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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

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

BELOIUM.

Le Messager, of Liege, of the 15th of August, has from the lucid pen of "A Collaborateur" an article on "Transformations," in which the writer says, "that if these transformations should cease for a moment to produce their results life would cease; all of being, intelligent or not, is subject to this inevitable law, progressive in its changes.... A fact beyond contradiction is: matter is made for man; all material objects of which he can make himself master. be it by conquest or by creation, in one sense, become properly his, appertain to his domain. ... And man can attach himself to an Ideal, but he cannot create it himself; he can see it confusedly, can make some acquaintance with it more or less false, but he can never be completely its inventor, its originator.... To lay claim to the immutability of anything is an inanity. Events, which are called the language of God, show the untenableness of such a pretension.... God is a truth for all those who have not broken the bonds of a natural heritage of common sense, for He is not a relative truth, but a truth absolute...."

Mons. Caillé continues his "God in Creation" by a consideration of the astronomical and geological features of our planet: but as his observations are wholly of a scientific nature that hardly admit of condensation, I must stop with this brief notice.

"Spiritualism in Antiquity." Dr. Wahn here enlarges further upon the origin of Christianity. "One sees by what has preceded," he says, "that in the writings of the evangelists there is discordance of all kinds. Why then attach so much importance to these documents? And why reciprocally anathematize each other, as the Christian sects have done, on account of the bad translation of said books called sacred? Subtract from the Evangiles the words of Jesus, Love God, love you one another,' precepts given to humanity several thousand years before our epoch, what remains there still indispensable to human society? Absolutely nothing. As many another moralist. Jesus brought to our humanity the word of reciprocal love. That was the object of his mission, for that word was forgotten. All the rest is so secondary it can hardly provoke discussion." Appropriate extracts from the Vedas, observations respecting the Indian Christna, the poor fisherman Durga, of the Ganges, and his miraculous draught of fishes with which he fed the multitude, complete the present chapter.

The Moniteur, of Brussels. The August number of this neat little monthly is wholly devoted to Mr. Henry Slade—to his detractors, to the attack made upon him by the Etoile Belge and Mr. Slade's reply to it, and to statements by able and trustworthy persons concerning the genuineness of the manifestations in his presence, independent of all trick or imposition. Every attack made upon Mr. Slade has signally failed in its aim and been the undesigned cause of broadening the boundaries of our faith.

The September number of the Moniteur gives also a considerable portion of its space to Mr. Slade—quoting the Banner of Light of July 8th, which shows that at this time he "was accomplishing a grand work in the city of New York. The next article is on Mr. and Mrs. Powell as very wonderful mediums for the slate-writing phenomenon. This is followed by an extract from the Banner of July 22d-"a fragment from a discourse pronounced by Mr. Powell in Philadelphia," touching upon the moral precepts of Christ and the commencement of the Christian

Of the Criterio Espiritista of Madrid, I have the July and August numbers. The former opens with an article on the "Cemeteries of Madrid," which demonstrates (an analysis and a microscopic examination of the dust in the neighborhood of those places of interment having been made) that they are sources of typhoid fever, and should consequently be closed. To this end steps have been taken, and new grounds are to be appropriated for the dead to the east and west of the city. It seems, however, that Cardinal Moreno has informed the Mayor of Madrid that he cannot tolerate this assumption on the part of the civil authorities; that he will not allow these old lurking-places of disease and pestilence to be closed, nor will he dedicate new ones. And there is a force sustaining this opposition which is not wholly of a spiritual nature, for if civil interments and in unconsecrated grounds is to be the rule, the Church has closed to it a large source of revenue, which, as the writer observes, is as secure to it now as the receipts of the Custom House to the Government.

SPAIN.

Following the above are: "Spiritualism is la Filosofia"—a notice of a new book by D. Manuel Gonzales, much of which has appeared in The Critic and been quoted in the Banner; "Double Existence"—a study made by the Academy of Medicine of Brussels respecting the double personality in the same being, of which there are a number of well-established instances, besides that recorded in Mr. Epes Sargent's latest work respecting Mrs. Mowatt: "The Martyrs of Science," in which is quoted a part of that terribly sad record of the last sad days of the Jeannette party who perished with Captain De Long; pressions," by Mme. Soler-impressions in a church where a funeral and a wedding were taking place at the same time; and "Necrologla"-the record of a noble, heroic life, the life of a daring, suffering, persecuted patriot and Spiritualist, who at an advanced age has just departed this life. The latter has reference to no other than "our brother Don Vincente Torres Villanueva, one of the first adepts of Spiritualism Spain had, and one of the founders of this periodical." As Don Vincente Torres has contributed largely of his slender means to advance our cause, and largely of personal courage, moral and physical suffering, toward a liberal government and the amelioration of the condition of his countrymen by breaking the fetters of Church and State under which all progress was inevitably arrested, he merits these lines of especial commendation. May we ever cherish in our hearts the memory of such

good strong men! The August number of El Criterio continues its former article on "Double Existence" (upon tures, unless our learned co-laborer, Prof. Buchanan, comes to the rescue with his "Sarcognomy." In the present contribution on this subject, there is, for the sake of contrast, shown what may be produced in a somnambulic state and a magnetized condition. In 1850 the daughter of a French physician of Toulouse was prostrated by a general paralysis: what was the father's surprise when, after magnetizing her, he found she would obey his commands. He ordered her to get up, to dress, to walk, use her arms, etc., which she did without seeming difficulty. Was she not cured and well again? No. Returning from this magnetic state she was the same helpless being as before.

I find here also one of Mme. Soler's admirable contributions, "The Laugh." She makes a beautiful contrast between the laugh of children mingling with the chirp and song of birds in a garden, and that sardonic laugh-"laughs there are of Lucifer, laughs overflowing with horror"-which has no echo within the gates of Paradise.

Mons. Flammarion is also represented here (by an extract from the Voltaire) as a reviewer of Mons. Bué's work entitled La Vida y la salud o la Medicina es una ciencia?" "This author,' he says, "with an accent of sincerity predisposes us to follow him in his favor, he relating a number of cures of desperate cases by this new branch of science—magnetism.... After reading the work of Mr. Bué it is easy to understand why Dr. Bichat wrote these memorable lines: 'Medicine is a disjointed union of inexact ideas, of illusory means, and of formulas as absurdly conceived as injuriously combined.' Without entering into minor details we declare with Mr. Bué that medicine is not a science.... We have here an exposition of his theories and his cures of which we have surprising examples: the reëstablishment of the equilibrium of the vital forces, cures, and the prolonging of human life by means of magnetic passes and the imposition of the hands.... It appears to me that those worthy of the title of wise, naturalists, physiologists, and particularly physicians, could, without loss of character, give to these new experiences their learned attention," etc.

La Luz Del Porvenir of Barcelona. I have in hand four numbers of this splendid little weekly, "devoted," as the editress says, in the fourth number of the fourth year of its existence, "to the indigent of the earth; in its pages are not to be found the grand philosophical problems and fine reflections of the learned, but the poor, the infirm, find here sympathy; sad stories; episodes of real life; communications which aiways exist between the living and the (so-called) dead." In this same number is an account of the obsequies in New York of Margarita Haughery, whose deeds of charity had rendered her dear to thousands who followed her remains, or crowded the streets to render a parting tribute to this eminent friend of the poor. In connection with this is a record of the proceedings

*I have previously noticed this; but what here is said can-not fall to do good though often repeated.

of the Academia Francesa, which awarded two | dates back to Jan. 1st, and has been several | present. . No more misery, pain, hatred, prizes of four hundred dollars each to women who, under the most adverse circumstances, had done the greatest amount of good. José Bernard of Rennes was opporthese, who, in laborious indigence, taking poor, abandoned, diseased children from the streets, and in many other ways, was the spirit of abnegation and devotion to suffering humanity. The other prize was awarded to Emelia Proudhome of Nantes, who, though an orphan, and gaining by her work only thirty cents a day, adopted a poor suffering sister, and maintained her to the end of her days.

Among other articles of much interest is one on "Civil Interments." It was written because a worthy citizen had been refused sepulture in a Catholic burying-ground, on account of his advocacy of Spiritualism. Mme. Soler then takes occasion to describe what she saw and heard on the 18th of May last at a grave where Don Miguel Vives pronounced a memorable and fitting discourse. It being on a holiday many citizens came out of an idle curiosity; but it seems that the sound words of the orator were largely approved-he "demonstrating the conveniencia of civil interments, for it was now an era when humanity was shaking off the yoke of the religions of the past and adopting a rational faith. He explained that Spiritualism was not a sect nor a religion; that it would not form a 'church,' and that the services of its officers were gratuitous; that it was a school of. philosophy racionalista, demonstrating to man that only by his good works would he be saved, . . . and as the Bible says : 'As you measure to others so shall it be measured to you." ... And these cemeteries the authoress regards as only to be required for a short time more. for cremation with its sanitary issues is to

make them tenantless. Revista de Estudios Psicologicos, also of Barcelona. This is a handsome monthly magazine of thirty pages, printed in large, clear type, and evidently ably edited. "Ecce Homo"; "What is the Truth?" "Justification by Faith;"
"Civil Marriages," are the more lengthy contributions to the present number. "Children of the Street," by Mme. Soler, should be quoted entire if space permitted. "Schools independent of the Clergy," ought also to be considered at length, as well as "Galeria de Tumbas."

Regarding laical teaching the writer says: Spain is still the country of superstition and fanaticism; to live in a perpetual lie seems preferable to the masses, rather than declare their independent convictions. . . . But there are nations which are emancipating themselves from these trammels, the monarchy of Belgium, and the French Republic.

El Faro of Seville. It is hardly possible to read a few pages of these Spanish journals withearth,) which has, as yet, some inexplicable fea- out encountering the most bitter denunciations of the Catholic Church and its priesthood. This little Faro has enough to so inflame a populace that it is a wonder that overt acts are not led up to. But this feast of horrors seems hardly conducive to our spiritual nourishment: at least, there are other features of life, an aspect of tender, human sympathies, which serve rather to exalt the flame of love and devotion, than to cripple our aspirations for something better.

La Luz De Los Espacios. I have received No. 21 of this periodical of the Island of Cuba; and as heretofore, I congratulate its supporters (knowing, as I do well, Cuba and its government), and trust that the good angels will ever have them in their firm and friendly keeping. It seems that "our adversaries," as a writer here says. "who would not for a time hold any rational discussion with; us, take up again the gauntlet: but it is not enough to dictatorially assert that 'Spiritualism is absurd, a Utopia, a madness; that it represents the superstition of past ages," etc.... But this has not impeded the rapid propagation of our doctrines. All over our globe thousands of spiritual groups and a hundred and fifty periodicals proclaim and defend this progressive light... Av. schores detractores of Spiritualism I we wish to be fools as our illustrious Kardee was a loco: we wish to be insane like Flammarion," with compliments to his great talents. "We wish to be like Pazani and Da. Amelia Domingo y Soler; like Wallace, Perty, Castelar," (and many others named) "who are an honor to our

"We Progress," an able dissertation on what has been accomplished in the ages through the ancient teachers to the present time; "La Creation," a lengthy poem by Francisco Figueroa another by Ana Cabrera de Cornet; "Variedades," containing many interesting little items, and the "Buletin" of the Society of Psychological Studies, which reviews Mme. Royer's recent work, are the more lengthy contributions that merit a more extended notice. What occurred, also, at a meeting of the Spiritual Society, of Havana, has much interest, for there were speeches, poems, instrumental music, all of a high order, giving universal pleasure and satisfaction. The "Mission of Spiritualism" was ably presented by one of the orators.

SOUTH AMERICA. Gazeta Da Tarde, of Rio de Janeiro. This, though a business paper (in the Portuguese language), devotes in a most respectful manner a portion of one of its columns to a celebration. by the Spiritual Society of Brazil, of the thirteenth anniversary of the death of Allan Kardec. It took place in the Municipal School of San Sibastiane. A bust in bronze of the distinguished French writer and Spiritualist, Kardec, stood upon the table. Several societies and music were enjoyed, "and good order and harmony reigned during the festa."...

Revista Spirita, also of Rio, is a large, hand-

times noticed in the Banner.

The Constancia, of Buenos Ayres. This excellent monthly opens its fair pages with a touching discourse by Don R. Hernandez, pronounced at the grave of a distinguished citizen and Spiritualist, Don Carlos Encina, and reproduced in a secular paper, La Nacion. Space does not permit any summary of it. "Who are Spiritualists?" is the next article, and over three columns are devoted to the names of such of our faith as have distinguished themselves in the arts, sciences, literature, discoveries, etc., in Russia, Germany, England, France and other portions of our globe. Among those enumerated I find Dr. J. R. Buchanan, Zöllner, Butleroff, Denton, Kiddle, Aksakoff, Story and O'Sullivan. One of the most attractive features of the present issue is (a part of) Mrs. Richmond's discourse at the Parker Memorial Hall, copied from the Banner. Following this are some sage observations on the following "Official Bulletin of the Archbishop of Seville ... 'There is to be open to the public readings of articles, for a prize, on Spiritualism: what there is of truth in its ridiculous assumptions, imposturus," etc., etc. Then we have a lengthy and wellwritten article on "Spiritualism as a science, as a moral force, as charity." Prof. Cadwell's communication to the Banner from the Aldrich House, May 27th, and an article in the Boston Sunday Herald respecting Miss Hattie Craig's apparent death and visit to colestial regions are among the other items it would be pleas ant to reproduce here.

La Fraternidad, also of Buonos Ayres. I have in hand two numbers of this popular brochure, overflowing with noble sentiments such as the spirits can dictate and Don Emilio Castelar can write. Thomas Paine and Ralph Waldo Emerson are united here in an article (translated from the English by Senorita E--) in which the latter "chief of transcendentalism of Boston forms a notable contrast to the author of the 'Age of Reason.' but whom we unite in the same idea, for they both worked under the law of inspiration," etc. A spirit-communication from Balzac; "Garibaldi"; a letter of commendation from Mons. Leymarie; a "Discourse by Victor Hugo." on the "Truth of Transforma tions," and many more items which I cannot further notice, are also contained in these is-

Adorned by an elaborate heading of much artistic taste, I find before me El Horizonte, a large paper of Gautemala. It is dedicated to "Politics, Industry, Arts," etc. The present issue is largely devoted to a couple of banquets -one by the President of the Republic to Foreign Ministers and the Legislature, and the other, "De la Paz," by the artizans of the city; philosophical explanations." but I see nothing here of Spiritualism-unless it be found (undesignedly, I fancy, in favor of our cause) in a lengthy poem entitled: "A Miraculous Apparition of the Apostle Santiago." It begins with (Part II.): "Thanks, my chief, let us sit down and smoke a cigar." Probably the saint sat down and smoked, for a long conversation follows respecting the state of religion, the indifference of man to it, etc.—a suggestive and not unwise colloquy.

Revista Espiritista, of Montevideo. 1 regret to see in its first few lines, by the editor, Don Justo de Espada, that from circumstances beyond his control he is obliged to have his "modest Review," as he terms it, published in the city of Buenos Ayres. "Forgive, for they know not what they do"; several communications from spirits (in one of which falsehood is held up as the great danger of the age), and "Necrologia," invite particular attention; but I must refer only briefly to two persons named in the latter, the wife of Don J. M. Fernandes who is connected with the Revista, and Mme. Teresa Folch, who, on account of her connection with Spiritualism, was refused burial by ecclesiastical authority in the so-called consecrated grounds of the Romish church.

Revista Espirita, of Caracas. I have nothing of this important little paper since March 25th. Its articles on "Reincarnation." the "Bible' and "The Book of Mediums," I think I have heretofore noticed. ITALY

The Annali Dello Spiritismo, of Turin, for

August, opens with a translation of Mons. Eugene Nus's "The Grand Mysteries"-or rather with a portion of its first chapter, its Introduction" having been previously noticed. Here we have presented the conception of northern nations, of Freya, the earth, daughter and wife of Odin, the god of fire, . . . the teachings of the Edda, ... of the Veda that the first development of earth was from fire, etc. . . . The Medium and Daybreak is then credited with a lengthy article; which is followed by one on Positivism"—a continuation—in which "the functions of the brain generating ideas and thoughts" are presented for consideration, but are nevertheless held by the writer in greatdisesteem if not with a repugnance of sentiment that hardly admits of expression. But I could not do justice to its several pages, which close with "the celebrated Pomponazzi, who, though living some four centuries ago, might pass for one of these liberal thinkers, nil sub sole novum." Six pages are also, and I doubt not ably and appropriately, devoted to "The Emancipation of Woman," a continuation, "woman, having a nature and an origin and a destiny identical with our own." "Spiritualism in Carrara" follows next; with this closing sentence: "Intimidating the monks and arresting the diatribes of the priests and the badinage of were represented in the gathering. An oration | the Carrarians, while the table continues to move." Through the mediumship of Mme. B. V. "Caroline" pronounces the most consoling phrases: "If you could for an instant, some magazine of thirty-two pages; but the Virginia," she says, " see the better future, you one in hand, like several heretofore received, | would suffer patiently all the torments of the

enemies," etc.; "all is pence, love, blessedness, all friends, all wise, all illuminated," etc., she doubtless refers to good spirits such as Virginia's probably was. But I have prolonged these observations beyond infent, for I have yet to give brief notices of other journals no less worthy of scrutiny and praise.

Psychische Studien of Leipsic, for August. Probably we have nowhere a more able exponent of our cause than this monthly. Mons Otto Schulz contributes the first article on spirit-manifestations; the next is Krankheits-Geschichte der D. G. in Höffingen mitgetheilt von Pfarrer Blumhardt; then comes Spiritualism before the English Church Congress, which include the remarks of Messrs. Stuart Cumberland, John Fowler, Dr. Eastwood and Stephen Bourne; then, Das phanomenale und das transcendentale Zeitmaass, von Lazar Baron von Hellenbach. Many minor items follow which, it would seem, must deeply interest every German scholar.

Der Sprechsaul, also of Leipsic. The number of the 19th of August continues its observations on "Modern Spiritualism." Dr. Knorr of Savannah, Ga., contributes to it a lengthy article. Prof. Schlessinger of Vienna, writes of "The Spirit-World." Captain Drisco's article in the Boston Traveller of 18th of May is copied; these, with a lengthy poem, make a variety that must attract the Gorman reader.

FRANCE.

Revue Spirite, Paris, for September. Though the most important and valuable of all the periodicals devoted to our cause, and though within reach, through the courtesy of its editor, I left it untouched till I had noticed others in hand, hence I now find but little space remaining for that to which I usually devote the largest amount of room. One of the most weighty of the announcements of the present issue is under the head of "THERAPEUTIQUE" -embracing the title of, and observations on, a new work by the able writer and acute practical observer, Mons. Alph. Cahagnet. Here, with Spiritualists, the name of this noted author is a golden guarantee of rich thought, opulent fact and relevant deduction; ay, more -a consciousness of dealing with higher intelligences than is accorded to us generally. The whole title of Mons. C.'s book is, I believe, this: 'Magnetism and Somnambulism appropriated to the most common maladies, aided by the employment of plants the most usual in medicine, followed by observations (instructions) concerning the composition and application of the remedies suggested, 'conseillés.' Anatomical plates, with arations of Dr. Burg

to have made a wide breach in the formidable walls of learned ignorance, if such a term may be used, the Review's editor says: "Awake ye, spirits of Mesmer, of Puységur, of Deleuze, of Du Potet, all you who in the long past ages demonstrated a grand truth, without now the fear of ridicule and of bodies united to throw a veil over all new light." In support of some learned observations upon this subject, which I regret I cannot give entire, Mons. L. says: The editor-in-chief of the 'Dictionnaire encyclonédique des sciences médicules,' terminates an article where all the facts hypnotiques are accepted, with many others. There it is said, fascination is a fact that can no longer be contested. . . . We believe in bacchantes, ménades, corybantes and all the delirious frenzies by which certain festivals were celebrated in the fêtes of the gods and goddesses of the Olympic heaven; as we may well believe to-day in the epidemics of possession, the fakirs of India, the tremblers, the illuminés.... We doubt no more of an influence exclusively psychique," etc., etc.

"The Mediumship of Mme. Hardinge-Britten," as well as her marvelous labors, are commended in a lengthy editorial which follows the above. Her prophetic observations in Alabama previous to our terrible war are here clearly enunciated and seen to have been fulfilled. [She was recently in Paris, the guest of the Countess of Pomar. Though she with her husband called at the hotel where we were temporarily stopping, we had not the pleasure of seeing them.]

In the "Review of the Anglo-American Papers" the Banner comes in for a large share of honorable notice. Mr. Hazard, however, as one of its able contributors, is thought to throw too broad a mantle of charity over mediums: but those who know how mighty is the spirit-influence for evil as well as good, and consider the (almost entire) passive condition of a medium, can hardly exercise too much good-will, benevolence, kindness, tenderness, in behalf of this much tried and too little prized class of our peculiarly endowed fellow-laborers in this new (renewed) grand field of wondrous manifestations.*

"Development of Education" in France and the "Bulletin of the Scientific and Psychological Society" are entitled to lengthy extracts, but space forbids. I must, however, add a few words to what I reported some time since respecting stone-throwing near Montbazon, last May. Mons. Léon Denis, who wrote of it originally, has been to the farm, obtained some of the stones thrown by an invisible force, and made such researches as to establish the fact that no such stones are to be found in that neighborhood. A terrible dog, brought to the place, instead of searching for the malefactor, and actually recoiling from a dark chamber, rendered himself wholly useless. The farmers confirmed the reports heretofore published.

La Lumiere, Paris. I understand that this admirable little paper, so ably edited by Mme.

"Mrs. For-Kane, while sitting one evening in Albany, N. Y., with my family, ordered, with no little trepidation, the "sitting" closed at once, as a dark and repulsive spirit was seen to be assuming form near us.

Lucie Grange, is discontinued. Its number of 15th August gave promise of a brilliant future. "Spiritualism in History," by Mons. Bonnemere (continued), "Spiritualism and the Press," and "The Force of Facts," by Mme. Grange, deserve translation entire; but these are only a part of what the editress has so generously supplied to her readers. We may hope that her pen will not be lost to our cause.

Licht, mehr Licht (Paris), of Aug. 20th and Sept. 3d, are before me. Its sixteen pages, handsomely printed in the English type, abound in important matter. Under "Logos" and "Spiritcraft" we have its first lengthy article; then one on "Preëxistence," by Von R. Wiesendanger, of Hamburg; "Spirit Reflections," by Louise Braun, of St. Petersburg; "Spiritualism in Bohemia," "Correspondence," etc.

MISCELLANEOUS.

La Chaine Magnetique, Paris, Aug. 15th, is devoted to valuable observations on "Metallotherapie," a discovery by Dr. Burg, of the influence of metals on the human frame-each person having an adaptation for a certain metal. An arm made rigid by magnetic passes was relieved in a few seconds by the application of a piece of copper, etc. The article of most interest to Spiritualists is one here on a new book by M. Egene Bonnemere on "The Soul and its Manifestations through the Realm of History.' death; separated from the body, the soul becomes a spirit. They admit the possibility of communion between these spirits and us; also the return to new existences, be it upon our earth or in other worlds," etc.

Le Clarion. This large sheet, which has the esprit its name indicates, though dedicated to the passing events of our mortal heritage, gives a whole column to "Spiritisme." Its remarks here are founded on a "communication" from the spirit of George Washington, found in La Lumiere. Though this critic pens much in a spirit of badinage, he admits that he has seen interesting ones here in Geneva in the past inexplicable things, and that many of the learned in all the walks of life adhere to this new religion-if it may be so termed.

Le Devoir, of Guise (Aisne). I have in hand Nos. of 13th of August and 10th of September. The editor wishes to exchange with the Banner. Though, as I have had occasion frequently to remark, the Devoir is not a spiritualistic journal, it is edited with great ability, has always 'valuable articles on what is most important to the working classes, and clearly demonstrates the utility of uniting capital and labor to the great advantage of the laborer, while, at the same time, its founder, being a Spiritualist, omits no good opportunity to put in such facts about our faith as he is aware will redound to its glory and its good name.

Banner Correspondence.

New York.

COMMUNITY .- D. Edson Smith writes Sept. 16th: "To the controlling spirit of the Banner of Light public séance held June 30th, 1882: In today's Banner the first paragraph under 'Questions and Answers' is, 'A certain writer claims that every medium is responsible for everything | Mrs. Denio, have been staying with the Spiritthat is done by spirits through her organism, etc. I presume I am the writer referred to, as I wrote an article about that time on the question 'Are Mediums Responsible?' But I assure you I did not write in a spirit of dogmatism, but in a spirit of investigation, earnestly desiring to draw forth light on this important and much disputed question. And if the question asked you, as quoted in to-day's Banner, was from my article, then I think the questioner is ing, and being suggested by an outsider did either illogical or unfair. An exact quotation away with any suspicion of the possibility of medium is responsible for every act done through their mediumship.' That first word, hence, was omitted, but shows that something had been offered for proof of what follows the word hence. Now what preceded the word hence was this: 'As I understand it, one of the foundation facts of Spiritualism is, that every lished poems, either in or out of the form. She person in the world has a guardian spirit, at least a little higher morally than the charge. Another is, that spirits of the other world can. by will and desire, call to themselves, almost instantly, their spirit-friends; and yet a third is, that "good is stronger than evil." If these are facts, it necessarily follows, to my mind. that no spirits in this world or any other can obtain possession of any one if these spirits are on a lower plane of morality than the one they seek to influence.' 'Hence,' etc.

Mark what I said : 'If these are facts, it necessarily follows, to my mind.' Surely there is nothing dogmatic, or, as you are reported as saying, 'unjust, unphilosophical and unscien- Mrs. Denio from the Congregationalist. They tific' in that. I made no 'assertion.' I asked for light, 'for bread.' You think the position Denio is a former resident of this vicinity, and that 'mediums are responsible' is 'unsound.' But you give us no established facts or principles to prove your statement.

Am I wrong in thinking that the general teaching of the spirit-world is to the effect that each medium is surrounded by a band of spirits. or at least one guardian spirit, with moral and intellectual proclivities as high as that of the charge or medium? And that this guardian or band can instantly call sufficient police force to protect the medium from doing or saying anything beneath the words or acts of said medium, when in a normal state, under all circumstances? These are the questions I wish their mediums, then mediums are not responsible.

But if mediums cannot be assured of protection by their guardians when they give themselves into their hands, it will deter many from rule people are protected, in this life, from lawless tramps; and I had supposed the arrangement for such protection was much better in spirit-life than in earth-life.

I assure you I have no theory nor hobby to support. I want to know the true principles of the matter. If controlling bands cannot protect their mediums from doing or saying what they would never do or say in a normal condition, why cannot they protect them?"

NEW YORK CITY. - Judge Nelson Cross writes: "I am frequently called upon to direct inquirers to a good reliable medium, in nature of their faith, which faith is so strongly this and other cities, and in this behalf it gives me great pleasure to recommend those who are tion by the every day history of the English seeking such information in reference to the city of Boston, to Mr. D. E. Caswell, now located at No. 30 Worcester Square.

tests, which no unaided human mind could have ten picture in the London Punch under the given. The nature of these communications head of 'The Common Sorrow' of America weep- | 15 cts.

and tests being private and personal, could ing for her beloved, in the arms of England? have no special interest to the Banner of Light readers.

Mr. Caswell is a young gentleman of unblemished character, who, through the instrumentality of the invisible powers, finds himself unable to pursue any other calling than that of a medium, and he not only needs but deserves patronage and encouragement."

Ohio.

GENEVA .- The Secretary of the First Spiritualist Society, G. A. Clark, writes: "It is only a few short months since myself and family have had the pleasure of perusing the pages of the Banner of Light, but in that time we have learned to love it so well that I am sure we shall never willingly part with it. When we came to this place, two years ago, we knew little or nothing of Spiritualism; since then we have become thoroughly convinced of the truth of its great underlying principles, and we are daily learning more of the beauties and blessings that the bright immortals do and will bring to us, if we will only let them come. Much that has served to convince us, as well as others, of the unmistakable presence of our spirit-friends and guides, has come to us through the mediumship of Miss E. M. Gleason, a lady who was born and has always resided in ... "All recognizing the persistence of life after | this vicinity, and who at the time we came here was holding public séances at the residence of Mrs. Louisa Shepard, and developing as a trance speaker We have obtained some very convincing tests through her mediumship. Her improvisations of poetry are as fine as any we have ever heard, and we have listened to some of those who are ranked among the best in that phase of mediumship. Being comparatively young in the lecture field, she is not as widely known as many others who are no more deserving. Her lectures are highly spoken of wherever she goes, and she has delivered some very month. She now contemplates a westward tour, making Michigan her first stopping-place. The Spiritualist society of Geneva would cheerfully recommend her to the people as a lady in the true sense of the word; as an honest and efficient medium, and an earnest worker in the great and good cause.

It is an old saying that 'precious goods are always found in small parcels.' I think that this adage, applied to the Geneva Spiritualist Society, would make out the said society to be very 'precious,' the number of avowed professors in the faith being quite small in the town at present. But there is an outside element-in the form of private scances, and developments-that promises a 'revival' at no very distant day, and we hope we may be present to see and hear."

ASHTABULA .- O. B. Clark, Secretary of the First Society of Progressive Spiritualists, writes: "Knowing your columns are open to all, and especially to those who wish to advance the cause of Spiritualism, I feel I cannot better fulfill my part at the present time than by writing, for the benefit of your many readers, a tribute to Miss Carrie E. Downer, an inspirational speaker and poetess, of Baldwinsville, N. Y. Miss Downer and her companion. ualists of Ashtabula for nearly three weeks. much to their enjoyment and the skeptic's amazement. Miss Downer gave several parlor entertainments, one of which was at the residence of the writer, on Friday evening, Sept. 15th. Her address at that time was soul-inspiring, and her poems on the subjects of 'Resurrection,' 'The Trinity,' 'Spirit' and 'Atonement, given her by a skeptic, were astonishof my words would have been, HENCE every collusion on the part of the friends, and were consequently convincing to all. She also gave a poem at the close, purporting to be from Edgar A. Poe, and as it was in the rhythm and meter of his masterpiece while in the form ('The Raven'), it was easily recognized, and as far as known, different from any of his pubalso gave a public lecture in Haskell's Hall, on Sunday, Sept. 10th, under the auspices of the First Religious Society of Progressive Spiritualists of this place. Subject for afternoon session: 'Inspiration: From what Source does it Come?' and being advertised in our papers beforehand, called out one of our Orthodox ministers. Evening subject: 'Soul, and its Destiny.' Both were considered in a masterly manner, and were much appreciated. Miss Downer also gave tests at her private circles, by describing spirit-friends, while under influence. She gave us good satisfaction in this line. She is a convert from the Methodist church, and have been traveling for about two years. Mrs. has relatives and many friends here. They are both ladies, in every sense of the word, and we can recommend them to the friends of the cause as such. We hope our friends through-

New South Wales.

out the country will engage these ladies to

speak for them. They are worthy of support

and confidence.'

