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The Rostrum.

VACCINATION: A Moral Evil; a Physical Curse; and

a Psychological Wrong.

A Sermon Prenched on Sunday Evening, Aug 6th, 1882, in Christ Church, Addington, Durban, Natal, by the

VEN. ARCHDEACON COLLEY.

"Whatsoever a man soweth, that shall be also reap." — Galatians vi: 7.

"All Religion has relation to Life, and the Life of Religion is to do good." No apology, therefore, is needed for the subject commended to your attention from this pulpit to-night. The sincere endeavor to subserve the public good, and teach the truth on an important tion of the evil brood at the point of the vacquestion now agitating men's minds, is the cinator's lancet, genders seven other spirits in this respect; to remove the landmarks preacher's simple aim; his strong convictions worse than itself. Intemperance, lust, malice, 'twixt appointed poles; to commingle vilely preacher's simple aim; his strong convictions worse than itself. Intemperance, lust, malice, being, that Vaccination is a moral evil, a physical curse and a psychological wrong.

That cannot be out of place in the pulpit which is not out of place in the Senate; for what affects the world affects the Church, which should be the world in perspective, perfect and complete, though too often, we admit, it is yet the other way about. When, therefore, our rulers in the State are contemplating the infliction of a great wrong, meditating an act of tyranny that will invade every home and take the tender infant from its mother's arms to violate the very issues of its life with the vice-poison of man and hideous disease of a brute, it is high time that we left refining on nice points of theology, for a season to sink the priest and battle against the social evil threat-

Were the question one of mere opinion—a mode of medical procedure simply—it would not be commendable, or fitting, or in good taste, for a clergyman to discourse upon it from the pulpit. It is, however, more than this; and a pastor's sense of duty is a sacred right, which touching cowardly silence would demonstrate at once his unworthiness to claim or have re-

I would like to oblige my churchwardens, who fear their minister's straight speaking may be injurious financially; but I must keep faith with the public, and would myself rather pay for the privilege of teaching what I apprehend to be the truth, than be paid not to preach

It is sadly to be regretted that the question is, by iniquitous laws, forced upon our consideration; and we can but repeat that what, previous to the action of our Legislature, would have been out of place for us to touch, is now obligatory upon the preacher to undertake. with the knowledge he possesses and the responsibility he feels as a father.

Relative to compulsory vaccination, what, aforetime, was but of the nature of private practice, judged to be good or bad, as the case may be, now, in becoming law, established and endowed by the State, and thrust upon us suddenly, is at once taken out of the hands of the faculty, and becomes the people's own question. No longer, therefore, will the adage apply to us, thus forced to take up the subject, "ne sutor ultra crepidam," the other adage standing us in good stead, "nemo me impune lacessit." For though we do not, as anti-vaccinators, wish to trench upon the domain of the medical faculty, to bring upon ourselves the sneer about cobblers going beyond their last. yet now that medical cobblery in compulsory vaccination is forced upon us, we have full right and justification in using the lap-stone, hammer and last in self-defense; practically translating the second adage, "let no one wound me with impunity." Yea, the first scratch attempted on my child's arm with the point of the contaminate vaccinator's lancet shall be a declaration of war-war to the knife-before my

insertion in his robust system of the vile soum of | disease of the horse through the cow-the FIRST PAGE. - The Rostrum: Vaccination: A Moral human immoralities and impurities, pus putridities, bovine virus and cattle disorders.

The moral evil and physical curse of vaccination suggests the terrible psychological wrong that it inflicts. Says the Prophet, "Shall I give my body for the sin of my soul?" the rendering of which were merciful compared with the hideous wickedness of contaminating the soul for questionable benefit of the body; for the selfish | proximating the divine? superstition commands that the young and innocent and healthy shall be diseased, to stave off punishment due to the vicious and unclean -the scourge of smallpox, like every other human ill, being but a just return for laws divine outraged; punishment being loosed on man's perversity; the whip being in the wickedness; the smart being in the sin.

Vaccination, therefore, begins at the wrong end; and when it is made State quackery for tinkering the laws of nature, while yet its supporters wink, permitting men to go on breaking them, its repeal, as a State enactment, must be urgently moved for in the interest of the common good.

The institutes of the Creator are profanely girded at in the vile sowing of animal corruptions in the veins of the young; and monstrous is the profanity that argues an unvaccinated little child to be a source of danger to the health. of the community; yea, what a reflection is that on the work of the Almighty, when it is suggested that a perfectly healthy child, just as God has given it to us, must need a finishing touch in its construction from the contaminate lancet of the vaccinator! How can a child, fresh from its Maker, endanger the public health, or need tampering with?

An incalculable psychological wrong is done when a little innocent is medicated with animal qualities, and that fungoid, yeasty, abominable mixture of corruption, the lees of human vice, and dregs of bestial appetites, that in after-life may foam upon the spirit, and develop hell within, and overwhelm the soul.

All depraved passions have their nidus in and habitat upon the corporeal plane, which thence from within work outward, to ravage and destroy. For moral evil has its work in physical conditions. The kink in the mind is discovered, and down upon it comes the obsessing devil of lunacy. There is a twist awry in the convolution of the brain, and imbecility therein takes up its abode. The perverse bias of the will, and crank lines of our warped nature, are felt and seen by our evil genii, and mischievous powers just suited to the dilapidated mansion undertake the tenancy. The spirit, whose name is legion, that took concepand all other vices then are ultimated, as they multiply and strengthen in the dynamics of the life eternal; for, behold, "Whatsoever a man soweth, that shall he also reap."

The sins of the fathers are, by vaccination, visited upon the children infinitely. For there is by it a post-natal communication of the bad manners and evil life of other fathers; and we infuse into the life-blood of our little ones the moral pestilences of those whom we would not permit to enter within our doors, or shake hands with in the street. Hence, vaccination, as Dr. Garth Wilkinson says, is a breaking down of the divine law that keeps evils separate, and that imprisons them in families. It mingles, in a hideous communion of blood, all the diseases and taints of the community. Every hereditary sewer is made to open up in the nursery, through the unsanitary process of vaccination, which brings, as Sir Thomas Watson, Bart., M. D., says, its "ghastly risks."

Still, dreadful as are these "risks" of physical contamination from blood-poisoning, and "ghastly" as are the results too often seen in the outward leprosy of the body, more ghastly far are the risks of spiritual contamination, and the results not seen, till later on, in the soul. For the vaccinated syphilis of one subject infused into another may not manifest itself physically but morally. It may not induce syphilitic taint, but all the more for not being outward, in its effects being thrown off through the skin, it may fall in upon the nervous powers and moral life, and quicken and develop hereditary and compulsorily-incorporated evils. to lead them forth by the ways of impurity, and nameless filthy sins, addicting the victims to habits of intemperance, and vices too hideous to name.

Thus to the very doors of mind and heart does vaccination come, bringing its hideous brood to inject them into the state apartments of the soul; dethroning reason, corrupting virtue, outraging nature, defiling and profaning, and depraving all the sanctities of life.

The physical evils, therefore, that are the outcome of this malpractice, great as they are, are small (as seen from the pulpit standpoint) compared with the moral: "mens sana in corpore sano," being a maxim no less applicable in a theological sense than a physiological; for all evil is disease, and sin is but a transgression of

Touching the physical aspect of the case, vaccinators say that if no blood be drawn in obtaining the pus-matter called lymph for inoculation, the vaccine disease alone is communicated. Science, however, maintains that every drop of lymph is en rapport with the entire the lymph is the true purer blood."

glanders, grease, rinderpest, or whatever rightly is the source of the bovine virus (cow-pox not being a disease natural to milch kine), if inflicting this alone, and picking up no seeds of sorrow or human depraylties in its course through my first-born for my transgression, the fruit of the veins of millions, can it yet be affirmed that it corrupteth not the blood-bringing mankind steps lower to the level of the mereanimal, from the altitude ordained to the human race ap-

It is a law (so powerful are the forces of evil) that in any association, or organization, or commingling of things not by Heaven's will originally compacted, the worst and meanest elements prevail, and are active to corrupt the better. In this way, therefore, vaccination works. It mixes up the blood of the entire people in an adulterous union. The proportions therein of good and evil are destroyed, the latter basely triumphing. Hence, were an archangel to submit to the pollution of vaccination, the heavenly ichor that pours through his veins would feel as if the fires of hell were raging through his system, and the cupidities and carnalities and sensualities of the human race, with the added passions of a beast, mischievously had been incorporated in his now less archangelic nature, the human in man being dehumanized to the degree in which the animal had been implanted.

This inclination of the balance of moral and physical forces to evil, when psychological conditions are disturbed, is shown in the few who die from natural causes. Some disease, hereditary or contracted, generally lays the axe at the root of the tree of life. The hereditary diseases which fatally afflict the community are scrofula, consumption, syphilis, insanity, gout, and other vice-diseases like drunkenness. How few people are quit of the taint of these! Latent, indeed, they may be for years, but they widely exist; and the children of such people are born with the like dispositions to the same sins that entailed on their forefathers the corrective suffering and smart. So, when the child of other parents is vaccinated from the pus pollution of the child of these, the poor little sufferer has to bear not only the sins of its own ancestry, but the evils and sins of hundreds of other families with whom it is forcibly brought into alliance—an alliance contrary to the order of the Great Creator and All-Parent, who has willed families to be separate and distinct, and who, by the laws of consanguinity, has determined that the health of the race and virility of mankind shall be in proportion to its derivation (in respect of parentage) from the

the dead unto the living; the diseased unto the healthy, in unnatural affinity, roped with a coil of poison, webbed from the festering veins and vesicles ancestral, gorged with vice, and correlated to a beast.

The lymph-so-called-not the true purer blood, but pus-poison and personal pollution of contaminate humanity, that thus ties mankind together in common peril of, and not safety from, contagion and disease—this, however, it is urged in extenuation of the practice so full of "ghastly risk," is taken from the arm of a perfectly healthy child. Well, it may be so as it appears. For a time there may be no signs of any constitutional ailment. Cancer develops late in life. but its germs have been nursed from infancy. Consumption declares itself earlier, but the seeds of the disease were innate from the time of birth. So of insanity, heart-disease, scrofula, syphilis, and the other hereditary disorders visited upon the children, and due to the sins of the fathers, even to the third and fourth generation of those who hate purity and lean to vice. To judge, therefore, whether the lymph, as from an apparently healthy child, is not yet fermented with these and other diseases, we must have the history of its parents and their parents, and the parents of all the children through whom for many years this yeast of many a foul disorder, human, and animal poison of a brute, has been traveling, from the time when first, from some terribly diseased horse, it was communicated to the cow, to be violently inserted in the tissued miracle of your darling infant's little body.

The required knowledge in this direction, of course, is not forthcoming, and never can be. If it could be acquired, the vaccinator would drop his lancet in horror, and the absurdity of creating a schism in the body to promote health, through the crime of vaccination, would never more be perpetrated. How the poor would then rejoice! For they have no option in the matter. They cannot pay the fines for keeping their children's blood pure. They must either go to prison or stand the "ghastly risk" of seeing their little ones devastated with the vile tetter of the bloated debauchee, or drinkcursed with an obsessing appetite for intoxi-

cants, and precocity for vice. An unrighteous law steps in between the parent and the child, and bids the observance of a disgusting rite, under pains, and penalties for the resistance of the maternal instinct and strong parental love. Affection and solicitude watch in anxiety and suspense to know the extent of the mischief done. The operator himblood. Indeed, a profound philosopher (Swe- self, indeed, is much in doubt as to results, denborg, "Animal Kingdom," Vol. I., p. 219) more often than not being utterly ignorant of the sources from which the virus has been What, therefore, poisons the lymph, poisons life drawn, that he has smirched the sweet picture in its most secret springs. Hence, setting of that young life with. He cannot, therefore, aside the moral objections to vaccination, if the tell the outcome of the perilous experiment. operation could give no germs of vice, and no He knows not the quality of the animal matter. little one shall suffer blood-poisoning, and the inclination to evil, and only communicate the plus human depravities that he has just used S. W. Its objects are:

upon the little one, whose angels do always behold the face of our Father who is in heaven; and whom to defile or offend it were better that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. He does the wrong blindly, knowing nothing of the families, or their surroundings, from which present evil or future vice, or misery, or disease, or death, has been tapped.

Would the rich allow their offspring to be the ground in which might be sown, from the arms of the workhouse poor, the possible idiosyncrasies, vulgarities, low tastes and appotites and resultant maladies that rightly or wrongly are debited to them? Either, would you be so unwise as to elect to have the pusmatter, that is to poison the blood of your children, taken from the arms of royalty itself? Is there not such a thing as King's Evil? a'disease that crowned psychopathic healers not only touched for, but sometimes also were subject to themselves? The Royal Psalmist knew the penalty of vice therein; and are there not diseases still, the particular outcome of wickedness in high places? Yes, the trail of the serpent is seen over all, and no section of society, rich or poor, can produce the perfectly healthy child, diseased with animal virus and the vice-poison of man, from whose veins incorruptibility may be distilled when corruptibility has been implanted and sown - for, behold. "Whatsoever a man soweth, that shall he also

The pernicious theory and practice we oppose, are based on the false axiom of doing evil that good may come. What right have we to judge the Divine Providence, whose tender mercies are over all His works, of being so bent on sending evilthat we must forestall it; sacrificing to the Destroyer instead of rendering to the Preserver, and worshiping the Creator in the creature with better love and care for one another?

The bane, we untrustingly stand in such pitiful horror of, rightly treated is less to be dreaded than the possible consequences of the uncertain antidote.

In view of a remote danger can we be justified in doing a present mischief, multiplying risks-"ghastly risks"-to avoid what we may chance never to meet?

Should we afflict the human race with a hundred diseases to cure one?

It is utterly contrary to Nature's divine laws, and the interaction of heaven upon earth and earth upon heaven, and the further anticipated interchange that shortly shall be, of earthbound man in bondage still to the corporeal most complete opposites.

What madness, then, is it with vaccination, to seek to countervail the laws of the All-Father in this respect; to remove the landmarks 'twixt appointed poles; to commingle vilely what he has separated, and make the whole world cousin-german; each to the other bound; the dead unto the living; the diseased unto the interest of the condition in freedom from it, passbody and angelic man in freedom from it, passbody in its normal state of health body in its nor man body that which Nature expels from the physical system, pus-matter, by Nature's first divine intention purged off, atrociously to be again infused and re-imparted.

What insolence, to suggest that the Almighty cannot perfect his own work in the gift to us of a tender infant, without medical intervention and the sacrilegious alteration of the composition of the blood! The ebb and flow of life and tides of the human spirit are arrested; their current diverted; and their channel scored by feculent additions, that the blood throws down to choke the veins with disease and death. But who meddles with the blood meddles not only with the life, but with life's best results in the hereafter. The constituents of the golden streams that meander through the paradise of man-the composition of the blood differing in the human and the animal—are so divinely arranged, and chemically mixed and elaborated by the supreme wisdom of the eternal, that it were hideous profanity to commingle with it aught foreign or base. The mysterious regulations with reference to the blood recorded in Holy Scripture suggest that, as yet, we know but very little of its supreme powers, marvelous qualities and inner sanctities.

Strange, you may think it, that so much should be made by the preacher of what appears so little and of small importance. Strange, that a splash of matter in an incision on the arm, but little more than a scratch, should create all this ado; but just let a mad dog run into this church, or a puff-adder or black mamba glide down the aisle, and the preacher would not think it strange to see the boldest vaccinator decline to stay for the collection.

A serpent's fang and mad dog's tooth, however, are less felt and fatal, lacking moral contamination, than is a vaccinator's lancet so rich with it.

When we know that "Evil communications corrupt good manners," and that vaccination is the corruptor communicated to the most secret recesses of our nature; when we know that it pours every disease, and sifts every lust, and ventilates every uncleanness through the fragile bodies of our little children, how can we be silent in view of the terrible evil being forced upon us by law?

The more the subject is probed, the more abyssal and abhorrent does it appear, and show itself to be hideously wicked.

As a minister, as a father, as a public teacher, therefore, I call on all who, as parents, have a little flock to guide that they would not have sullied, and household lambs to love and cherish whom they would not have corrupted and defiled, to resist this State-enacted iniquity.

And may Heaven help us in our united en-

THE LONDON (ENG.) SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION Is located at 114 Victoria street, Westminster,

I. The abolition of Compulsory Vaccination: II. The Diffusion of Knowledge concerning Vaccination: III. The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of information.

The minimum annual subscription constituting membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and cooperate with the society. Chairman of Committee, William Tebb, Esq., 7 Albert Road, Regent's Park, N. W.; Treasurer, Cornelius Pearson, Esq., 15 Harpur street, Red Lion Square, W. C.; Hon. Secretary, Mr. William Young, 114 Victoria street, Westminster, S. W. This useful organization has already gratuitously issued many valuable leaflets and pamphlets in the furtherance of its aims; and the following arraignment made in its name of the detestable practice of vaccination seems eminently worthy of taking the position we now assign it as an appendix to and supporter of the views which Archdeacon Colley has so quaintly and forcibly expressed above:

FIRST MISTAKE.

Jenner declared that a person who has once been vaccinated "is forever after secure from smallpox." But eighty-five per cent. of the patients of the London Smallpox Hospitals have been vaccinated. What business, therefore, have they there?

SECOND MISTAKE. This first mistake some now try to cover by a

second, saying, the ravages of smallpox are mitigated by vaccination. But the Registrar-General's returns show that smallpox mortality has greatly increased since vaccination wa made compulsory, as the following will prove: During the years 1857-8 9 deaths from smallpox were 14,24 1863 4-5 1870 1-2 44,84

Increase of population between 1stand 2d period, 7 per ct.
So f smallpox 2d and 3d 1 10 per ct.
Of population 2d and 3d 1 10 per ct. of smallpox
of population
of smallpox
of smallpox
of smallpox NURSES IN SMALLPOX HOSPITALS.

Erroneous conclusions are drawn from the circumstance that nurses and medical men connected with smallpox hospitals enjoy remarkable immunity from the disease, their safety being credited to the fact that they have been vaccinated. The truth is, many of the nurses at such institutions have themselves been patients and had smallpox; while it is known that the medical faculty enjoy the same immunity

from other diseases.

Dr. Mason Good, on "Study of Medicine," says: "By a long and gradual exposure to the influence of febrile miasm, the human frame becomes torpid to its action." Dr. Wilson Philip, in "Treatise on Fevers," says: "The body is fortified against infection

in those who are frequently exposed to contagion."

Dr. Lionel S. Beale, on "Disease Germs,"

escape."
The immunity of nurses and medical men

The immunity of nurses and medical men from all sorts of diseases and contagion, for which there is no sort of vaccination, is well known. Naively the Medical Times, October, 1873, refers to an outbreak of smallpox at a French military station. Several hundreds were afflicted, and of the forty medical men and nurses none took the disease, "IN SPITE OF THEIR BEING UNVACCINATED." THEIR BEING UNVACCINATED.'

VACCINATION USELESS.

The following table from official returns should show the inutility of vaccination:

		DEC
Hospital Report.	Cases.	. Number Vaccinate
Liverpool, 1875-6	180	133
Glasgow, 1870-2	958	669
Homerton, 1871-6,		4,236
London, 1870-2	14,808	11,174
Dublin, 1876-8	1,010	814
Total	22,465	17,056
Dr. Cameron, M. P., a	voccinati	onist sov

Dr. Cameron, M. P., a vaccinationist, says: "Either the protective virtues of vaccination are mythical, or there is something radically wrong in our national system of vaccination. The great increase in the mortality of smallpox in England and Wales, concurrently with the extension of vaccination, is better seen by a consideration of the fact, that the deaths a consideration of the fact, that the deaths from that disease, which during the first ten years after the experiment of vaccination were 33,515, increased in the second decade (1864 to 1873) to 70,458."

i. e. Smallpox increasing 10 per cent. Therefore it appears that VACCINATION FAVORS SMALLPOX.

as, indeed, is shown from medical returns for

as, indeed, is shown from medical returns for the army—every man being compelled to be vaccinated—the death-rate from smallpox be-ing always largely in excess, and some years nearly double that of our civil population of "VACCINATION MORTALITY,"

Latest Parliamentary Report, dated 1878, entled "Vaccination Mortality," No. 33, shows 25,000 Children

are slaughtered annually by diseases inoculated into the system by vac-

cination; and even a larger number are shown, by the same official report, to be diseased, maimed and injured for life through the heartless enactment of compulsory vaccination. RACHAEL MOURNING FOR HER CHILDREN.

Dr. W. Hitchman, M. R. C. S., Liverpool, says: "I have seen hundreds of children killed by vaccination."

Dr. T. C. Pearce, M. R. C. S., London, says:
"The increased death-rate of children is coeval with the extension of vaccination; infantile diseases have enormously increased since vaccination was adopted."

The Medical Times, January, 1854, says: "Consumption has widely spread since the in-

troduction of vaccination."

Dr. Bartlett, Professor of Medicine in the New York University, says: "Vaccination is simply an agency for the propagation of con-

Dr. Garth Wilkinson says: "The injection and ingeneration of a plane of constitutional diseases, artificially communicated by vaccination, imparts to the diseases of childhood a terrible-depth of mortality; and thus gives dentition, measles, whooping cough, scarlatina, a power of destruction they would never have in unvaccinated infants." in unvaccinated infants."

Archdeacon Colley, in parish visitation ha

heard many a mother say of her departed little one, "Ah! she was never the same child after she had been vaccinated." EMINENT MEN OPPOSED TO COMPULSORY VAC-CINATION.

William Ewart Glad- Sir Thomas Chambers, stone, M. P.
John Bright, M. P.
W. E. Forster, M. P.
Herbert Spencer.
Prof. F. W. Newman.
Dr. Garth Wilkinson.
Lord Clifton.
Sir Jervolse Clark JerWhen such eminent thinkers and political leaders as the above, with a host of others ranking high in the estimation of the world, are with us in opposition to compulsory vaccina-

with us in opposition to compulsory vaccina-tion, we may know that its days are numbered.

Banner Correspondence.

Massachusetts.

BOSTON .- A correspondent writes: "The friends of Mrs. M. A. Brown, the medium who resides on the corner of Dedham and Washington streets, convened on Wednesday evening, the 11th inst., to celebrate the seventh anniversary of her Indian spirit 'Lulu's' control. Some of those present had attended each celebration, as it has pleased 'Lulu' to have them annually, and she considers them her affair; she made an interesting opening speech of some length, and then invited others to follow, beginning with a man she called 'Scratch Brave,' who was followed by Gen. Wisewell, and then Mr. J. B. Hatch of the Shawmut Lyceum made some appropriate remarks. Dr. Lawrence, instead of making a set speech, had a phonograph which he had brought to do the talking for him or for any one else, and it was put to good use: quite a number talked and sung into it, and had their speeches and music reproduced, as is the feature of that instrument; it was an interesting and amusing part of the festivities of the occasion. The whole affair was a very pleasant social entertainment."

LEOMINSTER .- Mrs. Fannie Wilder writes: "I am pleased to learn from the reports of proceedings at the Boston meetings that some of ence there, for they have a strength and a power to give, and it helps to support the influences of our new mediums and to educate them. I hope they will continue so to do, assisting the brothers who are trying to carry on the good work, and are willing to help the new mediums which the angel-world is preparing to come before the public. We all know they need the best of influences thrown around them-the influences of noble-minded men and women who have had some of the discipline which they are to pass through to help them to form a character of their own and to draw a class of enlightened spirits around them, in order that they may be known by their works as they go forth to teach the people of these beautiful truths.

We are very desirous of bringing before our friends and investigators a good materializing medium; have corresponded with some, but get | Home and were well pleased to find everyno reply that will favor us yet. Of course we thing in good order After the Post had looked cannot incur the expense of mediums who are over the Home they gave an interesting enterdrawing large prices, but are willing, to do the very best by one gifted this way that we can, if such will come here. We want one who has a heart in the work, as we have a class of good, honest truth-seekers, and are well supported by a liberal element. Would be glad to correspond with any such medium.

Allow me to return thanks to the editor of the Banner of Light for his kindness in the past. Our yearly course of meetings is nearly through: should we continue on another year, which we hope to in our small way, we shall as ever hall the good words of the Banner each week with pleasure. It has long come to us, and we should miss it much were we to be deprived of it."

LYNN.-Mr. and Mrs. G. W. Fowler write: "While sojourning at Sunapee Lake Camp-Meeting, having 'done' Lake Pleasant and Queen City Park Camp-Meetings, we were pleased to meet, with many others, A. W. S. Rothermel, the physical medium, of Brooklyn, N. Y. For, while his mediumship had been endorsed by such men as the late Epes Sargent, John Wetherbee, and others, its genuineness and his honesty had been called in question by many, and we must say that we were quite skeptical on both these points. Having, however, never met the gentleman, we were introduced to him across the breakfast table, and he at once impressed us as being both a gentleman and an honest medium, and upon further acquaintance and at his scances afterward, our impressions were fully confirmed. While there were those who attended his scances who were unable to define the forces which produced the manifestations, all united in the expression that it was impossible for the medium to produce them.

