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Spiritualism Abroad. REVIEW OF OUR FOREIGN SPIRIT-

UALISTIC 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 nationce 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. Guerin. "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 Eaux and at Lens they await him to establish hopes that many "groups will follow its exteach and to popularize, by all possible means, new "groups." His daughter is a medium. the great truth therein involved." Monsieur Following the above is a letter from Dr. Geo. Guérin then proposes (as stated in a recent "review") to give five thousand francs, and a thousand france 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 nossible 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. Jésupret, 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 pleasantries, often trivial, of journalists, and invectives 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 explation 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 selflove 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 Mithra, they gave to man the name of animals. . . But all is metamorphosis and progress in creation," continues Mons. Caillé, and he enlarges

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 concierge, 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 Snirite. 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 concierge, 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 spiritworld 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 concierge 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 tranquility. 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. Jésupret, father, writing from Douai, Nord, says : "It is with veritable joy that I announce that our belle philosophic 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 groupes are being formed, one at Somain, under the direction of Mme. Duflot, who is a medium and a woman of intelligence. Mons. J. was going to form a new society at Arras. At Amand-les-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

that it depends upon the mother to make of her | avail themselves maliciously of any passivity | ual attracts to himself spirits like himself; the | tite Republique Française), that when in India 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 Canucines. 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?" &с.

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 ills 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 Sabodell. She says: "It is a centre of Spiritualism greatly advanced," and she ample," 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, Gali leo, and many others. "Spiritualism is a Philosophy," by Sr. Gonzoles (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 rememberances of the departed, as "there will never fail to be some one to transmit to them what emanates from affection."

frivolous attract the frivolous, and the noncha- a fakir told him to think of anything he pleased lant 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 nothied her of your illness, for fear of distressing her." "You are jesting," said the mother; "Eigenia not here? She has been sitting here comfort-ing 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 smoothing 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 Kardee "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 Constancia, 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 "Circle Constancia" a number of personating mediums have been de-

reloned. Lady Soler and Da. Candida Sans contribute articles highly prized by the Spanish publicthe 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 Avres.

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

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: 'Meninacide, thea Paletadeo Achil-

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

Licht, Mehr Licht, Paris. Lhave in hand five numbers of this important weekly, dating to Aug. 29th. 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, Hamberg and other important points; manifestations with Mme. Hugo d'Alési: Louise Lateau; Mrs. Pickering's séances from the Banner: the Baroness Vay on Miss Fowler's mediumistic powers, are some that may attract esnecial 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 scance in a Taxtar 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 lace." phenomena of so common occurrence at materializing séances.

appearances of luminous stars." Dr. E. Lowenthal, docteur en Philosophie. writing about Prof. Crookes'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 Mile. 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, (1st and 15th of Aug.) thesis than an exposition of how or why spirits speech, made before the "Philological Society" upon this, and the laws of analogy, with great of the subject; and I have known two or three

ITALY.

Annali Dello Spiritismo, Turin, for August, opens its fair pages with "Ceremonies and Sacraments of the Brahmins," from the pen of Viscount 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 Vasuky, 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 givis in hand. "Deceiving Spirits" is the first of en in the Banner, follow the above; then there its fifteen obstwenty articles, and is rather a | is a continuance of D. Sebastiano Fenzi's able deceive. Above may be found an illustration of Florence, in which he shows the progress of our doctrine in spite of the obstacles it encounperspicuity; adding, to some reflections natur-ally educed, that it is "worthy of meditation, umship because so many spirits were ready to Spiritualists of this country: "Every individ-

Dr. Cooper's account of the early formation of | Mrs. M. C. Pushee, No. 19 East Springfield the earth, and Mrs. Richmond's replies to ques- | street, Boston, informs me that on the occasion tions, beginning with : "Was not Jesus a mate- of her attending an amateur materializing sérialized spirit whose medium was Mary ?"

Toluca. Mexico, seems yet to be alive to the cause of Spiritualism, though nothing from that | known medium,) she was called to the aperture region, nor from the city of Mexico, whence in the cabinet, when a fleecy-like cloud apformerly issued the able "Ilustracion," comes | peared, which soon separated into two parts, now to my hands.

MISCELLANEOUS.

La Chaine Magnetique, Paris, Aug. 15th. so ably edited by the Baron de Potet, 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 Ponulaire.''

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. at-tributes the transmission of thought to a cerebral nervousness; "but L," 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 "In place of combatting writing, &c." . . . Spiritualism," he finally adds, "let magnetistes and spiritualistes unite."

M. de Fleurville writes to the Chaine that he recalls what a countrywoman, who was not a clairvoyant, and 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 Jacolliot says (quoted from the Pe-

anco in the presence of Mrs. Brightman (formerly Mrs. Seaver, the widely and favorably 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 bunch 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 seance 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.

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

BANNER LIGHT. OF

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 subversive to your will; E'en 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 you soul; Hoping you yet might reach the goal Where darkness would emerge in light.

When rev nant witnesses bestow A fact, whose value far exceeds Pious professions, cant and creeds. 'T is well to let such mum'ry 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 .- [GLENMORE.

Writien for the Banner of Light. A DIVINITY-SHAPED END. IN EIGHT CHAPTERS.

BY JOHN WETHERBEE.

CHAPTER VIII.

INTERPRETS CHAPTER ONE BY REPORTING THAT INTERVIEW IN DETAIL—THE LAMP OF THE MINISTER'S FAMILY RE-LIGHTED—THE MARRIAGE OF PIPER, AND DEPARTURE.

We left John Piper, two months since, West ward 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 kome stretch and make a day of it.

Mr. Shadows had looked at Mr. Piper's face interrogatively, and saw success and satisfac-tion 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, the one to report, and the other all cars to hear.

'When did you arrive here ?" said 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 oft 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, heing 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 have twenty. But as long as that did not tell against him on the part of Sarah, it certainly was no drawback to Piper. Love is a great 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 pinchbeck instead of gold, that such a connection would have been formed. This surmise, however, is nothing to the purpose; many things enter into the sum that makes an 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 häppy 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 "heave 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 angeland 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,

details would spin this story out into a goodsized 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 hotelbook-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 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 persuasionthough the type in Mr. Wadsworth, as the render 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 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 selfmet in that city accidentally, a lady of about her own age, who, twenty-five years before, was a nevertheless. schoolmate of hers, and who wrote her from the | The day following this soirée, Mr. and Mrs.

the family loss, to come and assist her, as she was now leave them. 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 as the Plainfield witch, with "shutting up" pro- family, and could be bought at a bargain, and sent to them on or before July 1st, 1881. The price pensities had told her. All these interesting , as the owner was then anxious to sell and of the book is twenty cents.

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and the second second

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 got 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 hae barkit wi' 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 anotherthat 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 supporting, and soon Aggy got the situation at money !" "Yea, verily," he sententiously retheschool in Indianapolis. Mrs. Wadsworth had plied, but felt that the truism could not have been applied to him, but Ursa Major was right,

northern part of the State, when she heard of Piper left Boston for California, where we will

WESTERN LOCALS, ETC.

Ohio and New York. The Revival in Clyde-A. B. French and his Work-Clos ing Sessions of the Lake George Camp-Meeting-Able Speech by Prof. Wm. Donton-Miscellaneous Items.

Ciyde, Ohiô, is an old arena of debate of Liberalism and Spiritualism. Prejudice against innovations on old forms of religious belief does not possess a stronghold 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 delight ed 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 ses sions of the revival.

Annie Hinman spoke on the 24th and 25th; and on Sunday, the 26th, Hudson Tuttle, A. B. French and Annie Hinman 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. Norwalk, Cleveland and other places in Northern Ohlo, 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 fourishing 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 preferment 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 excel-

lent 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. II. 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, Mrs. Starbird, E. G. Sever-ance, 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 exhorted those present to earnest and practical work. George Geer adverted to the question of sectarian-He held in hearty detestation th

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Spiritualism. He anticipated Joseph Cook's recent at. tack on Spiritualism, and had a man stationed at the door of Mr. Cook's lecture room to distribute bills to the retiring 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 reliction 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 Sara-

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

BALLSTON 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, . Y., next summer.

Rev. A. A. Wheelock is laboring zealously to perfect the organization of the Lake George Camp-Meeting Asociation. 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. Ier 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 congrega-

lons all over the country. The writer will now say "adieu " until the commence-The writer will now say allow annual ment of the camp-meeting campaign of 1881. CEPHAS.

Convention of the Vermont State Spiritualist Association.

Spiritualist Association. The Vermont State Spiritualist Association assem-bled in the Unitarian church at Stowe, Vt., Sept. 17th, and was called to order at 1:15 p. M. by the President, Nr. Harvey Howes, of North Bennington. The Sec-retary and Treasurer's report of the last Convention was read, necepted and adopted. The Chair appoint-ed as temporary board, Sabin Scott, Mrs. Wood and W. B. Parish. After a song by the Duxbury Glee Club, remarks were made in conference by Mr. Knights, and Mr. Durant, of Lebanon, N. H., gave some very interesting remarks in regard to some of his experi-ences in Spiritualism. These were followed by a song by Miss Ella G. Houghton, of. South Londonderry, Hemarks were also made by Col. Balley, followed by Mr. Parish and Dr. Gould; Mrs. Wood and Mrs. Paul

by Miss Ella G. Houghton, of. South Londonderry. Remarks were also made by Col. Balley, 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 Howes made a few re-marks to the convention. Adjourned to 7 o'clock. *Evening Session*.—Convention assembled at the ad-journed time, and the exercises were opened with a song by the club. During the hour of conference the following persons participated: Dr. Gould, Mr. Du-rant, Miss Houghton sang a beautiful song, and con-tinued 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 Conquers All." Mrs. Wood's address continued up-wards of an hour, and was listened to with good atten-tion. At the close Miss Houghton's sang, and Jennie Hagan improvised a poem. Session closed with a ren-dition by the choir. *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 "Mabel, or the Dead Face at the Pane," following which Miss Lillie Turner favored the audience with a song, and Jennie Hagan gave a poem upon a subject presented by an entire stranger to the improvisatice, entitled "Stowe and our Convention." Mrs. Sarah A. Wiley, of Rockingham, was then intro-duced and gave the first discourse of the morning, upon "Life and Its Duties." The words from the in-spired lips of the speaker were eagerly drank in by the audience. At its close the club gave 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 resual hour was devoted to conference. Jennie Hagan then improvised a poem on "Work." Mrs. Turner sang a piece entitled "The Little Boy that Died." The Pres-ident

New Publications.

CHRISTIANS VS. THEOSOPHISTS. A Report of the New Pantura Controversy, complied from authentic Sources. Published by the Buddhist Brauch of the Theosophical Society, Panadure, Ceylon.

Col. H. S. Olcott, having stated in a lecture delivered by him at Panadure, that no one seemed able to step forward and prove the divine origin of Christianity, received a letter from J. R. Pierles, Head Master of the S. P. G. Mission School, announcing that a gentleman was ready to meet him in a public discussion and sup port 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. Pieries, 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 twentleth of the number who wished to attend, though Col. Olcott pro posed a larger place, and even offered to erect a tem porary pavilion at his own expense. Subsequently if 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. Ol cott was not disposed to waste time in discussion with one who had no standing as a Christian among Chris tians 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 deliver ed 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. Bar-rett. Vol. VI. Free Will, Repentance, Reforma-tion and Regeneration. From the writings of Eman-uel 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 afound us." This work will undoubtedly be acceptable to Spiritualists, and perused 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 firmishing 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.

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. Starbird 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 regular address at 10:45 A. M. A large audience was present. The speaker chose for his theme, " Is Life a Fallure ?" 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 worshiping, idols, but by reverencing home. Learn what constitute your best interests. Many so called failures are simply illustrations, not of failure per so, 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 toll 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 Barbaric 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 Iswallow Denton. However the Professor pounded away, and before he concluded he had won ninety-five per cent. of his hearers to his side, so powerful 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 end ed 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 | success.

sion closed with a song by Miss Turner. Evening Session.—The evening was occupied with a short session at the church, where Mrs. Wood gave a brief address, and a few sciections were presented by the club, after which a donce was held in the hall of the Mt. Mansheld House, where all had a fine opportunity to enjoy themselves who were partial to this kind of pleasure. 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. Glazier, were adopted : Whereas. In accordance with an immutable law our

Whereas, In accordance with an immutable law our brother and co-worker, E. V. Wilson, has been called to a ligher, and, we trust, a better life; therefore. *Resolved*, That the Vermont State Spiritualist Associa-tion, in convention assembled, extend its heartfelt sympa-thes to Mrs. Mary Wilson, wile of our late accended brother, and her surviving family, in this their hour of adile-tion.

tion. Resolved, That a copy of these resolutions be forwarded Mrs. Wilson, also published with the reports of this Con-vention. Slowe, Vt., Sept., 1880.

Mrs. Wilson, also published with the reports of this Con-vention. Slowe, Vt., Sept., 1880. After the adoption of the resolution Miss Turner sang, and Jennie Hagan improvised poems on the three following topics: "Eulogy," "The Law of Sym-pathy" and "Principle." Previous to this she deliv-ered a beautiful address on "Morality the Foundation of all Religion." Mrs. 8. A. Wiley gave the last ad-dress 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 re-marks 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. Confer-ence closed will 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 ad-dress was given by Geo. A. Fuller, of Dover, Mass. It was one of this talented young speaker's best. Ses-sion closed with music. The Chair announced that it Rutiand in the early part of January, and the June Con-vention at South Troy the first Friday. Saturday and Rutland in the early part of January, and the June Con-vention at South Troy the first Friday, Saturday and Sunday

Vention at South Troy the first Friday, Barurouy and Sunday. Last Session-Evening.—This was devoted to ten-minute speeches by the different speakers. The first was given by Col. Balley, who remarked that he did not like to be confined to ten minutes, for in that time a person was expected to make a witty speech, make bimself interesting, please everybody, and offend no one, and he was sure he should not be able to do so much in so short a time. Col. Balley was succeeded by the following persons in turn: Geo. A. Fuller, Jennie Hagan (poem entitled "The Closing Hour of our Con-vention,") 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 clos-ing address of the Convention. The following resolu-tion was then adopted: Resolved, That we, assembled in convention at Store...

Resolved. That we, assembled in convention at Slowe, 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 Con-vention; and to Col. Bailey for the courtes and kindness we have received at the "Mt. Mansfield House;" and to the different railroads for granting us return checks. We have not attempted to draw any extracts from the

different railroads for granting us return checks. We have not attempted to give any extracts from the several addresses delivered, not because they were un-deserving, but because we realize our inability to do justice to any of them. When we say that every ad-dress, and all remarks, even in conference, were of the best, we think we echo the voices of all who heard them. The very best of order and good feeling pre-valled, and never, while we live, will the pleasant days of the Stowe Convention fade from our memory. W. H. WILKINS, Secretary. South Woodstock, Vt., Sept. 23d, 1880.

From Portland, Oregon, we have received copies of two new papers having for their aim the advocacy of Spiritualism and all progressive and reformatory movements: "Truth the Rising Sun," published monthly by Lucy L. Brown, and "The Scientific Investigator," by the Investigator Publishing Company. In all efforts for the improvement of mankind they have our hearty sympathy and best wishes for 1000 a the

THREESCORE.

I am not old, and will not be; I daily grow, and joys are piled About my life, as when a child I bloomed into Eternity.

And still for me the sunny day, Outleaping from mysterious night, With dew of God's fresh-breathing bright, Glistens in all its primal ray,

Each morning is a buoyant birth: Daily I rise up from the deep Of bounteous, broad, prolific sleep,— The only death man knows on earth.

I grasp the wonders to my soul, That flash their freshness far and near, And tell, how great is that career That bares to me so vast a whole.

And at the multitudinous joy Of being, without, within, I drink As thirsty as when on the brink I played and pried, a wondering boy.

And am I not an infant still? Or should I pace a sixscore span, What were it to th' eternal plan Ordained me by Almighty will?

All earthly time is fagget smoke: The soul is an upspringing flame, That, kindled, nounts to whence it came And frees itself from yearly yoke. If I were old, the life within

Would cease to blossom thought and want, And, like an hoar oak, branchless, gaunt, Would dribble through a hollow skin.

But new thoughts gush, and wants, as bold (And wider) as when twenty years Through dauntless hones and flying fears Had shot me into manhood's mould.

Iligh beauty's glory ne'er was higher, Nor so ethereal yet its power. Nor yet of reaching thought the dower So glittering with celestial fire.

And never in those carlier days, When Joy was bold and hopes were new, Were rainbows of such heavenly hue, The future so with life ablaze.

The quick perennial now is mine As much as in my wakeful youth-Nay, more; for gleams of gathered truth Their safety on its tempests shine.

This mighty now, this lord of life— And yet of life lise if the thrall— Doth sparkle 'mid the sparkling all, With transcendental vision rife;

With vision peering in the deeps That deepen with the spiritual ken, Aglow with blest revealings, when The spirit toward its freedom leaps.

Life is no mouldering, sapless swathe, Our clay-clad bones erect to hold; 'T is flame that kindles worlds untold, A fire whose warmest pulse is faith. G. H. CALVERT.

Banner Correspondence.

Michigan.