REDMYRE.—A correspondent writing under the nom de plume, "Hope," says: "It may perhaps interest you to receive a communication from this out-of-the-way part of the world. At a séance, a private one, held a few weeks since to ask you, friend spirit. If we do not have at a friend's house, a spirit representing himself guardians equal to ourselves in morality, or if as that of the late John Tyerman, a most sucthey are not able to summon aid to protect cessful and able lecturer in the cause of the spiritualistic doctrines, informed me that the doctrines or views laid down in 'Anglo-Israelism' were in the main correct, and advised a deep study of them. I told him I would adopt his advice, and further, would communicate permitting themselves to be controlled. As a with some of the leading spiritualistic journals in both England and America on the subject. At this he appeared to be well pleased. He also gave me to understand that from the Great Pyramid of Egypt would soon come information of vast importance to man; and this Pyramid forms a great landmark in the ideas of the Anglo-Israelites, from which something is to be taken before long that must establish the truth of their belief. Now as no place in the world contains more sincere and intelligent advocates of Acglo-Israelism than America, I assume, if not one, you are at least fairly informed of the verified almost beyond all reasonable refutaspeaking race, that none can wonder at the strength of it. The entire unity of the English race has been much shown in our sorrow for I called upon Mr. Caswell for a sitting, being your late President; not only your loss, butwholly unknown to him at the time, and be- our loss, and the loss of all where freedom has sides many things of value to me, imparted by her home. What could have shown this feeling his controls, I received a number of absolute more effectually than that never-to-be-forgot-

That picture was more than a volume in itself; t went straight to our hearts like the whisperings of a spirit, and in Australia many a heart heaved and many an eye moistened while looking upon it; and we all felt, America, you are one of us, or as Anglo-Israel would say, Manassah, thy sorrow is mine, so let us mourn together.' Mr. Tyerman, as is well-known, was a very zealous and able man. He took when in this life an interest in me, but it is only since his death that I have become a convert to Spiritualism, which I believe does not seek to annihilate scripture, but rather to strengthen it, by purifying it and presenting it to man, so that he can accept it and read it with pleasure and

Connecticut. FAIRFIELD. - A correspondent writes The Banner of Light along with other papers was voted a cordial expression of thanks by 'The New England Anti-Vaccination League' organized at Hartford on Sept. 26th. Although this was your due, I feel you deserve especial honor for the vigorous, fearless and scathing onslaughts you have made on that huge medical fraud-Vaccination. You deserve all praise, also, for the brave and intelligent criticisms you publish respecting the 'tricks of trade' adopted by the so-called 'regulars' in medicine. I hope your paper will continue to raise high the standard of medical reform and medical freedom, and promote all agencies for the liberalizing of thought, until the light of truth breaks in and exercises its disintegrating nower over the stubborn and unvielding forces of the gross materialism of this materialistic

I feel you are doing a great and good work for humanity, and deserve all honor and credit for the same. Why any so-called liberal mind should attempt to disparage your efforts, or carp at your methods, is a psychological phenomenon one can hardly disassociate from sordid mo-

STAFFORD. - George A. Fuller writes: The Banner of Light is a paper that grows dearer to me every day. May its pure pages ever be a beacon-light to the world."

Colorado.

LEADVILLE .- J. K. Jones writes: "During the last three months we have been favored with the presence of several distinguished mediums. Jesse Shepard, during his stay of two weeks, gave private and public scances with good results. Then came Mrs. Annie M. Kimball to inspire us with thoughts celestial by lecturing upon subjects selected by the audience, with her usual power and effect. Her psychometric reading of character, at the close of her lectures, was a novelty highly appreciated. Her short visit is regretted by many warm friends, she having to meet engagements at Pueblo, Col., and Peoria, Ill. The highly gifted inspirational and clairvoyant, Mrs. E. F. J. Bullene, commenced her public service on Sunday. Sept. 10th, to an unusually interested audience. We hope to have her remain with us longer than the time for which she is at present en-

New Hampshire.

FITZWILLIAM DEPOT. - D. F. White writes: "We have a library in this place in which I would like to see some works upon Spiritualism, but am not able to buy them. a If any Spiritualists who read this having secondhand books in a fair state of preservation which they feel disposed to donate for the good of the cause will send them to me I will present them to the Library in their names, and will remit to them the postage if they will furnish me with their address.

Texas.

DOWLIN .- J. A. Rutherford writes that he was born in 1799; that he does not worship an angry God, venerate old dogmas, drink whiskey or use tobacco, but tries to carry heaven in his own bosom, in the shaping of a clear conscience. He wishes "every brother and sister of the liberal sort," of about his own age, to write to him, by letter or postal, and he will respond.

AUTUMNAL PICTURES.

I see the fields where cattle graze,
The hills soft meshed in silver haze,
The gold brown brook and ancient bridge,
And old red mill beneath the ridge;
And dim lights on the orehard side,
With moss-grown trees low branching wide;
The hamlet nestled in the glade—
A draws nook that loves the shade. A drowsy nook that loves the shade; The dusty highway, long and brown, Slow creeping out beyond the town To breast the hillside in its strength, A silent, treeless mile in length, Far to the hanging woods on high That with their verdure soothe the eye With myrlad dyes of dusky green That wear October's richest sheen.

O'er old stone wall the blackberry twines, Inlaced with wanton gadding vines, The clematis and wild fox-grape, The shad-bush and the feathered brake, And woodbine curled in cedar spire That soon shall glow a line of fire; Nor darker could the elder gleam With frultage dipped in Stygian stream. All freaked and splashed with guiltless blood,

The surpach flares along the wood;
The surpach flares along the wood;
The mullein takes its lonely stand
Upon the hilly pasture land,
Where slow the cricket's voice is heard
Plaining some monitory word,
Shrilled by a small black coated friar,
Who preaches 'neath the furze and brier. The golden-rod from myriad whorls

Its sunny orifiamme unfurls,
And triumphs o'er the dusty way,
Companioned by the thistle gay,
That spreads a disk so rosy fair
To feed the pretty birds of air,
And foremost, with a twittering note,
The dainty goldinch swells its throat. The noontide warms the quiet air With scent of apples spleed and rare; And quinces by the mossy well Feel in their veins old Midas' spell; While clusters on the bronzing vine Breathe out an odor half divine. From thick embordered, bosky trees, Comes now the murmurous hum of bees.

Far off the golden stubble land Far off the goiden studdle hand,
Lies in a warm and glowing band,
As if old earth, sunned through and through,
Had ripened to a richer hue;
Clouds motiled like the ringdove's breast,
Move softly onward toward the west,
With rifts of deep and tender hue—
A nameless depth of gentian blue.

In perfect beauty, flushed and sweet, ni periect beauty, flushed and sweet,
Dear Autumn comes with glowing feet;
Her tanned cheek wears a sunset dye,
A laughing light is in her eye;
About her shapely ankles brown
Swells out a modest russet gown,
With here and there a color dash—
A breast knot of the mountain ash;
Her round arms globed melons bear,
And scarlet leaves have crowned her hair.

— Augusta, Larr -[Augusta Larned.

"Punch," a couple of years ago, had a clever sketch, by Charles Keene, of a farmer suffering from the lurches of a steamer as she met the waves. "Why does n't the captain keep in the furrows?" he disconsolately asks.

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bed-bugs, vermin.

Literary Department.

For the Banner of Light. THE SOUL-TEST.

BY CHARLES M. SKINNER.

It was in the autumn of 18- that I left Heidelberg, where for two years I had been in somewhat irregular attendance at the noble University, and where I had succeeded in establishing a reputation for good fellowship. I should never have gone there had not I essayed a period of foreign travel on coming into possession of my property, an event which transpired on the sudden death of my guardian. This crusty but well-meaning individual had doled out my patrimony in such niggardly sums that I had formed no true appreciation of the value of money, and when I received my little fortune-it was little, but if seemed immense to my almost boyish eyes—I safely banked what I thought would suffice me for a time, and with the rest resolved to gratify an intense longing to visit Europe. When the new luxury of travel had somewhat palled upon me, and I had seen the regulation sights in the regulation manner, I began to think seriously of my future. I had gone partly through a course of medical study in América, but concluded to finish my literary education before seeking a diploma, believing that a physician should appear to advantage, no matter in what class of society his professional services may be most needed. I therefore selected Heidelberg as my training school, and, after having been acknowledged as a student in a ceremonious and disagreeably public manner, by sundry be-spectacled and baldheaded professors, I applied myself to study with due earnestness. But I had not been fully weaned from the free life of late months, and when cloved with study my naturally sanguine, lovous nature asserted itself in the revels and jollities of one of the many students' clubs. Among the students, for whom, by a strange

law of contraries, I conceived a genuine attachment that I know was warmly reciprocated, was Caspar Wolfenstein, the most singular genius I had ever met, and one whose eccentricities were alternately the puzzle and ridicule of his class-mates. He was tall, slender, largeboned, sallow, and his big brown eyes when not dimmed by study shone like a couple of planets mirroring a sun of brilliant intellect. His close-shaven face and simplicity of demeanor gave him a somewhat boyish appearance. Though coarsely dressed he was not shabby, and with his hair worn long, to keep out the cold, as he said, his big slouched hat and the inevitable volume under his arm, he was one of the most picturesque features of the quaint old city. He made no secret of his poverty, and it was well-known that he had struggled hard to carry him through the University. What he lived on nobody knew, but some of the students, jesting upon his gaunt appearance, intimated that rats were to be had for the trapping, and that some nations tolerated them in stews. There was no apter student at Heidelberg, for the wisest of the bald-heads were often put to their wits' end for answers to his curious inquiries. I doubt not he gave them more to think about than they gave him, and I have known them to be led completely from the matter in hand by his original solutions of great problems in mental and moral philosophy. In quickness, shrewdness, plain-speaking and plain looks he reminded me of a New England er, but his manner of thought and life were widely at variance with that of the practical Yankee.

materialism. Mental and moral philosophy were his delight, the sciences being studied merely as adjuncts to these branches; "for," said he, being a man I believe only in those things which bear directly upon man's nature. We are not animated stones, that we must spend our years in the acquisition of geological knowledge. What have rocks and soils in common with us? Botany will do for peddlers of simples; astronomy is a grand science, but it is ultra-human; mathematics—bah! how utterly not investigate ourselves before we unfold the simple and profitless pages of inanimate nature? Man is completed nature, and what we need is a Newton to discover the laws of mind, a Galileo to pierce the darkness of externals, and show us the luminous germs of possibilities in every soul."

In answer to this outburst I replied, "Caspar, your flights toward the unknowable are greater than my weak and untried wings of thought will carry me, and I am afraid you will have to look for your Newton and Galileo elsewhere than among your classmates. There, old fellow, do n't be put out! I meant no harm Let's take a turn to the Castle, for you need exercise. You spend too much of your time vaporing over metaphysics and what-not in that garret of yours. Come out with the rest of us; walk oftener and take some amusement. I know you would never follow my example and neglect your studies for what we call pleasure and you regard as a bore, but really, Caspar. you go to the other extreme. You brood and study so much that you will become morbid."

"Perhaps you are right," he answered, "for there have been times when, weakened by long study and self-neglect, I have fancied my mind to be injured, and I see-that is, I imagine-Pshaw! I've the vapors already! Come, if you are in the mood for walking I will accompany you."

It was the afternoon of a clear autumn day; the air was bracing, but not uncomfortably cool, and as we mounted toward the Castle the outlines of distant hills arose, blue and distinct, one above another, like a beautiful succession of steps to the horizon. Though thoughtful, my companion was not morose, and by directing his attention to the many beauties of the landscape I had the pleasure of noting that he felt a real interest in the walk, that he forgot his dreams and theories, and that an increased elasticity of step and flush of cheek bore evidence of a large reserve of health, no matter how heavily he had drawn upon it by wearing study and distracting thought. He even went so far as to drink a glass of Rhenish with me at the Castle Weinhaus, and for some hours we strolled about the romantic ruin and over the adjacent hill.

I had taken so few walks with Caspar that I was surprised to see him develop under the refreshing influences of our stroll. He disclosed wonderful conversational resources, and threw the charm of cultured scholarship over every topic that he touched upon. His imagination played freely, and gave his observations the charm of poetry. He questioned me with lively

interest in regard to America, and announced his intention of visiting that country when he should have obtained the means. We talked, chatted, and admired so long, that it grew toward nightfall before we thought of returning, and the glory of the sunset detained us even then. We stopped on the hill-top and watched the solemn pomp of the western clouds, the flushed sky and purpling hills uniting in a great pean of color; then it darkened and the sky was fading, when the upthrown shadow of some cloud invisible to us shifted, and the last spark of day flashed out in a cloudlet some distance above the horizon, blazoning it with gold. ruby and amethyst, an evanescent jewel in the misty crown of evening, a testimonial to the eternity of light.

Caspar was much impressed, but his joyous mood cooled to his habitual reserve as we descended. He had walked in silent meditation for some minutes when he exclaimed, "Do you know, as I watched that cloud break out into new light after it had seemed to die, I could not help thinking of the human soul and its promised resurrection. Do you believe in the soul?"

"Why, of course."

"Yes, but really and intelligently?" I was about to make an indignant reply when he interrupted. "Of course everybody says he believes in the soul, but how many think anything about it? In things the most important for us to know we allow ourselves to be guided by hearsay and blind faith. I was reading Cicero's Tusculan Disputations' yesterday, and I could not be otherwise than amused at the puerile character of the ancient speculations regarding the inner life of men, the germ of divinity that, we are told, resides within us. They vapor—those old philosophers—over the character and attributes of the soul, but cannot tell us if we possess such a thing."

"And have you not faith enough in religion to be satisfied with its promises?"

"Yes, but-but-I suppose my mind is differently constituted from most others. I require tangibilities to prop my faith."

We walked on thoughtfully, almost moodily, for a time. In facing the sunset we had not noticed that heavy black clouds were rolling up in the east, and lightning was flickering above the hills. One great planet, glowing like a molten fragment from the primal fires of worldforming matter, was following the sun into the abyss of space, but the other luminaries of night were obscured in the heralding vapors of the storm. Caspar did not notice the threat boding in the firmament, but after some moments of absorption he turned to me suddenly and said: "Are you willing to make a compact with me, that the first of us to die shall appear before the other after death? Think! It may solve this awful problem, and withdraw the veil from the deepest of creation's mysteries. It may, at least, demonstrate whether we have authority over our disembodied souls."

The storm was rapidly advancing, and a distant peal of thunder following his words, echoed down the valley, reverberating from height to height with a sound that impressed me like hollow laughter. I shuddered and looked at him with dread. No, he was not mad. His eye was clear, his face calm, his attitude composed, and his earnestness was that of a chemist laboring with a difficult analysis. He read my fear and smiled reassuringly.

"No," I cried. "Such a compact would be im-

pious. I'll not make it." The despairing look that overspread his face had for me, for the moment, a sense of the ludicrous. As if he could have hoped that anybody would comply with such a preposterous de-Yankee. mand! I smiled in my turn, and dropping my In mind he was essentially German: a type of hand upon his shoulder, said, "At least, not tothe mystics and abstruse philosophers rapidly night. You are getting morbid again. Come, become extinct under the spread of scientific | now, take my advice and leave your books for a week or two. You will feel the better for so doing, and will be in good trim for study when you have rested your brain. But look sharp, or

the rain will overtake us." We said little more as we hurried on, and when near the University we parted, he going in the direction of his garret, refusing an invitation to supper in my comfortable apartments, I to lounge over a novel, receive my eggs and toast and tea from good Frau Katzenspiel, and, comfortably enveloped in dressing-gown and impracticable as applied to man. Why do we slippers, listen to the roar of the storm that soon broke violently over the city. Lightning struck in many places that night, and what with the crashing thunder, the wind, the rain, the hail, and Caspar's strange proposition that kept running in my thoughts as an odd strain of music lingers in the ear, it was late before I ceased tossing in my bed and fell asleep.

Next morning the University was startled by the report that young Adolph Hertel had been found on the pavement of a narrow street, stiff in death, his clothing saturated with rain and a very small wound in the left breast that must have reached the heart. Investigation failed to reveal any fact bearing on the case, save that the deceased had spent his last evening, as was his wont, with a little coterie of congenial spirits. Much champagne had been consumed, and, after a roistering time of it, the party separated at midnight. There was no trace of blood, nor weapon, nor sign of scuffle, but several bricks in a chimney overhanging the alley had been displaced by a thunderbolt that must have struck the paying, for one of the curbs was splintered and vitrified. Hence the authorities came to the conclusion that poor Hertel died of lightning stroke, and he was buried with Christian rites.

I confess I entertained doubts as to the truth of this verdict. The deceased was always well supplied with money, and, in consequence, was always surrounded by toadies; he was reckless and extravagant in habit, and it seemed to me not improbable that his death should have resulted from the jealousy or cupidity of some comrade.

Caspar appeared much disturbed by news of the accident, and his moodiness and absent manner grew upon him, but he applied himself to study with renewed energy, and we saw little of him except at lectures. I left Heidelberg soon after: it had grown uncongenial to me, and the violent death of a fellow student had impressed me deeply, for I fancied that if I plunged further into recklessness a similar fate might be in store for me. Besides, I longed for action; I was tired of being a do-nothing, and I returned to America grateful at finding myself, once more in a practical, wide-awake, go-ahead country. Fortune favored me in my medical practice, and in a few years I was in a way to hortly retrieve my wasted fortune and achieve a position wherein I might enjoy prosperity and peace. My little house, lying on the edge of a New England town, was, with its adjacent garden, lawn and beautiful avenue of maples, a matter of pride to me. I was more content

than I had ever expected to be. One afternoon having returned from my bedside visits, my bell was pulled, and shortly after

Caspar Wolfenstein was ushered into my library. Some moments elapsed before I recognized him, he had grown so haggard and distressed; but when he spoke in his old voice a host of recollections came upon me, and I grasped his proffered hand with fervor. With a view to making him as comfortable and as much at home as possible, I showed him about my house, assigned him the best room, expatiated upon my pictures, saw the weary look quit his eye when I led him before my books, insisted on his joining me in a cigar beneath the trees, prepared a nice little supper for him, and chattered so fast about old times that I was surprised at my own volubility. The more I talked, and the more cheerful I became, the deeper grew the shadows on the face of my friend, until I was shocked and sobered into a less effusive mood by the almost despairing expression, that settled over his features.

The day had been oppressive, so after supper I suggested the garden again. We walked across the lawn to an avenue of old trees that, as the evening gathered, threw dense shadows over the ground, and being at a distance from the house we enjoyed the most complete privacy. Looking through the avenue to the west, where the landscape was limited to a stretch of ragged moorland and clump of dark woods, I saw that a storm was rising; already a most refreshing breeze played through the branches, and their rustling, blended with the chirp of the crickets and the distant piping of frogs, made a peaceful evening music. Seated upon a rustic bench, partly facing the moor, its expanse unbroken by a light or sign of human habitation, we could watch the progress of the

Our conversation was upon general topics, and was often interrupted by long and awkward pauses. I felt that Caspar wished to tell me something, yet all my efforts to draw him on to its divulgence were futile. At last, as the thunder sounded near and the lightning became blindingly sharp, I said: "Come, Caspar, the storm will shortly break; let us go in."

"Not yet. Not yet;" he said the words in a confused manner. "Do you know why I came to America?"

"To see the country, I suppose, and learn something of our laws and customs. With your studious turn of mind I can hardly imagine that you would have made so extended a trip for mere recreation."

"I came here to get away from—from myself."

"What do you mean?" "I am a criminal."

"You !"

An intense earnestness was in his manner now: "Yes, I; though what I did was to solve a question that I believed mankind should understand. What I learned by committing that crime I could not disclose without endangering my life, unless I confided it to some friend who would not betray me, and who would publish to the world the great, the awful discovery I have made." "For heaven's sake, explain yourself."

"Do you remember the evening that we climbed to the Castle together? That night I proposed to you an oath to disclose yourself to me after death, if there then remained any-

thing to reveal." "What prompted you to such a fancy?" "Love of knowledge; eagerness to solve the greatest of all mysteries. And I have solved

it! Mine the crown of success, but it is a crown of thorns, and oh! it outs into my brain."

"I do n't understand." A flash of lightning disclosed to me Caspar's face, white as marble and wearing an expression I had never seen on mortal features. A horrible fascination laid hold on me. Could it be that I was talking with a spirit? Was this the soul of Caspar come to prove its own existvanished before his voice.

parted? It was such a one as this will be." "I remember it well. Did not Hertel die that night?"

'Oh, God! I killed him!" "You! This is madness."

"No, I swear to you it was I. Perplexed with thought, I wandered through the city in the storm for hours, not knowing that it rained or thundered. As I passed the door of a wine shop, Hertel, who had been carousing with a band of students, stumbled out upon the pavement tipsy, but jovial and talkative; and as he insisted on sharing his umbrella with me, I took his arm and went toward his home. So full was I of my subject, that in the course of conversation I told him what had occurred between us. He laughed in drunken bravado, and said he should not have hesitated to take such an oath, and stopping in the street, he exchanged with me the oath you had rejected." The storm was coming nearer.

"As we resumed our walk I felt myself arrested: a sharp wire broken from a windowrested: a sharp wire broken from a windowgrating had caught me by the sleeve, and in attempting to disengage myself, the wire broke
off in my hand. It was straight, firm, splintered
at the end to a needle-point. A flash of inspiration came to me: there was the man and here
the weapon; Hertel led a useless life; the world
would not miss him; should I die first, would
any one give credence to his word when my
spirit appeared to him? might not a present
death save him from a slower, painful, and perhaps disgraceful end? and then the satisfaction and glory of establishing such a tremendous fact as I have learned! I thought no more,
but heattly retaining him hede him present for

"Take no thought how or what ye shall speak,
for it shall be given you in that same hour what
for it shall be given you in that same hour what
for it shall be given you in that same hour what
for it shall be given you in that same hour what
for it shall be given you in that same hour what
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for it shall be given you in th but hastily rejoining him, bade him prepare for death. He turned about, startled, but saw my threatening attitude and fell on his knees with a prayer, and while he prayed, I struck him to the heart."

"And this might have been my fate!" "I do not know; perhaps it might, but Providence interposed itself between us."

There was a silence, in which I repressed with effort an exclamation of horror. Caspar did not look at me, but presently resumed: "I plucked out the steel and flung it far away. His dying groan was quenched in the terrific crash that followed a bolt of lightning. I fled, but not an instant too soon, for a moment later a chimney fell on the spot where I had stood. You will perhaps think me heartless when I tell you that, speeding homeward through the storm, I felt but slight remorse, and that I was more deeply wrapped in speculation as to the result of the experiment(!) than in dread of the aspect it might assume. I reached my garret, and a sudden chill came upon me. I thought I felt a clammy hand upon the knob as I turned it. Rain was still falling, and a heavy, tomblike air was blowing through the window. I flung myself upon the bed and was lost in know that I was not alone. I had seen noth- infallible. ing, and heard nothing but the moaning of the storm, yet there was a feeling such as you may | who could safely obey the injunction of their

feeling seemed to emanate. Horror! There sat

the driving clouds, the vapory form of Hertel!" the storm. The gates of heaven were opened to the house, so we drew beneath the trees, Caspar all regardless of the raging elements. He continued: "The eyes were fixed on mine with a reproachful look, but burning within them I could see a fearful light; a light that I blast my very soul with fear. I tried to rise, but could not. I tried to speak, but could not. I broke the spell sufficiently to make an appealing gesture, when the phantom slowly arose. looking taller and more appalling than before. Its arms were held above me for a moment and shook as if dropping poison from its finger tips; then it vanished, the eyes being visible to the last, and freezing my senses like the glare of a Gorgon. I wanted to cry out, but to do so might betray me. Hapless man! Of what avail was my discovery, since I could not reveal it? For the first time, I was afraid of the dark, afraid of myself. Conscience was preying on my heart, and its gnawing was more than I could bear. I fell upon my pillow senseless."

"But this might have been an illusion.". "No, it has since returned. It comes before me when my mind is not upon it. Adolph Hertel has fulfilled his vow. There is a soul, and oh! there is a goading thing called conscience that is our own proof of that great fact. I am a haunted man."

'My poor friend, in your love of wisdom you have acted most unwisely; I will use no harsher term. You should seek from heaven that peace you may not find on earth."

He wrung his hands and cried: "I do. Daily and nightly my prayers go up for forgivenessfor peace to myself, peace to his perturbed soul; but there is no peace; none-none!" And the words died away in a long wail.

My head fell upon my hand and my speech was choked with oppressive and conflicting emotions; but Caspar was so long silent that I looked up to offer some expression of sympathy or solicitude. The dangerous fires flickering in is much above his ordinary performances. A the sky showed me a spectacle I can never for- person gifted, as was Dr. Bellows, with superior get: Caspar, colorless as death, drabbled by the intellectual endowments, to which were added rain, gasping for breath, his hair tossed back. his eyes staring wildly down the avenue, his a high ethical and esthetical culture, and posbreath came at last in an agonized shriek: Look there! Look there! Back! I believe-I know the soul is immortal! Visit earth no more!"

I peered in the direction of his gaze. Great heaven! Was that a mist-wreath rapidly blown toward us from the moor, or had it indeed the outline of a human form? It came nearer, grew luminous in the darkness. Of a sudden, the air seemed to flame before my eyes, and a hideous crash of thunder shook the earth. I was half stunned by the lightning stroke, for such it was. The storm had burst in renewed fury. I rushed into the path to drag Caspar toward the house. for body and soul were under menace. He was not there. I called. There came no answer, but another thunder peal. Starting toward the house for a lantern, I fell across a prostrate body on the grass. It was Caspar. Wild with excitement and fear, I picked him up as if he had been a child, rushed to the house, placed him on a sofa and tore open his clothing. Cas-

par Wolfenstein was dead of lightning stroke. There was a small wound in the left breast, reaching to the heart.

Modern Inspiration Acknowledged. To the Editor of the Banner of Light:

At a late meeting of the American Unitarian ence? I felt a cold shudder, but the delusion | Association in Boston, Rev. Dr. Hedge, an acthe Unitarian body, de-"Do you remember that night after we livered a memorial address commemorative of Rev. Henry W. Bellows, D. D., who deceased last winter in New York. In this address he used the following remarkable language:

"He [Dr. Bellows] could not be intellectually. passive and active at the same time, except oo casionally in the sense in which

'The passive master lent his hand To the vast soul that o'er him planned.'

Occasionally. Here I come to speak of a mas-Occasionally. Here I come to speak of a master-trait of our friend, a ground-principle in his mental constitution, not to mention which would be a grave omission. I am at a loss by what term to express it. If I cared to be pedantic, I would say, in the Greek sense of the word dæmonic. I will call it, in plain speech, an extraordinary capacity of pure inspiration. No one has really heard Bellows, no one really knew him, who has not heard him at his best on the platform. He was not always at his best, though never prosy. But when he was! We talk of extempore speech. In my experience there are two kinds: one that is good, but is not really extempore; and one that is extempore, and is not good. And there is another pore, and is not good. And there is another which is miraculous; incomparably better than anything the speaker could have possibly compassed by careful preparation or conscious ef-

wondrous to listen to him in those exalted moments when fully possessed by his domon—

'Filled with fury, rapt, inspired.' You could not report those flashes with anything like a reproduction or justification of their effect, any more than you could write the aurora or stereotype the lightning. It was not so much the words themselves which he uttered, as the spirit that gleamed in them and through them, that thrilled you."

These declarations on the part of Dr. Hedge are the more notable from the fact that, if I mistake not, only a few years ago, the same reverend gentleman put himself on record sharply against the claims of Modern Spiritualism, prominently on the ground of the imperfection or contemptible character of the communications alleged to be received from spirits, and the inspirational discourses delivered. At all events, in the above remarks, Dr. H. not only gives unequivocal recognition of the reality of modern inspiration, even of a "miraculous" character, but indicates the true source or instrumentality of inspiration, and suggests a reason why its utterances are often imperfect. In all this he is in accord with Modern Spiritualism, and plainly discards the popular "Orthodox" notions that inspiration was wholly a thing of a long past age, that it was of thought for a time, when I gradually came to direct divine origin, and therefore absolutely

He has known two, and only two, preachers

containing persons at first unseen by you. I | ye shall speak." These were Father Taylor turned my head toward the chair whence this and Bro. Bellows. It is quite possible, however, that an acquaintance with the numerous in a space of dull moonlight that penetrated inspirational speakers whom Modern Spiritualism has brought before the public of late years A sharp flash and a roar of thunder ushered in (and from whom this reverend divine has probably turned with contempt because of their and the deluge fell. It was too late to retreat identification with an unpopular ism) would have considerably enlarged his list of gifted ones. Anyway, there can be no doubt that a familiar personal acquaintance with and study of the phenomena and laws of inspiration, as exhibited in numerous modern examples, would felt would grow into a consuming fire, and have made it plain to Dr. Hedge why so few clergymen of to-day are inspired preachers, and why those few are "not always at their best." It would also explain why so many actual subjects of inspirational influence often come far short of the highest dignity and profundity of thought in their utterances, and even fall into inaccuracies of speech and errors of doctrine.

> By using the words domon and domonic in their Greek sense, Dr. Hedge avows his conviction that the immediate source or agency of inspiration is spirit-either human or intermediate between man and Deity-as the ancient Greeks believed. If this be true—and Modern Spiritualism confirms the former alternativethen it reasonably follows that inspiration may be of a great variety of grades or qualities, corresponding to the various gradations of intellectual, moral and spiritual attainment in the beings from whom it proceeds. And the same inspirational person may be expected, at different times and under varying circumstances, to exhibit various degrees of inspiring force, or afflatus, according as he is partially or fully possessed of his domon," as Dr. H. suggests. or as he is acted upon by a single inspiring intelligence or by a numerous band acting in concert, as is often claimed.

So, too, if the inspired person be illiterate, uncultivated, or of small mental calibre, as is often the case with those who are made subjects of inspirational influence, we may expect the utterances to correspond, both in style of language and compass of thought-since no instrument may be used for that which is above its capacity; albeit, under a strong spiritual impetus, one may be stimulated to that which the advantages of the best literary training and shaking finger pointing into the darkness. His sessing, still further, that peculiar aptitude of organization and attitude of mind which are requisite to a free flow of inspirational influx, may be expected to give forth, when the afflatus is upon him, extempore utterances of no common order. Such an one, if the "dæmonic" or spiritual theory of inspiration be correct, and if he be actuated by a noble purpose, may be expected to attract about him in his more important efforts a high order of invisible intelligences, to whose lofty thoughts and burning emotions he is able to give a somewhat fitting utterance, in language most choice and schol-

> Father Taylor furnished an equally striking illustration of the personal element in inspiration, but of another class. Though not less eloquent, in his peculiar way, than Dr. Bellows, and drawing his inspirations probably from a no less exalted source, yet his style of expression was markedly different. In his youth a sailor, and deprived of the advantages of literary culture, his diction smacked of the forecastle and the salt sea, while grammatical solecisms were not infrequent in his loftiest and most inspired utterances. The truth is, that the 'dwmon," "good genius," or inspiring intelligence, however lofty or low, uses such mental capacity and such mental furnishings, choice or inferior, as the available instrument may happen to possess, whether by heredity or by culture; usually, however, putting those furnishings and that capacity to an abler use than the owner of them has power to do in his normal action-sometimes giving utterance to words and phrases as well as thoughts utterly foreign to the instrument employed.

