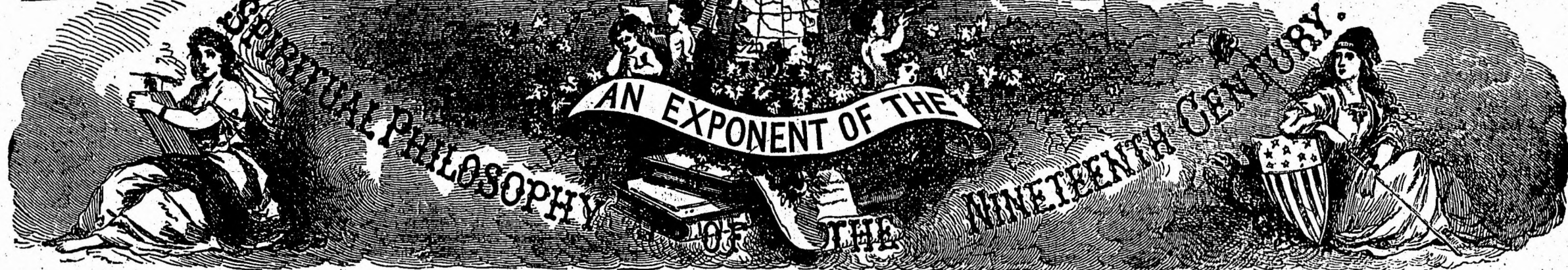


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

Revue Spirituelle, Paris, for September. This grand and prosperous magazine, ever laden with encouraging thoughts, inspiring truths and winged aspirations that reach far into the teeming, brightening future, has a hundred fold more of good in it than I can transcribe for these columns. Its first article is a noble tribute to the labors of Mons. Godin, who, at Guise, has so admirably associated capital and labor, and has, in a recent work, so clearly illustrated the feasibility of his plan, that no eulogium can reach the excellence of his enterprise, and few can foretell the blessings to which it may lead.

Mons. Leymarie, editor of the *Revue*, has given several pages to the above; he then takes up the "Discourse of Victor Hugo," pronounced at the distribution of prizes by the "Society of Elementary Instruction." "Thirty years ago," says this distinguished author, "I gave on the tribune of the National Assembly my opinion about the two teachings, the ecclesiastical and the university, between which at this present moment there is a desperate struggle."

This school occupies itself little with that which the ecclesiastical school particularly occupies itself. It is absorbed in history, geography, morality, hygiene, arithmetic, chemistry, (&c.) while the teaching ecclesiastical, restless in the error of which it is the apostle, expresses its folly, and utters cries of rage; this society, profoundly calm, turns to the children, to the mothers of families, and allows them to penetrate in celestial serenity these necessary things; here is work. (Applause.) You are on a good road. The evil is behind you, the good is before you. Continue, the supreme will accomplishes all." &c. The writer calls Victor Hugo "the grand Spiritualist."

Following the above is a letter from Vera Cruz which says: "For two and a half years we have had here a little medium seven years of age who is clairaudient, and has the faculty of healing. A number of persons have been cured by him, either by the imposition of his little hands, or by his vegetable remedies which he prescribes, and which he says are known to him." When asked concerning his gifts he replies that "when he was a large man he was a doctor." "This child had, then," says the writer, "an anterior existence; we cannot explain the thing otherwise. He speaks with much difficulty." He has had this faculty since he was four years old. When alone with his parents he says: "Papa, you must not think that I am to remain a long time with you; I am here only for a few years; it is necessary that I go away." When asked where he will go—if far away? and if it is better than here? he replies affirmatively. This letter is signed in behalf of "Our Society" (probably spiritualistic), C. D. De Lagrange.

A writer, referring to a gathering of Spiritualists in the "Hall of Conferences" in Paris, says, "that though we are five millions who believe in communing with our departed friends, we are called charlatans and crazy by those who do not believe as we do. Lately some judges have declared the testimony of Spiritualists not admissible, for to be a Spiritualist one must be an imbecile; but while those of Paris reason thus, the President of the Court of Algiers, M. Marion, acknowledges Spiritualism (*affirmait le spiritisme*), and the Vice-President, Jaubert, imitates him, while another of the order of advocates, at Bordeaux, affirms it also." After a page of able defence of our faith, the writer adds: "There are those who believe the manifestations are of the devil, and would send us to the block if we lived in another age." At the above-named gathering Mons. Courbebaiss, a government official (*ingenieur en chef*, &c.), spoke with much effect, saying: "There is no subject of greater interest than that of our destiny, and it is on this account we rejoice in this new science, Spiritualism, which has for its principal aim the destiny of man." Matter can be visible or invisible; it is not, then, astonishing that there are beings visible and invisible. . . . In the terrestrial state we are in two conditions, that of sleep and being awake; in the one we are oblivious of what has passed in the other. . . . And there is no belief more consoling than ours, and through this gracious gift we comprehend above all the justice of God." &c.

In a letter by Mr. Victor de Bray to M.

Olympe Audouard occurs a very sensible observation: "I frankly confess that I have laughed with the incredulous, joined in their railing against Spiritualists, thinking them to be either amiable jokers or poor hallucinated creatures; . . . but at present I begin to ask if the fools are not the incredulous, of whom I form a part."

The *Revue* gives an excellent notice of Mrs. J. W. Fletcher's lecture before the London Society of Spiritualists, in Great Russell street, on the "Identification of Spirits." Mrs. F. stated that soon after the death of President Lincoln, his widow, well disguised, came to her for a séance. The proofs given to Mrs. L. about her late husband and her son Willie were so satisfactory that she confessed who she was and acknowledged her great satisfaction at what had been revealed to her; she also went to Mr. Mumler, disguised as before, and there received further evidence of Mr. Lincoln's presence, for he appeared at her side on the photograph plate.

In 1874 Signor Sonzonio, editor of *La Capitale*, in Rome, received on his head, while in his office, the blow of a poniard, that killed him. He was interred in a white robe, with a crown of laurel on his head. Some days afterward, at the house of a Mr. T.—six persons being present, including the historian, Sr. Rondi—in a room well lighted by the moon, there entered by one of the doors a figure draped in white, with the laurel crown upon his head, which was stained with blood. He advanced toward the "circle," where, in the bright rays of the moon, he remained some seconds. He then retired by another door, and was followed by one of the party into another room, where only a sombre shade was visible, and that for only a few seconds. The apparition was recognized by the persons present as that of Sig. Sonzonio.

Dr. George Wyld, M. T. S., continues here his able and very suggestive "Key to Theosophism." A few extracts from it must suffice: "When a professional medium (negative) has a séance with a number of sitters, he is possessed by spirits analogous to those of the persons present, and who can act upon him wisely or foolishly with equal ease. . . . It seems to me there are three kinds of cures obtained through magnetism. First, the patient, being negative, is strengthened by receiving the positive magnetism. Second, the magnetizer acts upon the brain and intelligence of the subject in a manner which modifies the molecular action of the elements of his nature. Third, the magnetizer being entirely pure and benevolent, imposing simply his hands upon the patient, and calling with love the benediction of God, often becomes the channel through which celestial good is transmitted." This partially accords with what was so lucidly portrayed by the distinguished contributor to the *Banner*, Mr. Allen Putnam, in an article to said paper May 27th, 1876.

From the *Banner* the *Revue* gives a translation of Mr. McEwen's account of a séance with Mrs. Thayer.

Dr. E. A. de Calhoun writes from St. Louis a long and pathetic narrative of how a mother was "saved and strengthened through Spiritualism." The loss of a beloved son had nearly dethroned the reason of an affectionate parent, a French woman; but, becoming herself a writing medium, after attending a number of séances, her lost child communicated with her to her entire satisfaction. He first wrote, though nearly illegible, "Always love you George." A few weeks later and at subsequent periods he wrote: "My dear mamma," and signed the production, "George and Edmond," the latter being the name of the still younger boy who was drowned with him; and "Courage, courage, dear mother, I am always with you." When asked if he had suffered he replied, "No; a stunning, a dream, a beautiful awakening"; and, "Why always weeping, dear mamma? I cannot appear to you in your sleep, as I promised, because your spirit is not sufficiently tranquil"; and, "Yesterday all our group came to see the beautiful portrait you have had made of me." Twenty-seven séances are here recorded, and each would bring tears to the eyes of any loving mother who had lost one of her little offspring.

Though late in the day the *Revue* gives a short but highly commendatory notice of Mr. Beecher's "Spirit Manifestations," and a short extract from the first number of the *Theosophist*.

BELGIUM.

I have in hand three numbers of *Le Messager*, of Liege, dating to Sept. 30th. The articles that first attract attention are from the *Banner of Light*—first, an account of "The continued success of Mr. Slade," in which a letter from "Mattie" announces (though then unknown to all present) her death in California; second, "Direct writing and the bringing of flowers," at Mrs. Patterson's séance. After these comes a notice of Mme. Audouard's new book, "The World of Spirits," which seems destined, from the high social and literary position the authoress occupies in Paris, to create a profound sensation; then there are some details respecting the young lady, daughter of a wealthy proprietor near Bremen, who has been in a lethargic state since January last, with only a partial revival every six weeks, when her parents are enabled to administer to her a little food. The *Messenger* gives, also, a letter from M. Diderot (28th July, 1762), to Mlle. Voland, in which he says: "It is only necessary to extend a string from one village to another to carry on a correspondence; but at each end there must be a little box which will be like little printing establishments, where all that is printed in one will immediately be reproduced in the other." This letter is said to have been found by Dr. Pietra-Santa.

I find here, also, an entertaining article about

Dr. Tanner's fast, beginning with a quotation from Count de Gasparin, in which it is stated that all scientific discoveries, even steam and electricity, are at first condemned as something absurd, monstrous, &c., but that finally it is said of them contemptuously: "We know it! it is old! all the world has said it!" Relative to Dr. T., one of the correspondents of *The Estafette* writes from Florence that he has just purchased, at the sale of books of the Abbé Manzoni, a "History of the Young Girl of Magna," in which it is affirmed that this youthful creature lived two years without eating or drinking. The book was printed in Florence, at Mr. Tortorello's, in 1551, in 8vo. form. The same correspondent, writing from Rome, says: "To-day I have discovered at the Vatican an old book by Father Gio-Stefano Menocchio, of the 'Order of Jesus,' printed by Felice Cesaretti, in 1689, in which, on page 545, is a history of a lady of Frankfurt, who lived from the year 1316 to that of 1333—eighteen years—without ever taking either drink or nourishment." One Grenier, condemned to death by the Court of Toulouse, lived sixty-three days, refusing every species of nourishment except a little water. Dr. Desbarreaux-Bernard attests to this, and is yet residing in Toulouse. A writer from Rostegou says: "A young woman named Claire Javoux has died of hunger, after passing sixty-three days without any food. Toward the last she absorbed a little water." The *Nationale* says that in 1875 there was a hysterical girl in the service of Prof. Lasguez. "Her lower limbs became paralyzed, her skin became insensible, and she fell into a trance (*une espèce de somnolence*), and so remained for three months without taking other nourishment than tea strongly charged with rum." She recovered her health afterwards. A number of other cases are cited, but the above are the most striking.

The *Messenger* of the 30th inst. has a lengthy notice of the death of its Director, M. Adolphe Long-Pretz. His noble and generous nature, his cheerful, self-sacrificing devotion to our cause, are commented upon with much feeling. We cannot afford to lose such men; let us strive, then, by brotherly love and harmony of action and design, to render the labor of those that remain to us as light and agreeable as possible.

SPAIN.

La Luz Del Porvenir, of Barcelona. Though there is nothing exteriorly attractive in this little periodical, there is probably no one of our spiritualistic papers that carries with it more pungency or power, or promulgates nobler sentiments for the good of our race. The editor's (Lady Soler's) first article, in the four numbers in hand, is a reply to Padre Llanas, who is quoted as saying that "Modern geology cannot substantiate anything against what is related in Genesis about the creation." She says: "I do not wish to enter into purely scientific details, but in transcribing the Padre's humiliating observation, I shall consider and demonstrate the insignificance of all religions as compared with science, the only religion worthy of God, because its principles are irrefutable, its laws fixed and immutable. . . . For us the sacred books are the works of man—nothing more; religious treatises conventionally adapted to the epochs of ignorance in which they were written; and we never consider them as volumes truly scientific. . . . Indeed, Padre Llanas admits as much when he says, 'We do not expect to find in Genesis a complete course of biology. . . . nor is it a scientific treatise.' &c. After many able observations, Lady S. exclaims, in her enthusiasm over a Deity worthy of adoration: "Oh, religions! religions! you personify God because you do not understand him—because you do not, and never will, comprehend him." &c. She then gives, in parallel columns, the six-days' creation in Genesis, and the scientific record of the same period.

The next three numbers of *La Luz* are almost entirely devoted to a further reply to Padre Llanas; and nothing could be more forcible. Mlle. Candida Sans continues here also her graphic "Memorias de Rosa."

ITALY.

Annali Dello Spiritismo, of Turin, for September, continues the editor's translation of Viscount Solanet's "Catholicism Before the Time of Christ," in which is considered baptism, confessions, consecrated oil, &c.

Following the above are nearly six pages devoted to Rev. Chauncey Giles's lecture in New York (1870) on "The Nature of the Spirit, and Man as a Spiritual Being."

Under the heading of *Quadri Dissolventi* are some pertinent observations in relation to well-cared-for clergy, costly trappings, &c., while their Teacher was born in a stable, and not where to lay his head, and taught his immediate disciples to call no man master, for all are equal, all are the children of God, and that in going about God's mission they should take with them neither silver nor gold.

The *Annali* continues its "Magnetism and Spiritualism" with unabated interest. In the present chapter, IX, there are accounts of séances in a private family, where at first by table-tipping, then by writing, "in a short time the spirit of the mother of Signora Clementina, who was present, manifested herself so unmistakably that the daughter was much affected by it"; also, at the noble house of T—i P—o, Deputy of the Italian Parliament, where the spirit of a departed wife, Virginia, involved with ardent affection by her husband, was not long in making her presence known to him, and wrote "such instructions and such endearing responses to his questions that one heart at least was flooded with joy and gratitude."

The *Annali* does not hesitate to express its indignation at the suppression of the spiritualistic paper of Lerida, while its noble sentiments

in behalf of the rights of man and the freedom of the press cannot but make that authority which has thus arbitrarily exhibited its power, contemptible in the eyes of all the really enlightened of this nineteenth century.

SOUTH AMERICA.

La Constancia, of Buenos Ayres, comes in a handsome garb, enveloping much choice reading; but its articles are rather dissertations than records of phenomena, and cannot be profitably condensed. At a recent reunion of the "Society Constancia," the President said: "We now re-commence our gatherings; that is, those of Monday for our sisters; those of Saturday for the brethren, devoting Wednesday to work, developing mediums," &c. After these announcements, the spirit of Sr. Illario, guide and protector of the Society, took possession of the medium Donna J. A. de Navajas, and expressed the most kind and tender sentiments, those of a loving mother, urging to harmony, to charity in thought and in deed, to purity and prayer. Another spirit, with some bitterness, addressing one J. A. de N., said: "You, who set your dogs upon me! to-day your dogs cannot bite me. . . . You suffer, and so do I; for I still hear my children crying for bread." . . . Following these manifestations, are quite a number of speeches made at a "general gathering of the Society" on the 8th of August.

Mons. Calhaguet is quoted at some length. All that this pains-taking writer has contributed to our literature is well worthy of our attention.

In a pleasing article contributed by Mlle. Candida Sans are these two lines: "Spiritualism is a science for the wise, light for the less studious, and peace to the afflicted"; and Lady Soler has some pertinent observations on Kardec's saying, that "the product of sleep is an emancipation of the soul; that it becomes more independent by the suspension of the active (material) life and its relations."

The *Revista Espiritista*, of Montevideo. Though limited in amount, this periodical has always some valuable sentiments from its editor, Don J. de Espada, and the "Angel Guardian"; it also in the present issue quotes from the "Lerida (suppressed) *Sentido*" what the Bishop of that district has been doing; but says that after his severe anathemas against this publication and all liberals, the subscriptions to the *Sentido* had increased, and even a serenade had been given to the liberals of Bilbao.

MISCELLANEOUS.

Die Weltbühne (the world's stage), of St. Denis-lez-Paris. This is the first number of a small, neatly-printed German paper of eight pages, edited by Dr. Ed. Loewenthal. It has short articles on trade and commerce, theatres, music, &c., and one entitled the "Workshop of the Spirits," in which Darwinism is especially considered.

Licht, Mehr Licht. This, though printed in Paris, is in the German language. It is every way a valuable and attractive paper, and I have taken some pains to distribute it. Five numbers of it have been received since my last review. Only a few of its numerous articles can be named: "An Episode on Spiritual Sessions," by Dr. Dietrich; comments on Kardec, by Lient. Wallner; on a new publication, by Von H. E., on "Revelation, Kabbala, and Spiritualism," beginning with the Hydesville rappings; "Reincarnation in America," by A. J. M., of Charleston, S. C.; "The Grand Mysteries," by Eugene Nus; "Arnold Henry and Dr. V. Langsdorf," &c.

