so called failures are simply illustrations, not of failure per se, but that we have temporarily mistaken the right road. Lose no opportunity to learn; acquire knowledge.

The speaker dissented from the ancient theological view of human nature. Humanity aspired for excellence, and through toil and tribulation an advance was being made.

Mr. Geer's address was very able and he was attentively listened to.

IN THE AFTERNOON.

Mrs. H. Morse was the first speaker. This lady has been a very efficient worker all through the sessions of the camp-meeting. Her speeches have been well received, and she has made many friends. On this occasion she said in substance:

"I love the spiritual movement because it finds a place for woman and her work. The sects sometimes allow women to work as revivalists, but they are rarely recognized as the peers of the clergy. Progress is our watchword. We are inspired by spirit-friends. Our great cardinal doctrines are (1) knowledge of future life, and (2) progression. The manifestations are essential to our movement. We cannot outgrow them." The speaker then called attention to the practical side of Spiritualism, and concluded her remarks by exhorting the audience to unite in heartfelt endeavors for the upbuilding of the cause of Spiritualism.

PROF. WILLIAM DENTON.

Was the next speaker. He proceeded to deliver a radical address on "Rational Theology versus Barbaic Theology." The country brethren, who were making their first visit to a reform camp-meeting, commenced to show signs of restlessness as Mr. Denton's sledge-hammer blows began to fall. It was interesting to watch the countenances of the listeners. Some looked shocked; others were in a broad grin; others looked as though they thought the earth would open and swallow them. However the Professor wound away, and before he concluded he had won ninety-five per cent. of his hearers to his side, so powerfully were his arguments.

Mr. Denton's discourses always "hit the nail on the head"; he believes in making an issue with old forms of faith, and he stated his position in plain, unvarnished terms. No man has labored with greater zeal and influence in our ranks than William Denton.

THE END.

In the evening all of the speakers participated in the exercises, which were held in the hall on the grounds. A large audience was present. Mr. Sullivan and Mrs. Lovering furnished music for the occasion. Thus ended the Lake George Camp-Meeting.

SARATOGA, N. Y.

C. R. Brown, the well known jeweler, is a man of energy, who is always ready to labor for the interests of

Spiritualism. He anticipated Joseph Cook's recent attack on Spiritualism, and had a man stationed at the door of Mr. Cook's lecture-room to distribute bills to the retreating audience, notifying them that Emma Hardinge Britten would reply to the assaults of the noted clergyman and lecturer. Mrs. Britten's discourse is still the subject of most favorable comment in Saratoga and vicinity. Her able arguments were convincing to all unprejudiced minds, and a reaction is setting in, even among church people, in favor of Spiritualism.

Messrs. Thompson, Bates, Thomas, Noble, Horne and Mills, are among the outspoken Spiritualists of Saratoga.

Rev. A. A. Wheelock has lectured in this place several times; also at Dean's Corners. Mrs. Mary Lovering, the medium, is highly esteemed by the local Spiritualists.

BALLETON SPA, N. Y.

Rev. A. A. Wheelock preached in Centennial Hall for some time last spring. Mrs. Nellie J. T. Brigham will probably renew her week-day ministrations here, once a month, and at Saratoga as usual. Her discourses are eagerly looked forward to by the friends.

NOTES.

Capt. H. H. Brown, Dr. H. B. Storer and Mrs. Brigham are, affectionately remembered by Lake George campers.

There will probably be a meeting at Schroon Lake, N. Y., next summer.

Rev. A. A. Wheelock is laboring zealously to perfect the organization of the Lake George Camp-Meeting Association. He was elected to fill the position of General Superintendent and Secretary this season.

Messrs. Smith and Ferguson did all they could to make the meeting a success.

The view of Lake George from the camp-ground is enchanting.

Mrs. H. Morse is ready to receive calls to lecture. Her permanent address is 203 North Pearl street, Albany, N. Y.

Prof. Denton's lecture was a thunderbolt of reason. His discourse will be the subject of debate in the town of Lake George and the region roundabout until the next meeting.

C. F. Taylor, of Schroon Lake, N. Y., entertained the people well in his dining tent, and made himself generally useful to the campers.

The "Spiritual Harmonies," the new singing book by Dr. Peebles, is heartily welcomed by our congregations all over the country.

The writer will now say "adieu" until the commencement of the camp-meeting campaign of 1881.

CEPHAS.

Convention of the Vermont State Spiritualist Association.

The Vermont State Spiritualist Association assembled in the Unitarian church at Stowe, Vt., Sept. 17th, and was called to order at 1:30 p. m. by the President, Charles A. Wiley, of Keokuk, Iowa. The Secretary and Treasurer's report of the last Convention was read, accepted and adopted. The chair appointed as temporary board, Sabin Scott, Mrs. Wood and W. B. Farish. After a song by the Debutante Club, remarks were made in reference by Mr. Knight and Mr. Durant, of Lebanon, N. H., gave some very interesting remarks in regard to some of his experiences in Spiritualism. These were followed by a song by Miss Ella, of Keokuk, Iowa. The next speaker was Mr. Durant, who was followed by Col. Bailey, followed by Mr. Parish and Dr. Gould; Mrs. Wood and Mrs. Paul each addressed the meeting for a short period. After a song by the club, President Howe made a few remarks on the evening of the grounds for a Bellet in Evening Session.—Convention assembled at the adjourned time, and the exercises were opened with a song by the Glee Club. During the hour of conference the following persons participated: Dr. Gould, Mr. Durant, Mrs. Houghton sang a beautiful song, and then introduced remarks were made by Mr. Knight and George A. Fuller. Following a song by the club, Mrs. M. S. Townsend-Wood proceeded to deliver the first regular address of the Convention on the subject of "Love, Concord and Unity." Mrs. Wood addressed the Convention for an hour, and was listened to with good attention. At the close Miss Houghton sang, and Jennie Hagan improvised a poem. Session closed with a rendering of the "Glorious Hour of our Redemption."

Second Day.—Convention assembled at 9:15. After music by the Glee Club, conference hour was declared open, and remarks were indulged in by several. After a song by Miss Houghton, Mrs. Wood gave a beautiful recitation, entitled "Work." Mrs. Wood then introduced, and gave the first discourse of the morning, upon "Life and Its Duties." The words from the inspired lips of the speaker were eagerly drank in by the audience. In the closing of the day, a selection and Mrs. Heath, of Bethel, gave the closing address of the session. Exercises closed with a song by the club. Afternoon Session opened with music, and the usual hour was devoted to conference. Jennie Hagan then improvised a poem on "Work." Mrs. Wood gave a brief address, and a few selections were presented by the club, after which a dance was held in the hall of the Mt. Mansfield House, where all had a fine opportunity to enjoy the views of the lake and the kind of scenery. The excellent music was by the Paul Brothers Band, of Stowe.

Morning Session—Last Day.—Opened with a song by the club. The following resolutions, introduced by Mr. Geer, were adopted:

Resolved, That according with an immutable law our brother and co-worker, E. V. Wilson, has been called to a higher and co-trust, a better life; therefore, Resolved, That the Vermont State Spiritualist Association, in convention assembled, extend its warmest sympathies to Mrs. Mary Wilson, wife of our late ascended brother, and her surviving family, in this their hour of affliction.

Resolved, That a copy of these resolutions be forwarded Mrs. Wilson, also published with the reports of this Convention, and that the officers and members of the Association, in convention assembled, extend their warmest sympathies to Mrs. Mary Wilson, wife of our late ascended brother, and her surviving family, in this their hour of affliction.