A A C

At Received a made in y nome with Bro. Reach, who was just recovering from a severe illness, drawing near the 'river,' but the angels saved him for a little more work. Earnest, kind and noble are himself and his loving companion, true friends to our cause and faith-ful friends to the laborers. At Pierson I was enterloving companion, true friends to our cause and faith-ful friends to the laborers. At Pierson I was enter-tained by Bro. McConnell and his good and faithful wife. We had a very rainy time, but the meetings, though thinly attended, were full of Interest. At Grand Rapids they have a good soclety with the Hon. W. Collinbury for President. No more pure and noble-minded man could have been selected. The Boelety is now moving to hire a hall by the year and have meet-ings every Sunday. The prime movers in this enter-prise are women, of course-Mrs. E. J. Kromer, a me-dium whose enrest labor has not been fully appre-clated, and Mrs. McCormick, who is also a tireless worker in the enuse. They deserve to succeed, and they will, I had the pleasure of a sitting with Dr. W. O. Knowles, a good clairvoyant and powerful magnetic heater. His work is extensive and he is doing all his strength will allow. heater. His work is extensive and he is doing all his strength will allow. I expect to leave for the West about the 20th of Octo-ber, but shall ever remember the kindness of the Michi-gan friends to a stranger, and the hearty support I have received from this part of the State. My friends in the East will be glad to know that I still have the whole armor buckled on, and am in active service. Move on, friends, everywhere I strike for victory, and we shall see grand success follow our efforts the com-ing two years. God bless the old Banner' may it wave over every battlement and rampart, as long as there is evil to fight, or ignorance to enlighten."

Sopt. 28th, '80. PRISCILLA. After reading the communication, Mr. Mansfield asked if the names were all correct. I told him they were so. far as I knew, but I could not say as to the middle letter in the name of Mr. Rand. He then asked if he was a sen-capital. I said I believed he had been. He then took the pencil, while his left hand shook as If telegraphing, and wrote, 'yes, but hasty a banker, *Priscilla*.' This was true when I met him a short time before he died, about seven years ago, in Muske-gan, Mich.''

gan, Mich." AMSTERDAM.—James Griswold, realizing the im-portance of firmly supporting the mediums in their heaven-inspired inission, writes as follows: "As a subscriber of the Banner of Light and Mind and Mat-tor, and a Spiritualist who has received nearly all his knowledge of a future life from mediums, I cannot help writing to you after reading some of your articles in the last numbers of the Banner, and wishing you God-speed in your grand work of upholding mediums who are true and faithful in their charge. T think if we as Spiritualist stood by them more, and gave them all the help we could, there would not be inany dis-honest mediums. My wife being a medium, and hav-ing two boys who are good physical mediums, I think I know something of mediumship. Let us stand by the spirits and their mediums. God bless you, dear old Banner?"

OLEAN.-Wm. M. Ingstrum writes: "The Banner of Light arrives regularly every Saturday, and its con-tents are manna to my soul during one day of rest out of seven."

Massachusetts.

Massachusetts. POCASSET.—H. G. White writes: "The friends in this place were given an opportunity on Sunday after-noon, Sept. 26th, to listen to the spirit-guides of Dr. I. P. Greenleal. The Influence was mainly that of Mr. Derby, an Episcopal elergyman of England, long since passed away. Quite a number were present from Onset Bay including Mr. W. F. Nye, President of the Onset Bay Grove Association; and all pro-nounced the utterances throughout sublime. In fue evening a less number were fortunate in hearing the Doctor, while under control of another member of his band, Dr. Randall, a physician of Boston some twenty-five years ago (well known to and a neighbor of the writer of this), who comes in a very characteristic manner, and on this occasion conversed freely upon matters of the day in which he lived, and which were *entirely unknown* to the party controlled. On Mon-day evening the Doctor's organism was made use of by still another member of his band, Mons. Kemmio, a French gentleman who passed away in the last cen-tury, and who took an active part in the affairs of his native land at that time. He showed himself to be highly-educated, as well as thoroughly conversant with matters of interest of that as well as the present day. After conversing with different members of ho com-pany upon many and varied subjects, he concluded by giving two impromptu poems to different persons, which were pronounced in no way inferior to any-thing previously heard. The Doctor has spoken sev-eral times the past senson at Onset Bay, at Sunapec Lake, N. H., and at Harwich; and the general ver-dict of his hearers has been that' though always an interesting speaker, a wonderful improvement had taken place'; and I would speak a word to those com-ing senson, that they cannot do better iluan to avail themselves of our friend's services; for I feel that his time should be fully occupied, and that they will thank mo for the suggestion." I.UNENBERG.— Mrs. Julia B. Dickenson writes

me for the suggestion." LUNENBERG, — Mrs. Julia B. Dickenson writes under date of Sept. 28th? "The Jannor of Light is, according to my mind, the best spiritual paper pub-lished. I received it regularly, through the agency of J. J. Morse, while in England. Mr. Morse is a grand medium, and is highly appreciated in his extensive circuit, which embraces localities scattered through-out England and Scotland. England is now develop-ing some excellent and truly wonderful mediums."

Annual Convention of the Connecticut ing, three times. Another form soon appeared, which State Association of Spiritualists. The Fifteenth Annual Convention of the Connecticut State Association of Spiritualists was held at Willinantic on Saturday and Sunday, Sept. 25th and 26th. The Convention was called to order at 11 o'clock A. M., on Saturday, by President E. R. Whiting, of New Haen. The Secretary being absent, A. T. Robinson, of Bris-

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BANNER

binding by residue an online, or rewrite ven.
The Secretary being absent, A. T. Robinson, of Bristol, was appointed Secretary protem.
The first business in order being the election of officers for the ensuing year, a Committee of three, viz.
D. A. Lyman, of Willimantic, Annos Doubleday, of Columbia, and Mrs. F. A. foomis, of Meriden, was appointed to prepare a list of names and present them to the Convention for its action. Miss Eunice Ripley and Mrs. Dorman, of Willimantic, and Capt. A. T. Robinson, were appointed a Committee on Finance. Pend. Ing the consultation on nominations by the Committee, George W. Burnham, of Willimantic, presented and read a series of Resolutions, contemplating the holding of a Camp-Meeting in Connecticut, under the auspices of the State Association, which were received and laid upon the table for further consideration. The Committee on Nominations reported the following list of names for the various offices, which was accepted by the Convention, and the persons named duly elected for the year ensuing:
For President, George W. Burnham, Willimantic, Zara, Hartford; Mrs. F. A. Loomis, Meriden; Annowle, Wissen, William C. Fuller, Willimantic; Erra Lay, Hartford; Mrs. F. A. Loomis, Meriden; Annowle, Mrs. F. Thrail, Poquonnock; Mr. Parker, Norwich; Mr. F. Thrail, Poquonnock; Mr. Parker, Norwich; Mr. Jung Putnam. Treasurer, A. T. Robinson, Bristol. Secretary, John Winslow, Bristol. Trustees, D. A. Lyman, Willimantie; E. R. Whitting, New Haven; Edwin Dayton, Meriden; Mr. Parsons, Winsted. On motion, the Convention adjourned till 1 o'clock P. M.

A. Lyman, Willmantic; E. I. Willing, New Haven; Edwin Dayton, Meriden; M. Parsons, Winsted. On motion, the Convention adjourned till 1 o'clock P. M. Afternoon Session.—The recess taken having proven to be too short for the transaction of business before the time set for the afternoon lectures, the considera-tion of business was postponed until-the close of the lectures. Capt, H. H. Brown and Mrs. R. Shepard-Lillie, each in tirm addressed the Convention, setting forth the imporative necessity for Splritualists to manifest activi-ty and interest in the cause, and urging upon the friends the advisability of taking advantage of all hon-orabic methods calculated to advance the cause of Spiritualism in all communities. At the close of the lectures the Resolutions present-ed by Mr. Burnham in the formon were called for, and after an hour spent in interesting and harmonious interchange of thought in relation to them, they were, by a rising vote, unanimously adopted. The Resolu-tions read as follows :

interchange of thought in relation to them, they were, by a rising vote, unanimously adopted. The Resolutions read as follows:
 Resolved, ist. That a camp-meeting of the Spiritualists of Connecticut shall be held at some place to be designated in the State, commencing in August, isst, and continuing so long as may be duly appointed by, and under the control, direction and management of, the officers of the State Association. Provided that after mature deliberation, and by a thread the some place in the state, committee, it shall be the some of the Executive Committee, it shall be deemed advisable. Notice being given by said committee, the other soft the State Association, including the Oran et al. (State Content of the Executive Committee, shall be acting officers of the State Association, including the President, Vice-Presidents, Clerk and Treasurer, shall be acting officers of the camp-meeting respectively, and that the same, together with the Executive Committee, shall be osserved in glat, including the President, who shall be Charma of the Board, tomange all husiness at the camp-meeting probability of the advisor of the camp-meeting respectively, and that the same, together with the Executive Committee, shall be osserved in glat, including the President, who shall be Charma of the Board, tomange all husiness at the camp-meeting not delegated to other committees.
 3d. That there shall be a committee of three each for the following purposes, chosen by the members of the Association at its Annual Convention is is (o) from all is annual Convention.
 3d. That the officer of all committees shall be outget to modification and approval by the Board of Directors, and the approximation.
 3d. That the officer of the ration at any and all fines whenever called upon by the Board of Directors, and the committees shall be norder by the Board of Directors.
 3d. That the officer of Directors.
 3d. That the doings of all committees of the co

That the Treasurer shall give satisfactory bonds to the Board of Directors for the faithful discharge of his duties and obligations.
 The Convention then adjourned until 6 o'clock P. M. Evening session. — Convention called to order by Pres. Whiting, Mr. Geo. N. Burnham presented two resolutions, which were adopted, one agreeing on the part of the subscribers to raise a tent or cottage on the camp-ground, and another agreeing to take as many shares of stock at \$10 each share as the subscribers to raise a tent or cottage on the camp-ground, and another agreeing to take as many shares of stock at \$10 each share as the subscribers to lob papers were well signed, and copies of them will be sent through the State for signatures. At 6:30 o'clock Mr. J. Frank Baxter was announced, and held the close attention of his large andlence while he interested them in the exercise of his remarkable gifts. The subject of . his lecture was, "Our Social Status," from the text: "The love of money is the root of all eyil." At the close of his lecture he gave tests of spirit-presence, which were said by those acquainted with the individuals to be very fine mainfestations. Sunday morning, Sept. 26th, 9 o'clock.—At this scassion the various committees for camp-meetings were appointed, and their names will appear in an address to be issued to the Spiribualists of Connecticut. Mrs. It. Shepard. Lill ospoke with good effect to a large assembly on subjects presented by the audience, dwelling more particularly on the subject, "To Whom Shall we Pray?" She closed the exercises will a department of society, permeating its interature, the publit, the order of no of neasy its way into all departments of society, permeating its literature, the publit, the spress, and destroying the faise ideas in which the people have, for so long a time imagined they took confort and consolation, and substituting in the place thereof the more enduring gospel of nature subject, the publit, the spress, issue the orear spressed at this seclo

proved to be Mrs. Regau's brother, who materialized so splendidly years ago at Mr. Bastlan's famed circle when last here. A young lady next appeared, attlied very beautifully in white, about twenty-five years old. After her a gentleman, well-developed, tall, and about forty-five, without moustache or whiskers, showed himself several times. A young girl appeared next about thirteen, clothed in white; she looked most naturally.

LIGHT.

Thus we had five fully-materialized spirits show themselves distinctly in a good light at this impromptu scance within the space of one hour ! "Johnnie" then informed us that they had done the best they could under the circumstances; and the medlum left the cabinet better and stronger than when he entered it. I. REGAN.

Very truly yours, I. REGA Eatonville, 32 Bedford Road, Clapham, Eng., Sept. 21st, 1880.

My Experiences with the Medium, Miss Lottie Fowler.

To the Editor of the Banner of Light :

Miss Fowler was a total stranger to me. She came as a dear guest, not as a paid medium, to my house. We had formerly exchanged a few letters. I invited her to my house, and so she came. During two months she never accepted any remuneration for the séances she gave us. She is a most disinterested and kind lady, giv, ing frequent free scances to those who camel-She knew nothing whatever of my family affairs or regarding my past, yet I received from her during her stay the most astonishing tests, commencing even on the day after her arrival, her first words on that occasion being : "I see a spirit standing near you ; it is your father ; his name is Ernest; he was somewhat lame (and Miss Fowler went about, showing how he walked]. He died long ago. Then I see an angelspirit near you ; her name is Elizabeth ; a sister of yours who died as a child. Your mother contracted a second marriage."

All this was literally correct: then she described my brothers, sisters, parents-told about each of them astonishing truths; and many things she then foretold are already fulfilled. After the lapse of these five years I can now see that her clairvoyance is very fine, and one of the most "miraculous" things we can get in that field.

The tests she gave to other persons of highest rank in my presence were also most wonderful. I kept a diary, in which I recorded all the phenomena received during her stay.

Miss Fowler I regard as one of the most disinterested, genuine mediums on earth. She has a kind and good and generous heart. May God bless her and help her on.

COUNTESS ADELMA VAY WURMBRAND. Gonobitz, Styria, Austria.

Thanks to Thomas R. Hazard.

To the Editor of the Banner of Light :

I must congratulate you (and the cause of Spiritualism) upon the good fortune of having such a contributor as Hon. Thomas R. Hazard. I know that his great experience qualifies him to handle the subject as he does; and all true Spiritualists should be exceedingly thankful that such a champion exists, who knows whereof he speaks. It has been my good fortune to be one of the many who have witnessed numerous instances demonstrating the power of spirit over matter, in the materialization of forms fully recognized by their mortal friends present. I have been favored with many opportunities of witnessing these grand phenomena from the time they were first known in this country, and can fully corroborate all that Mr. Hazard has ever written upon the subject, even when it required truly a bold advocate to publicly state his experiences.

J. If: WHITNEY. Yours truly, 43 Putnam Avenue, Brooklyn, N. Y.

Passed to Spirit-Life:

On Friday, Oct. 1st, 1850, at 9 P. M., James R. Morang TOGETHER WITH Function Readings, original and selected, appropriate for a well-known broker of Pittsburgh), from his residence at ldlewood, in the 58th year of his age.

ster and Teacher * was so favorably, received by the public six large editions having been sold of deem it practicable to



New Books.

IMMORTALITY,

my hy J. M. PEEBLES, M. D.,

Author of "Seers of the Ages," "Trivels Around the World," "Spiritualism Defined and Defended," "Jesus "Myth, Man, or Goal?". "Conflict between Spiritual-but and Darwinism," "Christ the Corner-Stone of Spiritualism," "Bioddhism and Christianity Faco to Face," "Parker Memorial Hall Lectures," etc.

This large volume of 200 pages, svo, - rich in descriptive bios acige volume of acq pages, so, - neu in descriptive phenomena, held in moral philosophy, terse in expression, and unique in conception, containing as it does communica-tions from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world-ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications. The first paragraph of the preface stalkes the key-note of

the book :

the book: "Give us details - details and accurate delineations of life in the Spirit-World! is the constant appeal of thoughtful minds, Death is approaching, Whither, on, whither, Shall 1 know inty filends beyond the tomb? Will they know me? What is their present condition, and what their occupations? Too long have we listened to generalifies and vague imagina-tions. Are the planetary worlds that stud the firmament inhabited? and if so are they morally related to us, and do the far distant events? What shall we be in the far distant areas? Upon what shall we subst, how travel? years of clernity? This voint contains twenty-area cleaners, and treats of This voint contains twenty-area cleaners, and treats of

This volume contains twenty-one chapters, and treats of The Nature of Life. The Attributes of Force.

The Origin of the Soul.

The Nature of Death. The Lacidity of the Dyiny.

The Spiritual Body.

The Garments that Spirits Wear, Visits in the Spirit-World,

The Hells crammed with hypocrites. Slahts Seen in Horror's Camp.

Velocity of Spirit Locomotion.

Other planets and their people. Experiences of Spirits High and Low.

John Jacob Astor's Deep Lament. Stewart Exploring the Holls.

Quakers and Shakers in the Spirit-World. Indian Hunting-Grounds.

The Apostle John's Home. Brahmans in Spirit-Life.

Clergymen's Sad Disappointments.

Fountain-of-Light City. Fountains, Fields and Cities.

The Heaven of Little Children.

Immortality of the Unbarn.

The Soul's Glorious Destiny.

The General Teachings of Spirits in all Lands. Large Svo, cloth, beyeled boards, gift sides and back. Price \$1,50; postage 10 cents, For sale by COLBY & RICH,

SPIRITUAL HARMONIES:

CONTAINING

Nearly 100 Popular Hymns and Songs (Without Music)

WITH THE BELIEF OF SPIRITUALISTS

AND READINGS APPROPRIATE FOR FUNERAL OCCASIONS.

BY DR. J. M. PEEBLES.

hundred popular by inns and songs adapted to

Spiritual Seauces. Nocial Circles.

Camp-Meetings, Grove-Meetings,

This book may be considered multum in parco, contain-Ing as it does a definition of Spiritualism-the leading doe-trines of Spiritualists-readings and responses-about one

and Congregational Singing

Vermont.