The personal element is thus traceable in all products of inspiration—as clearly in the writings of David and Isaiah, Paul, Peter and John, as in the utterances of modern inspirees or mediums. A due consideration of this fact should teach Dr. Hedge (if he has not already learned it), and all others who are disposed to discredit the central truth of Modern Spiritualism because of the illiteracy or mediocrity of some alleged inspired utterances, the mistake and folly of this course. A stream cannot be expected to rise higher than its fountain, nor can a conduit-pipe discharge a jet larger than its capacity. Neither, again, can a stream from the amplest and purest fountain fail to be restricted by the limitations and contaminated by the impurities of the channel through which it flows.

The lesson of all this is, that no inspiration. however pure or exalted its source, coming to us through human channels more or less imperfect—and we have no other—can be free from imperfections or unmodified by human peculiarities. And these human elements are in themselves no proof against the reality of inspiration, or the actuality of spirit-intervention (of some grade) in affecting the thoughts and acts of men. It remains, of course, for us in all cases to judge of the source and value of inspirations, whether ancient or modern.

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The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped 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 reacon. All express as much of truth as they perceive no more.

After it is our earnest desire that those who may recognize

no more.

**P It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by informing us of the fact for publication.

**P Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit
donations of such from the friends in earth-life who may
feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

**P We invite written questions for answer at these
**Assures:

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(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does shere-ceive visitors on Tuesdays, Wednesdays or Fridays.)

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[Report of Public Scance held Sept. 19th, 1882.]

Invocation.

Spirits of Love and Wisdom, we invoke your presence here this sacred hour. On! may each one present become imbined with the power and potency of your might, with the loving sympathy and assistance which ye would bring unto all mankind. On! may humanity, strungling in the bonds of fiesh, treading the wine-press of self-endeavor and denial, pressing onward over the rough places of life, feel your presence, day by day, sustaining, strengthening and quickening the inmost powers within to new endeavor and to higher flight. On! ye bright and bessed ones from spheres immortal, may we ever seek to be more and more like such as ye. May we endeavor, day by day, to become pure in spirit, that we may send forth an influence of love and peace that will be felt abroad with mighty power. May man within the mortal feel the power supreme of angelic loved ones, who bear downward from the crystal heights of heaven tokens and tidings of immortal ilfe; and as he, struggling with the difficulties that surround him in the earthly tabernacle, raises his eyes upward, and beholds the heavens crowned with the eternal stars, or looks out upon the everlasting hills or the countless ocean waves, may he realize that life is immortal; that although the outcrowned with the eternal stars, or looks out upon the everlasting hills or the countless ocean waves, may he realize that life is immortal; that although the outward form and manifestation may change, yet the spirit liveth on forever, and in new forms and conditions still pursues its grand and mighty work, still presses onward over the heights of progress and reform. May the knowledge sink deep into his soul that there is no such thing as death, but that only change is brought to the individual, in order to ripen and perfect the spirit, that the soul may east aside that which has become useless and worn, and take upon itself new powers, new conditions, a new lease of life, that will afford it opportunities to expand, to unfold its inmost self in purity and beauty forevermore; and may we all, those encased in mortal flesh and those disembodied from physical life, feel deeply within our sonlis that we are one, united in harmony and fraternity of that we are one, united in harmony and fraternity of spirit, that the Eternal Father of Love and Wisdom recognizes each one as his child, and that, as brothers and sisters, it is our duty to press forward, seeking for that coming time when love, harmony and peace shall sway the nations. Amen.

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CONTROLLING SPIRIT.—We are prepared to consider your queries, Mr. Chairman.

QUES.—[By B. F. C., New York.] Are there laws that control human action superior to the will of the individual?

ANS.—We understand that all life, including human life and action, is controlled by a superior law, which is beyond the supremacy of the individual. While it is true that the will of the individual does, to a large extent, govern and control his actions, yet it is also true, so far as observation and experience teach, that the individual will is subject to a higher law. Circumstances and conditions over which man Circumstances and conditions over which man has no control frequently, sway his actions, so that he is unable to guide them himself as he desires. This, to our mind, indicates that there desires. This, to our mind, indicates that there is a higher law operating upon the will of the individual. To our comprehension, all things in life are governed by a superior force, term it

exhibits a morbid craving for intoxicating liquors, it indicates to us that he or she is either the victim of an acquired taste for such liquors, or that he or she has inherited the desire, the or that he or she has inherited the desire, the "craving" for intoxicating drinks, which he reditary desire has become awakened and brought into activity by surrounding conditions; or else he or she is under the influence of some spiritual intelligence, unfortunate enough to have become a victim to the love of intoxicating liquors. Either one or all of these reasons will explain the cause of a medium craving spirituous liquors. We know of no other.

Q.—Are efforts being made to bring to greater perfection the power of spirits to make themselves visible to mortals by the process known as materialization?

A .- Hundreds of spirits-most of them wise and intelligent, loving humanity, and desirous of elevating and educating mankind into the sphere of knowledge and wisdom—are constant-ly striving to perfect the various phases of me-As spirits who are en rapport with the physical conditions of material life acquire knowledge concerning chemical law and affinity, and attain power over matter, they will be able to so perfect the phase of mediumship called materialization as to prove to mortals beyond the alization as to prove to mortals beyond the shadow of doubt that they can return and as-sume for the moment the material form, the object of which will be to establish a knowledge of the soul's immortality and conscious activity beyond the grave.

John Pierpont.

We presume that most Spritualists are aware that the work of the spirit-world, as expressed through the phenomena and philosophy of Spiritualism, is not only directed toward the educa-tion of mortals into a knowledge of the laws of the spiritual life, but it is also directed to-ward spirits who are in need of education and of elevation from adverse conditions in life. We presume that most Spiritualists realize in opening spiritual circles and establishing therein a medium who is to be controlled by various in-telligences from another life than this of earth, that these circles should be convened for the purpose of assisting and benefiting spirits who may be beclouded because of physical condi-tions, because of circumstances which sur-rounded them in the mortal life, the effects of rounded them in the mortal life, the effects of which cling to them unpleasantly, and which they are unable to cast aside. We understand that circles have been opened in many places in this country and elsewhere whose avowed purpose it is to assistsuch spirits in their return to mortal life, that they may be brought to the mediums and take control of their organisms, in order to leave behind them, in this life, much of that unpleasantness, of that cloudy vapor which surrounds them, and debars their progress in the spiritual world. We are also glad to understand that many mortals are actively engaged in giving welcome to such returning spirits, that they receive them kindly, converse with them intelligently, seek to point them to a higher mode of living than the one which they have hitherto known, and in many ways strive have hitherto known, and in many ways strive to direct the attention of the unfortunate or unhappy spirit to something higher, nobler, purer than it has before realized, and in some manner to provide these spirits with the requisite conditions to enable them to rise to a higher condition of happiness and growth.

In returning to this circle-room, we from day to day welcome and receive many such spirits of whom we speak, and although but few of them take control of the medium's organism, yet as they are brought here they receive isin, yet as they are brought here they receive strength and encouragement from the band of spirits engaged at this place. They receive magnetic strength to throw aside conditions which weigh them down; to rise above old memories which stir within them with pain and sorrow; to break away from those remembrances; from all those circumstances which

would bind them down to physical life, and de-bar them from seeking the companionship of angelic beings; while they also receive, from angelic beings; while they also receive, from time to time, some knowledge or encouragement which they require, and thus they go forth happier and better for having come. Such spirits have returned to us later, and we have found them expressing gratitude and sincere thanks for the reception which before was given them, and which they declare assisted them onward. And we have invariably found it to be the case, where any such spirit has been benefited, cheered or encouraged, that he or she has broken away from the unpleasant conditions of life, by making a good use of the lessons learned here, and in returning has brought some other friend who is in need of assistance; so they become messenger spirits, beneficent beings, because of their own experience sympathizing with others who are unfortunate, desiring to assist the needy and downcast.

Their private homes. This would please me very much.

I beheld the preparations made for laying away my body; I beheld the dear old flag that I had loved so well; the lovely flowers, blooming in beauty and fragrance, brought to my spirit happy thoughts, and caused it to blossom with grateful thanks to those friends who so kindly remembered me. I would express these thanks to each one, and assure them that the kindness they extended to me while in the form, and bestowed, in loving memory, upon the mortal remains, has been treasured up by my spirit, and I will ever possess it. I passed away from Franklin street, Melrose Highlands.

John F. Fisk.

Daniel G. Taylor.

ing to assist the needy and downcast.

These preliminary remarks I make for the reason that I have brought here to day a spirit in whom I am greatly interested, whose organism whom I am greatly interested, whose organism I have controlled, in days past, to speak words of encouragement or of knowledge concerning the immortal life, which I have felt were needed by those with whom I came in contact; and I feel that it is a privilege and a pleasure to assist him to control this organism, in order that he may receive magnetic strength from the spirits gathered here.

We ask your sympathy for him, for we assure you that he will bring to you, by and by, a

you that he will bring to you, by and by, a power that will strengthen the spiritual bonds which are existing between you of earth and those of the angel world. A loved and loving companion, who passed to the spirit-world a few years since, is walting to receive, assist and strengthen this spirit, but is unable to do so at the present hour, because of conditions ema-nating from physical life which surround him. It is to partially throw aside these sad conditions, to east off the effects of the latter portion of his material life, that our friend is brought here, and also that he may be able to break away en-tirely from the material form, which to-day lies

cold in death, to rise above earthly conditions and enter the spiritual realm.

While present, I wish to bring my kindly greeting and regards tomy brother Wilder, who is present, and to assure him that his spirit-friends brought him here this afternoon to make use of his pregnetism in pursuance of the work which his magnetism in pursuance of the work which is to be performed to day. I would also assure him that the senior David Wilder, his father, desires me to bring his remembrances and love to his son, and assure him he is working early and late to disseminate that truth which he could not realize while on earth, but which has come to him with overflowing radiance since he has passed to the spiritual world. Having come to him so beautiful, as it has revealed the divinity within, he desires to extend it to all mankind, and is pursuing his work to the best of his ability in this direction. John Pierpont.

John H. Currier.

Our brother Pierpont has expressed a desire for me to take control of this organism and express myself to my mortal friends. I am pleased to do so, and yet I realize how limited is my power of expressing the emotions of my spirit; how feebly I shall succeed I can understand, for I know that the conditions surround-ing my spirit are not favorable for its expression through a mortal organism. I understand enough concerning the laws of spiritual control to realize that I can but imperfectly make my presence known to day; and yet I am glad, yery glad, to comply with any request of my friend Pierpont, for he has always been, to my com-

prehension, a beautiful spirit, whose delight and desire it is to assist humanity.

I bring no message concerning the spiritworld. What I have seen of it since departing from the body is but very little. I have beheld more of it while in the bodily form than I have since stepping outside, and I am not prepared to make any definite statement concerning it for I have felt myself bound to the body. I have not been able, until within the hour, to sever the connection binding my spirit to the mortal part; and were it not for the assistance of the good spirit friends present, I should not at this moment be able to announce myself from

I am not prepared to say that I regret the in life are governed by a superior force, term it what you will.

Q.—[By Jane M. Mitchell, Turlock, Cal.] Why is it that some mediums exhibit an unnatural anglad to be freed from it, for the conditions as readily as I desire, yet I believe that will pass away in a short time, for I shall work with my

utmost will to bring this about. I will then be able to rejoice that I am a spirit.

To me death was a matter of rejoicing. I could not and did not believe that it could be a cause of sorrow to any intelligent, thinking mind; and in my own experience, though painful and severe, I am still glad to be able to say that death is a deliverer. It has come to me and I accepted it. I courted it. I am glad to have been able to meet it as a friend.

I hope none other will be obliged to pass

through the same condition that I am passing through at this time; but I suppose while humanity lives and has its pains, sufferings and weaknesses, while it yields to its temptations, various individuals will pass through such conditions, and even more trying ones than I have to experience to day. Thus I hope it will be my work—and I will make it so if possible—to assist such beings out of their unhappy condition into a brighter, broader sphere of being.

I send my greetings to all my friends. Tell them, please, that I shall be happy by and by to announce myself and communicate with them. I feel it to be an honor to be able to announce myself to day from the Banner of Light. manity lives and has its pains, sufferings and

nounce myself to day from the Banner of Light platform, and to control this little medium, whom I honor, because I realize that she is the

whom I honor, because I realize that she is the mouthpiece of the angels.

So I would have my friends know that I am working in spite of the shadows and the darkness, and I shall work on, seeking to dispel them as I can, with the aid of the blessed ones beyond. Brother Grover is present, and desires his remembrances sent to all friends. John H. Chrysler. Currier.

John F. Fisk.

[To the Chairman:] I understand, sir, from the tenor of the remarks made by the gentleman who has preceded me, that he has but recently passed to the other life. I am myself a new-comer into the spiritual ranks. I have but recently joined the great army of the mighty dead, and I am pleased to find that they are not dead, after all, but are indeed actively alive. I found myself so much stronger and better than I had been, long, long before passing out, that I felt to congratulate myself and all others like me, and I am glad to return and announce myself to my friends, to say to them that I am myself to my friends, to say to them that I am not dead, that the weary, wasting hours of illness have only prepared me to enjoy and appreciate the life and strength and health that are brought to me in the world beyond. I suffered to a great extent; life's forces weakened grad ually, until I was unable to retain them: the hold of the spirit was then loosened, and the mortal cast aside. If I had understood more of the spiritual, I would have been better able to understand these things, and to look forward with rapture to the life to come. As it is, I feel somewhat like a child, and perhaps may not be able to express myself as a thinking man, yet I

I passed forty years of life in the body, and underwent many experiences. I knew what it was to labor and to fight for the good cause. I was a soldier in the late war, a member of Com-pany B, Thirty-sixth Regiment. I have met a few of my old comrades on the other side, and they have done more to initiate me into the they have done more to initiate me into the secrets of the new life than has anyone else, for we have fraternized together. I have met dear ones whom I knew and loved in the past, and with them I am recuperating my health and strength, seeking to gain that which my being requires for its unfoldment.

I passed away, and it was really a passing away with me gantly and grednelly in the

away with me, gently and gradually, in the early days of August, of this summer. I have, since that time, been trying to make myself felt and recognized by friends in the body. I am told that after this I will succeed better; that I will gain power and strength by coming

here, and perhaps, by and by, I may gain an opportunity of manifesting to my friends in their private homes. This would please me

[To the Chairman:] For a long time, sir, a band of spirits have been seeking to manifest individually from this place; one would try at one time, and another at a later period, and yet one time, and another at a later period, and yet none have succeeded in sending the message which they desired to send to one who was my companion in the body—Mrs. E. Taylor of "Chapin Home," New York City. At last I have been able to manifest. I shall not, perhaps, be able to speak all that I desire, and it is rather late for any one of us to come; yet I know that the experience will do me good and know that the experience will do me good, and perhaps be of use to some who are yet in the body; some friend who will be able to understand why these things have not been brought forward before. I wish to say that the band is still working to develop that which it desires to have outwrought, upon the earth; that we are have outwrought upon the earth; that we are not yet ready to explain these things, and we desire to say that to one who is in communication with us, who wishes to have these things given publicly, that the spirits declare that the time is not yet ripe for so doing; that by-and-by, when opportunities are given, the plans which have been laid in the spirit-world, that are to be unfolded here through mortal organisms, will be brought to the comprehension of mortals, but not at present; the time is not ready—it is not ripe. By and by she will see why we so determine.

I bring the love and sympathy of the friends

I bring the love and sympathy of the friends who have encouraged and sustained, by their spiritual presence, the weak and feeble mortal form. They bring assistance and spiritual cheer for the interior being which is striving to express itself but cannot do so. By-and-by impediments will be removed, and the spirit will be able to make itself understood more fully than it has done before.

Mary sends her best love; she is ever with you and her presence and nower are a sustain.

you, and her presence and power are a sustain-ing force that guides you through many trials in life. She will come with greater power by-and-by, and give to you individually, apart from any other medium or spirit, a knowledge of those things that you wish; you will be able to express them unto others; a work will go forward, perhaps in humble ways, yet so that it will be of assistance and benefit to many. Daniel G. Taylor.

Susan II. Place.

Understanding somewhat, as I do, this law which I see in operation to day, that a spirit who has recently passed to the higher life can free itself from physical weakness and pain, and other unpleasant conditions that surround it, by returning and coming into contact with beyeficent spirits who are laboring for the good of mortals, and by taking control of a mortal organism, and expressing itself, it can lay aside those things that impede its progress, and be able to rise above them, I return toand be able to rise above them, I return today—return, because I desire, as rapidly as possible, to free myself from the effects of the
bodily weakness which wore upon me so long
before I was called from the body. And although
but a few days have elapsed since that period,
since I beheld the faces of my dear ones,
especially of him who passed on one year ago,
and who brought to me a spiritual influence
that was sustaining and purifying, even though
it could not heal the physical, vet I am here to that was sustaining and purifying, even though it could not heal the physical, yet I am here to send my love to my friends, to thank each one for every little attention, for all acts of kind-ness bestowed upon him and upon me. We treasure them all, and they form a crown

is it that some mediums exhibit an unnatural craving for spirituous liquors?

A.—We recognize nothing outside the domain of natural law; therefore, if a spiritual medium exhibits a morbid craving for intoxicating liquors, it indicates to us that he or she is either the victim of an accounted to the construction of an accounted to the construction of the constructi of beauty for us in the spirit-world—one that brightens our lives and that we can never cast to give any extended message. My great de-sire is to bear my love and thanks to my friends and to assure them I will not forget them, and also to bear the loving remembrances of him who is with me, and to also assure each one that we will not be idle. Freed from the infirm-ities of the flesh, I will soon be able (he has done so already, I know,) to cast aside all that would impede my progress in this direction, or tie me down to old conditions, and then we will be ready to do all that we can for the enlightenment, encouragement and assistance, in some way, of those who are in need. Susan H. Place, of Cambridgeport, Mass.

James P. Carpenter.

[To the Chairman:] Will you be kind enough to say, sir, that James P. Carpenter, who belonged to Grove Hill. Page Co., Virginia, announces himself from this place. I was formerly known as Postmaster of that portion of the country, and there are many others yet in the body who knew me. I feel just like coming back to-day to speak, that my friends may understand I am not forever silent. It is over three years since I departed from the outside shell; but that is no reason that the inner kernel has been destroyed; on the contrary, it has been germinating, taking root, and is now. I been germinating, taking root, and is now, I think, in a fair way for growth. I am not altogether comfortable in coming in this manner: I feel as though I had been somewhat shortened and cramped, and not as I would be had I possession of my own body; but, all the same, I am right glad to be able to come back at all, and speak in any manner whatever. I reckon those friends who knew me will open their eyes in astonishment when they hear that one from the dead has come back; but I think it will do them good, after all; and if J. F. Carpenter, or some of his friends, will scatter my few words among those who knew me, I will take it very kindly

of them.

I send them my greeting. Tell them I have found an occupation in the spirit-world—not in distributing mail matter, but one that is congenial to me—and I am satisfied, so far as I have seen of the life beyond, that I am in a very good condition and could not have bettered. condition, and could not have bettered myself had I chosen the way. Therefore I am ready to shake hands with old friends and help them over the same road if they will give me the opportunity.

I will not take up any more of your time, Mr. Chairman, especially as I feel somewhat strange and unsettled. Much obliged, however.

James Faulkner.

I merely wish to say to my friends in New York that I am now ready to fulfill my promise to them. If they will ait quietly, as they have proposed to do, every Thursday evening, our spirit-friends will supply the conditions, so far as the spiritual goes, for affording them these opportunities of investigating Spiritualism which they have so long desired. All we ask of them is, that they will comply with our request, hitherto received upon the material side, and be sure and allow no outsider in their circle—meet regularly, and be prompt in their attendance, and, under no consideration, to remain away from the seance unless it be for main away from the séance unless it be for some reason over which they have no control. We can now bring forward our manifestations, for we have laid our wires and prepared the way. At first, what we give may be but slight and feeble, in outward expression; that, of course, must be anticipated; but I know we will be able to give enough for our mortal friends to realize that they are receiving palpable manifestations from spirits—conscious in. ble manifestations from spirits—conscious, in-telligent spirits. My friends are looking for some message from me, from this place, so I know they will receive what I have to give to-day. [To the Chairman:] You may announce me, if you please, as James Faulkner.

Jennie Sprague.

This circle, to-day, has been arranged almost expressly, I may say, for the benefit of spirits who have but recently passed from the body, and although two or three have manifested who cannot, properly speaking, be said to have just passed away, yet the principal ones who have controlled have only lately entered the spirit-world, and there are many present who have within a few weeks passed from the body. They are here to gain strength and assistance; the magnetism of the spirit-band controlling this place surrounds them at this hour, and is stimulating them with new strength and power. I cannot say that I have just passed from the body, for many long years have elapsed since I entered the spirit-world, a little child, and I have attained my growth and maturity in the eternal world, but I come to-day bringing one, a dear grandmother, who has but recently entered the eternal life. I come to speak for her, because the heave the reveal if the reveal of the passed because she has no desire to speak for herself; she could not do so, did she wish, for she has not emerged from the conditions which pressed upon her before she left the body; weariness, pain, and the feeble effects of old age, (for she lived to be nearly one hundred years old) still press upon her to-day, to a certain extent, but she is gaining rest and strength. We have brought her here to-day to facilitate her pro-

brought her here to day to facilitate her progress, to give her new power.

I wish to say to my dear mother, and to all in the body who are dear to this now ascended spirit, that she in a little time will be able to manifest to them, to express her love and her thanks for all the long years of attention and care bestowed upon her. Her desire is to assist and benefit them. She will, in a little while, be able to emerge from the conditions which sur-round her, because of her newly acquired belief in the power of the spirit to manifest through mortality. She has been assisted by my dear grandfather and her loving children, who came to her, and have borne her away from the material life.

All send their love, all desire to be remembered. The work is going on and on. In a little time it will be felt and realized through mundane avenues. I wish, also, while present, to bring the love and encouragement of spirits who are working earnestly for the benefit of humanity to my mother and to those associate. who are working earnestly for the benefit of humanity, to my mother, and to those associated with her, who are actively engaged in spreading the truth concerning immortal life. They bring their tidings of good cheer to hearts that are longing for knowledge of the future, and they are seeking to spread abroad ideas which will sink into the minds of mortals, and be productive forced for all assignments. ductive of good for all coming time; the sphere of labor will be widened by and by, when the of labor will be widened by and by, when the proper time arrives, but the influence which is now spread abroad is felt and understood by many. It is doing a good work. For the present, be content; by and by the harvest time will be shown to you, and you will be able to reap the reward of your labors. I am Jennie Sprague. I bring my message to my dear mother, Mrs. Maria B. Sprague, of Boston.

[Report of Public Séance held Sept. 22d, 1882.] Questions and Answers.

Ques.—Are all portions of the surface of the earth equally easy of approach by spirits, or do the magnetic conditions of some portions render them more accessible than others?

Ans.—From the knowledge which we have gained, we are prepared to state that all portions of the earth are easily accessible by some spirits. Certain spirits may be unable to manifest their presence at various portions of the earth, but other intelligences, further advanced, who have acquired knowledge concerning the magnetic and electric forces operating at various portions of the earth are able to manifest their presence in any part of this planet proous portions of the earth are able to maniest their presence in any part of this planet, pro-vided they have the material conditions neces-sary for doing so. We are taught that all por-tions of the universe are peopled by spirits, consequently all parts of the earth have spirits in close adjunct to them, which spirits will be enabled to manifest their presence, provided, as we have said material conditions are favoras we have said, material conditions are favorable for their doing so, the magnetic and elecearth's surface having nothing to do with this.

Q.—[By Esther, New York.] What course should one pursue in order to become an efficient weeker.

cient worker in the cause of Spiritualism?

A.—The best course to pursue to further the cause of Spiritualism, is to live in harmony with the teachings of the spiritual world; to make the best possible use of whatever means you have to spread the truth; to sustain your Lyceums, not only by your presence but by pecuniary assistance; to give freely whatever light you may possess upon the subject of immortality to those who are prepared to receive it—who will listen to your teachings; to maintain your dignity in discussing the question, as well as all others pertaining to it, at all times and under all circumstances; living such a life as will show your fellows that the philosophy which you accept—the knowledge which you which you accept—the knowledge which you profess to hold—concerning the future and the destiny of the soul is a true and noble one. Seek to impress upon your neighbors the grand fact that you believe life to be continuous, and that as a man lives in the body, so shall he come into the spirit-world; as he sows, so shall he reap the result of his actions in the higher life; live so that your neighbors will exclaim of you,
"He is a Spiritualist, and is proud to own it; his works and his life prove such a religion to be a

works and his life prove such a religion to be a grand and noble one."

Q.—[By A. J. F.] If disembodied spirits can control mortals, may not spirits in the body control spirits out of the body?

A.—An individual in the body who possesses a strong, positive will, and a general knowledge of psychological law, will be enabled to control a spirit out of the body who is sensitive, succeptible to magnetic influences, negative. susceptible to magnetic influences, negative, provided that spirit is not taken under the charge of an exalted intelligence, possessing an amount of superior will-power to that bestowed upon the individual in the body. Possible the curries individual in the body. sibly the superior intelligence would perceive that the spirit was to be governed and controlled by the embodied individual for an unwise purpose. Under such conditions he of the higher life would deem it his duty to take that sensitive, negative spirit under his control. It is more difficult for an individual in the form to control a spirit, than it is for a spirit to control are the control of trol a mortal organism, for the reason that it is difficult for the embodied individual to determine the precise locality of the spirit at any given time; but by sending out all the positive will-power of his nature, and concentrating it upon any one spirit, he may be able to, and probably would, govern and control the actions of that spirit for a certain length of time.

Rev. Joseph D. Pierce.

The good seed that is sown in darkness and under seemingly adverse conditions germinates and puts forth its powers of growth; so the body that is "sown in corruption" gives forth the spiritual counterpart, which is born into the realm of light and beauty. The soul, uper and strength to press forward, to grow in activity and knowledge, until it becomes like unto the higher ones in the angelic world; so we find these lessons are brought to our souls in order that we may acquire instruction, in order that we may become quickened in our spiritu-

that we may become quickened in our spiritual growth, and raise our heads upward toward the realm of wisdom and of truth.

Sixty-five years I labored in the body. I sought to disseminate truth as I understood it. I now know that it came to me only in feeble, flickering gleams; what I then thought was the entire radiance of the grand light, I now know to have been only a feeble reflection. As I press onward in the spiritual world-seeking to expand my spirit so that it will understand press onward in the spiritual world, seeking to expand my spirit, so that it will understand and reflect more and more of the glories of truth and knowledge, I find that I understood not the half of the soul's destiny and welfare. I understand but little concerning it now; but as I know 1 did not realize the truth while in the bodily form, I feel it to be my duty to raise my voice in regard to this subject, for it presses upon my spirit.

I return here to announce my presence as

I return here to announce my presence, as best I cap, and to say to my friends and those whom I looked upon as my followers in days past, that there is a grand and mighty truth awaiting the acceptance of humanity—a truth concerning the eternal life of man. It may be brought to you in gleams: you may perceive it brought to you in gleams; you may perceive it by glimpses only; yet if you seek to investigate and understand, your spiritual eyes will be-

come opened and you will be able to perceive its radiance clearer and clearer. Such lessons as you have received in the past, such truths as have appealed to your inmost being, I would have you observe. I would have you cling to all that is of assistance to your spirit, that quickens your growth, that gives you power to work out the noblest attributes within you. I would also have you seek for something higher and better, that will elevate you spiritually and physically, that will bring you up from old conditions into higher and brighter ones, that will, in fact, broaden your perceptions, so that they will not be narrowed to a small portion of the sphere of life, but may be widened and widened until you can take in, not only those things that surround you, but a knowledge of life as it is, for humanity at large; also a comprehension of the eternal life beyond the "valley of the shadow of death."

"Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." By this, I mean, not let your acts be widely spread abroad, for self-adulation or amolument, but set a good

Father who is in heaven." By this, I mean, not let your acts be widely spread abroad, for self-adulation or emolument, but set a good example that may be seen and appreciated by your fellows. See to it that you seek earnestly to live upright lives, to be honest, just in dealings with one another at all times, to follow the "Golden Rule"—"Do unto others as ye would have them do to you"; so will your light shine; it will be a living example unto others: men have them do to you"; so will your light shine; it will be a living example unto others; men will point to you as one who follows the Master's teachings, who tries to do right, to live right, while the plaudits and encouragements of angels will follow you throughout all the days of your life. I would that I could understand these things so as to express them more elecular through this foreign organism. Yet clearly through this foreign organism; yet a perception of them has come to me, from day to day, and I feel it is my duty to return and speak, to give my testimony concerning the life of the spirit—that it is a real one, an active one, one that is conscious.

I remember the past days of my earthly ex-

istence, and at times, as memories flow across my spirit, I feel, Oh! that I could return and my spirit. I feel, Oh! that I could return and with silvery tones exclaim to my friends: "Ye know not whither ye are going: ye realize not the true life that lies beyond the veil." I would ring into their souls the injunction, "Be true to yourselves! this is your first duty; be true to the highest, noblest attributes and impulses within your souls; listen to the voice of conscience that speaks within; dare to do right, who tever the cost. As you trayl on from day science that speaks within; dare to do right, whatever the cost. As you travel on from day to day, over the up-hill road of life, bearing your burdens, although they may be heavy and weigh upon you, you may lift up your heads toward the glowing sky and feel, as you dare to do right, as you sow the seed of noble endeavor here, that you will receive full fruition in the eternal world; and though clouds obscure the sky, yet the golden sun forever shines; so the approval of loved ones gone before still smiles upon you from the world beyond. Then endeavor to do right, and there will be no need to fear concerning the future will be no need to fear concerning the future life, for it is a life of activity, of beauty, of glory and of achievement for every earnest, struggling, faithful soul."

I passed away from the body, as you Spiritu-alists call the death change, about the middle of November, 1880. I was afflicted by an acute dis-ease, a complicated one, which seemed to be congestion of the lungs, attended with fever.
The struggling spirit had not the power to retain its hold upon the body; yet I am glad to feel myself free, to know that I have escaped from the bonds of flesh, and have entered the land where I may put forth my powers, and know that they will expand, that knowledge will expand, that knowledge will come to every earnest, studious soul, and the knowledge thus derived is not such as we have to cast aside in the future. I belonged in North Attleboro, Mass. I was known as Rev. Joseph D. Pierce.