After the adoption of the resolution Miss Turner sang, and Jennie Hagan improvised poems on the three following topics: "Eulogy," "The Law of Sympathy," and "Principle." Previous to this she delivered a beautiful address on "The Law of Sympathy and All Religion." Mrs. S. C. Wiley gave the last address of the morning session on "The True Mission of Spiritualism." Session closed with a song by Miss Houghton.

Afternoon Session.—Called at 1:30 o'clock. After remarks from several in conference, the Secretary read a letter from Bro. Thomas Middleton, and a note of sympathy was ordered to be forwarded to him. Conference closed with a song. Mrs. Emma L. Paul, of Stowe, then addressed the Convention, and notwithstanding she labored under several disadvantages, we never listened to an address from her that was better. At its close Miss Turner gave a song. The closing address was given by Geo. A. Fuller, of Dover, Mass. It was one of the most able and noteworthy addresses ever given at the Convention, and notwithstanding session closed with music. The chair announced that it had been decided to hold the winter Convention at Rutland in the early part of January, and the June Convention at South Troy the first Friday, Saturday and Sunday.

Last Session—Evening.—This was devoted to ten-minute speeches by the different speakers. The first was given by Col. Bailey, who remarked that he had never before been so much interested in a subject as he was in this one. When we say that every person was expected to make a speech, make himself interesting, please everybody, and offend no one, and he was sure he could not be able to do so much in so short a time. Col. Bailey was succeeded by Mrs. Houghton, who gave a beautiful song, and then Mrs. Hagan (poet) entitled "The Glorious Hour of our Redemption." Dr. S. N. Gould, Mrs. Wiley, Mrs. Heath and Mr. Durant. Next was a song by Miss Turner, after which Mrs. M. S. Townsend-Wood gave the closing address of the Convention. The following resolution was then adopted:

Resolved, That we, assembled in convention at Stowe, return our sincere thanks to the committee who have so kindly given us the use of this church; and to the different speakers and singers for their very able discourses and music with which we have been favored during this Convention; and to Col. Bailey for the courtesy and kindness he has received at the "Mt. Mansfield House," and to the different railroads for granting us return tickets.

We have not attempted to give any extracts from the several addresses delivered, not because they were uninteresting, but because we realize our inability to do justice to any of them. When we say that every address, we think we echo the voices of all who heard them. The very best of order and good feeling prevailed throughout the Convention, while we were in the city of the Stowe Convention fared from our memory.

W. H. WILKINS, Secretary.

South Woodstock, Vt., Sept. 23d, 1880.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for personal notice.

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

Banner of Light.

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THE WORK OF SPIRITUALISM is as broad as the universe. It looks from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind.—John Pierpont.

Confession in Denial.

The Free Religious Inter having, through its "assistant editor and business agent," undertaken to create a prejudice among its readers against Mr. Sargent's forthcoming work, "The Scientific Basis of Spiritualism," before it was even put in type, we gently reprimanded the precipitancy of "the business agent," at which he expresses his dissatisfaction. We select out of his diatribe the "business agent" as being the obvious party in the attack on what he calls the "spiritualistic theory," since, in his language, there is no evidence of that critical candor which we might expect from the editor. The scoff at Spiritualists generally, contained in the sentiment that they, being "wedded to a theory," it would make "no material difference" with them whether Mr. Sargent was qualified or not for his task—we referred to as showing the *misins* of the paragraph, which palpably was, that Mr. Sargent's disqualification arose simply from his not being "wedded to a theory" opposed to the spiritual. This construction the "business agent" repudiates; but in his repudiation he is so unfortunate as to make it quite obvious that we were right in the interpretation we put on his untimely attempt to depreciate an unpublished book.

He now tells us that "Mr. Sargent has some literary reputation, but he has no scientific reputation," and that the "issue" is, "whether Mr. Sargent has any real claim to represent science in dealing with Spiritualism." Now, as there are many different branches or departments of science, and no one man can be indicated as "representing" universal science, will the "business agent" have the kindness to inform us what particular specialist in science he regards as having "any real claim to represent science in dealing with Spiritualism"? Is it the geologist, the chemist, or the mathematician? The anatomist, the astronomer, the naturalist, the electrician, or the microscopist? Will he inform us what particular science it is, outside of the science of transcendental physics or psycho-physical phenomena, that qualifies a man to "represent science" on this last-named subject?

Do we look to the man of medical science to give us light on questions in geology? Or to the astronomer to instruct us in agricultural chemistry? Well has it been remarked by one of the most cultivated of our men of science, that the first and indispensable condition of giving a man a claim to "represent science" in any one department is, that "his mind must have been occupied directly with the subject to be investigated." Under this plain and obviously right ruling, what specialist can claim to "represent science in dealing with Spiritualism" except the specialist "whose mind has been occupied directly with the subject to be investigated"? To whom else shall we look to present the claims of Spiritualism to scientific recognition, if not to the man who knows something about it? who, long before the outbreak of Modern Spiritualism in 1847, was the assiduous student of the cognate phenomena of mesmerism and somnambulism, and who ever since 1847 has been known to the leading inquirers in Europe and America as a diligent investigator, who has spared neither time nor money to get at the bottom truth in all the phenomena, unbiased by any consideration foreign to that one purpose?

Is it not apparent from the language of the "business agent" that his whole objection to Mr. Sargent's qualifications turns upon the fact that he has been so occupied with the science of psycho-physical phenomena during the last forty years that he has neglected to accomplish himself in some other science having nothing to do with it?

We are told that the aim of the Free Religious Association is "the scientific study of man's religious nature and history." "It is not strange, therefore," says its business agent, "that it should have been, in common with the greater portion of the best thinkers of the time, slow to accept, on testimony as questionable as much of that adduced in support of the spiritualistic theory, what is apparently so contradictory to the course of things in this world, and largely intermingled with crudeness of mind, charlatanry, and an uncertain ethical standard."

Now they are not "the best thinkers of the time" who presume to decide upon facts before they have investigated them. We do not call upon them to accept our testimony, but simply demand that before ignorantly maligning it they

should condescend to examine into our facts. No man, really in search of the truth, can look into the fact of direct writing without becoming convinced of it. However questionable the testimony may be, the facts themselves are not questionable.

It is not the "spiritualistic theory" that we ask our opponents to accept. As we have repeatedly told them, the theory can take care of itself. All that the "agent" means, then, by what he says of something "contradictory to the course of things in this world," and something "largely intermingled with crudeness of mind," is that the testimony of a great naturalist like A. R. Wallace, of a great chemist like Wm. Crookes, of the eminent Professor of Physical Astronomy in the University of Leipzig, Friedrich Zöllner, of Professor Corson of Cornell University, and fifty more illustrious men of science in Europe and America, to absolute facts, is not to be respected because it contradicts his *a priori* notions as to the possible in nature.

In this he simply repeats the objections of those specialists in science, like Youmans and others, who take the same ground. Well is it remarked by Alfred R. Wallace: "My position is, that the phenomena of Spiritualism in their entirety do not need confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

It is barely possible, then, that the science of Spiritualism, based as it is on facts and phenomena, objective and subjective, and daily demonstrable, may, to the alert "business agent," threaten to come in competition with that "science" which he tells us it is the object of his Association to prosecute and that, with a strict eye to "business," he is merely trying to disparage what he regards as an opposition. Though this view of the case may lessen the force of his criticisms, it will be creditable to him as showing his fidelity to the interests of his employers, and that he simply means—business.