Vermont. WEST BRAINTREE.—The celebration of the Third Anniversary of the West Braintree (Vt.) Spiritualist Association is reported by George A. Fuller as follows: "The West Braintree (Vt.) Spiritualist Association is reported by George A. Fuller as follows: "The West Braintree (Vt.) Spiritualist Association is reported by George A. Fuller as follows: "The West Braintree (Vt.) Spiritualist Association is reported by George A. Fuller as follows: "The West Braintree (Vt.) Spiritualist Association is reported by Lucius Webb, Dr. S. N. Gouid, Mr. Webster, Mrs. Geo. Prat, Mrs. Man-chester and Mr. Tarbell. George A. Fuller, of Dover, Mass., delivered a lecture upon 'The Radical Truths of the Spiritual Philosophy.' Miss Jennie B. Hagan improvised a poem upon a subject presented by the audience. In the evening a dramatic entertainment was given by the Children's Progressive Lyceum. It consisted of two plays, one entitled 'The Lover's Di-lemma,' and the other a temperance plece, 'Saved, also recitations, readings and songs. The manner in which the plays were rendered is desorving of great-credit. Miss Jennie B. Hagan kindly assisted in the improvisation upon the subject 'Music,' pre-sented by the audience, and rendered by Miss Jennie B. Hagan. After a conference of one hour, during which Dr. S. N. Gould gave a stirring speech upon 'Charity,' Mrs. Lizzie S. Manchester, of West flan-dolph, 't., delivered an able lecture upon 'What Is Life?' She was followed by Miss Jennie B. Hagan, with an improvised poem upon 'Charity.' In the afternoon, after a conference of one hour, participated in by Dr. Gould, Mr. Cummings and Mr. Richardson, Miss Hagan rave an excellent address. She was followed by Miss. Fratt, who took as her text 'Charity covereth a multi-tude of sins,' and George A: Fuller gave the closing address of the meeting upon 'Defence of Spiritualism, "What Doesit Teach? and What has it Accompilshed?' During the meeting the following officers were chosen for the ensuing year :

-What Does it Teach? and What has it Accomplished?' During the meeting the following officers were chosen for the ensuing year: Lucius Webb, President; Mrs. S. N. Gould, Vice-President; S. R. Batchelor, Becre-tary: Mirs. Nason Battles, S. R. Batchelor, and Mrs. George Pratt, Board of Managers; Lucius Webb, Treasurer; Dr. S. N. Gould, Auditor. This meeting was an honor to the Association. Great credit should be given to Dr. Gould, for, as Chairman of the Committee of Arrangements, he left nothing un-done that possibly could ald in making the meeting a success."

New York.

New York. NEW YORK CITY.—B. M. Lawrenco, M. D., writes: "Before leaving us my dear wife promised me and twas possible for her to do so, she would return and it was possible for her to do so, she would return and the coming month, and that. I mough her influence a sured me that. I would hear from her during thils or the coming month, and that, through her influence a great change would come over the life-work of myself and others, throwing us more directly into the spirit-ual movement. Perhaps it was this the de me to and others, throwing us more directly into the spirit-and others, throwing us more directly into the spirit-tal movement. Perhaps it was this that led me to call on Dr. J. V. Mansfield, and I send you the result, hop-ing many of her friends may feel in some degree the

Maine.

Maine. WISCASSET.—Wm. D. Patterson writes, referring to the account of the materializing scances of Daniel E. Caswell, published in a recent issue of the Bannor of Light, and saying concerning the matter of Spirit "A. T. Stewart's" garments (scance of August 7th): "We know that the medium did not have any silk or bunting concealed upon his person or in the cabinet (the door and window of which were scaled). The robes, as described, were worn in our presence by a materialized spirit-form who talked to us in an audi-ble voice, and told us that the silk and bunting were real, and had been brought from his establishment, and must be returned. We were also told that a por-tion of the wall of the house was de-materialized by the spirits, and the real goods introduced through that de-materialized part. And there was no other way in which they could have been exhibited in the manner described."

...... Ohio.

Ohio. NEW PHILADELPHIA.—C. H. Mathews forwards the following information: "The Spiritualists and Liberalists of Tuscarawas and Stark counties, num-bering about 200, met on Sunday, Sept. 2dth, in a beau-tiful grove near Strasburg, Tuscarawas county, Ohio, and were addressed by the following gentlemen: Messrs. C. Heimreich and J. S. Sterling, of Canai Dover; Mr. Allen, of Wilmot; Mr. Zimmerman, of Franklin township, and Judge W. B. Brown and Maj. C. H. Mathews, of New Philadelphia. Many of the were liberally divided among the brethren. A lead-ing feature of the meeting seemed to be toleration in all matters of religious belief. Other meetings will probably be called, and an organization of Spiritual-tats and other free-thinkers is among the possibilities of the near future." of the near future.'

California.

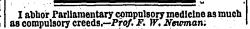
California. ALAMEDA.—Wm. H. Long writes, urging the form-ation of private circles, and saying: "We hold seances at my house—such as we term family circles—and have done so for nearly three years, two evenings in each week, the medium being a son of mine about eighteen years of age. For the last two or three months we have alternated the circle at my house one evening in each week with a sitting held at that of one of my neighbors. At these circles the manifestations have been varied, but quite numerous (mostly of a physical nature) and to us very interesting. We have had, among other phases, many messages writtem—some through the hand of the medium, and some independ-ently."

New Hampshire.

New Hampshire. "EXETER:-Edward V: Glimore writes: "In-renew-ing my subscription for the good old Lanner, I would like to endorse the mediumship of Mr. Edgar Em-erson of Manchester, N. H., who was with us and gave two circles on the evenings of Sept. 29th and 30th, which were highly satisfactory to all parties present. Nearly all the tests given were fully recognized, in many cases the names being given in full. He came to us an entire stranger, but his gentiemanly and pleasing manner won the good opinion of all with whom he came in contact. We are more than anx-ious to have him with us again."

Missouri.'

Missouri.' KIRKSVILLE.-F. A. Grove writes: "We have had with us Mrs. Nettle Pease Fox, who delivered three lectures to our people. She is a speaker of fine ability, and left among us a good influence. A. J. Fishback will speak for our society during the next six months, four lectures each month, and will do other missionary work in the vicinity. Letters addressed here will reach him. He spoke for us during last winter, and gave almost universal satisfaction. We have home mediums who are developing good phases of medium-ship. The work goes bravely on; the angels are guiding it. Who says it will not eventually come up-permost?"



passed at this session : Resolved, That all moneys received by the Committee on Membership be forwarded to John Winslow, Secretary, and by him handed to the Treasurer. Resolved, That the President, Secretary and Chairman of the Trustees be, and are hereby instructed to prepare an address setting forth the propriety of holding a camp-meet-ing in Connecticut, and the action of the Association with regard to the matter, and cause one thousand copies of the same to be printed and created among the Spiritualists of the State, and that the Treasurer shall disturs to the Sec-retary, by order of the President, a sum sufficient to meet the cost of printing and circulating the same.

Harry Bastian's Mediumship. To the Editor of the Banner of Light :

We had the pleasure of receiving Mr. Harry Bastian, the famous materializing medium, as our guest on Saturday, Sept. 18th. He remained with us until

the 20th inst. He came at our invitation, for rest and enjoyment, as he has done on former occasions, we never desiring any scance from him during any of his visits to us.

However, a lady friend of ours, an excellent trance and clairvoyant medium, was invited here to give Mr. Bastian and others a seance on the following evening of his arrival. The leading guide of the lady, and Mrs. Regan's spirit-brother, announced through her to us that they desired Mr. Bastian to give a seance that evening, so that their medium should have the gratification of seeing a materialized spirit, she never having beheld one ! An extemporized cabinet was at once formed out of a tall folding-screen which had been lying useless in a box-room at the top of the house. Into this queer-looking room we introduced Mr. Bastian, which rather surprised him. Nevertheless, he cheerfully entered this suddenly-rigged-up cabinet, drew the curtains, and took his seat in the presence of myself and wife and the lady medium. I must say that the conditions were good, as harmony reigned throughout-the servants being absent by being at church, and therefore not a disturbing element in the place.

Our dear old friend "Johnnie" soon called in the direct voice, greeted each of us very cordially, and chatted away for several minutes in a very natural manner. He told me to turn up the light, which was a small hand-lamp with a white porcelain globe, and set the musical box going, which was done. The box had not been five minutes playing when the curtains were opened, and a tall, handsome gentleman, with slight moustache, appeared-about thirty as to years, and much taller than the medium. He was attired in heavy white drapery, and appeared, after recuperat

Idlewood, in the 58th year of his age, Itonored and respected for his sound sense, intelligence and anniability of charactef, Bro, M, will be missed by a wide circle of friends and a cudutances. Ho was a stanch Spir-lualist, standing in the foremost ranks with those who eagerly strive do prove, ho immortality of the soul through phenomenal Spiritualism; and thus ho labored modestly, unit with zeal, to convirce others of the truth, Judges, ministers, lawyers, and many others in this community, can testify to the truths of Spiritualism through scances quictly improvised for their benefit by this stanch friend of the deeper arcana of spirit-file, but rather to bring forward proofs of humortality, and this his mission. In this chosen pathics, heltering it to be his mission. In this chosen pathics, heltering it to be his mission. In this chosen path he kabred well and with success, fearless of censure or ridicule, Ard, Pittsburgh, Pa, dleule. 32d Ward, Pittsburgh, Pa.

From Providence, R. I., Sept. 4th, Mary Cornelia, twin daughter of Edwin II, and Mary E. Whitney, aged two nonths.

months. One of the twain has gone to join the little brother, Eddle face, the other, Georgie, with Lottle, still remains to cheer the hearts of the loving parents. When this little girlex-pressed a wish to sheep with her manuma that night, the mother replied, ''Yes, my darling, I want all my children with me to-night, ''and chasping to her breast the little form the spirit had descried, the angel, Eddle Lee, was seen by her in the little group. In its tiny casket of purset white the little form was taken to Worcester, to the home of Leander Eaton, (foster father) and, surrounded and em-howered in floral gifts of sympathizing friends, the body, whose still lips had never voiced tender words, spoke to us of life's goldon morning, and the little hand unlocked for us the heautiful gates. So to those who have received the death no more. *JULETTE YEAW*.

From Bakersfield, Cal., Sept. 14th, 1880, after a short illness, Royal J., son of Wm. and Roxy S. Ranney, aged 2 years.

years. The funeral services were held at the residence of J. F. Smith, Esq., on Wednesday, and were largely attended. His deserfed casket was taken charge of and harled by the Masonic Order, of which he was a worthy member. Mr. Ranney inherited an industrious and active temperament, positive will-power and strong individuality. Biroad and liberal in his religious views, he expressed binaself quite ready and willing to meet the great change called death, Ho was a good citizen, moral and noble in charactor, and was recognized as a worthy companion and guide. His position, caim temper and genial smite. JEROSHE TROY.

From North Brookfield, Mass., on Wednesday morning, Sept. 22d, calmly and quietly as he had lived, Capt. Jame Holland, formerly of Barre, aged 81 years and 6 months.

Howand, formerly of partice, agen at years and enfortune. Ho was a devoted husband, an affectionato father, a kind friend—in a word, an exemplary man. May the afflicted family ever have the assurance that he is still with them, For many years a subscriber of the Banner of Light, and a firm believer in its teachings, his pathway to the grave was made bright by his belief that when his earth-life was ender he would pass to the beautiful spirit-land, there to join the many loved ones who had gone before. B.

From Norwich, N. Y., Oct. 2d, 1880, while calmiy and pencefully lying on his couch at the close of day, Mr. William Eaton, aged 57 years.

liam Eaton, aged 57 years. He was a respected citizen, a kind husband and father, and faithful friend. Death had no terrors for him. He had been a firm believer in the glorious truths of Spiritualism for twenty-five years. Hs consoling influences sustained him through months of wasting illness, and at the last he was willing to take his departure, for his work had been well done. All that a loving wife and faithful children could do was of no avail, for his time had come. He is now at rest in his spirit-home. Though he has passed out of the body, we know he will often visit us and manifest himself to those with whom he loved to associate while on earth. T. S. BAKER.

(Obituary Notices not exceeding twenty lines published graduitouely. When they exceed this number, twenty cents for each additional line is required, payable in ad-yance. A line of agale type averages ten words. Poetry inadmissible in this department.)

Quarterly Meeting in Western New York. Quarterly Meeting in Western New York. The next Quarterly Meeting of the Spiritualists of West-orn New York will be held in the Advent Church, York-shire, Cattaraugus Co., N. Y., Nov. Bih and 14th. Isso. The Church is but three-martens of a mile from Arcade Station, on the R. N. Y. and P. R. R., and may be reached by stage or good foot-walk. Lyman C. Howe, of Fredonia, N.Y. and Mrs. H. Morse, of Michigan, will be anong the speakers. Singling will be provided by friends in the vicinity. Aimple accommodations will be furnished those from distance. A coordial invita-tion is extended to all. J. W. SEAVER. Mins, W. M. Mor. { GEO, W. TAYLOR.}

Presumption first blinds a man, then sets him to run-ning.—Franklin.

remodel, double the size, adding songs, new and old, with original and selected readings for funeral occasions, so that for a trifle of expense our friends may have for Séances. Conferences, and Sunday gath^orings, a general statement of our doctrines, readings, songs, hymns, and words of comfort for seasons of sickness and death, ''- Designed to supply a want long felt in the ranks of Spiritualism; This book-Spiritual Harmonies-is bound in heavy paper and boards.

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BY L. M. ÅRNOLD,

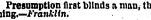
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SPECIAL NOTICES. 46- In quoting from the BANNER OF LIGHT care should be taken to distinguish, between editorial articles and the communications (condensed or otherwise) of correspondents, our columns are open for the expression of Impersonal free shades of opinion to which correspondents give utterance. **46** We do not read anonymous leiters and communica-tions, The name and address of the writerare in all cases indiscensalie as a guaranty of good faith. We cannot under-take 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 perusal.

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

Banner of Fight.

BOSTON, SATURDAY, OCTOBER 16, 1880.

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THE WORK OF SPIRITUALISM Is as broad as the universe. The work of Spherical Arissi Passiona as the interest It extends from the highest spheres of angelle 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 Index 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 duality 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 animals 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" repudlates; 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 inrestigated." 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, charlatanism, and an uncertain ethical standard."

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 " 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, abun dant charity and superior abilities, who has in dulged 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 NA TIONAL 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 guite 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 canable of assisting most effectually in the resistance that is about to be made against the injustice sought

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. Spiritforms 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 Mampton 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 Rampton 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 binotry 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 volis 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.

The Laws of Mediumship. To the Editor of the Banner of Light:

Saturday morning, Sept. 10th, I held a seance 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 spiritmediums, 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.

THOMAS R. HAZARD. "My opinion, my friend," concerning the attitude of certain persons calling thenselves Spiritualists is this: They are not the enemies of Spiritualism, in its philo-sophical and metaphysical sense, but they are the op-ponents of phenomenal Spiritualism. Those who op-pose the use of the cabinet and the dark scance-room, the production of, the physical and materializing phe-nomena-do they know what they are doing? They are placing a stumbling-block in the way of the angel-manity that there is life and love and friendship be-yond the grave. And what may be the result of this movement through-out the world io-day-a movement in certain quarters to suppress the plenomenal phase of Spiritualism? that phase which brings the most undoubted evidence of immortality to the longing heart, and without which philosophy and metaphysics in Spiritualism would have no existence i What will be the result of this movement to crush out materialization and its attend-ant 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 : They will succeed in causing the spirit world to withdraw its power from earth, and to de-prive humanity of spiritual manifestations will find

have grown sufficiently to receive and appreciate them. Those who decry 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 im-posed by spirits upon their mediums, and allow the in-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, until they do, Spiritualism will have to struggle for ex-istence. Mediums also should cease to subject them-slyes to the annoying presence of caviling, testing skeptics, who, because they call themselves Spiritual-ists, are admitted to the scance-room. Let such un-derstand, once for all, that unless they can come quietly, unobtrusively and calmly into the scance-chamber, willing to accept the conditions offered, and witness whatever comes, they can have no entrance! It by no means follows that they are 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 criticles, object to or decry the conditions that bands require for their work. And just here let me add a word as to the necessity of all mediums who posses a well organized spirit-band, submitting unquestionably and quietly to what-ever conditions that band may impose 1. Mediums must not pay deference to the outside world in these matters ; but if they desire good, true, genuine mani-festations of spirit, power, untrammeled and unconfined by material limitations, they must obey their spirit guides; and if such demand cabinets, curtains, dark-ness, let them be furnished without question. We 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 Those who decry the cabinet manifestations will find

sionary 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 Cartier'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. Barret 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.

Ophella 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 Bartonsville, Vt., Sunday, Oct. 17th, at the usual hours, and will give tests after each scance.

L. K. Coonley, M. D., spoke last Sunday P. M. to a good audience in Chelsea. He will speak in Beverly, Mass., Sunday, Oct. 17th, at 21/2 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 Bartonsville, Vt.; Oct. 26th in Putney, Vt., and Oct. 31st in East Westmoreland, N. H. HA 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, 15th and 17th. They will visit any place in Michigan where their services are required, to speak and give seances. 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 "Assoclated Charitles"; John Bascom, President of the Madison. Wis., University, has a paper on "The Déstruction 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. ; "Savonarola 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 Laight street, New York City-has, this month, several articles of more than usual merit, nem being one on . G11/5. 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, 753 Broadway, New York City-has come to hand. Pictures of "Sojourner 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 Obviating 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.

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 | on the 19th of September, at which it was con- | pear next week.

to be visited upon the cause and its advocates in that country.

Additional Notes of Interest.