Deutsche Zeitung, a German paper, of Charleston, S. C., devoted to news, advertisements, &c., has some articles on Spiritualism, one from Dr. Bloede's able pen.

Op de Grenzen von Twee Werelden. A neat brochure continuing the history of Spiritualism, and making special record of phenomena as reported in the United States. "Cora's" mediumship is particularly enlarged upon, and Mr. Ballou, Prof. Buchanan and Mr. O'Sullivan are mentioned. Mme. Blavatsky's "Isis Unveiled" is quoted from.

Guérison des Maladies is the title of another fine brochure issued by the healer Louit. He refers to the use of magnetism in ancient periods, to St. John of Patmos, St. Theresa, Symeon Stylite, Gallien, Strabo, Diodorus, Pyrrhus, King of Epirus, Tiberius, Vespasian, Adrian (as reported by Pliny), Robert the Pious, Louis IX. and XVI. and Charles X.; then to Gretnakes and the more modern. But the author says: "To accomplish grand results in healing one is obliged to withdraw himself from things material, the enjoyment of earth, give himself to prayer and the doing of good deeds with humility and faith."

Journal du Magnetisme, edited by Mons. H. Durville, and *La Chaine Magnetique*, by the Baron du Potet, for September, are in hand. They are published in Paris, sixteen pages each, and are of great value to all who would be familiar with the workings of this mysterious force, magnetism—a force still ignored by many men of learning. Baron du Potet is the master-mind in Europe in this matter, and I can predict the vast and growing popularity of his publication. The "Journal" seems not behind it in interesting matter. "The Truth of Magnetism," by Professor F. Guidi, opens number six of this magazine. In it the Professor says: "Glory to Mesmer, who, in making more perfect the studies of Paracelsus, of Van Helmont, and above all, Maxwell, was the true founder of the science of mesmerism. Glory to Puysegur, who, in making the grand discovery of somnambulism, signalled to science and to humanity an horizon glittering with the marvelous." Deleuze is also named. An account is then given of the meeting at Rheims of the French Society for the advancement of the sciences; of "The Fascination of Animals," &c. Baron du Potet treats of magic in the "Chaine"; then come

"A Magnetic Séance"; "Magnetism as a Therapeutic Agent"—of great importance, and should be taken into account by our M. D.s, as Prof. Gregory recommends; a notice of the spiritualistic work by Eugene Nus—"Things of the Other World"; many minor notices, always attractive, concluding with a short review of an "Elementary Treatise on Magnetism," with forty-seven illustrations, by Dr. Tony-Mollin. Portions of it, highly commended, will be published in the "Chaine."

In third column of last "Review," friend by should have been friendly; cadice should have been cadice, and Mana Mana.

Free Thought.

The Question of Tests: Mrs. F. O. Hyzer's Reply to Thomas R. Hazard.

To the Editor of the Banner of Light:

I have read with much interest Mr. Hazard's very suggestive criticism of my address on "Spirit-Materialization," published in the *Banner of Light* of Aug. 28th, and I should have given it an earlier reply had not every moment of my time been so overtaken by the cares of my domestic and public life. Not that I suppose myself able to radiate the light that "will put the veiled and vexing question of testing mediums once for all at rest," for I incline to the view that so long as we have anything to learn we shall be called, by irresistible necessity, to test the adaptation and consequent value of every medium through whom we are to be taught.

Words, like everything else in nature, are liable to misapprehension from the influence of association, and the little symbol of thought, *Test*, has not wholly escaped the unhappy effects of being frequently found in bad company. But I find we shall gain nothing for the cause of truth or her methods of thought-materialization, by dismissing this tiny but potential word, *Test*, from our collection of thought-types. We cannot fall to see at a glance that the immortal spirit of this world is, as it were, the axis of the driving wheel of reason, since mind cannot evolve one thought-wave independent of the process of comparison, and the very existence of comparison involves the absolute necessity of test-action with its every life-pulse.

Therefore, not long ago, I made a compact with *Test*, that I would vindicate her character, for value received, promising to assist her as faithfully and cheerfully to cleanse and repair her scales when she returned with them soiled from service at the cloister, pulpit, bar and ballot-box, as when she brought them to me defaced by contact with the materializing circle and cabinet.

This very necessity of comparison, in the exercise of reason holds me bound to depreciate dishonesty with the same force that I appreciate integrity. No one more highly values the services of a genuine medium than myself; consequently no one more than myself can appreciate the utter worthlessness of the opposite character. Mr. Hazard quotes this expression from my address: "I do not echo the sentiments of those who say 'We will defend all mediums because of the persecutions brought upon them by the world,'" and then asks, "Does either Mrs. Hyzer personally, or her controlling guide or guides, know of any reckless person or persons in the spiritual ranks to whom the above-quoted assertion will apply?"

Unless in cases of great self-inharmony, caused by extreme physical illness, or the momentary loss of my own self-control, through some corresponding human weakness, my spirit-friends and teachers do not control me, but teach me to harmonize with them. Whatever of intellectual or spiritual power I draw to myself beyond my normal intelligence I have found due to inspiration from the higher or super-mortal planes of thought, rather than to a controlment of myself by the personalities of others. For myself, I would assure our good brother, Mr. Hazard, that I should have refused to echo a sentiment I had never heard expressed. I regret to say that the above-quoted remarks I have not only frequently heard expressed by those in the ranks but by those among the leaders in the field of public advocacy of the truths of Spiritualism. Yet I have not considered such persons wholly reckless in this matter, but have concluded that their over-zealousness for our cause had blinded them to the sacred interests of the cause of eternal truth. Among other things which I have learned in my study of the philosophy of life is the lesson that all persons who believe in the principles of spirit-communication may not be wholly spiritual. They can acknowledge their recognition of certain principles and phenomena of nature, without showing any evidence of being particularly improved thereby. My confidence in the love and wisdom involved in the infinite system of the universe is such, that I cannot doubt the inherent goodness of humanity; but I do not think I am wholly alone in concluding that the same humanity will bear a continual testing of its qualities for many centuries to come, on the part of finite mind, since only the Infinite can dispense with experiment; and since the spirit or supermundane world seems to be demonstrating more and more plainly every day that its relation to our world is that of the flower to the bud, and of the fruit to the flower, I feel more sensibly the force of the suggestion, expressed by one of olden time, that we "try the spirits" through the mediums whom they control, or claim to have chosen for their representation.

Mr. Hazard asks, as applied to form-materialization, "Will Mrs. Hyzer or her spirit-guides inform the readers of the *Banner of Light* and the public what reasonable course of proceeding should be adopted by investigators to prove the genuineness of a materializing medium?"

I can answer for myself and the higher intelligences to whom I owe my best privileges of spiritual unfoldment and mental culture—since they and myself have little difference of conviction on these and kindred subjects—that we should consider any method of proceeding reasonable which was best adapted to placing it beyond the power of the medium to deceive the investigator. Furthermore, I sincerely believe that an honest, truth-loving medium would be first to demand such methods, instead of standing, as so many do, upon the defensive toward those who require them. We have no law in our land requiring or compelling any one to go before the public as a medium for the demonstration of the claims of Modern Spiritualism; but if one feels called upon within himself to do so, it seems to me he should not go forth, in this enlightened day, so much in the spirit of martyrdom as like one blest of God in being thus called by the laws of his own being to aid in the glorious work of wiping the tears from the cheeks of sorrowing mortals, and setting the captive to tyrannical ignorance free.

Were my own gifts more of a physical character than they are, I should as cheerfully place them before the skeptic, helping him to test their claims, as I now do my inspirational possessions. I have never been offended or had one sensation of sacrifice or martyrdom when hearing, as I almost daily have for more than twenty-seven years, the *pros* and *cons* of my claims discussed. I have sometimes almost offended investigators by insisting that they should not ascribe to me powers which were not mine, or deceive themselves by accepting as a wonderful test of the spirit-identity of friends gone before, that which I knew could not have been given them through the character of my mediatorial relations to them and the spirit-world. I hear much sympathetically expressed for the "poor mediums"; but, as a general thing, I cannot help thinking that the sympathizer speaks more wisely than he considers when he thus exclaims, for surely one must be a very poor medium whose mediative character suffers by exposure. I somehow never could pity Dr. Slade since his exposure to his critics and the skeptics in the lands across the sea. I rather rejoiced in his opportunity of vindicating the glorious principles of the interblending of the intelligences of worlds; and should have envied him instead of pitying him, had I been in the habit of coveting my neighbor's wealth.

We are not so constituted as to be able to see all these things alike, and consequently differ so much in our views of the best methods of searching for truth that I suppose no special rule can be established for the government of our circles of investigation. My organization is capable of generating so little of the elements which sustain physical courage, that I should decline conditions that another might eagerly covet. For example, when a medium informs me, when organizing a circle for physical manifestations, that should I disobey a regulation established by him, or his directing spirit, for the government of that circle, I should undoubtedly "be stricken dead" or "seriously injured," I decline further relation to such perilous conditions, feeling confident that no very wise spirit would place such death-dealing forces of nature in the hands of such inexperienced and uneducated persons as such mediums usually are; while one more adventurous, or perhaps less confident of the truth of the assertion than myself, might proceed to disobey those regulations, with no more serious results to himself than having brought upon his devoted head the most natural indignation of an unmasked and consequently humiliated deceiver.

Mr. Hazard inquires, referring to the investigator who requires fraud-proof test conditions, "Had such an investigator been present with Mrs. Hyzer at Astoria, what conditions, viewed from their (the spirits') standpoint, would it have been in order for him or her to have demanded, 'yielding all reasonable opportunity for testing the genuineness of the medium,' without at the same time nullifying the necessary conditions for the manifestations?"

Had such an investigator been invited by Mr. and Mrs. Hatch to their home, and had they been desirous of helping such an investigator to every possible opportunity within their power to settle for himself the important question, "If a man die shall he live again?" and had he desired to know beyond the possibility of doubt that no secreted paraphernalia awaited exhibition from behind the dark curtains soon to conceal the medium and the room occupied by the medium from the view of the members of the circle, I cannot understand why such a privilege granted him previous to the forming of the circle, or to the retirement of the medium behind said curtains, could have possibly disturbed or "nullified" the necessary conditions for the manifestation of spirit presences. It appears that neither Mr. nor Mrs. Hatch were inclined to disrespect this most natural inquiry on the part of those whom they did invite to their séances, since they voluntarily suggested to myself and others the examination of the room to be used as the medium's cabinet or spirit laboratory; also assuring us again and again that they had tested the medium in such a variety of ways, and in such continuous methods for months, that to them her genuineness had been placed beyond question. Thus their guests were generously permitted investigation by proxy. They having thus borne for us the burden of preparing proper conditions, we could well afford to "eschew," for that occasion at least, "the application of any and all modes whatever" of outwardly testing the medium; but for one I must say, that *Test* was as busy with her scales in my brain-laboratory as she ever proved herself to be in the most exacting state of public criticism indulged in by the most persistent skeptic that ever attended a séance for form-materialization; but at every point of question or speculation, I found *Test* placing my kind entreaties and their assurances in the scales, instead of the character of the medium behind the curtains.

That the spirits in the invisible planes also respected my natural state of questioning, they repeatedly demonstrated by physical responses to my mental demands or solicitations. The spirit daughter of Col. Eaton, or the spirit personality claiming to be his daughter, beckoned me to follow her into the hall, where she instantly disappeared through the *unopened* door of the cabinet-parlor, or else dematerialized in the twinkling of an eye between myself and the door; thus did both spirit and mortal vie with each other in giving physical as well as mental tests of interspherical communion and form-materialization. But such conditions as were afforded us at Astoria are very rare, and go very far in proving to me that I have not for years been wholly incorrect in concluding that the cause of truth, as it relates to those principles and their phenomena denominated Spiritualism, would be far better served were the inves-

tigating conditions confined to the sacred seclusion of the home-circle, or the dispassionate atmosphere of the scientist's laboratory, instead of being submitted to the turbid, frictional, angular conditions of a promiscuous multitude assembled in a public hall. Nevertheless I appreciate the necessity of following divine Truth wherever she is forced by the state of her special time and day to tread, even as her earlier disciples moved on after her as she bore the cross of human ignorance to the cold summits of Calvary. I know that many very sincere and earnest Spiritualists have grave apprehensions that the great cause of Modern Spiritualism will degenerate into a worse than Mosaic or Papal despotism through undue criticism of the mediumistical services necessary to its advancement; but my earliest lessons in her school taught me, most unmistakably, that there can be no severer form of mental despotism than that which a dogmatic opposition to dogmas can generate.

With the most sincere and cordial appreciation of the rights of those who do not see truth through my lens of vision, and the most grateful consideration of the generous approval of my life-work, expressed toward me by my co-workers and fellow pupils in the grandest school of truth ever opened on earth for the education of humanity, I move on humbly in my delightful labor of proving all things and holding fast to what I deem the highest good to all.

F. O. HYZER.

Baltimore, Md., October, 1880.

A WORD OF ADMONITION.

To the Editor of the Banner of Light:

One of the most essential requisites to a life of goodness, usefulness and purity, is an element that is more frequently found wanting among Spiritualists than those of any other class of religionists, and that is Faith. Not credulity, but faith. A firm and unwavering confidence in the Infinite Father, of whose power and majesty we cannot have the faintest conception, and yet who is so lovingly mindful of the veriest detail of his creations, that the little insignificant sparrow's fall receives its share of his attention. It seems quite clear to me that a believer, not alone in a great First Cause—such a belief is cold and vague—but in a loving protector that includes what we know as the father and mother elements, is positively essential to a steady progress in the knowledge of truths that are constantly being revealed to us by the dear angel messengers. And then, having this belief, we must also have (it seems to me) a calm and unwavering trust (faith) which gives birth to a feeling that, however incongruous or inexplicable may be the surface view of things, "He doeth all things well." No one need fear that he surrenders any of his individuality by such a casting of himself upon a higher power. For, let it be borne in mind, that we have nothing to surrender. However much our pride may be touched, or our preconceived notions be overthrown by such a revelation, it is nevertheless a wholesome truth for us to know that we are as helpless before this power that is, as is the babe whose eyes have but just discerned the light of day. We have been told that the first lesson taught in the next life to those who wish to progress is that of *humility*. And I can easily understand how extremely necessary it is that such a lesson should constitute the rudimentary instruction in the schools of those wise teachers in the higher spheres. It seems to me that it is something to be *unlearned*, a kind of clearing away or purging of that which clogs and blinds further advancement. And when this is done, and we have thoroughly mastered this difficult lesson, and have "become as little children," we are then ready to enter the kingdom of heaven. And what is our attitude after being thus thoroughly humbled? What fills the vacuum caused by the purging of this pride that had held possession of us? I reply, Faith in the higher power. A steady and unflinching trust, a leaning upon, if you please, the Infinite Source of all Love and Wisdom, in whom we live, and move, and have our being.

I know this is so. And I know, too, that we need not wait until we pass out of this life, but that we may learn this lesson of humility here if we will. We shall also find it much more to our advantage to have mastered it while here. In the body than to wait and learn it on the other side—for many reasons, chief among which is that we cannot become really helpful and useful to humanity until we have passed through this experience of learning that nothing counts here or in the next life but righteousness; helping humanity for the sake of the good done thereby, rather than for fame or name or selfish gain. And this work, this condition of the human spirit, is only performed or attained by putting on the garb of humility and leaning trustfully upon the dear Father, whose children we are, and whose love is our life.

Let me plead with every Spiritualist to strive to learn day by day this lesson of trust. It is the only attitude which we can hold and do the work of our Father. To my mind it is the only condition upon which we can hold communion with the angels; it is the only path to the kingdom of heaven that all of us need within us. No Spiritualist, however varied or extensive his experience, ever knew of a message from the higher (especially the celestial) spheres wherein this loving confidence or trust was not made prominent. Let us seize upon the hint thus given. Indeed, we shall find that the nearer we progress toward the angelic state the easier and more natural will be this tendency to prayerfully and calmly trust in "our Father," and to repeat from a full heart the words of the great Teacher, "For thine is the kingdom, and the power, and the glory forever."

CHARLES W. GARDNER.

Portsmouth, N. H., September, 1880.

"BELIEF" AND KNOWLEDGE.

To the Editor of the Banner of Light:

I read the article from Mr. C. Stearns in regard to "Christian Spiritualism" with great interest—it has the true ring in it. I only disagree with him where he says, "I believe that every one of us may receive the visits of this messianic angel," etc. I say, I know that every one of us will receive his visits if we elevate ourselves as near as it is possible for man to do so, and thereby make conditions favorable for his presence; he is always willing, but cannot always come; we must prepare the conditions for him. And that can only be done by carrying out his teachings and principles—not in the light of the world but in the innermost conscience of the soul. I must acknowledge that I am one mortal who never believed in Jesus Christ until I became a Spiritualist; and now I look up to him as our Saviour, not simply by believing in him, but by imitating him practically.