Lyman S. Todd.

I feel very much interested in the spirit who the very much interested in the spirit who has just preceded me, for he seems to be one who is earnest, who is anxious to learn what he can concerning the spiritual life. He is like one surrounded by new scenes, and in a strange country—he has hardly learned, as yet, to adapt himself to circumstances. I have witnessed the enverse he for more relative in the nessed the approach of many spirits in the other life, who have entered the world of causes ignorant concerning its location and condi-tions, in fact, of all pertaining to it, and have watched with interest their manifestations of surprise, astonishment, disapproval or pleasure, as the case might be. I have found fully as many disappointed and displeased, as I have seen of those who were made happy, and were

eady to rejoice at the change.

It was only recently that I observed the entrance of a spirit into the higher life. He was a very good, earnest, simple-minded individual, or seemed to be, but he had passed all his life on earth in entertaining the old religious ideas; on earth in entertaining the old religious ideas; he had never used his reason, or questioned the ideas and opinions that had been presented to him by his parents, teachers and friends; and when he came to the spirit-world and looked about him, he could not understand why he was so conditioned. He was bewildered for a time, and did not believe he had passed from the body; he thought that during his sleep he had been transported to some distant part of the earth. When he became convinced that the earth. When he became convinced that he had indeed entered the spirit-world, he said

he had indeed entered the spirit-world, he said to the individual who was giving him advice: "And you tell me this is the spirit-world—that I have passed through the change called death, and that I am to live here for the future?"

The spirit replied: "Yes, that is true; the body is dead, has passed through the change called death, and your spirit has been loosened from the bonds of flesh and conveyed to this spiritual world, where you are to reside in these conditions for a season."

The new-comer could not realize, understand, or approve of the proceeding at all. "And you

or approve of the proceeding at all. "tell me I am not to find my Saviour?"

The spirit replied: "No, you will not see the Nazarene, unless you enter the sphere of holiness in which he dwells." 'What do you mean?"

"What do you mean?"

"I mean that you must become humble, like a little child, ready to deny yourself pleasures and gratifications, in order to bless and assist others, to bestow upon your neighbors—those who are in need—whatever you may have for the enjoyment of yourself, to be humble and lowly, and seek to be pure in spirit."

"I do not understand anything of the kind."

lowly, and seek to be pure in spirit."

"I do not understand anything of the kind, and I do not believe what you tell me," the spirit replied. Consequently he was left to himself for a time, seeking for his God, longing to behold the face of the Father, and listening to the advice of none who came around him.

You may imagine that his condition was one of reduced and are resulted.

of sadness and perplexity. He is still under the cloud with which these things surround him, and for a time will be obliged to remain in that de-pressing condition. By and-by he will perceive that these things are true and real, although undoubtedly he will content himself for a time with believing that if he makes the best of the condition now brought to him, he will eventucondition now brought to him, he will eventually pass to a higher plane of being, where he will commune with his Saviour, and behold the face of our Father. So I feel to help every spirit in like condition, and bring them back to such a place as this, and give them a little experience, by assisting them to control a medium. This seems to arouse them to their condition. It is like a shock to their spirits, or a dash of cold water in the face to one fainting; it stimulates them to new activity. By perceiving that they are subjecting another's brain and willpower to their control, by speaking through a mortal organism in a strange place, they real-ize that they are indeed outside of the physical body, and that there is a new life opening be-fore them, where studies and investigations await them of which they had little comprehen-sion; so they rouse themselves and go to work

I was very much interested in the question,
"What course should one pursue to become an
efficient worker in the cause of Spiritualism?"
and I agreed with what your spirit chairman
said in regard to that matter. It seems to me
there is more to be said; it seems to me that
Spiritualists are not sufficiently a wake to the there is more to be said; it seems to me that Spiritualists are not sufficiently awake to the vital interests of their cause. If they only rouse themselves, and look to their own deeds, they will be able to further the cause of Spiritualism. I am sorry to see so many hiding their lights under a bushel; that is, they accept the belief that spirits return, they accept the truth that man lives after the death of the body, that he is enabled to return and manifest to mortals; they also know that as they live here so will they be happy or miserable hereafter, at least for a time; but they do not incorporate this belief into their lives, they do not attend their spiritual meetings and support them, they do not open their homes, call in their neighbors—if they have a medium in their family—and hold circles, which may be of some benefit the ignorant, by disseminating the truth; or if they have no medium and are blessed with abundant means, they do not engage the services of some medium, and open their homes for the enlightenment of the ignorant. No, they do nothing of the kind. they also know that as they live here so will

vices of some medium, and open their homes for the enlightenment of the ignorant. No, they do nothing of the kind.

Some of them will wonder why Spiritualism is not more popular, and why it does not spread more rapidly. Under the circumstances and conditions which press upon Spiritualism, it has done a wonderful work during the last thirty years. I hope those who follow its teachings, who believe in it, who have been blessed by the ministrations of angel loved ones, will rouse themselves and do these things: send their children to the Spiritual Sunday Schools—the Lyceums—and teach them concerning the life of the spirit, the importance of cultivating the higher attributes within; of becoming loving, gentle, kindly disposed to others; just in their dealings, honorable in all things; also teach them of those dear spirits who return to watch over and guard them while they do this. Let them show by their own lives that they believe what is taught by the angels; that they are entirely in earnest in their expressed desire to send out some power that will cause Spiritualism to grow more strong and enduring.

If Spiritualists would band together in this work—that is, if they are earnest in their desire—I do not care whether they organize or not, if they will become united in endeavor, each one to do what is in his or her power to make Spiritualism better understood or more fully comprehended; if they will live pure and good lives, so that the world at large will know that Spiritualists are noble and pure, they need not fear but that the angel-world will take care of the cause and its growth.

Well, I am here, but I did not come to preach;

Well, I am here, but I did not come to preach;
I did not intend to do anything of the kind
when I came in, but I feel so delighted to be

when I came in, but I feel so delighted to be able to return and manifest at your good old Banner of Light Circle Room, that I find my tongue running away with itself.

It will be five years the coming spring since I passed out. I lived seventy-seven years in the body, I had varied experiences, some of them very depressing and sad, others so joyful as to make my spirit leap within me. Under them all I tried to follow the teachings of the spirit. Of course, I failed at times, as we all do: but I Of course, I failed at times, as we all do; but I am rejoiced to say that I was a Spiritualist. It gave me much pleasure while in the body; it lightened the ills of life; it made the darkness

and clouds disappear when nothing else could do it—so when I entered the spirit-world it shed a glorious ray upon my soul, in the light of which I live above.

I am glad to know that in passing over I did not need the ministrations of others to enlighten my ignorance, for I beheld and recognized the dear spirits, and knew whither I was going.

I send my love to my friends. Tell them I have come back to bless them in any way that I can: come back to bless them in any way that I can; to work with them whenever they have work for me to do; I am ready at all times to do what I can. From Little Falls, N. Y. Lyman S. Todd.

MESSAGES TO BE PUBLISHED. 22.—Louie Thomas; Lone Star; Lotela, for Samuel Charles H. Balley, William Cummings, Henry Mary Fuller, George Hartley, Lillie U Stone, 26.—Mrs. Mary Ann Colt; Capt. John Brooks; S Crosby; Jackson Burr; Abram Carrier; W. T. Rose; S. Rrown.

Charles Crosby; Jackson Burr; Abram Carrier; W. T. 1686; Mary E. Brown, Sept. 29.—Edward E. Preble, U. S. N.; II, G. Hallaway; John Harsh; Andrew Tompkins; Eli Butler; Lotela, for Mrs. Mary G. Lamprey, Mary Jane Latimer, Mary Curtis, Lizzle White, Jennie Martin.
Oct. 3.—Loonard O. Reynolds; B. M. Christie; Mabel Thacher; Anthony O. Boyle; Ruth Williams; Charles Fletcher; Clemanthe.

Verifications of Spirit-Messages. SAMUEL W. LONGLEY.

To the Editor of the Banner of Light:

I have read your soul-cheering paper since its publication, with great satisfaction; and for the benefit of your many readers, and those who doubt the return of friends who have exchanged this mortal for an immortal existence, I wish to say that the message of my brother, SAMUEL W. LONGLEY, printed in the Banner of Light of Sept. 30th, is characteristic of him in many particulars. Our mother, of whom my brother made mention, accepted evidence of the truth of this glorious philosophy more than thirtyof this gloridis philosophy have that thisy-four years ago, and through litter persecution she was ever faithful to her convictions, and often remarked that she should not be satisfied until all of her children were convinced of this heaven-born truth. The brother, H. A. Longheaven-born truth. The brother, H. A. Long-ley of Northampton, Mass.—alluded to in the message—is Sheriff of the County, and Keeper of the House of Correction, and these brothers were intimately associated together for many years. The brother, S. W., was Deputy Sheriff and Crier of the Courts, and held offices of trust under Government, and in county and town.
To my knowledge, no relative of mine has before manifested their presence at your Circle-Room. And for this message I bless the Banner, as also for keeping open the door whereby our spirit-friends can return to us. May the angels of love and wisdom ever guard

and guide that noble medium and worker, Miss M. T. Shelhamer, who so sweetly and purely echoes from spirit life the voices of our loved ones. Yours for truth and humanity, Boston, Oct. 2d, 1882. C. P. Longley.

ELIJAH L. HOWES. To the Editor of the Banner of Light:

Again I have the pleasure of verifying a spirit communication—that from ELIJAH L. Howes, in the Banner of Light of Sept. 16th. I was very intimately acquainted with him, and can confidently assure you that its contents are absolutely correct. I was well aware of his "hampered condition," according to his own statement, when residing in Portland. He and the same age—being seventy-four years of age.
Yours truly, WILLIAM THAYER.
Portland, Me., Sept. 29th, 1882.

Written for the Banner of Light. AT OWHEETA'S GRAVE, JULY 26th. To My Friend, Robert Anderson.

BY M. T. SHELHAMER.

"True heart!" "True heart!" I kneel beside the gra That holds thy body in its close embrace; The sweet wild grasses and bright flow'rets wave In silent beauty o'er the lovely place. It is a quiet and sequestered spot

Where thou hast lain thy mortal armor down; Hast yielded up thy meagre earthly lot, And gained the victor's bright immortal crown

Six times the moon hath filled her golden quiver Since earth thy form within her arms did take: Since thou wast summoned o'er the shining river By friends who loved thee for thy own dear sake. And many times the stars have shone in splendor Upon the dewy grass and fragrant flowers; And evening shadows, softly sweet and tender, Have heralded the coming crystal showers.

White lay the snow-drifts on the hills around-Than thy own life less beautiful and fair-When we were called to raise this little mound, And yield thy spirit to the Father's care: And now the birdlings sing in merry tune, The flow rets blossom and glad waters flow; The golden glory of a summer noon

Pours down its radiance on a world below. "True heart!" "True heart!" Oh! rightly called Owheeta !*

I see thy grave, yet feel thou art not there; I know thy soul—each moment growing sweeter— Now cleaves the clear, imperial upper air t And as thou journeyest through the fields Elysian. Thy friends still bless thee, morning, noon and

Speed on, sweet spirit, in thy holy mission, Till all thy loved ones reach thy home of light.

* My friend was called "Owneeta" by his Indian guide, Red Wing, who said the word signifies "True Heart."

The vanity of human life is like a river constantly passing away and yet constantly coming on.

form-Materializations.

The Case of Miss Wood in England.

Our British exchanges are filled for the nonce with a great quantity of matter regarding the celebrated medium for form-materializations whose name heads this article—and her recent alleged "exposure" at Peterborough. The case, in all its essential features, seems to be the usual thing-a medium in the midst of strangers: a determination on the part of some person or persons to seize the form at once should any appear: a dash at this form, and the commencement of the usual intricate maze of assertion and counter-assertion, mingled with personalities of a bitter nature, which, commencing in the séance chamber at that day and date, stretches its dreary length out into the columns of the spiritual and non-spiritual press. As our readers have already perused the evidence in numerous similar cases occurring on this side of the Atlantic, and have been made familiar with the logical and exhaustive explanations which Thos. R. Hazard, A. E. Newton, Henry Kiddle and others have given in our pages regarding the subtle influence upon the manifestations, and the medium as well, of even hypercritical (to say nothing of really dishonest) sitters, we prefer to enter at this time into no extended remarks on our own part, but will present the statement of the medium, with extracts from the letters of other prominent Spiritualists bearing on this case, as contained in Light (London) for September 23d:

THE MEDIUM'S LETTER.

To the Editor of "Light":
SIR—You have given insertion to two letters[*]

Sin—You have given insertion to two letters[*] from Peterborough, alleging that I was seized personating "Pocha."

I went alone to Peterborough and Stamford, among people who were entire strangers to me, in consequence of a pressing invitation from a Mr. Catling, at whose house I suffered such uncalled-for and brutal treatment.

I will leave my friends and the public to criticise the statements made by Messrs. Catling and McKinney, and to draw their own inferences, bearing always in mind that not a single friend of mine was present at the sitting in question, and that the reports have, of course, been made as strong as possible against me. In consequence of representations made to me of the poverty of the cause at Peterborough, I consented to help them by foregoing one-half of my usual fee and expenses (I need not mention that the Peterborough Spiritualists (?) retained the other half also). My conditions are well known. I never guarantee any phenomena: neither have I ever guaranteed or advanced any theory as to their origin. teed or advanced any theory as to their origin. I only undertake to sit, and have always insisted that the circle of sitters should adopt a test, with the choice of which I make a rule not to interfere. I merely trust to their honor obey my conditions after I comply with sirs. I think I have sufficient friends in the

theirs. I think I have sufficient friends in the cause who will publish accounts of the phenomena obtained through me, and I do not think I need to ask the editor of Light to give my friends the same facility for expressing their opinions as he has done to my detractors. I think it will not be denied by my bitterest enemies that I have always been anxious to do service to Spiritualism. I have sat thousands of times, with of course varying results, and whenever I have been requested, either through poverty of the sitters or for the benefit of a society's funds, to attend free of charge. I have inerty of the sitters or for the benefit of a society's funds, to attend free of charge, I have invariably complied. It is very difficult for me to "keep a brave heart still," when I see inserted in a periodical of the Spiritual Movement such violent attacks and misrepresentations, the date of which, compared with the date of the issue of the paper itself, shows that no verification of any kind has been attempted before the insertion. How can this further the cause of truth? Again, this happens immediately after a prolonged correspondence about tests in which my name has been freely used, not altogether to my satisfaction, and makes

tests in which my name has been freely used, not altogether to my satisfaction, and makes the burden hard for me to bear.

Mr. McKinney says I objected to what he calls the "reasonable test" of a piece of tape sewn around each of my wrists, the ends to be held by sitters. This is put by him in such a way as to constitute a perversion of the truth. The fact is that two or three days before, in the course of conversation, such a test was mentioned, but I recommended its non-application, as I thought that the sitters holding the tapes might, through their inexperience of such pheas I thought that the sitters holding the tapes might, through their inexperience of such phenomena, jerk my wrists and injure me during any possible manifestation; but I offered to have my wrists sewn in the manner suggested, the ends of the tape to be scaled on both wall and floor in view of the circle.

I have sat under every possible "reasonable test" for years, including sitting outside the cabinet as a member of the circle, with successful results, and in conclusion I offer to sit either three times are such a number of times as

either three times or such a number of times as a national representative committee of Spiritu a national representative committee of Spiritualists may judge proper, and under such conditions as may be decided upon unanimously by them, free of charge, and will stand or fall by the final result. It is not improbable that once my innocence is publicly established in such a manner in the minds of Spiritualists I shall retire from a field of labor where I have received as many hard, tracks and where so little conso many hard knocks, and where so little con-sideration has been shown to one who has never evinced any selfish pretensions, but has always done her best to help forward the cause by whatever time, labor, and money she could devote. Yours, &c., C. E. Wood. Sept. 16th, 1882.

WILLIAM PAYNTER'S VIEWS. To the Editor of "Light":

SIR—It is with deep regret that I observe you publish a one-sided statement of a so-called "exposure" of Miss C. E. Wood. However, I am optimist enough to hope that her innocence will shine clear through all misrepresentations. Messrs. Cade, Catling and Co. have certainly proved one thing representations if confession messrs. Cade, Cating and Co, have certainly proved one thing very clearly, if confession may be considered proof. They have proved beyond a shadow of doubt that not only are they devoid of honor and the sentiments of English hospitality, but that they are also in crass ignorance of the simplest laws necessary to the production of what is called "materialization."

production of what is called "materialization."

For myself, I say that I have had such proof of genuine psychic power exercised through the mediumship of Miss Wood that the Peterborough reports do not shake my confidence a hair's breadth.

I think Miss Wood very much to blame for putting herself in the power of people without a previous inquiry into their personal characters. For instance, I am told that Cade came from Stamford to seize the "form"; that he boasts of having done it before to other mediums, and of his intention to do it again. This class of sitter is unsatisfactory, to put it mildly. There seems to have been a general scuffle,

There seems to have been a general scuffle, by Mr. McKinney's account, during which Cade hustled Miss Wood from her chair and discovered (?) the muslin wrapped round her. Yet, hey presto! two minutes elapse, in fact just sufficient time for Mr. McKinney to "turn round," and Miss Wood is completely attired in her black dress and the muslin has disappeared, "hidden in her dress." More brutal hustling

* Light for Sept. 16th contained among the letters regarding Miss Wood the following, which we here append as a compact statement of what the accusing parties have to say.—ED. B. of L.

as a compact statement of what the accusing parties have to say.—Ed. B. of L.

To the Editor of Light: Sin—Last night, Miss. C. E. Wood, of Newcastle, gave a sitting at my house. There were seventeen friends present, the majority Spiritualists Miss Wood was tied to an arm-chair by two-gentlemen. After sitting for two hours, a form draped in white came from the cabinet, then immediately retired. Then the supposed "Pocha" came out in white to a small table in front of me, played two small musical boxes, gave some sweets to a gentleman, kissed a lady, and chatted for some minutes. Then Mr. Cade, who is a medium, and a sitter at Mr. Chapman's circle, at Stamford, who sat on my left, suddenly selzed the supposed "Pocha," and instead of a little Indian girl It was Miss Wood with her dress off, and covered with muslin, partot which was secured. I have retained some, and Mr. Cade part. In the interest of Spiritualism, I hope you will publish this, as Miss Wood is so well known as a so-called professional medium. It is only loyalty to the cause that compels me to discharge the painful duty of reporting this unsatisfactory sitting.

Faithfully yours. ROBERT CATLING.

Granville street, Parker road, Peterborough, }

takes place, and the spoils of the fight are divided among the brave and gallant defenders of the truth. I take their own statement as my

basis.

In another report they say her boots were off, and that Miss Wood bit and kicked, but they do not say she wore shoes at the sitting and that they tried to put on her boots the next morning, before she was partly restored from the state of unconsciousness they had thrown the state of unconstitueness they had thrown her into. Again, if we are to have scientific evidence of what took place, may I ask if Mr. Cade himself was searched, especially as he professes to be a medium, and came "deliberately planning a deception"—and to break what gentlemen consider as binding as an oath—his word not to evade conditions?

not to evade conditions? ... Yours fraternally, WILLIAM PAYNTER.

LETTER FROM T. L. NICHOLS, M. D. To the Editor of "Light":

To the Editor of "Light":

SIR—Allow me a word on the latest "exposure." I am used to them, and they do not trouble me. Miss Wood has had one before—like Slade, Mrs. Corner, and nearly every physical medium I ever knew. The Davenport Brothers had their "exposures" like the rest. After Miss Wood's exposure, some months ago, she was carefully and thoroughly tested. So with the others.

In the lest case Mr. Catling says: "Miss Wood

In the last case, Mr. Catling says : "Miss Wood In the last case, Mr. Cathing says: "Miss Wood was tied to an arm-chair by two gentlemen." What have they to say? Any one with the gumption of a goose can tie any person into an arm-chair so that he cannot possibly get free. When the Brothers Davenport were tied by sallors and engineers, and the knots sealed, they were set at lighter in a few monts.

were set at liberty in a few moments.

There seems to be no doubt that an entranced nedium can be taken out of any bonds and made to do anything which the controlling spirits may desire; and there is some reason to believe that a suspicious person present—say a medium like Mr. Cade—may bring about such a catastrophe as this at Peterborough.

The Peterborough Express says: "Miss Wood expressed herself as quite willing to submit to

expressed herself as quite willing to submit to any reasonable test, and accordingly, two gentlemen of the company were requested to tie the lady's hands to the chair, which they at once proceeded to do with black tape. When nished, this also was open to the inspection of hose present.

If Miss Wood's two wrists were properly tied to the two arms of the chair, she could not have got free without assistance. I once tied one of the Brothers Davenport in and to the one of the Brothers Davenport in and to the cabinet in the Hanover-square Rooms. He could never have freed himself—yet before I could close the door a hand came out of the cabinet and struck me a smart blow on the shoulder. I instantly opened the door, and found his two wrists bound as fast together as knotted hemp could make them.

I attended Miss Wood's first scance in Great Russell street and set part the door of the

Russell street, and sat next the door of the cabinet. I am certain that she could not have crawled through the meshes of the net that enclosed her, and that, had she done so, I should have both seen and heard.

T. L. Nichols, M. D.

Sentember 18th 1882.

September 15th, 1882.

PLAIN WORDS FROM SIG. DAMIANI.

To the Editor of "Light": SIR—The wise men of Greece were seven; those of Peterborough are seventeen. To them the testimony of some of the cleverest men of science, and that of a host of veteran Spiritualists, who havetestified to the genuineness of Miss Wood's mediumship, counted for nothing, and they must go and organize a trick scance, and a trick that found. must go and organize a trick scance, and a trick they found. A few hours later we see their gallant deed chronioled "urbi et orbi," in a number of the London papers, as well as in "Light." Was there also a lay reporter amongst the seventeen? The recorder of the exploit affirms that many at that scance were Spiritualists, and that there was also a medium. We believe him about the medium, but as to the Spiritualists we must be allowed to entertain the strongest doubts: for had any such persons been est doubts; for had any such persons been there they could not have acted as they have done, nor be ignorant of—First, that at sc-ances sitters find only what they seek and de-serve. If they search for divine truths, angels serve. If they search for divine truths, angels will attend upon them; if for physical manifestations, tables and chairs move in response; if the presence of the Evil One is suspected, behold! Beelzebub comes to greet them. Let him who doubts this read the big volumes of Messrs DeMirville, Bizouard, Des Mousseau, and find company, who one and all solemnly testify to having seen the very person of his Satanic Majesty with a Cyclops' head, and that when the intrepid De Mirville put his thumb in the monster's single eye, the arch-fiend coolly moved his basilisk espial on the extreme side of his horrible brow.*

But if, of all things, suspicion guides the investigator's steps to a séance, he is sure to find

ne is sure to line there deception, true or imaginary. Secondly. Had one only of the Peterborough party been well read in Spiritualism, he would

have known that catching the spirit is the same as catching the medium, of whom the material

as catching the medium, of whom the materialized form is part and parcel. This has been explained and proved over and over again, for years and years past, but in vain, it appears, for the Peterborough seventeen.

Thirdly. That seventeen in a scance are about a dozen too many for obtaining satisfactory results, unless in perfect harmony. But what about the finding of the muslin? It was certainly a great trophy! But what tyro in Spiritualism does not know that muslin, lace, drapery, jewelry, as well as flowers, fruit, live birds, et multas res, are generally, and for good or evil, brought into the scance by the invisibles themselves? And when the Peterborough seventeen come to tell the world that borough seventeen come to tell the world that a fully grown person like Miss Wood could be squeezed into the diminutive form of "Pocha," they affirm a belief that cannot be shared by any sane man, even though asserted by seven-teen billions of witnesses, being contrary to natural law.

natural law.

Sir, if Spiritualism suffers, it is not by the ignorance and materialism from without, but by the unenlightened action of its would-be votaries within the pale; not from its enemies, but from its too zealous friends. To persist in catching the spirits after all that has been said on the subject is, to say the least of it, a thoughtless and undignified act.

Very truly yours,

G. DAMIANI. Very truly yours,

September 16th. Regarding this case a correspondent of Light

Fritz," puts himself on record as follows: "I hold that instead of blaming the medium, those investigators who are always ready to rush into print to expose the medium are themselves deserving of all the censure. I say this advisedly, because it is their bounden duty as trustworthy witnesses of these phenomena to test them in the first instance by proper scientific tests—for instance, to satisfy themselves that the phenomena occur entire court from that the phenomena occur quite apart from any possibility of fraud on the part of the medium, and until then to hold their judgment in suspense and give the medium the benefit of

suspense and give the medium the benefit of all doubts...

Now, sir, what have we in the alleged exposure? What are the facts? Are those gentlemen who so hastily denounce Miss Wood as a fraud not aware that a medium is an unconscious instrument in the hands of spirits to be used as they think fit, and that their power depends on the conditions? Generally the band of spirits attached to the medium controls the seances, but sometimes the conditions are unfavorable, and they are overpowered by spirits introduced with strangers (sitters at the circle); and when such get control of the medium (she being an unconscious instrument in their hands) they can make her do anything they like...

like...

Anyone who knows anything at all about trance mediums, must know that when 'possessed' or controlled by a spirit, they are to all intents tresponsible beings, and it is difficult for an outsider to know when it is the medium and when it is a spirit that is speaking. Often it is a long time before the medium is really herself again, and what has happened or what she has said or done in the meantime she is perfectly unconscious of. Therefore I say that Miss Wood's statement that she was unconscious of the whole affair until long after it was over, is to my mind quite consistent with fact, and with my experience of mediums."

J. WALTON'S CONCLUSIONS.

J. WALTON'S CONCLUSIONS, In the same issue of Light we find a letter of See De Mirville's "Pneumatologie," Vol. V.

nearly two columns, wherein the above named writer states as an opening provision, that after devoting over twelve months to the investigation of the spiritual phenomena, the conviction of their genuineness was reached, and reached in this regard for all time. The writer proceeds:

"The result was, I was gradually, but surely, forced back, as it were, from every position that I had taken up as a skeptic. The evidence in favor of the genuineness of the physical manifestations accumulated, until at last it was of such a character that it could not be gainsaid, and now, having 'built my house upon the rock,' any number of exposures, real or alleged. rock, any number of exposures, real or alleged, are powerless to disturb me, for my knowledge is grounded neither upon one particular sitting, nor upon one particular sitting, tions, nor even upon one particular medium, although I have received from a certain medium the most abundant, the most varied, and the most conclusive evidence of any, and that medium was Miss Wood. The evidence I had was of such a character that nothing depended upon the honesty or good faith of the medium, because she was in view all the time most of the experiments were being conducted. I have had slittings with perhaps half-a-dozen different sittings with perhaps half-a-dozen different physical mediums, but with Miss Wood it has happened that I have had a greater number of sittings than with any other, and observed through her mediumship almost all the different phases of physical manifestations. Miss Wood is the medium who at Peterborough re-cently is reported to have been 'exposed.' Let me see to what conclusion on the subject my garnered facts will lead me. With Miss Wood as medium, I have on several occasions seen the as medium. I have on several occasions seen the 'form' and the medium, clearly separate and distinct, but both in view together—that is, at the same instant, and in a light sufficient to make sure of what I am now recording—the 'form' moving about altogether independent of the medium. With Miss Wood as medium, I have had direct writing in full light. I have known furniture moved in her presence, a chair come from the opposite side of the room, and this in a strange room where she had only come a very few minutes previously, and where she a very few minutes previously, and where she was never alone for a single instant, and no thought had been entertained of holding any sitting there. I have no theory to offer as to the origin of these and scores of similar occurrences origin of these and scores of similar occurrences transpiring in the presence of Miss Wood and other mediums, but I do affirm this (having proved it)—that they have some origin altogether above or apart from the normal powers of such individuals. Conjuring will not explain what I have witnessed in Miss Wood's presence, one-hundredth part even of which, with the various tests employed, I cannot repeat here, but the best test, I consider, as to materialization, is the presentation of the 'form' with the medium in view as I have already related.

With a medium repeatedly proved genuine as

With a medium repeatedly proved genuine as Miss Wood has been, I must pause before I commit myself to the theory of the Peterborough friends, that the seance which they report, was a fraud deliberately planned by Miss Wood. In the light of my experiences with that medium I shall not accept the conclusion to which they have come, because their solitary and crude experiment proves nothing when set side by side with the results of so many others. more carefully conducted, inasmuch as the medium in the other experiments to which I have alluded was not a factor in the problem at all. For myself, therefore, I feel quite sure that if Miss Wood was out when the seizure was made, she did not come out; she was brought out in an unconscious state by the controls. In view of unconscious state by the controls. In view of what I have stated, this is a far more reasonable supposition than the other, if we once adable supposition than the other, if we orice admit the presence of powers foreign to the medium. The Peterborough scance is another instance of the evils of promiscuous circles. The conditions presented to the controls were probably such as rendered it impossible to produce a genuine materialization; so, yielding perhaps to the mental pressure of the circle for a "manifestation," the medium was draped and sent out instead. out instead.

out instead.

We do not know what influences surround sensitives in such an atmosphere, and when an exposure takes place under such conditions Spiritualists have themselves to blame. It is an "exposure," doubtless, but in a good many cases not an exposure of fraud on the part of the medium, but an exposure of ignorance on the part of the sitters or those arranging the circle. If Miss Wood was the "artful trickster" that the Peterborough sitters have styled her, there would be a grand opening for her, à la Maskelyne and Cook, free from the worry, free from the suspicion, the kicks and cuffs that attach to her present position. The evidence for or against materialization is not to be had by graph methods ex that adopted at Patenkevetch.

5. Health as the Most Important Factor in a Sanitary Martage.

6. Physical Culture as an Element in Marriago.

7. Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Lessons of Marriage among the Ancient Spartans, and its Important Factor in a Sanitary Marriage.

5. Health as the Most Important Factor in a Sanitary Marriage.

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7. Marriage among the Ancient Spartans, and its Important Factor in a Sanitary Marriage.

8. How Science is Applied to Improving the Rece, Physical Culture as an Element to Marriage.

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8. How Science is Applied to Improving the Rece, Physical Culture as an Element to Marriage a from the suspicion, the kicks and cuffs that attach to her present position. The evidence for or against materialization is not to be had by such methods as that adopted at Peterborough. but out of the seeming evil done good will come if mediums and sitters alike will sternly set their faces against holding sittings where the conditions make such results possible....