We were so highly pleased with Mr. Rother-

mel in every way, that upon our return home we invited him to our house. He arrived on Monday evening, Oct. 2d-after we had given him up as coming-at 7 o'clock. We had the circle-room prepared, and twenty of our friends invited, some of whom had already arrived. After a hasty tea, he hung his curtains in presence of a portion of the company, and the balance being seated, he was introduced and the manifestations began, he having been securely tied and the knots sewed in the presence of all. We will not give a detailed account of the manifestations, as they are known to most of your readers, but will say they, with the conditions, were of the most satisfactory character. Our séance was composed of some of the finest people in the city, and they all united in pronouncing the manifestations wonderful, and beyond question perfectly genuine. Another séance was arranged for Tuesday evening at the same place, with mostly different attendants; many who came as great skeptics went away impressed with the honesty of the medium, and a very different opinion of spiritual manifestations. We have noticed with pleasure the endorsements of Mr. R.'s mediumship by the officers and friends of Cassadaga Lake Camp-Meeting in your columns, and it is with no less pleasure, prompted also by a sense of justice to him and his guides, that we thus publicly give our indorsement, and could obtain, if necessary, a score or more names, also.

We understand Mr. Rothermel intends exercising his mediumship in Brooklyn and adjacent cities the coming season, and we predict for him not only a complete and full vindication of his claims, but an excellent work for the cause of Spiritualism, whereby many skeptics and doubters may be convinced not only of the immortality of the soul, but that, with necessary conditions furnished, our friends may and do return to us, giving proof positive of their ability to give us that blessed assurance which so many are reaching out after to-day."

EAST BRAINTREE.-G. E. Pratt writes:

received any word from our Society, we have not been wholly idle during the warm weather. We have held several successful meetings in Hayward's Grove, one of the prettiest of its size in Massachusetts. These meetings have been addressed by those excellent workers, Joseph D. Stiles of Weymouth, Mrs. S. Dick of Boston, Mrs. N. J. Willis of Cambridgeport, and Mrs. Carrie F. Loring of East Braintree. These meetings were a success in every respect, and much good seed was sown which no doubt will spring up and bear good fruit. Some of our church friends becoming somewhat alarmed lest their young people should become infatuated by attendance upon our meetings, organized a week-day grove prayer-meeting to intercede the God they worship to avert so great a calamity, and to instruct them in their interpretation of truth. The result was that our meetings were more fully attended than before. Our regular hall meetings were opened on Sunday, Oct. 8th, Mrs. Carrie F. Loring, one of our own number, occupying the platform. In the afternoon she was controlled by Rev. Fiske Barrett, formerly a resident of South Braintree, who gave a discourse upon 'The Incoming Tide; or, What Shall the Harvest Be?' replete with encouragement and instruction. Evidently seen from the standpoint of the spirit side of life, the work being done here, as well as over all the country, is of vastly more importance, and its effect more full and complete than we have ever realized or conceived. In the evening she gave some items of her experience in Spiritualism, which were very interesting. Both afternoon and evening she gave excellent tests of spirit-presence and power, nearly all being recognized. During the day more than thirty tests were given, some of the spirits taking control and giving communications to their friends."

CHELSEA. - Writing from the Soldiers' Home, Cornelius Bradford says: "Since my last letter the veterans have been entertained with an address from Mrs. M. A. Ricker, the talented and popular speaker, giving her experience while in the Methodist Church, how she became a Spiritualist, and some of her experience since. She also spoke of the interest she our old workers are often lending their influ- has always felt in behalf of the soldiers. The address was much to their comfort and edification. Father Locke also addressed them, giving an account of visits to two hundred prisons; the narrative was one of great interest.

We have also been visited by Mrs. M. E. Lawton, Mrs. Wheeler and other ladies, who distributed flowers and fruit to the inmates, all and by Miss Rudd, of the Shurtleff School, in Chelsea, accompanied by one hundred and one pupils who distributed flowers, mostly in the hospital ward, and sang several of their school songs, greatly to the pleasure of the sick veterans. Post 11, G. A. R., of Charlestown, under charge of senior vice-commander Knowles, visited us and were greeted with an address of welcome made by Gen. J. A. Cunningham, the Superintendent, after which they looked over the tainment, consisting of songs and readings, which were most heartily received and appre-

ciated. J. W. Fletcher has given us an interesting account of his travels in Egypt, describing the manners and customs of the people of that country, and relating many incidents and stories, all being very instructive and entertain-

Indiana.

INDIANAPOLIS. - C. F. Pidgeon writes: "Since your kind notice of my mediumship for answering sealed letters, the good friends of the faith have overwhelmed me with letters to be answered. I had as many as I could attend to very well before. Now, as I am working at my business, that of a printer, and have only the evenings in which to answer these, I will do the very best to answer them all; but I shall have to give those which have a remuneration enclosed the first chance. The larger number of the letters received are 'most fearfully' secured, but no remuneration enclosed. Now what I wish to say is this: If those persons who send no remuneration will state that they are unable to send anything, and not that they will remit when the letter is answered,' I will give their letter a sitting as freely as I would give them a cup of water. Also, if they will be kind enough not to throw out an insinuation by saying, 'If this letter is read I will know it,' I will not return their letters without a sitting.

The First Society of Spiritualists in this city is growing very rapidly. I did not know there were so many Spiritualists here until you published the account of my séance. They are now coming to me by dozens. I cannot be grateful enough to you for making mention in your columns of my humble efforts to enlighten the people in the great and enduring truths of Spiritualism as demonstrated by the phenomena occurring through my mediumship. Accept my best and most sincere thanks. I am going to Manilla, Oct. 7th, on my third visit to that place, to give a séance at the residence of Dr. Spencer, a gentleman who occasionally contributes to the columns of the Banner of Light, and where several have been by my séances convinced of the truth of these things."

New York.

LA FARGEVILLE.-H. J. Kilborn writes: Dr. J. K. Bailey gave one or two parlor,lectures in this place with good satisfaction to those who heard him. He went from here to Clayton, N. Y., and gave three public lectures in the hall. Being away during Mr. Bailey's stay at La Fargeville, I did not have the pleasure of meeting him, but hope he will make it a point to come and see the Spiritualists of this place again; we will do the best we can for him, though we number but few. The lady medium who is developing for a speaker is advancing slowly, and there are prospects that she will give us (or rather her controls will) some lectures in a short time. We are in need of a good medium here, and hope the lady alluded to will prove such, so that her control may have the means of doing a great work in this

Pennsylvania.

ALLEGHENY CITY, -Thomas W. Johnston writes: "Prof. Henry Kiddle, in his able lecture on 'Scientific Spiritualism' says of Zöllner, that he contributed nothing to Spiritualism but his corroborative testimony. Idiffer with the professor and lecturer very much. Prof. Zöllner's 'Transcendental Physics' has done much to photograph the spirit-world (so called) on the human conscience. The future world, unlike the coming night, is neither ominous nor dark to the theologian or the "Although it is several months since you have | Spiritualist investigator; it is a material world,

with material men and women, governed just as we are on this earth. Thanks, many thanks to Zöllner! We can now talk of the high school of life with knowledge and confidence since reading his works; the Fourth Dimension of Space is a reality."

PITTSBURGH.-William Fleming, upon renewing his subscription, writes: "I have been a constant reader of the Banner of Light since about its first issue. Allow me to say that l have always enjoyed the reading of it, and admired the conservative and noble course that you have ever pursued. You are doing a grand and glorious work in the way of enlightening humanity. Go on; and may the great and good over-ruling Spirit bless and prosper you."

Illinois.

ROCKFORD .- A correspondent writes: "By the following extract from a Rockford paper you will see that the same exhibitions of medical intolerance are being made here as in many sections of the East: an intolerance which you have so repeatedly and so nobly denounced in the Banner of Light:

'At the Instigation of certain doctors of Rockford a bill has been filed before the grand jury against Dr. Jas. L. McDonald for practicing medicine in this city. We understand Dr. McDonald is an old practitioner of many years' standing in the East, and has done a large and successful practice since his residence in Rockford.'

Dr. Jas. L. McDonald, who is the victim in this case, is one of the best magnetic healers and electric physicians in the United States, and the whole trouble lies in the fact that he has conducted a large and very successful practice since his residence in this city-a practice that has unquestionably reduced the receipts of the complaining doctors. Since the public in this vicinity have become generally acquainted with the many extraordinary cures that Dr. McDonald has effected (several of which cases the local doctors had long and ineffectually endeavored to relieve) the physicians (?) of Rockford have grown jealous-hence the prosecution. But Dr. Mc-Donald has many warm friends, comprising some of the best citizens here-among whom are many leading Spiritualists-who will stand by him till he comes out victorious, as he is sure

ELGIN.-E. T. Dickinson writes: "A word concerning Elgin may be of interest to some of your numerous readers. We have two healers located here-a Dr. Howard, who has quite an extensive practice, and Dr. W. Anderson (formerly known as 'the Spirit Artist'), who is reported to have made quite remarkable cures. The latest sensation, however, came to us in being thankfully received and duly appreciated; four telling, sturdy lectures by W. J. Colville, of Chicago. They were all masterly efforts, es pecially the lecture on 'Egypt; Past, Present and Future.' After each lecture an original poem was given on subjects presented by the audience.

> The evening following the last lecture Mr. Colville gave a reception, and entertained the company in a most satisfactory and highly instructive manner by answering questions for one hour; after which 'Winoona,' the beautiful and accomplished Indian spirit, gave individual readings of each person present.

> We regard Mr. Colville as one of the finest mediums in the West; he is very social in his nature, and well-nigh as entertaining off as on

> MENDOTA. - L. Trandley writes: "You have laid the axe at the root of the tree of superstition and bigotry, and bumanity that has long dwelt within its deep shadows, is being enlightened and made happy. Therefore I say, God speed the Banner of Light, and every sign indicates that he will. The spirit-world continues to send its hosts of beneficent beings to earth, and every old form and many new forms of spiritual phenemena appear to mortals to arrest their attention and convince them that immortality is a fact and another world a reality. We have not had a lecturer here for a long period, but several mediums give our people an opportunity to know of these things, and many avail themselves of it."

Ohio.

CINCINNATI.-E. D. Babbitt, D. M., of this city, writes that "Mr. George H. Geer is speaking to fine audiences at our hall for the month

WILLIAMSTOWN .- B. D. Evans writes that in preparing a room for circles and spiritual meetings, he wishes to place in it a permanent cabinet for all phases of mediumship that require the use of one, and would like to receive instructions from any person who has had experience, as to the best manner of construc-

HILLSBORO' .- "C. B. M." writes: "I live in Southern Ohio, but am much interested in the movement of Bro. Lees of Cleveland to do something toward putting our State in such a shape that we can have at least one place where Spiritualists can have an out-door jubilee once a year within its own borders. I shall write Bro. Lees to-day and give him my little far-off help. We have talent, money and numbers enough to go right along in the good work in many ways."

Texas.

OUEEN PEAK.-W. F. Short writes that the State of Texas, though not often heard from in these columns, has many Spiritualists within its borders. "We have," says our correspondent, "much to contend with, as where the Orthodox element exists it exhibits much antagonism to the truth as known by us. Yet this is, doubtless, best for our growth, as it compels us to read the books and papers published in the interest of Spiritualism, and become informed, so as to meet our opponents in a way that insures our success. But our knowledge of these things is not our only weapon: we have the phenomena to corroborate our statements.

Colorado.

GOLDEN.-N. G. Sayles writes: "I am at times exceedingly provoked, and at others equally as much amused at the zeal and vigor with which those who know nothing about Spiritualism deride and seek to combat it; while even good, and in all other matters sensible persons would like to believe it, but are too indolent, mentally, to give it that study which it deserves at their hands and which invariably ends in a convic-tion of its truth."

New Hampshire.

ALSTEAD. - A correspondent writes, Oct 10th: "Dr. Fannie C. Dexter (late of Boston,) has been dangerously ill for several weeks past at this place. She is now convalescent; and hopes soon to be able to go on with her medi-umistic work."

Connecticut.

UNIONVILLE.—Wales S. Porter, enclosing a renewal of subscription, says: "I have been trying to wean myself from the Banner of Light, but I find it is of no use trying; every number I receive increases my appetite for more."

Original Essay.

A MODERN PHARISEE, WHO IS "EX-CEEDINGLY MAD."

In an ancient book called the Acts of the Apostles (xxvi chapter) we have the personal confession of a distinguished pharisee, who, when a new sect of Spiritualists arose that believed in the resurrection, reappearance and continued existence of their crucified leader, became "exceedingly mad against them," and persecuted them even unto strange cities." His case seems to be in some respects duplicated in our day by one Joseph Cook, commonly styled "Reverend," whose name is familiar to the readers of the Banner of Light. This modern pharisee, who "after the most straitest sect of our religion has lived a "Presbyterian, and has exercised himself mightily as a champion of "Evangelical Christianity," so-called, 'breathing out threatenings and slaughter' toward Modern Spiritualism in his native land, has for the last two years or so, as is well known, been making a tour of the world, and has persecuted the new faith "even unto strange cities." The impetus which started Mr. Cook on this

belligerent peregrination around the globe, and which probably has given additional bitterness to his diatribes against Spiritualism on the way, may not be so well understood. The writer has good reason for believing that the facts are substantially as follows. Mr. Cook, as most readers are aware, was in 1880 engaged in holding forth in Boston as the standard-bearer of 'Orthodox" theology. He was under the patronage, if not the pay, of a committee representing a body of "evangelical" churches, and was meeting with great success, giving high satisfaction to his employers. While thus engaged, he undertook publicly to discuss Spiritualism, as one of the prominent topics of the day, which, after it had secured the adhesion of several noted German scientists, could no longer be ignored. In a moment of weakness, or perhaps through some lingering sense of fairness and desire for the truth, he one day had the imprudence to accept an invitation to witness for himself some of the facts of psychography, or spirit-writing, through the mediumship of C. E. Watkins at the residence of Epes Sargent. The results were so demonstrative and overwhelming, and observed by so many unimpeachable witnesses, that he felt constrained to give a tolerably fair report of them in his next public discourse before a large and excited audience in the Old South Church. This report told so unmistakably in favor of the truth of spirit-communication as to carry consternation to the minds of Mr. Cook's Orthodox supporters. They had not employed him for any such purpose as investigating Spiritualism, and telling the truth about it, and "he had no business to do it while in the employ of the committee."* His business was to maintain the Orthodox creed; and he doubtless was given plainly to understand this. The great champion saw that he had "put his foot in it," and, being unable to go back on the facts he had witnessed, did his best to regain the confidence of his employers by indulging in a foul and extravagant public denunciation of the morals of Spiritualists. But it was too late. The mischief had been done; and the champion's influence, or his employers' confidence, for the time, at least, had been seriously impaired. Hence he appears to have concluded to go abroad for a while. A tour around the world has followed, and now and then reports have reached us of his bitter fulminations against Spiritualism in foreign lands.

It has been recently given out that Mr. Co intends to return to Boston and resume his lectures the coming winter. Possibly this will account for the apparently increasing bitterness and violence of his tirades against the cause of his former discomfiture, as he nears the goal perhaps hoping thereby to fully re-instate himself in the confidence of his "evangelical" brethren. But, if I mistake not, sensible people of every class will estimate such virulence and charlatanry at their true value.

A Sydney (New South Wales) paper, The De bater, of July 22d last, contains a report of a lecture given in that city by Mr. Cook on "Spiritualism and Bible Demonology." The lecture is largely a rehash of the invectives delivered in this country before his departure, with somewhat intensified harshness in his attacks upon American Spiritualists, but contains some new matter in which the author's disingenuousness and mendacity are fully revealed.

A few quotations will suffice to show its quality. Speaking of Spiritualism in this country, he says:

"In America, no man of any standing will have anything to do with this subject, and it is only the dregs of society in the States that support it."

Could a fouler wholesale slander be uttered than this? Possibly this reverend champion of Orthodoxy imagined that his vile words would never be reported in his native land. When he returns he should be made to feel the indignation and contempt which all honorable and just men even in his own religious communion must | p. 100.) entertain toward such a reckless slanderer. To stigmatize such men as Dr. Hare. Judge Edmonds, Gov. Tallmadge, Horace Greeley, President Lincoln, Senator Howard, Joshua R. Giddings, Vice-President Wilson, Prof. Manes. Robert Dale Owen, Epes Sargent and many more among the honored departed; and Professors J. R. Buchanan, S. B. Brittan, Henry Kiddle, Alexander Wilder, Hiram Corson, V. B. Denslow, Darius Lyman; Hons. G. W. Julian, A. H. Dailey, Wm. Coit, Nelson Cross, Rev. Dr. Watson, of Tennessee, and thousands more equally worthy, now in active life, as either of no standing, or as "the dregs of society," indicates a degree of moral hardihood rarely attained even by a sectarian fanatic. Is it possible that respectable clergymen and laymen of Boston will countenance him after this? We shall see.

In this lecture Mr. Cook's arguments against Spiritualism, and spirit-agency in the production of certain phenomena, are as wanting in honesty as are his calumnies in decency. For example, he says:

"The chief propositions of Spiritualism are, first, the possibility of intercourse between human and disembodied or supermundane spirits; second, the trustworthiness of that intercourse as a source of religious knowledge."

This second proposition, which Mr. Cook declares not proved, is indefinite or equivocal in its language, and may mean one thing or another. If Mr. Cook means to affirm that Spiritualists regard the communications of spirits as authoritative, or their opinions on religious subjects as infallible (and his subsequent statement that "the alleged spirit-communications

*These are in substance the words of a member of the committee to a friend of the writer.

are contradictory" seems to imply that this is what he means), then he states what he must know, or should know, is not true. Nothing is better known than that Spiritualists do not regard the statement or opinions of spirits as authoritative in religious matters. On the contrary, none know better than they that spirits differ almost endlessly about such matters, just as people in this world do, and for the same reason; and hence it is for each one, after obtaining all possible light, and comparing the various teachings received from all sources, to judge for himself what is true and what is right. The real truth-determining power in all cases is within the individual soul, and by that must be tried not only all teachings of spirits but all alleged revelations from God. This is the position held by all intelligent Spiritualists. as by all philosophical thinkers of every class. and it is an impregnable one.

There is another sense, however, in which spirit-intercourse does become a trustworthy source of religious knowledge. Free converse with supermundane beings of any class, but more especially with those who are broadly intelligent and spiritually elevated (and these may be distinguished as we distinguish between mortals, by the tone and tendency of their communications) - such converse, together with personal witness of displays of spirit-power over matter in various ways, cannot fail to help any thoughtful mind to larger and more correct conceptions of spiritual things-to throw great light on many religious questions-to demonstrate the reality of spirit-existenceand to explain and confirm much that is written in the Bible, whether or not that book be regarded as an authoritative revelation. So, without depending on the veracity or infallibility of spirit-communications in any case, we may yet acquire through spirit intercourse and phenomena a large amount of religious knowledge, as trustworthy as any knowledge within the reach of man.

In a sonnet which closes his lecture, Mr. Cook himself affirms that important truths may be proved by even lying spirits and devils, as follows:

"A devil's knuckle-rap may turn us pale; It proves there is somewhat behind the veil; A whispered lie proves yet a whispering lip. A barbed tail, Or split hoof from the darkness doubt may trip."

Thus, if Mr. Cook's equivocal proposition as to spirit intercourse means what he appears to make it mean, it is untrue and dishonest; if it means what Spiritualists would accept as true, it is sustained by himself, notwithstanding his denial. The discourse abounds in similar evidences of dishonesty and inconsistency, showing that the reverend rhetorician in his exceeding madness against Spiritualism and Spiritualists has quite lost his head. Another exam-

Referring to the theory of psychic force, he says: "Professor Crookes and certain German professors upheld the existence of a force called by them psychic force, from the Greek word psyche, the soul, but this is a vastly different thing to Spiritualism." Again: "Prof. Crookes's theory he looked upon as not proved, and he contended that no spirits were concerned in the matter at all." Yet he says: "We can, however, make use of this theory of a psychic force to attack Materialism.'

What further proof is needed of a dishonest mind? He can "make use of" a theory which he regards as not proved, to attack both Spiritualism and Materialism! This fully shows that it is not the truth he is after, but as with the unscrupulous partisan, it is "anything to sustain our side."

But this is not the extent of his dishonesty in this particular. He leaves it to be understood by his hearers that Prof. Crookes believes in the existence of a force emanating from the psychic or medium, or other persons bodily present, which performs writing inside of closed slates, and all other phenomena attributed to spirits. Now here is Prof. Crookes's own statement on the subject:

"At a very early stage of the inquiry, it was seen that the power producing the phenomena was not merely a blind force, but was associated with or governed by intelligence.... The intelligence governing the phenomena is sometimes manifestly below that of the medium. It is frequently in direct opposition to the wishes of the medium: when a determination has been expressed to do something which might not be considered quite right, I have known urgent messages given to induce a reconsideration. messages given to induce a reconsideration. The intelligence is sometimes of such a character as to lead to the belief that it does not ema-nate from any person present." (Researches,

Thus it is plain that Prof. Crookes does not believe the intelligence in all cases emanates from the medium or others bodily present. His own statement of the psychic-force theory (which he does not claim as his own, but attributes to Sergeant Cox) is as follows:

"According to this theory the 'medium,' or According to this theory the mental, of the circle of people associated together as a whole, is supposed to possess a force, power, influence, virtue, or gift, by means of which intelligent beings are enabled to produce the phenomena observed. What these intelligent beings are is a subject for other theories." (Ib. ings are, is a subject for other theories."

It is well known that at a later period in his life Sergeant Cox, the originator of the psychicforce theory, became convinced of spirit-agency in some portion, at least, of the phenomena, and believed that he held interviews with his own spirit-daughter; while Prof. Crookes, in describing his subsequent observations, has put himself on record as fully satisfied of the distinct personality and supermundane character of the being who came to him through the mediumship of Miss Cook. His language is very emphatic: "I have the most absolute certainty that Miss Cook [the medium] and Katie [the apparition] are two separate individuals so far as their bodies are concerned." And he narrates incidents and conversations, showing conclusively that their minds were equally distinct. (See Researches, pp. 110, 111.)

But all this Mr. Cook finds it convenient to say nothing about to his Sydney audience—giving them to understand that Prof. Crookes went no further than the mundane psychic-force theory—as palpable a piece of dishonesty and deception as was ever practiced by any impostor.

In the course of his lecture Mr. Cook referred to his experience with Mr. Watkins at the house of Epes Sargent, Esq., in Boston, giving a tolerably fair account of it, with the exception of meanly intimating that Mr. Watkins had a confederate present in the person of the "friend" (Mr. White) who brought the slates that were used. Mr. Sargent, in his account of the interview, says: "I can youch for Mr. White that he was really no more the medium's friend than Mr. Cook himself, and was, like the rest of us, merely an earnest seeker after truth, and as much interested as any of

us could be in detecting anything like fraud."— (Scientific Basis, p. 31.) Yet Mr. Cook tells fairly how he cleaned the slates himself, "then tied two slates together, and held them at arm's length out into the middle of the room, and the psychic was several feet away, and this time the message was in a feminine hand" -(being signed, as he stated in Old South church, "Fanny Conant," who had been deceased some years.) Yet he has the audacity to add:

"It has not been proved that these writings are done by spirits at all, and as Prof. Crookes would say, it points more strongly to the will-power of the psychio"!

The quotations above given show that Prof. Crookes would far more likely say just the opposite—that it, to use his words, "conclusively points to the agency of an outside intelligence."

Such extravagant declarations on the part of Mr. Cook give evidence of either willful misstatement or unsoundness of mind. The most charitable supposition is that his intense partisanship on this subject—his exceeding madness against the truth as it is in Spiritualism—has quite incapacitated him for forming a correct opinion on facts bearing upon it. I hesitate not to assert that a well-balanced mind, free from undue skepticism or prejudice, either materialistic or "evangelical," will see in such a fact as Mr. Cook describes conclusive evidence of the agency of an invisible intelligence, which is but another term for a spirit, and strong presumptive evidence that that spirit was one disembodied.