Since our last report further particulars concerning Mrs. Esperance's concluding scance 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. Esperance sat. A correspondent of the Medium and Daybreak, (J. P. Bates) who was present, says :

present, says: "For a considerable period, the curtains being with-drawn, the medium was in full view of the whole of the circle; and when in this position, the first manifesta-tion of materialized forms took place. This consisted of the appearance of a white patch upon the floor, oscil-lating in movement and varying in size; ibis patch gradually seemed to creep on to the knee of the inedi-um. 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 our hostess, affectionately saluted her with a kiss. T. C. E. here remarked, 'Now, "Yo-landa," it will be very pleasant if while we are slaging you will bring the medium out, and, standing by her side, de-materialize.' In compliance with this request she reëntered the cabinet, and immediately the cur-tains in front of Mrs. Esperance's chair were with-drawn, and 'Yolanda' and she were seen standing side by side. The process of de-materialization was rapid, the form seeming to divide into places by ab-sorption, 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

From the London Spiritual Notes we learn that a composition known as Balmain's lumi nous 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 curain 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

which it Church of England thergyman writes: "The other sitters did not consider it an exceptional scance, but to me it was simply marvelous, and I can-not help asking, will Mr. Maskelyne, (for whose con-juring powers I have the highest respect,) repeat the slate process, allowing mc to clean and dry ft? That is the important proviso. Will he, or any other con-jurer, allow ms to cleanse and dry the slate, and then produce writing on it, without its ever leaving my hand for a moment?"

Harry Bastian's scances at The Hague are lighly 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

Bo 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 Shelhamer 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.

27 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 ap-

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 newspaporial venture, will please address Chas. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y.

127-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.

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

E Read Dr. Coonley's card-fifth page.

Movements of Lecturers and Mediums

[Matter 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, Ixora Hall, Sept. 5th; at the request of the Theanthropic So ciety he repeated the lecture in Charter Oak Hall Sept. 12th; Sept. 19th he spoke before the same socie-ty on the question, "Will Spiritualism Supersede Christianity?" and Sept. 26th he delivered an address for the Spiritual Union on the "Origin and Authenticity of the New Testament."

Dr. G. H. Geer spoke at camp meeting, Lake George, N. Y., Sept. 17th, 18th, 19th, 22d and 26th; in Glens 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-

The Vermont Medical Law, Etc. Fo 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 penality 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 ac 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 proscriptive 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 Pittstown, Ravenna, Mantua, Chicago, Cincin-. nati 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, Archeology, Anti-Vaccination, Hygiene, and cognate J. M. PEEBLES. subjects.

Hammonton, N. J.

BRIEF PABAGRAPHS.

"There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things fixed 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 pears?" 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. 6th, the property loss aggregating between \$300,000 and \$460,000. 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 Willimantic, 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 CHOSEN. - 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 Councillors.'

> THE LITTLE ONES. 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 rosy light a splendoc shares, 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 burdens, whether small or great, 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 pigmies 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 Lordi 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 lay cocks and fences and bridges; but, Lord, we want it to come drizzle-drozzle-drizzle-drozzle for about a week. Amen."-Elliot's New Eng-land Historn. land History.

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

The American University of Philadelphia and the Eelectic 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 torrid myself of you," was the temperate retort.

The press and clergy go hand in hand with the whitewash brush: rosy spectacles magnify little vir-tues and kindly throw deformities into the shadows of oblivion. The pulpit, the pen and the gravestone are active partners in saint-making.—*Taunton Ga*-

"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 allaved 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

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.

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BANNER

Public Becéptions, etc. **Public Becéptions, etc.** Mr. Colville holds a public reception at 94 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 atternoon on Friday, Oct. ski. Every Friday evening at 8 o'clock in the same place Mr. Colville's guides de-liver a lecture. They are at the present time present-ing a course of iwenty-two lectures on the book of Revelation-large and interested audiences attending. Mr. Colville lectured last week in Salem. This week he speaks in Haverbill. He can accept out of town en-gagements 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 stereopticon 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 varie-ty of subjects), and a rich gift of poetic imagery. In many respects she resembles Mrs. Richmond. Her forenoon discourses usually take the form of answer ing 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 this brief exposition of his abilities that a general demand is made for his relippearance 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 Ministry," 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 nome of Mr. and Mrs. Watson, St. Luke's Place, last Thursday evening, a reception was ten_ dered 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 plano music, social converse, collation, etc. Bro. Thomas Gales Forster 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. Edson, White Plains, N. Y.; Jesse Sheppard, the musical medium, and many others.

eralism is to the thought of the nineteenth century as oxygen is to 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, tranco and test medium, followed the opening address. Mr. Sweet, in a trance (wholly unconscious) 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 dog-

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ploded doctrines (exploded 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. Lib-

matic 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 answer ing 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 ad-C. R. MILLER. dress. Brooklyn, N. Y., Oct. 11th, 1880.

New York City Meetings-Second Society of Spiritualists. 0

To the Editor of the Bapper 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 Lyccum 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 harmonlously, 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 welltrained choir, also the excellent congregational singing. Bro. Weldon is a host in bimself, 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 plengine of speaking from the

latform of the Second Soclety, Oct. 3d and 10th. Pleasant memories will over linger with him of the New York friends. CEPHAS.

Children's Progressive Lyceum.

There will be a Social Re-union or in-door Pienic 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. MIRS. M. A. NEWTON, Guardian. MRS. E. PHILLIPS, Ass't Guardian. MIR. W. HUNT, Ass't 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 :

Amount Freagea. H. Brady, Benson, Minn. Peter McAusian, Yuba City, Cal. Religito-Philosophical Journal, Chicago, Ill.... Charles Paritridgo, 29 Broad C. W. Cotton, Portsmouth, Ohio..... Hon, M. C. Smith (pyrsonal), New York. H. Van Glider, B. Tanner, Baltimere, Mi 2,0 5,0(25,0(50,0(5,00 25,00 25,00 5,00

The Banner of Light Free Circles. Miss Shelhamer holds séances for spirit communications every Tuesday and Friday afternoon at three o'clock precisely." All are cordially invited to attend.

RETAIL AGENTS FOR THE BANNER OF

LIGHT.

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b) C.
c) J. H., & H. G. TYSONS, not West 14th street, orner 6th avenue; 216 6th avenue, near 16th street; and 745 fth avenue, near 16th street; and 745 fth avenue, near 12d street, New York City.
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nento, Cal. LEES'S BAZAAR, 105 Cross street, Cleveland, O, WILLIAMSON & HIUBLE, 62 West Main street, Roch-

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each insertion. Business Cards thirty cents per line, Agate, Notices in the editorial columns, large type, Notices in the editorial columns, large type, lended matter, fifty conts per line. Payments in all cases in advance.

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LONDON (ENG.) AGENCY. J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Banner of Light, and also the Spiritum Liberat, and Heferma-tory Works published by Golby & Rich. The Hanner will be on sale at Steinway Hall, Lower Seymour street, every Sonday. Sunday.

AUNTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. & Russell Street, Melbourne, Australia, has for sale the works on Spiriturilan. In HERALA AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there. the Delamater from Works, New York, President ; Gen, C. H. Tompkins, Nice Président of the American Diamond Rock-Boring Company, New York, Vice-President; A. A. Abbott, 71 Broadway, New York, Treasurer and Secretary; R. L.; Isaac B. Rich, of Colby & Rich, Boston; G. B. Has-

NAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 50 Market street, keeps for sale the Spiritual and Reformatory Works published by Colly & Rich. kell, 7-Exchange Place, Boston.

THE DIAMOND DRILL

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THE NEW MENICO DIAMOND DRILL COMPANY. L organized under the laws of New York, afters unusual advantages to purchasers of its stock.

It has obtained from the American Diamond Rock-Boring Company the exclusive right to use, sell, and license others to use diamond drifts, which are protected by 13 letters. patent, in every particle with New Mexico, excepting Grant Coun-ty, which is controlled by a mining company. The great value of the Dianond Drill has been proved by

extensive use in many of the most successful indices in the United States. By no other means can a mine be so cheanby and quickly explored, and the quantity and value of the one determined. It extracts a core or solid cylinder from the rock-appoint which, it bores, and thus gives a perfect sample of the rock for mineral. It can bore to a depth of sample of the lock of angle. In many instances its use has been humensely profitable to mine owners. A great many of the drifts have been sold throughout the United States: and the use of the drill in one locality almost invariably leads to orders for other drills.

The profits of this Company are derived from sales of drills and licenses to use them, and from contracts for prosecting mines and mineral lands, and from boring artesian

New Mexico has an area of over 120,000 square infles. It abounds in gold, sliver, copper, from and coal., Tradition tells of the inmionse product of some of its mines hundreds. of years ago, under Spanish rule; but the numeral wealth of New Mexico does not rest on tradition. Explorations and surveys made more than 20 years ago, under the direction of the United States government, confirm the traditions; and there are most satisfactory reasons for believing that New Mexico will fully equal Colorado in the products of its mines. It is only within a few years that Colorado has be-come noted for mineral wealth. The same causes which retarded its development have operated in New Mexico, namely, Indian hostilities and lack of railroad communication,

Mining is just getting under headway in New Mexico Less than two years ago it had not a mile of realized. It new has over 200-miles; and the Atchison, Topeka and Santa Fé Rallread Company is extending its road down the Rio Grande valley at the rate of about a mile a day. The Southern Pacific Railroad is completed mearly to the line of New Mexico, 1t will cross the southern part of the territory, and, In connection with the Texas Pacific, will furnish a through in connection with the texts i eacher, with the railroads are line from the Atlantic to the Pacific. Other railroads are projected, and some of them are now under construction. projecting and a baready finished has greatly stimulated the growth of New Mexico. Eastern capital is seeking investnent there, and mining is beginning to be carried on in a systematic way. Heretofore there has been hardly more than surface mining. One mine, which is said to have yielded within a few years past \$1,000,000 in silver builton, has been worked to a depth of only about 200 feet, and this is probably the deepest inflie in New Mexico.* Other minest have produced large amounts at much less depth. In Colorado hundreds of shafts have been sunk to a greater depth

than 200 feet before any ore was found. With proper development the mines of New Mexico are sure to be remarkably productive. Large results cannot be reasonably expected from shallow working. Capital is needed to develop mines. The ordinary methods are slow needed to develop innes, 51 no ordinary methods are slow and costly. Most of the mining claims were located and are held by men of scanty means. Unable to develop the innes without aid they are usually willing to give a half interest. and sometimes more, to any one who, without expense to them, will develop the mines' so as to show the character of the ore, and whether it extends to a considerable depth. Mines are of 'Httle value' until it is known that they have

plenty of ore, The company expects to make its profits mainly by prospecting such mines with the Diamond Drill, and by setting the interest in the mines so acquired, — Under its charter the company has also the right to operate any mines it may so acquire; for, in case of selling the mines to any corporation, to receive in payment, the stock of such corporation. The large sums paid for minos which have been thoroughly pro-spected, show that the company may reasonably expect very large profits from this source. While acquiring large interests in mines at small expense, the company will also be proving the value of these mines; and the probability of making large profits is far greater than any mining com-pany affords, and the risks are much less.

The time to acquire these valuable interests is before deep and systematic mining has shown the girliness of the mines and excited the "boom" which would follow. The expense of boring 300 feet will not be large, while a shaft of the same depth would cost thousands of dollars. In

many mines water prevents sinking a shaft more than 100

fact, unless expensive pumps are used. Water is no bin-drance to the working of the Diamond Drift.

This company is not function of one mine or to a single locality; but it has for its field of operations an area greater

than that of New York and New England combined. It

has already obtained a valuable contract, covering one of the old Spanish land grants of nearly 2,000,000 acres of valu-

able mineral lands, under which it is entitled to one-half of every mine which may be prospected on that grant by the

Arrangements equally favorable, although not embodying

In one contract such an extent of country, can be made in

The trustees of the company are: George II, Robinson, of

William II, Reynolds, 37 Weybosset street, Providence,

ald of the Diamond Drill."

many other parts of New Mexico.

"Puck" thus epitomized it :

"The European Powers to Duleigno-'Will you sur-render?' Duleigno to the European Powers-'No, I-won't.' The European Powers to Duleigno-'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 see tions 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 adopt should be one and the same person dium and an adopt should be one and the same person, as no one can be harmonious unless he is equally posi-tive and negative in temperament: the medium is negative, controlled by spirits: the adept is positive, controlling spirits; and as there are millions of de, parted spirits higher and also millions lower in de-velopment than the average honest and intelligent mortal, while it is at all times desirable to remain passive to the more exaited, 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 no spirits, but we can and ought to de-velop 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 mortals are failble, and ought not to be followed implicitly unless they are guides in whose wisdom and purity we have reason to place perfect confidence. confidence.

Alluding to magic, the control sold there were three Alluding to magic, the control sold 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 discases of others may be instantly cured. This is only attainable by a long course of study and practice. While not advocating spirits urged upon all the necessity of controlling their bodies by reason, and again subjecting intellect to conscience.

any pinctness infurious to the system, the inspiring spirits urged upon all the necessity of controlling their bodies by reason, and again subjecting intellect to conscience. White magic is the perversion of psychology, me-diumship, &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 de-velop their own native will power, could ald the work by endeavoring daily for a short space of time, in re-tirement, to abstract their thoughts from their immedi-ate 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 hear-ers were urged to remember that after all the secret of our real power was the resignation of our lower wills to a higher intelligence by humble aspiration toward that blessed calin 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 not God kill the Devil?" the inspiring spirits endeavored to show that all the devil we have to fear is our own carnal nature before it is subdued to the soul; and that all evil is only inharmony or unde-veloped good, or good out of place. The hall was quite filled by a very intelligent audience during the delivery of the address. Miss Maria Solter lectured at 7:45 r M. to a select audience of progressive minds on "Bwedenborg." Many of her ideas were very fine, and the language in which she clothed them was uniformly clear and for-cible.

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ence 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 spiritidentity.

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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 II. Foster, the well-known medium, in New York, who said, "I see a spirit beside you," (dcscribing a friend of the lady who was in perfect healthbut 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 desnatch 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 desire 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, för 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 un hurt ;" 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 scance 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

Brooklyn Spiritual Society Conference

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

At Everet this over the been invited to attend ing 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 Gallatin Place.

Conference Meetings field in Fraternity Hait, corner of Fulton street and Gallatin Place. Friday evening, Oct. 15th. "A Noble Motto and its Gallant Standard Bearer," W. C. Bowen. Friday evening, Oct. 224, an Experience Meeting, Wella Anderson, the spirit-artist, will be present and draw spirit pictures. Friday evening, Oct. 20th, "Spiritual Experiences," Mrs. Hester M. Poole, Metuchen, N. J. Friday evening, Nov. 5th, "The Creed of the Spirits," Emma Iardinge 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. Twitchell, Dr. J. H. Swain, Angela T. Heywood, Prof. A. P. Barnes, E. H. Heywood and other speakers ex-pected. pected.

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

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by the United Societies at Shakers, N. Y. 60 cents per an-num. Single conjest lo cents. THE OLIVE BRANCH. A monthly. Price 10 cents. SFINITUAL NOTES: A-Monthly Epitome of the Transac-tions of Spiritual and Psychological Societies. Fublished in London, Eng. Per year, 75 cents. Single copies, 8 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

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G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the **Banner of Light**, and will take orders for any of the **Npiritual and Reformatiory Works** pub-lished and for sade by CoLNY & Ritch.

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ties. Personal Spiritual Readings by tints of the face and in-ternal colors of atmosphere. Wishes to lecture Sundays in vicinity of Boston. Holds Parlor Sonnes at places desired, Will officiate at funerals. Consultations free, and terms to suit the conditions of all. Medicines or Magnetized Lect-ters sent to all parts of the country. 4w-Oct. 16,

ters sent to an parts of the country. 4w-Oct. 16, **SPACIOUS PARLORS**, Capable of seating 100 per-rented for select Spiritual gatherings. Concerts, &c., on Sundays, Tuesdays, Wednesdays and Thursdays, with use of organ and plano. Terms reasonable. Apply for particu-lars at 94 Pembroko street, Boston. Apply for particu-lw^o-Oct. 16.

MRS. M. A. ADAMS,

MEDICAL Medium. 8 Indiana street, Boston. Tuesdays. Thursdays and Fridays. Hours from 10 A.M. to 4 P.M. Oct. 16.-18*

MRS, LOOMIS, Healing and Test Medium, Medical of Business Reading. Send lock of hair and 0.00. 1312 Mf. Vernon street, Philadelphia, Pa. Oct. 10.-2wis*

MRS. C. H. WILDES, Test and Business Me-dium, 14 Tremont street, Room 5, Boston.

MARY A. CHARTER, Medium, 36 Valestreet, Cholsea, Mass. 2w - Oct. 16.

The capital stock of the company is only \$20,000, and is massessable. Instead of having a large nominal capital, and selling the stock at a heavy discount, the company thought it far better to capitalize on such a basis as would soon cause the stock to sell readily at much above par. The company has no debts. It already has one drill operating in New Mexico, and another is nearly finished and ready for shipment. It has a large balance in the treasury, beside nearly 50,009 shares of stock. It desires to keep a liferal amount of cash in reserve, and to extend its operations largely and as rapidly as possible. For this reason it offers, for side a limited amount of its treasury stock at \$1,a share, reserving the right to advance the price at any time, "

Hustrated jumphlet, 31 pages, explaining all about the drill and its work, with references to many of the leading mines and governments of the world where it has been sucressfully used, mailed free on application,

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apon which it treats. Cloth, 399 pp., 12mo. Price \$1,25, postage 10 cents. For sale by COLBY & RICH.

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Message Department.

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Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUENDAY and FRIDAY AFTERSOON. The Half will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress into necessity. The public are cordially furthed. The Messages published under the above heading indi-cate that spirits carry will there the characteristics of their earth-life to that beyond-wheller for good or eyil -conse-quently those who puss from the carthy sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive nonce.

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Messages given through the Medlumship of Miss M. T. Shelhpiner.

The following message-given Oct. Sth-is published in advance by request.