There has been far too great a desire to attract public attention to our experiments. The bulk of the public are not prepared for anything of the kind. They have too often swarmed into the scance-room and hindered all real progress, because many of them have never given the subject one half-hour's serious thought, but looked upon their visit to a circle as a means, perhaps, of killing a little time, and have gone away again probably more skeptical than they came (if such individuals have any right to the title of skeptic) and thus an allround injury has been done....
I never knew Miss Wood to shirk a test of

any kind. She has several times submitted to be searched, and re-dressed in clothing not her own; and no mere conjurer is capable of producing the same results as those which occur in the presence of Miss Wood, that is, if placed under precisely the same conditions. To Miss Wood, and all other good and honest mediums, would add,"Do not be discouraged," for

"The wrong may reign a little while, as round and round we run,
Yet ever the trulh comes uppermost, and ever is justice done."

J. WALTON. Newcastle-on-Tyne, Sept. 18th, 1882.

"What part," asked a Sunday-school teacher, "of the 'Burial of Sir John Moore' do you like best?" The boy was thoughtful for a moment and then replied: "Few and short were the prayers we said."

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Married:

At the Osborne House, Auburn, N. Y., Sept. 19th, by Rev. J. H. Harter, of Auburn, Henry Orman, of the town of Galen, Wayne County, N. Y., to Libble S. Earls, of the same place.

Passed to Spirit-Life:

From Cherry Valley, Ashtabula County, Ohio, Sept. 28th, 1882, our dear sister, Mrs. Roxana Childs, aged 80

years.

She had been ill for a long time, but bore her suffering with great patience, without a murmur, and was anxious to go to her spirit-home. She has a husband and two daughters "over there," and leaves two daughters here, but they know she is better off, and that they will meet her ere long, and all be a united family again. She has been a life subscriber of the Banner of Light, and received great comfort from its perusal. She has been a firm Spiritualist for over thirty years, and said it was a knowledge, not a belief, to her. She did not wanther friends to mourn for her, but to rejoice, for all is well, with her. She personally requested me to send an oblivary notice to the Banner of Light.

HARRIET DAYTON.

From Chicago, Ill., Wednesday morning, Sept. 20th Carrie O. Eaton, daughter of the late Gilbert C. and Eliza

A. Eaton.

Her disease was quick consumption. Carrie was a promising and interesting girl who had just passed her sixteenth birthday, and was beloved by all who knew her. Mr. and Mrs. Eaton formerly resided in Rochester, N. Y. Her remains were taken to Lockport, N. Y., for interment, and were buried by the side of the father, in Cold Spring Cemetery, in that place, Friday morning, Sept. 22d.

Chicago, Ill., Sept. 27th, 1882.

GEO, MOSTOW.

From Watertown, N. Y., Sept. 20th, 1882, Mary Edith, youngest daughter of E. M. and Elizabeth J. Markee, aged youngest diagner of E. I. and Philadeline. Markee, aged 4 years and 11 months.

This interesting child possessed rare mediumistic gifts, and when but three years of age enabled the spirits to manifest by the "raps." May peace and joy ever abliewith little Mattie.

A. L. KERN.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line. No poetry admitted under this heading.] Miscellaneous.

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perusal, 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 extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as bless mankind, -John Pierpont.

CHILDREN'S DAY .- On Friday afternoon, October 20th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

The War on Mediums.

Some people build wiser than they know, and others, in seeking to pull down, are unconsciously helping on the work of construction. There are few master-builders, the bulk of us workers, including even the best, being but apprentices. Whatever the apparent result of our work, we can trust to the divine plan. The present war upon Mediums is by no means to result, therefore, according to the designs of those who are engaged in waging it. Of course it is to eventuate only in good, though very far from the expectations of those who are carrying it on. act of assault will fail of its purpose, because it channels. The intention to break down medifinally injured none but themselves.

ject. The Spiritual Offering, published at Ottumwa, Iowa, asserts with truth that "never since the first communication made glad the heart and persistent attempt to destroy Spiritualism. diums; nor could efforts in any other direction that be destroyed, the avenues between the of the sun to-day. two worlds would be closed, and a knowledge of the phenomena which has rescued millions from belief in supernaturalism, and others from | belief, based on facts or other rational considthe cheerless thought of annihilation, would in erations, have failed-perhaps not wholly, but time become inoperative and relegated to the to the extent of absolutely satisfying inquiring realm of legendary lore." The Offering says that the enemies of Spiritualism well understand this, and "their shameful misrepresentations and diabolical treatment of mediums is designed to destroy confidence in mediumship, close the hearts and homes of Spiritualists against the only instruments the spirit-world can employ, and force them to abandon their high calling."

It appears precisely as if certain dissatisfied and constitutionally unhappy persons were angry because Spiritualism is beyond the reach of their arbitrary and irresponsible control. They seem to prefer to have no Spiritualism unless they can dispense it themselves. Hence they seek by every method known to the ingenuity of malice to drive out of the field all prominent mediums for phenomenal manifestations, all that his enlargement of knowledge changes and to work upon others by sheer intimidation his human nature. to such an extent that they shall not dare to be allowed its full gratification? How much spiritual condition than it is now?

This war on the mediums is, beyond all question, the first danger which now seriously inevitably injure their health and shorten their mediums, and finally bring on the decay of general interest and a rapidly spreading stagnation. Therefore do we echo the ringing words of The Spiritual Offering: "Let all true Spiritualists stand like a wall of fire between mediums and their deadly foes." For these foes are indeed deadly and desperate. They mean to it rather a tradition than a memory. For some unexplained reason they seem to think the phenomena the worst foes that Spiritualism has; as if one were to denounce and discard the alphabet out of which the language is wholly made. They treat mediumship as if it were never have been known as a new revelation to the world

This war on the mediums is the open and direct war on Spiritualism. There is another form of the war, which is indirect and not much calculated to excite suspicion. It is the rather undemonstrative attempt, as The Offering proceeds to state, "to force it (Spiritualism) into the channels of Christianity, and by destroying its distinguishing characteristics, make it aupear like a branch of the decaying tree of theology." For thirty-four years, adds The Offering, Spiritualism has been proclaiming principles diametrically opposed to the church; hence to Christianize it would be to annihilate it. We would ourselves prefer to put it in this way: that Spiritualism is capable of imparting a wholly new and larger life and meaning to Christianity, and therefore need but assert itself, and not fear what ecclesiastical interpretation and authority can do. There is little doubt, nevertheless, that ex-priests "would use Spiritualism to galvanize its lifeless forms and useless ceremonies": but that they never can do, if Spiritualists themselves appreciate and enforce the full meaning of their own revelation through mediumship.

That was an admirable statement of the work projected for Spiritualism to do, which appeared in the message of a spirit through Dr. Slade. and which we published in our last week's issue. We cannot do better than to reproduce it in its pertinent parts:

"The friends of this new truth-revealed by the light of heaven, or, rather, by those old truths made glorious by human progress, exranding till it has reached the horizon of higher spheres—are only required to put in practice the truths which you see and teel and know. You are not expected to wage war against the You are not expected to wage war against the society in which you live. You cannot hope to succeed by trampling under your feet those laws which have been placed over you in good faith. My friends, let it be your work to erect a temple of sympathy and love, through which angels can descend to cheer and gladden the hearts of humanity. Thus, not out of society, but in its very midst, must be carried on the work of reform; and side by side with the self-ish combinations of material interests must be ish combinations of material interests must be formed an association more natural, more spiritual, and more attractive, which will guarantee to each and all the right to labor, thereby securing to all a common interest and a common end. Nature reveals to us the high and holy principles which are best adapted to re-deem the human race."

True Spiritualists everywhere will work in close association for the great end above proposed. They certainly will not turn and rend the innocent agents through whom so much has been accomplished already. They will not heed the sneers of those who now affect contempt for the phenomena, nor the ambitious appeals of those who see in the new revelation to man an opportunity to temporarily push themselves into places where they may be seen. The best test of the real acceptance of truth is its acceptance in genuine humility. Selfabnegation is the surest proof of the faith that includes conviction. Therefore phenomenal Spiritualism is to be held fast by to the end, and all approaching influences are to be discarded that suggest self rather than sacrifice, and ambition rather than worship.

Death and the Beyond.

We find an interesting article in that comparatively new magazine, Wilford's Microcosm. published in New York, in discussion of the question - "Does Death End All?" - in the What is wantonly malicious in this concerted course of which there is to be met very much of what Spiritualism teaches and of what Spirwill be directed into right instead of wrong | itualists know to be true. The Microcosm shows a just appreciation of the importance of ums will be thwarted by invisible power and such a question as it asks by remarking at the turned only into an agency for their good. But outset that "no other question so deeply interit never can be a consolatory thought with ests mankind individually and personally" as these plotters of mischief that their work has this one, and that "no intelligent man or woman of the countless millions who have lived In a very just and timely article on the sub- and died upon this earth has approached the appear so to those of our readers who have final change without seriously asking the same | had any experience in attending spiritual sequestion." Philosophers and religionists, it | adds, have for thousands of years striven chiefly of mortal, has there been such a determined to give a definite and satisfactory answer to this question, and to establish such a system of inas the movement known as the war upon Me- telligent belief as would convince persons of ordinary intellects that there is as much a real have proved as detrimental; for mediumship hereafter to humanity beyond the night of death is the chief corner stone of Spiritualism. If as there is a real to morrow beyond the setting

But the editor of the Microcosm thinks that thus far all efforts to establish such a system of minds. He asserts that the present state of existence would be a very different thing from what it now is, if we could know positively that when this body dies, "that which animates it will immediately awaken in another life with a spiritual body, clothed upon with spiritual vestments, and surrounded by a real spiritual environment as tangible to the soul as is the present environment to the bodily senses." This, however, is not so. We do know that the spirit of mortal, when freed from its earthly tenement, awakens in another life with a spiritual body. And yet the present state of existence is nowise changed by the fact or by a knowledge of the fact. Why should it be? Because it is given to man to know more to day than he knew yesterday, it does not follow at

Still the Microcosm asks, as if it could not give the public the benefit of their mediumistic | endure to let the question go unanswered-" Is power. In this way they hope to get rid alto- it possible in this life to acquire such a practigether of trance and inspirational mediums. cal assurance of a real existence beyond the And what do these persons who are engaged in present, independent of the ordinary channels waging such a war expect to gain from it? It of religious faith, as to make the future state a is clearly a work of intended destruction in the matter of business consideration, as we would first place; but the ulterior purpose is a selfish anticipate the coming spring-time and prepare and ambitious one. What spiritual results could for its duties and enjoyments when this winter possibly be reached, if such a purpose were to of our discontent shall have passed away." He is obliged to confess that the Father of our better would the world be off in respect to its spirits originally intended that we should possess and enjoy while here such a degree of assurance, as our chief and legitimate inheritance. And we are glad to tell him that Spiritthreatens mediums. Its first result will be the ualism gives to such an assurance the needed loss of the public confidence in them, which will proof and demonstration. The mystery is already out and the secret is told. If the editor lives, then prevent the development of other of the Microcosm will investigate in the same worshipful spirit in which he inquires, he will not fail to return from his quest with all the evidences of immortality which he so much desires to possess.

He is sufficiently reasonable to admit that a lack of actual personal experience in relation to a future state of conscious being does not extirpate the last traces of mediumship, leaving | necessarily detract from the evidence in its favor, or take from the undoubted assurance which we may rationally entertain of such a hereafter. And he expresses his belief "that the time has at last arrived in the world's philosophical and scientific progress when man may absolutely know, in a most important sense the worst enemy that Spiritualism could have; of that world, that the present life is not, in the whereas but for mediumship Spiritualism would very nature of things, all there is of us or for us; and that the Power that created and placed us here, with the countless evidences of intelli-

gent design manifest in our marvelous vital, mental, and physical organizations, and everywhere witnessed in our relations to the environment, contemplated more by such existence than to mock human intelligence and to stultify all ideas of Divine wisdom which man is capable of forming." On that broad and firm basis it is proposed to proceed with the investigation. It is just what all thoughtful persons should do. We are sure that it can lead to but one result-the same which Spiritualism has for more than an entire generation proclaimed triumphantly to the world.

"The Crisis Reached"—No "Ecumenical Councils" for Spiritualism.

In another column we have adverted to the present wide spread attack upon the Spiritualist mediums, and to the eloquent words of the Spiritual Offering on this topic. It would seem painfully manifest that this determined ouslaught is not confined to the United States, but seems to be urged on wherever the cause has obtained a hold upon the public attention; and, what will appear the strangest feature of the case to the student, in years to come, the worst enemies and the fiercest calumniators which the angel-appointed ministers of the New Dispensation have to encounter are among those who call themselves Spiritualists.

We have placed over this article the significant words: "The Crisis Reached," and have added to them an expression of our own views. The quoted phrase is from the editorial heading of the leader in the last London Light, and what follows them indicates that the editor of that paper has reached a position from which he would be pleased-if he could so arrange it-to take a "new departure." If one may judge by the language of that editorial, and the phrases made use of by correspondents in the same issue who claim to endorse its position, the same relentless war has also of late been inaugurated in England against "professional mediums," "dark circles," and the phenomenon of materialization. In consequence of the "Miss Wood" and other cases, London Light has appealed through a circular to its readers to suggest "conditions," etc., etc., after the true church method - indeed, Prof Barrett, on receiving a copy of the "official" circular, remarks that "it would be most desirable to call a sort of Ecumenical Council" in the

As the fruit of this appeal-by-circular, some sixty ladies and gentlemen have been led to address letters longer or shorter to the editor of Light, in which every variety of opinion is expressed, from the astonishing declaration by M. A. (Oxon), who (rather rashly, it seems to us) puts himself on record as follows: "I would abolish the cabinet as a pest-house of deceit. and who proclaims that "the only test worth countenancing is a clear view of the medium during the whole séance, and, of course, in light sufficient for exact observation," to the manly protest of William Eglinton, who sums up the whole matter of human interference with the work of the spirits in the following pregnant words, which are worthy of being inscribed in letters of gold:

"I AM ENTIRELY OF OPINION THAT IF WE GRANT THE EXISTENCE OF AN AGENCY EXTER-NAL TO THE MEDIUM, AND BY THE EFFORTS OF WHICH WE HOPE TO MAKE CONVERTS. WE HAVE NO EARTHLY RIGHT TO IMPOSE OUR CONDITIONS. WHETHER OF LIGHT OR DARKNESS, CABINET OR NO CABINET, WITHOUT IN THE MAJORITY OF IN-STANCES CONSULTING THE VIEW OF THE SAID AGENT. THIS LATTER ESSENTIAL I BELIEVE TO BE THE ONLY TRUE METHOD OF HARMONIC INVESTIGATION.'

The present attack on dark circle and cabinet manifestations is simply ridiculous, and must ances. Speaking as one individual in the mass, and from our own personal experience, we declare, unhesitatingly, that some of the most astonishing phenomena known to the history of the cause in America have been presented at the dark circles of Mrs. Annie Lord Chamberlain. Mrs. Maud E. Lord, et al, and the cabinet séances of the Davenports, Laura V. Ellis, and other mediums. The most determined skeptics have to our own knowledge attended such séances, and have come away thoroughly convinced of the utter honesty of the mediums. and the absence of any attempted deception on their part, even if not convinced of the truth of spirit power operating to produce what they have seen. Yet, if we understand the pronun ciamento of our English brethren, it is such circles as these that they would put a stop to, and such cabinets as these upon whose foreverclosed doors they would set the seal of pseudoscientific or would-be respectable condemna-

We have just said that in the light of the past history of the cause in America—and we have no doubt the same is true of English Spiritualism-this attack at this late day upon two orders of the phenomena which have accomplished so much to disseminate a knowledge of spirit-power over material things, is simply ridiculous-and no matter by whom made we are content to stand by that characterization of the act, and take the consequences.

As for "professional" "paid mediums. against whom so much empty cant finds expression in the English spiritualistic press, we are at a loss to know just what is meant. Here in America the fact is generally acknowledged that those who are mediums in the full sense of the word, as regards development and fitness for the work, must of necessity be " professional," as the state of their peculiar makeup is such that a person fitted for a good medium is in nine cases out of ten unfitted for other duties; such person is of a delicate, sensitive, spirit-sided development (if we may be allowed the expression), which is the furthest | from fitness to contend with the disturbing eleual or other labor, and therefore of necessity makes use of his or her development as a means of support. Again, the experience of the majority of our most celebrated media in the past has been that a knowledge of their gifts at the outset reaching the public has brought to them such a stream of visitors as to gradually render due attention to ordinary business impossible, so that in self-defense they were obliged to abandon their secular pursuits and attach themselves permanently to the work for which such a demand demonstratedly existed. Are the English mediums, then, so different in their nature from their American brethren that they must be condemned for doing likewise? And if not, is not the apothegm of the Nazarene as applicable to them as to any other class of employment looking toward an honest livelihood:

the laborer is worthy of his hire"? We are aware that the battle for Spiritualism must be hottest in a country where, as in Eng-

supreme sway; and we endeavor to make due allowance (but' perhaps cannot, because of the comparative freedom on religious matters extant in democratic America) for the great sensitiveness which divers adherents of the cause, who have a certain social standing to maintain in the domain of caste, manifest when some of those mysterious, perhaps in a material sense questionable, occurrences take place at séances, which after experience almost universally demonstrates to have been the legitimate outcome of the conditions then and there existing: But exercising all the charity at our command, we yet feel to protest against this general sauve qui peut which seems to have been sounded by Light, and to be reechoed in panic-stricken tones by many whom we have heretofore thought grounded in the faith beyond peradventure of what any mortal might say or do against the mediums or the cause they profess to love. Halt! gentlemen, and rally! this is no time to flinch and fly either before the attacks of outside enemies, or the doubts which the timid among you seek to awaken in your souls! The spirit-world has the course of the movement in hand in England as well as in America, and all around the globe; and it will yet "cause the wrath" of the exposer" and the keen denunciations of the Pharisee, wherever residing, "to praise" it, as coming years bring in the certain victory over

A New Theory of Life.

A new theory of considerable interest has been advanced by Rev. Ed. C. Towne, a gentleman well known as a deep thinker and a liberal and progressive speaker, more especially in this locality as the successor of Rev. John Pierpont to the platform of a religious society in Medford. The theory is, that all life, in both animals and plants, is due to atom charges of electricity carried into the living system by the oxygen of respiration; life not being at all the result of the properties of protoplasm, but of oxygenic electrization of the protoplasm; that the natural course of electrical action in protoplasm establishes functions and creates structures to correspond to function; that variations arise from the influence of the environment upon electrically conditioned reproductive germs or embryonic forms, and give the true origin of species, not by means of natural selection, as Darwinism teaches, but by a vastly easier and more rapid and efficient method of natural creation. These views ignore the protoplasm theory of the basis of life, and of the minor theories of Darwinism, but confirm and greatly strengthen the main doctrine of evolution.

Mr. Towne has prepared three lectures in elucidation of his theory. Taking the statement of Prof. Helmholtz, in his Faraday lecture last year, before the Chemical Society in London (in which he adopted the view of the renowned Swedish chemist, Berzelius, that atoms are in a state of electric charge), that "the quantity of electricity with which the atoms appear to be charged is exceedingly high," Mr. Towne proceeds to show that in all protoplasmic forms in which life appears, whether animal or plant, the vital state and vital motions are due to the charge and currents of electricity brought in from without by the oxygen atoms on which all life is found to depend.

The Influence of Suspicion.

On another page of this issue will be found an epitome of the case of Miss Wood, concerning whose medial gifts the latest cry of the professional "fraud-hunters" has been raised in the British Isles. In introducing the narrative we very briefly refer to what has been said regarding the effect of hypercritical sitters at a scance upon both the medium and the resultant phenomena. We here subjoin additional testimony in support of the views we have frequently expressed fully in the past, and have on the present occasion merely outlined:

The editor of the London Psychological Review, who has been supposed to be largely in sympathy with that class of investigators who 'crucial tests," as the only condition of obtainion-which every experienced investigator will endorse-of the results of this harsh and unsympathetic method:

"One essential of success is harmony. That, l venture to say, can never be arrived at when the 'bolt and bar and sticking plaster' method of investigation is adopted, nor in an atmosphere which is full of nothing but suspicion. The sitters are suspicious of the medium, so they tie her and secure her in various ways. The medium's mind is thus unsettled, and a distrust of the sitters engendered, so she wants the sitters tied also, viz., each to hold his neigh-bor—the medium, poor thing, seeing that that is the most she can hope to accomplish. And so the thing goes drearily on, medium and sitters in antagonism one to the other. Is not the whole thing a farce? What can be expected under such conditions? I confess, I do not wonder that the law of 'like attracting like' olds good, and from suspicion you get nothing but suspicious results. Is any other result possible?"

In another column will be found an excellent communication from Dr. Shelhamer in favor of the Children's Spiritual Lyceums, to which we call special attention. These Lyceums should be sustained pecuniarily. We understand the Shawmut Lyceum is in need of funds, therefore any pecuniary assistance which the friends of the spiritual cause may be disposed to bestow upon it will be thankfully received by us, and acknowledged in the columns of the Banner.

W. J. Colville recently delivered four lectures in Elgin, Ill., with great acceptance. At the close of the series he held a reception, which was attended by a large number of prominent citizens, all of whom were intensely interested and greatly instructed by answers to questions occupying an entire hour. Mr. C.'s ments which are the cutcome of sustained man- Indian control, "Wincona," also gave character-readings of various individuals to the satisfaction of all present.

George A. Fuller writes us: "While at Sunapee Lake, N. H., I had a very interesting experience with Mr. A. W.S. Rothermel, which convinced me of the genuineness of his manifestations. Having received independent writing in his presence, I took pains to test the matter by means of psychometry, with the very best of results."

MORAL EDUCATION.—The announcement of Dr. J. R. Buchanan's new book, which will be found on the seventh page of this number of the Banner of Light, sets forth the fact that this important work has now made its appearance in print, and may be had at our Bookstore

EC C. F. Pidgeon, whose remarkable mediumship we referred to in a recent issue of this paper, has changed his address from 278 to 268 land, conservatism in Church and State holds | North Alabama street, Indianapolis, Ind.

The Deluge Left Out!

The Rev. Robert Collyer in the course of a recent address on "The Saratoga Convention," (Unitarian) told, amid the smiles of his hearers, the following anecdote related by Dr. Carpenter, one of the delegates from England-the story being illustrative of the hopeful and widespread progress in ." Biblical" ideas now going on in that country:

Dr. Carpenter said that many years ago a new encyclopædia was to be published in Great Britain. "The Deluge" was one of the topics to be described as a specialty, and it was assigned to an eminent scientific man. He treated the theme with all the freedom of modern science, and the revisers found his article so far science, and the revisers found his article so far out of the orthodox range of opinion that they feared to use it. Announcement was therefore made that a description of the deluge would be found under the heading of "Noah," to be is-sued later on. The subject was then assigned to another writer. But he, too, was of scien-tific leanings, and his remarks on Noah and the the leanings, and his remarks on Noah and the deluge were too bold and free for the Committee on Revision, and were quietly discarded. A second announcement was made that the long expected essay on the deluge and Noah would be embraced under a later heading, and measures were taken that the subject should be treated this time in a dull, orthodox, and untre but any least of the property of the but any least of the subject should be treated this time in a dull, orthodox, and untreasure but any least of the subject should be treated this time in a dull, orthodox. true, but eminently safe manner. But the third essay was no more satisfactory than its predecessors; for the writer, despite all the instruc-tion and caution he had received from the Revision Committee, insisted upon being original and new. Four attempts in all were thus made to have the theme written up from the Committee's standpoint, but without success. Finally the encyclopædia came out without one word, from its first page to its last, about the

Mrs. A. H. Colby at Horticultural Hall.

The eloquent trance speaker Mrs. Amelia H. Colby occupied the platform of the Boston Spiritual Temple at this place Sunday, October 8th, both morning and evening, and her sound logical reasonings enlisted the profound attention-and elicited the sincere satisfaction-of all who enjoyed the privilege of listening-and the number of these sufficed to fill the hall.

In the morning her remarks treated of the general growth of Spiritualism; in the evening she gave a trenchant discourse having for its object a review of the current creeds, and a demonstration (as far as time would permit) of their inherent improbability.

Mrs. Colby speaks from the same platform Sunday, October 15th, at 10:30 A. M. (on which occasion she will continue the consideration of her last Sunday night's theme,) and at 7:30 P. M. The public are cordially invited.

The city of Chicago and a doctor named Junius M. Hall have been sued by William F. Schmidt for \$5000 damages. Schmidt says that he is the father of several children, among whom are two girls, twins, nine years old. In January last, his wife, under his direction, went with the children to the La Salle school to have them admitted. The principal refused to admit them unless they procured a certificate from some physician that they had been vaccinated within seven years. Dr. Hall, then in the employ of the Health Department as assistant physician, refused to give her a certificate unless the children were vaccinated. She objected strongly to this, but rather than have the children kept out of school she finally succumbed, and the children were re-vaccinated. In a few days their arms began to swell, ugly sores made their appearance, and the twins were made sick for five months by the vaccination-poison, and were compelled to stay out of school.

The Rev. Minot J. Savage addressed his congregation at the Church of the Unity, Boston, Sunday morning last, on "The Newspaper-Its Good and its Evil"-dealing with the uses and abuses of the press. After summing up the good and evil which might be ascribed to the work of the papers of the day, he stated it, in effect, as his conviction that while an improvement in public opinion was needed to remove the temptation to reprehensible practices in some directions, in the main "the modern clamor for subjecting mediums to rigid and newspaper is preaching our gospel and doing our work, for, true to its functions, it cannot ing trustworthy spirit-manifestations, in his help preaching the gospel, first of intelligence and issue for September gives as follows his opin- then of the public good, which means, translated into biblical phrase, the gospel of everlasting righteousness."

> Prof. Henry Kiddle, of New York, who is doing a good work in the cause of Spiritualism, was in town the present week. He attended our free circle meeting and expressed himself highly gratified with the result, saying its establishment was unquestionably of great importance, not only to mortals, but immortals, the latter finding an avenue open whereby they could manifest their presence according to their capacity to do so, while the former had thereby gained a knowledge that their deceased friends and relatives still live. The Professor had agreeable interviews with Dr. Charles Main. the veteran medium and healer, as well as with other mediums in the city—an account of which he will probably give in these columns at a future day. We hope so, at least.

> THE INSTITUTE FAIR.—The attendance on this choice exhibition of the Industrial Arts has been steadily on the increase of late, and on Saturday, Oct. 7th, (day and evening,) the number of its visitors reached figures variously estimated by the daily press at from twenty to twenty-five thousand persons. Good music, the splendid lights, the fine pictures, the wonderful displays of human ingenuity, etc., combine to make this noble building on Huntington Avenue, Boston, an honor to the city, and a resort to omit visiting which will entail upon the person so failing a loss of opportunity that will bring forth regret in coming time. The Fair will continue in session till Nov. 1.

At East Braintree, Mass., the regular course of meetings commenced last Sunday, the 8th, the platform being occupied by Mrs. Carrie F. Loring. The lectures of the afternoon and evening, we are informed, were listened to with a great degree of interest; excellent tests of spirit-presence being at the same time given. Next Sunday, Oct. 15th, Mrs. Celia M. Nickerson, of Cambridgeport, will conduct the services.

By an announcement on the twelfth page, present issue, it will be seen that Colby & Rich, 9 Montgomery Place, Boston, have on sale a new pamphlet by Dr. J. M. Peebles, entitled "IN-GERSOLLISM OR CHRISTIANITY-WHICH?" Dr. Peebles informs us that it will be speedily followed by a brochure treating the query: "In-GERSOLLISM OR SPIRITUALISM—WHICH?"

Mrs. J. R. Pickering, the materializing medium, will hold seances on Saturday and Tuesday evenings, October 14th and 17th, at 37 East Concord street, Boston. See card in another column.

BRIEF PARAGRAPHS.

For additional editorial matter see tenth

Habit is a tyrannical master, and a man who has been brought up to nothing but work can with difficulty shake off the yoke in his later

The Hamburg American Packet Company's steamer, Herder, from New York, went ashore Oct. 9th, about three miles west of Cape Race. N. F., the weather being thick at the time. Two hundred and eighty-eight persons on board -all saved, with baggage, mails and valuables. The steamer is probably a total loss.

Pipes are now made from potatoes. Every Irishman will have one.

Egypt has nothing new to offer. Lord Dufferin refuses to name any date when the British troops will be removed—though the Porte is exceedingly anxious to know; it is rumored that an attempt is to be made through a convention of the Egyptian notables to throw off all allegiance to the Sultan (perhaps in repayment for his double-dealing with them in the war)—the act to take practical shape in a refusal to pay the tribute which has heretofore been promptly forwarded to the Suzerain; it is stated that the unfortunate Arabi is treated by his Egyptian jailers with the greatest indigni-

A STEAMER'S PROPELLER BROKEN BY A WHALE. Quite recently a sportive whale

Smashed a propeller with his tail, Just to let the ship's crew know That, when he willed, they couldn't go !

'T was just so with a church: one day A clergyman who strove to preach Of creeds and dogmas, in the way His great grandfather used to teach. Found his parishioners opposed-They'd learned a little through the week-And he soon found that when they willed His mouth was closed-he could n't speak. Jo Cose.

Arabi Pasha of Egypt is to be defended by an English barrister named Lambton.

The North American, referring to the frequent attempts of Oklahoma Payne to invade the Indian Territory, and the inadequate punishments (if they may be called punishments at all) visited upon him by the United States Government for these lawless acts, remarks:

"As it is suggested that judgment will probably be obtained by default [regarding Payne's latest trial to come off in November] it will occur to many persons that it is a very lame and impotent conclusion to the proceedings in regard to repeated and unwarrantable out-rages. The Indian mind can hardly be expect-ed to grapple with such legal subtleties, and therefore it will not be surprising if the untu-tored savages should adopt lynch law toward any future invaders."

Chili intends to swallow Peru. "I see!"

Prof. Newcomb has gone to the Cape of Good Hope to observe the transit of Venus.

So much has been said about the great comet now visible in the early morning sky, when the weather is fair, that those who have not as yet had a glimpse of the celestial visitor should improve the present opportunity at once, before it has passed so far on its journey into space as to be beyond the ken of mortal vision. It may be seen in the east at 4:45 o'clock-before sunrise, of course.

In the battle of life no man can win by firing blank cartridges.

Fame is what you have taken, Character's what you give; When to this truth you waken Then you begin to live.

Costa Rica has honored itself and set a good example to more pretentious peoples by sending a woman, Madam Beatrice, as Envoy Ex-sized crayon portrait of herself, tastefully rdinary at Washington

Let this be thy purpose, oh friend, to observe the law of right and to do it. Then the sun-shine and the storm, the night and the day, the heat and the cold of life's discipline, will foster and mature the grain for garners in the sky.— N. A. Staples.

A kick from an enemy often sends a man higher than a boost from a friend. For this reason love your enemies.

It seems there are three comets traveling through the heavens together on the same orbit It is no wonder they have been telescoped.