His statements in this lecture regarding Prof. Zöllner and his experiments give similar evidence of mental unsoundness, or of a partisan twist which has incapacitated the lecturer for giving a valid opinion. He said:

for giving a valid opinion. He said:

"While he was in Germany he met Prof. Zöllner, who was the very highest scientific authority on the phenomena, but Prof. Zöllner was a very young man, he was born in 1834, and he had now published four large volumes on these psychical phenomena. Prof. Zöllner's testimony to these psychic facts was astounding. The Professor had shown him two slates, which he stated he had bound together himself with sheets of paper fastened inside, which paper had been lamp-blacked, and although these slates had never left his (the Professor's) sight, but had lain on his knees during the experiment, two foot-prints with all the fine skinmarks showing were impressed upon them. The psychic was Slade; he would not call him a medium, for he (Cook) did not admit the word. Zöllner showed him many other things, producing the actual articles used in the experiments, and explaining under what severe test conditions the phenomena were obtained, and he (Cook) had no doubt whatever that that was what appeared to happen, but the real fact was the trick was not found out."

Here Mr. Cook presumes to impeach the intelligence and competence of Prof. Zöllner as an observer, even after pronouncing him "the very highest scientific authority on the phenomena." Is not this plainly because he sees no other way of getting over the Professor's testimony? It was all a "trick," forsooth, and Prof. Zöllner and his associates were too stupid to find it out! while he, the Rev. Joseph Cook, who was on this side of the Atlantic at the time (and does not claim to have ever seen Slade at all), assumes to know all about it!

I venture to think that no right-minded person who has read Prof. Zöllner's lucid narrative of his investigations, and noted the thorough precautions taken against the possibility of trick, will hesitate to regard Mr. Cook's dictum in the matter as utterly valueless and contemptible-the last subterfuge of determined bigotry, or the raving of an unbalanced mind.

He seems to cherish an especial spite against Dr. Slade, using such shameful language as the following:

"Slade once narrowly escaped being put in gaol, and that is the place where he ought to be." Again: "Although Zöllner firmly believed these things took place in Slade's presence, still he (Cook) did not admit it because he knewtoo much of Slade. He is one of the greatest impostors alive."

Yet the only evidence he adduces to prove that Slade is an impostor is the fact that he (Slade) once declined the offer of one hundred dollars to come on his (Cook's) platform and before his audience produce the phenomena! "Neither would Slade face Beard!" he adds. No sane person, at all acquainted with the laws or methods of production of these phenomena. will see in such declination the remotest evidence of imposture. Many a worthy man since the days of Jesus of Nazareth and Galileo of Pisa has not merely been sent to gaol, but to the gibbet or the stake, because he has happened to know facts or cherish ideas beyond those acknowledged by the bigots in power. Hence it is no disgrace to Dr. Slade that he narrowly escaped imprisonment at the instance of such materialistic bigots as Lankester and Don-

Mr. Cook labors to make it appear that Prof. Zöllner believes all the demonstrations are from evil spirits, and takes the Bible as authority. He says:

"No man would go further than Zöllner in the belief that it was modern demonology.... Zöllner admitted that he had seen many phenomena, but he classed them as demoniacal. 'One revelation is enough,' said he. Zöllner enumerated his experiments and showed him (Mr. Clock) the slates coins impressions of (Mr. Cook) the slates, coins, impressions of hands and feet, etc., used, but Zöllner examines it on purely Christian grounds. The Bible is Zöllner's guide, and he thinks that the world is in need of a warning against such necromancy.

In view of the !intense partisanship and dishonesty elsewhere apparent in this discourse, we are justified in taking these statements with a large discount. It is quite probable that Prof. Zöllner has met, as most experienced investigators have, with instances of mischievous or malevolent (spirit-interference; but that he regards all manifesting spirits as evil is emphatically disproved by his own writings. For example, after describing at length a very remarkable and instructive experiment devised by his invisible friends, he says (italics mine):

"This admirable economy of instruction, which is evidenced in the whole arrangement and progress of the phenomena that I was so fortunate as to observe in Slade's presence, proves for me, more than all other circumstances, the high intelligence and friendly disposition of those invisible beings under whose guidance those experiments were." (Transcendental Physics, Massey's Translation, p. 164.

Again he says, in narrating the appearance of a materialized hand that came from behind a curtain, while he heldiboth of Slade's hands in

"With my right hand I selzed the hand pro-truded from the opening, and thus shook hands with a friend from the other world." (Ib., p. 184.)

This shows beyond question that Prof. Zöllner regarded his invisible teachers as "friends," possessing "high intelligence," far beyond his own, by whom he was glad to be instructed, and not as deceiving demons in the theological sense, against whom the world needs warning, as Mr. Cook would have us believe.

As a specimen of the inconsistencies of this

lecture, note the following: 'In India he (Mr. Cook) had seen the acutest

tricks of the Hindoos, and the outcome of all this was his conviction that all the so-called phenomena of Spiritualism was accepted by Spiritualists because they had never seen these things, and were, therefore, incompetent to form an opinion."

Further on he stated:

"When he was going to India, he was told to put it to the missionaries whether there was any evidence of demoniacal possession, and the result was that seven out of every ten stated that they personally knew of hundreds of cases. In India demoniacal possession is a fact to-

Since demoniacal possession is only one phase of spirit-manifestation, why may it not be "a fact" in this country as well as in India? And why may not Spiritualists here be as competent to form an opinion as are missionaries there? And why may not the missionaries who have resided there for years, and become familiar with it, be as competent judges as is Mr. Cook, who hastily passed through the country?

Again, he declared:
"It [Spiritualism] could not only be explained "It is piritualism could not only be explained by legerdemain, but many of the feats of legerdemain far surpassed anything he had ever seen of Spiritualism. [Very likely I] He had attended at the Egyptian Hall in London, and seen Maskelyne and Cook's wonderful exhibition, and he was fairly puzzled, and, therefore, he argued that no one should attempt to investigate such a subject as Spiritualism values he he argued that no one should attempt to investigate such a subject as Spiritualism unless he was a competent prestidigitator or conjurer. In Germany he had seen the Court conjurer, Samuel Bellachini, and he saw his best exploits, which far surpassed anything he had witnessed in spiritualistic circles [no doubt]; and it was such men as this that were competent to cope with the tricks and frauds of so-called mediums."

As to "the tricks and frauds of so called mediums," these, doubtless, may be successfully imitated by prestidigitators and conjurers, but not so the genuine phenomena of Spiritualism. Since Mr. Cook appeals to this class of men, to them let us go. Mr. Maskelyne, of whom he speaks, in a letter published in London, 1873, and partly reproduced in the Appendix to Transcendental Physics, p. 216, says:

"I wish you distinctly to understand that I do not presume to prove that such manifestations as those stated in the report of the Dialectical Society are produced by trickery; I have never denied that such manifestations are

Samuel Bellachini, the Court conjurer of Berlin, on the 6th of December, 1877, made an affadavit before a notary and witnesses, in which he uses the following strong language (italics

"I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be preduced by means of prestiding. anything to be produced by means of prestidig-itative manifestations [manipulations?], or by mechanical apparatus; and that any explana-tion of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, to be absolutely impossible." (Trans. Physics, Appendix

Another conjurer, E. Jacobs, of Paris, wrote as follows to the Director of Licht, Mehr Licht, April 10th, 1881, of the Davenport Mediums:

"As a prestidigitator of repute and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the spiritualistic order of things in every respect."

He also speaks of "the immense line of demarcation which separates mediumistic phenomena from conjuring proper."

Robert Houdin, the great French conjurer, who pretended to imitate spirit-phenomena in his exhibitions, but who, Mr. Jacobs declares, 'never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena," is stated to have investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. (See Psychische Studien, for Jan. 1878, ກ. 43.)

Such is the testimony of the most accomplished prestidigitators in the world. Will Mr. Cook accept their judgment on his own ap-

But, with characteristic inconsistency, before closing his lecture, this reverend champion of Orthodoxy sees fit to change his court of appeal from "conjurers" to "experts and men of science." This is his jumbled language, as reported:

"The trustworthiness of Spiritualism cannot be proved, and he advised all to keep away from it. Let experts and men of science exam-ine it. This is greatly to be desired, for by its aid, Materialism, the nightmare of our time, is overthrown."

How experts and men of science are to examine it if "all keep away from it," is not easily seen; nor is the consistency of referring it to men of science," after having rejected the testimony of "the very highest scientific authority" in Prof. Zöllner. Besides, of what avail for overthrowing Materialism in the minds of the masses will be the examination of Spiritualism only by "experts and men of science" especially if the most careful conclusions of such scientific men as Zöllner, Fechner, Fichte, Hoffman, Weber, Perty, Wagner, Butleroff, Crookes, Wallace, Hare, Mapes, Varley, De Morgan, Elliotson, Gregory, Ashburner, and numerous others, are to be flouted as worthless by theological zealots, when these conclusions do not exactly square with Orthodox theology. Surely, such sentences as those quoted above read more like the incoherent ravings of a monomaniae than the calm advice of a sound mind.

Mr. Cook further declared, "it was not yet proved that good or evil spirits existed." Of course, then, he cannot believe that the truth of the Bible is yet proved, notwithstanding his fanatical devotion to that book, and frequent appeals to it against Spiritualism. At times he seems to manifest a strong desire that spiritintervention should be proven, in order to corroborate and explain the Bible, and to overthrow Materialism, saying that:

"IF the existence of good and evil spirits were proved, then we could understand the Bible; IF spirits could be seen and photographed, then we could understand how mountains of fire and chariots were seen about Elisha; (?)... IF Lord Lindsay had watched the levitation of Home, as he had stated he did, then we could understand how Philip was carried a long distance in the air; IF matter could pass through matter, then we could understand how Christ passed through the closed doors and stood passed through the closed doors and stood amongst his disciples," etc., etc.

Yet he scouts the abundant evidence that has been given on all these points, even by "the very highest scientific authority," and exhibits that stubborn, bigoted skepticism which "will not believe, even though" many rise "from the dead." In fact, he has entered the lists as a vehement enemy of the only agency that can beat back the inflowing tide of modern Materialism, and rescue the Bible marvels from utter repudiation. Can he be a sane and safe relig-

ious guide? There are many more passages in this ex-

traordinary production which invite comment, but I will add but one: The washing the land "The difference between Christianity and Spiritualism (said Mr. Cook) is principally the untrustworthiness of the latter, for, first, its actuality never has been proved scientifically, and, second, not as to its reality, but as to its trustworthiness, we have no proof whatever."

If any meaning can be made of this jumble, it seems to be that the "actuality" of Christianity has been scientifically proved, while that of Spiritualism has not been proved, and that is the principal difference between them. But when and by whom was the "actuality" of any of the so called miracles of Christianity "scientifically proved"? What "competent" man of science, or conjurer even, was present at the turning of water into wine, to thoroughly investigate and certify that it was not a feat of prestidigitation or a psychological illusion? What "competent" physician gave a certificate of the healing at the pool of Bethesda, or of the actual death and raising of Jairus' daughter, or of the widow's son at Nain, or of Lazarus at Bethany? What learned scientist witnessed the resurrection of Jesus, or his sudden appearance in the closed upper chamber, or his "ascension into glory"? Can the Rev. Joseph Cook furnish the names of such witnesses, or any proof of their competence, or authentic copies of their testimony, with valid reasons why this testimony is more credible or "scientific" than the testimonies of thousands of living witnesses to the facts of spirit-interposition to-day? Until he can make some show of doing this, with what face can he presume to compare the evidences of Christianity with those of Spiritualism to the disparagement of the latter? Do not such utterances on his part show, to use his own words, an "unhinging of good sense and a strained contortion of the mind"? Good sense certainly does not require that we should demand stronger evidence of a modern fact than of an ancient one.

But enough. These vaporings of the Goliath of Orthodoxy would be unworthy of such extended notice, were it not that he is expected soon to resume his labors in the metropolis of New England, and become again the champion of "evangelical religion." It is proper that his course and his animus since the grand fiasco of 1880 should be known, that when he reopens his batteries, he may be estimated at his true A. E. NEWTON. worth.

2210 Mt. Vernon street, Philadelphia. P. S.—Since the foregoing was written, I have had an unexpected interview with Dr. Slade in this city, and he informs me positively that he never saw the Rev. Joseph Cook that he is aware of, or had any communication with him, and never received or had opportunity to de. cline such an offer as Mr. Cook states-though if he had received it he could not have accepted because he is never able to produce at will the phenomena which take place in his presence. Here is dence of the mendacity of this champion of "Orthodoxy," who probably

did not expect his statements would be read on this side of the globe. A. E. N.

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****** SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Scance held Sept. 22d, 1882, continued from last week.]

Louie Thomas. I have come here to reach my friends, if I

can. I know of no other place where I can do so. I am not sure that they will receive my message now that I send it from this post-office. I have been told I may possibly reach them if I make myself known here. I wish to say that many times have I endeavored to manifest, but have not had the conditions favorable for so doing. We have come, bearing those tokens which you desire for recognition; we have brought the "half-shield," and the "garland of flowers," for they were tokens of something that transpired before I passed from the body, but they were not seen and recognized, and so I, for one, felt disappointed and sad. I do not come to-day to speak very much of these things, but I want to tell George that unless he is very careful he will pass to the spirit-world before another year has rolled away. He has not been as prudent as he should have been; has not as prudent as he should have been; has not taken that care of his health that he knew would be best, for he is delicate. He has exposed himself to the inclemency of the weather many times; also he has not received that rest which he requires. If he gives so much attention to his work and his study, allowing himself so little sleep as he has done for the past two years, before another twelvemonth has rolled away he will be with us in the spiritual world. I know he has no design to pass from the body. Iknow he has no desire to pass from the body.

He is working and studying, because plans and ambitions which are before him urge him to do so. He feels that he can rise to a certain height which will cause him to make a mark in the world. Unless he pauses now, and attends to the physical body, while giving his mental powers an opportunity to recuperate, he will not remain here to achieve those results which he so much desires. I come to speak a word in season, for I feel that the warning is needed. I also believe that there is work for him to do on earth which will be of benefit, not only to himself and family, but to many individuals in the form; that he can spread a knowledge that is required by others; and if he will only attend to what we say, we will be able to assist him to do all that he so earnestly desires to do. I feel earnest in speaking to day, because the clouds are so heavy around me: for it seems to me now that he will soon pass away. He certainly will unless he does what we ask him to do; and I unless he does what we ask him to do; and i call on Nellie to use her influence over him to make him do that—for it will be sadness and sorrow for her and others if she does not. I think my message will be understood. I think his my message will be understood. I think his my message will be understood. I think his my message will be understood. I think he is there now. His name is William Fuller. I want him to know his old mother comes, back from the spirit-world and desires to enter into communication sorrow for her and others if she does not. I think my message will be understood. I think it will be received; but, of course, I am not certain. I will try to guide it so that it will be brought to the knowledge of my friend. I would particularly like to have Nellie Wallace reactive, it she resides in Williamore Dele receive it. She resides in Wilmington, Dela-

I send my love to all, and hope by-and-by I shall be able to manifest where my friends will be able to converse with me in person. Louie Thomas.

Lone Star.

The red man comes to the great council to speak to his people, to his pale-faced people, who listen to his words, and who desire to hear from him at this place. He comes to say to her who is a willing instrument, and who is ever ready to be guided by him as he shall direct, we your band—are in harness, we have work to perform by means of the ministrations which we put forth through your instrumentality. You are not to be idle for a time. Your powers may seem not to be used as extensively as they might be, yet the day is soon coming when they will be exercised in their fullness; when you will perceive that the great work is going on more powerfully than ever. The work is rolling on now; many words are spoken that sink into good ground and bear fruit; many deeds are performed that take root and grow in the souls of others: the light is spread abroad and shines upon many wigwams; but still there is more to be done. The great work is ready, and more to be done. The great work is ready, and it has need of all those who can perform it; so we shall use you, and those associated with you, in the future, more strongly than we have done for many moons in the past. I bring you en-couragement from the hunting-grounds; I come couragement from the hunting-grounds; I come in my swift cance, across the great waters that roll between this and the hunting-grounds above. I bear the message of light, the blanket of love to surround you, to enfold your spirit, to give it power and strength; but I come also to bring new power for the work for others. I come to give them encouragement and strength, and to say, Fear not; the time is yet to dawn when you will behold the star of promise blooming forth in the grand sunlight, that will enfold many lives with brightness and with enfold many lives with brightness and with power; then feel that indeed your ways have been marked out for you. Though you have been treading the forest paths, and the labyrinths have been widening, yet you shall be led through the clear waters, that you may quench your thirst from the fount of wisdom and of

Oh! pale-faces, braves and squaws, those of you who have the power and feel the truth deep down in your hearts, keep it not pent up, but give it forth to others, that they may drink and live again: give it to the poor and benighted who droop like the beautiful flower that longs for the refreshing dew; let them feel the sunshine of your love; let them be refreshed by the moisture of truth, and they will lift up their heads toward the clear sky and bless the Great Spirit for all that he has given. We come, and when the harvest moon returns we will make our presence known by giving to will make our presence known by giving to others those things that will encourage and strengthen, that will make their souls leap because they have learned more and more of life and its laws, and thus learning, they will be able to extend knowledge and truth unto

By-and-by, when the moons come and go, when the spring flowers come forth in all their beauty and radiance, when the summer sun shall shine bright upon the earth, bringing forth all that is grand and beautiful, for the blessing of humanity, we will return in our cance, bringing new words, bringing greater cheer, bringing higher work. Lone Star [Sagoyenahaw], to his squaw, Loring.

Lotela,

For Samuel Ladd; Charles H. Bailey; William Cummings; Henry Drake; Mary Fuller; George Hartley; Lillie C. Stone.

There 's a brave here; he has n't been in the Inere is brave here; he has n't been in the hunting-grounds very long; he do n't feel very good, either; feels kind of sick. He says: "I died in June last. I lived in the body more than eighty-eight years. I do n't wish to come back, but I wish my friends to know it is well with me. Tell them when I do feel able I will try to make myself known, so they will realize that I am with them; I am pleased with the new world that I have entered, but there is much

here that is strange, that I do not understand. In a little while I hope to do so. I send my love to all, and now that the newness of the position is wearing away, I feel daily more and more gratified to find myself free from the old condition. I am from Waltham, of this State. SAMUEL LADD." SAMUEL LADD.

Here's another brave; he has n't been gone very long, but has been out of the body longer than the last one. He says: "I have been gone away from the mortal form since early last spring. In March I passed on. Please to tell my friends that I am awaiting an opportunity of coming to them privately. I have information to give them. I wish to have a long talk with those nearest to me; there is much to speak of concerning the last portion of my earthly life. In a little while I hope to be able to manifest as I desire. I was forty-seven years of age when I left the body. I feel that I have work to do, work in connection with the earth, with my old life, and I am waiting to perform that work. Charles H. Balley, Clinton, Mass."

Here's a young brave: Lotela don't think he is more than twenty summers. I will repeat what he says: "I would like to come to my what he says: I would like to come to my mother. I desire to send her a message. Please tell her I know when she watches to hear something from the spirit-world; that I sometimes see her looking in the papers to see if she cansee her looking in the papers to see it she call-not find the name of some one dear to her. Tell her I come with love, and I bring the love of those who are with me in the higher life. Al-though not near to her at times, yet I send my love always; and when her spirit is receptive, I know she can feel my presence—feel I am not far away, but close beside her. I have traveled to different places have interested myself in far away, but close beside her. I have traveled to different places, have interested myself in the conditions of others, yet I am able to return to my dear mother and tell her that the work she performs for the advantage of other people reflects a brightness upon her spirit as well as upon the lives of her dear friends in the other life. We come to cheer her on, and tell her that here were the content of the before many years have passed away she will join us in the home we have prepared for her. It is a beautiful home, pleasant and comforta-ble, which she will appreciate and enjoy. All those friends whose bodies have been laid away from her sight are waiting there to give her welcome. William Cummings." This message is for a squaw in Boston.

Here's a spirit who comes up on the platform from among the audience. He seems to gain power from some one who is present in this council-room. Lotela will speak for him. He says: "I would like to say just a few words." I bring my love to my friends. Tell them that although it is some years since I passed from the body, I have not been idle during all that time. I have not only watched the course they have nursued in the carth-life, but I have seen have pursued in the earth-life, but I have seen them growing somewhat interested in things concerning the soul's welfare. I have also been engaged in performing a work for myself, pursuing an employment in the spiritual world which I hope will be for the advantage of more than one individual. I do not wish to speak of that work because it concerns others, especially some who are in the earth-life now, struggling under adverse conditions. If my friends wish to know more of what 1 wish to say, if they will visit a private medium in this city, or some place near to this city, I will endeavor to come and manifest to them. I cannot promise I will do so surely, because I will not know until I experiment with the medium.

I have many things I would like to speak of, but I will await another opportunity. I hold a single star, which I feel will be a token of spirit-presence to individuals who are very dear to

me. HENRY DRAKE." An old squaw is coming now. She comes with a cane. Lotela do n't think she uses a cane in the spirit-world, but she did when here, and she comes leaning on her cane. She says: "I was comes leaning on her cane. She says: "I was weary and feeble before I passed from the body. I am not so now; only when I come back to earthly conditions I take on these feelings to a world and desires to enter into communication with him. He thinks his mother has gone to heaven, and sometimes wonders if she can see him, and see how he is getting along. I want to say I do see him sometimes. I have lost track of him for the last few months. I am pretty sure he is where he was before, but I don't seem to have the power to come to him as I did—condi-tions around him are not so favorable for spirit day (or he does at times) that it seems impossible for us to manifest—that is, we do not manifest so that he knows we are there; we cannot appear to the control of the con come into close contact with him. I want him to realize that the spirits, his friends, are about him, and trying to assist him. We think it will be best for him to make the change that he has thought of doing, but not until another spring opens, then to turn his attention eastward. We know that we can help him, and that he will find brighter conditions by so doing. MARY FULLER.'

Another brave wants to manifest. His name is George Harriey. He says: "I lived in New York. I feel as though I lived there now, for I am with my friends so much, my interests seem to be with them and with the work that I carried on when here, so that I cannot say I live carried on when here, so that I cannot say I live anywhere else, although I am outside of a mortal body. I do n't know as my friends will recognize me, or as they will care to, for they are not interested in Spiritualism, but I want to let them know that unless they look out sharp, before many months have passed, they will be steering into shoal waters. I am afraid they will recome a business point of view. will—speaking from a business point of view—run aground. There seem to be shoals and breakers ahead, so I have come to say a few words in regard to them. If they do n't recognize me, and consider that somebody is interferfeel very sorry, but will know I have done my duty. One who was very near to me reads your paper, and I know she will take it to those business associates of mine of whom I speak, so I feel sure my few words will be placed before them. I send them my regards and greetings. Tell them I shall be glad to manifest to them if they care to hear from me. I have something definite to tell them about business—if I can see them in private—which neither they nor I would care to make public from this place. This is all I have to say. I hope it will be received."

Another says: "I was the daughter of Henry Stone. A few years have passed since I was taken from my earthly home, that is, taken so far as the body is concerned; but still I return, day after day, to the side of my dear mother and father, and I wish them to feel my presence and to realize that although departed from the body yet my spirit lives and can when opponent body, yet my spirit lives, and can, when opportunity offers, communicate with them. I have been trying to learn. I have attended school since I passed away. I see things more clearly, differently from what I did on earth—and I feel that there has been much attained. If I could only give it to my friends on earth, I would be pleased. I have not learned all there is to learn, for the further I advance the more I find opening before me but still ife appears so different ing before me, but still life appears so different to me from what it did when in the body that I feel I have gained greatly by being taken away from earthly conditions. I send my love to my friends. I want them to realize that it is much friends. I want them to realize that it is much better for me to be in the spirit-world than it would have been for me to stay here, and that I am pleased and satisfied. I grow so, from day to day. By-and-by I think I will be able to bring many beautiful tokens of spirit-presence to persons on the earth who are longing to know something of the loved ones gone before. LILLIE C. Stone." Her friends are in Boston.

[Report of Public Séance held Sept. 26th, 1882.] Invocation.

Thou great, eternal Principle of Life! Cause of all Causes! Designer of all Systems! Thou whom man has praised and adored through every age and in every clime, recognizing thy power and thy supremacy operating throughout the laws of Nature; appealing to his immost consciousness, declaring to him that there is a superior force controlling and sustaining the universe, and bearing human life upward upon its mighty bosom, to-day we approach thee with gratitude and with praise, feeling within the depths of our souls that even though thou art a Principle, a Cause, a Power, yet art thou also a conscious, active Intelligence, which we

may comprehend; which we may to an extent understand and know. We believe and understand that mankind is fashioned in the image of the divine, and when purged from all inconcruities, all imperfections, he wilf approach nearer and nearer to thee in likeness of being; so do we extend our hands to thee this hour for strength and wisdom, for knowledge and truth, realizing within the depths of our souls that through thy mighty fount of supernal wisdom we may receive those gleams of light that will imminate the pathway of the ages, and bear down unto investigating souls the lessons which they require in order to understand and comprehend thee and thy laws. We ask the blessing of the angels to rest upon all present here at this time. Oh! may that blessing be extended far and wide, until it embraces all humanity wherever it may be found.

wide, until it embraces all humanny where the befound.
We would bear upward our thanks and praise for all the beautiful things which we behold in life. Especially would we return thanks for the sweet blossoms which we find blooming in loveliness around us. Oh may we become like unto the flowers, pure and fragrant, emitting an influence that will only brighten and sweeten the lives of all with whom we come in contact.