James Spaulding Dodge. James Spaulding Dodge. [To the Chairman:] Sir, I came a few weeks], ago, and was feeling very weak, from the effects. Tyrestmey of my physical-sickness, which was: consumption, and I was not able to give all that I desired. This morning, in my spirit-home, I received a call from some good people who seem to be a fixture here, and was requested to pre-sent myself and continue my communication. I would have been very glad to have learfter that the call was from my mortal friends (though it is rather early to expect anything of that kind), but I found it was not. It seems that I have been confounded with some one in the lesh who had a name similar to my own, and have been confounded with some one in the flesh who had a name similar to my own, and therefore I have been sent for to speak a little further concerning my own individual self. Well, sir, it will be remembered, perhaps, that I spoke of passing away far from the scenes of early childhood. My home is in Western New York--that is, my native home, but I was in San Francisco some years before my decease. Finding myself giving out physically, I still traveled on further to Santa Barbara, striving to regain health and vigor, but of no avail. to regain health and vigor, but of no avail. I passed out, as I said, from consumption, at the passed out, as I shu, from consumption, at the early age of thirty-two; that is, it seemed an early age to me, for I had a great deal before gre, a great deal that I desired to accomplish upon the material earth? still, now that I realize all the opportunities presented to a spirit I am perfectly satisfiedfand as some of my friends know that spirits can return and manifest, why, I feel that I shall be welcomed if I desire to re-

give us the privilege.

Seance Sept. 24th, 1880.

Invocation.

will return frequently, and bring to your soul peace and contentment so that you may go for-ward, gaining new knowledge year by year, that shall unfold your soul, and it it to enter the beautiful land whither I have gone. I am not used to speaking thus in public, but I do desire my words to go to my friends. I am from Concord. My husband's name is F. W. Bryant. It is my earnest wish that he should see my few feeble words. I am in hopes to awaken a feeling in his soul that he has really received a message from me, and perhaps, if it is possible, through him to reach other dear ones. I only remained on earth twenty-seven years—a short, speedy existence upon the ma-terial plane. It seems to me now that I realize and understand more, in my brief existence in years—a short, speedy existence upon the ma-terial plane. It seems to me now that I realize and understand more, in my brief existence in the higher life, than I did in all the years of the past on earth. If my friends would like to meet me, I shall leave no stone unturned to re-spond to their wishes and give them all that it is possible for me to give. My name is Ida F. Bryant.

J. Brigman.

[To the Chairman:] Do you allow a "slow coach" to pass over this road? I was always a "slow-moulded" man, and I believe I am slow now; but I feel like saying something to see if I cannot wake up my old friends and relations. I don't know as I can do it, but with your per-mission I will try. I want them to know that I am alive, and am round, too, noting all that is going on; and although I cannot be of much going on; and although I cannot be of much use, still I like to look around and see how they are getting on. I have n't much account to give lof myself, only that I an pretty well off with "like old folks. We jog along together very well indeed...tisn't.very rainy over there; II live in the sunshine, and so I an bound to grow, if it is "Slow." I like to see how the young folks are growing up and getting along in the world, and if I can do any good to them, or to the old woman, I 'll do it, that's all, and I send them my love, and say, we will all meet by-and-by, if nothing happens. I have friends in New Bed-ford, Westport, and all round those places. You may just put me down, sir, as J. Brig-man. I am much obliged to you; and if an old fellow can do you any good, he 'll be round.

William Meade.

William Mende. I hail from New York, sir, and I am exceed-ingly desirous of reaching my friends in that place. My name is William Meade, senior. As I am alive, and William junior is also alive, only in the mortal, I sign myself that way. You will excuse me, Mr. Chairman, but I have got my spectacles on and am looking round. Now I want to reach my son William, if possible; I want him to try and reach me, which is of more importance. To reach him, I shall have to come down to material things. For him to reach me, he will have to come up to spiritual things-which I think is the best plan, after all; so I hope that he will search into this, and try and give me opportunities—plenty of them—of com-ing and giving him some wise counsel which I see he is in need of. I was considered a pretty shrewd being when on earth, and I think I can

know that spirits can return and manifest, why, I feel that I shall be welcomed if I desire to re-turn. There was a dear friend of mine whom I left on earth, but she passed to the spirit-world about three months since. I welcomed her, and she is now happy and joyful and it was as a messenger for herparticularly that I returned on the former occasion. I think my messages will be received by those for whom they are designed; still, it would gratify me very much, sir, if yout will just state in this message. (br date of my former return, or the date of the publication of the message. Wy name I gave as James S. Dudge. Y ou may give it nows James S. Paulding Dodge. I do not think I shall be confounded with any one else, unless that person's life history corresponds with min the last tive years parties may know it was not me, as I have hein in the spirit-world about synchen the date of the ender in the spirit-world about the business cares of the week to annoy in. Thave several reasons why I desire him to sit on this particular evening, one of which I have named; another is, that they partake of their latest meal about four o'clock in the af-ternoon, which leaves the system in good order for the spirits to work on in the evening; then synchen the date of the lady I have speken of who has passed into the spirit-world alve being whon he apassed into the spirit-world synchen to the bar from his wife and from me, we will both return together, provided you give us the privilege. upon bim; therefore if he will comply with my request I shall be pleased; and I find that I shall be able to give him, in a little while, through his own family, those instructions of which I have spoken—which he will prefer to have come privately, because they will be of in-terest to no one but himself. [To the Chairman:] I am much obliged to you, sir. I was quite an old man when I passed out, but I feel re-invigorated on the other side.

Esther R. Dunning.

In all my attempts to return through medi-umistic channels, I find myself somewhat impeded by weaknesses which cling to my physi-cal form, and by conditions which I take upon and these times; and my good friends, my darling sisters, have told me if I returned here of an afternoon I should be able to leave these conditions—to throw off these weights that have bowed me down, and thus be enabled to go for-ward with my desires. It seems to me I have a great work to perform through the power pre-sourced to the spirit-world by mediums; it seems

hourly, bringing forth new heauty to enrich their spirits and bless and gladden the hearts of others. We all send our love. In the future we feel that we shall gain more power to come to her side, to bring her assistance and strength.

Col. William H. Reynolds.

You seem to have a reservoir of power here, You seem to have a reservoir of power nore, Mr. Chairman, which spirits sometimes may draw from and make use of. Now I am here with my brother John, to draw from your reser-voir, as permitted by the spirits who are in charge, in order to pursue my avocations and carry on my work, not only in the spirit-world proper, but also among the denizens of earth ; that is my excuse particularly for coming and taking up your time, and I will strive to repay it in some way, by aiding spirits who are in need.

need. While here I would like to send out my greet-While here I would like to send out my greet-ing to all my friends, relatives and associates. Tell them that we are well situated in the higher life; we have command of a pretty good view, and can perceive new forces coming up unto earth's people that will be of benefit and strength to them in the future. We look to those who hold the forts, for assistance; we look to Spiritualists generally and to all earnest souls particularly, to still occupy their strong-holds, and not give way one inch to any oppos-ing force. We look to them all, friends and strangers alike, for strength and encourage-ment. Spirits need all the encouragement they can receive from mortals in order to pursue their work. We are dependent upon each other: spirits upon their mediums and believing friends on earth-mortals upon the spirits, who come on earth—mortals upon the spirits, who come with glad tidings and words of cheer from be-yond the grave. It is earnestly hoped that each and all will be faithful one to the other; then will you have nothing to fear in the shape of will you have nothing to fear in the shape of opposition; you may move on in one solid pha-lanx of strength that will illuminate the world with its beacon lights, and defy opposition in any form whatsoever. I have been in the spirit-world somewhat over five years. I am glad to be free from my mortal frame, free from the burning heats which surged through my sys-tem at times, and seemed to take away my strength. I am glad to be a spirit disembodied. I have been able to return many times, in vari-ous ways, more frequently silently and undis-I have been able to return many times, in var-ous ways, more frequently silently and undis-cerned by mortals, yet pursuing my work, per-forming my labor as best I could; and it has been a pleasure to me to realize that I have sent forth some little influence that has been

of use to others. My brother who remained on earth I find to be strongly mediumistic. I have been by his side many times when he realized it not, at other times when he felt that I was nigh, and I was enabled to draw strength from him to push forward and strive to be of use, not only to him in little affairs, but also to others in all that has been done; I am hopeful for the many silent ways; therefore I am satisfied with future, and determined to press onward, ever onward, in my work. You may call me Col. William II. Reynolds, of Utica, N. Y.

Lillie E. Prescott.

My deep, abiding anxiety to communicate seems to deter me somewhat from speaking my thoughts; yet I am so anxious to send out a few words to my friends that I cannot refrain from the second s few words to my friends that I cannot refrain from trying to do my best. I know they would not desire me to call their names in public; I know they do not desire any one from the other side to call attention to them in any way; but yet I feel that I must speak. Words seem to burn upon my lips that I must give utterance to. I am in hopes they will be received with the same spirit of kindness and love in which they are sent forth from this my spirit-home; and although I am not allowed by such con-siderations as I have named to guide my mes-sage outwardly, yet I feel that my intense de-sire will serve as a magnetic line, over which I may convey my message to my friends; so that they cannot fail to receive it. I passed away sire will serve as a magnetic line, over which I may convey my message to my friends, so that they cannot fail to receive it. I passed away some little time since, suffering very much, and the old physical ills seem to burn upon my brain at this time; yet I wish my friends to know that through all, at the last, I remem-bered them, each one with love. I desire to bless them for their kindness, for the strength which they gave unto me, for all that has been done in regard to me and my affairs, from first to last. I shall endeavor to reciprocate their kindness; I shall strive to do all that is possible for them in the future. I know I shall meet them all again some day, where all misunder-standings are made plain, where all mysteries are revealed to the spirit, and where we shall all appreciate each other even more thoroughly than we could have done while on earth. All the dear ones are with me in the spirit-world who passed away so long before I did; they were waiting to welcome my spirit as it fled from the mortal, and to welcome me to new heavens and new delights into which I was called to enter, and where I have remained from that time until this, striving to learn some new lesson, to gain some experience which

A .- Some do, and some do not. It depends upon what your condition is when you enter in-to spirit-life, as to whether you feel disappoint-cd or otherwise ; it depends upon the kind of associations you have formed on earth as to whether the change is agreeable or otherwise whether the change is agreeable or otherwise to you in their appearance. Supposing you make your friendships simply on the material plane of life—if you admire persons for their exterior or their accomplishments alone, and really do not care very much about moral worth, when you come to the spirit-world you will be disappointed: they will not look beautiful any longer, because external attractiveness belongs to the physical merely, and unless the beauty which allures you is spiritual or moral, it does not abide in spirit-life. But if your associa-tions with persons here on earth are the out-come of an appreciation of moral worth, of real not able in spirit-life. But if your associa-tions with persons here on earth are the out-come of an appreciation of moral worth, of real goodness, then you will be joyfully surprised ; you will find your friends far more beautiful, in every way, than on earth; i their loveliness and power will be greatly augmented. It depends entirely upon whether you put the greatest stress upon material or upon spiritual attract-iveness. If the attraction is simply material, then in the spirit-world those spirits whose bodies merely you cared for may not delight you, whereas if the attraction was to the mind and sonl, then the greater beauty which will surround these spirits in the spirit-world will fill you with delight, not with disappointment. Those who have set their affections upon mate-rial things will be disappointed in the spirit-world; those who have set their affection upon spiritual things will be more than delighted; they will be intensely surprised and filled with joy.

Q.-[By C. E. Hunt.] Where persons are ren

Q.-[By C. E. Hunt.] Where persons are ren-dered antagonistic by their earthly surround-ings, when they throw off their physical bodies will they retain their antagonisms? A.-Certainly not. If they are rendered an-tagonistic to each other by their earthly sur-roundings, when they cast off the material form they will be harmonious. There are per-sons to-day with whom many sensitive people cannot converse agreeably if they have to sit beside them, or near to them, whereas if they sit in different parts of the room, not a great distance apart, their conversation will flow on very agreeably. Now these persons enjoy each distance apart, their conversation will flow on very agreeably. Now these persons enjoy each other spiritually—there may be a great deal of mental and spiritual sympathy between them— while the disagreement and the antagonism is purely physical, it is the outgrowth of the con-dition of the physical body; it relates to animal magnetism, not to mind, not to the soul. Let these two persons pass out of the material body, and they will find themselves united, and capa-ble of enjoying each other's society, even when close together. On the other hand, many per-sons on earth like each other's animal magnet-ism, while there is no mental or spiritual affinity ism, while there is no mental or spiritual affinity between them; in the spirit world they will not agree, they will not meet. Those antagonisms which are the result of mental and spiritual dis-union may be carried with you into the after life

life. Q.—Some equally good persons naturally re-pel each other. Will this continue on the other

A.—A great many persons repel you because they give you an element which you do not re-quire, which would only burden you if you re-ceived it. If you already have more than you require of a certain commodity in your house, and one comes to the door offering for sale something of the same description, however good it may be, you respectfully state that you do not want it; you will not have it; not be-cause the article is not good, but because you have already more of it than you need; it is in superabundance with you. Thus a great many very well-disposed persons, and very friendly. superabundance with you. Thus a great many very well-disposed persons, and very friendly, may come to you; they may bring to you an element with which you are over-supplied; the result is, there is no satisfaction in their pres-ence; you wish them away because they bur-den you; whereas the person who interests you brings an element in which you are deficient. If you are deficient where they excel, they are sure to be deficient where you excel; thus the result will be a mutual interchance which will result will be a mutual interchange which will be beneficial until you have supplied each othbe beneficial until you have supplied each oth-er with the elements you may require at that particular time; then, at another stage of your life, you may require something else, certain other needs will be uppermost. Persons should be no more surprised by periodical attractions and repulsions toward different individuals than they should be surprised that they do not with be no more surprised by periodical attractions and repulsions toward different individuals than they should be surprised that they do not wish always to wear the same clothing, or live on the same kind of food. You get tired of one article of diet if you have it incessantly; you get tired of one article of clothing if you always wear it. The needs of your nature are varied; what is agreeable at one time is not at another, simply because you do not always need the par-ticular element a certain thing can bring. When you pass into spirit-life you will always be drawn into the sphere of persons who supply what you require, and who will, in turn, re-ceive from you what they need. A great many unions in this life, both matrimonial and friend-ly, are rendered very unhappy and short-lived, because persons are too exclusively confined to each other's society, they do not mingle enough with the outside world; they do not associate generally with humanity; the result is that the generally with humanity; the result is that ceive from you what they need. A great many unions in this life, both matrimonial and friend-ly, are rendered very unhappy and short-lived, because persons are too exclusively confined to each other's society, they do not mingle enough with the outside world; they do not associate generally with humanity; the result is that they wear each other out in a very short length of time. If persons wish to live truly, the basis of time. If persons wish to live truly, the basis of union must not be physical, but mental and spiritual; then there will always be an agree-ment; there will always be inward apprecia-tion of each other; whereas, on the external plane of life, it may be agreeable oftentimes to form different associations, to have different form different associations, to have different friends, to mingle in different company, at dif-ferent times. All these necessities of nature ought to be provided for. Until society is per-fectly honest, until persons refrain from say-ing "I am glad to see you," when they are not; until hypocrisy is laid aside, you cannot expect the conditions of society here on earth to be similar to those in the spirit spheres; if spirits are not attracted to each other they do not make calls, or force themselves into each oth-er's society. You associate with those to whom you are drawn in spirit-life; you cannot asso-ciate with those not congenial to you. Q.—What are we to understand by the world coming to an end in 1881? Is there to be a new Christ, or what are the events which may be expected? A.—If persons wish us to answer that quescoming to an end in 1881.⁹ Is there to be a new Christ, or what are the events which may be expected? A.—If persons wish us to answer that ques-tion, they are respectfully informed that they will find it answered in a discourse which was delivered through this medium in the Third Unitarian Church, of Chicago, the last Sunday of February. It would require an hour's dis-course to elaborate the subject. To answer the question very briefly, we would simply say that about the middle of noxt year you may expect that spiritual manifestations will be most tri-umphantly expressed, and that the predictions which have been made concerning the great power of spirit over matter will be most tri-ualism has awakened an interest in scientific quarters at the present time, not only in Amer-ick, but all over the Continent of Europe and in all parts of the civilized globe; no one can deny that Church and State are everywhere in a transitional condition, and you may look for-ward to the dethronement of many powers which have long held sway over the minds and bodies of millions of subjects. The general tendencies of the age are toward perfect free-idom in religion and perfect democrady in gov-ernment. During the next year there will un-duutedly be a great many very, powerful ma-diums raised up. For a time they may be per-secuted. You need not be at all surprised if an attempt is made next year to put down Spiritualism. For the time being it may be apparently successful, but for a very short time; and then the triumph of the cause will be so great that those who have been enemies, and most hostile in their attacks, will be obliged to discover that they themselves cannot fail to believe in the genuineness of the phenomena. The true principles of Spiritualism, however, may not permeate society generally for the mext century or So far a the interview. believe in the genuineness of the phenomena. The true principles of Spiritualism, however, may not permeate society generally for the next century or so. So far as the universal appli-cation of the Spiritual Philosophy is concerned, it will take a long time to permeate society at large; but the greatest manifestation of the spirit, the greatest power that will be given to the world in the form of manifestation, may be expected sometime during the year 1882. Men think themselves very wise, but the mosquito discovered the circulation of blood in the human body thousands of years before medical science demon-strated the fact.