Fifteen babies born within thirteen days in a Michigan town were the foundation for one of the largest baby-carriage factories in the country. It is little things that set the wheels in motion.

Abolish the feather duster. Use a clothwipe away the dust. Do you know just what you are doing when you brush away dust? You disseminate in the air, and consequently introduce into your own interior, into your tissues and respiratory organs, all sorts of eggs, spores, epidemic germs and murderous vibriones which dust contains.

Gov. Foster says that it costs Ohio \$3,000,000 a year to support its poor, and that \$2,500,000 of that is directly chargeable to the liquor traffic. The entire saloon interest in the State pays less than \$300,000 in taxes, leaving the rest of the taxpayers to foot the balance of the cost of free trade in intoxicants.

Those who outlive their incomes by splendor in dress or equipage are well said to resemble a town on fire-which shines by that which destroys it.

A housekeeper who has been talking with her milkman in regard to the present high price of beef, says that the man, who has had an experience of many years buying and selling cattle, etc., informed her that beef was never cheaper than now. Cows for which he used to get \$60 and \$75 each bring him now but \$30. A neighbor of his sold a couple of steers ready dressed for \$3 per hundred. A round of beef can be bought in Boston, he said, taking it right through, for five and six cents per pound, but he added that the provision dealers are not likely to find it out.—Boston Journal:

Chief Justice Coleridge, of England, says that four-fifths of the crime that comes into court results from drink, for which Britishers pay over \$500,000,000 a year.

An irreverent exchange remarks, "Brother Barnes, of Kentucky, is called the 'Mountain Evangelist," and then goes on to wonder why, since he is represented to be such a great awakener of faith, somebody has not achieved an amount of it (the size of a mustard seed) sufficient to enable him (or her) to say in scriptural text "unto this mountain be thou removed, and be thou cast into the depths of the

A Mississippi farmer dashes cold water into the ears of choking cattle. This causes the animal to shake its head violently, and the muscular action dislodges the obstruction.—Ex.

Medical Examinations by J. at 2 Hamilton Place, Roston.

ville, Ky., at the residence of Miss Lizzie D. Bailey, to take action looking to the repeal of a law of that city compelling spiritual media to pay a license tax. From a report of the proceedings in the Louisville Commercial we learn that the meeting was addressed by Mr. A. T. Byington, who remarked that Spiritualism is as much a religion as Protestantism, Catholicism or Judaism, and for that reason the law which they had met to remonstrate against was not only unjust but unconstitutional. He also condemned the law as tyrannical, because by the (probably); in Haverhill, Dec. 3d. fundamental principles of the Constitution of the United States allowing every man, woman and child to worship God after the dictates of their own conscience, they were allowed the franchises and privileges of other religions; hence all actions tending to infringe thereon trample upon their natural freedom.

France is at present experiencing another revolution. It is more quiet than former ones, bloodless in its character, and yet its results will doubtless be as far-reaching in their influence on French character and institutions as those that have attracted the attention of the world. The Compulsory Education Act went into force on the 2d instant, and parents throughout the Republic have been called on to choose between the church and the secular schools for their children. The newspapers have abounded in much angry discussion of the measure, the whole power of the church being brought to bear in its denunciation. The church, however, will doubtless be forced to yield in the end. She has not the money to set up rival schools; she has no organization; she has not even the sympathy of the masses of the

A reporter of the Philadelphia Press gives in the columns of that paper of the 5th a lengthy account of a séance given by Dr. Slade to himself and another gentleman at the Girard House on the evening previous. He prefaces his report by saying that he entered the room 'a thorough disbeliever in Spiritualism and all its marvels, and prepared to watch carefully every movement of the professor and the only other person in the room." The report then proceeds to describe in detail the usual phenomena occurring through Dr. Slade's mediumship, and with which our readers are, from frequent accounts, already familiar. Long messages were written on closed slates and other demonstrations made that could not have failed to convince the reporter who saw and felt and heard them that there is something more than theory in Spiritualism.

The many friends who have furnished choice flowers for our Public Free Circle-Room table, since the fall session commenced, will please accept our thanks and those of our invisible friends for their very acceptable offerings. One beautiful bouquet came from Mrs. C. L. Beecher, of New Haven, Conn.; and also one from Mrs. I. G. Wellington, of Reading, Mass., and one from Mrs. Wm. Winsor, Duxbury, Mass.

Charles E. Watkins, medium for "independent slate writing, pellet test reading," etc., will give a public exhibition of his wonderful gifts in Cleveland, O., Sunday evening, Oct. 22d, at Weisgerber's Hall, and will remain in the city a short time. Parties wishing to investigate the phenomena of Spiritualism as given through his mediumship, at their own home, can make engagements by applying to Thomas Lees, 105 Cross street, Cleveland, O.

The friends of Mrs. M. J. Folsom will be pleased to learn that she has had recently a very agreeable surprise in the shape of a present. Mr. Turner, the artist, No. 2 Hamilton Place, having presented to her a lifeframed in gilt—making a good likeness and a very handsome and well-finished picture, which is a credit to Mr. Turner's artistic ability.

Mrs. Priscilla D. Bradbury, of Fairfield, Me., one of the early pioneers in the spiritual lecture field in that State, was in this city on a visit last week, and attended one of our public circles. She has done a noble work in Eastern Maine as a trance speaker, and we trust she will be able to continue in the good work for many years to come.

Augustus Day, of Detroit, Mich., made us a pleasant call a short time since, and during his stay purchased a goodly assortment of books for his sale and circulating library, which institution is located in the above named city. Persons residing thereabouts can obtain of Mr. Day, on application, any work published on Spiritualism.

That excellent psychometrist and clairvoyant, also test and inspirational speaker, Mrs. Sue B. Fales, has located at No. 11 Front street, Cambridgeport, Mass., as will be seen by her advertisement in another column. She will fill engagements to lecture Sundays at convenient distances from her home.

Mrs. A. B. Severance, of White Water, Wis., whose card appears on our eleventh page, is a reliable psychometrist of whose gifts we can speak in the highest terms from personal experience. She richly deserves the patronage of the inquiring public.

Our thanks are due H. H. Roberts, Esq., of New Boston, Ill., for two new subscribers to the Banner of Light, which he sent us on renewing his own subscription. Here is an excellent example-will not others of our patrons imitate this kindly action of Mr. Roberts?

By her card in another column, it will be seen that Mrs. A. Dwinels will remain for the present at 150 Castle, near Tremont street, Boston. She is a thoroughly developed medium, and very reliable.

Colby & Rich, 9 Montgomery Place, Boston, have just issued a second edition of that choice epitome of spiritualistic harmonies, "THE MELODIES OF LIFE," by S. W. Tucker.

It will be seen by reference to our third page that the veteran Spiritualist, Mr. A. E. Newton (late editor of The Two Worlds), has resumed his correspondence with the Banner.

A. H. Phillips will remain in Boston the present week only. Address 1044 Washington street.

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

Medical Examinations by J. William Fletcher,

See Dr. Stillman's advertisement, page 11.

A meeting was recently held in Louis- Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week. 1

Dr. J. M. Peebles spoke Sunday morning, October ist, in the Universalist church, Columbus, Pa., upon "Spiritualism;" in the evening upon "Palestine;" and during the week following upon "Physiology, Hygiene, Therapeutics, and the Laws of Life."

Joseph D. Stiles spoke in Quincy, Sept. 24th, in Haverhill, Oct. 1st, and in Wakefield, Oct. 8th; he speaks in Portland, Oct. 18th, 22d and 29th, and in Worcester Nov. 5th and 12th; in Weymouth, Oct. 26th

Jennie B. Hagan spoke in South Hanson, Mass. Sunday, October 8th. Will speak in West Duxbury, Mass., Sunday, October 15th. Will make engagements for fall and winter. Address South Royalton, Vt.

Dr. H. P. Fairfield will speak for the Spiritualist Society in Keene, N. H., Sunday, Oct. 15th; and for the Boston Spiritual Temple Society in Lower Horticultural Hall, Sunday, October 29th, and Sunday, November 5th. He would like to make other engagements. Address Box 30, Stafford Springs, Conn.

Frank T. Ripley has settled in Terre Haute, Ind. He is engaged as medium for the Message Department of the Mediums' Friend. All letters can be addressed to him care of that office, N. W. cor. 5th and Main streets, Terre Haute, Ind.

A change in the management of the meetings at Lynn, Mass., renders it necessary that the correspondence of lecturers and mediums in reference to engage ments be addressed to Isaac Frazier, Chairman of the Spiritual Union at that place.

Mr. Fred A. Heath spoke for the Chelsea Spiritual Association, Sunday, Oct. 8th. He will be in Waltham Oct. 15th; Wakefield, 22d; Peabody, the 29th; and again in Chelsen, Dec. 2d. Engagements for the remaining Sundays in December may be made by addressing him 27 Lawrence street, Charlestown, Mass.

Miss S. Lizzle Ewer, the young and promising speaker, lectured in Haverhill, Mass., last Sunday, forenoon and evening, very acceptably, to good audiences, and was invited to fill another engagement there. She met with a like response in Bangor. Her permanent ad dress is Portsmouth, N. H.

Mrs. C. M. Nickerson, of Cambridgeport, lectured in Peabody, October 8th; will speak in East Braintree October 15th; in East Dennis December 3d; in Pea body January, first and second Sundays. Would like to make engagements for the month of November; also for two last Sundays in January and February Address her at Hotel Brooks, Cambridgeport, Mass.

Mrs. Clara A. Field spoke in Peabody, Mass., on Sunday, Oct. 1st; on the 8th she addressed the Unitarian Society of Berlin, Mass., in its fine place of meeting, to excellent acceptance. She speaks in Portsmouth, N. H., Sunday, Oct. 22d. Will make engagements wherever her services are desired. Ad dress Hotel Van Renssolaer, 219 A, Tremont street, Boston.

Edgar W. Emerson, of Manchester, N. H., is now ready for fall and winter engagements as a platform test medium.

Dr. L. K. Coonley will be in Hatchville, East Pem broke, Mass., Sunday Oct. 22d, at 2:30 P. M., and hold circle at 6:30 in the evening. He will speak for the so-ciety at Wakefield, Mass., Nov. 12th. Wishes engagements for the fall and winter.

Dr. J. K. Bailey, we are glad to learn, has so far recovered his health as to resume his work in the lecture field. He spoke at Lafargeville, Sept. 22d; at Clayton, 25th, 27th, 28th and 29th; at Omar, Sept. 30th. Also visited Alexandria Bay, Redwood and Theresa, all in Jefferson Co., N. Y. Keep him at work, friends.

Dr. L. Albert Edminster, healing and developing medium, is located at 1073 Washington street, Boston. Private sittings for developing by appointment. [Adv.]

Funds Received in Aid of Charles II. Foster.

It is with sincere regret we are obliged to inform the friends who have been so kind to our unfortunate brother, that he has had a relapse, and that there is no hope of his recovery.

Attention is called to the "NEW ENGLAND SYNDICATE AND DEVELOPMENT COMPANY'S" advertisement, which appears upon the twelfth page of this issue. This Company's officers come to us well recommended by several leading business men and bankers, and its plans recommend themselves to the public.

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SPECIAL NOTICES.

Dr. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. O.7.

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Written for the Banner of Light. HOPE AND SORROW.

BY GRACE LELAND.

I said she was a gay deceiver, With smiles that lured but to betray; I said I would no more believe her, I drove her from my heart away.

Too oft, alas! I'd paused, elated. To listen to her silvery speech. Which told of joys that for me waited-But they were ever out of reach!

"But just beyond-sure, I could grasp them!" Her siren tones were full of cheer; But just as I was fain to clasp them, The blessings were no longer near!

Oft in the distance, fast receding, Leaving behind but wee and pain; While Hope, herself, smiling unheeding, Still mocked me with her gay refrain.

I said: "Away, false siren! leave me; And walk no longer by my side; Out of my life! no more deceive me; I'll seek a better, truer guide."

Like some sweet dream's alluring vision, She vanished from my sight away; No more I looked on joys elysian, That, mocking, smiled but to betray. I turned, and lo! there stood beside me

A being with sad, pitying eyes; "Come now," said she, "and I will guide thee Unto thy home beyond the skies." "Thy name?" I asked. She said, "'Tis Sorrow:

I sing for thee no dulcet lays; But each sad day and each to morrow Are numbered with the eternal days. What though the shadows thickly darken Around thy pathway here below?

A true voice whispers-wilt thou hearken?-

God's purposes thou yet shalt know." Then fear not, though I walk beside thee, For I am sent from Heaven in love, Through all the coming years to guide thee Safe to the eternal peace above !!"

Spirit of the Press.

. The Indian Question.

Among the national problems of our country, there are none more interesting or more impor-tant, so far as justice and right are concerned,

unquestionably true that the white people of America, more especially of the United States America, more especially of the United States of America, have been guilty of the grossest wrongs to their red brethren. They have stopped at no crime or outrage to deprive the Indian of that which is his inherent-right—his own property, and have hesitated at no tyranny to hamper and restrict him in the enjoyment of that which they themselves hold sacred, "life, liberty and the pursuit of happiness."

sand rifles.

Further, the oft repeated violation of treaty obligations ought to cease. And if it can be stopped in no other way it ought to be done by constitutional amendment, an amendment which would be to the Indians what the fifteenth amendment is to the Negro. Even the Indian Territory, which is confirmed to its inhabitants by the most solemn national compact is in danger from the grasning hands and

liberty and the pursuit of happiness."

That the government cannot be blamed for all the wrong done to the Indians no one will gainsay. The presistible pressure of immigra-tion, flowing as a mighty tide from the east and the countries across the sea, has brought a vast number of people to our western borders, whose sympathies, if aroused at all, are excited against rather than in favor of the aborigines. To them the Indians, menacing the stability of their new homes, are but savages fit only for extermination; or else are the natural incum-brances of a land which they covet, and of which they think it must be freed-because

they covet it.
The hardy pioneer, intent upon gaining a foot-

unfortunate people whose great misfortune it is to have been born copper-colored. But that the government has fallen into grave errors—nay, been guilty of great crimes in its treatment of the Indians, will be perfectly clear to every honest, unprejudiced mind that studies the

subject.
What is the cause of all these errors, of all these crimes - errors and crimes that have resulted in the loss of thousands of lives?

Briefly stated the answer is—avarice and expediency. Not only as individuals but as a nation we have looked with longing eyes upon the fertile domains of the original occupants of the country. We have allowed that avarice to lead us into frauds—stupendous national frauds—of the most glaring and shameful kind. The history of the Indian tribes is the history of broken faith, of treaties violated, of wholesale robbery—including its natural accompaniment murder. Out of that avarice grew the policy of expediency, a smooth name with which to hide a grievous wrong. It has not been expedient to shock the feelings of our western bor-derers who have clamored for the blood of the Sioux, and the Apaches and the Comanches, as well as less prominent but none the less fated tribes. It has not been expedient to crush out the race of robbing post-traders and rapacious speculators who have lived and fattened on the double robbery of cheating the Indians and swindling the government. It has not been expedient to rebuke unorganized raids, restrict grasping corporations, and, least of all, dis-countenance territorial aggrandizements. In short, we have not been just, that we might be

In extenuation of that weak and ignoble policy it has been urged that the Indian must vanish before the superior intelligence of the white man, that the disappearance of barbarons and the disappearance of barbarons and the disappearance of barbarons are the disappearance. rous and savage life before the approach of civilization is only a repetition of history, and, as such, is unavoidable and unchangeable by any human agency; that the land which the red man uses only as a hunting-ground is

needed by the growing numbers of our people.

We must have the lands for cities, towns, vilages and farms—and the Indian must go.

This is the argument which the friends of extermination always present as a comfortable cloak to cover a multitude of sins. But is it unanswerable—and is it right?

We have in this countries conclusionation.

unanswerable—and is it right?

We have in this country a conglomeration, amalgamation, importation, call it what you will, of people from the various countries of the eastern hemisphere; every line of thought is represented here, every religion, all manners and customs, and the United States may rightfully be called the sample case of the world. Does any man, native born or foreigner, possess any the less land or other property because of the presence of the other members of the happy family? Is his wealth or influence circumscribed or limited at all by the company of strangers on the common soil? Nay, is not, rather, the company of those strangers an incentive and a help—at the same time a motive and a means whereby he strives and labors in a healthy rivalry, and prospers? Shall the Hol. healthy rivalry, and prospers? Shall the Holland colonists of Michigan envy their German cousins in Southern Illinois, and seek to extirpate them that they may possess the fruitful land? Or shall the German community desire to eliminate the Hollanders of Iowa—or both desire the destruction of the Russian Menonites?

ple and practically brethren. Then let us go a little further. Does any man believe that the presence of the African has destroyed in any instance a white man's power, or right, or opportunity to acquire and possess anything or any spot in any State of this great Commonwealth by peaceable and lawful means? And would the Indian be any more powerful to restrict us in buying and in holding all that we are capable to buy or to hold if he, like the African, had been taught to live with us and not to hate us?

Again, the advocate of blood may say the African is peaceably inclined, but the Indian is a savage, a wild beast, a marauder and a murderer: and he must die.

derer; and he must die.

My fiery friend, who made him so? Who aggravated his instinct of self-preservation into a wild, hot cry for vengeance? Who blunted every noble impulse in his heart and turned his love to hate? There is no need to answer. It is a sad story, but it is terribly true.

If there are any who believe that the Indian cannot be taught to live with us, and to become useful and honorable citizens, they are wonderfully ignorant of the history of this patient race: for patient they have been, under the

race; for patient they have been, under the severest trials. I need but to point to the Poncas, the Cherokees, the Delawares, as illustrations of a savage people tamed and civilized. The great trouble has been that the Indians

The great troution has been that the initials have had no home, they have been continually "moved on." Dickens tells in his "Bleak House" the story of one poor lad who was continually "moved on." But here we have a people, a race, whom the long bony finger of policeman Jonathan has uninterruptedly kept moving.

Said one of our generals, well known for his Sald one of our generals, wen known for insective service in the West, speaking in reference to his duties, when a friend remarked, "It is a hard thing to go on such a campaign," 'Yes, it is liard; but, sir, the hardest thing is to go and fight those whom you know are in the right." That has been the unfortunate po-

sition of our army, many and many a time.

And now, what shall be the remedy for these things? Thinking men may well stop to con-sider this question, and it is a hopeful sign of the times that they are considering it, more or

In the first place, it seems to me that a wise policy ought to be adopted to train the Indians for citizenship. Of course a savage cannot be transformed into a useful member of society in a day. But various methods, skillfully adapted to different circumstances and conditions, could be devised, all tending to the one great end of educating and uplifting him until he can truth-fully claim the title "noble red man."

Again, if he is to be educated at all, it can be done best by members of his own race, if they are competent; and it may be worth while to inquire whether some system of normal schools for Indians cannot be established, the scholars than the Indian question. . . Beginning with the proposition that the Indians are human beings, and as such are entitled to human consideration and treatment, it is to human consideration and treatment, it is consideration that the white people of one such native teacher would do more to civilize the still untutored savages than a thou-

> pact, is in danger from the grasping hands and covetous eyes of the rapacious human vultures all around it. It is a shame and a disgrace. The people of the United States ought to arise in their might and once more make the constiution the glorious instrument for the protec-

And most of all the Indian should be allowed the rights of a citizen. He should be allowed to own the soil, and as much of it as he can earn or pay for. The title in it ought to be his, not as a member of a tribe, but as an individual, and that title ought to be inalienable, except as he may choose to dispose of it for a consideration, and of his own free will. If he happens to own a spot that covers a coal field, or a gold mine The hardy pioneer, intent upon gaining a foothold upon that soil where he has east his lot, and far from the safe protection of civilized centres, can hardly be expected to regard with patience the destruction of his little all by some midnight foray of the hated Indian, entailing the running off of his stock, the burning of his house—possibly the massacre of his family. And he stands ready armed at all times to defend himself, and only too willing to engage in any expedition to pursue and kill the enemy. Not for a moment does he consider that the very feelings excited in his heart have their counterpart in the breast of the detested "red skin," that there is the same intense hate of the destroyer and robber who has stolen the skin," that there is the same intense hate of the destroyer and robber who has stolen the land, demolished the villages, killed the women and children, and violated every solemn promise, in one heart as in the other.

For this condition of things the government is not altozether to blame. Nor is it to blame for the blood-thirsty tone of a portion of the western press, which is constantly and forever on the side of death and extermination to those unfortunate people whose great misfortune it is be worth millions. There is no way by which he can assert his rights if a white man chooses to defraud him. And when the white man's government itself turns against him and lays its heavy hand upon his shoulder to push him book, what wonder the heavest marking.

arms in sheer despair.

It is to be hoped that agitation of this subject may be kept up until the right prevails. We are not naturally unjust. Even the cry of blood thirstiness is only the wail of fear; and were the happy change to come, which is so ardently to be desired, and the Indian become a useful, peaceful citizen, the cry for blood would cope.

back, what wonder that he sometimes takes up

would cease. May those who have good hearts and large minds bend themselves to the task of solving this perplexing problem, so that posterity may look back delighted that these things are no more, even while they wonder that they ever could have been. — The Universe (Magazine), published monthly by a company of the same name at 2606 Olive street, St. Louis, Mo.

ET It is significant that the London Specta-It is significant that the London Spectator, which has supported and apparently reflected the foreign policy of Mr. Gladstone, remarks in its issue of Sept. 16th, or shortly after the victory of Tel-el-Kebir: "The actual transfer [from Turkey to England] of the suzerainty [over Egypt] is an accomplished fact." In the opinion of the Spectator the Khedive should be supported by a local force of about three thousand English soldiers; or the British Government should be formally declared the warden of the Suez Canal, with the right of garrisoning Port Said, Ismailia and Suez. It will be safe to assume that England has decided upon some such policy, that Germany will support it very such policy, that Germany will support it very cordially, that France may acquiesce, and it this take place, that the rest of Europe cannot prevent the formal transfer of Egypt to British control. prevent the formal transfer of Egypt to British control. The Spectator intimates with great frankness that "the ultimate authority must rest with the Khedive, whom it is possible to advise, to guide, or in certain extreme contingencies to dismiss." In other words, it is proposed to make Egypt an English province.—Advertiser, Boston.

Long Gray Moss of the South. To the Editor of the Banner of Light:

For ornamental and decorative purposes there is nothing more beautiful than the long, flowing moss which grows so plentifully in our Southern country, and as Christmas is approaching, no doubt many of your readers, especially those belonging to Lyceums, would like to obtain some of this moss for decorating halls and Christmas trees. To accommodate such, I will take pleasure in sending by mail small packages, carefully wrapped up, to all who will send a sufficient amount of stamps to pay expense of mailing the same. I can send it in one, two and three pound packages as may be desired. Truly yours,

ALEXANDER KING. Crockett, Texas, Oct. 2d, 1882.

Children's Lyceums.

Aid the Lyceum Movement!

To the Editor of the Banner of Light: As the season has now arrived when the Lyceum sessions are recommencing in various parts of the country, I desire to approach the popular attention in the interests of these worthy institutions for the training of the young in the principles of spiritual freedom and unfettered inquiry. To this end I would appeal to Lyceum movement at heart-some of whom assemble Sunday after Sunday to witness the exercises of these schools: To all who are believers in and freely acknowledge before the world their sympathy for the grand and beautiful ideas of human progression as embodied and taught in these institutions: To all who have passed from spiritual darkness into the living inspiration of the present—who have cast off for themselves the shackles of tyranny in religious ideas, and believing in the everlasting Christ-principle in humanity are now rejoicing in the fullness of the untrammeled expression of thought: To all these I would make appeal in behalf of our Lyceums.

Another has said, and wisely too,

"The free school system of the United States is the foundation of American civil liberty; and as the common school is supported and upheld, so true liberty flourishes and is made beautiful; but if the common school is ever made the servant of sect or party in its plan of giving a general education to the young, then liberty dies, and America, the beacon-light of the world, loses its high behest given by the inspiration of freethought and its expression."

If such be true in regard to the mental and political aspects of the problem for the correct education of the rising generation, as bearing on the concerns of the mortal life, how much more important is it that some adequate steps be taken by those who have the new light which is destined to cheer in time the whole world, to impart that heaven-bestowed gift upon the children now coming forward to take their places as men and women in active life, by supplementing the intellectual and political instruction which the common school now gives with the spiritual illumination which the Children's Progressive Lyceum has to offer in such unstinted measure concerning not only the life that now is, but that which is to come?

Truly to-day the Declaration of Spiritual and Religious Liberty is being written; to-day the foundation of a Spiritual Republic is being laid, broad as the universe, high as the heavens, and infinite in its power and capacity of protection to all those who from the religious despotism of the ages are fleeing to the shelter of a system of belief whose only test of membership is, that the highest worship to God is the truest fidelity to man. And as in the republic of civil liberty the school is by the wisdom of that republic held and honored as its foundation and life, so in the republic of spiritual liberty, I hold that in the Children's Lyceums are contained the elements necessary for the continuance and upbuilding of this grand republic. Upon the success of the Children's Progressive Lyceum, in its present or more perfected form, depends largely the success of the movement known as Modern Spiritualism; since it appeals to those who are to take the places of the pioneers, and prevents the young of the coming generation from entering on life's duties weighed down with the errors of the past. This necessity for educating the young in the particular views they cherish is recognized by all church organizations now extant, and while in the case of Spiritualism the angelic helpers from the thither side of existence may do much on the mortal plane to make up for the shortcomings of those who profess to believe in their demonstrable presence, vet no excuse exists for a Spiritualist's allowing his children either to grow up under the tuition of an Orthodox Sunday School (to unlearn by bitter experience at the adult period the errors he has himself escaped from by a similar process,) or without instruction in the foundation principles of his own heart-cheering knowledge concerning hu-

man duty and destiny. If these premises are correct—and they are self-evidently so-let me ask the friends and adherents of Spiritualism everywhere: Are you doing your duty, in a manner commensurate with the importance of the issues of the present hour? Indeed, how many who have received this new Truth are doing their whole duty toward the young who could be very easily brought within their influence? I believe if Spiritualists were alive to the importance of the Lyceum movement, they would not in so many instances coldly pass it by. I believe that Spiritualists owe it to themselves everywhere to sustain some local organization for the propagation of their views-if only to support a Lyceum: and such support should come from earnest interest in the best good of the cause, rather than motives which wait on mere curiosity. Imagine a family of children without parents-an army cut off from its base of supplies-and you have the present condition of the Children's Lyceums as far as either the personal or pecuniary support and presence of

many Spiritualists are concerned. I am aware these are plain questions to ask, and unpalatable facts to present before the spiritualistic public, but duty as a member of a Lyceum impels me to ask Spiritualists to come up to the help of the children against the mighty powers of Ignorance. Do your duty to the light you now enjoy! Remember as the plastic clay is molded, it hardens into shape and so remains. You are not called to the molding of mortal clay, but the destiny of immortals is in your hands, and the voices from the higher life exclaim: "In the morning go forth and sow the seed of a free and divine love that shall bring forth a harvest of full and perfect Progression." The Lyceums ask your aid, both as workers and givers, and their members are always happy to welcome all who wish to join in their ranks. None are too old to labor in this noble cause; spirit is ever youthful, for it is immortal! How beautiful, then, to behold age and youth hand, in hand and walking the road of eternal Progress.

Not desiring to be offensively importunate in the premises I desire to invite the inquiry of those who think for themselves, as to the real merits and importance of the Lyceum work, feeling that they will readily perceive and endorse its claims when their attention is arrested.

We whose lot as Lyceum laborers is cast in Boston hopefully trust that some of the wealthy philanthropic Spiritualists of this city will some day see the importance of building a hall enough will be found to test the fullest capacity of any such structure that may be reared.

When all Spiritualists understand the fact that as the Children's Progressive Lyceum movement lives or dies so may the prosperity of true Spiritualism be measured, they will give the attention to the subject that is its due. To those who have held back from that movement we have only to say: "'Now is the accepted time, and now is the day of salvation'; join in the Lyceum work, and set before the young an example of true living." Let those who by the all Spiritualists who have the good of the help of the angels have in the past upheld this movement still go on unfalteringly: a crown of brightness shall be theirs, and angel-hands shall bestow upon them the blessings of ap-J. A. SHELHAMER. proval for well doing. Office 81 Montgomery Place, Boston.

Everett Hall (Brooklyn) Lyceum.

To the Editor of the Banner of Light:

As I perceive your columns are open for information respecting the progress of truth, and well directed efforts for the moral and spiritual instruction of youth, you will doubtless feel pleasure in giving place to a few items about the Children's Progressive Lyceum at Everett Hall, 398 Fulton street, Brooklyn, N. Y., held every Sunday afternoon at 3 o'clock.

This Lyceum has lately been reorganized, with the following officers and leaders: Prof. A. F. Deane, Conductor; Mr. LeGrand Douglas, Assistant Conductor; Mrs. Mills, Guardian; Miss Straut, Assistant Guardian; Mr. Noe. Musical Director; Mr. Headley, Treasurer; Mrs. Beckwith, Mrs. Ruggles, Miss Roberts, Miss Wiltsey, Mrs. Peterson, Mr. Johnson, Mr. Wolf, Leaders.

The session last Sunday was enlivened by the following interesting and instructive exercises: Miss Lillie Headley, Recitation, "Robin and the Cherries;" Miss Bessie Beckwith, Song; Miss Jessie Peterson, Recitation, "The Tramp;" Miss Ida Straut, Recitation, "Woman's Rights;" Miss Kittie Beckwith, Recitation, "The Two Dimes;" Miss Nellie Wright, Recitation, "The House in the Meadow: Miss Wiltsey, vocal and instrumental music, 'How the Gates Came Ajar;" Mr. O. Johnson, "Husband's Fat Wife;" Mrs. Beckwith, vocal and instrumental music; Master Mills, Recitation, "The Farmer's Wife;" Miss L. Mills, Recitation, "That Old Cloak of Mine;" Miss Roberts, Recitation, "Going to Church;" Mrs. Ruggles, "True Rest;" Mr. Headley, Recitation, "One Black Sheep Among the White." Mrs. Mills, under influence, gave a spiritual

name to Miss Kittie Beckwith (Faithful Friend), just returned from the far West.

SECRETARY PRO TEM.

THE HEART. The Source of Life and Motion.

Its Simple yet Marvelous Mechanism. Its Diseases Explained by an Fininent Physi-cian–Startling Facts not Generally Known, Who Can Discover a Remedy, &c.?

Messrs. Editors:

The subjoined facts are believed to be, in a measure, novel to most persons out of the medical profession. Their importance is thought to be sufficient apology for their appearance and general publicity.

Instant death is one of the characteristics of heart disease, and claims its victims in the busy walks of life, while resting in a chair, or while in bed at night, wholly unconscious that the dread disease is upon them, believing themselves to be affected with kidney or liver troubles, indigestion, asthma, catarrh, dropsy of the chest, or weakness from overwork.