Questions and Answers.

CONTROLLING SPIRIT. — Your questions are now in order, Mr. Chairman.

Ques.—What is the most reliable evidence that can be given by a communicating spirit of

that can be given by a communicating spirit of its individual identity?

Ans.—That is a question which every investigator must decide for himself, for persons differ in deciding what is the best evidence a communicating spirit can give of its identity. Some individuals declare that a spirit who returns and controls a medium, giving to its earthly friends information which he and they alone possess, identifies himself beyond dispute. Others declare that this is no evidence of the control of the spirit, because it is possible for the medium to have taken the information from the mind of the sitter, and so on. tion from the mind of the sitter, and so on.
From our own experience we unhesitatingly declare that were we to come in contact with a medium under the control of a spirit purporting to be one of our own friends, we should consider the evidence indisputable if that spirit consider the evidence indisputable it that spirit exhibited the characteristics and tendencies of thought which were his while inhabiting the mortal form, for, after making due allowance for a certain likeness to the medium, in expressing or in personating the control, we would be enabled to gather a sufficiency of the spirit's characteristics and natural tendencies of mind the latential sufficients.

characteristics and natural tendencies of mind to determine whether or no it was our friend. Q.—Has there been, at any time in the history of this world, a more advanced knowledge of the arts and sciences, and a more general acceptance of the truth of spirit-communion among its inhabitants, than at present?

A.—From what we have gathered from history and from records—not only in the spirit-world but those upon the earth—we are ready to desire that at no time in the world's histo-

to declare that at no time in the world's history has mankind acquired such a knowledge of the arts and sciences as he has at the present time, neither has he achieved such grand re-sults, by means of them, at any time as now. Spiritual truth and knowledge have never before been so widespread. In times past, whatever spiritual knowledge was in possession of humanity was held by a few whom we may style the priesthood, they dealing it out unto the masses in a perverted and obscure form. The masses in a perverted and obscure form. The arts and sciences may have been understood, to an extent, by peoples once powerful, inhabiting populous countries, who have passed away from the knowledge of mankind, but in those dark ages whatever information was acquired by the few was not disseminated among the pressy power knowledge wisdom was attained any: power, knowledge, wisdom was attained many: power, knowledge, wisdom was attained by those who used their authority to subject-the great mass of mankind to their own con-trol, while the great majority of human beings were kept in ignorance and the utmost bond-age, being obliged to toil early and late in order to support their rulers, who did indeed wield a

to support their rulers, who did indeed wield a rod of iron over them.

Q.—[By W. G. Wood, Providence, R. I.] What is the cause of the sucesssion of forest growth; for instance, a growth of pine trees being followed, not by the same, but by oak, chestnut, birch and maple?

A.—The only rational explanation we can give by the expression of forest growth is that

give of the succession of forest growth is, that the elements necessary for the growth of, for instance, pine, predominate in the soil at a cer-tain time, and while this combination of chemical elements exists, the pine thrives. By and-by the growth of pine has absorbed all those elements necessary for its existence, conse-quently the pine tree cannot flourish in that lo-cality. The next predominating elements may cality. The next predominating elements may be such as are necessary for the growth of birch or oak, and these trees flourish for a time, until the elements which they require are absorbed from the soil, when they give way to other growths of forest trees.

Capt. John Brooks.

[To the Chairman:] You will doubtless wish to hail me and to inquire where from, and whither I am bound.

I was pleased with the singing which I have just listened to, and felt to shout in stentorian

"Cast the anchor, furl the sail, I am safe within the vall,"

tones,

for I have cast my anchor, it has sunk down deep, and I feel that I am safe within the harbor whither all are tending. My ship has arrived safely at this port, but I send it out again because I wish my friends on this side of the deep cause I wish my friends on this side of the deep waters to know that I have not sunk, nor have I lost my moorings, but I am still in good work-ing order. I might truly say that mine was an old hulk; that is, the physical part, the mortal body, was an old hulk which had seen long and good service, for this is true. For more than eighty-fiveyears I inhabited a mortal form, but when I cast it aside and was summoned aloft by the Great Commander, I felt for a moment as though I was parting with an old ship that had stood me through many a gale. When I arrived upon the further side, and found my-self still in possession of a craft that would suit my purpose, one that was not old and weather beaten, I felt to rejoice, and I thought if I could send back through the old trumpet words to my friends, could hail them from this far off port, and exclaim, "I am safe within the vail;

spread your sails and come after me," I would indeed be a happy man. spread your sails and come after me," I would indeed be a happy man.

Not a great many months have passed since I sailed outward. To-day I return to speak to those who knew me, and there are many of them in New England—many more in New York—who remember me, who knew that I tried to do my duty, and that I worked long and laboriously. I hope they will receive my message, and know that I am safe back for a brief time. I have met friends who went out across the waters before I did. I have met my old friend, Cornelius Vanderbilt. I wish to say that he is not an idle man, and if there are any who knew him in the past, who were associated with him in his career, who believe that he now folds his hands, keeps silent, and remains away from stirring scenes of activity, let me tell them they are very much mistaken. He is busying himself here and there, in places that hold out interest to him, and by and by his power will be felt, largely, grandly felt, by persons in the body who have no idea that persons in the body who have no idea that spirits have an existence, or at least that they have such an existence that they can take an active interest, a vital part, in transactions pertaining to mortal affairs. I do not know whether he would wish me to speak of him or not. I do know that he has been much concerned over the settlement of affairs in the body, and it seems to me, were I in his place, I would send out a long, loud call to individuals here to look well to their doings or they will find themselves among shouls and quickened.

would send out a long, loud call to individuals here to look well to their doings or they will find themselves among shoals and quicksands, or upon the reefs. If he does not give this forth I will do so for him.

Well, I have listened to the sound of my voice once more. It sounds peculiar; it does not sound as if it was from my old hulk, (my old ship,) still it gives me gratification to know that I can speak through mortal lips. I wish my friends to give me an opportunity of returning; I will not come old and feeble; I will strive to come back bearing my colors, sailing along under a clean, clear wing. I hardly know where to direct my message. Perhaps my friends at Bridgeport, Conn., will be kind enough to scatter it upon the deep waters, and let it drift abroad, so that it may meet the eyes of old friends. If so, I will be very much obliged to them. I passed away from Bridgeport—as you call the departure of the spirit from the body—and I know that friends of mine in that place will recognize me in returning to this shore. Perhaps they will wish to know if I take the same interest in

religious circles, and in other organizations, as I did when here. Yes: so far as the truth can be disseminated, I take an interest. I would scatter my means abroad for the upbuilding of humanity, for its elevation and enlightenment. If I were back again, perhaps I would do somewhat different from what I did while here; that is, I understand something more of life than I did then—my view has broadened, I can see far off across the waters; while before my vision was bounded by the horizon. I now know that truth off across the waters; while defore my vision was bounded by the horizon. I now know that truth is not confined to those avenues through which I beheld it in the past. However, I will talk these things over with my friends, if they will give me an opportunity of doing so. I was known as Capt. John Brooks. For many long years I was an old ship and steamboat captain.

Mrs. Mary Ann Colt.

That spirit seemed to have a great deal of power, and I thought before it was all lost I would come in and try to make myself heard. would come in and try to make myself heard. I think it is about two years since I died, or went to the spirit-world, to be met and welcomed by my friends. I have seen my husband, who passed away before I did, and who had been learning many things of which I was ignorant. I have met others who have been very kind to me, and I feel that I can grow young again, and be strong and well, as I was in my youthful days. I lived eighty-three years here in this world; I do n't want to come back to live it over again; I am glad to be out of it, and still I would like to come and see those whom I thought so much of, and who were kind to me. I wish them to know that I am getting whom I thought so much of, and who were kind to me. I wish them to know that I am getting along very nicely indeed, and that this is a good world where I now live. I do n't come to say much of anything, only to let the people know that I am not dead; that I can come back to see them once in a while, but I do n't wish to come to live. I think I have had all I need of this really so force living in a cartily holdy. this world, so far as living in an earthly body goes. I came from Torringford, Conn. A great many people there know who I am. Mrs. Mary Ann Colt. My husband's name is Anson Colt.

Charles Crosby.

[To the Chairman:] This seems to be a circle convened for the benefit of aged persons, today; at least, so it appears to me, as I look around and behold so many who, while in the body, lived to a great age; but thank God, although we may become old and bent and feeble in the form, and unable to express ourselves as clearly, as we did in earlier years, yet when we pass out of the body we are provided with such conditions as enable us to behold ourselves growing strong and active, and able to clearly and intelligently express all the emotions and the ideas of the inner soul.

I return to bring my greeting to my friends,

I return to bring my greeting to my friends, and my thanks to all those who were so kind and attentive, not only to myself, but to my dear wife, who passed on before I did. Of course we were in a condition to command at-tention from others, and service, but there are many little acts of service and attention which many little acts of service and attention which have been bestowed upon her and upon myself, that money cannot purchase, and the remembrance of which clings to us in the spirit-world, brightening and beautifying our daily lives. Spiritualism is not so new and strange to me as it is to many others who are apart from the body, for I find there are spirits who are totally ignorant concerning their power to return and manifest to morals, and when they are brought. manifest to mortals, and when they are brought back into contact with a medium they stand amazed, many of them, fearful lest some harm may come to them should they attempt to mani-fest to their earthly friends, others declaring

that they will not do such a thing, for it would be in violation of the laws of God—that such things should not be tampered with.

I take control of the medium to the best of my ability, gratified to be able to send out a few words of remembrance to friends to assure them that my condition in the spirit is one of them that my condition in the spirit is one of pleasantness, and so far as it can be made so by the kindly attention of friends, one of peace. I am seeking to overcome many little shadows which cling to me because of the infirmities of Tknow that I will be able to come and speak clearly, intelligently and with instruction to those friends who are in the old places.

I lived on the earth to an advanced age, as men would call it, but I do not feel that my exto my friends, because they think it was clear to me before I passed away. So it was, to an extent, but it is far-reaching, all-embracing; it seems to contain all that is worth having in life, for it is the essence of the spirit expressed to mortal life, and so it contains all that is of interest to humanity. I am searching into its laws, its methods, so that by and-by I will be able clearly to demonstrate to others—those in the mortal form who are in need of enlighten. ment—some truth concerning the spirit and its

One thing delights me, in connection with this philosophy of ours, more than any other, and that is that it has spread so far and wide, and has been accepted by so many thousands of souls during a few years, and without a single drop of blood being shed! Its mission has been one of peace, and it has outworked, so far, its mission well.

When I consider that the old religious sys-

tems have made their progress through rivers of blood, through seas of persecution; that they have planted the cross, as well as other religious symbols, in different parts of the world glous symbols, in different parts of the world, by the power of the sword, and then when I look upon Spiritualism and find that it has made itself felt and recognized and understood by the power of the spirit of love, by the earnest pleadings of love from beyond the grave, the utterances of brothers and sisters, of fathers and mothers, wives, husbands and children, and that this breathing of the spirit has been the only nower which has implanted this ship. the only power which has implanted this phi-losophy and knowledge of the future life in the minds and hearts of men, I feel to rejoice that

minds and hearts of men, I feel to rejoice that I can number myself among the Spiritualists.

I know very well that the road of Spiritualism has been a hard one; its way has been clouded at every step; but the clouds have not been brought by its own actions, they are the result of ignorance of humanity, and caused by superstitions of the past. I know the difficulties it has had to surmount have not been of its own creating; they were the rubbish which other systems had placed before it, which it has been obliged to brush aside; so I think its advance has been remarkable. I feel confident that during the next thirty-five years its course will be onward, rapid and sure, so I come back to my onward, rapid and sure, so I come back to my friends full of encouragement; and I come not alone, I bring spirits with me who desire to learn something of Spiritualism, to know what the transcheding of Spiritualism, to know what it means and what it portends to humanity, whether it is a power of light or one of darkness. I am seeking to give them a little knowledge, and speak to friends.

I will not tarry longer. I send my greeting to all, and the love of those who are with me also. To my friends in Ashby, Mass., and vicinity. Charles Crosby.

Charles Crosby.

Jackson Burr.

He who has just announced himself extends He who has just announced himself extends a helping hand to me, and keeps the door open for me to enter, so that others may not take my place. I feel somewhat like one who is entering a building with which he is unacquainted, who is obliged to look around him to see what place he is in. I am glad to come back and know that I can speak. I cannot tell whether my friends who are on earth will recognize me or not, or whether they will helieve that I have my friends who are on earth will recognize me or not, or whether they will believe that I have returned, bearing my own messages of cheer and those of my wife, who has not long been with me in the spirit-world. Far from our home, our early home, she passed away—in the far West. She directs her attention to the dear ones in Chicago, at this moment, and sends out her love to them, and wishes to tell, those friends who were so kind that she has arrived safely upon the spirit side of life; and wafts her greetings and remembrances back to them. Although her, exit from the mortal seemed to be sudden, yet her spirit received warning that she would soon be called away, and when she opened her eyes upon the other side she beheld her friends waiting to receive her and guide her will wish to know if I take the same interest in

into the spirit-world. Tell my friends that though some little time has passed since I moved among them, I occasionally return to visit their homes, to see how they are getting visit their homes, to see how they are getting along and what new things of moment are coming to them. I will be very pleased if they can, at some time, provide the means for a number of their spirit friends to make themselves manifest; there seems to be a work that needs to be done, which spirit-force alone can perform. I am also from Ashby, Mass. I hope my friends will know that I come here in order to demonstrate the truth of spirit-existence and of its power to manifest back through mortal life, Jackson Burr.

Abram Currier.

Abram Currier.

[To the Chairman, looking around the room:] This seems to he a pretty good place you have, Do you admit anybody and everybody? I feel, somehow, kind of strange in coming here. I seemed to feel well enough before I tried to speak. I do n't know a great deal about these things, but I am willing to learn. I am trying to learn, so I have come here to see if I ean't get some knowledge about them; then it seems to me it would be rather good to be able to have my friends know that I am round. I was, only a plain farmer—a plain, Yankee farmer, and I belonged to Kennebunkport, Me. I hope my friends around those parts will hear that I have come back, for it will do me a world of good, and I think it will do them some little good, too. If I remember rightly, and I think I was pushed out of the body. I feel as though I was pushed out. I was working among my cattle, when I met with an accident; one of them butted me out (if that's what you call it), and the first that I knew I was standing outside of the old form, looking upon it, and then upon myself, trying to make out which was me and which was t' other.

Well, I am trying to learn, as I have told you; but I do n't get these facts understood as well and as fast as I want to, so I come back here to try and hurry things up. The first thing to be done is to tell my folks I am all right; I don't know as I would come back, as the old lady said, if I could, for I am satisfied now. I was not

done is to tell my folks I am all right; I don't know as I would come back, as the old lady said, if I could, for I am satisfied now. I was not at first; I was very dissatisfied; I wanted to get back as soon as possible, and the first thing I wanted to do was to go for that ram; but as I could n't make myself felt with physical force, I had to content myself the best I could; so I have been given to seeked like a little shild. have been going to school, like a little child; and now I feel that I am here to repeat my first lesson. If I did n't feel so strange I might say more; as it is, perhaps I will be able to come again sometime. If not, I wish to thank you for this privilege. Abram Currier.

W. T. Rose.

I have come a long distance to make myself known to my friends of earth. Perhaps it is as well that I should come to this point where I am known to my iriends of earth. Fernaps it is as well that I should come to this point where I am not known. I usually made myself known and my individuality recognized while in the body. I am anxious to do so now, for it pains me to have men speak of me as one who has passed out from the remembrance, and the recognition of old friends and past associations. I was actively engaged in business while an inhabitant of the form. I am actively engaged in business now, not in one precisely similar to that of my earthly life, but one that is pleasant to me. I do not direct all my attention to spiritual affairs, however, for there are many things to divert me, that are taking place with friends in the body, and I feel if I can gain power and spiritual knowledge, so as to control the elements necessary, I will be able to manifest, and take part in the doings upon this side of life. I may not express myself clearly, because I do not understand these things as I desire to, but as the party who has just passed out said, I am willing to learn, and hope to be able to do so. I departed from the mortal life rather suddenly. party who has just passed out said, I am whing to learn, and hope to be able to do so. I departed from the mortal life rather suddenly. Men may say that I passed out from heart disease; I think that it has been so said. Well, if the sudden stoppage of all the life-forces may be called heart disease, then perhaps I was a victim to that complaint. I know not how that be called heart disease, then perhaps I was a victim to that complaint. I know not how that is. I do know that I was not depressed and debilitated by a lingering disease, but that I passed out as it seems to me all should do, when the time has come to go, and not after lingering for many months. I send my regards to my friends. I wish them to feel that I am beside them at times, not always, for I have things to attract my attention beyond their scope but frequently do I return to their homes. perience was so extended as it might be, for there is so much spreading out and stretching on and on before me. I know and understand myself to be ignorant in many things as a little child, and I shall endeavor to take up the less sons of life, one by one, and learn them, so that I may transmit information to others. Spiritual I may transmit information to others. Spiritual I may transmit information to others. Spiritual I may transmit information to other in the spirit that may seem strange and presence of the spirit through my power and presence of the spirit through my own individuality, it will be to those friends of earth like a ray of light, because it will demon-strate to them that the spirit is immortal, and strate to them that the spirit is immortal, and that it has the power of manifesting consciously and intelligently even after passing through the change called death. I have said my little say, now I will go. I thank you, Mr. Chairman, for allowing me to come. By-and-by I hope to gain power to make myself more thoroughly understood. This is only a trial at the present time; by-and-by I expect to do better. I am from St. John, N. B. W. T. Rose.

Mary E. Brown.

I love to look upon the beautiful flowers; they speak to me, they seem to tell me of friends who look upon me as departed, as one who has left them. I would come back to them bearing messages that I hope will be like the flowers, fragrant and sweet; that will bring to their lives a new hope and a new influence of peace.
If I can assure my family and my friends that I can come to them, that they have not lost me, and that they lose no dear one who passes from the body, then I will feel that my mission is one worthy of accomplishment; so I come back, feebly expressing myself, trying to do the best I can, because I am anxious to have each one know that I live and love them. I am pleased know that I live and love them. I am pleased to see the flowers here [referring to flowers on the table], because they sing a song to my spirit and encourage me to come. I feel that where the flowers are one may be welcomed, if she wishes to do good; and my great desire is to benefit others by giving them knowledge concerning the spiritual life of the world beyond. My only object in coming to-day is to send my love to my family, and to tell my friends that I benefit others by giving them knowledge concerning the spiritual life of the world beyond. My only object in coming to-day is to send my love to my family, and to tell my friends that I am happy when I can come to them and try and make them feel restful. Sometimes I can impress them with a good thought, sometimes I can bring them a little hope, and make them feel that although shadows come, yet perhaps the sunshine is not far away and will soon shine upon them, or in some way bring a little peace to their spirits. That is the only way I can work at present. I think, perhaps, by and by, I will be able to do more, and to have them feel the presence of the spirits to a greater extent. Now they may not realize that we come, but by working in humble ways the friends who are in the spirit world may be able, by and by, to manifest strongly and clearly to those of earth. I lived on Garden street, Providence, R. I. I believe it was on Sunday that I passed from the body. As I return, the last few moments of earthly life seem to appear before me, and I feel somewhat as I did then; therefore, perhaps I will not be able to express all that I wish. If my friends only learn that I have tried to come and send them my love I will be pleased. I lived to pass my thirty-fourth birthday in the body. Mary E. Brown. I passed away on a Sunday in the middle of January; it will be two years ago the coming winter. I was the wife of Ferdinand Brown, of Providence.

MESSAGES TO BE PUBLISHED. MESSAGES TO BE PUBLISHED.

Sept. 29.—Edward E. Preble, U. S. N.; H. G. Hallaway;
Johu Harah; Andrew Tompkins; Eli Butler; Lotela; for
Mrs. Mary G. Lamprey, Mary Jane Latimer, Mary Gurtis,
Lizzle White, Jennie Martin.

Oct. 3.—Leonard O. Reynolds; B. M. Christie; Mabel
Tliacher; Anthony O. Boyle; Ruth Williams; Charles
Fletcher; Clemanthe.

Oct. 6.—Robert O. Tyler; Eliza M. Bagley; Della Maloney; Clark S. Merritt; Mrs. Honora Elizabeth Turnbull;
Lillie Wagner; H. M. L.

Oct. 10.—John W. Edmonds; Archibald J. Campbell;
Betsey Cram; Daniel F. Colltoni Mrs. Fannie A. Hopkins;
Mrs. Olivia Guild; Warren Clark; Jennie E. Frost.

"And wilt thou not reach out a friendly arm. To raise me from amidst this plungs of sorrow?"

A friendly and saving arm is extended to all who are plunged into sorrow because they have heart disease. For a dollar you can buy a bottle of Dr. Graves's Heart Regulator, an infallible cure for this terrifying disease.

THE SPIRIT ROSEBUD. A True Incident.

BY FRANCIS S. SMITH.[*] Baby is dead—speak low, step light! How tranquil is her rest! Bady is dead—speak low, step indict.
How tranquil is her rest i
Her tiny hands were placed last night
Upon her waxen breast.
And when the morn broke calm and bright,
And deep was our despair,
We gazed upon her face so white,
And saw a sweet smile there.

The mourning mother sobbed aloud
As she her darling scanned;
And, while each head in sorrow bowed;
She fixed within its hand
A tiny rosebud fresh and sweet,
Which 'round its perfume shed.
"This, this," she moaned, "is emblem meet
For my dear, precious dead!"

Next day, while sorrowing neighbors stood Next day, while sorrowing neighbors stort Holding sweet flowers of spring,
The they rosebud, red as blood,
Showed signs of opening;
And, ere the funeral rites were through,
Each mourner in the room
Thrilled with astonishment to view
The bud burst in full bloom.

The clergyman with trembling voice And deep emotion said: And deep emotion said:
"Rejoice, my sorrowing friends, rejoice t
The baby is not dead!
God in his loving tenderness
This token sweet has given,
That she who budded in distress
Is blooming now in heaven!"

f* Editor of the New York Weekly. 1

Spiritual Matters in Washington. To the Editor of the Banner of Light:

It was designed that this season's course of spiritual meetings in this city should begin on the evening of the 1st instant, and the announcement was so advertised; but owing to the sudden illness of the lady lecturer, the meeting was necessarily deferred till the evening of the following Sunday, Oct. 8th, at which time, in the absence of Dr. John Mayhew, the Chairman, Mr. Edson, of the Executive Committee, at the conclusion of his opening remarks introduced Mrs. F. O. Hyzer, of Balti-

By reference to the record, it is eighteen and a half years since this lady first addressed the Spiritualist organization of Washington, the writer being instrumental in obtaining her services on that occasion. Mrs. Hyzer belongs in the front rank of spiritual instructors. She happily represents, in this New Dispensation, a rare class of illuminators, which by right of spiritual dower or seership challenges the attention of the spiritually wise. Distinguished for beauty of thought, which she presents in rhetoric's choicest garb, she has always favorably ranked with our best and ablest speakers of either sex. Added to her wonderful powers of analysis and musically eloquent speech, her fine distinctions, her clear, intuitive perceptions, with an exhaustless flow of inspiration, she invariably charms and spiritually magnetizes her audiences, no less with her marvelous fluency than with her subtleties and quality of thought. With a graceful tact and an insinuating way of presenting new, radical and reformatory truths, Mrs. Hyzer has long been doing a noble and inspiring work in a noble and inspiring manner. Her deep feeling, quiet enthusiasm and poetic flights, her wealth of imagery, with mental food suited to the heartiest and healthiest man or woman, so eloquently uttered, carry one along and up to wherever she wills. With true womanly tenderness and power she strikes the chords of our nature with harmonic touch, and gentle melody flows through all the aisles of our being. Possessing rarely developed psychometric powers, she often reveals in typical language, with all the startling emphasis of symbols, the very inmost principles of our individual nature. Spiritually unfolded and self-poised, as a teacher and exponent of our philosophy she is surpassed by none. Her subject this evening, "What is True Spiritualism?" as usual with her, was furnished by the audience, and proved a most fruitful theme of instruction and enlightenment to a most attentive congregation. Her invocation was in the form of an impromptu poem, unaccompanied, be it sorrowfully said, .by either vocal or instrumental music, or even with the presence of flowers, especially blest accompaniments to all spiritual gatherings.

an indefinite time. As an item of general interest to his many friends, it gives me pleasure to state that Bro. N. Frank White, despite the many obstacles sought to be thrown in his way, has obtained his long-deferred appointment in the War De-

Mrs. Hyzer was announced to fill the desk for

Spiritual manifestations of an unlooked-for character meet us on every hand. Only last week it came to my knowledge that a prominent government official, who claims not to be a Spiritualist but an investigator, has a lately developed physical medium in his employ, in whose presence the most unaccountable occurances take place, under circumstances that overwhelm the most stolid and exacting.