A. F. M.

Charleston, S. C.
P. S.—Allow me here also to compliment Mr. B. F. Clark, of Zionsville, Ind., for his generous offer, as published in the *Banner of Light* for the 30th Oct. Mr. Clark is one whom I would term a true Spiritualist.

A. F. M.

TRANSFIGURATION.

To the Editor of the Banner of Light:

I attended recently, by invitation, a séance at the apartments of Mrs. Cobb, which was the first really satisfactory instance of materialization I have yet witnessed. It consisted in the medium seating herself in the midst of her company, the light being reduced, under which circumstances (without any cabinet) the face of the medium was greatly changed in appearance—changes in the color and appearance of jewelry, neck wear, etc., were also plainly shown—while to crown all, eyes were in several cases plainly visible over the closed eyes of the medium, which latter were clearly seen under the added attenuated formation.

Does not this throw new light upon the nature of what is termed "Materialization," namely: that it takes place on or over the medium as a foundation?

J. F. G.

ENGLISH WOMEN AS DOCTORS IN CHINA.—A letter from China in the *Tempe* mentions that Miss Howard, an English lady, has been appointed doctor to the Countess Li, as also to the management of a hospital established at Peking for the foreign residents. The Countess Li supplies all the medicine for the patients.

Written for the Banner of Light. LEAVE ME ALONE WITH MY DEAD.

BY MRS. C. L. SHACKLOCK.

Leave me alone with my dead;
Speak not, for words have no balm;
Break not the wordless calm;
Into its hope may not come,
In its first moment 'tis dumb.
Reason from sorrow hath fled;
Leave me alone with my dead!

Nature's sweet voices around
Greet me, and then I can bear—
All is in harmony there;
Even the falling of rain
Soothes the wild throbs of my brain,
Falling like tears to the ground;
Welcome the silence profound!

And the free sweep of the wind
Sighs through the foliage green;
Dirge for the joy that hath been.
Leave me alone with my grief;
Leave me; the moments are brief.
Breathe not the words, "Be resigned,"
Round him my heartstrings were twined.

Ay, and my sorrow is dumb!
Time, in his flight may do much,
Healing with tenderest touch
All the dear ties that are left;
And, with but memory left,
Sweet resignation may come
Into the desolate home.

Leave me alone with my dead;
Let but the silence of prayer
Fill my heart's depths of despair.
Let not the tumult of words
Fall on its quivering chords;
Reason from sorrow hath fled;
Leave me alone with my dead.

La Porte, Ind.

ANSWER.

BY MISS M. T. SHELHAMER.

Leave thee alone with thy dead!
That will be kindest and best;
Only the angels may tread
Where the Death Spirit finds rest.
Silence is sweeter than speech,
Twilight is better than day;
Souls to the Infinite reach
Out through the shadowy way.

Softly the murmuring wind
Sweeps through the larches and pine;
Bringing no dirge to the mind,
Swelling with rapture divine.
"Life is exultant and free,"
Whispers the musical rain—
Valleys and forests in glee
Echo the beautiful strain.

Out from thy measureless calm,
Love in its fullness shall speak;
Healing thy sorrow with balm,
Strengthening thy faith growing weak.
Like billows of infinite light
The waves of affection shall roll,
For death with its touch cannot blight
The lilies that grow in the soul.

Sweet is the silence of prayer,
Sacred the presence of death;
Deeper than pain or despair
Shineth the glory of faith;
Piercing all darkness and gloom,
Fair as the dawning of day,
Hope's golden blossoms shall bloom,
Chasing the shadows away.

Oh, tender heart that is sad,
Sweet, stricken soul, in thy grief
Love is the messenger glad,
Bringing his sweetest relief.
Under the chastening rod,
Under the shadows of night,
Souls reach the presence of God—
Walk in his infinite light.

Heart that is shadowed with gloom,
Him whom thou lovest is not dead,
His presence e'en now doth illumine
The shade that around you is spread;
And out of the infinite calm
He murmurs a blessing of love,
That falls on thy spirit like balm,
And guides thee to heaven above.

Nottingham (Eng.) Association of Spiritualists.

To the Editor of the Banner of Light:

Mrs. Corn L. V. Richmond visited Nottingham on Sunday, Sept. 26th, and also on the 27th, 28th and 29th, during which time she delivered five trance orations to delighted audiences. At each lecture the hall was crowded to excess—many persons being unable to gain admittance.

Her Sunday morning subject was, "Spiritual Gifts and Their Various Administrations"; Sunday evening, "The Kingdom of God is Within You." These addresses will long be remembered by those who were privileged to hear them. Her language was beautiful, clear, sublime, and for nearly an hour the packed audiences were spell-bound. At the close, Oulna controlled, and delivered poems.

On Monday evening the subject selected by the audience was "The Origin and End of Evil." At the close of the lecture the control announced that on the following evening they would speak upon as many subjects as time would allow.

On Tuesday evening, sixteen subjects were sent up to the platform to be spoken upon. The following eight were selected by the Chairman, (Mr. W. Yates), and were treated by the control in a masterly manner to the entire satisfaction of a large audience, whose members showed their approval by continued bursts of applause: 1. "Our Employment in the Spirit-World." 2. "Where is the Spirit-World?" 3. "The Constitution of the Soul." 4. "Free Masonry—Past and Future." 5. "A Popular Explanation of Astrology." 6. "How do you know that Spirits can Return?" 7. "What did Christ mean when he said to the Thief on the Cross 'To-day shalt thou be with Me in Paradise?'" 8. "What is the meaning of the third part of the Stars falling from Heaven?" In consequence of the large number of subjects dilated upon the addresses had to be compressed within a period of from five to ten minutes each.

On Wednesday evening the subject selected by the audience was, "Is Spiritualism in accordance with Christian Doctrine?"

One pleasing feature in connection with Mrs. Richmond's visit was an arrangement which was made for the Nottingham mediums to meet and take tea with her. The meeting was both pleasant and profitable. Several mediums were controlled, and the spirits exchanged mutual greetings with Oulna. At the close of the services Mrs. Richmond was presented with the following written resolution:

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

The Committee of the above Association, in behalf of the Nottingham Spiritualists, desire hereby to sincerely express their thanks to Mrs. Richmond for her great kindness in accepting their invitation to visit Nottingham, and their admiration at the manner in which her guides have treated them to such a feast of reason and flow of soul. And they sincerely desire that her life may long be spared, that angels and loving spirits may accompany her, assisting and encouraging her in her work of faith and labor of love; and they devoutly pray that, when her work on earth is accomplished, loving spirits may welcome her into the Summer-land, and that the Master may say unto her, "Well done, enter thou into the joy of thy Lord."

Signed in behalf of the Association,

WILLIAM YATES, Hon. Secretary.

Spirit Testimony.

To the Editor of the Banner of Light:

In examining some bundles of cast-aside papers, I this morning encountered a package of spiritual communications that was forwarded to me, as they were originally given, by Mr. Thomas Child (an unknown correspondent), of Ogdensburg, New York State, under date of Oct. 20th, 1877. In reading them over a second time I thought there were some things in them (such as I send you) that might be worthy of printing in the *Banner of Light*.

Yours truly, THOMAS R. HAZARD.
South Portsmouth, R. I., Oct. 28th, 1880.

Charity.

"To the poor the gospel is preached."—*Jesus of Nazareth*.
We often do the most good when we least expect it, or think of doing a worthy action to benefit either ourselves or others. Perhaps we may suspect at the time that we are doing something that may make trouble for others as well as ourselves, and feel badly, whilst eventually it proves to be for the benefit of all concerned.

Charity, sweetened with kindness, smiles and encouraging words, will find the good there is in any of our fellows, let them be ever so far down in the scale of manhood. I have never yet found the man or woman who was so far gone in wrong-doing but that there was still enough of the wreck left for a kind and encouraging sympathy to bring some good human feeling to the surface, in which you might see the germ of a bright, reformed man or woman. This is the way to help our erring brothers and sisters to stand and try again, and have self-respect, and feel that there is still enough in them to make them human beings worth saving from the consequences of the many wrongs and mistakes of their past lives.

Charity is a cheap remedy for bad surroundings, and in every way makes better conditions for the intercourse of mortals with their friends in spirit-life.

FERGUSON.

First Experience in Spirit-Life.

Oh dear! how strange it seems to wake up and find yourself alive, and seem to have the same body and same clothes—the same feelings and senses—and to be talking with our friends of long ago in this beautiful land, so much like what used to be before the earth-life ended.

If this is death, there is nothing dreadful about it, for it has been such a pleasant change to me that I almost think it is a dream; and then again I know that I am not dreaming, because I go around with so many I used to know, and am myself, my individual self, and alive as much as I was when I had the sick body. But now I have a body that is light, active and young; and all things are so very different from what I was taught would follow death. I am so happily disappointed that I can almost sing for joy on waking up to so joyous a change. I don't seem to know what I am doing, but think I am writing to mother. This is your

Feb. 20th, 1877. JENNIE.

Proper Names.

How unreasonable to require us to give the arbitrary names incident only to life on earth. Here in spirit-life we do not use our earth names, but spiritual names, which we understand the meaning of. This is one reason why we are so often in error in giving names correctly when we try. We would like to do everything to please our earth-friends, but when we know that we are so liable to make mistakes we often forbear, because we are so sensitive when accused of not communicating correctly as any of our earth-friends would be if accused of untruth. We are under the disadvantage, too, of having to use the language of another, and are not always able to make mediums speak as we wish them to. The process is also new to us, and although we try to do as well as we can, we are not always able to accomplish all we desire. We are never so happy as when we are recognized and listened to by our earth-friends. We will keep on trying until we gain better information in regard to spiritual laws, for we must proceed in accordance with law here the same as in earth-life.

If we were not so anxious to give and get so much the conditions would be better for both ourselves and our earth-friends.

ANNE ROSS.

Doing Good to Others the Best of Progressed Spirits.

My Dear Papa:
See to it that you are ready when you are called upon to take your place in the spirit-world, to resume your work of doing good to your fellow-men, by helping the needy; for we have no drones here, and the only rest we require is to help some of the human family who are in need. For we have those who are in need here as well as in your earth-life, although not in a starving condition for lack of food; they are lost and in a darkened condition, and need some one to lead them into the light. This and similar good deeds constitute our rest, and it is a most joyful rest. So be prepared to commence work on our plane of existence should you be suddenly called over. But if you should stay in earth-life for some time yet, help the unfortunate and make all as happy as you can, and I shall be pleased and gratified.

JENNIE.

Earth and Spirit-Life.

Oh, how different we feel here in spirit-life! In stead of trying to magnify the faults of our friends we strive to make them as light as possible, and help them to a better state and give them better surroundings—help them to get up higher and to do good instead of evil; help them out of darkness into the bright sunshine, that they may see the beauty of doing good instead of wrong. We strive to help those who are more in the dark than ourselves, showing them the bright effects of helping some poor souls out of dark places: Thus the desire in them to do wrong is made weak, and the desire to do good gets uppermost, and they gradually grow happy. This is from

HENRY S. GOULD, of Weymouth.

The Folly of the Fear of Death.

My Beloved Susan:
What can induce you to live in such fear of dying, when it is so well known that the fear of death is the great weapon that the churches hold over their members, and by that means keep them in such subjection that they dare not think and reason for themselves? Such people seem to have no individuality, and are afraid to reason on their own responsibility, questioning that if they were to do so what would their pastors and fellow church-members say and think of them for thus substituting their own reason for the church creeds? We who have passed over know that the change called death is one of the happiest changes that the human soul or spirit ever passes through. Rather than fear it I would look forward to it with a longing desire, for then we are free and can roam where we please, and without the fatigue incident to this earth's journeyings; for in spirit-life space is annihilated, and duration is, as it were, of no moment, for it takes no time to accomplish any distance we wish.

Now, dear Susan, do look into this new theory called "spirit messages," and your husband, CHARLEY, will be happy.

From Oswego, N. Y.

Dead and Alive Again.

Me don't know what has come on me. Me one Frenchman. Not know much, but s'pose me dead; do not know. Me round same as ever, but folks do not look at me. Me about, but day walk over me, same as me no there—but me there, but me there just the same; me no in the way! Me don't know as me is dead; me seem just alive as ever: me see, me hear, me be around; me ain't dead: me got body same as me always be; but no French woman see me and no talk to me. Me feel bad. Me talk the French, me talk the English, and me no make 'em hear! Me think something is happen to me, or I's dream very long dream. Um say to me, "come and write." Me can then find what me want.

June 6th, 1877.

No Deformed Bodies in Spirit-Life.

My Dear Papa:
Do not mourn so, for I am not gone. Although you think I am dead and buried, I am not. I am as much alive now as ever, but I have not the same body that you buried in the ground, for that was all out of shape

and crooked. I have got one now that is not out of shape and sick, but I can't make you look at me when I stand up beside you and think I am so straight; and when I speak you do n't mind what I say—only look around, and don't act as if you see me; and it makes me so sorry, and makes me think you rather I would have the old humpback body than this one that is so much nicer.

But when I come back up here they say you could not see me, because this is a spirit-body, and I must try and make you hear me, and that I must make some noise such as I used to when I was in the other body, and then perhaps you may think of me. Well, now, papa, I am going to sing for you, and you must listen for me when I sing "Sweet Home," for now I have got one of the most beautiful homes that could be thought of. Now, dear papa, I must go, as I am so tired, and I want you to remember your little sick humpback HARRIE that has lost that body and got a spirit-body and a spirit-home big enough for all of our folks—and not think of me as poor little humpback. HARRIE.

April 17th, 1877.

Spiritual Phenomena.

(From the Daily Times, Hartford, Ct., Monday, Oct. 25th.)

Trying "the Psychic, Watkins."

Some striking tests were tried in the case of the phenomenal "slate-writer," C. E. Watkins, at a private sitting, on Saturday, at his rooms over 680 Main street (Mrs. Prior's). Five persons were present, beside Mr. Watkins. First we tried the never-yet-explained method of getting tests of the identity of what purported to be our departed friends in the spirit-world by writing their names, putting under each name a question, then rolling the written slip into a compact wad, and finally mixing all these wads, or pellets, fifteen or twenty of them, indiscriminately together, so that none of us could possibly know which was which. Mr. Watkins had gone out of the room, and stood (where we could see him) in the doorway of another room, while the names were being written, so that he, also, could not know what was written. Each person was requested to point with a pencil to any one of the pellets he might select, and then some one in the company would be asked to pick up the one to which his (or her) pencil happened to be pointing. The person thus addressed would hold the unopened pellet in his fingers (it was all in broad daylight), when Watkins would announce the name. Sometimes, if it was an odd or unusual name, he would have a little difficulty in pronouncing it correctly the first time, but in a moment he would get it right—as a subsequent opening of the pellet would show; and before the pellet was opened he would ask the visitor to take a double slate (several of which lay on the table, none of them his, I think), and hold it out firmly, the slate being first tightly closed, and a bit of slate-pencil being left inside. A lady held out a slate in that way, and Watkins did not touch it at any time; but, listening, we could all hear the bit of pencil making a scratching or rubbing sound, as if writing. Opening the slate, there was the following writing, in a bold, masculine hand:

"You ask for a test. If this is, not one, I know of none."

The name was that of a former resident of a distant city, who was wholly unknown here, and who died about a year ago. Upon opening the pellet which the lady had been directed to pick up before the name was announced by Watkins, it was found to contain the name of this deceased person, and under it was written this question: "Can you give me a test?"

There is no human probability that Watkins ever heard of this man before, or that he could possibly have known that this lady in the circle had ever met that man.

Sometimes, instead of telling a visitor to hold the slate, Watkins himself would seize it and write the message or answer to the question. Sixteen pellets, containing names utterly unknown to him, were answered correctly, in rapid succession; and the correct names would be signed to each answer—as the subsequent opening and reading of the pellets proved. Not one mistake was made: the correct name was given every time, also an answer to the written question, showing an intelligence foreign to the medium and to those at the table; and an intelligence, moreover, which proved itself able to read the writing in the folded pellets.

It did even more. It showed itself possessed of knowledge beyond that of anybody present—medium or visitors; for, under one name, that of a person who died in a year I could not have named, I had written, "Can you give the year in which you left the body?" The name was correctly given through Watkins, and also the figures, 1876. This date, upon subsequent examination, proved to be correct. Not a person in that room could have answered that question correctly—unless it was by a lucky guess, against which the chances would be overwhelming.

We had brought our own slate with us, and kept it in our possession. Mr. Watkins did not handle it at all; and yet, inside of that folded slate, a nib of slate-pencil was heard writing while the lady who had brought the slate held it firmly in her hands; and upon opening the doubled slate, there, in a delicate running feminine hand, was a message signed by the person who had been named in the pellet!