We learn with satisfaction from the initials attached to this second attack, that it is not the senior editor, a man of fine acquisitions, abundant charity and superior abilities, who has indulged in these illiberal scoffs, ostensibly at the theory, but really at the established facts of Spiritualism.

British National Association of Spiritualists.

A special general meeting of the BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, London, England, was held in the rooms of that organization on Tuesday evening, Sept. 27th, for the purpose of determining the question as to carrying on or closing up its affairs. The "general purposes" committee having reported that the responses to the appeal for support sent to the membership had been satisfactory, and quite sufficient to sustain the Association, though all the members had not yet returned answers, it was moved by the President, Alex. Calder, Esq., seconded by Mr. J. J. Morse and carried by acclamation, that in view of the above report the Association be continued, and its work prosecuted with renewed vigor, the meeting so pledging itself. A few appropriate remarks from Mr. Morrell Theobald, Chairman of the Finance Committee, and Rev. W. Stainton-Moses, Chairman of the General Purposes Committee, closed the meeting.

Thus the gratifying assurance is obtained that the finest organization of Spiritualists Great Britain has ever possessed, embracing England's most cultured and eminent adherents, has tided over the danger of dissolution, and will now be preserved as an efficient agency for promoting the cause upon the external plane of action. As English Spiritualists are experiencing (secular) journalistic intolerance and legal persecution just now, a national association, presenting the movement as a united whole, is capable of assisting most effectively in the resistance that is about to be made against the injustice sought to be visited upon the cause and its advocates in that country.

Additional Notes of Interest.

Since our last report further particulars concerning Mrs. Espérance's concluding séance in England have come to hand. It was held in the drawing-room of a lady at North Shields. No cabinet was used, unless the drawing of curtains in front of a balcony window might be called such. Within the recess thus formed Mrs. Espérance sat. A correspondent of the *Medium and Daybreak* (J. P. Bates) who was present, says:

"For a considerable period, the curtains being withdrawn, the medium was in full view of the whole of the circle; and when in this position, the first manifestation of materialized forms took place. This consisted of the appearance of a white patch upon the floor, oscillating in movement and varying in size; this patch gradually seemed to creep on to the knee of the medium. In answer she said it seemed to have no weight, she felt as if the cabinet was full of cobwebs, getting into her eyes, and choking her. 'Yolanda' appeared, clothed with her usual drapery, and peeped timidly from the curtains. Ultimately she left the cabinet, and advancing to the front, she affectionately saluted her with a kiss. T. C. E. here remarked, 'Now, 'Yolanda,' it will be very pleasant if while we are singing you will bring the medium out, and standing by her side, dematerialize.' In compliance with the request she rendered the cabinet, and immediately the curtains in front of Mrs. Espérance's chair were withdrawn, and 'Yolanda' and she were seen standing side by side. The process of dematerialization was rapid, the form seeming to divide into pieces by absorption, as it were, of intermediate portions. I watched the last portion, lying like a patch of light at the feet of the medium, gradually melt away, until not a vestige was to be seen, the appearance reminding one of the melting of ice in water."

From the London *Spiritual Notes* we learn that a composition known as Balmmain's luminous paint was used at a séance given by Mr. Rita, not, as was once suggested, for simulating the spirit lights, but used by the spirits themselves. A large sheet of card-board covered with the paint was laid on the table, with a curtain over it. Every now and then the spirits pulled aside the curtain, and showed their hands by the light of the paint. Smaller pieces of card-board covered with the paint were also carried aloft by the spirits, and waved about in the air. Altogether the paint proved a very useful adjunct for the spirit-circle. At this séance very satisfactory manifestations in the form of slate-writing took place, in reporting which a Church of England clergyman writes: "The other sitters did not consider it an exceptional case, but to me it seemed marvellous and I can not help asking, will Mr. Maskelyne, (for whose conjuring powers I have the highest respect,) repeat the slate process, allowing me to clean and dry it? That is the important proviso. Will he, or any other conjurer, after me to cleanse and dry the slate, and then produce writing on it, without its ever leaving my hand for a moment?"

Harry Bastian's séances at The Hague are highly spoken of by Mr. A. J. Riko, who writes that they resulted in convincing many of the truths of Spiritualism. Circles have been formed, and are now being held regularly in Friesland and Limburg.

At the rooms of the Newcastle Society a very interesting séance with Miss Wood was held on the 19th of September, at which it was con-

sidered absolutely certain that transfiguration was not resorted to in the presentation of forms. Miss Wood was seated in an enclosure fastened by screws from the outside. Spirit-forms appeared and were weighed, some of them weighing more and some less than the medium. At the conclusion a large figure appeared, removed the screws from the front of the cabinet, opened it, and then dragged out the chair containing the medium's form to the outside of the curtains, visible to all.

At Birmingham the Spiritualist Society has commenced public meetings for the winter season by an address from its President, Mr. R. Harper.

A lecturing tour has been made through Yorkshire by Mr. J. J. Morse, meeting with much favor and leaving a good impression.

Education of the Indians.

The Central Church, Boston, was filled to repletion on Sunday evening last, the occasion being a meeting in behalf of the Hampton Institute. Twenty-five Indian children, brought North by Gen. Armstrong, were present. Gov. Long presided, and made the opening address, speaking plainly and emphatically of the wrongs of the Indians, saying that they had been deceived by the government, and plundered by traders, who had been given full opportunity. He spoke of his visit to Hampton Institute last spring with the company which went from Boston, and pictured the scenes which he saw there. He wondered after that, not that the Indian and black races had attained so little, but that they had accomplished so much.

Gen. Armstrong said it was two years and a half since the first Indian pupils were brought to Hampton Institute, and told the story of how the seventeen captives came to be brought there. He spoke very encouragingly of the efforts to educate the Indians. They make good progress in their studies, and seem bound to disappoint those who prophesy that they will return to their wigwams, and that their education will be thrown away.

Addresses were made by Rev. Henry W. Foote (in defence of the Indians), Rev. Phillips Brooks (who remarked that every one who had seen Hampton has a strong faith in its success), and Dr. Duryea. A contribution in aid of the Institute was collected, a benediction pronounced, and then many of the audience pressed forward to see the bright-looking Indian boys and girls, who were seated near the pulpit.

Exclusion and Expulsion.

Are the weapons of bigotry. Prof. Buchanan's essay on Cerebral Embryology was excluded from the proceedings of the National Scientific Association at Cincinnati, not expelled, as represented by a typographic error in our last. Essays are excluded—individuals are both excluded and expelled by illiberal societies; but sometimes they learn to be ashamed of the act. The Cambridge Society for Medical Improvement in 1873 expelled eight of its members for practicing homeopathy; but Dr. F. F. Moore's essay on Old School and New School Therapeutics, a part of the proceedings of this society lately published, confesses the wrong by saying, "Let us extend to our homeopathic brethren the right hand of fellowship, that the reproach of bigotry and intolerance may be removed from us; that the truth may be advanced, and the day hastened when medicine shall know no schools, but be represented by one body, with the one aim of advancing medical science and the best interests of humanity." Possibly the Massachusetts Medical Society may also in time become ashamed of its record!

Dr. Samuel Watson's New Book.

On our fifth page the announcement is made that this distinguished and cultured Southern gentleman has brought out another work, wherein Spiritualism is phenomenally and philosophically considered. Like all the preceding books from the pen of this author, the new volume is destined to attract to itself the marked attention of large numbers, both among the Spiritualists themselves and in the ranks of the church-members. We shall speak more fully of this work next week; meanwhile those desiring to form personal acquaintanceship with its contents, will find it on sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston.