For instance, while the poor medium's feet and hands are extended and securely locked in wooden stocks, with a chain around his neck fastened by a Yale lock, and he placed in an fastened by a Yale look, and he placed in an improvised cabinet, the usual manifestations improvised cabinet, the usual manifestations in Spiritualism. Yours for the truth, occur, on one occasion all but one of the locks being unfastened. The influences desire this method to continue till the medium thus fastened in the pillory walks out from his confinement-a feat they promise at no distant day. Nous verrons. G. A. B.

Washington, Oct. 8th, 1882.

A Reception to Mrs. E. L. Watson. To the Editor of the Banner of Light:

On Saturday evening, Sept. 30th, the Spiritualists of San Francisco gave a reception to Mrs. E. L. Watson, at the residence of Mrs. Laverns Mathews, President of the First Spiritualist Society, it being the second anniversary of her public labors in this city, and her fortieth birth-

The reception was one of those rare occasions when self seemed entirely forgotten, in the endeavor of each to render a just tribute to the gifted speaker and warm heart that had won their confidence and affection. Heartfelt congratulations, cordial letters from absent ones, touching poems and floral offerings, showed the desire of her numerous friends to express their deep appreciation. Mrs. Mathews, with her husband, had made complete arrangements fitting so interesting an occasion, and their welcoming hands were freely extended to all.

The occasion was, in fact, a triple anniversary, for, in addition to the events it marked in the life of Mrs. Watson, it was likewise the birthday of Mrs. Mathews, in whose home it us that he had been acquainted with Mr. Syr. was observed. Mr. R. A. Robinson sustained VESTER TAYLOR-a well-known business man the position of chairman, and upon assuming its in Hampden county in this State—whose spiritduties made an address in his usual graceful message appeared in the Banner of Light of and genial manner. Remarks were subsequently made by Mrs. E. F. McKinley, W. E. Coleman, Mrs. Lena Clarke-Cooke, Rev. J. N. Parker, W. H. Miller, Mrs. Kelley, Mrs. Eggert-Ait- | that he feels confident he must have had full kin, Mrs. Ellis, and Mrs. Scales, the last named | control of the medium when it was given.

all

tle

lady having come from San José expressly to attend. Mrs. R. A. Robinson, Mrs. Mathews, Mrs. Kramer, and Mrs. G. C. Irvin read some very fine poems.

To the congratulations extended to her, Mrs. Watson made an appropriate reply in her normal state, followed by one from her German control.

On the following day, in the afternoon, as usual, Mrs. Watson answered questions from the rostrum, a large audience having assembled, although the first rain of the season was pouring down heavily outside. Many varied and difficult questions were handed in, which were skillfully replied to by three different controls, the last giving two beautiful poems on two of the subjects presented: "What are the Joys of Heaven?" and "The Falling Rain."

In the evening, it having been announced that Mrs. Watson would relate some experiences of her life, lxora Hall was packed with an eager-waiting audience, that burst forth in a prolonged and hearty applause as she crowded her way to the front and ascended the flowerladen platform. Three poems were read by their respective authors, commemorative of her virtues and work, after which the vast congregation listened intently to the story of her life.

For about an hour Mrs. Watson reviewed the experiences of the past, dwelling more particularly upon the events connected with and influencing her inspirational powers. She paid an eloquent and touching tribute to her mother, who is still living, in the following language:

"At the birth of your humble friend, there were no mysterious signs in the air; but on that occasion there was something better than miracles—it was a mother's tender love. They who come into the world with this rich inheritance need no miracle nor wondrous sign. The star may sink out of sight in clouds, the heavstar may sink out of sight in clouds, the heavens grow silent, and the wise men turn foolish, but a mother's love never fails us in this world. Other love will guard and cherish us so long as we shine with the desired lustre, but a mother's love clings to us. Not only in the innocence of childhood, but when the world turns away, she still folds us to her bosom with faith in the good that remains, and heals with her kisses our bleeding wounds. The arms of such a love received me forty years ago." received me forty years ago.

Mrs. Watson having heretofore modestly refrained from saying much regarding herself, her hearers felt the keener interest in the life which had been so wonderfully susceptible to the angelic intelligences.

That she is doing a grand work in our city, is plainly manifest from her large and increasing audiences, the many converts she has made, and the warm place she holds in the friendship of those to whom she so constantly carries the great truths of life. Her heaven-directed words seem to strike a yearning chord in every heart, while the sublime lessons of the spirit-life, so richly portrayed, thrill and exalt the humblest soul. Every Sunday during the past year she has rendered obedient service, and nearly every Sunday of the year before has spoken from our

Verifications of Spirit-Messages.

WM. II. YOUNG. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In the Banner of Light of Oct. 7th, 1882, I saw a communication from Wm. H. Young of this city. Mr. Young, some twelve years ago, investigated Spiritualism by attending circles in this city, receiving such strong proofs from his friends who had passed to the Summer-Land that they had the power to communicate to those still in the form, he became a Spiritualist, and being a medium himself, he was an active worker in the cause. There are now in this city many who are well and hearty who have been cured by Mr. Young; he imparted his strength to others, and not having a form strong enough to throw off the diseases he contracted from others in his business as a healing medium, he sank under the disease of consumpmedium, he sank under the disease of consumption. I was well acquainted with him, and he called upon me through my own organism, and requested me to acknowledge his communication.

Very respectfully,

John Jagoers, Healing Medium.

No. 1732 North 15th street, Philadelphia, Pa.

ELI GAGE-AVERY FARNHAM.

To the Editor of the Banner of Light:

In your issue of June 24th, 1882, I find the message of Eli Gage, a friend and partner of mine in the mines near Old Hangtown, now Placerville, Eldorado Co., during 1854-5-6. He came East with me in April, 1856, to New York, per steamer George Law, Capt. Herndon. Gage was one of nature's best efforts. An honest man, the noblest work of God, says Pope.

Also I saw in the Banner, under date of July 29th, 1882, the message of Avery Farnham, of Tremont, Steuben Co., Ind.; another kind, true-hearted man, honest in his dealings, and whose word was sure when given, and one whose hand was always open to the deserving poor. I know whereof I speak from an intimate acquaintance of thirty-seven years. To the Editor of the Banner of Light:

poor. I know whereof I apout acquaintance of thirty-seven years.

Can'a Cour. Cal.

O. P. Dodge.

JAMES TIBBETTS.

To the Editor of the Banner of Light: In the Editor of the Banner of Light:

In the Banner of Light of September 23d, 1882, is a communication from James Tibbetts, which is all correct except the letter B, in Mr. Fessenden's name; it should be M. I knew him well when I was a child; he was eighty-two years and five months old when he died, which was November 7th, 1854. I have shown the communication to a number of his old friends and two of his granddaughters, and they say it is all correct except that one letter; but they wonder how you got it, for they do not believe

MRS. DAVID PUSTAN. Rochester, N. H., Oct. 9th, 1882.

MRS. SARAH ERSKINE.

To the Editor of the Banner of Light: I find in the Message Department of the Banner of Light of Sept. 2d, a communication from MRS. SARAH ERSKINE, and will say in verification, that it was from my own dear mother, and is characteristic of her in every word and line; and words cannot express our gratitude and thankfulness for it. She always promised my that if it ware possible she would come to and thankfulness for it. She always promised me that, if it were possible, she would come to us through the Banner. Now she has fulfilled her promise, and it brings joy and happiness to our hearts, and will help us to bear the trials of this world, and better fit us for our home beyond the river. My mother needs no praise, for her good works and deeds will live forever in the hearts of those who knew her best. I feel her soothing influence often around me, and hope so to live that we shall be reunited, never more to part when I am called hence. She hope so to live that we shall be reunited, never more to part, when I am called hence. She used to take great comfort in reading the Banner of Light, and, as she says, "looked for it eagerly every week." and it truly brought her joy and peace. She passed away four years ago last March, and we accept the message as coming from our mother in spirit-life, and gladly add our testimony to that of thousands of others who are blessed with words of truth and comfort coming through your "Message Departcomfort coming through your "Message Department," Yours for truth and progress,

MRS. A. M. FISHER.

South Deerfield, Mass.

SYLVESTER TAYLOR. Mr. Joseph G. Chandler, the well-known portrait painter, called at this office, and informed Sept. 16th, 1882-for over fifty years, and says the communication is all correct in detail, and so strikingly characteristic of his friend Taylor,

October Magazines, Etc.

THE PSYCHOLOGICAL REVIEW for October (London : E. W. Allen, 4 Ave Maria Lane, E. C.,) gives its readers a continuation of "Psychography," by M. A. (Oxon); Part II. of "William Howitt and his Spiritualism," by A. M. Howitt-Watts; Part I. of "Hints on Mesmerism," by J. S. Farmer; three additional chap-ters of "The Great Kingsbury Puzzle," together with the usual "Monthly Summary of Contemporary Spiritual Opinion" and "Notes and Comments," the whole forming a very interesting number. In the "Summa ry," in the course of remarks upon the Banner of Light of Sept. 2d, the Review says: "Mr. A. E. Newton occupies much space in confuting an aggressive divine, inappropriately named Dr. Funk, who seems to have been running foul of Spiritualism in the Homilectic Monthly. The worst of such people is that, having the ear of the public, they can say what they like; and, knowing nothing of what they are writing about, they like to be abusive. It is perhaps well to make an example now and then, and this Mr. Newton seems to have done efficiently." Mention is also made of Prof. Buchanan's essay in the same number, which, it says, "is full of suggestive thought."

THE PHRENOLOGICAL MAGAZINE (London: L. N. Fowler, Imperial Buildings, Ludgate Circus) for October gives a portrait, brief blography and phrenological sketch of Sir Garnet Wolseley, who, in addition to his military profession, adds that of an author, having written a two-volume novel, books of travel and several essays on army discipline and tactics. "George Combe; his Childhood and Youth," is the subject of an interesting article. The remaining contents, instructive and entertaining, are, "The Study of Phre-nology Made Easy," "The Physiognomy of the Nose," by J. Simms, M. D., "Lectures by Dr. Spurzheim, No. 18,"" Thought Reading," and many minor articles.

OUR LITTLE ONES AND THE NURSERY.-The frontispiece of the October number of this welcome visitor to the youngest of readers represents a Florida scene, "Selling Magnolia Biossoms," with a brief sketch further illustrated with pictures of the blossoms and the trees in bearing. Following this a pretty story in verse, "The Boy and the Bird," will, with its engravings, prove attractive to all; while the remaining articles, among which are "Six Nice Ducks," "What Baby Does," "Brindle and the Pigeons," "What Became of the Sugar Plum," and "Mousle's Match," are all that can be desired. At the close there is a pretty songwords and music-and as this is the last number of a volume a title-page and table of contents are given. The Russell Publishing Co., 36 Bromfield street, Bos-

THE PRIMARY TEACHER. - The current number contains numerous aids to teachers in the best methods of imparting instruction to primary school pupils, alluding to each of several branches of education in detail. Boston: New England Publishing Co., 16 Hawley street.

THE SCHOLARS' QUARTERLY is an evangelical Sabbath school publication, designed as a help to those who would impress young minds with the teachings of the past rather than with the inspirations of the present. Philadelphia : J. D. Wattles, publisher, 725 Chestnut street.

RECEIVED.-THE BUILDER AND WOOD WORKER. for October. Published at 176 Broadway, New York, by Charles D. Lakey-Fred. T. Hodgson, Editor.

Ladies' Aid Society.

To the Editor of the Banner of Light:

At the initial meeting for the current season of the Spiritualist Ladies' Aid Society held at its Parlor, 718 Washington street, Boston, on Friday, Oct. 6th, the following expressions of condolence with some of its bereaved members were read by the Secretary, and adopted-and it was voted that they be sent to the Banner of Light for publication:

of Light for publication:

Inasmuch as sorrow and death have crossed the threshold of some of our homes, during vacation, bringing a sense of loss and personal grief to our sister members, viz.: Mrs. M. E. Cushman, Mrs. Susan G. Warren, Mrs. Nellie Nelson. Mrs. Chara Currier: therefore,

Resolved, That to each, individually and respectively, we extend an affectionate sympathy. Hands that have been classed in bonds of sacred wedlock for a life-long tenderness have been rudely parted, and those bands so saily sundered we will grasp in loving sisterhood. We would bring full sheaves of comfort, praying that each sister in her peculiar needs may receive a richer, purer and more abounding inspiration, lifting the clouds that make dark the present hour; thus preparing and inspiring them with words and deeds of cheer for other hearts who shall meet the Destroyer in his everiasting rounds; for our fairest households must be scattered, and the reeds we lean mone will break, and each heart in its turn shall quiver in its pain, and though strong in the faith of a subsequent meeting with the loved departed, shall cry out for present human sympathy. Let us hear one another's burdens, thus fulfilling the law of ministering angels.

Abble M. H. Tyler.

The decease of Miss Adelaide Phillips, the well-known singer, is announced as having occurred recently at Carlsbad, Germany, where she had gone by the advice of eminent physicians in hopes that the baths there would restore her to health. Miss Phillips was born at Stratford-on-Avon, Eng., in 1833, has been on the stage since 1842, making her first appearance at the Tremont Theatre, this city, in January of that year. Her private life is said to have been "as pure and blameless as her professional works were grand and ennobling."

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bedbugs, skunks. 15 cts.

Married:

In Auburn, N. Y., Oct. 4th, 1882, by Rev. J. II. Harter, Mr. Walter C. Hayward, of Richfield, N. Y., and Miss Mary Eliza Harter-nicco of the officiating clergyman-Jordanville, N. Y.

Passed to Spirit-Life:

From Brooklyn, N. Y., Sept. 20th, Nicholas Lyon, twin on of William and Marrietta L. Bowers, and grand-son of Nicholas U. Lyon, of Fall River, Mass., aged 2 years months and 26 days.

months and 20 days.

The little twin brothers, Nickie and Eddie, with their parents and grand-parents; spent five weeks the past summer at Onset Bay Grove, where they made many friends.

M.

From Auburn, N. Y., Sept. 29th, 1882, Mrs. Eliza Cronk,

aged 54 years.

Mrs. Cronk, in the early days of Modern Spiritualism, became an understanding and intelligent convert, and subsequently became a good and reliable medium, in whose presence many sorrowing hearts received sweet and consoling messages from loved ones "gone before." Her mediumship, in later years, was dimined somewhat by various trials and poor health, but she faltered not, neither did she complain, but endured all with patience and fortitude until the transition took place. Her funeral took place on the 1st of October, and was attended by many of her old friends, to whom an address was delivered by J. H. Harter of Auburn.

COM.

From Hunt's Corners, Cortland County, N. Y., Oct. 2d, 1882, Orrin Smith Day, aged 57 years 6 months and 15

days.

The subject of this notice was born on the farm on which his industrious, useful, honorable and noble earth-life was passed, except the few years spent in defending the "figs of his country" during the late robellion. In his religious views he was a sincere Spiritualist, ever ready and willing to be known as such-defended the same in word and deed. He leaves a wife, one son, one daughter and other relatives and many friends to mourn his departure from earth-life, and yet to rejoice that he is now free from pain.

His funeral was attended on the 4th inst. in the Union Church, at Hunt's Corners, which was filled with people to whom a spiritualistic sermon was preached by Hev. J. H. Harter. of Auburn, N. Y. assisted in the services by Kevs. O. L. Torry and L. P. Howard (Methodists).

From the home of her son-in-law, David Williams, of East Saugus, Mass., Oct. 2d, 1882, Mrs. Rebecca S. Cowdrey, aged 80 years and 1 day.

aged 80 years and 1 day.

Another octogenarian and ploneer of Spiritualism gone, For thirty years a faithful member of the Orthodox church of Stoneham, then being developed as a medium and becoming an avowed Spiritualist, she was excommunicated from membership. She has since devoted thirty years more of her life and energy to the promulgation of the spiritual truths she has so intensely enjoyed. Hundreds have become followers in the blessed faith through her example and teachings. Oldidren, youth and the aged have all been welcomed in her home and been made happy by her freely-given spiritual communications. At last, after a lingering lliness and paralysis, she has gone to that home which her clairyoyant sight made so real to her; her only daughter and family making her passage as pleasant as possible. The local pastor of the town read a few selections from the scriptures, after which the services were conducted by the writer, who is also one of her converts.

**Continuous Rotices not exceeding twesty lines published

[Obituary Notices not exceeding twenty lines published pratutiously. 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.]

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

Special Notice.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

Quarterly Convention.

The Spiritualists of Van Buren and adjoining Counties will hold their next Quarterly Convention at Hartford Nov. 11th and 12th, 1832. C. W. Stewart and other speakers are expected. Mrs. Olio Child Denslow will sing.

1. S. Burddek, Secretary.

Box B, Kalamazoo, Mich.

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SPECIAL NOTICES.

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35 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for persons. perusal.

Notices of Spiritualist Meetings, in order to insure prompt
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Banner of Pight.

BOSTON, SATURDAY, OCTOBER 21, 1882.

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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 Wisdom, as comprehensive as Love, and its mission is to 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.

Mr. Beecher's Withdrawal.

Since Mr. Beecher came out with his proclamation against Old Theology and Orthodoxy in the North American Review, a short time ago, he has been more or less apprehensive that he might, in consequence of so bold an act, be formally dismissed from the Congregational Association, of which, as a Congregational minister still, he is a member in good standing, Accordingly he seems to have resolved to take time by the forelock, and has resigned all connection with the Association himself. But it appears to have been a needless thing for him to do; for the New York and Brooklyn Congregational Association, having duly considered his case, as they were in duty bound to do, resolved that his "full and proffered exposition of doctrinal views that he has made at this meeting indicates the propriety of his continued membership in this or any other Congregational Association."

This is certainly explicit enough to satisfy tion to those of his associates. Mr. Beecher, then, is at liberty to deny the infallibility of the Scriptures, the fall of man in Adam, the doctrine of the atonement, and the doctrine of eternal punishment, and yet remain within the pale of Orthodoxy in as good standing as ever. What can Congregationalism mean, if its interpretation is to be allowed such license as this? We observe that a new Congregational newspaper is announced for establishment in this city, with a basis of one hundred thousand dollars capital; we are at once set to speculating whether its purpose is not to be the exposition of its old doctrines and dogmas after a very much more liberal method, and the free expression of sympathy with the larger thought of the age. In other words, whether Beecherism has not worked its way into Congregational Orthodoxy here in New England to the extent of requiring a separate organ to set forth its characteristics. It would not be at all surprising to find it to be so.

In making his withdrawal from the Congregational Association Mr. Beecher again states what he conceives to be his present theological opinions and points of belief. They cannot be said to come fully up to what he stated they were in the North American Review article, to which we have previously made full reference in the Banner of Light, yet they are as heretical as anything that modern Calvinism has had thrust in its face in modern times. If so great a racket was made over the late Dr. Bushnell for his comparatively innocent speculations, what ought not to be done with Mr. Beecher for his bold avowal of disbelief? As just stated, he does not now repeat before the Congregational Association what he says in his North American Review article; for in that he aims principally to avow his belief in the doctrine of evolution, stating that theology started wrong end foremost, and needed to be reversed; in other words, to begin its growth from the bottom instead of the top. But in the later , presence of the Association he declares his belief in the Trinity and in the divinity of Christ.

And he further avows his continued belief in the inspiration of the Bible, "with some few exceptions." The proof of such inspiration he does not offer to give; but he doubtless accepts as inspired what to him appears inspired with a profound inner meaning, and not every word and syllable without regard to its meaning at all. The "Pauline writings" he attaches little importance to, regarded inspirationally; he says that it is in these only that the dogma of the fall of Adam is to be found, and the accompanying one of original sin. He styles both barbaric," and utterly refuses to have anything more to do with them. Nor will he accept the doctrine of the atonement, as it is framed to meet the other doctrine of original sin and the fall of man. He says briefly that "Christ died from regal benevolence to elevate man from animalism, and show the dignity of suffering for the sake of others."

This is the most liberal view that can well be taken of the office and sacrifice of Christ, and would not separate Mr. Beecher from fellowship in belief with some of the freest thinkers on this subject, including Theodore Parker | a speciality.

himself. We observe that certain secular journals, still clinging to Orthodoxy as their chart of respectability, are disposed to jeer at Mr. Beecher for such expressions of his, as if he were in fact infidel to all religious belief, or at any rate indifferent to any. It is not true of him in any sense. He has had reason to modify his creedal views very materially, as most men have who possess the least activity of thought and hope that constant growth is the primal condition of their being. But he holds no such position as will subject him with anything like justice to the sneers of religio-secular papers, while from those which are indeed religious such treatment is not to be apprehended.

In making his public statement to the former brethren from whom he feels it incumbent on him to withdraw, Mr. Beecher has done one thing which will not fail to attract universal remark; and that is, he has either forced or induced a most important body of Congregationalists to acknowledge the right of individuals to hold such beliefs as they honestly are able, and not refuse fellowship with them on that account.

Missionary Work.

The outbreak of enthusiasm at the Portland meeting of the A. B. C. F. M. over the proposition to raise an extra hundred thousand dollars or so for foreign missions during the coming year, deserves to be accompanied in the record by the statements recently made in the London Times by a correspondent at Singapore, who shows that he is thoroughly informed on the subject of missionary work in the East, and who deliberately declares that the failure of the missionaries, not only in India and China, but everywhere else, is complete. There is nothing to relieve the story of its utter barrenness.

In one respect, however, he admits its remarkable success. That is this: the missionaries have laid the foundation of the educational system of British India. They have made the Bible so popular in China that it is now everywhere sought for throughout the empire. But these are not the successes, says the writer, which the missionaries want. In his own language, "their ambition is not to make agreeable or profitable members of human society, but to make Christians; and their secular teaching and personal sympathy with the people are only a kind of bait by which they-seek to allure fish to their hook. The mere feeding of the fish is failure in their eyes."

They make the confession freely themselves, and did so to this Singapore correspondent, that they never would have entered on missionary work at all if all the fruit they expected to derive from it was social and educational success. These are very properly characterized as strange statements, and such would not have been put before the public through their present channel twenty or thirty years ago. But the public, that is appealed to for money to sustain the missionary work, wants to get at the truth as it is, and cares much more for facts than for hopes or theories in relation to it. The correspondent in question lays down the proposition broadly, that the religion of a nation is not to be changed by mssionaries,

whether few or many, and it is idle to expect it. He says that the number of converts made by the missionaries is so insignificant in comparison with the expensiveness and amount of machinery employed, that the failure is positive, and not negative. The ordinary missionary he declares incapable of making converts in the of intellectual powers we now see the mighty higher sense. "It is rare," says he, "that a man becomes a missionary, if he can do as well from beginning to end. Criticise and judge in a pecuniary point of view at home. He will not go to the ends of the earth, as he calls it." only as a noble inspiration. In his greatest in-

It is justly complained of the missionary spirit that it is unsympathetic, and therefore thwarts its own designs. It refuses to see any good in Brahmanism or Buddhism, and therefore cannot reasonably expect to obtain a footing among parts. a population who breathe only the atmosphere of those religions from their birth. It is unnatural to expect that they can influence a whole people to throw away the very habits of thought in which they are bred. The only sure way of converting them is to show them how they may build the new system upon the old. But it is not for any such work that the present supporters of foreign missions could be induced to continue the contributions of money. They have they are doing the special work of the Lord in converting the brethren, and that they actually place the Lord under obligations to them in do-

ing so. Prof. Seelye of Amherst College not long ago delivered a series of lectures on this whole subject, in which he freely made confession that merely educational work would by no means satisfy the supporters of foreign missions. His argument against the proposition to teach the heathen first of all how to read, was that "this acquisition may enable them to read the Bible and good books, it is true; but it is equally true that it may furnish them acquaintance, also, with books of another and a contrary nature; and if only the intellect has become enlightened, and the heart still remains unchanged in its corruption, will they not be just as likely, to say the least, to read the bad as the good, and thus make their intellectual quickening, if this is all that has been done, a curse instead of a blessing?" And he added, that "education itself not only does not Christianize, but may have a result which is positively unchristian." From which it appears that the chief end of missionary work is proselyting, and therefore that it is

Dr. Newman Hall wants to know what business British soldiers had at Cairo in saluting the sacred Axminster carpet prior to its departure for Mecca, and it has taxed the diplomatic ingenuity of Earl Granville to the utmost to afford the reverend gentleman a politic and evasive explanation. The troops, he says, were not paying honor to the sacred carpet or the religious ceremony, but to the person of the chief of the State. The statement is absurd, but the Church of England has done its duty, and the Government has proved itself equal to the occasion.