Dr. Graves, an eminent physician of New Hampshire, has recently given publicity to the following facts relating to this dreaded malady. He says: "Life rests upon a thread, the breaking of which causes instant death. In considering the diseases of the heart, it becomes necessary for the reader to form some idea of its structure and the duties it performs. The heart, for instance, is a bundle of muscles, put together to bear the greatest possible amount of work, and is like a hollow ball with two openings, one for the blood to enter, and the other for it to depart. When full, it contracts and forces out the blood into the arteries. This contraction mechanically closes one of the openings by a simple membranes and some areas the other. simple membranous valve, and opens the other. After it has emptied itself, the opening closes and the one of ingress opens and the heart again fills. In this way the heart empties and fills itself again about seventy-five times in a minute. The functions of the heart depend wholly upon the contraction of the heart when full, and the strict integrity of the two valves. Should these valves become disorganized in any way during the contraction, or immediately afterward, the purpose of the heart's action will be defeated.

be defeated. The successful working of these valves is the whole secret of real heart disease. There is no danger of dying from heart disease without knowing it months and years beforehand. The victim may be apprised from signs which are unmistakable, such as inability to run up stairs, hurry in walking, palpitation, a sense of suffocation, blueness or purpleness of the lips. These evidences of obstruction are not now and then, but always, especially when sudden efforts are but always, especially when sudden efforts are put forth."
Thus it appears that the affection of the heart,

except in rare cases, is patent to the most casıal observer.

The heart's construction thus explained, shows the vast amount of labor it performs, and assists in forming an idea of the following described diseases and symptoms accompanying

them:
Hypertrophy, or enlargement of the ventricles. The symptoms are: Enlargement of the left ventricle and palpitation more constant than in any other disease of the heart. There is a rush of blood to the head on extra exertion, with throbbing or headache, aggravated by sudden rising or lying down. Dizziness, ringing in the ears, sparks and illusions before the eyes; also a purplish violet color upon the cheeks, nose and lips; a dull, severe and aching pain in the region of the heart, extending toward the shoulder and inside of the arm. These require on the part of the victim energetic treatment.

Pericarditis, or inflammation of the heart-

Pericarditis, or inflammation of the heart-ase, is not unfrequent. The membranous suc case, is not unirequent. The memoranous sac in which the heart is contained becomes in-flamed, and it has been discovered that about one in twenty-three who die at an adult age ex-hibit marks of recent or former attacks of this lisease.

The general symptoms are: Pain in the region of the heart, shooting to the shoulder-blade; an acute inflammatory fever, preceded by chills. The pain increases by taking a full, long breath, and by stretching the left side. Inability to lie on the left side: a cough generally decreased. on the left side; a cough, generally dry, and general prostration and violent palpitation.

Water in the heart-case is the result of in-

flammation, and is a common attendant of dropsy. The patient has a sensation of the heart being in a floating state; pulse frequent and

or the heart are a cough, with watery expectorations; difficult breathing; frightful dreams cousins in Southern Illinois, and seek to extinate the many possess the fruitful land? Or shall the German community desire to eliminate the Hollanders of Iowa—or both desire the destruction of the Russian Menonites?

Louis Republican says: "It will be still better if by its side is placed one to Margaret But, some one may say, these are civilized communities, and these people are white people are white people."

Referring to the plan on foot in Boston to raise a statue to Harriet Martineau, the St. Louis Republican says: "It will be still better if by its side is placed one to Margaret Fuller. These twin sisters by the divine right of divine charity shall so enlighten the minds of divine charity shall so enlighten the spirit instruction in spiritual truth. When the spirit of divine charity shall so enlighten the minds of divine charity shall so enlighten the minds of divine charity shall so enlighten the spirit of divine charity shall so enlighten the minds of divine charity shall so enlighten the spirit and starting in sleep; congestion of the lungs; frightful dreams where the children of Spiritualizes can receive instruction in spiritual truth. When the spirit of divine charity shall so enlighten the minds of divine charity shall so enlighten the spirit and starting in sleep; congestion of the lungs; frightful dreams where the children of Spiritualizes can receive instruction in spiritual truth. When the spirit of divine charity shall so enlighten the shall starting in sleep; congestion of the lungs; and starting in sleep; congestion of the lungs; frightful dreams and starting in sleep; congestion of the lungs; and starting in sleep; a

and when that time arrives we know children | danger of diseased valves is the production of

pertropny. Angina Pectoris, or rheumatism and neural-Angina Pectoris, or rheumatism and neuralgia of the heart, is strictly a nervous disease; it
begins with a pain and constriction in the region of the heart, accompanied by more or less
pain in the left arm. In females it is attended
with great sensitiveness and pain in the breasts.
When violent, the heart-pain is terrific. There
is also oppression in the chest, and in the worst
cases, amounts to suffocation. Palpitations are
violent; the brain is oppressed, and fainting
occurs. The termination of this disease is rapid,
and all hope for life is in immediate treatment.
Taken in the aggregate, deaths from heart
disease are found to be inferior only to consumption as to fatality.

out of more than five hundred dissections witnessed by the renowned Dr. Clendinning, about one-third presented signs of heart disease. Must this be so? Is there no remedy?

Yes, there is one—Dr. GRAVES'S HEART REGULATOR, and I will send a treatise explaining the disease and the remedy, which has been successfully used for nearly thirty years, to any

one who will apply to me.
Yours truly, F. E. INGALLS.
Concord, N. H., July 22, 1882.

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INDEX.—Angel Visitants. Bilss. Beyond the Mortal. By Love we Arise. Circle Song. Day by Day. Don't Ask ble to Tarry. Evergreen Side. Flight of Time. Fold Us in Your Arms. Fraternity. Graittude. Golden Shore. Bathered Home Beyond the Sea. He's Gone. Here and Phere. I'm Called to the Better Land. I Long to be There. Live for an Object. My Home is not Here. My Guardian Angel. No Weeping There. No Death. Not Yet for Me. Never Lost. One Woe is Past. Outside. Over the River Phey're Waiting for Me. Over the River I'm Going. Yassed On. Passing Away. Parting Hymn. Ready to 10. Star of Truth. Silent (Help. She has Crossed the River. The Land of Rest. The Sablath Morn. The Cryf the Spirit. The Silent City. The River of Time. The Ingels are Coming. The Lyceum. We'll Meet Them 19. And By. Where Shadows Fall No More. We'll Anchor a the Harbor. We'll Gather at the Fortal. "We Shall now Each Other There." We'll Dwell Beyond Them III. Waiting to Go. Waiting on this Shore.

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As Homer, the writers of the Bible, and Milton, have the same ground-plan and landmarks for their work, so have we freely entered into their labors, and used their materials as "lively stones" for the work whereunto we are called.

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FATE.

Her planted eye to-day controls, Is in the morrow most at home. And sternly calls to being souls That curse her when they come. -[R. W. Emerson's " Fate."

Justice is the beginning of political equality, but brotherly love is the completion of it.—Pythagoras.

INDIAN SUMMER.

When nightly frosts the upland pastures blight, Spent summer turns, and pitifully stays And tempts the southward birds to new delays, And smiles and vows her breaking heart is light. -[Charles Noble Gregory

Fearless gentleness is the most beautiful of feminine attractions, born of modesty and love.—Mrs. Balfour.

OUR ANGEL LOVED ONES. Ever the presence of those departed-The little darlings of long ago-And mothers who mourn and are broken-hearted, Look up in tears from their depths of woe. They may not see in the mist before them The outstretched arms or the tender gaze, But still in their sorrow is bending o'er them,

Gently, the angel of other days.

Never forget that it is your duty to laugh whenever you find anything to laugh at. "A good laugh," so says Charles Lamb, "is worth a hundred groans in any state of the market."

-[Latham C. Strong.

COURAGE TO THE END.

Art thou already weary of the way-Thou who hast yet but half the way gone o'er? Get up, and lift thy burden; lo! before Thy feet the road goes stretching far away. If thou already faint, who hast but come Through half thy pilgrimage, with fellows gay, Love, youth and hope, under the rosy bloom And temperate airs of early breaking day-Look yonder, how the heavens stoop and gloom, There cease the trees to shade, the flowers to spring, And the angels leave thee; what wilt thou become Through you drear stretch of dismal wandering, Lonely and dark? I shall take courage, friend, For comes not every step more near the end? - [Frances Anne Kemble.

The best people need afflictions for trial of their virtue. How can we exercise the grace of contentment if all things succeed well? of that of forgiveness, if we have no ememies?

October Magazines, Etc.

ST. NICHOLAS.—As the closing number of the ninth volume, this for October exhibits all the excellencies that have established its popularity. A fine reproduc-tion of W. T. Smedley's drawing, "When we were Boys," is given as a frontispiece, and a quaint Norwegian legend, "The Famine Among the Gnomes," by Prof. Boyeson, illustrated by Birch, as the opening story. "Radishville," a short sketch of boy-life, is contributed by W. O. Stoddard, and an amusing confession, under the title of "A Story of a Very Naughty Girl," appears from the pen of 'Lizbeth Hall. There is a fairy story for girls, and a base-ball story for boys. "Donald and Dorothy" is concluded. An instructive paper furnishes an excellent source of homeamusement, showing by numerous engravings, "What can be Made with a Handkerchief." Hosts of other good things will lead the reader to thank the publishers. The Century Company of New York, for the treat, and awaken bright anticipations for the first number of the new volume. For sale in this city by A. Williams & Co., corner of Washington and School streets.

WIDE AWAKE .- As usual, this young folks' favorite comes heavily laden with attractions to please the eye and instruct the mind of its great host of readers. "The Hope Works," a fanciful story by Susan Hale, is illustrated by a dainty drawing that forms the frontisplece. The first number of a series of "Old Time Papers" explains the process of making w cloth in the homes of the early settlers, and is very fully illustrated. A first-rate circus story, "The Stimpcetts' Sunrise Party" will please the boys, as also will the stories of adventure, of which there are several. Edward Everett Hale informs young minds upon the Egyptian question; the comedy, "No Questions Asked," is finished, and the second year of The Chautauqua Reading Course commenced. D. Lothrop & Co., 30 and 32 Franklin street, Boston.

THE PHRENOLOGICAL JOURNAL opens with a sketch and portrait of Miss Clara Barton, the American Apostle of the "Red Cross," an organization of various nationalities, having for its object an alleviation of the miseries of war. "The World's Future" is foreshadowed in an article by J. W. Lloyd. "Studies in Comparative Phrenology " are continued. The city of Alexandria is described and an engraving of it given. Eleanor Kirk tells of "Mrs. Bowman's Neuralgia." "The Pollution and Purification of our Rivers and Harbors" is a paper that should command the attention of State legislatures. The departments of "Kitchen Leaflets," "Notes in Science and Agriculture," "Editorial Items" and "Answers to Correspondents" are well filled. Fowler & Wells, publishers, 753 Broadway, New York.

"THE UNIVERSE" is the name of a new monthly magazine that has made its appearance in St. Louis. Mo., the present month. It is proposed to obtain contributions to its columns from the most talented writers in the departments of history, blography and trayels; education, science, art, poetry, religion, commerce and politics, and thus make it acceptable to the public and a welcome guest in every home. We are pleased to note that it strongly advocates justice for the Indians, and a proper recognition of their rights in all our relations with them, whether as individuals or a nation. The first article in this initial number is upon "The Indian Question," treating it in a manner so fully in accordance with our own views that we have transferred it (mainly) to our own columns. This new periodical is issued by The Universe Publishing Co., 2606 Olive street, St. Louis, Mo.

THE HERALD OF HEALTH continues its consideration of "Malaria and Malarial Diseases." Dr. J. M. Granville has an essay upon "Life-Strength." "A Record of Hygienic Progress," "Food of the Japan-ese," "Perils of City Life," "Massage for the Throat," and "How Singers Should Live," are the subjects of the principal shorter papers, all of which, as also minor articles, contain much valuable information for the development of a higher type of manhood-physical, intellectual and moral. New York: M. L. Holbrook, M. D., publisher, 13 and 15 Laight street.

MEDICAL TRIBUNH.—The number at hand (September) treats of "Woman and Her Diseases," (H. E. Firth, M. D.); "Eclecticism and the History of Medicine," (C. A. F. Lindorme, M. D.); "The Public Health and the Dangers of Vaccination," (William Tebb); "Antiseptic Surgery," (W. F. Ball, M. D.,) and other subjects of interest to the class of students for whose instruction it is published. Nickles Publishing Co.. 45 East 22d street, New York.

THE RECORD (September) gives an epitome of the first division of Volkmar's "Jesus Nazarenus, and the First Christian Age," and a critical review of "The Orthodox Scheme of Salvation." Published by C. V. Waite & Co., Chicago, Ill.

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Received. ORTHODOXY UNMABRED; OR, CLERICAL ARGU-MENTS REFUTED. An Open Reply and Appendix to the last letter of Rev. J. A. Dowle, by Thomas Walker. Ph., pp. 62. Published by Thomas Walker. Melbourne, Australia,

CRIMES OF PREACHERS IN THE UNITED STATES AND CANADA, from May, 1876, to May, 1882. Second edition. Translated out of the original newspapers,

and with previous translations diligently compared and revised, by M. E. Billings. Ph., pp. 71. New York: D. M. Bennett, 141 Eighth street.

THE FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Ph., pp. 48. New York : D. M. Bennett, 141 Eighth street.

GOD THE SOUL OF NATURE. Evidences of the Eternity of Earth drawn from Universal Nature. By Dr. E. Collins. Ph., pp. 12. Little Rock: Union Printing & Publishing Co.

HANTS COUNTY LUNATIC ASYLUM. Speech of Sir Jervoise Clarke Jervoise, Bart., July 1st, 1872, upon a resolution deprecating revaccination of patients. Ph., pp. 15. London, Eng.: Vacher & Son. 29 Parliament street.

SEPARATION OF STATE AND CHURCH. By Karl Heinzen. Ph., pp. 12. H. Lieber, Indianapolis, Ind. PRO AND CON. OF SPELLING REFORM. By Prof. O. E. Vaile, formerly of Woodward High School, Cincinnati O. Edited by Eliza B. Burnz, Vice President of the American Spelling Reform Association. Ph., pp. 16. New York : Burnz & Co., 24 Clinton Place.

HOOD'S SARSAPARILLA BOOK OF WIT AND HUMOR Ph., pp. 30. C. I. Hood & Co., Lowell, Mass. FREE TRADE BULLETIN. C. U. Wing, Publisher 27 West 23d street, New York.

Free Thought.

Mrs. Bliss, the Materializing Medium. To the Editor of the Banner of Light:

Of all the accusations of fraud that have been preferred against materializing mediums, whether by the spiritual or secular press, or both combined, that against Mrs. Bliss is probably the most wickedly and baldly false, in its every part and iota, of all. What were the facts of the case, put in short metre? It was charged that Mrs. Bliss sat in a cabinet in which there was a trap door opening into the cellar, through which her confederates, Wm. O. Harrison and Helen Snyder, entered after the séance commenced, who, together with Mrs. Bliss, personated the alleged spirits.

Louis W. McGargee, reporter for the Philadelphia Times, together with Philip I. Diesinger and the above named Wm. O. Harrison, were the three parties who were in league to expose the medium's alleged trickery. Helen Snyder, whose relations with Harrison were of a character to place her at his disposal, was also employed as an accessory in making the alleged exposure. The circles were public, to which all applicants who paid the usual fee were admitted without question, and Diesinger was an habitual attendant of them. These are facts fully substantiated by the evidence in the case. Now, admitting for argument's sake the charges preferred against Mrs. Bliss to be as alleged, what would be the obvious means to adopt, under the circumstances, to effectually expose the fraud? All required would be for Mr. McGargee to accompany Mr. Deisinger to a circle (attended by as many others as he wished), and then for their confederates, Wm. O. Harrison and Helen Snyder, after passing through the trap-door and personating the various spirits they claimed to do, and then whilst clothed with the splendid costumes so many sitters, including the writer, have often admired, both before and since the alleged exposure, address the sitters present as follows: Ladies and gentlemen: you perceive that we two. Wm. O. Harrison and Helen Snyder, are the personifiers of these fraudulent apparitions: and if you wish to learn more of our proceedings, please step this way and we will show you the trap-door through which we enter the cabinet." By pursuing this simple course, which would, if the facts were as charged, doubtless have presented itself to the most obtuse mind as the most feasible method, the parties would have been "caught in the very act" of perpetrating the fraud, and been exposed beyond denial or cavil.

But what was the course pursued by the con-The alleged frauds were proceed for weeks and months until the Blisses left home to be absent some days to a spiritual camp-meeting, leaving Harrison in the house. he being a delinquent boarder with them, who, it was proved on the trial, had repeatedly made threats against the Blisses because of his having been angrily dunned by Mr. Bliss for his board-bill, which was months in arrears. After, as it was proved on trial, by an occupant of an adjoining house, Harrison had been heard on several occasions, both by day and night, at work in the cellar, McGargee enters the premises as a disguised plumber, and then and there discovers a clumsy pretence of a rough trapdoor, without hinges, and the most clumsy attendant fixtures imaginable, that could not in any way be used for the purposes alleged, together with a few filthy garments, which, when presented to the jury in the court-room, proved as unlike the splendid dresses of the spiritforms as a beggar's apparel is to the robes of a crowned prince. Many days or weeks were spent on the trial, which could have been accomplished in an hour, with the certainty of conviction of the parties, were the allegations of fraud proved by pursuing the plain, straight- THE GRANT BANQUET. forward course I have suggested. But the fact is, such was the wide-spread prejudice existing against the persecuted mediums, that any accusation, however groundless and improbable, was assumed by the court, bar and jury, to be true, and it was not until Mr. Bliss had been THE PAST RISES BEFORE ME LIKE incarcerated in prison for months that the miserable farce of a trial was brought to a close by resort to some technicality of the law and the persecuted mediums were discharged.

At no less than twelve séances I attended at the Blisses' a short time after their trial, all the spirit-forms that had been alleged and proved (by perjury) in court to have been counterfeit, were repeatedly presented, just as I had again and again seen the same before the alleged exposure, and I am free to say that I fully believe that if there ever was an honest medium on earth Mrs. James A. Bliss is one.

THOMAS R. HAZARD.

*The great value of Mrs. Lydia E. Pinkham's Vegetable Compound for all diseases of women is demonstrated by every-day experience. The writer of this had occasion to step into the principal Pharmacy of a city of 140,000 inhabitants, and on inquiry as to which is the most popular proprietary medicine of the time, was answered that Mrs. Pinkham's Vegetable Compound occupies a most conspicuous place in the front rank of all the remedies of this class now before the public.-Journal.

National Convention of Spiritualists

National Convention of Spiritualists
At Detroit, Mich., in Royal Templar Hall, cor. Woodward and Grand River Avenues, on Friday, Saturday and Sunday, Oct. 27th, 28th and 29th, 1882.

Tais Convention is for the purpose of discussing the feasibility of organic action among Spiritualists, upon a rational, scientific, philosophical and moral basis. Many hundreds have endorsed this rail, and it is hoped each devoted, true Spiritualist, will either be-present or send communication, or at least their name and address, as in sympathy with this movement. Among a few of the many who have signified their intention of bring present if possible, are Maria M. King, A. J. King, Or. J. M. Peebles, Capt. H. H. Brown, J. P. Whiting, Glies B. Stebbins, Mrs. L. A. Pearsall, Chas, A. Andrus, A. B. French, J. H. Palmer, et als.

Per order of Committee of Arrangements.

"THE SCIENTIFIC BASIS OF SPIRITUAL ism," by Epes Sargent—his last great work PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 14, 1882.

The Working Women.

The last (recent) annual statement of Miss Jennie Collins, who directs and inspires the truly benevolent work among working women in Boston that goes by the name of "Boffin's Bower," shows that the twelvemonth past has been a hard one for the girls that have come within the range of her kindly efforts, owing to causes which are plainly given in her report.

It is not to be questioned that the lot of the sewing girl in a large city is a peculiarly hard one. In New York, she considers herself to be doing well if she earns five dollars a week. The average weekly earnings are below that small sum. or eight in the morning, and there she sticks by a prominent Methodist yesterday." until six o'clock at night. The rooms she usually works in are over-heated and illy-ventilated. At noon she takes perhaps half an hour for lunch, which she takes out of her pinched paper parcel. She can take nothing more than a little bread and tea for breakfast, and when it comes night, she is too exhausted to eat heartily of any food, and it is late to do it besides.

She has before her all the time the necessity of going to bed early in order to get up early. Of course she has no time for taking the air, save the little strip of it which she occupies in going to and from her work; and anything like recreation is wholly out of the question. A New York correspondent of the San Francisco Chronicle describes the condition of a little creature, not much over seventeen years of age, a cashier in a Broadway store. Her position is one of trust and responsibility. Hundreds of dollars daily pass through her hands. She sits all day in a sort of cage and breathes the air of the store, surcharged with hundreds of human breaths and the myriad atoms of cotton and woollen fabrics which fill any dry goods store in which thousands of yards are daily unrolled and rolled up again. She went into this position directly from the public school. Her pay was six dollars a week, while many a bank clerk who does not work so hard nor take any such responsibility gets twice that amount of pay. She is complaining; tired before night; the heavy lines are forming on her face.

But she cannot go off to recuperate. She is not the daughter of a rich man, to be able to do that. She must work on to the end, or drop out altogether, if she stops for ever so short a time. She belongs to the machinery of a great establishment that grinds up a great many more fragile parcels of humanity, without thinking or caring about it in the least. Perhaps they are also in a machine themselves. Another girl whom this correspondent knew, served in a Sixth Avenue dry-goods establishment, much frequented by wealthy and fashionable ladies fond of bargains. She secured a position through the influence of a female friend. The friend put the question direct to the proprietor-' How much do you give your girls?' 'About enough to keep body and soul together,' was his literal response. This girl went to work in the millinery department, the workroom being in the basement. A stove stood in the room, used for heating smoothing irons, and was kept almost at red heat, summer and winter. Other disadvantages were to be found also in this same basement-room, coupled with the usual defective plumbing. In that foul air she lost appetite, and could with great difficulty eat her lunch.

When a girl was five minutes late in the morning she was fined ten cents. When she left a door open behind her she was fined ten cents. The place reeked with fines. The employers tried every method to withhold the payment of the full wages, scant as they were. The girl in question fell sick and was absent two days. On the evening of the second she went out to a lecture or place of entertainment, in hopes of obtaining needed diversion. There she happened to meet her employer, who also saw her. On her appearance the next morning at her place of work, he taunted her with trifling with him. She explained, but he refused to hear. "Pay me what is my due, then, and let me go," said she; but he refused even that; and the poor girl, finding no means of redress, was robbed of her wages, after sundry fines had first been deducted.

Perhaps all working women are not what they should be, and all employers are not avaricious tyrants; but that happens to be the way the rule runs at present. The employer is strong, but the girl is weak. He can protect himself with rules, but the girl cannot. He can discharge her without a moment's notice; but she must not leave without giving notice, at the risk of forfeiting a large share of her wages.

This observant writer says that two-thirds of the New York working girls, whether in stores or shops, are partly supported by their parents. The pittance they earn weekly is turned into the family fund for the common support, or it is used up in clothing the one who earns it. But for the support of the lone girl five dollars a week goes but a little way. Yet hundreds and thousands are trying to live on this sum. The poor of fifty years ago and the poor of today are two very different classes of people. They want more than they did then. To the strict vegetarian, pure food is cheap, but the mass of people are not vegetarians. To the poor working girl who is forced to take up with her five dollars a week, even fresh air, though anecessity, is positively a luxury. So is a ride in the horse-car on a hot day, or when the day's work has left her exhausted and weary. So are several changes of apparel a year. So is fruit, which every one craves and ought to have. So is change of air and scene. And so are a good many other things that, in this age of complex civilization, she needs quite as much as any of us. It is an age that devours human lives and is still greedy for more.

Another Escape from the Creedal Prison.

Rev. James D. Shaw of Waco, Texas, of whom it is said by a local paper, "few if any of the ministers of the M. E. Church South in Texas are better or more favorably known," has publicly renounced his belief in the leading tenets and dogmas, not only of the Methodists, but of the Orthodox faith generally. Mr. Shaw was one of the editors of the Christian Advocate, published at Galveston. Last May he was one of the delegates to the General Conference to the M. E. Church South at Nashville, and when the four new Bishops were elected he received the entire Texas vote (with some from other States) as a candidate for one of the bishoprics.

The withdrawal of so influential a shepherd the flock. Says the Examiner: "It fairly was the original seat of the Aryan or Indo-

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whom looked as though they could hardly believe the testimony of their ears. It was new to many of them. No such thing had ever occurred in Waco before. The man they were listening to was in their eyes the embodiment of orthodox belief. It was also a general topio of conversation throughout the city yesterday, being discussed on all hands. Representatives of the Examiner took occasion yesterday to interview some of the leading members of the Methodist congregation on the subject. It was developed that as a rule the male members endorse their pastor and applaud his sentiments. Most of the dissent, deprecation, and in some instances horrified astonishment, appears to be confined to the lady members. This, perhaps, is to be expected, as the gentler sex are by nature, training and the customs of society more inclined to fervent devotion, and less inclined to doubt, investigation and the applications of practical rules to matters religious than men-She must be off to the place of work by seven at least such was the explanation vouchsafed

Another Theological Seminary in Trouble.

Andover has had its recent attack, through the candidacy of Dr. Newman Smyth for a professorship; and now it is the turn of the Newton Theological Institution, run by the Baptists. It is the same complaint, however, that attacks them all-Liberalism. The tendency among the leaders of Evangelical Christianity toward liberal views seems to be one that cannot be resisted. It is of the spirit of the time, and therefore must have its course. The rumpus now created at the Newton Theological Institution has been occasioned by the removal of Prof. Gould, who has occupied the chief chair in this institution, which is the leading Baptist Institution in the country, for fourteen years, and who enjoys a national reputation as the leading exponent of the tenets of correspondent of the Cincinnati Enquirer says: the advanced wing of the Baptist denomina-

His dismissal, however, came about in a strange way, with some pretty sharp practice to it. The trustees of the Institution held their annual meeting early in the summer, when the executive committee recommended to the full board that Dr. Gould's chair be declared vacant, on the ground of differences of opinion in regard to theological matters between himself and the President, Alvah Hovey. This recommendation of the executive committee was made in the face of the fact that, by the bylaws of the institution, the departments are independent of one another, and the professors are of equal authority. A committee of investigation was appointed. Dr. Gould was given a hearing; and a member of the committee is said to have reported that his statement of faith was within the limits of reasonable Or-

A special meeting of the Board of Trustees was recently held, when the committee of investigation reported three to two in favor of Prof. Gould. There was a long discussion over the subject, in which the laymen on the Board stated that reports were gaining currency respecting Prof. Gould's heretical opinions, and that, whether there was any foundation for them or not, they existed, and to the detriment financially of the Institution. That many rich men of the denomination felt that some sort of a foundation would be found for them, and that would deter them from making bequests and gifts to the Institution, which would thereby suffer greatly; and that, finally, the only way to prevent this undesirable result was to remove the cause, in other words, summarily displace the man about whom these reports had been put in circulation.

on taking a vote for the removal of Prof Gould it was found that there were thirteen members of the Board of Trustees in favor of turning him out of the place he had occupied and honored for fourteen years, to nine members in his favor. Ten of these thirteen votes, it may be said, were cast by laymen. The connection of Prof. Gould with the Newton Theological Institution is therefore severed; and it is done on the basis of reports merely, without challenging him to appear and answer to any charges brought against him. That is worse than the "freezing out" process in stock manipulations, which no doubt the Baptist pulpits would denounce as loudly as any in the land. What makes it all the more reprehensible in its spirit is the fact that President Hovey still offers to do all that he can to secure for the now deposed Prof. Gould a pulpit to preach in. He certainly cannot feel, then, that there is much in Prof. Gould's views to be afraid of.

"Atlantis."

There has been published this year a book confirmatory of statements made long ago by the spirit-world through the mediumship of Mrs. J. II. Conant, as also by the lips of other mediums from time to time in regard to a sunken continent. These statements, though accented by most Spiritualists, found no credence among those who had no faith in the ability of those who had passed from human vision to return and communicate intelligibly with mortals.

Now we have a book, "Atlantis; the Antediluvian World," by the Hon. Ignatius Donnelly, in which it is claimed that there once existed in the Atlantic, opposite the mouth of the Mediterranean, a large island, the remnant of an Atlantic continent, and known to the ancient world as Atlantis. The writer gives it as his opinion that the description of this island given by Plato is veritable history; that Atlantis was the region where man first rose to civilization: that it became a populous and mighty nation, from whose overflowings the shores of the Gulf of Mexico, the Mississippi River, the Amazon, the Pacific coast of South America, the Mediterranean, the west coast of Europe and Africa, the Baltic, the Black Sea, and the Caspian were

populated by civilized nations. The author advances the theory that the continent that by some sudden mighty event of nature was obliterated from the face of the earth was the true antediluvian world, the garden of Eden, the gardens of the Hesperides, the Elysian Fields, etc., representing the universal memory of a great land, where early mankind lived for ages in peace and happiness; that the gods and goddesses of the ancient Greeks, the Phonicians, the Hindus and the Scandinavians were simply the kings, queens and heroes of Atlantis; that the mythology of Egypt and Peru represented the original religion of Atlantis; that Egypt was the oldest colony formed by the Atlanteans; that the implements of the bronze age" of Europe were derived from Atlantis; that the Phonician alphabet was defrom the fold created great consternation in | rived from an Atlantis alphabet; that Atlantis

Semitic and possibly also of the Turanian races; that Atlantis perished in a terrible convulsion of nature, in which the whole island, with most of its inhabitants, sank into the ocean; and that a few persons escaped on ships and rafts and carried to the nations east and west the tidings of the catastrophe, which has survived to our own times in the various deluge legends of different nations.

Mr. Donnelly believes the Azores to be the tops of the Atlantean Mountains, and that the range of active or extinct volcanoes extending along a line stretching north and south through the Atlantic from Iceland to St. Helena show that the great fires which destroyed Atlantis are still smouldering, and afford a hint that the vast oscillations which carried the lost island beneath the sea may yet bring it again to light.

In support of his theory, which is one of startling interest to the world at large, the author educes and presents his readers geological evidences, correspondences in deluge legends, in languages and in the arts, corroborative proofs from old mounds and tablets, recorded earthquakes and volcanic eruptions and archæologic-

al remains.

As might be expected, the book is treated by the literary and scientific world more as a curiosity than as a matter of fact; but the high reputation of the author, as well as of the publishers (Harper & Brothers) leads them to be somewhat guarded in their expressions concerning it-even the "religious press," notwithstanding the damaging effect of the book upon some of its long cherished beliefs, remarking that, without feeling under obligations to accept the author's premises or deductions, it must admit that he has made a very interesting

One of the latest freaks of fashion is the adoption of Prayer Rugs from the East, such as a Mohammedan uses. Of these a New York

"They are usually about three by four feet in size, and can be distinguished by the design, which always represents some large figure at one end and pointed at the other. Places are indicated for the hands and knees. Devout women procure the real things from an importer, and, without facing Mecca, bumping their heads on the floor, or removing their shoes and stockings, like the sons of the prophet, still actually do use them to kneel on while praying. They are said to be a great comfort."