Among the spirit-messages printed in our issue for the 2d inst., was one bearing the name "JAMES S. DODGE." As it was couched in general terms, and the spirit giving it omitted to state his place of residence when on earth, a misapprehension has arisen which we take the present opportunity of explaining. The intelligence manifesting, and claiming proprietorship in the name, was not (as some readers have mistakenly imagined) our genial friend, James S. Dodge, of 98 Tremont street, Boston (who is so well known in this locality as a worthy merchant and a devoted Spiritualist), that gentleman being still in the form, ready to greet his friends who may call on him, and to do yet more valuable work, we are sure, for the cause on the mortal plane before he passes to the next sphere of being. By reference to the sixth page of the present issue, the reader will discover that the spirit above mentioned has again entranced Miss Shellamer at our Circle-Room, and has made matters clear by the giving of additional particulars, including his full name: JAMES SPAULDING DODGE.

We find the following pertinent item in a late issue of the *Boston Transcript*. That this new work by the erudite author of "Planchette," etc., is—on its appearance from the press of Colby & Rich—destined to produce a profound impression on the public mind, is a foregone conclusion:

"Epes Sargent's forthcoming book on Spiritualism will contain some extremely interesting reminiscences of the author's early experiments in mesmerism, with Mrs. Mowatt as his subject, and of the lively interest taken in them by Channing, who was then near the end of his life-journey."

We learn that Col. R. T. Van Horn, editor of the *Kansas City (Mo.) Journal of Commerce*, and a gentleman of considerable scientific attainments, having purchased, upon recommendation of W. E. Coleman in the *Banner of Light*, etc., Mrs. King's "Principles of Nature," was so pleased with it on a first perusal, that he gave it a second careful reading, and is now quite anxious to have Mrs. King come to Kansas City and deliver a course of lectures.

Mrs. Mary M. Wheeler, the clairvoyant and magnetic healer, of Hartford, Conn., and husband, are at the Parker House, this city. They attended our Free Circle Tuesday afternoon.

Ed. S. Wheeler's favor concerning Spiritualist lectures, etc., in Philadelphia, will appear next week.

The Laws of Mediumship.

To the Editor of the Banner of Light:

Saturday morning, Sept. 10th, I held a séance with an excellent medium in Boston. The day was pleasant and the conditions harmonious.

After a most beautiful written message from my wife, and an oral communication from my daughter Anna, who said they were still escorting her recently-ascended sister Esther amidst the "beautiful flowers and singing birds" of the angel-world, to recuperate and give her weary spirit rest, a most eloquent discourse was pronounced by a spirit purporting to be John Pierpont, in which he dwelt largely upon the duties of mediums and the severe trials to which they were at present being subjected at the hands of professed Spiritualists. At the close of the discourse I asked the gifted speaker if he would do me the favor to write out the discourse he had just pronounced, and especially those passages in which he had alluded to the present attitude of some professed Spiritualists on both sides the water toward spirit-mediums, and explain to me their motives and the probable effect of their opposition to phenomenal mediumship. The spirit in control assenting to my request, I took from my pocket the *Banner of Light*, and remarked that I would peruse its pages whilst he was writing, in order that my thoughts might not disturb him, if such a thing was possible.

I herewith send you Mr. Pierpont's original communication. I hope with all my heart that mediums of all classes and denominations, wherever located, whether in America, Europe or elsewhere, will, so far as opportunities present, read it and comport themselves in accordance with its recommendations and spirit, and assert the dignity of their beneficent and heaven-inspired calling as mediators between the two phases of existence—the spiritual and the physical—and that all true friends of the cause will rally to their support; for if they do not, it does appear to me, as Spirit John Pierpont intimates, that the dictatorial elements in our ranks may succeed, as they have ever done before in the progress of mankind, to count our mediums out of existence, that they may usurp their places, and thus add one more killing illustration of the truth of the declaration of the great medium, Jesus of Nazareth, that the priestly element has ever been the murderer of the prophets or mediums, in all ages and among all the races of mankind—as witness the rise, persecution and downfall of the Christian, Quaker and Swedenborgian Churches, all of which were originally founded on "spiritual phenomena," but are now among its most persistent and deadly persecutors.

THOMAS R. HAZARD.

"My opinion, my friend," concerning the attitude of certain persons calling themselves Spiritualists is this: They are not the enemies of Spiritualism, in its philosophical and metaphysical sense, but they are the opposers of phenomenal Spiritualism. Those who oppose the use of the cabinet and the dark séance-room, the production of the physical and materializing phenomena—do they know what they are doing? They are placing a stumbling-block in the way of the angel-world, which will succeed in causing the spirituality that there is life and love and friendship beyond the grave.

And what may be the result of this movement throughout the world to-day? In certain cases it may be that phase which brings the most undoubted evidence of immortality to the living heart, and without which philosophy and metaphysics in Spiritualism would be a non-interference in the work of the spirits, and, simply this, that Spiritualism will have to struggle to move to crush out materialization and its attendant phases of spirit control over matter—unless true Spiritualists everywhere rally to the support of their mediums and the defence of the powers they possess? Simply this, that Spiritualism will have to struggle to withdraw its power from earth, and to deprive humanity of spiritual manifestations until they have grown sufficiently to receive and appreciate them.

Those who deary the cabinet manifestations will find that if they desire the beloved philosophy—as they deem Spiritualism—to advance and flourish, they will have to cease their opposition to the conditions imposed by spirits upon their mediums, and allow the visible workers, who perform the real labor, to do their own work in their own way, without let or hindrance. It is time that Spiritualists understood the necessity of a non-interference in the work of the spirits, and, on the other hand, that they be obliged to accept the manifestations offered as true, unless they accord with their own reason, judgment and convictions; but let mediums understand that no man or woman has a right to enter their room to criticize, object to or deary the conditions of their spirit manifestations, for their own sake. And just here let me add a word as to the necessity of all mediums who possess a well organized spirit-band, submitting unquestionably and quietly to whatever conditions that band may impose. Mediums must be obedient to the spirit world, and allow the matters; but if they desire good, true, genuine manifestations of spirit-power, untrammelled and unconfined by material limitations, they must obey their spirit guides, and if they demand cabinets, curtains, darkness, etc., they be furnished with them, as they do not desire any one to accept that which appears to him to be untrue. No one can receive spiritual knowledge until he has unfolded sufficiently to perceive it. Many mediums, once their spirit bands require for their work, which later he would understand. But it would be better to run the risk of being accused of deceit and imposture, than to disobey and deny the requests of the spirit band. By saying this I do not mean to encourage the spirit world to be deceived, as may be present; but I do encourage an independence in mediums, and a trusting obedience to the spirit-world.

JOHN PIERPONT.

The fourth number of Miller's *Psychometric Circular* has been received, considerably enlarged and greatly improved in its typographical appearance. The experimental series of six numbers will be concluded on the first of December. On the first of January it will appear as a permanently established paper, at a price corresponding with its size and cost. Those wishing to know more of this unique newspaper venture, will please address Chas. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y.

Mrs. M. A. D. Hadley, of East Lexington, will please accept our thanks for a bouquet of choice flowers for our Free Circle-Room table; which remark also applies to the other ladies who have so generously contributed these beautiful offerings.

In the message printed in our last issue, from MARK JEWETT, "Rowley, R. I.," should have read "Rowley, Mass."

Read Dr. Conoley's card—fifth page.