We visited Dr. J. V. Mansfield last week. He is looking in better health than we have seen him for a long time. We are pleased also to record that Mrs. Mansfield, who has been an invalid for several years, is improving in health. This worthy couple have done much to promulgate the glorious truths of Spiritualism.

Mrs. N. J. Morse, having taken new offices at 2 Hamilton Place, is now prepared to receive her old patients and the public. Mrs.

Daniel Webster.

The centenary of Webster's birth was appropriately celebrated by the Webster Historical Society at Marshfield, Mass., Oct. 12th, the President of the United States being present and participating in the ceremonies. A number of public men of distinction joined in the memorial exercises, which could not have been other than impressive in the highest degree. The military feature of the occasion was the escort duty well performed by the Ancient and Honorable Artillery for the President. Yet nothing could well be further removed from all the habits and tendencies of Mr. Webster's mind than military pageantry. He was a civilian and a citizen merely, in the best and largest sense. The power to which he gave in his adhesion was that which was exerted by reason rather than force. He respected the military element as the last resource of defense and protection in a free government, but never as a separate and permanent establishment.

Each succeeding attempt to portray the features of the character of Daniel Webster is but a measure of the conception and the power of the author of it. It would take another Webster himself to properly outline the vast intellectual dimensions of the original; to sound the deeps of his profound judgment; to scale the precipitous heights of his imperial reason; to grasp the grand total of his great nature. One can see one feature with an intense distinctness, and another can clearly comprehend another; but he must be himself colossal who can combine them all in their massive proportions and present them with adequate force to the contemplation of his listeners. Hence the full and rounded character of Webster will continue to baffle his commentators to the last. His nature was continental, and many lines of latitude traversed it to record the varied conditions of its existence. It possessed attributes that almost visibly allied it to the universal. and hence it instinctively reached forth in its broad sympathy to the ocean and the stars.

He has been a great spirit for thirty years. The generation that grieved at his departure and bewailed the loneliness it created in all hearts, is succeeded by one that adores and worships, but never felt the powerful throb of his magnetism. Merely brilliant men, like Choate, and Everett, and Rives, and their contemporaries, go out like a torch, leaving no lasting flame behind; but a man like Webster contained too vast forces, was the storehouse of too mighty energies, displayed too broad and comprehensive power, and left too deep and lasting an impression on his generation, to be extinguished in the gathering darkness of vanishing years. The comparative silence that followed his departure was but the presage of that revival of his memory which is destined to make the heavens resound with his fame. Men are just learning to see and to estimate Webster as he really was. The circumstance that clung to him has fallen off and no longer encumbers his majestic figure. With passing time he has gained the perspective in which it was necessary to view him.

We are not now too near nor too remote to view his character and career to their best advantage. We no longer contemplate him in necessary contact with what he said and did, so as to estimate him by these rather than by himself, by what he really was. That is all that is left of any man; the rest falls away and disappears. Through that grand combination spiritual forces streaming in unbroken currents how we may, his patriotism now appears to us He was the great national epic poet, speaking in prose numbers to ears that were enraptured with his strains. He was our Homer, conceiving the grand national epic in which the men of future times were destined to play their several

And that was why he always struck chords for the listeners of his own favored day to which they never ceased to make instant and delighted response. That was the reason why they called him the godlike. Of men and among men, he was nevertheless apart from them. Profoundly human in all his emotions and sympathies, he dwelt in the spaces of solitude and communed in silence with himself. Thus it was that he brought back to his fellowto delude themselves with a sort of idea that men those prophetic voices to which they listened so eagerly. Thus it was that he spoke oracularly to large assemblies as one whose utterances were those of authority. And when at last he died, it seemed to others only as if he had finally retired to that solemn solitude within whose vast portals he had not during all his life been a stranger. One man is rarely destined or even suffered by Heaven to impress himself so absolutely upon the fellow-men of his age. They would soon part with their individuality if it did. He came to show us the possibilities

of human capacity. He does not flame in the sky as a meteor, but burns and glows with the steadiness of one of the brightest constellations. In our heavens he is fixed fast forever. He taught us by the titanic, welding force of his logic the double nature of the government within which we found our liberties entrenched, and how to defend it against disruption while rendering it flexible for all the demands of progress. No other man of his time so clearly and completely combined these two great and living conceptions of the structure of our civil existence. The internecine struggle over the issue of slavery resulted as it did because it rested on his enduring interpretation of the self-existent power of the government; the approaching struggle with all forms of bigotry, with corruption, and with the fatal ambition of personal and partisan power, is to draw its main strength from what he laid down so fundamentally in respect to the expansive and adaptive capacity of the same government. For us Daniel Webster performed the work of centuries; and it is not to be wondered at that he became grandly prophetic and poetical.

Mrs. John R. Pickering, medium for the phenomenon of materialization, has arrived in Boston, and (as will be seen by her card elsewhere) has located at 37 East Concord street, where she will hold seances as therein stated. The first sitting of the present series occurred at her residence last Saturday evening; the attendance was good, and, we are informed, the phenomena witnessed were such as proved the medium to be in a good state for the coming period of professional service.

The West Groton Liberal Association holds a meeting every Sunday in Wildwood Hall at 2 o'clock. President. Mr. E. French; Vice-Morse makes magnetic and electric treatments | President, Joshua Spaulding; Secretary, Mary L. French; Director, James Hartwell.

A Spirit-Manisestation by Telegraph.

A Methodist parsonage in Horseheads, N. Y., occupied by Rev. S. Ball and family, has recently been the scene of occurrences, which, though easily accounted for by those informed of spiritual phenomena, have proved to be a perplexing problem for the minister's family and their friends to solve. It appears from an account given in the Telegram of Elmira, N. Y., that a son of the clergyman and a friend of his are studying telegraphy, and that two instruments are in the house, connected by requisite wires for their use, one below and one above stairs. On the evening of Sept. 6th, Frank and his mother were sitting in the room on the lower floor, and the only persons in the house, when the two instruments began running rapidly. Of course they were both very much startled. When they had sufficiently recovered from their surprise to observe what was going on, Frank noticed that his instrument was calling the initials of his mother's name, and he at once responded to the call. Immediately "77" (I have a message for you) was flashed back and repeated, and then the instrument commenced running with great rapidity. Frank knew at once that his young friend and fellow student was not sending a message at that rate, for he was unable to read a word, and he called on the mysterious operator several times to repeat, which was done each time quite slowly, and he succeeded in catching its d-e-a, the next letter being d or b. The door between the hall and sitting-room was open most of the time, and Mrs. B. went half way up the stairs with a light, and could see the instrument and everything in the upper hall. The instrument stopped while she was making the examination, but commenced again when she turned to descend the stairs. When Mr. Ball returned he made an examination of the instruments and their surroundings but discovered nothing. Finally a very thorough examination of the premises was made, but nothing new was developed. After the telegraphing ceased both instruments were found to be out of order, so that they would not operate at the same time; but the next morning they were all right. As a sequel, the morning mail brought Mrs. B. a letter announcing the death of one of her dearest friends.

"Words without Knowledge."

In the book of Job the vehement inquiry is made: "Who is this that darkeneth counsel by words without knowledge?" If we were asked to give our view of the correct answer to this same question in these modern days, we should unbesitatingly reply, The Evangelical minister: who (taken as a class) is constantly opposing the only power - Spiritualism - (in a manner whose entire inanity shows him to be utterly ignorant of what he is talking about,) which can demonstrate to mankind the immortality of the soul which he preaches so much in regard to and demands so much faith concerning. We give below a clever instance in which one of these professional "darkeners," Philadelphia, received a surprise (!) from A. E. Newton, Esq., which was what he deserved. Probably when this "D. D." sermonizes against Spiritualism again he will be more chary of invectives, even if he makes no effort to extend his own sparse stock of information on the topic regarding which he seeks to mentally feed (?)

"Noticing [writes Bro. Newton to us under a recent date] that a Roverend 'D. D.' of this city was advertised to speak on 'Spiritualism, its truths and delusions,' I went to hear him. I found about twenty adults present, and a few children. The reverend gentleman seemed quite taken aback at this evident want of interest in his effort, and was doubtful about pro-And he adds that Christianity is presented to the semi-civilized man in so sectarian a way that it ought not to be more successful than it is.

In his greatest including the formances we behold him only excluded, as he said, 'to give an outline of alter. That large sweep of his vision which we had been prepared, so as not to disappoint that it ought not to be more successful than it is.

He was the great national epic poet, speaking the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint the considerable delay finally concluded, as he said, 'to give an outline of the had been delay finally concluded, as he said, 'to gi or I never listened to a more weak and dis-jointed harangue on the subject than was inilicted upon us for an hour or more. Before closing, he admitted, what was evident enough all through, that he was not very well acquaint-ed with the subject, but should try to study it more. As he came down from the pulpit, I ventured to hand him my card and invited him to call upon me, saying that I could help him to further knowledge of the matter if he desired it. The imbecile stare and grin with which he took the card did not much encourage me to hope that he will avail himself of my invitation. It is amazing what small people sometimes wear big titles!"

The Boston Spiritual Temple.

Mrs. Amelia H. Colby, the eloquent trance speaker, occupied the platform at Horticultural (lower) Hall both morning and evening on Sunday, Oct. 15th. Subject in the morning: "The Growth of the Soul of Man-his Desire to Grasp Something Higher." In the evening her guides spoke of the superiority of Spiritualism over what is commonly known as Christianity. The fine hall was filled to repletion, and all present listened with great interest on each occasion.

Mrs. Colby will occupy the same platform on Sunday, Oct. 22d, at 10:30 A. M. and 7:30 P. M. Subject: "True and False Mediumship." The public are cordially invited to attend and listen to her treatment of a theme which cannot lack importance and interest for all.

"Heresy" is reported to be rife in Lane Theological Seminary, where the Presbyterian Orthodoxy used to be beyond reproach. Two of the professors are accused of teaching the students that the Pentateuch was not, as a whole, the work of Moses, that the Jewish ritual grew by a process of evolution, and that the Pentateuch was written by many men at remote periods and finally compiled into a body of records. Similar trouble exists, so it is stated. at the Ohio Methodist University, President Scott being charged with denying the Trinity, the Divinity of Christ and the resurrection of the body.

An effort is being made by several gentlemen to secure the conversion of about four thousand acres of generally rocky and waste land surrounding Spot Pond in the towns of Stoneham, Medford, Winchester, Mplrose, and the city of Malden, into a Public Domain, under Chapter 255 of the Acts of 1882. For this purpose an organization has been formed bearing the name, MIDDLESEX FELLS ASSOCIATION, of which Elizur Wright is President and Treasurer, and Wilson Flagg, Secretary. Donations are solicited in aid of the project, which is one of public utility. The Treasurer's address is box 109, Boston; his office 87 Milk street.

A correspondent writes from Brooklyn, N. Y.: "Young Howell, of England, who is speaking here during October, is doing well as platform orator. As regards phenomenal Spiritualism it seems to me that his guides in their lucid addresses acceptably and correctly cover the whole ground."

Man a chilir See Dr. Stillman's advertisement, page 11. number of speakers are already in the field.

W. J. Colville in Chicago.

The services now held regularly in the Spiritual Temple, north-west corner of Indiana Avenue and Twenty-Fifth street, Chicago, are proving very successful, and are accomplishing much good. Three services are held every Sunday, all of which are largely attended by refined and cultured persons. Mr. Colville speaks under inspiration of his spirit-guides morning and evening; in the afternoon a short inspirational lecture is delivered by Mrs. Kingsbury, followed by remarks from any spirit or mortal who desires to address the meeting.

Mr. Colville's guides are delivering a very instructive series of discourses on Sunday mornings on the "Sermon on the Mount," which are attracting large and thoughtful congregations. The guides of the speaker are handling the sayings of Jesus in a radical, analytical manner; and while in the main they endorse the gospel ethics, they are ready whenever they deem it necessary to take exception fearlessly to any doctrine or precept, no matter how time-honored if in their opinion its tendency is not toward the highest welfare of humanity.

On Sunday evenings lectures are delivered upon various topics of interest, and are admirably well calculated to feed the necessities of those who desire to trace the applicability of the philosophy of Spiritualism to the needs of the hour.

A fine musical service is always rendered in the morning, and usually, also, in the evening. Mrs. Simmons, the talented organist and soprano, is an universal favorite. For the success attending the introduction of congregational singing the society tenders its sincere thanks to the First Society of Spiritualists for the loan of a number of finely printed hymn-cards.

The first of a series of musical and literary entertainments has been announced for Wednesday, Oct. 18th, which promises to be a great success, over two hundred tickets having been sold in advance.

The Friday evening services of the Society are held in the parlors at 3029 South Dearborn street, at 8 P. M., the exercises consisting of excellent vocal and instrumental music, invocation, poem and lecture by Mr. Colville's guides on "The Planetary System and its Inhabitants," followed by answers to relevant questions. The first discourse in this series was on "The Sun," delivered Friday, Oct. 13th; the next, on "A General View of the Planets and Their Satellites," was announced for Oct. 20th-to be followed by a lecture Oct. 27th on "Mercury and Venus," These lectures are novel and fascinating, as they combine deep spiritual teaching with a fund of valuable scientific information.

Visitors to Chicago are respectfully reminded that cars from the centre of the city pass the door of the Spiritual Temple, Indiana Avenue and 25th street, every five minutes. Services every Sunday, 10:45 A. M., 3 and 7:30 P. M.

On Sunday evening next, Oct. 22d, Mr. Colville's guides will speak on the following topic: What Can We Positively Know of God?"

The Shawmut Lyceum,

Of Boston, as stated in our last issue, needs pecuniary assistance, and such should be forthcoming, as the school is a worthy institution, and is carried on, as to its sessions, by those (J. B. Hatch and others) who in the past have made great sacrifices to keep it in a serviceable condition. We are glad to be able to record that since the appeal has appeared we have received the following sums in aid of the Shawmut, for which we return to the donors the hearty thanks of all concerned. May other friends of the children be led to do likewise?

The choice music which has thus far been furnished at the INSTITUTE FAIR, (located at the end of Huntington Avenue, Boston,) has been alone worth the price of admission; and it is a pleasant experience to find-judging by the excellent attendance—that it has been fully appreciated by the public generally. The ponderous machinery, the fine picture galleries, the beautiful cascade and fountain, the productions, natural and manufactured, so copiously displayed by the Southern States, the various systems of electric lighting, the Weston illuminating tower (a miniature moon in itself) and other attractions too numerous for mention make the place worthy of a lengthy pilgrimage to visit it; and the excursion parties daily coming from other localities are fully satisfied with what it has to offer them for their journey. The FAIR continues in session till Nov. 1st.

A private letter reaches us from Robert Cooper, Esq., dated at Eastbourne, Eng., Oct. 5th, containing internal evidence, through its bright and cheery tone, that our old-time friend is well in health, and closely observant in mind regarding what is now going on in the spiritual field. We take the liberty of making the following extract from Bro. Cooper's epistle, because it so succinctly embodies our own views regarding Mr. Kiddle personally, and his late discourse particularly:

"I have just been reading in the Banner of Light, which I get weekly through the agency of Mr. Morse, Prof. Kiddle's grand lecture on the Scientific Investigation of Spiritualism,' with all of which I heartly agree. Besides being a ripe scholar and an able writer, Prof. Kiddle demonstrates that he is a common-sense man, and takes a right view of things."

A. E. Newton, Esq., gives in this issue the great "Cook" of Boston "Monday Lectureship" fame a basting such as he deserves. Turn to our second page, reader, and see if you do not agree with us. Wherever Mr. Cook travels he seems to leave the same impression behind him, on thinking minds, which is thus aptly veiced by the following editorial paragraph contained in a late issue of the Harbinger of Light (Melbourne, Australia):

"THE REV. JOSEPH COOK, from his marked dislike or inability to reason, and his equally pronounced tendency to depart from facts, may aptly be styled the profound assertionist!"

Prof. Henry Kiddle, of New York City, will occupy the desk of the Church of the New Spiritual Dispensation, Clinton avenue, below Myrtle avenue, Brooklyn, N. Y., Sunday, Oct. 22d, at 10:30 A. M. All are cordially invited to attend and hear this stalwart defender of Spir-

A late number of the Dunedin (New Zealand) Echo informs its readers that "The desire for information about Spiritualism appears to be increasing. Two of its organs, the Boston Banner of Light and the Melbourne Harbinger of Light, have recently been considerably en-

The woman suffragists of Nebraska are making an active canvass, and have opened State Committee headquarters in Omaha. A large

Alfred Russel Wallace Rebukes the "Selzers"—Some Plain Words from Him Regarding "Materialization and Exposures.

We devoted considerable space in our last issue to a synopsis of the controversy regarding Miss Wood, in England; and now append for the benefit of our readers in this connection what the distinguished scientist, Alfred Russel Wallace, gives as his views of the question of "Materialization and Exposures" in the latest number of Light (Oct. 7th)-which has just come to hand. We bespeak for the article the careful perusal of Spiritualists on this side of the Atlantic:

MATERIALIZATION AND EXPOSURES. To the Editor of "Light:"

SIR—Allow me to say a few words on an aspect of this question which none of your numerous correspondents have dwelt upon sufficiently, but which appears to me to lie at the very root of any sound judgment on the matter.

It seems to be admitted by Spiritualists generally that there is such a thing as genuine materialization, by which is meant the appearance of visible and tangible human forms, in the presence of a medium which are yet not ordi presence of a medium, which are yet not ordinary human beings; and that this is the case when such forms are witnessed by several persons at once, the medium being at the same time visible, or when the body of the medium can be felt, or, still more clearly, when these forms are seen to come into being and to vanish away again in proximity to the medium. Hundreds of Spiritualists have witnessed some of these phenomena, as I have myself. They have occurred with a considerable number of different mediums, under the most varied and rigid ent mediums, under the most varied and rigid test conditions; and with none, perhaps, more frequently, for a longer period, and testified by more trustworthy witnesses, than with Miss Wood.

more trustworthy witnesses, than with Miss Wood.

But with most of these mediums, similar forms in all respects to those just referred to also appear under less perfect test conditions; that is, when the medium is concealed from view, and usually fastened in some way supposed to prevent the possibility of voluntary or involuntary personation. In some of these cases what appears a good test is obtained by the form being palpably larger or smaller than the medium, sometimes confirmed by exact measurement; or by the medium being found in a state of trance and in his or her usual dress a few seconds after the white-robed and perhaps bare-footed form had disappeared in the cabinet. Yet in none of these cases, usually deemed quite satisfactory, have we any proof that the form was separate from the medium, because it is known to all investigators that mediums can be loosed from any bonds or from clothing and re-introduced into them, and that the medium's body can be transfigured and made to assume a totally distinct aspect, and much larger or smaller dimensions than those natural to it. The elongation of Mr. Home and the American medium (Mrs. —), whose body was found to be absent from the cabinet in which her clothes remained, while forms of men, women and children successively came out of it, will occur to the memory of all acquainted with spiritual literature.

Now in all these phenomena conditions determine the nature and character of the manifestions; when the conditions are highly favora-

Now in all these phenomena conditions determine the nature and character of the manifestions; when the conditions are highly favorable forms can be produced apart from the medium; when less favorable they can only be produced by releasing and transfiguring the medium; and the latter is in many cases only one degree less marvelous than the former. Of this latter class I have seen new reconstructions. this latter class I have seen very many examples with several different mediums, tested either by close examination of the countenance, by seeing the medium a few seconds after the form had retired, by accurate measurement of the form and of the medium, or by a rigid search of the medium's body and surroundings immediately after the seance, when no particle of the copious draperies and headdresses of the forms which had appeared could be found; yet I think it not only possible, but highly probable, that in some or all of these cases the form was the medium, transfigured, under conditions which rendered it a marvelous exhibition of

which rendered it a marvelous exhibition of super-human agency.

Now if in any of these latter cases the form had been violently seized and found to be the medium, free from bonds and divested of a portion of his or her clothing, that fact would not in any degree have affected the genuineness of the phenomenon as regards the medium; but if person. But we may go further than this, and maintain on substantial grounds the extreme probability that if a form is seized which is really distinct from the medium, yet the result may be that the form and the medium will be form that the form and the medium will be forcibly brought together, and a false impression conveyed that the form was the medium.

For what do we know of this most stupendous phenomenon of a more or less solid, visible

form being produced, except the constant con-ditions under which it appears and the uniform statements of the agencies who produce it? Whenever the form is seen in process of forma-Whenever the form is seen in process of formation it grows, or seems to grow, out of the body of the medium or in close proximity to it. To depart, it goes back to the medium. A common phenomenon—is the temporary return of the form to the medium "to gain strength." A well-attested phenomenon is, that marks made on the form or injuries done to it appear on the body of the medium. In the case of Dr. Monck, food taken by the form reappeared in the mouth of the medium, visibly to several witnesses altogether above suspicion. The weight of these forms fluctuates greatly, and there is some evidence to show that the weight of the medium is simultaneously diminished. These facts all prove a most intimate and real confacts all prove a most intimate and real con-nection between the form and the medium, a nection between the form and the medium, a connection utterly beyond the powers of our material science to understand; and what applies to the matter of the forms seems to apply equally to the matter of the drapery in which the forms usually appear. We are told, also, that the forms are produced mainly from the body or aura of the medium, and that they must return to it or injury will result. And this is so likely in itself and so accordant with all the facts we can observe that we are bound all the facts we can observe, that we are bound to accept it, at least till we know more of the

of an unknown universe as if they were mere questions of terrestrial mechanics.

So far as I remember, every medium for materialization, however perfectly their powers may have been tested, however good their character, has been subjected to accusations of fraud on somewhat similar grounds to those now alleged against Miss Wood. The fact that whenever a form has been selzed it has been found, after a struggle of some moments' duration, to merge into the medium, lends additional suppost to the view here advanced, since on the mere doctrine of chances there ought to have

mere doctrine of chances there ought to have been, by this time at least, one genuine form seized, if such a capture is possible. I have shown reasons for thinking it not possible, and I believe that even where the medium and form have been seen separate, a forcible seizure would result in their speedy amalgamation.

I feel sure that many who have studied these phenomena most closely will be satisfied that my views are in harmony with the facts taken in their entirety; and I have thought it now opportune to explain my reasons for them (however briefly and inadequately), because, if accepted, they will afford the best antidote to the crude notion that "seizing" a materialized form can ever test its genuineness.

Alfred R. Wallace.

P. S.—I will add one word more of practical

P. S.-I will add one word more of practical suggestion. It has been asserted by one of your most eminent and esteemed correspondents, that "not one person in fifty can tie a woman so that she cannot get out of the bonds by normal means, if she is a practiced trickster." This I entirely dispute. There are three portions of the body from which a close band cannot possibly be slipped—the neck, the waist and the ankle. Tie a tape firmly and closely round a woman's waist, knot it hard behind over a piece of card, and seal it to the card, then carry the ends either to a chair, or any other piece of furniture, and tie and seal again, and though the person will be not the least inconvenienced and the hands free, no trickster in the world can suggestion. It has been asserted by one of your the hands free, no trickster in the world can escape from the tape, and then replace herself in it again, even if she were in the light instead of being in darkness. If, under these conditions, a form appears, and afterward the medium is found secured as at first, we have positive proof of superhuman power. We have no proof that the form was not the medium; that we can only get by seeing or feeling the two simultaneously; but the above simple mode of tying is absolute security against the bugbear of trickery by genuine mediums.—A. R. W.

The American Spiritualist Alliance Held its first conference at Republican Hall. New York City, Sunday, October 15th. The attendance was large and made up of thoughtful men and women.

The opening address, explanatory of the objects of the Alliance, was delivered by the President, Prof. Kiddle; after which the following members of the Alliance briefly addressed the audience: Mr. S. B. Nichols, Prof. Buchanan, Mr. F. F. Cook (formerly of Chicago). After the formal exercises, the meeting resolved itself into a social gathering which, it is intended, shall be a permanent feature of the meetings. Prof. Buchanan will deliver the opening ad-

A correspondent writes:

dress on Sunday, Oct. 22d.

"Miss A. M. Beecher, a lady of rare intellectual and spiritual gifts, is giving a series of Sunday evening discourses in the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle, Brooklyn, N. Y.—explaining the declaration of principles of this Church. Sunday, Oct. 22d, subject will be 'Unlimited Progress'; Oct. 29th, 'Inspiration and Spiritual Gifts'; Nov. 5th, 'Communion of Spirits'; Nov. 12th, 'Authority and Individual Responsibility'; Nov. 19th, 'Freedom'; Nov. 26th, 'Awards'; Dec. 3d, 'Salvation'; Dec. 10th, 'Saviours'; Dec. 17th, 'The Christ.'