The Rev. Joseph Cook, who tried similar tests in Boston six or eight months ago, published in *The Independent* a card, over his name and the signatures of others, testifying that this slate-writing was performed by no mortal fingers. He is right. It is not. What ever else it is or is not, it is not fraud. Mr. Cook, who shrinks from announcing that he had been to visit a spirit-medium, speaks of "the psychic, Watkins."

"The psychic" is good.

Now what are the chances in this matter of the sixteen correct names and correct answers—all given in quick succession. Against the theory of knowledge of the names by Watkins, the chances are so enormous as to be almost incalculable. That theory would presuppose him to be going about the country and taking note of every person who dies, and treasuring up the name and date in his memory for possible future use.

Against the theory that he hits upon the right name and also the right answer by good luck, the chances are many millions to one single chance. Too many, indeed, to permit a moment's consideration of that idea.

As to the theory that he reads the name clairvoyantly, it is preposterous. No person ever did or could do that. Besides, he is talking, walking about, and giving information to different persons present, respecting individual departed friends, all the time this is going on. Moreover, how, if he could read the folded pellet, could he impart in the answer a knowledge beyond that of the person who wrote the question? The theory is absurd.

If two pellets were correctly answered, the fact would be surprising. If half a dozen, the chances that some outside, independent intelligence governed the answers would be enormously increased, especially if, as often happens, personal tests of identity are given. If not half a dozen, but (as in the present case) sixteen such correct names and answers are given, the mathematical formula to express the chances against fraud, or any other theory but the spirit theory to account for it, becomes astounding. The contrast alone, in the looks of the handwriting, in different messages written inside the folded slates, is itself an impressive and suggestive thing.

One other experiment having a somewhat scientific interest, was tried successfully. Mr. Watkins covered a slate with flour, then covered it with other slates, above and below, and, holding them firmly out, the slates were suddenly tipped down, and one fell upon the floor, as did much of the flour—but there, in the remaining flour, was the impress of a human hand! Watkins said the impact of what seemed to be somebody's invisible hand was so powerful and sudden as almost to knock all the slates out of his hands. Next he tried it with less flour, and lo, the imprint of a woman's hand, much smaller, and more distinct, remained on the slate!

Out of 80,000 small-pox deaths given in the latest Parliamentary Return, entitled "Vaccination Mortality" (No. 433, Session 1877), since vaccination was made compulsory, 43,000 were under five years of age, when vaccination is held by the entire medical profession to afford absolute protection.—*Thomas Baker, Barrister-at-Law.*

Banner Correspondence.

Ohio.

MOUNT LOOKOUT.—David H. Shaffer writes: "Under the head of 'Banner Correspondence' of Oct. 9th, B. F. Close suggests the propriety of adopting some plan to ascertain the number of Spiritualists in the United States, and he says at the close of his communication: 'I would like to hear from others on the subject.' I would respectfully inform Mr. Close that the thing is utterly impracticable, from the fact that thousands believe in the Spiritual Philosophy who have never made public acknowledgment of the facts. Ten or more years ago a gentleman of Washington City made a similar move, inviting cooperation from Spiritualists, to whom I addressed a letter, informing him of the difficulty of arriving at an even approximation to a correct estimate or enumeration. At that period Cincinnati had a prosperous organization and Lyceum, and in many cities of the West the societies had their halls crowded with anxious listeners—prominent men and women, who manifested an earnest and zealous interest in the cause. For a number of years since then, if I remember rightly, almost or nearly all of those places have been without any organization, and the people have been deprived of those inspired lecturers that draw multitudes to hear them. But I wish to assure the world, wherever the *Banner of Light* waves, that Spiritualism is not dead or dying out in these cities, but lives, grows and prospers continually."

A large number of prominent men and women in the higher ranks of society acknowledge the fact of spirit-return. These include all sects, professions and classes of society who do not adhere as tenaciously to the old dogmas, but simply to the customs and ceremonies of the church in which they were trained, and who, through media, are convinced of the Immortality of the human soul. In a conversation, recently, with a youthful medium who has been giving private trances in many places in these Western States, I am informed that, at a recent visit at Lexington, Ky., he gave séances, at one of which there were about thirty persons, mostly gentlemen of character and intelligence, among whom were six or seven clergymen, and the rest nearly all church members; that at its close they acknowledged the truth of the wonderful tests given in describing spirits with surprising accuracy to their friends. Thus this stranger youth dispelled the dark mists of doubt and skepticism from their minds by his wonderful clairvoyant and clairaudient powers. The mighty tide of convincing truth is rolling on and adding to the 'great multitude which no man can number.'"

Cincinnati for many years had a prosperous society, and a flourishing Children's Progressive Lyceum, which became disorganized and broken up since the last Spiritual Convention was held in this city, when an effort was made to inculcate it with the title *Christian Spiritualism*. From my standpoint of taking observations from Mount Lookout, I discover that every endeavor throughout the country to engrain the word (which is fast becoming obsolete) Christian on the flourishing tree of our grand and sublime philosophy has been attended with fatal results to organizations and Lyceums—my noble friend and brother James M. Peabees's plan for the adoption of that word to the contrary, notwithstanding.

Conversing from time to time with intelligent citizens who know my outspoken confidence in and devotion to the cause, they confess their firm belief in its truths, but make no outward or public profession, which satisfies my mind of the assurance and certainty of its increase and growth in the public mind, silently permeating all ranks of society, as likewise of the impossibility of obtaining even an approximate estimate of the number of believers.

At a convocation of Catholic Bishops in the city of Baltimore, a number of years ago, the declaration was made by one of them (I believe Bishop Spaulding) that there were eleven millions of Spiritualists in these United States. This announcement, originating from such authority, rather shocked the sectarian nerves, while skepticism dilated its optics and Spiritualists accepted the report with some degree of doubt. It was generally believed at that time that six millions was the approximate number, and still they come, and thousands follow in their wake."

Illinois.

QUINCY.—The Secretary of the Spiritualist Society in this place writes: "Last summer we lost one of our oldest and most energetic workers, Wm. Brown, who left us at the summons of the 'angel of life.' Absent in body we realize him to be present in spirit, as he comes back from the invisible world, bringing good news in his familiar Scotch manner of expression. He passed beyond wild crossing the sea, last August. His body sank to ocean's depths, and his spirit returned to us telling us we were correct in our hope, convincing us of the identity by his peculiar tongue, and the remark that it was of no consequence where the body lay, or where the tree fell. We have an organization by the name of 'Light Seekers.' We desire light from the angel-world. We contemplate holding a convention here during the month of November, commencing the 18th, and continuing about a week. We ask those who are strong in the faith to come and aid us in our efforts to advance the good cause in this place. As our numbers are small, we can only promise to entertain the mediums and lecturers in attendance, but board can be obtained near the hall at low rates. We have a beautiful hall, built by Mrs. Dr. Merrick, and dedicated to humanity, last November, by Rev. A. J. Fishback. It is freely given by that lady as a place where any Spiritualist, Liberalist, or other person desirous of expressing free thought, may speak. Persons here are very skeptical and prejudiced against this Spiritual Philosophy, but we see a great field, which only needs cultivation. We will gladly welcome persons from a distance, and most cordially invite them to visit our place, which they will find to be a beautiful city."

New Hampshire.

MANCHESTER.—G. F. Rumrill writes: "On Sunday, Oct. 31st, we had the pleasure of hearing a lecture from Mr. G. A. Fuller and his spiritual guides. He has been in town a few days visiting his friends, while on his way home from a highly successful season of labor in Northern New Hampshire and Vermont; and while here he consented to lecture for the Spiritualists of this place, which he did in a highly satisfactory and pleasing manner. The subject was given him by the audience in the afternoon, but that for the evening lecture was left with his guides. By his pleasant and friendly manner he won the friendship and respect of those who met him; and those who heard him lecture said, 'We hope he will come again.' Mr. Fuller has had a lecture printed in pamphlet form, as delivered by himself, some poems, written by Ella W. Staples, being also embodied in the tract, and I would advise all who can to procure a copy, for they will feel more than paid by reading it. Mr. Fuller ought to be kept in constant employ as a lecturer, for where heard once, he will be sure to be wanted again—at least he will always be very welcome among the Spiritualists of this place."

Circles in town are doing well; there are three or four different ones, and the resident mediums are developing as fast as can be expected. I wish to say a few words of praise for the *Banner of Light*. I don't know how it could get along without it. 'May it live long and prosper.'"

New York.

ROCHESTER.—R. D. J. writes: "In the *Banner of Light* of Oct. 30th, it is stated by a New York correspondent that C. Fannie Allen has recently joined the Baptist church. The writer, I am quite sure, must be misinformed. Mrs. Allen spoke for the Spiritualists of Rochester, N. Y., on Sundays during September 1st, and certainly her discourses had no leaning in favor of any Orthodox denomination, and there was no sign of old-fashioned Orthodoxy in her private conversation during her stay in Rochester. On the contrary she seemed more than ever to have the cause of Spiritualism at heart, and in public and private urged the importance of educating the young in its principles. After leaving Rochester, Mrs. Allen spoke for the Spiritualists in Cleveland, Ohio, and the last two Sundays in October she was engaged to speak for the Spiritual Society of Detroit, Mich. Within a week the writer of

this has received a letter from C. Fannie Allen in reference to her future lecture engagements, and the letter gives no sign of her taking the veil, or 'joining the Baptist' or any other Orthodox church. She is not—at least as far as the facts known to me go—buried to the cause of Spiritualism, but is doing earnest and effective work for its promulgation."

Wisconsin.

MILWAUKEE.—M. E. Congar writes to second the motion of C. C. Hayes's article, 'A Protest Against Medium-Testing.' In our issue of Oct. 23d, he says: "From my standpoint there appears to be more common-sense in that short article than in all the articles on test conditions published in the past thirty-two years by those ignorant of the whole subject. How absurd to talk about test conditions prescribed by those so blind and determinedly ignorant on the subject. I have concluded that our mediums would sooner or later be forced to adopt their own test conditions, and I want to assure them that they will find all true justice-loving Spiritualists will sustain them in any reasonable change they may adopt in this direction. I believe if mediums will stand up firmly for a radical change in this whole matter, a power and strength of spirit influence will come upon them that will be mighty to convince those who are seeking for the light. Mediums, it is high time you demand conditions, as all truth in all times must, and I again assure you, we will be sustained."

I hope the *Banner of Light* will continue to stand firm on this, as on all other essential subjects relating to the grandest, most divine subject that ever came to or grew out of humanity. I know after reading and watching for over twenty-five years, that the *Banner* will stand firm; it has never yet deserted, persecuted or proscribed those who have stood as medium-sentinel between this dark materialistic world and the brighter spirit-world to which we are all marching.

I close by asking those Spiritualists who, in the struggles of this life, have hardly had time to think about mediums, what would be your feelings if by some calamity or accident our angel mediums should all be swept across the river to the other shore. If for one day we did not feel our public mediums should go, should we not have reason to mourn? That we may all be more just in the future toward our mediums than in the past, is my prayer."

Missouri.

CLARKSVILLE.—W. P. Boone writes that he has attended several séances of J. H. Mott, at Memphis, Mo., with the most satisfactory results. He says upon being called to the opening of the cabinet, "What was my surprise to see Dr. Tucker, as natural as life. He expressed his great joy at seeing me, and asked after his relatives. I was next called by my father, who exclaimed: 'I told you I would meet you here—I was with you and Slade in St. Louis, and I was with you in Hot Springs.' I conversed with him for a considerable length of time, and he asked after the welfare of all his children and grandchildren. At last I asked him if I could see my little son Jeff, who died at the age of fourteen months. Father disappeared and little Jeff came and spoke to me in the most affectionate manner, exclaiming, 'Oh, why didn't mamma come? I want to see her so bad.' He materialized to the size of a seventeen-year-old youth, first appearing as a child." At succeeding séances he conversed with four brothers of his in the spirit-world and several friends.

"A fine sitting forty-two different spirits appeared to the different sitters. One lady was present in the circle who refused to tell her name or where she came from. She was called to the aperture by her name, by her sister, who wept over her, and gave her the complete details of a trip she had made to Colorado about a year ago, which the lady acknowledged was exactly correct." At a subsequent time Mr. Boone's wife attended, expecting to see false facts, but was delighted to recognize the familiar countenance of her father, who had been in spirit-life more than eighteen years; also that of her son (who had been there sixteen years) and many others. Every opportunity was given to examine the premises, and all did so until assured there was no trickery about the place.

Nebraska.

FAIRFIELD.—Mr. O. H. Judd sends us an account of slate-writing through the mediumship of B. W. Sour, to whom reference was made in our columns some weeks since by Mr. G. B. Stebbins. The writing was done in the light, upon folding slates that were thoroughly cleansed by Mrs. Judd, closed with a small piece of slate-pencil between them, and placed in the hands of the medium. The time occupied in writing was from three to five minutes, during which it was distinctly heard. The slates were then handed to Mrs. Judd, the cords that bound the slates were cut, and on opening them, the following communication was found from the daughter of Mr. and Mrs. Judd, who passed to the spirit-world six years ago, at the age of eight years and eight months:

DEAR PAPA AND MAMMA—The idea of communicating with you in this way seems to me only an embodiment of thought which long I have had, but yet did not expect to do in the last hour. I will repeat here what so often has been said: I have spirit-life, with power to see, hear and understand.

Father, mother, and dear brothers, death will be no disappointment to you. All things in the spirit-world are refined, are true, are beautiful. How sweet is death when we pass out without fear, with no sense of terror, placing confidence in the Giver of life. Time and tide may wait against you—there may seem to you dark days and sometimes shadows—yet I will do whatever I can, and I feel that my brothers will do the same. So be of good cheer; life will yet be bright; be joyous of heart, for I live and bring you glad tidings from beyond the grave. My love to all. From your affectionate daughter and sister.

MINNIE (Bright Star).

Minnesota.

FARMINGTON.—Porter Martin informs us that Dr. Geer opened the campaign at this place with a number of lectures, which gave the best of satisfaction. Dr. Geer has consented to act as State Agent and Lecturer for the Spiritualists of Minnesota, and is authorized to preach by the Association. Says the *Press*: "He is a ready speaker, uses good English, and is not lacking in ideas. His discourse on Sunday afternoon on 'The Church of the Future' was full of substantial truths and progressive ideas. Geer is not a destructive; he does not condemn, but approves all that is good and commendable in all societies, and thinks with proper segregation from each and the proper injection of the spiritual element, the Church of the Future will be free, creeds, with abundant culture, and suited to the every want of the human mind, soul and body."

Massachusetts.

SOUTH BOSTON.—A correspondent writes: "On a recent Sunday evening Mrs. Mary A. Livermore gave her thrilling lecture on 'The Battle of Life,' in the Universalist Church in this place. The house was crowded and all seemed delighted with her able, instructive lecture. In alluding to the future life she advanced the spiritualist philosophy, to the satisfaction of many Spiritualists who were present. If the Universalists really entertain such views as she expressed, they are, to use an old Calvinistic quotation, 'very high unto the kingdom' of Spiritualism, and they may as well come out and acknowledge the truth of the modern dispensation—the difference being only in the name."

Maine.

BELFAST.—Albert T. Stevens, President of the Wald Co. Spiritualist and Liberalist Association, writes: "Our Society still lives, and what is better—seems determined to fill a place among the noble workers of our sister States. Our regular monthly meetings are well attended and never fail of being pleasant and profitable. The ladies have instituted a sewing-circle, which meets in the afternoon and concludes with the social in the evening, from which quite a fund has been raised for the good of the cause. Some new mediums are being developed, who will, we hope, add to our strength and usefulness. The blind medium, Dr. B. Merrill, is making a decided impression on the skeptical by his successful treatment of the many who come to him for help."

The person who defined bigot as "a man who knows too much for one and not quite enough for two," might help the dictionary writers.

The Reviewer.

J. M. Peabees's Latest Work.

We have received from Dr. Peabees a volume, handsomely printed by Colby & Welch, entitled "IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER." The motto on the title-page that strikes the key-note of the book is a quotation from "Spirit Identity," (M. A. Oxon): "Am I to live on after my body is dead? That it concerns me to know where? What answer comes to me from the land beyond?" The answer Dr. Peabees has sought from collating the utterances, through various mediums, of "a hundred spirits, good and bad," respecting their dwelling-places. It is needless to say that there is plenty of variety in the accounts, and some of them—from the bad spirits, we presume our author would say in excuse—savor not a little of the earthiness of earth, and have a grotesque materiality about them that hardly inspires confidence in their statements. The author, however, it cannot be denied, has acted wisely in allowing the spirits "to speak for themselves." Their accounts are as diverse as the accounts of various travelers would be, returning from various countries, with unequal powers of observation and reflection; but there is a curious air of reality about the mass of the descriptions, and a very perceptible admixture of the mind of the medium in some.