Movements of Lecturers and Mediums.

(Letter for this department should reach our office by Tuesday morning to insure insertion the same week.)

W. E. Coleman lectured on "Christian Spiritualism" for the First Spiritual Union, San Francisco, Iowa Hall, Sept. 6th; at the request of the Theanthropo Society he repeated the lecture in Charter Oak Hall, Sept. 12th; Sept. 19th he spoke before the same society on the question, "Will Spiritualism Supercede Christianity?" and Sept. 26th he delivered an address for the Spiritual Union of the "Origin and Authenticity of the New Testament."

Dr. G. H. Geer spoke at camp-meeting, Lake George, N. Y., Sept. 17th, 18th, 22nd and 26th; in Glen Falls, Sept. 28th; in Battle Creek, Mich., Oct. 3d and 10th. Oct. 11th he took his departure for Minnesota, to attend the State Convention Oct. 15th, 16th, and 17th at Glencoe. Dr. Geer is engaged as State Mis-

sonary by the Minnesota Association of Spiritualists, in which work he will spend a portion of the winter. He is also agent for the *Banner of Light*. He can be addressed, until further notice, at Farmington, Minn.

Cephas B. Lynn closed a very successful engagement with the Second Society of Spiritualists at Carter's Hall, 23 East 14th street, New York City, on Sunday evening, Oct. 10th. Prof. J. R. Buchanan will speak for this society on Nov. 7th, and Prof. Wm. Denton on Nov. 14th.

J. O. Barrett will again enter the spiritual lecturing field, commencing December next. Those societies wanting his services can address him at Glen Beulah, Wis.

Mrs. A. E. Reed, of Hartford, Conn., the well-known medium, has taken rooms at 133 West Thirty-sixth street, New York City, where she will be pleased to receive her friends and the public generally.

Ophelia T. Samuel, lecturer, will be in Chicago until the last of November. Address 419 West Randolph street.

Charles H. Foster is now giving sittings at 20 Hardy street, Salem, Mass. He will spend the winter in the South.

Mrs. Nellie J. Kenyon will speak in the Spiritualists' Hall in Bartonville, Vt., Sunday, Oct. 17th, at the usual hours, and will give tests after each séance.

L. K. Conoley, M.D., spoke last Sunday p. m. to a good audience in Chelsea. He will speak in Beverly, Mass., Sunday, Oct. 17th, at 2½ and 7 p. m. He is now permanently located at No. 9 Davis street, Boston, and would like engagements to lecture on Sundays. Will also officiate at funerals in or out of the city.

Hon. Warren Chase was announced to lecture in Crane's Hall, Santa Barbara, Cal., on Sunday, Oct. 3d, at 11 A. M.; subject, "The Relation of this Life to the Next."

J. Frank Baxter, who spoke Sunday, Oct. 10th, to such full houses in Weymouth, will lecture there again on next Sunday, Oct. 17th, at 2 and 7 p. m. Oct. 24th he lectures in Bartonville, Vt.; Oct. 26th in Putney, Vt., and Oct. 31st in East Westmoreland, N. H. He will probably speak in Syracuse, N. Y., on the Sundays of November. In December he will be in Maine, and open the new year in Philadelphia, Pa. Parties desirous of making week-evening engagements will address him at once, if possible, at 181 Walnut street, Chelsea, Mass.

Mrs. Abbie N. Burnham spoke in Marshfield, Mass., on the evenings of Oct. 2d and 3d; a pleasant reception was also extended to her on the first-named date. She lectured in Providence Tuesday night, Oct. 12th. She will be in New York City, and address the Second Society of Spiritualists on Sundays, Oct. 17th, 24th and 31st.

Messrs. P. C. Mills and W. H. Powell were at Saranac, Mich., Saturday and Sunday, Oct. 9th and 10th; Lowell 11th; Grand Rapids, the 12th. They will be at Sparta Centre the 15th, 16th and 17th. They will visit any place in Michigan where their services are required, to speak and give sittings. Great wonder and much satisfaction are expressed everywhere at Mr. Powell's manifestations. They may be addressed at Grand Rapids, Mich.

Mrs. Mary A. Charter is now located for a short time and can be addressed at 36 Vale street, Chelsea, Mass.

George A. Fuller speaks for the Second Society of Spiritualists of Beverly, Mass., the first two Sundays of November.

The October Magazines.

No. 12, Vol. 5, of GOOD COMPANY, published at 309 Main street, Springfield, Mass., is received. This issue closes the volume, and does so worthily, while it is evident that the publishers propose to bring out Vol. VI. in a manner equally as creditable to their management as have been its predecessors. In the present number Prof. S. W. Johnson, of the Yale Scientific School, treats of food adulterations; Rev. Oscar C. McCulloch, of Indianapolis, writes concerning "Associated Charities"; John Bascom, President of the Madison, Wis., University, has a paper on "The Destruction of the Poor," wherein he gives it as his opinion that only in the spiritual unfoldment of mankind can be found the remedy for this crying evil which has assailed all the nations of the past, as well as our own; "The Christian Camp," by James Clement Ambrose, embodies many common-sense views on Sabbath observance, etc.; "Savannah and the Renaissance" is a painstaking digest and critique, by Noble C. Butler, of that bold reformer and his immediate work. Several stories of marked interest, personal sketches, poems, etc., etc., blend harmoniously with the usual departments in making an agreeable display of reading matter.

THE HERALD OF HEALTH—M. L. Holbrook, M.D., publisher, 13 and 15 Light street, New York City—has, this month, several articles of more than usual merit, among them being one on "Gripes," by Elizabeth Oakes Smith, in which much excellent advice is given in an attractive fashion. J. Mortimer Granville is indeed to be congratulated (?) at the know-it-all manner in which he refers in this number to "the notion" of "communications, super or extra-natural," etc. This writer evidently feels that "there is nothing like having a theory"—you know.

THE PHRENOLOGICAL JOURNAL—Fowler & Wells, publishers, 73 Broadway, New York City—has come to hand. Pictures of "Sourthern Truth," "James B. Weaver," and "Henry S. Tanner, M.D.," are supported by appropriate descriptions; among other articles it may be noted that O. S. Fowler, the well-known leader of practical phrenology in the United States, presents an address to the patrons of this magazine, also a brief essay on "Intellect as a Means of Obliviating our Faults." "Liberal Culture for Women" is a capital editorial; but somebody has given a snarl at Spiritualism in the notice of Howells's (no one else's) "Undiscovered Country" which is entirely uncalled for.

The Vermont Medical Law, Etc.

To the Editor of the Banner of Light:

As the biennial session of the Legislature of Vermont is now in progress at the capital of the State, I would suggest that the people of that Commonwealth express their views through their representatives in relation to the restrictive medical law now upon the statute books, which does not allow them, unless under a penalty to the healer, to employ persons blessed with natural gifts of relieving the sick, by and through magnetic and clairvoyant treatment.

Any law which aims to deprive the citizens of Vermont from employing healers and clairvoyants, or sending to other States for individuals to heal them when disease afflicts themselves or their families, is an act which belongs properly to the locale of the dark ages; and it behooves the people there to ask (through petition and otherwise) their representatives at this time to cause them to be stricken from the statute books.

In this connection I would suggest that the voters of Massachusetts inquire of the men nominated for the next session of the Legislature as to the views entertained by them regarding the question of a prospective medical law framed in the interests of the fossilized Regulars, and aimed against all progressives in remedial practice. And if such nominees are in favor of passing such a law, putting the people under guardianship, let such men receive no liberal's vote. Now is the time to act, as rumor asserts that the Massachusetts "medicos" are already "girding up their loins" for the fall and winter campaign.