New Publications.

THE LIGHT OF PROPHECY: or, The Religion of the Future. By Edwin A. Holbrook. 12mo, cloth, pp. 156. Boston: Colby & Rich.

Guided by one who when a dweller on earth was known by his visits to prisons, and a full recognition and practice of his mission, the doing of good to others, the author in the poem that gives name to this book becomes familiar with and describes persons. scenes, places and conditions in the spirit-world and conversations held with its inhabitants. The poem pens with an invocation to the

"Immortal chieftains of the ages past Who struck for truth, nor yielded to the last,"

in answer to which a beatific view of worlds upon worlds and myriads of spirits is bestowed upon the author, begetting in him a desire to learn more of creation and the career of each individual spirit in this world and in worlds beyond. In response to this his inner vision was enlarged, and there stood before him one whom as he approached he recognized as John Howard, a circle of stars around him ranged to form the words, "He lived the universal brotherhood," confirming his impression. This spirit comes in answer to his inmost desire, to show him in what way the prayers of mankind are answered, and to be his guide in his meditated, journey through the spheres. All states and conditions of life are then visited and described, commencing with its earliest forms, and proceeding by regular gradations from the lowest to the highest. The philosophy of being is portrayed as imparted by those whom the author in his pilgrimage encounters. Though deprecating the state of society The matter was argued on this ground, and as it now exists upon earth, ruled by selfishness, and on taking a vote for the removal of Prof. permeated with little of that humanity which should be its distinguishing characteristic-and must be ere happiness prevalls among men—the far-reaching vision of the spirit sees not far distant, through the working of that little, a time when the brotherhood of the human family will be recognized as the great Truth. whose principles should govern all the inhabitants of earth-and will. The poem is marked with vigor of thought and grace of expression. The remaining poems, eleven in number, are short and of varied degrees of merit.

FREEDOM, LOVE AND BROTHERHOOD. Verses by "Progresus." 8vo, cloth, pp. 100. London: E. W. Allen, 11 Ave Maria Lane.

The first and longest poem in this volume bears the name, "Narrow, Broad and Broader." It is in the narrative style, historical and argumentative. A man on his way to his rural home from the city, where he has obtained some freethought publications, overtakes on the road a Christian of the sombre and sad school of belief, who takes him to task for "fighting against God and his powerful Kirk," as shown by the books and papers under his arm. After the man of sorrows had told him of heaven and warned him of hell. "the sinner at length thought it prudent to speak," which he did boldly and effectively, giving the origin and subsequent history of the Bible, analytically exhibiting its plan of salvation, and exposing to the light of Reason the doctrines of the elect. The Vicar became impressed somewhat with the truths uttered and proposed to discuss the matter at a future time, which time never comes, and probably never will, for he employs every artifice to avoid meeting his Freethought friend. A dozen or more shorter poems complete the contents of the volume. They are all inspired with the spirit of reform for the present, hope for the future, and progress eternal; and though faulty at times in rhythm and measure, owing evidently to the inexperience of the author in this form of composition, have much to commend them to the reader's favorable notice.

CONSTITUTIONAL HISTORY AND POLITICAL DEVELOPMENT OF THE UNITED STATES. By Simon Sterne, of the New York Bar. 12mo, cloth, pp. 323. New York: Cassell, Petter, Galpin & Co.

This volume contains a sketch of the Constitution of the United States, and the interpretation given to it by the Supreme Court, accompanied by a history of the political controversies which led to the formation of and changes in that instrument, together with the presentation of the situation of political parties and questions, which, in their turn, may produce constitutional changes. It is designed more especially for students of political history, but will be found to offer much of an interesting nature for the general reader.

ORIENTAL RELIGIONS. By John Caird, S. T. D., and other authors. Ph. 8vo, pp. 57. New York: J. Fitzgerald & Co., 30 Lafayette Place.

This is No. 35 of "The Humboldt Library of Popular Science," designed to supply the public at a very low price such works as those of Tyndall, Huxley, Spencer. Proctor. Flammarion and Trench. As these writings have been hitherto accessible only to a few on account of their price, this effort to place them within the reach of readers of limited means is to be commended. In this number the Religious of India are treated upon by Dr. Caird, the Religion of China by Rev. Geo. Matheson, and the Religion of Persia by Rev. John Milne, M. A.

SYLVIE'S BETROTHED. A Russian Story. By Henry Greville, author of "Dosia," "Tania's Peril," etc. Translated by Mary Neal Sherword. 12mo, paper, pp. 262. Philadelphia: T. B. Peterson & Bros.

This is a book with two heroines, and the sympathies of the reader are equally balanced between them. They are Sylvie, a young and willful girl whose caaroused, electrified the congregation, many of European family of nations, as well as of the prices are strange, and "Madame Clermont," a married

a aspertation in the second

woman who "suffers and is strong." These afford the author a fine opportunity to exhibit her peculiar forte-the presentation of strong contrasts of charac ter, and she fully avails herself of it, giving the reader a very good study of French society. The translation is made by a lady whose work in this line is always admirable.

THE SLAVES OF PARIS. Boston: Estes & Lauriat.

In large octavo form, printed in good-sized, clearfaced type, the publishers issue a very neat edition of this masterpiece of an author, Gaboriau, whose versatile pen is prolific in its delineations of every phase of life. The book has, through its great and increasing popularity, attained an extensive circulation, and found hosts of admiring readers in Europe and the United States.

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Oct. 7.

OR,

THE RELIGION OF THE FUTURE. BY EDWIN A. HOLBROOK.

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The theme of the author is growth from the lowest to the highest, and the crowning destiny, the spheres beyond, through individual wisdom, love and charity.

The moral and religious precepts of the book cannot fall to strike a responsive chord in every carnest and thoughtful mind without regard to faith, ered or sect; and its doctrines are so attractive that they can hardly full to leave an impress for good upon the mind, however skeptical. It effectually puts to silence the cry that the doctrines of true Spiritually puts to silence the cry that the doctrines of true Spiritually puts to strend a right understanding of the Spiritual Phenomena and the relations of this world to the spheres beyond.

beyond.

In its development theory it advocates the idea that souls are transmigrated until they arrive at a point where they are spiritually self-sustaining, then they are transmitted from parent to child as are the bodies, and become self-sustaining in a spiritual body at the dissolution of the parthy.

from parent to child as are the bodies, and become solfsustaining in a spiritual body at the dissolution of the
earthy.

The author claims to be en rapport with the spirit of John
Howard, who guides him through circles and spheres of
spirit-life, interviews some of the inhabitants, who relate
their past history and experience, giving the bearings of
acts and conditions in their former lives upon their spiritual
progress, the hindrances to their advancement, and the sure
rowards of right living. In the unerring law of compensation it reconclies the evil with the good, and vindicates the
ways of God to man.

The last spirit interviewed is George Washington, who
speaks as a philanthropist rather than as a patriot. He makes
a thrilling plea for peace and gives a scathing rebuke to the
war-spirit, opposes capital punishment, advocates the election of Federal officers by the people of each locality, in
order to save from jeopardy the life of the President, on
whom the responsibility of appointments rests. The two
following verses end the peem:

"The alpha is but the shadow of the day,
The tempest brings the air a purer caim,
Behind the darkened clouds the sambeams play;
The dew-drop is the image of the sea;
Man's power the product of a mighty arm,
An integration of sternity.

Now back to earth with strength of will renewed,
I wait to hear the boatman's muffled oar,
And trusting that the scenes in vision viewed
I may review; upon this truth I rest
To evil's problem solve, and ask no more;
Eternal Love and Wisdom knoweth best.'

We have no hesitation in saying that this little book will
be a valuable accession to the family iterature, and no lib-

We have no hestitation in saying that this little book will be a valuable accession to the family literature, and no lib-oral mind will regret its purchase. We therefore confident-ly bespeak for it a wide circulation, and solicit orders for the book on the principle of mutual exchange, and full value received.

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Banner of Bight.

BOSTON, SATURDAY, OCTOBER 14, 1882.

Spiritualist Meetings in Boston. New Era Hall.—The Shawmut Spiritual Lyceum meets this hall, 176 Tremont street, every Sunday at 10% A. R. Il friends of the young are invited to visit us. J. B. Hatch,

Paine Memorial Hall.—Children's Progressive Lyceum No. I holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock, The public cordially invited. D. N. Ford, Conductor.

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 1014 A. M. and 25 and 75 P. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at

Harmony Hall, 34 Pasex Street (1st flight), -Splringly meetings to this new and beautiful hall every Sunday, trust meetings to this now and beautiful hall every Sunday, at 105 A. M. and 25 and 75 P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excedent votal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Hairman.

Horticultural Hall. Meetings under the auspices of the decimal Panels will be held at 10:30 A. M. and the Boston Spiritual Temple will be held at 7:30 p. M. every Sunday until further notice.

The Ladies Ald Society meets every Friday, at 2:30 p. M. at 718 Washington street, notif further notice. Business Meeting at 40 clock. Mrs. M. V. Lincoln, President; Mrs. A. H. Tyler, Secretary.

The Chelsen Spiritual Association holds meetings every Sunday at 3 and 7 5 P. M. at Old Fellows' Building, opposite Beilingham street Horse Car Station. Next Sunday afternoon, conference, thathe evening Mrs. Bagley, test medium, will occupy the platform.

NEW ERA HALL.-A large audience greeted Shawmut Lyceum on Sunday, Oct. 8th; every seat that could be got in the hall was occupied, also the ante-rooms. The sweet selections of Haines's orchestra filled the hall with their melodious notes, and everything was in harmony with the occasion. The session opened as usual with the reading and singing of the Silwer Chain recitations, after which the Grand March was performed with good effect, all doing well their respective parts. The usual time was devoted to the instruction of the young; at was devoted to the instruction of the young; at its close the following programme was carried out with great enthusiasm; Recitations by Bes-sie Brown, Ernest Fleet, Emma Ware and Gra-cie Burroughs; song by Little Blanche; recita-tions by Freddie Ames, Charlie Pray, Haskell Baxter, Eva Folsom. Mrs. Maud E. Lord con-tinued the narration of her experience as a medium for about an hour, and so interested were the audience in her remarks, that they regretted the necessity of her being obliged to stop, on account of the lateness of the hour. She will continue the account of her experience next Sunday, when all who wish to hear of the trials and sorrows, joys and blessings of this great medium, are cordially invited to come and do so. We are pleased to state that our friend and Leader has so far recovered from her illness as to be with us again, and able to attend to her business at No. 2 Hamilton Place, where she will receive her patrons. The Physical Exercises and Target March closed one of

the longest sessions ever held by us.

J. A. SHELHAMER,

Sceretary Shawmut Spiritual Lyccum,

Office 84 Montgomery Place.

PAINE HALL, Oct. 8th.-Lyceum well attended both by children and a full audience, and among the latter were many of our old workers in the Lyceum cause. The word "Autumn" was woven into sentences by twenty-live children, and a fine dialogue—the subject being the flowers which adorned our table on this day, who made them, and what effect the sun had upon them, which was something new to us and withal very instructive—was participated in by May Waters, Jennie Bicknell, and Miss Helen M. Dill. Succeeding this were recitations by Amy Peters, Carrie Huff, Freddie Stevens and Fred Cooley, and remarks by Mr. Wilson, who it is understood will attach himself to our Lyceum thereby becoming a value. self to our Lyceum, thereby becoming a valuable accession to our ranks.

The invitations to our Re-union of Past and

Present Members are ready, and the Committee would urge upon all who have contributed to the advancement of the Lyceum cause to be with us on that evening. Invitations will be sent to all who can be remembered, and if there are any overlocked, they will consider them-selves invited. Let us forget past differences, and unite for the success of the teachings of the Lyceum cause.

Alonzo Danforth, Cor. Sec. Children's Progressive Lyceum No. 1 800 Tremont street.

Lyceum Reunion, Paine Hall, Oct. 19th, 1882. In order to meet the expenses of this occasion, including supper, printing and hall, the price of tickets is fixed at 50 cts. each; and that proper provision may be made to meet the wants of all in attendance, the committee wants of all in attendance, the committee must know as early as Oct. 12th how many expect to attend. Please notify.

D. N. Forn,

Alonzo Danforth,

Mrs. S. F. Bicknell,

Mrs. S. J. Peters,

EAGLE HALL, 616 WASHINGTON STREET,-Large audiences filled our hall at every session on Sunday last. Dr. II. B. Storer gave us a fine discourse, and his eloquent words were a timely exposition of the needs of the hour. The Doctor's stirring thoughts seemed to rouse up an enulous "control" in our well-known worker, John Wetherbee, who folloved, pouring out poetry, fact and fiction, to the manifest satisfaction, instruction and pleasure of the audience. The appearance of Maggie Folsom upon ence. The appearance of Maggie Folsom upon the platform in the afternoon created a profound sensation. So lately night upon treading the threshold of the "other shore," she appeared as one led in by the hands of the invisibles, as, in reality, she truly was. Though still weak in body her voice rang out rich and clear in behalf of the cause she so dearly loves. Maud E. Lord was greeted with a warm welcome: her temarks were fine, and she gave come; her remarks were fine, and she gave many tests of spirit presence and identity. Mrs. Gale, of Michigan, was with us during the

day; her speech and tests were excellent. Miss A. J. Webster spoke and sang an inspira-

tional song with marked effect. The tests of Mrs. Leslie and Miss Margie A. Keating were

remarkable for correctness of detail. Mrs. , of Chelsea, proved herself unsurpassed as a

psychometric reader. A spirit, formerly a clergyman in this life, gave us a thoughtful discourse through Harry Donnelly.

EBEN COBB, Conductor.

CHARLESTOWN, MYSTIC HALL.-Sunday, Oct. 8th, a very interesting meeting was held at the usual hour in the afternoon. The platform was occupied by Mr. David Brown, whose remarks and tests were listened to with marked attention by a very intelligent audience. Mr. Brownwill speak and give tests in this hall next Sunday, Oct. 15th, at 3 P. M. C. B. M.

LADIES' AID SOCIETY.-Abbie M. H. Tyler. Secretary, reports that the members of this soclety resumed their meetings Friday afternoon and evening, a goodly number being in attendance. Quite a lively business meeting was participated in. [A series of resolutions, passed in reference to the decease of members of this organization, has been received, and will be printaged.]

CHELSEA.—After a vacation of the summer months, the Ladies' Harmonial Aid Society has resumed its Friday afternoon meetings in Temple of Honor Hall, Hawthorn street, with a goodly number of earnest workers in the cause of humanity. Entertainments will be given in the evening. We hope friends will come in to of humanny. Eastern the evening. We hope friends will come in to assist us, that we may carry glad tidings to many a sorrowing heart during the cold dreary winter that will soon be upon us.

Mrs. S. A. THAYER, Pres.

THE BANNER OF LIGHT.—Attention is called to the prospectus of this sterling good paper, to be found in another column. Its articles on Spiritualism and general reform are of the best, and no unbiased person can fail to be benefited to be found in another column. Its articles on Spiritualism and general reform are of the best, and no unbiased person can'fail to be benefited by the regular perusal of its columns.—Saraday, Oct. 15th, will close his present engagetoga (N. Y.) Sentinel.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualis Society holds meetings at Everett Hail, 398 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A.M. and 7:45 P.M. Speakers engaged: Waiter Howell, of England, for October; Cephas B. Lynn, for November, Seats free, and every one invited. Children's Lyceum at 3 o'clock P.M. Conference meetings—John L. Martin, Chairman—every Saturday evening, at 8 o'clock. H. W. Benedict, President. The Church of the New Spiritual Dispensation having secured the Church edifice termorly occupied by Rev. Dr. Fulton, on Clinton Avenue, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues), will hold religious services every Sunday at 10:30 A.M. and 7:30 P.M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to attend. Hon. A. H. Dailey, President.

Record by Multiling President.

Brooklyn Spiritual Fraternity.—Removal: The Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrile Avenues, 175 P. M. Oct. 13th, Mrs. Milton Rathbun; Oct. 20th, J. 3. B. Pooler.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Comn, Secretary.

Brooklyn (E. D.) Spiritual Conference, Composite Rooms, corner South 2d and 4th Streets.

To the Editor of the Banner of Light:

At the session held in Composite Rooms, Oct. 2d, Mr. C. R. Miller read from the Gallery Mr. Colville's Ode to Spirit Art.
Mr. Swift, trance medium, was then invited to the platform, and after the singing of a hymn the controlling spirit gave an address, in the course of which he remarked that none too much could be said of the mediums of our country, multiples were scattered over the country; multitudes were scattered over the land, yet no two were alike. All were sensiland, yet no two were alike. All were sensitive, sensitive to all things—yet most sensitive to unkind words. The word "home" has a pathetic sound, and in regard to your earthly homes you endeavor to decorate and make them comfortable and beautiful. The conference-room is a home where the spirit finds rest and food. The speaker made a plea for support and aid to the officers of the Conference, and describing the spirit-home of the chairman said that inscribed in letters of gold upon it were the words, "The Champion of Mediums." The speaker pursued the analogy between earthly speaker pursued the analogy between earthly and spiritual homes; described a spirit present -the wife of Daniel E. Sickles; described a large bouquet of flowers in front of a gentle-man at the lower end of the hall as a gift from

man at the lower end of the nail as a gift from the spirit-world—a tribute to his love for the beautiful.

Mr. Miller read a letter received by Dr. Coffin from Rondout quoting Mrs. Richmond: "When the spirit-world needs instruments it summons them;" the letter described a new materializ-ing medium in Kingston, N. Y., who has never eat in public.

sat in public.

Mr. Haslam said that he had recently been Mr. Haslam said that he had recently been much confused and staggered by a phenomenon which he had met. Mr. H. gave a brief introductory word for Mr. Walter Howell, of England, who was present, and who from the circumstance of having been born blind had not been able to acquire the education of the schools. Mr. Howell had partially gained the power of vision by the aid of surgery, but was still unable to read or study. He however was elucated by the spirits. Mr. Haslam said that the simplicity and amiability of Mr. Howell's manner had greatly endeared him to himself; he felt as a brother toward him, and bespoke for him the sympathy and cordial feelings of our societies.

Mr. Howell having taken a seat on the platform became entranced, and after the singing the controlling spirit delivered a masterly address full of sound logic and a plain exposition of fact, which we can but imperfectly outline at this time :

In this enlightened age, he said, the nine-In this enlightened age, he said, the nine-teenth century, we need a theology that will square with reason; the gulf has gradually widened between science and theology. Alluding to geology, he said it had become both the founder and expounder of theology. All true theology should harmonize with science. No philosophy can be true which does not rest upon scientific fact. The raps at Hydesville, thirty-four years ago, were the sounds of the tools of the master mason laying the foundations of the new spiritual temple whose dome shall reach to heaven. The philosophy of the nineteenth century squares with reason, and is a science and a religion—a religion not in the dogmatic or churchianic sense, but in the the dogmatic or churchianic sense, but in the highest sense: to do good. The scientists Huxley, Tyndall, Mill, have placed this philosophy among the unknown and the unknowable; but the human mind is infinite as its origin, and that which to-day is the unknowable, to-morrow is the demonstrable fact. All phenomena are the result of law—there is no miracle in nature. It is impossible to give an adequate report of

It is impossible to give an adequate report of the address, which was logical, powerful, eloquent and full of fervor.

Mr. Miller extended to Mr. Howell, on the part of all Spiritualists, a warm and affectionate welcome. Mr. M. made a reference to his interest in trance and inspirational mediumship, and the prejudice manifested in the early days of Spiritualism.

Mr. Howell then made a few remarks expressive of his sense of the harmony of the meet-

sive of his sense of the harmony of the meeting, and his pleasure in being among us, and gave a description of scances held with Miss Wood, the materializing medium at Newcastleon-Tyne, under the auspices of the National Spiritualist Association, where some excellent tests were had. Also scances with Mr. Duguid

f Glasgow, the artist medium. Mr. Wilson, of New York, described scances of Mrs. Williams, the materializing medium, at her residence, 462 West 34th street. He then introduced a lady from Chicago now stopping at Mrs. Williams's, Mrs. Weeks, who under control of "Sunbeam," her Indian guide, made a short address in a very graceful and interesting man-

ner.
There was a large audience present, and much interest was manifested—the exercises being extended beyond the usual hour for closing.
W. H. Coffin, Secretary.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings very Sunday in Republican Hall, 55 West 33d street, at 934 A. M. and 78 F. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The Independent Association of Spiritualists and Liberus hold public meetings every Sunday morning and evening at Frobisher Hall, 23 East 14th street, Speakers engaged: Mrs. Susie Willis Fletcher, for October; Mr. J. William Fletcher, for December, who will give tests of spirit presence after each lecture. The Banner of Light is on saie at all our meetings. Alfred Weldon, President.

New York Meetings.

Mrs. Willis-Fletcher continues her ministra-tions with gratifying results at Frobisher Hall. The morning service (Oct. 8th) was devoted to an-swering questions, some of which were particularly pertinent and practical. In the evening, however, Mrs. Fletcher favored us with a highly interesting discourse in answer to the question, "Has Hell any Terrors to an Honest Man?" The audience was a representative one, and listened with more than passing attention to the speaker, who seemed to be thoroughly imbued with the spirit of that divine religion which "suffereth long and is kind."

Meetings in Stafford, Conn. Mr. George A. Fuller of Dover, Mass., lectured for the Harmonial Progressive Union at Spiritualist Hall, Stafford, Conn., Sunday, Oct. sth, at 1 and 7 P. M. The afternoon lecture was upon "The Evidences of a Future Life." Mr. Fuller classified the evidences under three heads, Intuitional, Rational and Physical. The most conclusive arguments are those presented by intuition, for they are whisperings of the soul. The next class, called rational, appeal to the reasoning faculties as the strongest. Of these may be mentioned, the desire for a higher life, and also a scientific argument deduced from evolution, for one naturally asks, if there from evolution, for one naturally asks, if there are connecting links between man and the lower forms of life—each one a prophecy of something higher—why may not the angel come after physical man? In the third class were considered all those manifestations of Spiritualism which appeal directly to the physical senses; and in summing up, the speaker succeeded in presenting a very strong argument in favor of a continuation of life beyond the grave. In the evening Mr. Fuller gave a very elaboration.

Springfield (Mass.) Meetings.

Springfield (Mass.) Meetings.

The many attractions outside did not prevent our usual audience from assembling at Gill's Hall to listen to Mr. Fletcher's interesting guides, who accepted subjects from the audience and uttered some very practical and timely words, which were gratefully accepted. In reply as to "What is meant by mediums enduring great suffering during the present year?" the speaker said it is apparent to you that there is an effort to have a Spiritualism with mediums entirely left out, now that they have established the fact of spirit communion; and instead of being beloed in their work there and instead of being helped in their work there would appear to be a combined effort to crush them out. They are condemned unheard and denounced without cause or reason. When an association feels called upon to come out and defend their mediums against the attacks of a Spiritualist, it is evident there is trouble in our midst. These continual warrings open the door for the lower influences to come in and work harm, and their instruments are affected accordingly. If the warfare of the past two years continues, your mediums will, as in England, seek other fields of labor, in order to especially the seek of the past two years.

land, seek other fields of labor, in order to escape the suffering which seems to be a part of their mission. Harmony, charity and friendly feeling were insisted upon if we would attain the highest results.

In the evening the audience was large and enthusiastic. The speaker was heard at his best in his analysis of an article which appeared in the "Springfield Republican," upon "Man's Identified Immortality." The close attention and earnest applause of the audience showed a quick perception of the argument and points.

The lecture was followed by a number of recognized tests. Mr. J. S. Hart, the Secretary, who has been quite ill, has recovered. A quartette has been added to the service, and everything indicates a prosperous season.

Meetings in Providence.

The second Sunday of Prof. Kiddle in Providence was as successful as his first. Large audiences attentively listened to practical and logical discourses, touching some of the vital and basic points in the Spiritual Philosophy. In the afternoon, "Spirit Identity" was the subject; important in all its bearings, inasmuch as it is one of those questions which is intimately related to a proper understanding of spirit-control. The address was lucid, suggestive of thought, and profitable in all respects. The evening discourse was an able exposition

gestive of thought, and profitable in all respects. The evening discourse was an able exposition of the nature of inspiration. The popular theory—the theological definition—was crucially analyzed, its inconsistencies demonstrated, also its tendency to cramp and dwarf the spiritual side of humanity. From a spiritual standpoint inspiration becomes universal and is a constant inspiration becomes universal and is a constant factor in the progress of the race. It was a cogent and timely presentation of issues now pressing up and forward, challenging the attention of the world. It was fortunate for the cause of Spiritualism that bigotry forced upon Mr. Kiddle a resignation of the position held by him in public affairs, and thereby put him in the field as its advocate and exponent.

Meetings in Portland, Me.

October 1st and 8th our platform was occupicd by that well-known pioneer in the spiritual cause, Mrs. Sarah A. Byrnes. October 1st her subjects were: "The Practical Utility of Life," and "The Mission of Inspiration," which Life," and "The Mission of Inspiration," which she treated in her usual happy manner: good audiences were in attendance and were highly pleased with the discourses. October 8th, the subject for afternoon was "The Mission of Spiritualism." No abstract of this lecture would do it justice; it was one of the best, if not the best lecture delivered by her guides in this city. They expressed themselves as very hopeful for the future of Spiritualism, and stated that in the next ten years we should receive communications of a higher order; that Spiritualists must not merely accept the various phenomena as true, but learn the laws that control them, and be able to give a reason for their belief. In the evening, by request of our Chairman, her guides continued their remarks upon the same subject, giving much valmarks upon the same subject, giving much val-uable advice in regard to mediums and circles. A large audience was present and listened with the closest attention.

Next Sunday, Oct. 15th, we shall have with us Mr. Joseph D. Stiles, of Weymouth, Mass., whose coming is looked forward to with great pleasure by his many friends.

Additional in the Case of Miss Wood. "....If the form 'Pocha' was black when it was seized, did the person who seized her find Miss Wood with black face, arms, and body I fnot, how did it yet wiped out when it became Miss Wood? Let Mr. Calling explain if he can, before he ever lends himself again to the breaking of conditions, and assists at spirit-grabbing."—Charles Blackburn in Light (London), for Sept. 30th. . If the form 'Pocha' was black when it

"I know nothing that would justify me in characterizing the 'exposure' of Miss Wood as anything but worthless. I have now sat with five exposed mediums—in fact, with six, nay, with seven—before and after the exposures, and found in every contract medium its medium time. and found in every case genuine mediumistic qualities beyond all cavil and dispute, and my experience seems to show that the exposers are the exposed. In every case that I refer to, the 'exposers' were men who have had but one or two seances, and to suppose that such can at one meeting undo what has been most carefully watched and developed for months, if not years, by those who have spent time and money in patiently developing the psychic powers of the medium, is rather too much of a good thing; and I more than suspect something of the kind in Miss Wood's case."—W. Oxley, Manchester.

"... In support of Miss Wood's assertion that she was unconscious during the seizure, I have just remembered that at a scance given by her in the presence of some well-known gentlemen at Cambridge, she remained in a state of trance for, I believe, the extraordinary period of thirty-six hours. During that time she was oblivi-

ous to everything passing around her...

It is because I am a medium that I write to defend Miss Wood from the aspersions cast upon her character; and it is because I am a man that I refuse to believe a woman to be so man that I refuse to believe a woman to be so utterly debased as to nightly parade herself before both friends and enemies in the state of undress in which Mr. Cade is reported to have found her. We know nothing derogatory to Miss Wood's moral character; she is, I believe, respected and trusted by all who know her. Then why imagine her guilty of so heinous an offence, so devoid of all the best feelings that tend to make womanhood lovable and beautiful? When not only is she proved to be a mediful? when not only is she proved to be a medium, but may have been an unconscious instru-ment during the recent seizure of the 'materi-alized form' in Peterborough."—W. Eglinton.

To the Editor of "Light":

SIR—I am informed by a spirit that when a materialized spirit form is seized by an oppos-ing person, if the spirits are unable to restore ing person, if the spirits are unable to restore at once the material they have abstracted from the medium to make the "form," they are obliged, in order to save the medium from serious injury or death, to bring the medium to the "form" as instantly as is possible. The spirit said that in most cases they were not able to restore material used, so therefore the result is the selzure of the medium.

If the above statement contains a law, it should be known, as it does away with all

should be known, as it does away with all foundation for the charge of fraud. For myself, I feel my ignorance most sensibly, after a quarter of a century spent in honestly examining my own mediumship and that of others.
Of Miss Wood I have only to say I think her

of Miss Wood I have only to say I think her as honest and genuine as I am.

As to sifting my testimony and that of my husband, we should only state again the facts we have witnessed. What sifting could make clearer the statement—"I saw Miss Wood standing before me, and a goose-like form was lying at my feet, and two tall forms were standing within three yards of the medium." Or, "I saw a tall form appear by Miss Wood soon after we sat down." Or, "a form that I am as familiar with as my own shadow, came from the cabinet in white garments, and gave me a sign, agreed upon years ago, and repeated with strange mediums at every opportunity since."

We speak truth or falsehood. Those who

know us will believe us, and those who know Miss Wood will believe in her entire honesty as a woman and a medium. Yours, a woman and a medium. Yours,
MARY S. G. NICHOLS.

W. H. Powell's Mediumship.

The Spiritualists and investigators of spiritphenomena of Richmond have recently been gratified by a visit from W. Harry Powell, the noted slate-writing and physical medium of Philadelphia. He has been in our midst two months, and has won the favor of all fairmonths, and has won the favor of all fair-minded people who met him, by his gentle-manly bearing and evident desire to do all in his power to afford investigators every oppor-tunity to witness the manifestations performed through his organism, particularly the slate-writing with the index finger of the medium, and with the fingers of other persons. This peculiar phase of spirit phenomena has been so often and fully described that a detailed statement is unpecessary for the information of readers of that is unnecessary for the information of readers of the Banner of Light. Richmond people can bear testimony to having witnessed the writing in as carefully guarded experiment as the late Epes Sargent of Boston, and other critical in-

Epes Sargent of Boston, and other critical vestigators.

Since Mr. Powell's sojourn among us there has been a revival in the cause, which some few years ago was in a flourishing condition. Mr. Powell left us Oct. 4th for Cincinnati with regrets of his many friends; he has promised to be with us soon again. We hope the friends in Cincinnati will give him a warm welcome, and that he may receive the same wherever he may go to administer to the wants of the angel world.

Yours in the cause,

M. J. HATFIELD.

JOHN HATFIELD.

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