It is the same, though in a less degree, with the teachings which Dr. Peabees has summarized at the close of the volume. "Just imagine," he says, "several diverse characters reaching our shores for the purpose of instructing us in the realities, the shame, and the glory of London life. These shall embody patriotic and plebeian, prince and peasant, judge and criminal, schoolman and tyro, scientist and shopkeeper, and other types of caste and condition. It is plain enough that these persons, seeing London with different eyes, and while perhaps strictly honest, would strangely differ in their descriptions. What would the novice know of the poet's library? And what conception would the poor day-laborer give us of the international questions discussed in Parliament, or in the Privy Councils of the Court? And yet each would give substantially the same description of those features of London life accessible to common observation—the parks and gardens, the course of the Thames, the dust and fogs of certain seasons. So spirits agree in regard to the general verities pertaining to spirit-life. . . . while they differ quite as much in detail as would the accounts of the diverse characters above mentioned."

This is, no doubt, true within certain limits. An unexpressed spirit cannot tell men of that which his eyes have not seen, and which it has not entered into his heart to conceive. Many of the follies that cast shame on Spiritualism and lead Spiritualists to be regarded by clear-headed men as a race of credulous fanatics, are caused by simple means that a little reflection should teach us to avoid. A spirit who has communicated by physical methods, and who is employed for that purpose by higher intelligences, is asked all sorts of questions dealing with the abstruse mysteries. The replies are naturally crude and vague, and become vaguer and more foolish frequently in process of transmission. Yet these ineptitudes are greedily swallowed, and in time are retailed with enlargements and additions as the latter-day revelations of spirits. No wonder contradictory and foolish imagnings gain currency. Spirits are of all grades, and before we question them we should satisfy ourselves that they are sincerely progressed to give us the information we seek; otherwise we may turn an opportunity for instruction into an occasion for conveying what is more misleading folly. Some of the messages printed in this volume are not wholly free from this reproach.

The résumé of spirit-teachings, however, which the author has made for himself from various sources, is of value as a reasonable and rational account of what progressed spirits teach us of God and the hereafter. It is substantially identical with other summaries with which the literature of Spiritualism has recently been enriched. In Farmer's "Spiritualism as a New Basis of Belief" will be found a clear statement of a similar nature to our author's, side by side with one of the same import extracted from Dale Owen's "Debatable Land." And in M. A. Oxon's "Higher Aspects of Spiritualism" is yet more elaborate analysis of the creed of the spirits, which may usefully be compared with those mentioned above. It is well that attention should be drawn to these points, for in the midst of much that is fleeting and insecure, they form a solid basis on which faith may rest. If a tree is to be known by its fruit, that system which gives us so reasonable and simple and noble a code of ethics and religious teaching, cannot be the diabolic and mischievous thing that it suits its opponents to tell men that it is. In this respect especially, and generally throughout the volume, in the spirit of broad catholic sympathy and love that breathes in all he writes and says and does, Dr. Peabees has done well. There is an absence of all that can offend against the truly religious spirit, and a presence of much that may afford to all thinking Spiritualists much material for reflection.—*Spiritual Notes, London.*

TIME'S PANORAMA.

It needs no magic glass or mystic mutterings To read the prophecy of coming years; No sage interpreter, no occult language Of Father Time, the patriarch of seers. If all the world's a stage, and life a drama, Where actors come and go, but come no more, Then is the future but a panorama Of scenes to be, but seen in thought before.

Let the bright play flash on, but do not anger In confusion the elegiac hours; Follow instead where Time's prophetic finger Points, and behold the picture that he views. A decade hence—nay, two, it does not matter—Here is the self-same stage, the same old play; No actors, but the elements of the drama Worn out long since by actors passed away. Here Vice looks mockingly on Virtue slain; There Youth and Beauty plight their troth together; Here Sorrow sits, and there broods cruel Pain; There Shadow kills the friendship of fair weather. Sincerity still sows the seeds of hate; Candor and Truth go cautiously in mask; Honesty plods; corruption rides in state; Labor still bends, complaining, to his task. "Stay!" you exclaim, in accents discontented, "Is not your catalogue complete at last? This Future, so minutely represented, Is but the Present tempered with the Past!" Ay, so it is! Constancy of thought and feeling, Manhood begins to doubt, perhaps to fear; While Age his weakness flatters confesses; And so the world rolls on year after year.

Year after year beholds the same endeavor Of puny men of wealth or fame, and sees How vainly repeats the tale of yesterday; And fortune still from her forever flees. One life there is no living, and its beauty Transcends all charms that hopes fulfilled can bring; He who does trustfully his heavenly duty, Alone is happy, be he seer or king.

—Forney's Progress.

Passed to Spirit-Life.

From Cincinnati, O., Oct. 21st, Mr. Charles K. Graham, a native of Perth, Scotland, aged 62 years.

Mr. Graham was a devoted advocate and firm adherent to the philosophy of Spiritualism in Cincinnati. He and his amiable companion were always found in ways of well-doing in advancing the cause by their constant and cheerful attendance at the lectures and Children's Lyceum as long as they were sustained and kept up; and if others did their part in their maintenance as did our friend, these organizations would not doubt be in existence and prospering now. His charities were broad; his benevolence, though quiet and unostentatious, was proverbial. His mansion, No. 38 West street, was the welcome and hospitable home for many of our public mediums, to whom in the time of their need he was a friend indeed; and a gracious, heavenly spirit influence was imparted to all its surroundings. And fortune still from her forever flees. One life there is no living, and its beauty Transcends all charms that hopes fulfilled can bring; He who does trustfully his heavenly duty, Alone is happy, be he seer or king.

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and sadly said good-bye to her dear mother. She however was comforted by the blessed knowledge that the "Dead are only gone before, and that we shall one day behold them in all their heavenly beauty." J. WILLIAM FLETCHER.

From Hanover, Mass., Friday morning, Oct. 22d, 1880, Bethiah Curtis Mann, aged 72 years and 8 months. She possessed an intelligent and progressive mind, a loving heart, and was a devoted mother and a true friend. She was a true believer in Modern Spiritualism, and an earnest advocate of Anti-Slavery, Temperance and Equal Rights. The friends and acquaintances of her deceased mother, to her home, with the true hospitality which she well knew how to dispense. She was a good daughter and sister, a loving wife, a devoted mother, and a kind friend to all who sought and suffering found in her a sympathetic and helpful friend. She was actuated by a high sense of right and duty in all that she did, and will ever be held in loving remembrance by those who knew her best.

(Obituary Notices not exceeding twenty lines published gratuitously. When the space required, payable in advance. A line of type averages ten words. Poetry admitted to this department.)

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—The Brooklyn Spiritual Congress meets at Everett Hall, 335 Fulton street, Saturday evening, at 7½ o'clock.

Conference meetings are held in Fraternity Hall, corner Fifth and Nassau streets, every Friday evening, at 7½ o'clock.

BEVERLY, MASS.—The Spiritualists hold meetings every Sunday at 2½ and 7½ P. M. Charles Holden, President; Mrs. E. W. Holden, Secretary. Mrs. Ella W. Staples, Secretary and Treasurer.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Hall's Hall, 333 Superior street, at 10½ A. M. and 7½ P. M. J. H. Cross, President; M. A. Oxon, Corresponding Secretary; J. H. Cross, Secretary. The Children's Progressive Lyceum meets in Webster's Hall, at 10½ A. M. and 7½ P. M. J. H. Cross, President; M. A. Oxon, Secretary.

CELESTIAL RAPID, IOWA.—Society of Spiritualists meets at 10½ A. M. and 7½ P. M. J. H. Cross, President; M. A. Oxon, Secretary. The Children's Progressive Lyceum meets in Webster's Hall, at 10½ A. M. and 7½ P. M. J. H. Cross, President; M. A. Oxon, Secretary.

HANSON, MASS.—Regular meetings are held on alternate Sundays. W. H. Wood, President; Geo. C. Stetson, Secretary. Mrs. E. W. Holden, Treasurer.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious services at 80½ East Market street, every Sunday at 2½ and 7½ P. M. J. B. Buell, President; S. B. Hunsicker, Secretary.

LYNN, MASS.—Spiritualist meetings are held every Sunday afternoon and evening at Temple's Hall, Market street, under the direction of Mrs. A. E. Cunningham.

LEONHART, MASS.—Meetings are held every Sunday in Leonhart's Hall, 100 West street, at 10½ A. M. and 7½ P. M. Mrs. Fannie Wilder, President of Spiritualist Union.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Rejoice Hall, 60 West 33d street, at 10½ A. M. and 7½ P. M. J. H. Cross, President; M. A. Oxon, Secretary. The Children's Progressive Lyceum meets at 2½ P. M. Charles Davidson, Secretary; W. H. Wood, Treasurer.

NEW YORK CITY.—The Second Society of Spiritualists holds meetings every Sunday morning at 10½ A. M. and evening at 7½ P. M. in the hall, 25 West 33d street, at 10½ A. M. and 7½ P. M. J. H. Cross, President; M. A. Oxon, Secretary. The Children's Progressive Lyceum meets in Webster's Hall, at 10½ A. M. and 7½ P. M. J. H. Cross, President; M. A. Oxon, Secretary.

PORTLAND, ME.—The Spiritualist Fraternity meets at 10½ A. M. and 7½ P. M. W. E. Smith, President; H. C. Berry, Vice President; Miss L. M. Eaton, Secretary; F. W. Hatch, Treasurer. Meetings are held at 10½ A. M. and 7½ P. M. W. H. Hoyt. Would be pleased to correspond with lecturers. Seats free to all.

SPRINGFIELD, MA.—The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2½ P. M. at Hall corner Spring Garden and 8th streets. Every Sunday at 10½ A. M. and 7½ P. M.

THE First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at the hall corner Spring Garden and 8th streets.

WATSON, N. Y.—The Watson Spiritualists hold meetings every Sunday at 10½ A. M. and 7½ P. M. J. H. Cross, President; M. A. Oxon, Secretary. The Children's Progressive Lyceum meets in the same hall at 10½ A. M.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2½ P. M. at 10½ A. M. No. 727 Mission street, above Third. Meetings for lectures of science in the evening. The Children's Progressive Lyceum meets in the same hall at 10½ A. M.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at 10½ A. M. and 7½ P. M. at the hall corner Spring Garden and 8th streets. Every Sunday at 10½ A. M. and 7½ P. M.

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New Books.

Just Issued.

WITCHCRAFT OF NEW ENGLAND

EXPLAINED BY

MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,

Author of "Little Marvel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witchcraft and Magic," "Agnostic and Spiritualism," etc.

While producing this work of 492 pages, its author obviously read the book in the light of Modern Spiritualism, and found that in origin Witchcraft and today's supernatural phenomena are the same; and found also that intervening Witchcraft historians, lacking or shutting out to-day's light, left unnoticed, or illogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which the Devil-magic had its origin, and descended from actors there and there,) in this interesting and instructive work has done much to dispense the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misleadings by the historians, Hutchinson, Upham and others who follow their lead.

The author regards Salem as the last battle-field on which the Witchcraft Devil was supposed by its opponents to be in command. There he was met in direct, strenuous and victorious encounter by brave men who dared to act out their faith. That Devil was but a legitimate child of a false creed; the creed's barbarity became then revealed, and never since has such a Devil invaded any part of Christendom.

The work is worthy of general perusal.

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SPECIAL NOTICES.

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 personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires to be specially recommended for publication. Notices of Spiritualist Meetings in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

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THE WORK OF SPIRITUALISM is as broad as the universe. It is not the highest science of angels; it is the lowest condition of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. John Pierpont.

We shall print next week an eloquent discourse by Spirit JOHN BUNYAN, delivered in Berkeley Hall, Boston, through Mrs. Cora L. V. Richmond's mediumship. It bears title as: "THE FLOWER OF HUMILITY, AND WHAT IT YIELDS."

The Free Religious Index on Spiritualism.

We quote from the Index of Nov. 4th, Mr. Sargent's reply to the animadversions of that journal. We also give, on the same page, the comments of its editor on the reply, with his reasons for excluding Spiritualism in its present stage from scientific recognition. We trust that our readers, before perusing our present remarks on the controversy, will compare the two articles attentively, and draw their own inferences independently.

To us it seems that the Index has failed to answer any one of the salient points which Mr. Sargent has made; failed, not because of the editor's lack of high ability, but because the points are really unanswerable. Mr. Sargent puts the crucial question, is not a thoroughly tested and demonstrable natural phenomenon, like direct writing, a fact for scientific consideration? To this the only approximation to a reply made by the Index is given in the remark that "it will not probably be claimed by any person of intelligence" that Spiritualism "is a belief which has risen and spread thus far on scientific grounds."

Now this is the very point in dispute, and it is a plain begging of the question for the editor to assume it as settled. The claim, which he tells us will not probably be made "by any person of intelligence," has already been made most emphatically by I. H. Fichte, Wm. Crookes, Cromwell F. Varley, Alfred R. Wallace, Friedrich Zöllner, Franz Hoffman, Nicholas Wagner, Flammarion the astronomer, Boulton of St. Petersburg, and some hundreds more, all men eminent for their attainments in the positive sciences. Would the Index dismiss men like these as not being "persons of any intelligence"? Of course it would not, and it could not if it would.

These men all base their Spiritualism on certain facts which they know to be facts of science. "The facts beat me," says Wallace, the famous naturalist. "They compelled me to accept them as facts long before I could accept the spiritual explanation of them. I maintain that the facts have now been proved in the only way in which facts are capable of being proved—namely, by the concurrent testimony of honest, impartial and careful observers." Now the Index must be well aware that it is on our facts, and not on our explanation of them, that we lay stress. The theory, as we have repeatedly said, can take care of itself.

The Index assumes that Spiritualism is a "form of religion," and that it has come, like all other religions, "through the sway of the sentiments"; that it has had "its root and sustenance largely in man's emotional nature." This is but a limited view of the real facts, as Mr. Sargent clearly shows in his "Scientific Basis." And first, it is clearly affirmed by Bishop Butler, in his "Analogy," that belief in continuous or immortal life is just as consistent with atheism as is belief in present life. Mr. Sargent admits this. Indeed facts prove it, since there are atheistic Spiritualists. Extend the scope of being into a future life, and you enlarge the basis both of morality and religion; you give the incentive of high immortal motives.

As Mr. Sargent well expresses it, "Spiritualism is not a form of religion; rather is it religion itself, inasmuch as in it are all the elements from which what is best in all forms of religion have been derived." No one can study the subject, in its past and present phases, without recognizing the justice of this remark. What more religious incentive can there well be than, first, a knowledge of our immortality, and secondly, a knowledge of all clairvoyant intelligences, including the Supreme Spirit himself, have our acts and thoughts potentially within their ken? That in the wide universe there is no absolute secrecy or seclusion for us?

But it depends wholly on the individual and his intuitions whether he evolves from Spiritualism a religion or not. To one man it may be an inspiration; to another it may be seed unfructified, lying on sterile soil. It is important that this distinction between Spiritualism in its scientific and Spiritualism in its religious bearing

ings should be fairly kept in view. Our friend of the Index, by putting a wrong construction on the facts in the case, falls into the usual error of one-sided analysts in tracing back the genesis of a belief in immortality.

That belief does not have its root in man's "emotional nature." It has its root in a knowledge of certain actual, objective phenomena, preterhuman but not preternatural, and reasonably suggesting, if not definitely proving, the agency of spiritual, or invisible beings, manifesting intelligence and a supra-physical power over matter. This is the "root" of the whole thing; not only among civilized individuals from Pythagoras to Zöllner, but among savage tribes. The theories which would attribute the barbaric belief in immortality to dreams, shadows, and emotions, are all crude, fanciful and untrue, and have been handed down from Lucretius to David A. Strauss and Herbert Spencer, as if they were really a philosophic solution of the difficulty. They are based on that same deplorable ignorance of our phenomena (taking the form of unbelief instead of belief) which led to the witchcraft massacres. There have been media and spiritual phenomena as far back as history and tradition can go; and they are simply subjects for cool, scientific investigation, as we have just begun to find out.

The assertion by the Index, that the phenomena have been accepted, not because "any very close scrutiny" into them was made by investigators, but because these phenomena "met their wishes," is merely the reiteration of an exploded theory, founded in dense ignorance of our facts. The history of Modern Spiritualism contradicts it at every point. We appeal to all who are really well informed on the subject whether it is not true that a very large proportion of present believers have been made such in spite of deep-seated prejudices against it, and by the sheer force of facts that left room for no explanation except the spiritual. Many of the most prominent Spiritualists, including Mr. A. R. Wallace himself, were materialists until they encountered certain irrefutable facts that reversed their notions. No religious element has entered into the investigation among such men. It has been with them a purely scientific inquiry.

To intimate that the Spiritualist loves his "special spiritualistic belief" better than he "loves the truth" is simply to stigmatize him as a self-cheating imbecile. Will such a charge apply to the men we have named? Is Frederick Tennyson such an imbecile? Was Mrs. Browning? Was Lord Brougham? The supposition hardly calls for a serious answer. It is an offensive assumption (unintentionally such, no doubt) of superior loyalty to the truth on the part of the objector: one that has no validity unaccompanied by the proof that our facts are baseless and chimerical.