A. S. HAYWARD, Magnetic Physician.
Boston, Oct. 2d.

Card-Canceling Engagements.

To the Editor of the Banner of Light:

Permit me to say through your columns that, after due correspondence, I have canceled my engagements to lecture upon Spiritualism in Pittsford, Ravenna, Mantua, Chicago, Cincinnati and other localities in the West, and desire to make no further Sunday engagements.

I have entered into an arrangement with parties to lecture nearly every evening in the future upon *Travels, Eastern Religions, Archaeology, Anti-Vaccination, Hygiene*, and cognate subjects.
J. M. PREBLE.
Hammon, N. J.

BRIEF PARAGRAPHS.

"There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things dead when all the world is, by the very law of its creation, in eternal progress."—Dr. Arnold.

"Why did you not pocket some of those pearls?" said one boy to another; "nobody was there to see." "Yes, there was—I was there to see myself, and I don't ever want to see myself do a mean thing."

A learned writer says of books: "They are masters who instruct us without rods or ferules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you."

The Chase and Franklin mills in Lowell, Mass., were destroyed by fire on Wednesday afternoon, Oct. 14th, the property loss aggregating between \$300,000 and \$400,000. Four hundred workmen were thrown out of employment by the fire.

A passenger and a freight train on the New York and New England Railroad came into collision on Friday night, 8th, near Williamstown, Conn., causing the death of the conductor of the freight train and of the engineers and firemen of the two trains.

BRIGHAM YOUNG'S SUCCESSOR. CROSWELL.—The Mormon conference at Salt Lake, U. T., which adjourned Oct. 11th, was chiefly notable for the filling of the first presidency, vacant since Brigham Young died. John Taylor was elected President, with George G. Cannon as first and Joseph F. Smith Second Counsellors.

THE LITTLE ONES.

Oh, when at dawn the children wake,
And patter up and down the stairs,
The flowers and leaves a glory take,
The roses light a splendid glare,
That nevermore these eyes would see,
If my sweet ones were gone from me.
And when at eve they watch and wait
To fold me in their arms so white,
My burden, my life, my love, my bride,
Are charmed away by calm delight;
And, shutting out the world, I live
The purest moments life can give.

Prof. Benjamin Pierce, at the head of the United States coast survey, and professor of mathematics and astronomy at Harvard College, died at his residence in Cambridge, Oct. 7th, at the age of seventy-one years and six months.

Some of the greatest pilgrims of the day are those who, with their white hands, fashionable attire and social polish, try to make us think that they are celestial stars, when, in fact, they are simply glow-worms, and never in true glory and worth get as high as the heart of the average man.

It is told that when Minister Miles prayed for rain, he left nothing uncertain. He said: "O Lord! thou knowest we do not want thee to send us a rain which shall pour down in fury, and swell our streams, and sweep away our bridges and our crops; but, Lord, we want thee to come drizzle-dizzle—drizzle-dizzle for about a week." Amen.—*Elliot's New England History.*

A rusty shield prayed to the sun and said: "O sun! illumine me with thy ray!" To which the sun retorted: "O shield! I make thyself clean!"

The American University of Philadelphia and the Eclectic Medical College of Pennsylvania, known to the community as Buchanan's college, have now been formally wiped out of existence.

A rural schoolmaster, coming out of the school-house after the instructions in geography yesterday, said to the young schoolmistress who accompanied him: "Why do you preserve such a frigid aspect toward me, Sarah?" "Because I want to tell myself of you," was the temperate retort.

The press and clergy go hand in hand with the whitewash brush; they respectably magnify little virtues and kindly throw delectable into the shadows of oblivion, the public, the pen and the gravestone are active partners in saint-making.—*Taunton Gazette.*

"Who first knew of the birth of Jesus?" was asked in a Lowell Sunday-school. "His mother," responded a little girl. The teacher looked somewhat dazed, but was obliged to admit that the answer was correct if not the one expected.

Assistant Secretary Bell is informed that the restlessness recently manifested by the Utes is the result of apprehension on their part that there will be delay in the payment of their allowance. It will be allayed by the prompt payment of the amount.

We would be glad to give our readers some definite information as to the present state of the Eastern Question, but nothing reliable or definite is to be had. At the time of our going to press the matter stands just about where it did some time since, when the witty "Puck" thus epitomized it:

"The European Powers to Dulcigno—Will you surrender? Dulcigno to the European Powers—No; I won't." The European Powers to Dulcigno—Then we think you're real mean, so there."

A collision occurred on the Pennsylvania Railroad, at the Twenty-Eighth-street crossing in Pittsburg, Penn., late Saturday night, Oct. 9th, between two sections of an accommodation train, by which twenty-four persons were killed and nineteen fatally injured. In addition to this number many were slightly wounded.

W. J. Colville's Meetings.

On Sunday, Oct. 10th, the services in Berkeley Hall, Boston, were even more than ordinarily interesting. In the morning Mr. Colville's inspirational discourse, delivered to a very large congregation, was on the cultivation of the power of the human will. "The intelligences controlling his utterances" argued that a medium and an adept should be one and the same person, as no one can be harmonious unless he is equally positive and negative in temperament; the medium is negative, controlled by spirits; the adept is positive, controlling spirits; and as there are millions of departed spirits higher and also millions lower in development than the average human, it is not surprising that while it is at times desirable to remain passive to the more exalted, it is equally necessary for every one to develop the force of his own nature sufficiently to prevent his obsession by inferior grades of spirits.

The law of spirit-control is that the stronger can at any time control the weaker if he so desires. We can never grow so strong or rise so high that we need assistance from spirits, but we can and ought to develop our own individual character to such an extent that we do not endanger our safety by mingling with those whose characters are not beyond reproach. Spirits like mediums are fallible, and the language followed implicitly by those who are guides in whose wisdom and purity we have reason to place perfect confidence.

Alluding to magic, the control said there were three kinds: red, white and black. Red magic is the power of the individual spirit to leave its body and travel to distant places, if rapport is established by the spirit with the places he desires to visit; through this power of the individual soul the body may be rendered visible and invisible at will, and diseases of others may be instantly cured. This is only attainable by a long course of study and practice. While not advocating any practices injurious to the system, the inspiring spirit urged upon the necessity of controlling their bodies by reason, and again subjecting intellect to conscience.

White magic is any innocent exercise of occult power. Black magic is the perversion of psychology, mediumship, &c. No one ought to seek to control another for the sake of advancing his own interests by getting a fellow-creature in his power. All who wished to develop the native will power, could and ought to do so by endeavoring to free a short space of time, in retirement, to abstract their thoughts from their immediate surroundings and concentrate them on a desired object. The importance of saying "No" when conscience will not let you say "Yes" was emphasized, and his hearers were urged to remember that after all the secret of our real power was the resignation of our lower will to a higher intelligence by humble aspiration toward that blessed calm termed "Nirvana" by Orientals and "the kingdom of heaven" by Christians. The discourse was highly commended and enjoyed by the audience.

In the afternoon, in the answer given to the question "Why does God kill the innocent?" the inspiring spirit endeavored to show that all the devil we have fear is our own carnal nature before it is subdued to the soul; and that all evil is not inharmonious or undeveloped, or rooted out of Nirvana. The hall was quite filled by a very intelligent audience during the delivery of the address.