PHILADELPHIA, PA.—The First Association of Spiritualists holds meetings regularly every Sunday, at 101 A. M. and 71 P. M., in its hall, 810 Spring Garden street. W. H. Champion, President; Dr. J. Truman, Vice President; James Shumway, Corresponding Secretary.

ERIE, PA.-The "First Spiritualist Society of the City and County of Erie" holds meetthe phenomenon as regards the medium; but if this had been done before the tests above enumerated had been applied, the opportunity of getting such tests would have been lost, and an undeserved stigma thrown upon an innocent Secretary.

> J. W. FLETCHER gives séances every day but Saturday at 50 W. 12th street, New York City.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 1014 A. M. All friends of the young are invited to visitus. J. B. Hatch,

Conductor.

Paine Memorial Hall.—Children's Progressive Lycoum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor.

Eagle Hall.—Spiritual Meetings are held at this hall, 618 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Eben Cobb, Speaker and Conductor, Meetings also held Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Essex Street (1st flight),—Spiritual meetings in this new and beautiful hall every Sunday, at 10% A. M. and 2% and 7% P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Unairman.

Horticultural Hall.—Meetings under the auspices of the Boston Spiritual Temple will be neld at 10:30 A. M. and 7:30 F. M. every Sunday until further notice.

The Ladics' Aid Society meets every Friday, at 2:30 F. M., at 1031 Washington street. Business Meeting at 4 o'clock. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Tyler, Secretary.

The Chelsea Spiritual Association holds meetings every Sunday at 3 and 7½ P. M. at Odd Fellows' Building, opposite Bellingham street Horse Car Station. Next Sunday afternoon, conference, in which John Wetherbee, Esq., and other able speakers will take part. In the evening Mrs. N. J. Willis, inspirational and trance speaker, will occupy the platform.

NEW ERA HALL.—A large audience greeted Shawmut Lyceum on Sunday, Oct. 15th. all the facts we can observe that we are bound to accept it, at least till we know more of the material part the search of all the wellow more of the material part of the search of all the evidence, that the fact of whatever world, who have no comes the part of the medium, who have not the medium of the beings who produce the phenomena and answered by the search of all the evidence, that the fact on whatever world, who have no comes the well understanding the search of the medium (except as somehow helping them come to us,) and who are looked up to as teachers of the unenlightened, adopt this improbable and unfounded hypothesis, and ery out with horror at the important important in probability, the natural tendium or the beings who produce the phenomena.

It is my deliberate conviction—accepting the objective of the medium, is not and cannot be a proof of fraud, but is, in all probability, the natural and inevitable effect of trying to keep open two beings who are really one, and who cannot be a proof of fraud, but is, in all probability, the natural and inevitable effect of the temporary materialization of the temporary materialization of the semantical through the semantical through the semantical truths tagent to be interpretation, and as a consequence of opensons who have for many years borne a good character, and who, are known to be true and unwise to choose always the least from the defined medium. But when, as I maintain, this hypothesis is the only one which the fact directly support, it follows that the only "expoure." made its of the beauty of the present and approach the series of the continued here to come and the continued here to c Haines's Orchestra filled the spacious room with harmony, and the result was a prevalence of good feeling. The regular exercises commenced as usual with reading of the Silver Chain Rectation and singing of spiritual melodies. The Grand March was performed with goodly numbers and in good order. The usual time was devoted in teaching the young the beauties of spirit-existence. Then followed the recitations and songs of the little ones and remarks of the older ones: Recitations by Gracie Burroughs, Ernest Fleet and Emma Ware; song by little Blanche; recitations by Della Murray and Gracie Clark; song by Gracie Burroughs; recitation by Bessie Brown and Haskell Baxter, who on encore recited "The Bald-headed Man"; harmonics sole by Mr. Graham. Remarks were made by Conductor Hatch, in which he spoke of the beautiful truths taught the children, and urged all Spiritualists to aid us in our work, if not by their money (which we greatly need) by their presence. He was followed by Mrs. Walker, who in a few words appealed to the Spiritualists to sustain the Children's Lyceums. Mrs. Maud E. Lord continued her experience for a full hour, and was listened to with great attention. Space will not admit of giving more than a mention of her deeply interesting narrative. Haines's Orchestra filled the spacious room with

as a new feature in our school. It is proposed to bring before the children the lives and ac-tions of men and women who have benefited humanity, thereby giving an example to each and all to be followed or improved upon. It is a grand departure from the fossilized men and women of Bible times to those who have given from their storehouse of knowledge something

from their storehouse of knowledge something that has been of practical value to every-day life. Our duty is to teach the young what the great and good men and women of to-day are doing to make life worth the living.

Next Sunday, Oct. 22d, we shall listen to what can be said of one who moved the world and forcibly agitated its religious element—Thomas Paine. Mrs. Anna Hannaford (a visitor) sang for us. Mrs. Brown (a visitor) gave a fine reading. Our old friend and worker in the Lyceum cause, Mrs. Maggie Folsom, was with us, and spoke to the acceptance of all. But what can be said or done to convince all liberal-minded people that it is their duty to send their children to Lyceums or schools that are free from the traditions of the past? The men and women of the future are the boys and girls of to-day, and to-day we must lay the foundaof to-day, and to-day we must lay the founda-tions of that temple whose corner-stone will be for the elevation of humanity.

ALONZO DANFORTH, Cor. Sec.

Children's Progressive Lyceum No. 1.

ful words, and fine clairvoyant spirit descriptions, which were all recognized. Dr. Smith, entranced, delivered an address, which was highly praised. Mrs. Dr. Still gave one of her pungent speeches, followed by tests and remarks from Mrs. Leslie and George O. Sanderson.

son.

In the evening Dr. Smith gave inspirational remarks on the Scientific Claims of Spiritualism. Mrs. Leslie and Mrs. Henley gave tests and satisfactory handkerchief readings. Excellent remarks by Mr. J. B. Hatch, and tests by Mrs. Chandler and Mrs. M. E. Rhodes, closed the most successful of the meetings held in Harmony Hall since their inauguration. They are held every Sunday, and are being attended by increasing audiences. Mrs. Stone renders very efficient aid by her excellent singing.

P. R.

EAGLE HALL, 616 WASHINGTON STREET.-We must sincerely thank those of our visitors who are obliged to stand in the ante-rooms during the services for their truly spiritual paing the services for their truly spiritual patience and good order; may the good they derive compensate them for the sufferance. Our veteran friend, Father Locke, was with us on Sunday last, Oot. 15th, and his eloquent voice, both in speech and song, called out repeated applause from the audience. The discourse that John Wetherbee gave us in the evening was pronounced the very best that we have had the pleasure of listening to from his lips. Maud E. Lord spoke ardently for the soul's good and gladdened many hearts with messages from E. Lord spoke ardently for the soul's good and gladdened many hearts with messages from spirit-friends. Maggie Folsom followed with words freighted with spirit truth, drawing warm responses of appreciation from her hearers. Mrs. A. L. Pennell spoke with much feeling and gave several spirit-communications to parties present. Dr. Harry Donley's poet control was grand in his efforts. The Magdalen spirit, through Mrs. Powell Court, was interesting and effective in her recital. Excelent tests and psychometric readings were given by Miss Barnicoat, Mrs. L. W. Litch, Mrs. Leslie, Mrs. C. Mayo-Steers, Mrs. L. A. Coffin, Mrs. Odion, Arthur McKenna and Mrs. Bray. Eben Cobb, Conductor. EBEN COBB, Conductor

THE LADIES' AID SOCIETY has leased the hall at 1031 Washington street, and will hold its first meeting there on Friday, Oct. 20th. The new hall is in the building where Miss The new half is in the building where Miss Jennie Collins is located, and is known to the public as "Boffin's Bower." The hall of the Society will be known by its familiar name, "Ladies' Aid Parlor." It is up one flight only, and the members hope to see all their friends. Strangers coming to the city are invited to visit us at our new parlors.

MRS. M. V. LINCOLN, President.

CHARLESTOWN, MYSTIC HALL, SUNDAY, OCT. 15TH.-Mr. David Brown, test medium, of Boston, occupied the platform in the afternoon at the usual hour. His remarks were listened to with marked attention, as were also several very fine testr, all being recognized as correct. Next Sunday, Oct. 22d, Mrs. Clara Mayo-Steers. of San Francisco, will occupy the platform at 3 P. M.

CHELSEA .- Mrs. Mary Bagley occupied the platform last Sunday evening, a crowded house greeting her. She was under control over an hour, and gave some of the most conclusive tests we ever had the pleasure of listening to, which were all recognized. She is truly one of the best test-mediums in the country. s. B. L.

Movements of Lecturers and Mediums.

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

Mr. J. C. B. Pooler will address the Brooklyn Spirit. ual Fraternity in the lecture-room of Church of the New Spiritual Dispensation, Clinton avenue, Friday evening, Oct. 20th. Subject, "Crime and its Punish ment." Mrs. Mary Gould will start for Chicago, Ill., Nov.

1st. She will remain a length of time in that city, for the exercise of her mediumistic powers. Edgar W. Emerson, of Manchester, N. H., will be

with the Spiritualists of Haverhill, Mass., on Sunday next, Oct. 22d.

Mary A. Charter is now located at the New England Hotel, Boston, Mass. James A. Bliss was announced to address the Socie-

ty of Spiritualists at Wakefield, Mass., last Sunday, 15th. In the afternoon his subject was to be "Tests; How to .Get Them." and in the evening he was to relate his experiences as a medium. He would like to make further engagements to speak. Address Wake field, Mass.

Prof. J. R. Buchanan will be in Boston by the first of November.

Mrs. Milton Rathbun will address the Brooklyn Spiritual Fraternity in the lecture-room of the Church of the New Spiritual Dispensation on Friday evening, Oct. 27th. Subject: "Come up Higher."

Anna Kimball has been engaged by the Peoria Progressive Society for three months; she will lecture week evenings in adjacent towns. Address her at 509 South Adams street, Peoria, Ill.

Miss S. Lizzie Ewer, of Portsmouth, N. H., lectures before the "Spiritualist Union" in Lynn, Mass., on Sunday, Oct. 22d.

Jennie B. Hagan addressed the public at West Dux bury, Mass., last Sunday, Oct. 15th, and will speak in East Braintree, Mass., on Sunday next, Oct. 22d. Arrangements may be made for her services by addressing her at South Royalton, Vt.

Ellen M. Bolles, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

Mrs. M. C. Gale will lecture in Investigator Hall next Sunday, Oct. 22d, at 2:30 P. M.

Miss Ida L. Spalding, a thoroughly competent phonographic writer and a worthy young lady, desires to make engagements to furnish verbatim reports of lectures (Sunday or otherwise). Any person employing her, will, we feel confident from personal experience, be fully satisfied with the results of her labors. She can be addressed care Banner of Light.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page.

Special Notices forty cents per line, Minlon, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AT Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

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

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column.

O.7.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 0.7.

ADVERTISEMENTS.

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Attention, Spiritualists. BELIEVING that Spiritualists may be strengthened and harmenized, and many devoted Christians converted from the wickedness of their ways and the errors of their beliefs by the dissemination of light on matters to which they have not generally given much attention, I will be glad to receive calls to lecture during the present Fall and coming Winter. I will show the folly of men calling themselves Christian Spiritualists, and will demonstrate that the more of a Christian a person is, so much the worse man is he certain to be.

he certain to be.

The following testimonial has been tendered to me by a personal friend: personal friend:

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Terms on which I will lecture may be learned by addressing W. MONTAGUE CONNELLY, Oct. 21. 144 W. Baltimore street, Baltimore, Md.

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Of the Past, Presont and Future, can be consulted at his office, No. 8½ Montgomery Place, Boston (Banner of Light Building, Rooms 6 and 7). Office hours from 9 A. M. to 4 P. M. Call and you will be satisfied. Oct. 21.

The Order of the Inspirati Shrine of Healing,

164 WESTMINSTER STREET, Providence, R. I. Open to all, avery Sunday afternoon and evening. Oct. 21.—1w DR. H. A. DONLEY,

ELECTRIC PHYSICIAN, 305 Harrison Avenue, Horse for ladies, Consultations free. Hours from 9 to 4 P. M. Oct, 21, -2w* MRS. L. A. COFFIN.

NO. 226 Tremont street, Boston. Psychometric, Test and Business Medium. Office hours from 10 to 8 P. M. By letter, \$1,00. Will attend circles. 1w*-Oct. 21. WILLIAM H. H. EDDY,

MATERIALIZING MEDIUM, is at N. B. Onthank's, 140 K st., South Boston, Circles every evening 217:30.

MRS. J. R. PICKERING, MATERIALIZING MEDIUM, 37 East Concord street, Beston, will hold Séances Tuesday, Saturday and Sunday evenings at 8 o'clock, and Thursday afternoons at 2. Will give private séances.

Mrs. H. Dean Ghapman, MEDICAL and Business Clairvoyant. By letter, send age, sex, \$1 and stamp. Box 28, Madison, Conn. Oct. 21.—4w MARY A. CHARTER,

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An interesting account of "sittings," with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interesting messages are given.

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This admirable Essay completely meets the requirements of the movement at this time. It views from a spiritual standpoint the power at work in Spiritualism, and explains why its tendencies are so diverse, and to some so contradictory and perplexing. Every intellectual reader will enjoy it. Paper, 10 cents.

For sale by COLBY & RICH. THE SPIRIT-WORLD:

ITS LOCALITY AND CONDITIONS. By the spirit of Judge John Worth Edmonds, given through the mediumship of Wash. A. Danskin, and published at the request of the First Spiritual Congregation of Baltimore.

Paper, 20 cents, postage 2 cents. For sale by COLBY & RICH.

JUST ISSUED. MORAL

EDUCATION: ITS LAWS AND METHODS.

JOSEPH RODES BUCHANAN, M. D.,

Author of ''System of Anthropology,'' Editor of Buchan-an's Journal of Man, and Professor of Physiology and Institutes of Medicine in four Medical Codleges, suc-cessively from 1846 to 1881; Discoverer of Corebral Impressibility, and of the Sciences of Psychometry and Sarcognomy.

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery-A New Method must therefore be adopted—If that Method can

be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrines librarated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rousing from the torpor of ages. May I not hope that every philantiropist who realizes the importance of the principles here presented will ald in their diffusion by circulating this volume?"

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1. The Essential Elements of a Liberal Education.

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the reasonableness of its claims upon their vestigation.

In order to insure a general distribution, the pamphlet is sold at the really nominal price of five cents per copy, and should, at this low figure, reach an extended circulation.

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As this work presents a new view as to the special origin and nature of Jesus, and the effect of his advent, life and death on humanity, it is hoped that Trinitarians and Unitarians, as well as Materialists, will give it a careful perusaf and a candid criticism, especially as it does not deny the accuracy of libble teachings.

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Adapted to the Children's Progressive Lyceums, and other forms of Useful and Liberal Instruction. By Mrs. other forms of Useful and Liberal Instruction. By Airs.
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This Work is particularly adapted to Children's Progressive Lycoums, and will be found to contain a variety of pieces suitable for all grades and classes in the Lycoum.
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SAN FRANCISCO. DANNER OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 210 Stockton street. Nov. 15.—lstf

Written for the Banner of Light. MUSING AT TWILIGHT In Rosedule Cemetery.

BY S. B. BRITTAN, M. D. At twilight in these sacred grounds, The mourner bends above the tomb, Where Angels watch and daisles bloom, O'er verdant banks and little mounds.

We call the names of those who sleep; No living presence moves the clod, Nor answer comes from 'neath the sod; But silence reigns where mortals weep.

That stately column marks the place Where proud Ambition sleeps at last-The sleep of death since life is past-And its short record here we trace.

That urn surmounts a Hero's grave : A manly youth, both brave and fair, So loved his country as to dare All-that her starry flag might wave.

Three manly forms together lie; A gentle Sister here is laid, To rest within this peaceful shade-And all, alas! so young to die!

A Mother's love recalls the waif. That tender germ-the little thing, That fell, a frosted leaf in Spring; It too lives on-all souls are sufe.

And She who bore them sleeps beside, The treasures of a Mother's heart; All these were of her life a part-Nor life, nor death, can e'er divide.

The night wind breathes, in cadence low, Above the graves of young and old, Where life's sad tale is briefly told, Of fleeting hopes and lasting woe. Look up, pale mourner, to the sky;

No longer weep above the grave;

Be sure that all the pure and brave Are living still-and cannot die. The silver lining of the cloud Shines through the darkness of the night; And conscious souls awake to light,

With all of life and joy endowed. What if fair forms have perished here? The risen LIFE is born again, And spirits, freed from grief and pain, Rejoice in their immortal sphere. No. 1 Sherman Ave., Newark, N. J., Sept. 26th, 1882.

Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

> NUMBER NINE. 5-Prepared expressly for the Banner of Light.

From Milford, N. II., I took the mediums to Peterborough, N. H., where we gave three very successful séances so far as the manifestations were considered; but owing to the fact that many of the influential citizens read that false statement in the Boston Journal, which had been sent in by the man I invited to tle a medium, before he risked his five hundred dollars, I did not have a very large attendance. Though it may seem a repetition, I copy from the Peterborough Transcript of May 30th, 1868, part of a half column notice respecting our seance in that town:

"Prof. Cadwell, with the celebrated Paine mediums, gave an entertainment in the Town Hall on Wednesday evening. After introduc-tory remarks by the Professor, and an explana-tion of the science and principles of spiritual manifestations, Messrs. A. P. Morrison and Charles Scott were chosen a committee by the audience to tie the mediums, which they did in the most thorough manner, securing their arms behind them, and then tied them to their seats in the cabinet. This operation occupied about twenty minutes... When the doors were opened the committee were requested to examine the mediums, which they did, reporting that they found them in precisely the situation in which they left them. The doors were again closed, and the same demonstrations, with adclosed, and the same demonstrations, with additions, again took place, when another examination was made by the committee, who pronounced everything as before. The doors were closed a third time, when the hand again appeared; then a violin was thrust out, a bell also, and finally a bare arm, and then an arm in a linen slevee. A face was also seen once at the aperture. During this time the drum was almost continually being heard, and several strains of martial music bear, the violin fingered, and various other sounds heard, sufficient to convince any one that whoever made cient to convince any one that whoever made them could not have been much hampered by cords... Without attempting to account for the singular performances of last evening, we will simply say that to our comprehension they were truly wonderful. No description can do them justice."

While in Milford the Chief-of-Police told me confidentially that he knew something of the Laura V. Ellis " Expose" in Milford, to which I have previously referred. He had been one of a committee that tied her in the cabinet at a scance given in that town by her six months previous to that time, and he knew that it was utthe manifestations unaided by some invisible intelligence. Three months after Laura was in Milford, a church fair was held in the same hall. and as their supply of entertainments was insufficient a young and active member offered to give a fac simile exhibition of the Ellis girl's spiritual séance.

A temporary cabinet was erected on the platform, and the Chief-of-Police was chosen as the committee of the evening. He said he refused at first, but as he had acted as such for Laura the audience insisted, and he reluctantly consented. He was requested in a very loud voice by the young man to tie the knots precisely as he had tied them for the medium; and as he was finishing up the tying the would-be-exposer in an undertone said to him confidentially that as he would not be able to perform without cutting himself loose, he simply wished the committee to report respecting the knots only; and as he wanted to see the show go on, he promised to do as requested. He said the performer had an open knife hanging by a string from the back of his vest, and the moment the door was closed the young man cut the bandages from his wrists, took a harmonica from his pocket and played a tune on it and called for the committee to come in.

When the Chief-of-Police opened the door, the young man was holding his hands behind him, and in a loud voice called out, "Please examine the knots, and sec if they are as you left them."

He reported the knots still tied secure, and closed the cabinet door again - very turbulent "manifestations" (?) following. On opening the door, he was again requested to examine the knots and report respecting them, and he announced to the audience that the knots remain tied secure. He was thus enabled to diplicate all the manifestations that in her cabinet; and if he could do all this alone, why, of course every one thought that Laura had done it all herself.

its own course. He declared that no one in Milford except the performer and himself knew how the manifestations were produced; and he made me promise I would never tell the secret to any one in town. The Spiritualist who so roughly accused me of being the man who started Laura V. Ellis out as a (fraudulent?) medium did not know whether she was fraudulent or genuine. It was his want of knowledge of what constitutes genuine mediumship that troubled him. Many of our best mediums have suffered intensely because of some so-called expose, and I shall endeaver, in a future number, to give some points concerning exposers and fraudulent mediums that will be interesting and valuable to every investigator of spiritual

I continued giving séances in New Hampshire and Massachusetts, and a few weeks after I left Milford I called on Mr. E. D. Wetherbee, President of the Spiritualist Society of Worcester, Mass., and made an engagement to give a dark seance in that city for him and as many of the Spiritualists as he wished to invite: and he promised to have a suitable room in readiness for us at 8 o'clock the following Sunday

As I gave an entertainment in Oxford, Mass., some eight or ten miles south of Worcester, on Saturday evening, it was necessary to drive to the city in a private team on Sunday evening; and as a severe rain storm appeared about the time we started, we found it a very unpleasant undertaking to do this and find the place where we were to give the dark scance.

The room was located on the main street, and there were four very large windows with the gas-light shining directly through them into the room. I said to the President of the Society that it was not a suitable place, on account of the difficulty of properly darkening the room. One of the men held up his hand, and turning his back to the window, remarked that it was so dark you could n't see your hand before you; and I replied that I could see his distinctly, though ten feet away. There happened to be a lot of old paper in an adjoining room, and by nine o'clock I had the place sufficiently darkened to enable us to give a séance that very much astonished those who attended, it being the first dark scance, I think, that any of them had ever attended. Two of the company secured the boys to their seats, placed white paper beneath their feet, and made a pencil mark around each foot, that they might know if they moved. As soon as the lights were put out it seemed as if at least half a dozen spirits materialized. Some of them floated musical instruments around the room, carrying them near the ceiling, while others were near the floor, playing at the same time; hands patted some of the company, and the names of deceased friends were given. The scance was much better than I expected it would be when we commenced, and it made a favorable impression on the company, all of whom expressed themselves confident that manifestations had taken place that no mortal beings could have produced; and they promised to assist us if we gave any public séances, as I proposed to in Horticultural Hall

the following week. After thoroughly advertising that we would give three scances, we opened to a fair house, and the committee which was chosen from the audience the first night declared it to be their firm opinion that the boys did not move in the cabinet, and that an outside power must have aided them in producing the manifestations. During the evening a very skeptical gentleman handed me a curious combination lock, and said that if the spirits would unlock it, he would make the mediums a present of five dolnation he thought he was perfectly safe in making the offer.

I took the lock from him and placed it in that delicate hand that I had seen so often before, and it disappeared from view. Within a minute the hand appeared again, and placed the separate pieces of the lock in my own. As I had never seen a lock of that description before, I thought it had been broken, and so expressed myself; the gentleman at once replied that it had been unlocked, and he rather reluctantly handed me a five-dollar bill, which that small hand took from mine and placed in the vestpocket of one of the mediums, who was not aware of the fact till I asked about it at the close of the séance.

As I made my closing remarks that night and announced that we should give another séance in that hall on the following night, I began to feel as though I was going to make a success of the spiritual séances after all the trouble I had experienced. I was sadly disappointed; for before half of the audience left the hall, a redterly impossible for Laura to have produced faced, fiery man came on the platform, followed by others, denounced me as a fraud, and threatened to pitch me and the cabinet out of the window if I ever dared to give another séance in Worcester. I was very much astonished at his wild, abrupt manner, and asked why he should talk in that way after his own commit tee had pronounced the scance all right? He said I was the man who started Laura V. Ellis on the road, and she had been in Worcester, and while there Mr. Ellis had said that I was connected with them at first, and after he and Laura went away, a boy from Great Barrington had come there and exposed her. I could not reason with him for a moment; and after threatening me in the most insolent manner,

he and his crew left the hall. The next morning I called on Mr. Wetherbee, at his drug-store near the dépôt, and asked him who the man was that had talked so savagely the previous evening. He said he was a prominent man of the city, the proprietor of an iron foundry; and furthermore had told him (Mr. Wetherbee) that morning that he would give fifty dollars if, on testing the boys, he could not prove them frauds. Within an hour I was in that man's office, and asked him if he had made that statement to Mr. Wetherbee. He said he had. I offered to give him an opportunity to test the mediums in any way he pleased in presence of Mr. Wetherbee or any one he might select, and if he did not prove them genuine mediums I would give him fifty dollars myself. When he saw that I was confident of success in any fair, impartial trial, he said he had no time to attend to it: and I advised him not to have time to come on to my platform again until he had time to test the mediums thoroughly.

Mr. Ellis had been in Worcester only a few weeks previous, and had mentioned the fact that I, the well-known mesmerist, had tested his daughter's mediumship, and had been the were produced while Laura was securely tied direct agency in bringing her before the public, and that that boy from Great Barrington with his manager, who knew full well that Laura had been tested by the editors and reporters of The Chief-of-Police said he would not have the Troy press, who had unanimously declared consented if he had known beforehand what she did not slip her arms as the boy did, had

that it was not.