The "frauds" in Spiritualism, on which the Index lays stress, have almost invariably been exposed by Spiritualists themselves. This is notorious. The existence of the spurious is not regarded, in the ordinary business of life, as any evidence of the absence of the genuine; and why should it be brought up against Spiritualism as any proof of the non-existence of certain phenomena, susceptible like others of imitation? The facts, the Index tells us, are "uncertain and ill-understood." Not so. The basic facts, demonstrable in open daylight, are neither uncertain nor ill-understood. Nothing could be more certain, simple, and easily understood than the transcendental phenomenon of direct writing. All the attempts of so-called "exposers," however reverend, to explain it away as a trick have been either ignorant guesses or direct deceptions. There is no escape from the genuine phenomenon; no flaw in it which the utmost ingenuity of skepticism can suggest. The testimony to its occurrence, which has appeared in our own columns during the last twenty years, is most conclusive. It would fill many ponderous volumes. And this testimony goes on accumulating every day. Some of it will be found in this day's issue of our paper.

But the Index has the candor to admit that Spiritualism, if it has not as yet reached its scientific phase, is likely to do so at some future time; and that when "the deep problems shall have been more adequately fathomed, the solution may throw important light on the questions of the human soul's entity as distinct from its physical organism, and of its personal continuance after death." What the editor would seem to regard as prospectively not improbable, we maintain is already made more than probable by thoroughly proved facts; but with these facts the editor has not yet acquainted himself practically. Could he but find time to investigate, and satisfy himself, for example, of the one easily proved fact of direct writing, he would be compelled to admit that we have at least one certainty on which science may securely plant its foot. Of this certainty Mr. Sargent has availed himself in a way not to be gained by those who will have the candor to weigh the overwhelming testimony in its behalf.

The Index finds fault with the "communications" supposed to be from the spirit-world; but these are precisely what ought to be expected if we preserve our individuality unimpaired on entering the next stage of being.

To those persons who would find the objections of the last thirty years, including those of the present time, all clearly and cogently answered, we would commend Mr. Sargent's new and admirable work, now in the bookstores—"The Scientific Basis of Spiritualism."

Henry B. Allen, (well known to the Spiritualists of New England as the "Boy Medium"), is now in Boston. On Wednesday evening, Nov. 3d, he gave a séance for physical manifestations, musical phenomena, etc., at the parlors of Mrs. Clara A. Field, 19 Essex street; and on Thursday evening, Nov. 4th, and Saturday, the 6th, held similar meetings at the studio of Mr. N. B. Onthank, No. 7, room 12, Pemberton Square. On Monday night, the 8th, and Wednesday night, the 10th, he was announced to convene séances at Somerville, and at the residence of C. B. Marsh, Charlestown District, respectively. He will hold séances of this nature for the present at Mr. Onthank's studio each evening. We bespeak for Mr. Allen the attention and patronage of all inquirers into the nature and verity of the phenomena for whose presentation he is so widely accredited an instrument.

The Fiftieth Anniversary of the Brahma Somaj was celebrated last January; and the sect now numbers one hundred and thirty congregations, fifty meeting-houses, a score of periodicals, and tens of thousands of adherents, many of them highly distinguished in India. Such is the strength of the form of natural religion established by the successive labor of three pious and enlightened Brahmins, Ram-Mohun-Roy, Debendra-Nath-Tagore, and Kesub-Chunder-Sen.

Has not Joined the Baptist Church?

A paragraph appeared in a recent issue of the Banner of Light, contributed by a New York correspondent—the letter embodying it bearing the signature of "Occasional"—wherein it was intimated that that earnest and faithful trance medium and speaker, Mrs. C. Fannie Allyn, had connected herself by membership with the Baptist Church. It gives us pleasure to be able to correct the erroneous impression therein conveyed, and to assert, on the strongest possible ground—the word of the lady herself—that the rumor has no foundation in fact. From a letter written us by Mrs. Allyn, and dated at Detroit, Mich., Nov. 3d, we make the following extracts, which tell their own story without need of any marginal notes in further explanation: [See also "R. D. J.'s" letter, Banner Correspondence, third page.]

"I have not thought of joining any church. Humanity before Christianity is one of my motives. Am a firm, uncompromising Spiritualist, despite all reports to the contrary. I have spoken for the Spiritualists every Sunday but one (and then for temperance) since my recovery from my California sickness. My life, whether in public or private, will be devoted to building up, in my way, rational, practical Spiritualism, believing it very sacred. Prof. Denton, C. B. Lynn, and the Committees of the Rochester, Cleveland and Detroit Societies, having met me in the last few months, can tell you that I am not yet false to the divine principles of undying Spiritualism."

C. FANNIE ALLYN.

Letter from William Richmond.

We condense the following from a missive from this gentleman, bearing date of 31 Upper Gloucester Place, London, Eng., Oct. 7th:

"Our very pleasant visit to England is drawing to its close, and various public and private engagements will keep us occupied until our departure for America, which will be about the 16th of November. The guides of Mrs. Richmond wish me to say that their medium will be in Boston from Dec. 7th to 12th inclusive, and that they will be pleased to give one or two discourses, if called upon to do so. We expect to be in New York and Brooklyn from Nov. 28th to Dec. 5th; in Cleveland, Dec. 10th, and Chicago on Christmas. Mrs. Richmond is enjoying excellent health, and many on this side of the ocean express the highest satisfaction with what she has been able to accomplish since her arrival."

The Ponca Redivivus.

A call signed by various justice-loving citizens, and headed by His Excellency Gov. John D. Long, and Frederick O. Prince, Esq., Mayor of Boston, is published in the Advertiser for Nov. 9th, wherein, in strong and manly language, the wrongs of the Ponca Indians are restated, Mr. Tibbles is defended, an appeal to the people for funds is made, and the announcement is put forth that Miss Susette La Flesche (Bright-Eyes) of the Omaha tribe, and Mr. T., will soon be in readiness to address the people in this city and elsewhere (under the auspices of B. W. Williams's Lecture Bureau, 258 Washington street) in defence of a down-trodden race. We shall print the committee's statement in full next week.

The National Anti-War League (in which our friend S. M. Baldwin has so deeply enlisted his sympathies) met recently at the Quaker meeting-house on Ist street, between Eighteenth and Nineteenth streets, Washington, D. C.; President, Hon. R. P. Stanton, Secretary, S. P. Moses. Dr. J. M. Peebles was present and addressed the Society. An informal conference and questions elicited a good deal of valuable information about the progress of the principle of arbitration. The report of the meeting in the papers of that city contains the following important announcement:

"Governor Stanton stated that the inclemency of the weather and other causes prevented a larger meeting, but that Dr. Peebles would return to Washington in January, when he would deliver an address after due advertisement. Dr. Peebles has been commissioned by the Anti-War League to visit foreign countries in behalf of arbitration instead of war, and during the summer will set out on his third trip around the world."

The Massachusetts Public Health Association held a series of meetings at Hotel Wellesley, Wellesley, Mass., recently; and at the Thursday (Nov. 4th) session the subject of anti-compulsory vaccination was introduced by A. E. Giles, Esq., of Hyde Park, who supported his action by remarks setting forth the injurious character of forcing it "will ye nil ye" upon the members of society. A discussion arose, in which several physicians present participated—none of them strenuously defending compulsory vaccination, and some opposing it. Hon. Ellizur Wright also made a highly interesting statement of personal experiences met with by himself in his own family, which went to show the baneful effects of vaccination upon its members.

Dr. Coonley's "Fraternal Greeting," at No. 9 Davis street, this city, on Monday evening, Nov. 8th, resulted in a very fine entertainment, in which music, songs, readings and the expression of kindly sentiments harmoniously joined. The large parlors were filled to overflowing with Spiritualists of cultured minds and long experience. These greetings, we are informed, are to be continued on the second Monday evening of each month.

On Friday evening, Oct. 29th, the Cleveland, O., Lyceum commenced a series of select societies, which will be continued every alternate Friday through the season, at Weisgerber's Hall, corner Prospect and Brown streets—Thos. Lees, W. Z. Hatcher, Chas. Collier and Geo. Rich constituting the Committee of Arrangements.

A Five-Minute Thought Exchange, or People's Meeting, is held every Sunday afternoon in Tallmadge Hall, Washington, D. C., at three o'clock. S. M. Baldwin, (Book Store 920 F street, that city,) will give additional particulars to any who desire them.

E. A. Phillips, of New Brunswick, N. J., writes us that he has prepared, from a drawing made by himself, a photograph likeness of Thomas Paine, which he will forward to any address at twenty cents per copy.

Judge Nelson Cross, (a member of the Fund Committee,) has an article on "The Editor-at-Large" (fourth page) which every friend of the spiritual movement should read attentively.

An interesting account of phenomena occurring at the séances of Messrs. Keeler and Rothermel, received too late for insertion this week, will appear in our next.

M. E. Congar, of Milwaukee, Wis., has a word under "Banner Correspondence"—page third—in favor of spiritual mediums, to which the reader's attention is particularly directed.

We shall print in our next number a thoughtful paper from A. E. Newton, bearing on the lessons of the hour.

Foreign Items of Interest.

Dr. Nichols has been lecturing to very interested audiences in London, his discourses including relations of some of his remarkable experiences. On one occasion at his own house Mr. Eglington, the medium, was lying on a sofa in the room entrance. "Joey," a spirit was present fully materialized. Slate-writing was desired; there was a slate, but no pencil. Mrs. Nichols remembered there was a piece of slate pencil in a drawer in a room at the very top of the house. "Joey" took the slate, held it up toward the ceiling, and said, "Throw it down," when immediately the pencil was heard to fall upon the slate. He then took the pencil, bit off the end, and placing it between two slates, closed the slates, tied and sealed them. The materialized spirit, "Joey," then drew a chair forward, and had the doctor sit opposite him, holding the slates so that they rested in "Joey's" left hand, and the doctor's right. Dr. Nichols heard the movement of the pencil between the slates. "Joey" disappeared, leaving the slates in the hands of the doctor, who upon unbinding them found two messages, one on one slate in English, and one on the other slate written one-third English, one-third Greek, and the remainder in French. At another time, when this spirit stood materialized in the presence of Dr. Nichols and his friends, he was asked how he became possessed of his drapery. He replied, "I will show you," and made a few rapid passes with his hands, apparently gathering some substance at his feet, forming a dense white cloud. He then threw out his hands as if unrolling a piece of cloth, and exposed yard after yard of a beautiful material like lawn. After this substance was handled and examined by all present, he drew it toward him again, made a few more passes, and it slowly disappeared. The Herald of Progress, from whose report of Dr. Nichols's lecture we glean these statements, says with the relation of these and similar experiences he held the audience spell-bound for over an hour.

The Ingallton Spiritual Society are holding séances for the special purpose of developing spirit-photography.

Mr. Bastian was to leave London for Hamburg on the 26th ult., after which it is his intention to visit Paris.

Mr. T. M. Brown, who has been serving the cause of Spiritualism at Cape Town, South Africa, arrived in London on the 20th of October.

The National Conference of Spiritualists began its sessions at Manchester, Eng., on Monday, Oct. 25th. On the previous Sunday, trance addresses, as preliminary to the sessions, were delivered by Messrs. Wright, Lambelle and Morse. Mr. E. F. Fittion, of Manchester, was chosen Chairman. After brief discussion as to the mode of procedure, Mr. D. Itchmond read a paper on "Organization among Spiritualists," at the conclusion of which Mr. J. J. Morse read one on the same subject by Mr. Stanton-Moses. Remarks were then made by various individuals upon the papers that had been presented. At the afternoon session Mr. John Lamont, of Liverpool, presided. Mr. W. H. Harrison called attention to some portions of the last paper read in the morning, and Mr. J. J. Morse replied in explanation. Mr. Thomas Blyton read a paper on "District Organization," and it was voted to urge upon the various societies in the country to form into district organizations, the executive work of such organizations to be directed by a district committee to be composed of representatives from the societies affiliated with the district organizations; and further that representatives from the several district committees meet together in General Council or Conference every six months for the discussion and adoption of such matters as may conduce to the advancement and practical welfare of the cause of Modern Spiritualism. A committee was appointed to carry the above into effect. A vote of thanks was tendered to the editors of The Spiritualist, Herald of Progress, and Spiritual Notes, all of whom were present. The evening was passed in social festivity; addresses were made, experiences related, songs sung, and the proceedings closed with a vote of thanks to Mr. J. J. Morse for his efforts, which had resulted in the meeting of the Conference.

The Fair of the Ladies' Aid Society.

For the benefit of the poor, opened at the Ladies' Aid Parlor, 718 Washington street, Boston, Monday afternoon, Nov. 1st, and has since that time continued, with good success, when the inclement weather, the election season, etc., are borne in mind. The Fair will remain open on each afternoon and evening for the present—closing probably somewhere about the middle of the coming week.

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

The Ladies of the Committee, under the efficient guidance of Mrs. A. C. Perkins, are doing all in their power to make this Fair a success financially, and still hope in the expression of which sentiment we cordially join in their behalf that the practical cooperation and assistance of all the friends who have an interest in "God's poor" may be afforded them.

Rothermel and Keeler.

We learn that these interesting mediums intend to hire a parlor or hall in this city, where they can give their exhibitions to select parties. They are also open to engagements at private houses. Their present address is 8 Davis street. Try them, and we think you will be both astonished and pleased.

A. Whiting writes from Melissa, Tex., Nov. 3d, referring to the forthcoming Spiritualist Convention at Waco (see call on third page). He says in this connection: "We should be pleased to have as many of our Eastern friends as can come, join with us. We assure them they will meet with a hearty welcome. Accept my best wishes for the success of the dear old Banner of Light."

Frederic Crockett, who is located at the Dexter House, Lenox street, in this city; is spoken of by many of our patrons as having remarkable power as a healer, and as performing some wonderful cures. As a psychometric reader, we are informed, he has no superior. He visits the sick at their residences. See his card in another column.

Birthday Party.

To the Editor of the Banner of Light: On Wednesday evening, Nov. 3d, the friends of Dr. A. H. Richardson met at his home, 42 Wintthrop street, Charlestown District, filling his parlors to congratulate him and his wife on the return of his birthday. The party was very pleasantly entertained with music on the piano by his daughter; a speech by the good host (giving a cordial welcome to his friends), and reply by Dr. John H. Currier (in his usual interesting manner), followed by remarks from Dr. Grover, Mrs. Ireland, Mr. Burrell, Dr. Wyman, Mrs. Waterhouse and others. Two original poems, written for the occasion by Dr. G., were also rendered, and at a late hour the party separated for their homes well pleased at the social evening's entertainment. May our faithful brother, Dr. Richardson, and his wife, live long to enjoy the blessings of a happy home, with loving children and true friends and many returns of the day. 102 West Concord street. S. GROVER.

A Correction.

To the Editor of the Banner of Light: In the tribute to Mr. Nathan Johnson, of New Bedford, published in the last Banner, Mrs. H. Kate Richmond, to whom Mr. Fred Douglass's letter of sympathy was addressed, was spoken of as "the step-daughter of Mr. Johnson." This is an error, Mrs. Richmond being a white lady, having no consanguinity with the colored race, but for many years an appreciative friend of Mr. Johnson, as well as of Mr. Douglass.

The reduction of the national debt last month was \$7,100,000.

The Editor-at-Large.

FROM A MEMBER OF THE COMMITTEE.
To the Editor of the Banner of Light:

It is now something less than a year since the determination on the part of a number of Spiritualists, to employ some suitable representative to look after the interests of the fraternity, as related to the public, and particularly the press of the country hostile to its advancement—whose columns are open to the manifold attacks of a class of writers not over scrupulous in their statement of the case, but for the most part closed against any exposition of the other side of the question—resulted in the selection of Prof. S. B. Brittan, of New York City, who entered upon his duties at the beginning of the present year, under the designation of Editor-at-Large, since which period he has given his unremitting attention to the work assigned to him.

That there should have been any serious opposition on the part of professed Spiritualists to the plan of providing a means of refuting in some fit and convincing manner the slanderous misstatements of the opposition, concerning the religion and philosophy of Spiritualism, was not a little surprising to those of us who were instrumental in bringing it about. It certainly could do the cause no harm, and there was ground for belief that it might be productive of great good. And so long as those only who favored the project were called upon to contribute to its success, it was thought that others who differed with them in opinion would be satisfied to observe its effect upon the spiritual cause, advantageous or otherwise, before arraying themselves in hostility to it.

Much of the opposition to the Editor-at-Large project seems to have come from the erroneous conception that the office was a public one, whose recognition would seem to involve something like a bestowal upon it of supervisory powers over the spiritual press of the country, whereas in fact it is purely private, and has exclusive relation to the secular and (so-called) religious press and the defence of Spiritualism in its columns in answer to attacks there made upon it, the main purpose being to find access to a numerous class of readers whom no strictly spiritual newspaper can reach.