A Child's Introduction to Spirit-Life. the Editor of the Banner of Light:

Some months since my little boy of four years passed to the spirit world. It was my first great grief, and seemed greater than I could bear. Though I had long believed in the beautiful truths of Spiritualism, I could gain no consolation, for I had no direct communication with him. At length, in the agony of my sorrow, I wrote to a medium friend of mine, two thousand miles distant, for some tidings from my boy. The very same day I wrote my letter to her, she in her far away home, before I had posted my letter, wrote a reply, repeating the very questions I propounded, and answering them so beautifully and so consolingly that I send the same to you with the hope that through the columns of the Banner of Light the vision, giving as it does so much light and satisfaction respecting the condition of children upon their entrance into the spirit-world, may reach many another stricken heart like mine (for I am not the only mother whose treasure has passed from her arms into the unseen realms) and carry'the halm of comfort it has brought to me. The medium I wrote to, and from whom I received the consoling response, was Mrs. Nellie M. Smith, of Sturgis, Mich.; and I make this statement that the truth of the vision may be more apparent

to those who read it. Lemoore, Cal. MRS. LAURA SWEETLAND.

"From a dream I awoke to find myself stand-ing at the brink of a rolling stream, whose wa-ter seemed chilly cold, dashing even to my feet. I could not see the ground on which I stood, for

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strange pain; I reach out for my priceless jew-el and grasp only empty air. Let me go, too. Where is he? Is he really over there? There was divine life in him, and strength, and love-a wondrous love, the house is full of it yet. The echoes of his sweet voice are in my ear, sleeping or waking. I miss him so. I miss the sweet things he used to say to me; so charm-ing, so unlike any one else. To whom does he say those things now? Who takes care of him, and puts on his pretty garments? Do they touch him tenderly, reverently, as we did ?' Yes, ves; tenderly, lovingly, for he is over there. Look a troop of children are at their play. Their attitudes, their motions are so full of grace, their faces so full of love, they hire us to love them at first glance. They are a choice, select company, whom any mother could trust as playmates for her child. Now they make a dash for the water in laughing confusion, each one trying to be first to splash it with little bare feet, and each one drawing after him a cunning little boat. The water is almost up to their knees, rip-pling and spattering as they run laughing and chatting like wild birds on the wing ! Look ! the beautiful scene fires up the heart of the little stranger who has lately come to dwell among them, and he rouses up from his quiet posture leaning his arms on the lap of his loving nurse whom he calls.'A Auntie,' and bounds away to join the sport. That bright little dark-eyed girl, with shining black curls under her white hat, has been loitering behind : of course she knew he would come pretty soon, and she had two little skiffs ready, one for him. Observe how they exchange smiles, like a brother and sister. She is the eder, so she takes the lead, and soon his pattering feet are dimpling the gold and silver sands beneath the limplid waves. Nolovelier scene can be pletured in all the beau-tiful spheres. Every love-lit eye is turned on this bright little boy, so tender, so delicate, so recently risen to this world of light. Now the children group nearer.together u

Scance Sept. 24th, 1880. **Invocation.** On them Supreme Intelligence whom men call God, but when the split ever recognizes through all scenes as the Divine Love, we ask thy blessing here, this hour, and upon this place. We pray that them will kindle within our souls the fire of truth and earnestness of purpose. Inspire our souls with new aspirations for future good and holiness of life. We come unto thee, oh our Father, with blessing is no ur souls, recognizing thy tender protection everywhere, feeling that, al-though we wander through the darkness of turnedil and stickness; although our spirits are clouded by want and stickness; although our spirits are clouded by want and stickness; although our spirits are clouded by want and stickness; although our spirits are clouded by want and stickness; although our spirits are clouded by want of the spirit be unanswered, yet we feel that we are drawn nearcer and still nearer unto thee. And although the head bath not a resting place, although the pillow may be of stone, yet while angels attend the way, we may feel that we are indeed blessed. We thank thee, oh God, for the glift of human advancement ; for the unfoldment of the spirit, which continually strives to develop more of goodness, purity and understanding. We bless thee for the present state of thy children ; we praise thee that, from all past ages, human beings have continually pressed forward, through darkness, despair and even death, till they have reached the truths of knowledge, of betuty, of thy eternal life. Still we pray that thon will bestow upon thy children everywhere the truth that shall sustain them through all distress, the knowledge that shall guide them on-ward and upward, the protection that shall be unto them a girdle of strength in the day of trial, and at last, when all shall be reinited in the world where pain, sorrow, disease and death come not, every soul may join in one eternal anthem of pralse and gratitude to thee, who art the Father, and benefactor

John Murray.

The words of the beautiful hymn which we have just heard, [referring to the opening hymn] struck a 'responsive chord in my soul, for I restruck a responsive chord in my soul, for I re-turn from that land where parting and sorrow are unknown, to meet one who is to me a dear. charge, my namesake and friend, whom I have attended in spirit for many, many years. I re-turn to him to say, Angel hands shall ever guide thee, they are guiding thee now, and very soon, ere the frosts of many more winters shall appear, thou wilt join thy friends in the immortal land above. I come as one of thy band, thy nearest guide, who understands all thy inmost emotions, who can realize the struggles and the trials that come to thy spirit; and I come to say to thee, dear one, fear not the future, fear not; though come to thy spirit; and 1 come to say to thee, dear one, fear not the future, fear not; though trials and troubles are before thee, they shall all pass away, every cloud shall roll aside and reveal its golden lining; for it is written that they who are faithful to the spirit shall not go undefended. We shall return to thee at all hours, and in the sacred silences of the soul repeat to thee our mes-saces clowing with divine hone and lave from sacred silences of the soul repeat to thee our mes-sages, glowing with divine hope and love from the supernal realms. Dear one, press forward in thy work; remember they who are for thee are far more than they who are against line. Trust in thy angel guides, for they will guard and pro-tect thee from all ill. They will bring to thee strength and assistance in time of trial. As thou hast in the past received through them, and through those mortal friends they have brought to thee, strength and assistance, so in brought to thee, strength and assistance, so in the future, even in the darkest hour, thou wilt receive an abiding sense and recognition of the presence and affection of thine angel friends. John Murray.

Ida F. Bryant.

[To the Chairman :] I come, sir, hoping to each my family and friends. This is a new ex-The second secon ship to many dear ones who were kind and sympathetic; I come to give a blessing unto all, and to say I am happy in my new home. I did not realize the beautiful world which I should enter, realize the beautiful world which I should enter, but it is so grand and sweet that every day seems to bring a new blessing to my spirit. I wish to say I often return to note the changes passing over the hearts of those I love, and I perceive there will still come another change, one of importance to my husband, before agreat many more months have passed away. I wish to say to him, All will be well; the spirits will bring you a blessing from the heavenly land; I

• The message was published in our issue of Oct. 2d.

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great work to perform through the power pre-sented to the spirit-world by mediums; it seems to me that I shall be able to give conclusive evi-dence of the power of the spirit over matter, of the return of spirits from beyond the grave, to mortals who are anxiously looking for some such evidence, after I have become strengthened in my new home. This is what brings me here to-day, rather than to send any word to the dear ones; yet I desire to send out my love, to have the full sympathy of my being extend to those who are so near to my heart, who yet remain in mortal flesh. I wish to say to them, all the terrible sufferings of years have fled away; all the weariness and pain has been taken from my side. In my new home I have been refreshed side. In my new home I have been refreshed side. In my new home I have been refreshed and strengthened, made ready for anything which shall occur to my spirit, ready to press onward in love for humanity and for the work which I find my friends in the spirit-world are engaged in. 1, too, have joined the band im-mortal; I. too, shall put forth all my powers to benefit others, through the mediumistic chan-nels presented to us. I desire to say we bless each one for their kindness and for their love. I appreciate all that has been given to my spirit.

each one for their kindness and for their love. I appreciate all that has been given to my spirit. I appreciate the beautiful words and senti-ments, the emotions of the soul which have gone out to me and followed me into my spirit-home. I gather them all up from each dear heart; as glowing gems of light and beauty I weave them into my spirit-garments until they become radiant with a new life and power that strengthen me for coming work. Though far away in the land of flowers, yet my heart often turns to the old scenes and associations. I long for the dear old home and for kindred hearts who are away. In spirit I return to the old fawho are away. In spirit I return to the old fa-miliar scenes, and there I walk and talk ; and I dwell with the dear ones, thus gaining power to press onward and to send forth to each heart still in the mortal my love, my undying sympa-

Barbara Gray.

thy. Esther R. Dunning.

[To the Chairman:] My name, sir, is Barbara Gray. I am anxious to reach a friend of mine, who, I am told, is in Geneva. Wisconsin; her name is Frances Hunt. I wish to convey to her a knowledge of my existence. She has doubted very much whether she would meet me, or in fact any of her friends and dear ones after fact any of her friends and dear ones, after death. I wish to convince her that we all live, and not only will greet her with welcome when she, too, is called to go, but that we can also re-turn from our spirit home and bring to her inturn from our spirit-home and bring to her in-fluences that at times are of wonderful good-cheer and blessing. In her moments of quiet-ude, when she sometimes feels the cares of mor-tal life pressing too heavily upon her, she has at times felt a sweet peace stealing through her frame which she could not account for by any outward circumstances. I wish her to re-alize that at such times her mother and my-self are by her side, striving to alleviate her sorrows and bring her a knowledge of our pres-ence. We passed away long, long ago, and she has not been able to realize, as we do, what a grand experience has come to her soul, polish-ing and fitting it for the higher life; could she do so she would rejoice and feel glad; she would not fret and murmur under the cares and bur-dens of life; she would feel to bless her Father above for all He has given. I wish her to know that her little ones are safe in our keeping, not lost from her side. Had they remained in the mortal, she knows, as we know, their existence lost from her side. Had they remained in the mortal, she knows, as we know, their existence would have been cramped and clouded by cir-cumstances and surroundings, and they could not have developed all the beauty within. Now, in the Father's house on high they unfold daily, in the Father's house on high they unfold daily,

from that time until this, striving to learn some new lesson, to gain some experience which would be of benefit to me and to those who were left behind. Still shall I return at all times when possible, and bring unto them the love, affection and sympathy of those who sur-round me with earnest care, and bestow upon my spirit that undying love which can never fail. Lillie E. Prescott.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE FUBLISHED, Sept. 23. – Father Cleveland; William O. Eaton; Hattle M. Snow; George A. Davis; Flora Lee; Dr. Jeremlah Unandler; Nellie Sturgis; Anna Corn Coffin. Oct. 1.–Henry Tucker; Mrs. Mary Webster; W. H. Lambidh; Lydla Jones; Nancy Hutchins; Lizzie Palmer; James Kelley; Flying Cloud. Oct. 5.–Achsa W. Sprague; Horace H. Briggs; Abbio B. Oct. 5.–Achsa W. Sprague; Horace H. Briggs; Abbio B. Oct. 8.–Achsa W. Sprague; Horace H. Briggs; Abbio B. Oct. 8.–Rev. Henry C. Smith: Adelina Peterson; Fanny

Oct. 8.—Rev. Henry C. Smith: Adeline Peterson; Fanny . Conant; N. B. Starr; Mary Keene; Eliza Kenney.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

TTHE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM

Ouestions and Answers.

Questions and Answers. QUES.—[From Cleveland, O.] What organiza-tion or power does an individual possess who sees and feels coming events? ANS.—The preson who sees and feels coming events is a natural prophet, a natural clairvoy-ant, one who is aided and assisted by spirits of considerable experience, because it requires a considerable amount of experience and power of spirit to be able to "predict faithfully the approach of events, either remote or near. The organization must always be peculiarly fine and susceptible for one to be a natural prophet: he will be a person who will be very susceptible to the influence of every one, while he maynot be controlled by them. A person who is a nat-ural prophet, if he enter a room, will sense the surroundings of every one who has entered it; he will tell their characters, not through phre-nology or physiognomy, not by looking at the features at all, but simply by feeling and ana-lyzing the emanations which proceed from each. Such persons oftentimes are very much misun-derstood; they are often iorgul for no anwarent features at all, but simply by feeling and ana-lyzing the emanations which proceed from each. Such persons oftentimes are very much misun-derstood; they are often joyful for no apparent reason, or sorrowful from no apparent cause; they take on the conditions of other persons, and feel the influences around them; thus the utmost kindness ought always to be shown to persons who naturally are sosensitive that they cannot help feeling, not only your thoughts with reference to them, but also the approach of events which may be about to affect your or their career, even though these events may be remote for the time being. Such persons are very highly mediumistic, and when placed in the right surroundings are of incalculable use to mankind; whereas, if they are continually crowded down, and kept in the most dejected circumstances, they frequently fall into a great many vices; through the great susceptibility of their organizations they have stronger tempta-tions, are capable of suffering more acutely and enjoying more intensely than the majority of mankind. These persons have a naturally in-dependent clairvoyant gift; their own spirits are capable of sensing the surroundings of others; yet the information which they receive is not exclusively the result of the pilgrimages their own spirits may make, but of cooperation on the part of their own indwelling spirit with other intelligences capable of surrounding soft

wants.

After the feast they talk. Auntic makes many fine word-pictures and promises. 'And can I have a horse when I'm larger?' he asks. 'Yes,' she says, 'when you are a little larger; but not now. It will take a long time; can my little pet be patient and learn what is need-ed, first ?' Oh, yes,' he replies. Thus they talk, and the dear little heart grows quiet and restful, while Auntle sings the sweetest songs and tells the prettiest stories until he falls asleep. Beauty and innocence-so happy, so safe.

At length he wakes; he, the star of the day, the loved of all. Surprised he feels his pretty blue dress-fine lace about neck and wristsand looking up pleadingly into Auntie's face, says 'Mamma, Papa.' At once she presses the dear little form: close wraps her rich mantle round him, looks down the bright path she knows so well, and says, 'Yes, darling, we go.''

- "Weep not for the beautiful past, To-day is more beautiful still; The dew on the flowers cannot last When the sun filbgs his gold on the hill.
- Weep not for the beautiful dead !
- His life is more noble than thine ; Such glory is over his head— The language he speaks is divine.
- Look upward in faith, and behold The beauty that mantles him o'er. The dearest pet lamb in the fold Is thine, will be thine evermore.
- He will come to bis sister for joy-When weary of music and play; Will look for the once precious toy, Will hearken for what she may say.
- He will come to his father for strength
- And support in the contact of life; For manhood will follow at length, And he'll bear a hand in the strife.
- He will cling to his mother for love, Through the changes of youth and of time; Marching on through bright circles above This truth will be sweetly sublime.
- Then give him a welcome of joy And smiles, as he comes to your door, And brighten the link of the chain That binds heart to heart evermore."

Verification of Spirit-Message.

Fo the Editor of the Banner of Light: The Banner of Light of Oct. 2d came to hand, containing a message from "STAR FLOWER," one of the band of my wife Mary. A few even-ings since Star Flower controlled my wife, and informed me that she had been at the Banner of back the band of the band of the bar Informed me that she had been at the Banner of Light Free Circle, and sent a message to her medium, which she stated would appear in the Banner of this week. The message is fully appreciated, and will be carried out to the best of our ability. We have always been the friends of the persecuted red men of the forests. It will afford us great pleasure ever to aid them, and to speak a word of kindness in their behalf. The gates between this and the higher world are daily being thrown open wider and wider, while the light comes streaming down, dispel-ling the hitherto darkness produced through superstition and ignorance. Let the light shine, as shine it will, whether or not the puny hands of some people are raised against it. Yours fraternally, J. EDWARDS. Washington, D. C., Oct. 2d, 1880.

Washington, D. C., Oct. 2d, 1880.

OCTOBER 16, 1880.



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and the clouds lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the borizon. Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all cartily help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rome that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear.

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Free Thought.

REJOINDER TO THOMAS R. HAZARD. DR. BRITTAN'S ANSWER TO HIS REVIEWER.

Never came Reformation in a flood With such a heady current, sconting faults, " Shokspeare,

To the Editorof the Banner of Light: It was on the 16th of June last that I forwarded to your office for publication my analysis and exposition of several classes of facts, all

of which are now indiscriminately regarded by many persons, as examples of "the materializa-tion of spirit-forms." My views had been perversely misrepresented; and with a persistency for which I could recall no precedent from my early experience in a sectarian church. My object in thus publishing the views which had already been embodied in a written lecture--originally delivered in Republican Hall, New York, and subsequently in Brooklyn-was to satisfy the honest inquiries of many friends, and to place myself before the public in my own proper position. My article, entitled "Our Spiritual Guests," had not appeared, but the complete manuscript of the same was in your office, when-in your issue of June,26th-you published a letter from Mr. Thomas R. Hazard, which seemed, at least, to have been intended to provoke an unpleasant, personal controversy with the undersigned. In that letter the gen-tleman from Rhode Island indulged in a spirit of unjust animadversion in commenting on my answer to a correspondent whose captions criticism appeared in the Chicago paper.

In Mr. Hazard's letter, now under review, he insists that he is one of many whom "Dr. B., if correctly reported, . . . charges by implication as being either a fool or a knave"; and he also affirms that I have "stigmatized as trick-"scores of the instruments of the angels." ster " It is with a feeling of sorrow that I am constrained-in the interest of truth, and in simple justice to myself-to say that these statements were then, and they are now, utterly destitute of the smallest foundation in anything I have either written or otherwise expressed in my intercourse with the public. It is no fault of mine that I am summoned here to impeach the testimony of a too anxious witness for the prosecution, whose many years should have taught him to weigh his words, and to preserve a decent respect for those who may honestly dissent from his dogmatic conclusions on a question-not-of fact, but of philosophy. In that letter your correspondent called upon me in a rather peremptory

to be made public, for no apparent purpose but my individual guidance (except to predecupy and prejudice the public mind). I had actually, tinished the work assigned me, and it was in your possession. This will enable the reader to perceive that the entire freedom from "eva-sive language" and the absence of "unbecom-ing personalities" in my exposition are facts which cannot be attributed to the influence of instructions. I had not then received, and in instructions 1 had not then received, and in which, it will be observed, Mr. Hazard's lan-guage is scarcely less imperious than the short-method of a sight draft or the terms of a mili-tary order. tary order.