Miss Maria Solter lectured at 745 P. M. to a select audience of progressive minds on "Swedenborg." Many of her ideas were very strange, and the language which she clothed them was uniformly clear and forcible.

On Sunday next, at 10:30 A. M., W. J. Colville's sub-

ject will be "The Law of Love and the Love of Law." At 3 P. M. questions will be answered on subjects which the audience may wish to hear treated upon.

Public Reception, etc.

Mr. Colville holds a public reception at of Pembroke street every Friday, at 3 P. M. The proceedings are always interesting and diversified. Mr. J. W. Fletcher gave a very interesting address during a part of the afternoon on Friday, Oct. 8th. Every Friday evening at 8 o'clock in the same place Mr. Colville's guides deliver a lecture. They are at the present time presenting a course of twenty-two lectures on the book of Revelation—large and interested audiences attending. Mr. Colville lectured last week in Salem. This week he speaks in Haverhill. He can accept out of town engagements for Tuesdays and Wednesdays.

NOTES FROM NEW YORK.

BY OCCASIONAL.

To the Editor of the Banner of Light:

At the Harvard Rooms, Mrs. Emma Hardinge Britten delivered a profoundly interesting discourse this forenoon concerning "Martin Luther in Spirit-Life," which received the closest attention of her auditors. In the evening she gave her second astronomical lecture—"What We Know of the Sun" being the subject. The Sunday evening lectures by Mrs. B. are admirably illustrated by stereoscopic views, are of a popular and instructive character, and are delivered with rare oratorical skill, while the many known scientific facts are supplemented with gems of richest thought, replete with comprehensive and suggestive power.

Mrs. Nellie J. T. Brigham has entered upon another year as the regular speaker for the first Society of Spiritualists. Her discourses are characterized by an easy, ready utterance, a natural, lady-like manner, low and pleasant voice, inspirational spontaneity, an evenly sustained power (though treating a great variety of subjects), and a rich gift of poetic imagery. In many respects she resembles Mrs. Richmond. Her forenoon discourses usually take the form of answering written questions—as it did to-day—closing with one or more inspirational poems.

The Lyceum, as usual, met at half past two, and was gracefully presided over by Mrs. Newton. After the customary interesting exercises were gone through with, pertinent remarks followed from Geo. A. Bacon, of Boston, Dr. Landis and Mrs. Brigham. The subject of Mrs. Brigham's evening lecture was "The Church of England."

Bro. Cephas B. Lynn has spoken two Sundays before the Second Spiritualist Society, and—regrets sincere and numerous are heard on all sides that his present stay is of such short duration. His audiences have been so well pleased with his brief exposition of his abilities that a general demand is made for his reappearance at an early day, probably in February. His morning lecture, "Is Spiritualism Anti-Christ?" exhibited extensive thought, based upon sound sense and a comprehensive consideration of practical Spiritualism. Mrs. Dr. Spence followed in a most vigorous speech. To a largely increased audience in the evening Bro. Lynn outlined and analyzed "The Coming Messiah," in a manner which awakened the liveliest enthusiasm, being replete with critical insight and rhetorical power.

At the first social meeting of the society, held at the pleasant home of Mr. and Mrs. Watson, St. Luke's Place, last Thursday evening, a reception was tendered to Mr. Lynn by a company of ladies and gentlemen who fully taxed the accommodating power of the host's double parlors. Remarks of an appropriate character were made by Mr. Alfred Weldon, Bro. Lynn, Mrs. Whipple, and others, interspersed with vocal and piano music, social converse, collation, &c.

Bro. Thomas Gales Foster and wife left here for California last Thursday morning, expecting to lecture at several places while en route to the Pacific coast. A brief call at Dr. Mansfield's last week found him in excellent health and mediumistic condition. During my short stay I had the most unmistakable evidence of the presence and identity of spirit friends, which was all the more gratifying because unexpected.

Dr. V. P. Slocum, the psychometrist and healer, is at 47 West 37th street.

Dr. Henry Slade is anxiously expected here at an early day. He will meet with a warm reception.

New York, Oct. 10th.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that Prof. Henry Kiddle was to speak for our Fraternity brought together a large, cultured and intelligent audience, whose members listened with deep and earnest attention to the very able and instructive lecture of Bro. K. One feature of our meetings is the constant presence of strangers and friends from abroad, who are attracted to us by the weekly reports published in the papers. Among the strangers present to-night were Mr. Kellogg of Keokuk, Iowa; Dr. Charles Woodhouse, Rutland, Vt.; Miss A. E. Munson of Burlington, Vt.; Dr. E. Edison, White Plains, N. Y.; Jesse Sheppard, the musical medium, and many others.

A hearty greeting came spontaneously from the audience when Bro. Kiddle stood on our platform. As his whole lectures are always full of wise thoughts, keen analysis and earnest words, a synopsis cannot do it justice. He said that the fact of spirit-presence had been demonstrated by science, and the world was rapidly realizing this truth; and that there could be no question among candid investigators as to spirit-identity.

He classified the facts under three heads: First, the communications that came unsolicited under peculiar circumstances; second, the facts that came in the sacredness of the home circle from personal friends and relatives; and third, communications from spirits who had lived in previous ages of the world's history. He cited, among other illustrations, one of a lady who visited Charles H. Foster, the well-known medium, in New York, who said: "I see a spirit beside you," (describing a friend of the lady who was in perfect health but a few days before) "who says, 'I am . . . I died at three o'clock this morning in Chicago.'" The visitor said, "This is impossible!" but immediately telegraphed to Chicago to ascertain the truth, and received a despatch corroborating the intelligence as given by the spirit. He also alluded to the wonderful powers of Mrs. Hollis-Billing, the late E. V. Wilson, Mr. J. Frank Baxter, and others. In closing he urged the mediums present to seek only the highest and best influences, and urged investigators to study the law of mediumship, and to desist none but pure and good influences, and they would find unmistakable evidences of spirit-identity.

Mrs. Mary L. Gridley was the next speaker, who said she was deeply grateful for this lecture from Bro. Kiddle, for its clear statement and beautiful illustrations; for the last two months she had devoted an hour each day in her own room for spiritual unfoldment, and had been greatly blessed. She mentioned being saved from great peril in Philadelphia a short time since: While riding in a carriage with Mrs. F. O. Hyzer and Miss Beecher, the horses became frightened and ran at a fearful speed, and as Mrs. Gridley was about to spring from the carriage the voice of Mrs. Hyzer's spirit father was heard, saying, "Remain in the carriage, and you will escape from the danger unharmed;" and she said that she believed that the frightened animals were controlled, and finally stayed in their flight, by spirit power. Mrs. Gridley spoke earnestly and well.

Prof. H. M. Parkhurst related his experience with Watkins, the slate-writer, at Lake Pleasant; and Wm. R. Tice gave an interesting account of a séance with Charles H. Foster.

S. B. NICHOLS.

467 Waverly Avenue, Brooklyn, N. Y.

Brooklyn Society (Everett Hall) Conference Meetings.

To the Editor of the Banner of Light:

In the absence of our excellent Chairman, Capt. David, Mr. Fred Haslam presided at last Saturday Evening's Conference Meeting. A full house greeted the occasion, and, if I should trace back, through the four years of the life of the Conference, I could name no continuous period of three or four months, when our attendance had been more uniform and full, or the interest in the Conference exercises more general on the part of the audience.