The exhaustive articles of Prof. Brittan, put forth in his new capacity, whether in advocacy of the spiritual belief or in refutation of many of the virulent attacks upon it through miscellaneous publications, religious and secular, have been numerous and wide spread. Nor have these articles been mainly promulgated through spiritualistic organs. On the contrary they have, in almost every instance, been admitted to the columns of leading opposition papers, and to such an extent that it is not too much to affirm that they have already been laid before upwards of a million of readers, few of whom could have been reached in any other way.

If these articles are productive of no further benefit to the cause which we have most at heart than to refute libelous attacks, and place its defence upon moral and philosophical grounds, in terms incapable of being misunderstood, they are not without their value, which is poorly enough recompensed by the too meager subscription to the Editor-at-Large fund. At all events they have employed the entire attention of the writer of them, and it is seriously questioned whether any one of the opposers of the project within the spiritual fold would consent to go over the same ground upon any terms, even if in a position to command an equal degree of attention from the miscellaneous press—without which the labor would be fruitless of any beneficial result to Spiritualism.

The eminent qualifications of Prof. Brittan to discharge in the best way the manifold duties of Editor-at-Large, have never been called in question. Had not his self-sacrifice and devotion to the cause, first, of liberal Christianity, and afterward of Spiritualism, left him in his declining years comparatively poor, he too might offer (as some, for reasons best known to themselves, have already done), to do the work gratuitously, for which his thirty-four years of constant labor in the same field have preeminently qualified him. But while others, whose achievements have been no greater, have received gratuities made up of voluntary contributions, that they should not want, is it indeed so unreasonable that the Editor-at-Large should be paid for his work a sum which is really insufficient, after all, to supply his daily wants?

The force of circumstances compels Prof. Brittan to earn his subsistence in some one of the ways open to him. Certain friends of the spiritual cause have banded themselves together as a committee to secure his services in the field of labor which since his advent thereto he has conspicuously adorned; and it now remains for the Spiritualists in general to decide whether they can afford to dispense with his valuable services. For one I would say, let the good work go on; and I trust that a marked increase of subscriptions to the Editor-at-Large Fund on the part of our brethren of the household of faith may practically emphasize their agreement with the sentiment I have just expressed. New York City. NELSON CROSS.

Movements of Lecturers and Mediums.

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

Mrs. Emma Hardinge Britten lectures for the First Society of Spiritualists during the Sundays of November at Philadelphia, and in France, Mass., during December. For week evening lectures on Spiritualism, science or the brilliant astronomical course lately given in New York, with splendid stereoscopic illustrations, address her in care Dr. J. V. Mansfield, 61 West 42d street, corner 6th avenue, New York City.

Dr. J. M. Peebles speaks during the Sundays of November in Orange, Mass.

The Concord (N. H.) Daily Blade, of a recent date, speaks in good set terms of the lecture-and-test meetings held in that place of late by Mrs. S. B. Woods, an unconscious trance medium.

Dr. G. H. Geer has lectured with good success, recently, in Farmington, Minn., Brownston, Hutchinson, Glencoe, etc. etc. He was called on Oct. 29th and Nov. 1st to officiate at the funeral obsequies of two children of Mr. and Mrs. J. Ford, who have been called on of late to part with the material presence of three children (in all) through diphtheria.

Mr. Thomas Street (of Lookland, O.) a well-known lecturer and test medium, called on us last week, and also attended one of our Public Free Circles. He has recently made a tour through some of the Western States—working in the cause of spiritual enlightenment. His plans for the future comprise a visit to Maine, where he will stop for a time in Portland, then to New Hampshire, finally returning West by the way of Boston.

Miss Lottie Fowler has removed her office and residence to 164 K street, South Boston, Mass. Dr. L. K. Cooley spoke for the Society in Chelsea Nov. 7th, at 3 P. M. Subjects given: "The Influence of Color," "The Law of Disintegration, by which one substance seems to pass through another of the same density," and "The Better Life." Will lecture in Hants, Mass., Sunday, Nov. 14th. Wishes engagements for lectures and séances. Permanent address, No. 9 Davis street, Boston.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT FREE-CIRCLE, corner of
Fifth and Second Streets, every TUESDAY
and FRIDAY AFTERNOON. The hall 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 access
until the conclusion of the service, except in case of ab-
solute necessity. The public are cordially invited.
The messages are published under the above heading in-
dicating that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evil—con-
sequently those who pass from the earthly 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 own. All express as much of truth as they perceive
no more.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact for publication.
As our agents visitants desire to behold natural flowers
upon our Circle-room table, we solicit donations of such
from the friends in earth-life who may feel that it is a plea-
sure to place upon the altar of spirituality their floral offerings.

Miss Shelburne wishes it distinctly understood that she
gives no private sittings at any time, neither does she re-
ceive visitors on Tuesday, Wednesday, or Friday.
Letters pertaining to this department, in order to
ensure prompt attention, should in every instance be ad-
dressed to Colly & Welch.

LEWIS B. WILSON, Chairman.

Messages given through the Mediumship of
Miss M. T. Shelburne.

Since Oct. 8th, 1880.

Invocation.

Oh, thou Great Spirit, whose smile resteth upon the
waters and floodeth the valleys with light, whose
mighty breath stirs the leaves and maketh the
rivers laugh in gladness, we come unto thee, conscious
of the dignity of the human soul, conscious of our rela-
tionship to thee, our dear Father above! And the
poor red man comes, knowing that he will be accepted in
thy sight; knowing that his brothers and sisters of
the dusky race are thy beloved children. He comes
from beyond the setting sun, from the beautiful hunt-
ing-grounds where the trees ever give shelter to the
weary, where the leaves do not, where the birds sing in
chorus all the day, and where he fears no foe nor arrow
from the pale-face's hand. We come to thee, Mighty
Spirit, filled with love for thy children of earth, filled
with the desire to be of benefit to those who mourn
and who are weak; and we ask of thee, who ruleth all
things with perfect love, that we may be able to give
strength unto those who are in need; that we may har-
monize the hearts of mortals here below, that they may
live in sympathy and unity with the other
herebelow. Thou Great Manitou, whose lightest word
brings peace and blessing unto the child, whether in
the mortal or in the hunting-grounds above, we pray
with earnestness that thou wilt send thy messenger-
birds forth from beyond the great river—send them
forth with words of love and tokens of peace and sym-
pathy that shall bring consolation unto weary hearts,
that shall uplift the stricken, that shall bring a bless-
ing unto all mankind, that, in the future, when these
children of earth shall cross the great river in the
swift canoe, they, too, shall come with a spirit of love
and peace that will bring blessings unto all with
whom they come in contact. Oh, thou grand and
mighty Spirit, send us that harmonizing influence
which shall permeate the souls here assembled with
new strength and peace! May they all become united
as one for the work of elevating and blessing those in
need, and may their hearts also receive such strength,
consolation and tokens of love from on high as will
benefit and bless them forevermore.

N. B. Starr.

Well, friends, I am glad to be here. I have been
present at this circle for the last three weeks,
striving to speak to my friends, but have only
just succeeded. I wish to say to my friends all
through the country, that I am happy and well
in the spirit-world, strong and ready for work—
and I see great quantities of work spread out
before me. I wish to say to them that I have
visited the beautiful islands, and beheld the
sweet scenes spread out there. The beautiful
landscapes presented to my vision were superior
to anything I could have conceived when in the
mortal form. Now I realize that what I trans-
ferred to canvas was indeed but a faint rep-
resentation of the spiritual world as it is. Still,
I am glad that I could have given even those faint
representations. And now, it seems to me, I
shall be able to labor for others; I hardly know
as yet in what department it will be—surely in
the artistic, for I do delight in these sweet
scenes that lie before me upon all sides. I think
I shall find somewhere a human instrument
adapted to my purpose, and seek to develop in
him or her a natural power and ability that will
be able to catch the scenes that I may present
to the spirit, and reflect them back to material
eyes. That will be the acme of my desires, and
I hope and trust it will be accomplished.

It would seem strange if I did not manifest at
the dear old Banner of Light Circle. I should
never forgive myself if I had given up in dis-
couragement before manifesting. I wish my
friends to realize that I am active, that I am
strong, growing young in person, and by-and-
by I expect to send to them such tokens of my
presence and power that they will realize it is
indeed myself. I wish to thank all the dear
friends for their kindness. So many of them
have expressed their regards and esteem in
little acts of kindness toward me and my com-
panion, that I feel they will be wedded to my
heart through all time and eternity, and I
should feel myself in the wrong if I did not send
out to them my fraternal greeting, grateful
thanks and sincere love. I never realized be-
fore last summer what true kindness there was
in this world. I did not so fully realize how the
hearts of humanity beat in sympathy one with
another. I am glad that I found such true souls
before my departure, for it has assisted me to
return and send out these tokens of love, which
I have tried to do through various channels, for
those who have assisted my companion since
my departure. I can never bless them suffi-
ciently; I thank them indeed from the bottom
of my heart. If it is possible I shall return
through some channel and give them fitting ex-
pressions of my love, esteem and gratitude. At
present one and all of you who are at Port Huron
and Cincinnati, and in other places far too
numerous for me to mention, accept my love
and grateful thanks; remember that I shall be
with you in spirit through all times and in all
seasons.

I wish to say that the beautiful Indian maid-
en, "Spring-flower," with her old-time medi-
um and dear friend, assisted me to speak as I
have done to-day. N. B. Starr.

Since Oct. 12th, 1880.

Reply to the Secular Press.

By the Spirit Band Controlling these Circles.
We desire to make a few remarks this after-
noon in relation to certain criticisms that have
appeared from time to time in the columns of
one of your secular papers concerning the Spirit
Messages given at this Circle. Not because such
criticisms affect the spirit messengers who re-
turn to this place to bring their words of encou-
ragement and cheer; not because the invisible
controllers of this Circle are at all concerned
for any criticisms that may be made; but be-
cause certain friends of ours on earth are de-
sirous that we should reply.

A spirit that feels it his duty to give utterance
to the thoughts within his soul will not pause
to consider whether the instrument available
for his purpose at the time possesses a brain
thoroughly in harmony with his own, or wheth-

er it is perfectly adapted to his use, but is will-
ing to take the instrument provided and make
the best use of it possible.

It may be asked, If a spirit cannot use the
brain of a medium as effectually as he used his
own when on earth, why does he come at all?
The honest and sincere spirit, however, is not
reached by such a question when he feels the
earnest thoughts burning in his soul, but feels
only that the time has come to give them utter-
ance. It may also be asked, If a spirit cannot
manifest through a foreign organism, as he
would have done through his own, why does he
so readily give his name? We reply that a re-
turning spirit feels it to be his duty to attach
his name to whatever communication he has to
offer, and unless there are private reasons for
his declining to do so, it is considered best al-
ways to give the name by which the spirit was
known on earth. As outward expression is to
the glowing thoughts within, so are the out-
ward personality and the name belonging to the
person to the soul within the physical, though in
the spiritual world but little importance is
attached to names and titles. Thought is the
great mover of mankind. Ideas sweep like tides
over humanity and rouse it into action; prin-
ciples reveal the state and condition, the nobility
and freedom of the soul; and language is
employed merely as the garb of the thought,
the idea and the principle.

It may not be possible, always to choose the
most perfect and exquisite drapery for the earnest
thought; but when a spirit feels it to be his
duty to return and speak upon any question or
topic, he is willing to avail himself of the best
modes of expression offered. When a message
is given from a spirit to a friend, one that is
purely spiritual, and is intended to reach the
heart that is anxiously waiting for tidings from
the immortal world, and the messenger bearing
it is styled "a wearisome muf" by a member
of the secular press, we regard the self-styled
critic and commentator as undeserving of no-
tice; but when the criticisms and comments are
persisted in from one week to another, we are
appealed to by our mortal friends to speak in
reply. We would therefore say to our friends
that these messages, given from the spirit-world,
are not intended to reach minds like that of our
unfortunate critic; they are intended to reach
those earnest souls in the mortal who are look-
ing anxiously toward the spirit-world for some
welcome gleam of light, some syllables of en-
couragement that shall give them strength in
the hour of struggle, trial and temptation. And
it is for this purpose that the earnest and sym-
pathizing spirit returns, that his words may
sink deep into some heart that is weary with its
continued struggle, and thrill it with a realiza-
tion of new strength and fresh power for the
coming time. Consequently it matters not to
the returning spirit whether those unbelieving
mortals who watch every phrase employed to
see if it is in strict accord with the rules of
high rhetoric, accept the instruction of the mes-
sage brought, or reject it.

But when our critic of the secular press char-
acterizes a published message purporting to be
given by a spirit as puerile and unworthy of its
declared origin, yet refuses to place the mes-
sage entire before his readers, whose right it is
to judge it on its real merits, he does an in-
justice whose scope he cannot now comprehend.
The secular scribe would imply in his criticism
that the message he assails is of no value as
testimony to the existence of spirit and its power
to return and manifest to mortals; but he
omits to notice the fact that, on the same page
with the offending message, there appear five
letters from competent, trustworthy persons in
the flesh, verifying spirit messages and testify-
ing to their truth. We pronounce such a course
on the part of a critic entirely dishonest; in
striving to throw ridicule upon the cause of
truth and to bring spiritual philosophy into ob-
loquy and reproach, he confesses himself will-
ing to mislead his readers and to cater to the
most unjust and unworthy prejudices.

It is out of a desire for simple justice to all
that we ask our critics to state facts merely,
and to represent us only as we are—not as we
may appear to the distorted vision of a prejudiced
mind.
This, however, is of but little comparative
importance. For once only we deign to notice
the thrusts aimed at us by an unpracticed hand.
We shall do so no more. For while the words
spoken in this place, the principles inculcated
and the teachings bestowed, are such as cannot
bring a blush to the face either of the control-
ling intelligence or the medium; and while we
are receiving from friends in all parts of the
country—friends who are as yet strangers to us
personally, and who show that they are fully
competent to criticize and to judge of the merits
of the communications given—assurances of the
greatness and permanency of the work we
are engaged in, and testifying to the pleasure and
the profit these very same communications have
brought them: while, too, we are freely re-
ceiving the blessings of mortal friends because
of the messages which others condemn, but
which have struck a responsive chord in human
hearts and caused it to vibrate in unison with
the earnest words of counsel, cheer and exhorta-
tion that are given us to utter, we shall con-
tinue to welcome all spirits to this place, and
permit them to speak as they are able, and to
give their names, if they desire, whether re-
ceived with the censure or the praise of an un-
believing world.

Willie Sprague.

My name is Willie Sprague. I lived in Wor-
cester. My father's name is John. An old
man here said to me, "Now get everything
clear; don't get it mixed up"; so I tell you
first that I am dead—I am, truly, truly, honest;
I am dead and gone, sure. But I wanted to
turn up, because—let me see, this is October,
isn't it?—the 17th of October is my birthday,
and I just wanted to come round and let the
folks know I was dead, that's all. But I hope
you'll please, mister, send my love to them. I
am 'most fourteen years old, now; I will be the
17th. I have been having a good time since I
went into that other world—since I was dead, I
mean—but I want my sister Mary, my father
and my aunt Sarah (she keeps house for father)
to know it is just jolly over here, and mother
takes care of me; not now, she did at first; but
I am going to take care of her now, all the rest
of the time. She sends her love to aunt Sarah—
that's her sister—and to father and to Mary.
Mother is real happy, now; she don't have any
of those weak spells she used to. She used to
faint right away, and be cold so long that we'd
think she was dead, sure. She is real bright
and happy; she wants to come back if father
can come somewhere where she can come in
private; she don't want to come and speak be-
fore anybody, only father and auntie. I want
to say I am not going to school any longer; I
am tired of going to school. I got tired of it
when I was here, and I just made up my mind

I wouldn't go any more, before I was taken
sick. Father said I must go; he wanted me to
have an education. I didn't want to go; I'd
rather go off in the woods and read, way off,
ever so far, outside the city. I did run away
once. I was gone two days. It was in the
summer, and they didn't know what had be-
come of me; but I got hungry and I turned up.
If I hadn't got hungry I wouldn't have come
home. Father said he never did see such a boy
as I was for getting off away from everybody.
I can do it now. If I want to go away from
everybody I go down in the woods, and sit
there as long as I have a mind to; nobody finds
any fault with me, either. I want father to
know it. I used to say I was going to write a
book, and I am going to. I don't know wheth-
er he'll hear of it or not; somebody will. These
people over here say I can when I get developed.
Then I guess people will believe things, won't
they? They used to call me Willie. I would
rather be called William, but I don't care if
Mary calls me Willie, and father and auntie. I
want them to know I am just all right. I used
to bring home leaves like these (referring to
some autumn leaves on the table). Oh, they
were handsome! I used to bring home stones
and acorns, a pocket full, when I was up at
grandmother's. She lived in the country. They
used to say I cluttered the house up awfully
with my traps. I do like them, anyway. I just
have all the stones and flowers and leaves and
twigs and anything I want, now, and I have
got just a pretty little place where I keep them.
I go over there and sit down when I am a mind
to; they ain't in anybody's way, either.