To this most unbecoming epistle I answered —In the *Banner of Light* of July 10th—and in a manner which I am sure every candid person must regard as exceedingly temperate and conmust regard as exceedingly temperate and con-cillatory, passing over the writer's offensive speech and supercillous lone in the interest of peace and fraternity. Both the temper and terms of my reply were altogether friendly to Mr. Hazard. But the respectful language in which I reasoned the case, and appealed to his own sense of justice, made no impression on the mind of the man who had called for the publi-cation of my lecture, not because he wanted in-formation on that subject, or had any disposition formation on that subject, or had any disposition to treat my opinions with "respect : but for the ob-vious reason that he had determined to find a pre-Source for a long, aimless and useless discussion. My views had been somewhat elaborately set forth in the article on "Our Spiritual Guests," and there I had determined to let the whole matter rest. With all due respect—and remem---bering that time is valuable and life is short—I had never for one moment contemplated anything so fruitless, dreary and prospectively in-terminable as a controversy with Mr. Hazard on the subject of his choice. I have never in-vited him to any such discussion, and am obliged to respectfully decline his own most persuasive invitations. Should be resolve to go on with his battle, I shall be nost happy to give him the whole field for the display of his prowess, and leave him all the glory which a vain and Quixo-tio embiling more here to callege tic ambition may hope to achieve. That Mr. Hazard was impatie That Mr. Hazard was impatient for such a contest was rendered still more apparent from his letter which appeared in the succeeding number of the *Banner of Light* (date of July 17th). Referring to two of my articles, which proposed to criticise in due time, he thus continued: "I would feel obliged if Dr. Brittan would favor me through the post-office, with the original manuscript in which he intimates in his last article his 'lecture was written out,' pledging myself to return it to him in a short time after I receive it. I am impressed that with the aid of this document I could obtain sufficient light to greatly simplify the matters in controversy. I would also be greatly obliged to Dr. Brittan if he would write out in a condensed form (as I suggested in my-previous letter.) the names of the materializing medi-his knowledge of the great and advanced phenomena of Form Materialization, together with a succinct nar-rative of some of the manifestations that have occurred in his presence." continued : To the letter from which the preceding para-graph is copied I have hitherto made no reply. I may here observe that the animus of this pas-sage is too manifest to admit of any disguise. The first part contains a sly but deliberate inti-mation that my views, as published in the Ban-ner of Light, on the subject of materialization, are not really my views at all; that they are very different from the doctrines expressed in my lecture. In other words, that as a writer my lecture. In other words, that as a writer for the press I take occasion to contradict the views and opinions which I inculcate from the platform. Perhaps your correspondent did not know that this insinuation not only lacks the grace of common politeness, but that it is too absurd to require serious notice. In the ababsurd to require serious notice. In the ab-sence of any motive for so doing no man who is not a lunatic could be made to believe that I am at work to disprove my own convictions. In the same connection Mr. Hazard proceeds "as one having authority" to assign me my task. He would have "the names of all the ma-terializing mediums" in whose presence I have pursued my investigations, "together with a succinct narrative of some of the manifesta-tions." Of course, in so far as the facts chanced to deviate from the line of the gentleman's ex-perience he would naturally demand corrobora-tive evidence. To authenticate everything to tive evidence. To authenticate everything to the satisfaction of one who believes in the infal-libility of the vision of unlimited faith—while he has little knowledge of the laws of mind, and, apparently, less respect for the reason of the memoranda; and after all it is not likely that would be modified in the smallest degree.

perform—for the small purpose of his own per-sonal gratification—would occupy all my time for two or three months. Now I cannot regard this call from South Portsmouth, R. I., impera-tive as it is, as the voice of divine Providence which every minister of the everlasting Gospel should reverently obey. Nor is this the rox populi on which time servers wait with earnest attention. No: it is only one way rob snedts. attention. No; it is only one man who speaks. Solitary and alone, of his own free will and pleasure, Bro. Hazard summons me to this work, to further his own private aims; and it is hardly creditable to his sense of justice that he does creditable to his sense of justice that he does not propose to make any provision for my mor-tal necessities while engaged in his service. As I am just now employed, and cannot leave my duties to be discharged by another, let those bid for the contract who enjoy the fellowship of the "Scribes and Pharisees"; of whom it was said by a noble Spiritual Reformer—they "com-pass sea and land to make ONE PROSELYTE." (Matt. xxiii: 15.) The centleman from Rhode Island assigned.

(Matt. xxiii: 15.) The gentleman from Rhode Island assigned the following as his reason for demanding my original manuscript: "I am impressed that with the aid of this document I could obtain sufficient light to greatly simplify the matters in confrover-sy." Bearing in mind the fact that I was not engaged in a discussion with Mr. Hazard, and did not propose to have any contractery with did not propose to have any controversy with him, either on materialization or any other subhim, either on materialization or any other sub-ject, the reader will recognize the inverted sense of modesty that prompted the offer of his services in so simplifying my obscure utter-ances that they may be understood by ordinary mortals. It may be proper to observe, in this connection, that I had never before been ad-monished that I was in need of the benevolent offece of any one in this canceity. Moreover monished that I was in need of the benevolent offices of any one in this capacity. Moreover, if it was indeed necessary—in order to dissipate the fog that is presumed to envelop the expres-sion of my ideas—that some one should be em-ployed to simplify the method of their state-ment; to explain the "true inwardness" of the letter and the form; or perhaps to put some new meaning into the same which the author never dreamed of, it may still occur to the mind of the oonsiderate reader that even eminent authorities lose nothing by graceful condescension, and that considerate reader that even eminent authorities lose nothing by graceful condescension, and that the writer's privilege should have been recog-nized in the choice of the party to fill this place. But he was neither interviewed on the subject, nor permitted to have any voice in the matter. Mr. Hazard—waiving all unnecessary ceremo-ny—offered himself for the office, and the same events with groot supporting to cheated the agrid party, with great unanimity, elected the candi-date. While we failed to discover the necessity date. While we failed to discover the necessity for his services, and omitted to entertain him in his new capacity, he, nevertheless, made haste to enter upon the work set before him. In his own peculiar analysis and interpretation of the writer's article on Our Spiritual Guests, your readers will have witnessed the surprising result of his first effort in the simplification of our ideas.

Now I do not propose to go meandering after Mr. Hazard all the way over his tortuous course. I should as soon think of following the shade of Moses along the crocked line of his march through the Egyptian wilderness. On the con-trary, I only design to glance at him, here and ent called upon me in a rather peremptory manner to "lay before the readers of the Ban-manner to "lay before the readers of the Ban-the views he II did express in the lecture before the Brook-lyn Spiritual Fraternity." The dictatorial spirit of the writer was rendered still more apparent and offensive by his admonishing me to "ab-stain as far as possible front the use of evasive language and unbecoming personalities"; and further by his directing me to "use the lan-guage only suitable to the dignity of his [my] new and responsible position of Editor-at-Large." As already observed, before this letter was published, or I had received any intimation of the explicit instructions which were then ready to be made public, for no apparent purpose but my individual guidance (except to preöccupy ed. If I am not greatly elated on this occasion, it may be for the reason that I am not easily de-ceived. There is possibly something sinister in the aspect of this unusual distinction ; and I am impressed that

No tone of the trumpet of fame Has the volce that echoes the name.

Has the volce that echees the name. In this case I am especially reminded that my cognomen is chiefly used by Mr. Hazard in connection with most disparaging estimates of my intelligence, the sincerity of my professions and the value of my public labors. The case is not altogether peculiar. Every earnest man who goes straightforward in the prosecution of any good work, must take his chances of being scratched in the jungles of this world and hap-assed by adversaries in the rear. He is fortu-nate who only now and then finds a small thorn in his field. Even the man who spends his time in his flesh. Even the man who spends his time in play must incur some risk, and he gives form to his resolution when he says: " I will stand the hazard of the die."

Whoever will wage an uncompromising war with error, by following Truth, Reason, and his deepest convictions, wherever they may lead, will find that life is no mere holiday entertain-ment. Now and then he will, feel the sting of the scorpion; and somewhere the cold, dark shadow of the cross will fall athwart his straight and narrow way. But he is a poor soldier who turns back to seek for flowery walks and those peaceful scenes where indifference inspires the sluggard's dreams. If we would be worthy of the great Liberty wherewith "the truth shall make us free," we must follow our highest light, faithfully, fearlessly and to the cud, though will find that life is no mere holiday entertain faithfully, fearlessly and to the end, though

cidentally given the rest of mankind a new and important lesson in belles-lettres. All through his stilted harangue he, hero and there, breaks the uneven and knotted thread of his disputa-tious discourse, to keep up the by-play of the schoolmaster, by lecturing me on the proprie-ties of speech. He has a mortal dread of "per-sonalities," and professes to regard them as "unbecoming" the character of a gentleman and a scholar. True, he uses offensive terms with remarkable freedom in his published cor-respondence, but he is careful at the same time to instruct the Editor at Large-to whom they are chiefly applied-to "use the language only to instruct the Editor at Large—to whom they, are chiefly applied—to "use the language only suitable to the dignity of his new and responsi-ble position." With what degree of sincerity Mr. Hazard preaches to me upon the improprie-ty of "personalities," which J hare not used, may be inferred from the illustrations furnished by himself for the delectation of his readers. Examples like the following are numerous as potatoe-bugs in his recent exegetical writings." The reader is requested to peruse the subjoined

Allow me to observe in passing that when Mr. Allow me to observe in passing that when Mr. Hazard pretends to quote my words, he does it so heedlessly that my language is, here and there, corrupted, and the meaning utterly ob-scured. By his blundering I am made to dis-honor the venerable shade of Lindley Murray, and to show my contempt for the rules of Eng-lish grammar. For an example, see a paragraph near the middle of the second column of the last division of his so-called review of Our Spirit-ual Guests, where he makes me say. History. alvision of his so-called review of Our. Spirit-ual Guests, where he makes me say, History, sacred and profane, "are" full of such exam-ples. Let us hope to make our peace with the offended ghosts of the grammarians by saying that this is not our work. The critic himself is the author of "history i. . . . are full." The same gentleman is linble to substitute words of his our for these of the output he he

the author of "history ... are full." The same gentleman is liable to substitute 'words of his own for those of -the author he is reviewing. An example of this class will be found in the upper portion of the same column, near the close of a long extract, where—in his office of simplifier—he manages to confuse your readers by destroying the sense of the author's language. There, without authority or reason, he makes me responsible for this passage: They feed on miracles with an "omniferous" appetite ! This word, derived from the Latin, means all-bearing ; or productive of all kinds. Hence I am made to say, They feed on miracles with an all-bearing appetite—an appetite that produces all kinds. [Thus, according to our simplifier, ap-petite is the producing cause of all miracles !] Instead of this unintelligible jargon, the word the writer used was onniverous, which is defined by Webster to mean all-devouring ; eating every-thing indiscriminately. It will be perceived that the term really employed is significant, and that it has a manifest relation to feeding and to ap-petite. The extreme guilibility of some people —who do little or nothing in this world but hunt for and exhibit whatever most excites our won-der—justifies the observation that they feed on miracles with an omnivorous or all-devouring appetite. miracles with an omnivorous or all devouring

appetite. We have always cherished a strong faith in We have always cherished a strong faith in the veracity of figures; but our confidence would be shaken, just now, if we did not reflect that it is no fault of the figures if Bro. Hazard changes the numbers. This is one phase of his exuberant liberty, and of his new process of simplification, of which we have an example in the fourth column of the last installment of his version, where he deliberately takes therein, fixed simplification, of which we have an example in the fourth column of the last installment of his review, where he deliberately takes twenty-five pounds from the normal weight of Charles Law-rence, thus making it an even hundred. It is true that this quarter of a hundred once had some-thing to do with the physical perfection and manly proportions of our friend; but it is not of much consequence now. In the parlance of this world Lawrence, I believe, is dead; and while living he always seemed to care so little for the material clothing of his spirit, that I am sure he will never pursue the party who has contrived to make way with so much of his old wardrobe. He was not the man to quarrel about trifles. And of what possible use was so much common dust to a spirit? There is no oc-casion to indemnify Lawrence for his loss. But all this is quite harmless compared with the venomous matter which proceeds from the same source. The perversity of our critic is re-vealed in a most surprising manner in the third column of the fi st part of his review. Assum-ing, in his own I eculiar style of offensive dog-matism, that I not only entertain but have ex-pressed just such views as he chooses to at-tribute to me, he goes on in the following strain.

pressed just such views as he chooses to at-tribute to me, he goes on in the following strain, employing the language which he had previously used in one of his own letters :

15 used in one of alls own letters: "As I have remarked in my letter, it would seem to follow most conclusively that 'every materializing me-dium on either continent in whose presence tangible spirit-forms have been presented, must have been a trickster; and every investigator and witness who have given predence to the actuality of the phenomena as genuine, tangible materialized forms, have been either dupes or knaves,""

It will be observed that while Mr. Hazard in-cidentally admits that this language is all his own, he includes the same beginning with the word "every" in the second line in quotation marks, as if it were borrowed from some other au-thor; and to the end, as it would seem, that the reader, losing sight of his verbal ad-mission at the beginning, may hold the present writer responsible for such language. I am pained to think that any man, who either claims to represent the higher phases of Spirit-ualism or to have a decent, respect for human ualism or to have a decent respect for human nature and fair dealing, could possibly descend aso low as to resort to such a device. I do not affirm that this was the design of the man who assumes to be my teacher. On the contrary, I should be pleased to know that it was not. But what is the evidence of the succeeding context? Here it is, and the reader will form his own judgment. The extract is a part of the same paragraph from which the foregoing passage is aken, and it directly follows the preceding extract in unbroken connection: "It seems almost impossible that any man profess-ing to be a Spiritualist, however gifted by nature with talents or endowed by education with learning, should venture to bring such astounding charges against the scores of materializing mediums and thousands of in-vestigators and believers in that phase of the phe-nomena, without being prepared to sustain them by facts derived from long-continued investigations and observations of the subject in the presence of mate-rializing mediums: and it was with the object, in part, of learning from whom Dr. Brittan had derived the knowledge that warranted him in making his sweep-ing denuclations, that I asked him in the letter to which I have before referred to give the names, &c., of the materializing mediums in the presence of whom he had reached his unfavorable conclusions." Here I am boldly accused of having made "astract in unbroken connection: Here I am boldly accused of having made "astounding charges against scores of materializing mediums and thousands of investigators and be-lievers," and of "making sweeping denuncia-tions" of the same, when the truth is I have never done anything of the kind. Every word of this spitcful splurge was generated in the critic's own mind, and is evidence of splentits or of some disorder of the brain. disorder of the brain.

Mr. Hazard seems to lose sight of the fact that he is in the presence of his peers (and is expected to demean himself accordingly), when he repeatedly intimates, in no am biguous terms, that I have no knowledge of the higher phe-nomena, the only ground of his implied assump-tion being the fact that I cannot be dragooned into leaving my business to write out a long nomena, the only ground of his implied assump-tion being the fact that I cannot be dragooned into leaving my business to write out a long history of my observations and experience for him to carp at.* It is true I was the first person in this country to give public lectures on Spirit-ual Phenomena and Mediumship; that I edit-ed the first distinctively spiritual paper in the world (so far as appears from the evidence); and that from 1847 to the present hour I have been almost continuously, in one way or another, employed as an investigator of the facts and a journalistic writer in the interest of Spiritual-ism. But all this signifies nothing in the esti-mation of the man who has the vanity to pre-sume that his innuendo will disprove authentic history, and demonstrate the writer's utter ig-norance of the higher manifestations. After several times charging me with "re-peatedly and dogmatically" denouncing re-spectable citizens, and demanding that I should furnish the proofs of the 'rascality, . . . folly and knavery" of honest and sensible people, he again-toward the close of his turgid mani-festo-returns to the charge. The ebullition of bad feeling is not subdued or diminished by the previous unlimited freedom of the same eloments. The unquenchable fire still burns with the old intensity, and the eruption con-tinues in the usual style, as will appear from an additional sample of the matter ejected. Here is the last specimen to be offered: "I again respectfully but determinedly demand of him, in the name of our scores of injured materializing

"I again respectfully but determinedly demand of him, in the name of our scores of injured materializing mediums, and thousands of their advocates and friends, whom Dr. B, has so grossly traduced, that he proceed to publish in some form the 'demonstrative evidence' he has obtained that warrants him in scattering abroad such wholesale accusations."

such wholesale accusations." Here it is again alleged that I have "grossly traduced" and "injured scores of materializing mediums, and thousands of their advocates and friends." To show that all this splenetic stuff is utterly and forever at war with the facts in the case, I beg to reproduce two brief passages from the very article which Mr. Hazard is review-ing. Here they are, verbatim, and a righteous public will judge whether or not I have "tra-duced," or otherwise "injured," any medium in the world: "Let no one infer that I am decord to custor the

the world : "Let no one infer that I am disposed to question the genuineness of many phenomena which occur in con-nection with the cabinet. Spirits certainly have power to show themselves there as elsewhere; but in resting the claims of Spiritualism on any class of facts. I deem it best to select examples which offer to the skeptical mind the least ground of objection. In respect to the cabinet manifestations, it seems proper that each par-ticular case should be examined and judged on its own intrinsic merits; and if, in the end, there remains a question concerning the reality of the facts, it is only just to give the medium the benefit of the doubt."... "The writer has no disposition to be hypercritical, or to indulge in, unjust suspicions of persons when the

"The writer has no disposition to be hypercritical, or to indulge in unjust suspicions of persons when the evidence is inconclusive. It was Bacon who observed that 'Suspicions among thoughts are like bats among birds, which ever fly by twilight." When more light is wanted, let us be generous and give the medium the benefit of every doubt. Whenever the phenomena are real(as no doubt they are in many cases), and the forms are both visible and tangible at the same time, and allke to all observers, it must be evident that the spirit is clothed with material vestments."