Mr. Wilson, former Conductor of the Brooklyn Lyceum, in responding to the call made upon him to speak, referred to the action of the Presbyterian Council at Philadelphia in revising and endorsing the three-ex-

ploded doctrines (exploited at the bar of reason and common sense) of the Orthodox Church. But (said Bro. Wilson) no dictum of authority (ecclesiastical or otherwise) can stem the tide of liberal thought. Liberalism is the thought of the nineteenth century as oxygen is the air. It is all-pervading. There is a vast amount of Liberalism hiding itself in the churches under the cover of "respectability" and "popularity." Take from the churches of this and other cities the advanced minds who do not believe in the creedal religions (giving only nominal assent), and there would be a great falling off in the preachers' salaries.

Mr. Charles H. Sweet, trustee and test medium, followed the opening address. Mr. Sweet, in a trace (wholly unexceptionable) condition, said that the spirit speaking through this medium was, in earth-life, known as Joseph Peters; was a resident of Lowell, Mass., and a superintendent of one of the Lowell mills; that he passed to spirit-life fifty years ago.

The controlling spirit took up the subject of dogmatic theology, and urged the necessity that it was the paramount duty of the hour—to emancipate the human intellect from the thralldom of dogma and superstition. It was wholly due to Spiritualism and the progress of liberal ideas that the creeds of the past were losing their hold upon the popular estimation.

Mr. Sweet closed an admirable address by answering questions from the audience.

Mr. B. F. French effectively repelled Talmage's recent onslaught upon Spiritualism and its disciples.

Dr. Weeks, of New York City, was announced as the speaker for the next Saturday evening's opening address.

C. R. MILLER.

New York City Meetings—Second Society of Spiritualists.

To the Editor of the Banner of Light:

At present there seems to be a spiritual revival in New York. Mrs. Brigham, the well-known speaker, who has labored successfully for the First Society for four years or more, is still greeted with good audiences.

Emma Hardinge Britten recently commenced a series of discourses in the Harvard Rooms, which were well attended. The Children's Lyceum meets in Republican Hall in the afternoon, each Sunday. The "Harvard Rooms" Conference is held regularly.

Alfred Weldon, the President of the Second Society, is an earnest Spiritualist. His society works harmoniously, and the best of feeling prevails relative to the other organizations. The audiences are composed of veteran Spiritualists and Free-thinkers, who are ready to hear all sides of all questions. A most unique feature of the meetings is the fine singing by the well-trained choir, also the excellent congregational singing. Bro. Weldon is a host in himself, and he merits the respect of the people for the untiring and unselfish labors which he has performed. He is assisted, financially and otherwise, by ladies and gentlemen of wealth and social position, and a prosperous future seems to be marked out for the Society.

The writer had the pleasure of speaking from the platform of the Second Society, Oct. 3d and 10th. Pleasant memories will ever linger with him of the New York friends.

CEPHAR.

Children's Progressive Lyceum.

There will be a Social Re-union or In-door Picnic of the members and friends of the Children's Progressive Lyceum of New York, on Friday evening, Oct. 22d, at Republican Hall, No. 55 West Thirty-third street, commencing at eight o'clock.

Donations of cake, fruit or flowers are solicited, and will be very gratefully received by the committee, who will be at the hall on that evening to receive donations. Admission to the hall twenty-five cents. Friends are earnestly requested to join us and assist in giving the children a pleasant and enjoyable evening.

Mrs. M. A. NEWTON, Guardian.
Mrs. E. PHILLIPS, Asst. Guardian.
Mr. W. HUNT, Asst. Conductor.

The Editor-at-Large.

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

Paid	Amount Pledged
H. Brady, Benson, Md.	2.00
Peter McAulan, Yuba City, Cal.	5.00
Religio-Philosophical Journal, Chicago, Ill.	25.00
Charles F. Briggs, 20 Boston	50.00
Chas. Cotton, Cincinnati, Ohio	5.00
Hon. M. C. Smith (personal), New York	5.00
Wm. T. Foster, Baltimore, Md.	25.00
R. Tanner, Baltimore, Md.	5.00
Total to date	\$138.00

The Banner of Light Free Circles.

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

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Conference Meetings held in Fraternity Hall, corner of Fulton street and Sullivan Place, Brooklyn, N. Y., Friday evening, Oct. 14th, "A Noble Motto and its Gallant Standard Bearer," W. O. Bowen.

Friday evening, Oct. 22d, an Experience Meeting. Wella Anderson, the spirit-artist, will be present and discuss "The Medium." A Noble Motto and its Gallant Standard Bearer, W. O. Bowen.

Friday evening, Oct. 29th, "Spiritual Experiences," Mrs. Hester M. Poole, Metuchen, N. J.

Friday evening, Nov. 6th, "The Dead of the Spirits," Emma Hardinge Britten.

Friday evening, Nov. 12th, "Unseen Forces," Col. Wm. Hemstreet.

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

S. B. NICHOLS, Pres.

THE THIRD ANNUAL CONVENTION OF THE NEW ENGLAND ANTI-DEATH LEAGUE MEETS IN SCIENCE HALL, 718 WASHINGTON STREET, BOSTON, SUNDAY AND MONDAY, OCT. 17TH AND 18TH, THREE SESSIONS DAILY.

Dr. B. F. Clarke, A. D. Wheeler, J. W. Stillman, Moses Hull, C. M. A. Twichell, Dr. J. H. Swain, Angela T. Heywood, Prof. A. P. Barnes, E. H. Heywood and other speakers expected.

Remember, Hop Bitters never does harm to the smallest child, but good, always and continually.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. 75 cents per annum. Single copies 5 cents.

VOICE OF ANGELS: A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. Price 15 cents per annum. Single copies 5 cents.

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

THE SPIRITUAL RECORD: Published in Chicago, Ill. Price 10 cents per copy. Per year, \$3.00. Single copies 10 cents.

THE SHAKER MANIFESTO, (official monthly) published by the United States Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

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To the Editor of the Banner of Light:—

Here let me say that my experience in the observation of spirit-forms covers a period of *thirty-four years*, and to do any kind of justice to the work which the gentleman calls on me to

Mr. Hazard reports that he finds my paper on Ourin and Guests to be "coughed in fifty or five paragraphs" as to respect to the question of all these he is content to garble and dilute the substance of the same after his own peculiar fashion, without comment, and with as much self-complacency as if his own superior style involved a discovery likely to mark an epoch in polemical literature. He seems to indulge the childish fancy that in thus mutilating the original he has made an improvement upon the writer's method of expressing his ideas, and in-

What a doctrine! If it may be necessary to explain here the nature of this terrible "doctrine," which is qualified by the adjective "ghost-like," according to the "ghost-like death-like, ghost-like, oh, how horrible!" Now the reader will be surprised to know that by "ghostly doctrine" the pharisaical spirit, speaking through Bro. Hazard, merely refers to our suggestion concerning the probable manner in which Honto turned the scales at Chittenden when he posed as a "ghost-like doctrine." This frightful, so-called "doctrine" which so shocked the "ghost-like" and "ghost-like" and thrilled the nerves of his chosen maiden, is all embraced in the simple intimation that the Indian Maiden may have turned the scale without stepping on the platform! Would you believe it possible that it was

If any one is inclined to think that this communication is unnecessarily severe, I beg to remind him that I have neither sought nor provoked a personal controversy with any man in the ranks of Spiritualism, from first to last. From the beginning I have made it my business to battle with, the common enemy. When of late I have occasionally been obliged to pause in this steady resistance of the outside opposi-

controversy closes as far as this paper is concerned.—ED. B. OF L.]

There are thirteen thousand cabmen in London.

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