I don't know what I died with. My head
was real bad, and father said I read too much
and didn't have exercise enough. When I went
off he didn't like to have me go, so I staid at
home up in the attic. I am all right now, and
if father can only let me come somewhere with
mother, we'll have just a jolly time.

Mabel.

[To the Chairman:] I would like to say a few
words, if you please, to my medium. I find I
can come to this medium here, assisted by the
spirits who are present, more as I am in the
spiritual world, whereas I come to my medium
always as I was when I passed away. I wish
to say to him that all our band are here pres-
ent; that we come to bring strength and love
this afternoon; we come in order to gain more
power. It seems that our power is increasing
daily; by-and-by we expect to do more than we
have ever done before, particularly with the
little one. We want you to remain as you are
at present, and invite us always to come, when
practicable, in the privacy, the quiet of your
own home. There we are strengthened; there
our power is consolidated, and we can work to
advantage. In time many will perceive the
manifestations we are able to give forth, who
now know nothing of them. We want you to
trust us and not fear—we will not harm you,
but will bring you strength. I bring the love
of each one. "Bright Star" is here to-day,
and she, too, sends out her words of love; she
brings great power and strength in connection
with those others who often return to control
and speak words of cheer or of consolation,
or to bring some word of love to hearts that
yet beat in the mortal. They all come this
day to bring you their love, their sympathy,
and to say, All is well; we are still working,
we are still watchful, and shall remember to
fulfill all our promises when the time comes
for them to be unfolded. This is the first time
I have taken control of this organism, there-
fore I cannot say more at present; but I bring
the beautiful flowers, each one of which is an
emblem of something sweet, something ennob-
ling and grand for the spirit. Mabel.

Mrs. J. T. Waters.

[To the Chairman:] Is this the place where
spirits come back? It seems so strange to me
that spirits can come back and speak; but I
am convinced that it must be so, although I
understand it not. For many, many long years
I was a member of the Methodist Church, and
I believed in its teachings with all my soul. I
was honest and earnest in my religious belief,
and I do not regret now one hour spent in the
church; but I do wish I had received a little
more light concerning the future life while yet
in the body, because it seems so strange to me
over here, I cannot realize as yet—although it
is nearly two years since I died—where I am.
I have not found that heaven that I expected to
reach; still, I have found a beautiful place,
where all is harmony and peace. My spirit
finds rest, and I am with dear friends who died
before I did. Still, I do not fully understand
all that I wish. I am in doubt whether my
friends will receive my words or not; they may
feel that this is something evil; that there is
wrong connected here; that no good spirit can
return from heaven; and perhaps they may
think that there is some evil-disposed spirit
personating me for purposes of its own. Still,
I hope I shall reach them. I hope they will look
at this subject, and try to gain more knowledge
concerning their future life than they possess
now; that they will strive to know something
of where they are going. They have received
a great deal concerning the mortal life—they
have reaped many experiences. Now I want
them to turn to this other life and ascertain
something of its realities. If I can do any-
thing to accomplish this, I shall be happy. I
lived a good many years on earth: some of them
were painful ones; I had my hours of distress,
illness and weakness. But that is passed away
now, and if I can reach my friends in a way
they will know I have returned, I shall have
nothing more to desire, except to learn as rap-
idly as possible all that I can concerning the
world I have entered. I am from Montana
township, Kansas. Mrs. J. T. Waters.

Starlight.

The red maiden comes from the hunting-
grounds to bring the token of love, the sweet
word of sympathy, to the great chief of the
talking-sheep of light; she comes to-day in be-
half of the spirit-band, to bless him for his work;
she comes to bring the strength of the mighty
forest; to bring refreshment to the weary spirit
from the gales that sweep over the hunting-
ground in the spirit-world; she comes with the
music of singing birds in her heart, which she
desires to send into his soul, that he may feel a
new blessing coming to his spirit. Naonta, who
in the hunting-grounds is called Starlight, re-
turns to the great council this hour, with happy
greetings on this anniversary day. She comes
with a great measure of love from all those
dusky spirits who, in times past, our friend has
befriended, to whom he has given strength, and
whom he has encouraged with words of cheer,
and greeted with love when they returned from
beyond the great waters. She comes to bring
the blessing of the angels, and to say unto the
chief, Oh chief, be strong, be firm in spirit; we
know how faithful you have been to the Indians

who return from beyond the setting sun. Al-
ways has the talking-sheep gone forth with
words of cheer for the red man; with the de-
mand that justice should be done the red race,
and the spirits above have noted this, and
blessed all those who speak through the talk-
ing-sheep for their words of cheer and wisdom.
Starlight comes to say: Spring-flower, the lively,
laughing maiden, who sends the light of cheer
through every heart; Woonie, the spiritual, the
sweet blessed child, whose words of wisdom
bring consolation and strength; Winona, the
singing-bird, with her songs of cheer to bless
the weary heart, and bring it peace, and many
another gather in the council-chamber to sing
their songs and speak their words—sending forth
their smiles to lighten up the heart and bless
it for the coming day. Starlight is commis-
sioned to say that by-and-by the wigwag of
light be ready for the brave chieftain, and the
beautiful canoe will come to bear him to his
sweet home by the side of the singing waters,
where the rushing river flows; where the green,
cool valleys lie, pleasant and sweet for the weary
feet to rest upon; where the singing birds make
music in the leafy trees, gladdening the heart
and rejoicing the spirit; where the flowers
bloom in fragrance, and no hasty hand shall
pluck them to cast aside; where all things are
free, and no mighty hunter comes to destroy;
where peace and gladness reign, and no clouds
of envy or of sorrow overcast the brilliant light;
where the air is balmy and sweet, bringing glad-
ness to the spirit; There shall the wigwag stand
that is to give shelter to him who is our friend!
And there, too, the dusky race gather together
to join their forces, and send forth their influ-
ence all over this world. There all is beautiful;
for the sorrowing, the sad, and they who are
weary and worn out with the battle of life,
gain strength to go forward and work for the
good of humanity. Starlight is sent from the
hunting-grounds to bring that love and greet-
ing which words in human language cannot ex-
press, but which overflow from the spirit, and
reach out in sweet influences, to surround the
heart, to give it blessing, to fill it with sweet-
ness, and cause the spirit to sing a new song of
rejoicing because they who are still loving, still
watchful, still guiding, return, day after day, to
comfort, counsel and guard the weary spirit.

MESSAGES TO BE PUBLISHED.

Oct. 15.—Margaret S. Porter; George Richardson; Julia
Howard; Emma E. Grant; Jacob Frieze; John E. Lyon;
Matthew Harty; Dew Ury.
Oct. 16.—Deacon Jonathan Howe; Lucy Holbrook; George
W. Schull; Nathaniel Shaw; Helen Jackson; Charles Man-
ning.
Oct. 22.—H. L. Dashiell; Louisa Rhule; Henry A. Thomp-
son; Elvira G. Gardner; Ernest Collins; Charlotte Nevins;
Helen Harty; Mary Harty.
Oct. 23.—Julia Stokes; Mrs. Sallie D. Clement; Willie
Carey; Charlie Bunnett; Nathaniel C. Small; David Wil-
son; George H. Harty; Mary Harty.
Oct. 24.—John Heals; Nancy Green; Dr. Shaw; Mary A.
Tarbell; Alex. Marshall; Walter J. Stowers; Abbie B.
Wardlaw; George H. Harty; Mary Harty.
Nov. 5.—John Crichley; Prince; Mary A. Weightman;
Laura Miller; Capt. Homer Kellogg; Margaret Cunn-
ingham; Samuel Thompson; Sunbeam.

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

AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Questions and Answers.

QUES.—[By Dr. B. Franklin Clark.] In rela-
tion to diet, the intelligences that have con-
trolled Mr. Colville at different times have
made objections to vegetables that grow under-
ground, such as potatoes, turnips, carrots,
parsnips, onions, &c.; also to fish and shell-fish,
such as oysters and clams. Now it is generally
understood that good roast beef, potatoes and
bread, will make a healthy meal for almost any
adult, and that oysters are very easy to digest
and healthy for most people. Can we get any
more light on this subject from the disembodied
spirits?

ANS.—You must kindly bear in mind that we
did not tell all persons they were not to eat po-
tatoes, onions and roots; we only said that per-
sons who were despondent or suffering from
depression should live principally upon fruits
and vegetables grown above the ground; where-
as we have always said that very excitable peo-
ple, those who are too easily elated, should form
their diet very considerably of roots. We know
the same things will not agree with all persons.
We do not condemn potatoes as an article of
diet, we only condemn them under certain cir-
cumstances for certain individuals. We can cer-
tainly say that for a large proportion of human-
ity the vegetables you have mentioned are not
by any means to be shunned; still, persons who
wish to be largely spiritual and inspirational,
who wish their diet to be most harmonious,
should live as much as possible on fruits and
cereals. With regard to shell-fish, we know
that they are injurious to many constitutions,
whereas other persons can eat them with impunity.
Certainly oysters are easy of digestion, and
are also brain food; therefore it is well for per-
sons to eat oysters unless they disagree with
them. The tendency of lobsters, crabs, and
similar fishes, is to distinctly develop the ani-
mal nature rather than the spiritual; if you do
not wish to develop that nature do not eat
largely of oysters; but if the moral and intel-
lectual nature rather overbalances the physical,
then these things may be good for you to eat.
What you require is not to feed your superflu-
ities, but to make up for your deficiencies; and
consequently the diet we would recommend to
one we could not properly recommend to an-
other. Nature produces so many different
things to which men are attracted by their pal-
ates, that we find it incumbent upon us to ex-
ercise the widest toleration with reference to
different articles of diet; at the same time, if
our opinion is asked concerning the general
tendencies of certain forms of food, we give it
that potatoes and roots growing under ground
tend to take away a considerable amount of ex-
citement; and if you have not enough stimulus
already it is well for you to eat something that
will give it to you, rather than rob you of it;
and fruits and those vegetables which grow di-
rectly above the ground, while they are exal-
tating, are also, in many instances, particu-
larly nourishing to at least nine-tenths of the
human family. Such food as rice, sago, tapi-
oca, macaroni, &c., may be recommended as
generally desirable for the majority of people.
With regard to flesh meat, it does not give you
any more nourishment than you can get from
the vegetable kingdom. You cannot do more
work upon a flesh diet than upon a vegetable
one. If you eat a great deal of flesh and fish
during the summer you will be very thirsty;
and if you are exposed to the atmosphere very
much you will be frequently tired as well as ex-
tremely thirsty. A great deal of the drunken-
ness of to-day grows out of the immense amount
of meat consumed by the working people. If
you eat a great deal of meat and fish, and get
very thirsty, you will find it almost unsafe to
drink a great deal of cold water under the heat
of the sun; thus men are led to the drinking
saloon. If you ate more of fruit, more of vege-
tables, cereals and composites, you would gen-

erally find that your craving for drink would
speedily diminish. As the consumption of a
large amount of alcoholic stimulus grows out of
the consumption of a large amount of animal
food and fish, we object to an extensive use of
meat and fish, because we know it leads to in-
temperance. If you wish to try the experiment
you can judge of the general effects of various
articles of diet by the effects upon yourself.
Certain persons may be able to eat things with
impunity which others cannot. We would not
urge you to discard the use of salt altogether,
and yet a great deal of salt does a great deal of
harm to persons in the summer time. You can
purify your system by eating lemons and vari-
ous fruits; whereas taking a large quantity of
salt dries up the blood, causes extreme thirst,
and leads to intemperance. We deprecate the
use of salt meat and salt fish entirely; we would
advise you to abstain from animal food during
the warm weather, and to eat fruit to a great
extent; by so doing you will find yourself the
gainer, both in bodily vigor and mental clear-
ness. These remarks are addressed to human-
ity in general, not to exceptions. A physician
might come into this room and order some
one person in it to take a teaspoonful of salt
every morning. It would only prove that his
patient needed it, while to the majority it
would prove injurious; thus exceptions should
never be looked upon as rules, the rule being on
the other side.

Q.—The Boston Herald says: "In the school,
as in the outer world, there must be some sys-
tem of punishment. Human nature is the same
in children as in grown people, and over a very
large number of them the terrors of the law
must necessarily be held. The time may come,
with an improved humanity, when unpleasant
coercion of all kinds will be unnecessary, but
this era in moral progress has not yet been
reached." Is punishment necessary?

A.—Certainly it is, in the present state of so-
ciety, provided it takes place as the result of a
desire to insure the general welfare of society
and to reform the one punished. Vindictive
punishment is the only punishment toward
which we assume an iconoclastic attitude. The
paragraph from the Boston Herald needs nei-
ther comment nor improvement; the statement
there made we perfectly endorse; it is moral,
reasonable and true. If there are children who
must be punished, they are the ones who, if
they were not corrected, would inflict a great
deal of punishment upon many other innocent
ones. What moral right have you to let one
child go unpunished while another portion of
the school is tormented? You must look after
the interests of society. If by punishing one
justly I can do good to fifty or a hundred, it is
clearly my duty to punish that one, and the one
I punish I do not wrong; I do him good, I make
him abstain from the commission of vice that
would only injure him. The punishment which
does injury is vindictive punishment; the pun-
ishment which reforms and sets an example to
others cannot be out of harmony with the ordi-
nary working of natural law: that punishment
is just, and is the consequence of transgression,
consequently whoever wrote the paragraph in
the Boston Herald is undoubtedly a person who
has a clear insight into human nature and
knows the necessities of the times.

Q.—Is there any cure for shinking palsy caused
by a spinal affection?

A.—There cannot be any cure for shinking
palsy caused by spinal affection, unless you can
remove the spinal disorder; therefore unless the
spine can be set right, the palsy of course will
continue. We know of no form of treatment
except magnetic treatment that is likely to be
efficacious in this direction. We know that
magnetic treatment often has been and often
will be effective. Magnetic treatment need not
be accompanied, in any way, by the use of drugs
or surgical instruments; magnetism, pure and
simple, proceeding through a human organism,
brought by spirits from their atmosphere, and
conveyed through the earthly atmosphere, is
what is needed. We would advise any person
so afflicted to apply to a strong, able-bodied
friend, who is earnestly anxious to do him good,
and he will undoubtedly get relief.

Q.—[By H. C. R.] What is the philosophy of
pain? and why is it necessary there should be
such a vast amount of suffering and misery in
this world?

A.—Pain is simply nature's voice calling your
attention to an injury, telling you that it is
time you set about repairing it. Pain is really
the voice of nature telling you you have made
a mistake; that, through attention to the voice
of pain, you may be led out of the dominion in
which pain is capable of afflicting you. Every-
thing is given to man in the raw material.
What man has to do is to develop all things
harmoniously for himself, and thus work out
his glorious destiny, by unfolding his nature.
When you make a mistake you are probed, you
are told you have done wrong. If you never
suffered for mistakes you would never get to
heaven, but always be groveling about and
making mistakes; you would be forever living
on a low plane of life. If you never had the
opportunity of making mistakes, you would
simply be machines forever. The grandeur and
nobility of your nature consists in triumphing
over all obstacles. When pain comes to you,
you find out your errors; when persons pay
attention to the voice of pain, they find they
have gained a great deal through their suffering.

Corroboration of Spirit-Messages.

To the Editor of the Banner of Light:
In your paper of Oct. 23d, 1880, I noticed an interest-
ing message from WILLIAM H. LAMBIN, lately de-
ceased. His message exhibits every mark and sign of
identity. I have known Wm. H. Lambin for several
years. In his last letter to me he complained of being
in very bad health. He worked very earnestly to do
good and benefit others by teaching the ever-welcome
truths of Spiritualism. He was admired for his intel-
ligence, candor and honesty. His message displays a
high and noble sense of gratitude for favors received
from his friends.

The Message Department, and the Questions and
Answers, are very interesting and instructive, and
equally so the essays of your gifted correspondents.
Very sincerely your friend,
M. LARKIN.

Dorchester, Chester Co., Pa., 10th mo, 28th, 1880.

To the Editor of the Banner of Light:

In last week's paper you report a message as coming
from G. A. DAVIS, formerly of this city. I beg to in-
form you that I knew Mr. Davis well; he was a promi-
nent builder; and, having known him since 1847, feel
competent to pronounce the message authentic and
characteristic in every particular, and feel that it is
just the message that he would send. I hope he will again
communicate, and should he do so, will you remember
me to him? I have no doubt he will recognize me as
an old acquaintance and friend. Truly yours,
Baltimore, Md., Oct. 28th, 1880. B. TANNER.

VACCINATION, TYRANNY IN AMERICA.—The Super-
intendents of the public schools in the United States
are compelled to exclude all unvaccinated children;
and if conscientious parents who object are too poor
to provide their children with private tuition, this regu-
lation consigns them to perpetual ignorance. This is a
form of tyranny more mischievous than the English
Vaccination Acts.—*Massachusetts Inquirer and Health
Review.*

New York Advertisements.

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