Here is the demonstrative evidence that I was careful to conscientiously respect the rights and to tenderly shield the reputation of every true medium. And yet how am I misrepresented ! This conduct is a loud protest indeed against the Golden Rule. There is a reason why I should not indulge in any comments here. The only terms which fitly characterize this conduct do on the long to the vocabulary of a gentleman. If this is not infidelity to truth, justice, and every principle of fraternal fellowship, pray what is it?

"His composure must be rare indeed, Whom these things cannot blemish."

If I have, at any time, denounced a single If I have, at any time, denounced a single genuine medium as a trickster, let the particu-lar person be named; if I have ever called any respectable citizen a knave, show us the man, and let the specific charges be rendered in my own words. I will not allow any one-except the lunatic and outlaw-to attempt to cram me with his own impure English, malevolent passions and offensive epithets. I am not to be mistaken for a mere blunderbuss that may be charged to the muzzle with foul explosives and fired off into a crowd of respectable people for whom I have not one feeling of unkindness. I have de-nounced no honest man; there is not one such who can say I have called him a knave or other-wise treated him in an ungentlemanly-manner. who can say I have called him a knave or other-wise treated him in an ungentlemanly manner. If I have, as occasion demanded, used censo-rious words, they have not had the remotest reference to any real medium or sincere believer in Spiritualism. My accuser knows, if he is not hopelessly blind and willfully ignorant, that I have been careful to limit the application of all such terms to persons guilty of false pretenses in claiming to exercise the gift of mediumship, when they are only experiment.

OCTOBER 16, 1880.

tion, it has been because I found it necessary to lift a shield over myself, and to parry the blows of pretended friends of our common cause. I never made the most distant allusion to any one of my assailants until I was myself the subject of a perassantation and the second second second second assant assant ; and not one among this little but noisy company of fault finders—numbering altogether less than a baker's dozen-can assign any reason for his hostility that reason would not blush to own.

blush to own. Human nature is capable of great endurance when the necessity exists. We chiefly shrink from the unnecrosary ills of this present world. The evils which might be averted subject our patience to the severest trial. We could listen with a bind of satisfastion to a trian hapmen so patience to the severest trial. We could listen with a kind of satisfaction to a trip-hammer, so long as some utilitarian purpose justified the noise. But if one should carry round an old saw under his arm, and insist on filing it at all hours, merely for his own amusement and to rasp the nerves of the by-standers, we should exercise our privilege, and get out of his way. So we would shun the spirit that begets suspi-cion, bitterness and strife; that fills the world with distrust, detraction and discord. The spirit that poisons the very springs of fraternal with distruct, detraction and discord. The spirit that poisons the very springs of fraternal feeling and social life is no angel of light, but an ugly old hag whose nearest approach to the divine harmonics

-"'is a perpetual jar."

People who love "Peace and pursue it," get away—as far as possible without shunning the responsibilities of life—from all dogmatic bab-blers and common scolds. The reverent mind becomes sick of ceaseless and causeless strife. It is Burke who says,

"Men have no right to what is not reasonable."

"Men have no right to what is not reasonable." Where is the reason or justification for this bit-ter warfare? And what warrant has any man for attempting to hound even the humblest dis-ciple of the Truth from the chosen field of any honorable and useful labor? Surrounded by the elements of this unnecessary and profitless strife the weary soul longs for the sweet solace of silence and solitude; praying in spirit, as did the Psalmist, "Oh, that I had wings like a dovel for then would I fly away and be at rest." Here my part in this unwelcome controversy ends. Regreting the necessity which called for this communication, and trusting that your readers will pardon me for once occupying so much space in my own defence, I now take leave of Mr. Haard with sincere wishes for his physical health and spiritual welfare.

physical health and spiritual welfare. S. B. BRITTAN.

Belvidere, Warren Co., N. J. Sept. 20th, 1880.

[With the above article the Hazard-Brittan controversy closes as far as this paper is concerned.-ED. B. OF L.]

Spiritualist Meetings in Boston.

Paine Memorial Hall. Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appletou street, commencing at 10% o'clock. The pub-lic cordially invited. D. N. Ford, Conductor.

Amory Hall.-The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor. Berkeley Hall.-Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 105 A. M. and 3 P. M. W. J. Colville will eccupy the platform regularly during October, 1880. The public cordially invited.

Highland Hall.-The Public cordially invited. Highland Hall.-The Roxbury Spiritual Union holds meetings in this hall, Warron street, every Thursday, at 74 P. M. Hegular lecturer, W. J. Colville. * Engle Hall.-Spiritual Meetings are hold at this hall, 16 Washington street, corner of Essex, every Sunday, at 16 % A. M. and 2/3 and 7/3 P. M. Excellent quartette singing provided.

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

Chelsen.—Spiritual Harmonial Association holds meet-ings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bollingham Car Sia-tion. Next Sunday afternoon Dr. Arthur Hodges, one of the best test mediums in the country, will interest the audi-ence in the ovening, W. J. Colville-subject, '' Will Pow-er-How to Cultivate and how to Exercise it.''

PAINE HALL.-We were this morning again favored with beautiful autumn sunshine, which, together with the gradually-increasing interest in the Lyceum movement, brought to our hall an audience of which we

ment, brought to our hall an audience of which we may justly feel proud. The unavoidable absence of some of our officers was a circumstance to be regretted, but we were rejoiced to see their places so admirably filled by their co-workers. Owing to the extreme length of the programme and the lateness of the hour, some of those who were to participate were necessarily debarred that privilege; but such will be given an opportunity next Sunday. Thue to his promise, our Canductor furnished us with a large supply of cholee flowers, which were very advantageously displayed on the rostrum, and added much to the interest of the occasion. Each child who participated was again presented (the same as last Sunday) with an elegant bouquet, and the pleasure manifested must have been a grateful recompense to the donor.

After the orchestral overture, which to-day was highly appreciated, the children were called upon, and responded as follows: Sadie Peters, Lizzie Cock, May Waters, Jennic Smith, Sadie Weeks, Allie Waite, Es-ther Oettinger, Lena Onthank and Miss Annie Robin-son-eab, gave a reditation. Amy Peters presented son-each gave a recitation. Amy Peters presented a song, followed by Mrs. Hanson, whose singing was kindly received. Our Assistant Guardian, Miss Helen M. Dill, sang by request "Flee as a Bird"; a reading by Mrs. Whittler was next on the programme, whose selection reflected great credit upon herself. Mrs. Julia Stickney also kindly volunteered, and gave an inspirational poem, which was well received. Then followed a few remarks by the Assistant Conductor, thanking our friends who had so kindly volunteered, and expressing sorrow that all could not be heard from. Our exercises closed with the Target March. J. T. SOUTHER, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Oct. 10th, 1880. -each gave itation. Amy Peters

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

"At our heels all hell should rise With blackest insurrection !"

If further evidence should be required to satisfy the reader that Mr. Hazard neither sought for nor cared to have an honest expression of the writer's real views on the subject of materialization, that evidence may be found at the beginning of his long-winded appeal to popular ignorance and the prejudices of a class of persons whom we have never consciously in-jured by word or deed. That I may do him no injustice I quote his words literally as follows:

"If Dr. Brittan will read my letter a little more arefully than be appears to have done, he will per-ceive that I do not ask him to state his privato views in regard to Form Materialization, that being a mat-ter which I have no right to interfere with in any way, so long as his views are not publicly proclaimed."

Here it is distinctly implied that I entertain views in private which are at war with my written and published opinions. Yet, strange as it may seen, there is not, in this connection, a single word to indicate that there is anything in this kind of deception to offend the moral sense of a critic whose cuccethes carpendi moves him, with several other careless writers, to as-sume the office of public censor.

Poor man ! poor critics ! He and they _ The same impulsive force obey."

It would seem that a man may be a Janus-faced hypocrite and live a lie-false, of neces-sity, in heart and at home-and yet we are left to infer that this does not justify one in med-dling with his affairs. Our captious critic does not hesitate to meddle with and arraign us for our honest convictions; nor does he scruple to misrepresent our views and conduct: hut-overmisrepresent our views and conduct; but-overmisrepresent our views and conduct; but-over-come by a sudden paroxysm of modesty-he claims "no right to interfere with" this soul-less masquerade, "so long as his [my] views are not publicly proclaimed." In other words, so long as the principal actor is prudently reticent and careful to wear a becoming mask while he bis on erhibition t s on exhibition!

Now I need not remind your readers that, so far from disguising my convictions on any important question, they have for more than forty years-on all proper occasions-found a free and fearless expression, all temporal interests being held in subordination to the truth. The gentleman from Rhode Island not only overates his personal influence, but he may possi by hazard his reputation for veracity, by tell ing people who have known me long and well that for more than a third of a century I have been masquerading before them like a fool, with nothing to conceal my real character but the false face and rent mantle of the byporite!

Mr. Hazard rent mantle of the hypocrite ! Mr. Hazard reports that he finds my paper on Our Spiritual Guests to be "couched in fifty-five paragraphs." In respect to one-quarter of all these he is content to garble and re-state the substance of the same after his own peculiar fashion, without comment, and with as much self-complacency as if his own superior style in-volved a discover, likely to mark an enoch in volved 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-

• I emphasize the significant portions of this extract.

mind, and is evidence of splenitis or of some disorder of the brain. "Only a few choice specimens are necessary to give the reader an idea of the quality of the whole ; also of our critic's conscientiousness as a reviewer, and of the ample resources of his magazine of small arms. It will be observed that he is embneitly free from all restraints in the use of vitupera-tive speech. In his untruthful characterization of the 2d-itor art Large and his labors he speaks of his "characteris-tic flings": of his "condemnatory dictum of the whole-fraternity": of the "neceptate of bigotry, malce and suppl-closes stuff": " that will it of the Doctor's " fitt-eth covert fling at the materializing manifestations"; of his "endle and worn-out purefiltes"; of the Doctor's " fitt-eth covert fling at the materializing manifestations"; of his "flings and "intolerable purefiltes." This is quite sufficient to enable the reader to recognize the imper-tonal character and elegance of the reviewer's diction. If he seems to be wanting in heavening disposition toward his follow-men, if must at tests be conceded that this epithetic epistolizer has a remarkable siyle. And then it may not be forgotten that the splrit of the ancient pharisce, came at this juncture and materialized through our critic. And it came to pass when that splrit had taken possession of our brother, and had the medi-um under complete control, he lifted up his hands in holy indignation, and cried with a loud voice, saying, "1 than the of the realing a coroding to Webster, "pale death-like, ghost-like and horrbie!" Now the reader the nature of this terrible "doctrine," which is qualified by an adjective meaning. According to Webster, "pale death-like, ghost-like and horrbie!" Now the reader which so thocked the materialized apprint is chosen medium, is all en-thered the action the scales at Chittenden when Colonel Ucott weighed her. This frightin, so-called "doctrine " which so shocked the materialized splrit of the phariese, and thrilled the nerves of his

But the creaking of the raven is an onem dire ! What a monstrous doctrine, to be sure ! And how can an Editor-at-Large atome for such atrocious wickedness?. "The noun-tain labored " in Rhode Island, and no less a personage than Jehovah is summoned to behold the outcome !

they are only experimenting on human credulity from mercenary motives. In savagely assailing me for this. my reviewer comes-with whatever weight of character and influence he may possess-to make decention and fraud, respectable.

What any man can possibly gain-which a good man would wish to possess-by inspiring among mediums a feeling of resentment against among mediums a feeling of resentment against one who has never injured them, I do not know. If we could be sure that he is fully responsible for this unworthy attempt to excite the preju-dices of a large class of persons, whom the wri-ter has often served by shielding them from public reprobation, we should be obliged to in-fer the existence of a malicious purpose. But we should not hastily accept this most unwel-come conclusion. We must, after all, judge Mr. Hazard dispassionately and in charity. It is perhaps rather to be inferred that his mind-from the influence of many painful experiences —has been led to dwell so long, and with such intensity, on one subject, that he has come to regard any man who may venture to express an honest opinion at variance with his own as a personal enemy, and a very Judas Iscariot to the cause. If he will direct the current of his thoughts into some other channel for a time, we may hope that he will recover from this mania. may hope that he will recover from this mania. A review, however searching and severe, by a candid and competent critic, would be regarded as a compliment by any sensible man. It would certainly give us pleasure, and might afford in-struction. But there is nothing inspiring in the struction. But there is nothing inspiring in the scenery and associations of a mere chop-house. If one had a special aptitude for carving, we might consent to be subdivided within reason able limits—never beyond the possible identifi-cation of our remains—but from purely esthetic considerations we object to being ground up in a sausage mill !

a sausage-mill ! The article on Our Spiritual Guests was called for and we freely gave it to the public. We did not therein assume to express the views of other people. No, it was the legitimate off-spring of our own mind. Will the reader par-don our vanity? we thought it, on the whole, rather comely in shape and by no means offen-sive in spirit. But alas! its original outlines and principal features are now fearfully broken and disfigured. In the mutilated remains which the cleaver has left and Mr. Hazard has scattered over so much unconsecrated ground. which the cleaver has left and Mr. Hazard has scattered over so much unconsecrated ground, we can no more recognize the form and image of our child. No, never! This seems like un-necessary cruelty. Instead of a fair creation, warmed by a living, spirit and endowed with voice and expression, he gives us back only these poor relics. The iconoclast prefers the scattered fragments of things to their complete forms; and so it suits his taste to demolish our household gods with an unsparing hand. De *gustibus non est disputandum*. If any one is inclined to think that this com-munication is unnecessarily severe. I beg to re-

If any one is inclined to think that this com-munication is unnecessarily severe, I beg to re-mind him that I have neither sought nor pro-voked 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-

* Mr. Hazard would have me neglect my obvious duty and uterly disregard my obligations to the public. He knows that I am under a positive engagement to write for the secular press in the interest of Spiritualism and liberat-ideas. The unworthy and irrational attempts to strangle this important project at its birth having failed, he is now doing what he can, with such assistance as is offered, to divert the Editor-at-Large from his appointed work.

NEW ERA HALL.-Our Lyceum met at the accusomed hour yesterday, and after listening to selections tomed hour yesterday, and after listening to selections by the orchestra, the school joined in singing. The Silver-Chain recitation followed, after which came the Banner March, in which our two new Groups made a fine appearance. The following pupils participated in the literary portion of the exercises: Carrie Shelha-mer, Alice Messer, Minnie Field, Ethel Chandler, Jen-nie McIntire, Kittle May Bosquet, Jennie Lothrop, Gracie Burroughs, Bertie Bayles, Emma Ware, Wille Newton, Carrie Huff, Bessie Stevens. In addition, a fine recitation, entitled "The Vagabond," was given by the talented elocutionist, George W. Coots, of Charlestown District. Remarks by Mrs. Margele Fol-som and the Conductor closed this portion of the exer-cises, and the Physical Movements and Target March concluded the day's session. At the meeting held yes-terday two new Groups were added to our Lyceum, with fifteen new pupils, under the leadership of Mrs. Folsom and Mrs. Ella Mead-both able workers in the cause, and we have no doubt the Groups under their guidance will have a tendency toward increasing the interest in the school." *The Entertainment* which was to be given on the 5th inst.,-but was unavoidably postponed on account of change in hall-will be held in New Bra Hall on Tues-day evening, Oct. 26th. J. B. HATCH, JR., *Sec'y Shawmut Spiritual Lyceum. Boston, Oct.* 11th, 1880. by the orchestra, the school joined in singing. The

WADMAN HALL .- Prof. Toohey delivered a lecture n this place last Sunday evening upon "Maternity and the Organization of the Human Character," which was the organization of the Human Character," which was exceedingly interesting and instructive. The Pro-fessor's long course of study and observation upon the above and kindred subjects renders him well adapted to make his treatment of them interesting. The next in the course will be delivered next Sunday evening in the same hall (176 Tremont street) upon "The Chem-ical Composition of the Human Blood as Basic to a Science of Character."

PYTHIAN HALL .- The exercises at this place took the form of tests last Sunday morning-Mrs. Lizzle Newell and Mrs. Bray occupying the platform, each newen and Mrs. Bray occupying the platform each giving several very fine tests, which were so acknowl-edged by those receiving them. Several very fine tests were also given privately to members in the audience by Mrs. Emerson and Mrs. Martin. Remarks by Geo. Plummer, Mrs. Rowell, Mr. Hughes, and others, filled out the morning hour very acceptably to all present. In the atternoon Prot. Toohey gave an address, which was listened to with strict attention throughout. Next Sunday morning the time will be devoted prim-

Next Sunday morning the time will be devoted prin-cipally to tests. In the alternoon Prof. Toohey will speak. Subject to be announced. F. W. J.

To Correspondents.

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

A. B., SCHOOLCRAFT, MICH .- The ground of your article has been already covered by a report from "Cephas," and hence your letter is not available for use.

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