I was not aware of these facts until that flery man came on the platform and threatened to pitch me out of the window for having traveled with Mr. Ellis and Laura.

A number of gentlemen (?) so disturbed me on the second evening that I had to send for the police and have them ejected from the hall; and although I was assured they were prominent Spiritualists, they could not rely on the judgment of their own committee in regard to the genuineness of the manifestations of Laura V. Ellis or the Paine mediums.

So great was the opposition that Mr. Wetherbee advised me not to open for our third seance as advertised. He said if I would take the mediums and their cabinet into the ante-room, which could be rented at one dollar a day, and give him and some prominent Spiritualists positive tests of spirit power, they would fill the largest hall in the city every night for a week. As that seemed the best and only thing to do, I consented. On the following day about a dozen men came to the ante-room with Mr. Wetherbee, and after a lengthy consultation among themselves as' to the best way of finding out positively whether spirits did manifest or not, they proceeded in their own way to test the phenomena like rational men.

Two gimlet holes were bored in each side of the cabinet, about three inches from the floor, and about two inches apart. They then took two cords, each about one foot long, and tied one around each wrist of one of the mediums, the knots being at the back of the wrists, and so tightly that the cords were buried half their size in the flesh. The medium was then asked to sit down on the floor of the cabinet, and the ends of the cords were passed through those holes, and tied tightly on the outside. Cords about ten feet long were tied to the ends of those which bound the wrists, and one man took hold of the end of one cord, another man the end of the other, and the company sat down on a long bench directly in front, and about eight feet from the cabinet; I having requested them not to sit nearer, as their magnetism might prevent any manifestations from taking place.

The men who held the ends of the cords sat one at each end of the bench, and kept them "drawn taut" in order to discover if the medium made an effort to move his hands. When all was ready I closed the cabinet door, and sat down on the bench with the men, and requested all to remain silent for at least fifteen minutes; and the silence of the tomb seemed to come over the company.

We sat there for about five minutes only, when the dark curtain that covered the small aperture near the top of the door was slowly drawn aside, and that delicate hand and arm, more welcome now than ever before, came out of the cabinet to near the elbow, and slowly moved first to one side, then the other, three or four times, then made a graceful motion toward the astonished spectators and disappeared within the cabinet. The men looked at each other in silence for a few seconds, and the first to speak was a middle-aged man, who exclaimed, as though it came from the depths of his heart, 'Thank God, it is true, after all." The men who held the cords declared that the medium had not moved a particle, and when I opened the door the back of the wrists were still tied snug to the sides of the cabinet. The medium was quickly untied, but was not aware of the fact that any manifestation had taken place until we told him. Mr. Wetherbee and most of the company went immediately to Mr. Wetherbee's store, where a number of men were waiting for the report of the experiment, and when lars. As no one but himself knew the combi- informed of the convincing test that had been witnessed, began to ask. Why did n't you try this test, or this one? naming over a number of conditions they would have insisted upon subjecting the medium to had they been present. Mr. Wetherbee finally became somewhat offended, and throwing down the cords with which the medium had been tied, declared that he would never try to convince another person of the truths of Spiritualism; and the largest hall in Worcester was not filled every night for a week. There appeared to be no earthly use of my trying any longer to convince the world that, under proper conditions, spirits could materialize. The boys wanted to remain at the house of a friend a few miles from Worcester, and when I parted with them I did not have money enough to pay my fare home, and borrowed the amount I needed from a lady whose name I have seen a number of times lately in the Banner of Light, Mrs. Fannie C. Dxeter, who was present at both of my public séances in Worcester, and is well acquainted with some or all of the gentlemen who tested the medium in

> the ante-room. But for that unprofitable trip of the mediums from Manchester to Lawrence, I should have made a grand success in Manchester, and probably never have gone to Milford. And if that wicked notice of Wadleigh's in the Boston Journal had not been copied into the Worcester papers, as it was the day after my first séance in that city, I might have done better there. Two or three days after I arrived home in Springfield, I drew more money from the Savings Bank, and started for Great Barrington, Mass. I still believed, with the editor of the Troy Daily Times, in the one statement made in his paper of Nov. 18th, 1865, speaking of Laura V. Ellis and myself, "All they asked was that a test performance should be given.... This they had a right to ask then, and to expect yet.' Therefore I prepared a statement for the Berkshire Courier, the weekly paper of Great Barrington, challenging Mr. Toby, the man who accompanied the boy in his so-called exposé, offering to deposit one hundred dollars in the Bank in that town, subject to the order of any six men Mr. Toby might select, to test the boy and the girl; and if the six men did not decide that the girl was not a fraud, and did not slip her arm or arms during the manifestations as the boy did, Mr. Toby and the boy should have the hundred dollars. Mr. Rodgers, the editor, said he would print the article if I would get Mr. Toby's consent. I immediately went to his store, and in presence of three or four gentlemen read the statement to him. Mr. Toby acted very ungentlemanly, and ordered me out I did know the names of some of the men who were present, but as I have forgotten them, and as Laura is still alive, and as Mr. Toby may deny my offer to him, I will risk five hundred dollars any day with him, and that boy, or any other boy, if he will notify me through the Banner of Light when and where I can meet

The Paine mediums are living in Hardwick, Vermont, only occasionally holding séances for a few friends and neighbors. While giving mesmeric entertainments alone in Lowell, Mass., some four years since, I learned that Amasa was to take place, but, having been drawn in, given their fraudulent exhibition in Worcester! Paine was visiting his uncle in Lawrence; and the families was thus established which re-

he could do no better than let the thing take as an exposé of Laura, well knowing themselves as a number of the Spiritualists of Lowell were anxious to witness some spiritual manifestations, I wrote to Amasa that if he would come to Lowell I would assist him in giving a few dark séances. Father Hapgood, who was one of the foremost believers in the city, was anxious that his own family, more especially his sons, the well-known mattrass manufacturers. should witness some genuine spiritual manifestations, and we gave two or three dark séances in his parlor in presence of some thirty prominent Spiritualists. Mr. Hapgood's eldest son was connected with a string band that often played for parties, and I requested him to play on his violin at one of our séances; and after the circle was formed he took his seat inside the circle, about four feet from the medium. The medium had been secured to his seat, and immediately after the light was put out the manifestations commenced; and Mr. Hapgood assured me afterward that he was quite certain the medium had slipped out of the ropes and was doing it all himself, and while he was deeply studying how best to catch him, somebody's fingers began snapping the strings of his violin as if it were a guitar. As Mr. Hapgood was a very tall man he thought he could touch the medium with his foot, and while he continued to play the violin, and the fingering of the strings continued, he felt around as far as his long legs would allow, in order to do so. Being unable to touch him with his foot he ceased playing, and began to feel around with his violin bow, which he moved in every direction, but could find no medium, although somebody continued fingering the strings of his instrument. He then tried to catch the hand, or fingers, which for full five minutes continued to play on the strings, but always eluded his grasp, no matter how quickly he "grabbed' for the mysterious visitor.

Mr. H. assured me that he was firmly convinced of the fact of spirit phenomena, but nothing would induce him to sit there again; and my son's wife occupied his seat at the next seance on the following night, and furnished what music we needed. During the evening some one assisted her in playing on the instrument, a flutina, and while she held one end the unseen power would manipulate the keys, and move the instrument sufficiently to play as nicely as herself. As one of her hands was free, she made a great effort to catch the hand or arm of the unseen player; and although she moved her hand and arm over and around the flutina repeatedly, there was no arm or body found connected with the hand that moved that end of the instrument.

About this time I learned that Mr. Ellis and Laura were in Boston, giving séances, and I called on them one Sunday morning. Mr. Ellis said that a man had been to see them about going to Lawrence that Sunday night, to assist other mediums in giving a scance in that city, and he and Laura were very anxious that I go with them. I complied with their desire, and promised to go up on the late train. Mr. Ellis and Laura went up on an early train in order to set up the cabinet, and when I arrived it was almost time to commence the séance. Mr. Ellis introduced me to the manager, and he informed me that the gentleman who had promised to be there and give the lecture had failed to come, and he wished I would talk half an hour or so, and then introduce Mr. and Miss Ellis, which I promised to do. At the close of the cabinet séance there was a call for the other manifestations, which some one in the audience said had been advertised-floating a piano over the heads of the audience, full form materialization, etc. Of course I knew nothing of this, and the audience were satisfied with my honesty when I told them all I knew concerning the Sunday night performance. A gentleman asked me if I had seen the bills which had been circulated about the city; I replied I had not, and he handed me one nearly two feet in length, and the part that Laura was to take occupied about one inch of space, while the rest of the bill announced the most absurd, impossi-

ble things a mortal could conceive of. For once in my life I had been drawn into a trap, but as innocent of all wrong as any of the audience. I went at once to the city marshal's office, and made every effort to have the instigators of the fraud arrested, but they had taken the money and slipped out of sight and hearing. Mr. Ellis had been having very poor success, so loaned, or rather gave him the money to pay his expenses over night, and his and Laura's fare back to Boston. I was baving a very successful time with my mesmeric entertainments in Lowell, and I said to Mr. Ellis that if he and Laura would come there I would advertise them in connection with myself for a week, and give them one-half of the receipts, and he accepted my offer. The majority of the people were so prejudiced against spiritual manifestations that our receipts for the week did not exceed ten dollars above the expenses, and were only about one-third of what my receipts alone averaged for the seven weeks preceding their coming. To advocate Spiritualism was a more thankless task formerly than at present, but there had to be pioneers, and I am not sorry for having taken an active part in the work at that

[Number Ten will appear November 4th.]

To Those who Need Tests. MRS. WILDES'S MEDIUMSHIP. To the Editor of the Banner of Light:

A week or ten days ago I held, for the first time in my life, a private sitting with Mrs. Wildes of 80 Green street, Boston. Among others a spirit, described by the medium as being an old man, presented himself, who seemed very anxious to be recognized, but could not

give me any clue to his name.

The hand of the medium finally took from my side-pocket a package of letters and papers which she shuffled over rapidly until she reached an envelope containing (as I thought) nothing save three spirit-photographs. She took a photograph in her hand, and returned all the other papers to my pocket. The spirit in control claimed this photograph to be his. I looked at it, but failed to recognize it as a portrait of any one I knew, nor did I ever remember having seen it before. On turning the card over I found it endorsed as follows: "John Wakefield, of Kendal, England. Born 1738, died 1811. Founder of Wakefield Bank at Kendal, etc., that has greatly prospered to this day." The old man seemed greatly delighted to be thus recognized.

My maternal grandfather was a mercantile partner of John Wakefield, his branch of the house being in Charleston, South Carolina. On the breaking out of the Revolutionary War my grandfather sent his three daughters to reside with his friend and business partner, John Wakefield, under whose roof my mother and her sisters resided for several years while being educated. A tender friendship between

mained unimpaired at my mother's death, who named a daughter after her friend, Isabella Wakefield, the wife of John. More than forty years ago I was at Kendal, in Lancashire, England, when I dined with Jacob Wakefield, a descendant of John, and subsequently I saw Mr. John Wakefield, another member of the family, for a short time in America. On my naming the circumstance that occurred at Mrs. Wildes's to my brother Joseph, who was then in Philadelphia, he wrote me as follows:

delphia, he wrote me as follows:

"I presume the photo of old John Wakefield, of which you speak, was one of those I had taken from a photo of the old man's portrait, which his great grandson, William Wakefield, sent me a year or so ago. William is a son of John, whom you saw in America a few years ago. He is a man about fifty, believes in Spiritualism (apparently), but is opposed to it on religious grounds. He is the head of the old Wakefield Bank at Kendal, and is enormously wealthy. You may remember that a young Wakefield Bank at Kendal, and is enormously wealthy. You may remember that a young lady (very sad I think) materialized herself at Vaucluse last summer, and told us she was a sister of William Wakefield. I wrote a description of her to her brother William, who replied that he had lost such a sister as I had described, and that she was a most lovely character. He evidently believed it was his sister."

Doubtless it was old John Wakefield who came to me at Mrs. Wildes's.

THOS. R. HAZARD.

. "Men condemn in others what they practice themselves." Those who practice the use of Kidney-Wort never condemn its use by others, but commend it to all affected with piles, dyspepsia, constipation and all other diseases resulting from a disordered state of kidneys, liver

Miscellaneous.

NOTED BUT UNTITLED WOMAN

[From the Boston Globe.]

Messrs. Editors:-" The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a lifestudy, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medi-cine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physcians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoa, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, an Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permentes every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass. For Kidney Complaints of either sex this compound is

unsurpassed, as abundant testimonials show.

"Mrs. Pinkham's Liver Pills." says one writer. "are the best in the world for the cure of Constipution, Billousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Compound in its popularity.

All must respect her as an Angel of Mercy whose sol ambition is to do good to others. Philadelphia, Pa. Mrs. A. M. D.

June 3. [5]

HEART DISEASE. IS YOUR HEART SOUND?

themselves sick and doctor for kidney or liver troubles, or dyspepsia, while if

the truth were known, the real cause is at the heart.

Therenouned Dr. Clendinning startlingly says, "one third of my subjects show signs of heart disease." The heart weighs about nine ounces, and yet man's

twenty-eight pounds of blood pass through it once in a minute and a half, resting not day or night! Surely this subject should have careful attention. Dr. Graves, a celebrated physician, has prepared a

specific for all heart troubles and kindred disorders. It is known as Dr. Graves's Heart Regulator, and can be obtained at your druggist's, \$1 perbottle, six bottles for \$5 by express. Send stamp for Dr. Graves's thorough and exhaustive treatise.

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HE CREAT CURE RHEUMATISM As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS. t cleanses the system of the acrid poison that causes the dreadul suffering which only the victims of Rheumatism can realize.

THOUSANDS OF CASES
of the worst forms of this terrible disease have been quickly relieved, and in a short time
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FRICE, \$1. LiQUID OR DIV. SOLD BY DRUGGISTS.
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THE DIVINE JUSTICE VINDICATED IN THE PLURALITY OF EXISTENCES.

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&c. Followed by numerous examples of the state of the
soul during and after death. Being the practical confirmation of the "Spirits' Book." BY ALLAN KARDEC.

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Physician, assisted by her Spirit Guides, Is a very interesting work, and one calculated to impress the steptic and unbeliever with the truths of Spiritualism.

Olothy 21, 00, poetage free, by For sale by COLBY & RICH.

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever.

WHAT IS INTELLIGENCE? "'Tis the spirit born of the Divine; Impalpable, but pervading all Nature: Manifest when concentrated or embodied; Governing yet subject to law."

Generosity is the accompaniment of high birth; pity and gratitude are its attendants,-Corneille.

> SAVE THE LITTLE CHILDREN. Oh! save the little children Of poverty and crime, Whose bitter wail is sounding Through the dim aisles of Time. Ye may not cleanse the torrent Whose course is strong and sure.

But, ah! it needeth little skill

To make the fountain pure. -LKate B. W. Barnes.

Laziness grows on people. It begins in cobwebs and ends in iron chains. The more business a man has to do, the more he is able to accomplish, for he learns to economize his time.

> NATURE'S MOODS. The clouds have still a thousand forms Upon a thousand days; The forest I can never learn, So deep its devious ways.

The brook has still a newer grace Whene'er I wander by, And in new forms of loveliness The shadow-masses lie.

-[Hattie Tyng Griswold.

We are never ruined by what we want, but by wha

THE AIDS TO NOBLE LIFE ARE ALL WITHIN. 'Even in a palace life may be led well!" So spoke the imperial sage, purest of men Marcus Aurelius. But the stifling den Of common life, where, crowded up pell-mell, Our freedom for a little bread we'sell, And drudge under some foolish master's ken, Who rates us if we peer outside our pen-Matched with a palace, is not this a hell? Even in a palace! On his truth sincere Who spake these words, no shadow ever came; And when my ill-schooled spirit is aflame Some nobler, ampler stage of life to win,
I'll stop and say, "There were no succor here! The aids to noble life are all within." -[Matthew Arnold.

Spirit of the Press.

England and Egypt, Germany and Russia.

It is not always safe to assume that what ap-It is not always safe to assume that what appears to be rational action indicates the course that will be pursued by governments, acting as agents for nations. Were it safe thus to assume what will be done by those men who hold themselves to be the great (and the salt) of the earth, we should have little difficulty in forecasting the future; and at least nine-tenths of the wars of the world might easily be avoided, much to the advantage of its finances, and not less to the improvement of its temper. We see this in the position of England and Germany with reference to the disposition that those this in the position of England and Germany with reference to the disposition that those powerful countries would make of Egypt, the geographical place of which, always important, is just now of far more than common value. England, being a naval power—the only great naval power in the old world—is much interested in finding in Egypt that "missing link" which would completely connect her home empire with her Eastern empire, supposing her to be strong enough to take formal possession of that link, and to maintain possession of it. She was strong enough to have done so in 1801, because, relatively, she was stronger at sea in cause, relatively, she was stronger at sea in that year than she is now, strong as she is at present as a maritime nation. But this is an age of alliances, and it so happens that England and another powerful European nation have the same interest in the proper settlement of the Egyptian question England is not we an question. presume, afraid of Russia, but Russia is the only country that could give her much trouble in the East; and it so happens that Russia is the only country that could give Germany any trouble in Europe. England would like to have her dominion extend from the Levant to the her dominion extend from the Levant to the further East, and she needs only to have perfect control of Egypt to possess all that is necessary to give her absolute power in Asia. Mistress of Egypt, her rule would extend from Alexandria to Adea; and, in virtue of her maritime might, she would be supreme from Adea, across the Arabian Sea, to her old and early possessions in Western India.

It has been commonly said that the chief reason why Russia wished to obtain absolute control of Persia was, that the Persian Gulf might become hers, and also all the shore that Persia possesses to the south, from which expeditions could be fitted out to enter the Arabian Sea, which is a water-way to the Indian Ocean and the Bay of Bengal. In the hands of Russia, Persia could be made the base of both land

and the Bay of Bengal. In the hands of Russia, Persia could be made the base of both land operations and of sea operations against British India, according to ideas that were common in the time of Napoleon I., when that monarch was on good terms with Czar Alexander I. Then Russia, before the rise and spread of Nihilism, was a great power, and could not be judged of as many now judge of her. She was at least the equal of any other nation in Europe, and sometimes her will was law to other countries. It is only some seven years since she was equal to the work of forcing Germany to follow her It is only some seven years since she was equal to the work of forcing Germany to follow her advice, which was the same thing as obeying her order. It will be recollected that the German government had decided to renew the war against France, when Russia stepped in, and compelled her to keep the peace. The men at St. Petersburg were more than a match for the men at Berlin, as at that time the latter had not come to an understanding with the men at Vienna. Germany at that date had not learned that it was not safe even for a great nation always to go to war alone—that is, without an that it was not safe even for a great nation always to go to war alone—that is, without an ally. Since then she has contrived to have strong company, and so she has managed to maintain the ground she acquired in 1866, and to retain in 1870-71. At present she seems disposed to play England against Russia, and is successful in the game—and all the more easily because circumstances have weakened the Great Northern Power, and prevented it from asserting its equality against any other nation's claim to superiority. It is very likely that in a few years Russia may find herself sufficiently strong to yindicate her right to her old place in the years Russia may find herself sufficiently strong to vindicate her right to her old place in the European world; but in the meantime she must be content to wait for such a change, during which period of patient waiting. England and Germany can settle matters in the East, if they are so inclined. They could do so all the more smoothly because Germany has no present interest in the Orient that could cause her to clash with the nation that has so vast a territory in Asia, which is in the way to increase. It may be said that Mr. Gladstone is not the man to form an alliance with Germany, and that he has no desire to quarrel with Russia. man to form an alliance with Germany, and that he has no desire to quarrel with Russia. It is possible that the English Premier, whose power has been much strengthened of late, is the same man of peace that he was two years ago—but we hardly can believe it.—No man is more given to change, when he can make anything by having resort to it, than the statesman who has conquered Egypt, and done so nominally for the benefit of the Turks, the very men whom he used to regard as nulsances

nominally for the benefit of the Turks, the very men-whom he used to regard as nulsances in Europe, and who were so given to murder and massacre as to deserve to be kicked back to Asia, whence they came, bag and baggage. It is but a few months since Mr. Gladstone, who had just made a grand change of front in Ireland, prepared the way for another change in the Levant, and became the champion of what he had been accustomed to regard as the most

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ultra Toryism, under the shadow of the Pyramids. Why should he not go a step or two further? If he could go to the Nile, and send to its banks men from both the Thames and the Ganges, why should he not enter into an alliance with Minister Bismarck, and settle English affairs for the next generation? He is just the kind of man to be led away by the tempting glitter of a great movement, "a grand splash," as his cool-headed friend, Mr. Bright, probably would call it. Then he began public life in a school that regarded change as an essential element in politics. He was a disciple of Sir Robert Peel, and Sir Robert's leading idea was, that he was the greatest statesman who could change his base, as well as his principles, in the cleverest manner. He (Sir Robert) illustrated his idea in 1829, when he led in the work of emancipating the Catholics, a proceeding to which he was in every way opposed. In ing to which he was in every way opposed. In 1846 he illustrated it by his repeal of the corn-laws. He did not live long enough to illustrate it in connection with foreign politics, but the most brilliant of his younger followers has done so—and he may do so again; and in what way could he do so in a more striking and startling manner than by making a treaty with Germany and Austria, through which the aid of those military monarchies should be secured for the maintenance of the various and immense do-minion of England in Asia, Africa and Austra-lasia, in return for corresponding aid in support of those monarchies against Russia—and perhaps against some other powers? It might be the Holy Alliance revived, and adapted to English Ideas, with all the Modern Improvements, and with the Russian Piety of 1815 left out of the presentation prepared for (say) 1883.—Traveller. Roston. Harmony Produces Discord.

ultra Toryism, under the shadow of the Pyra-

PHILADELPHIA, PA., Oct. 3d, 1882.—At the meeting of the presbytery of Philadelphia of the United Presbyterian church, held to-day, Rev. Dr. Barr introduced a resolution to the effect that congregations under the care of the presbytery be enjoined from introducing instrumental music into any of the services of worship, and that its introduction would destroy the harmony of worship among the churches. The resolution elicited a discussion which lasted some three hours, and was finally adopted by vote of eleven to six.—Boston Herald.

A correspondent of the London Spectator says that the expression, "Nine tailors make a man," has no sartorial reference at all. "From man," has no sartorial reference at all. "From Queen Elizabeth, who is said to have acknowledged an address from eighteen tailors by saying, 'Thanks, gentlemen both,' to Carlyle, the saying has been mistaken. The original word is 'taler,' and is connected with the 'tally' or 'tale' of Milton's shepherd; or it may be, 'tollers.' In some parts of England, on the death of a parishioner the church bell is tolled, once, three times, &c., according to the age of the dead person; say, once for an infant, three times for a girl, but always nine times for a man. So passers by would say, when the bell had stopped, 'Nine talers make a man.'"

The occupation of the principal streets of the city yesterday by the parade of charita-ble organizations of colored men marks the progress of public sentiment since the day, not fifty years ago, when the color line in this city barred off negroes from mingling with the rest of the population, even at church. In those days a pew in church could not be owned by a days a low in citical count not not be when by a colored person, nor would a colored person have dared to venture into one. To-day, in the streets, in the lecture-room, in the stage or horse-car, the colored man is no longer refused the same privileges that the white man has every association of employment and every profession is open to him, every school and every college.—Boston Transcript, Oct. 7th.

The reports of wonderful manifestations in the Franciscan Church at Athlone, Ireland, have been repeated. The edifice is crowded day and night, and hundreds of deaf and dumb, blind and lame persons have visited the church. It is said that a respectable woman, who had heen lame for years and who entered the been lame for years, and who entered the church by the aid of a walking chair, was able to walk away without chair or assistance. The clergy in charge keep the statue of the Virgin veiled during the day. The veil is removed in the evening, at which time the eyes, lips and arms have, it is declared, been seen by different individuals to move. ent individuals to move.—New York Sun.

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I wish to assure my friends that no act of theirs can be a greater kindness and compliment to me than their application, to Messrs. Colby & Rich, as subscribers in advance for both volumes, which they may thus secure, upon their issuance from the press, at \$2,15—a material reduction from the price after publication. There are surely five hundred persons in the United States who will precipitate the publication of so inestimable a work as Allan Kardee's "GENESIS." It would be cheap at \$5, and is one of the brightest gems of spiritual literature.

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Trusting to the kindly cooperation of my numerous friends, and wishing all every spiritual and temporal blessing, I remain the friend and co-worker of all interested in the elevation of humanity, W. J. COLVILLE.

National Convention of Spiritualists

National Convention of Spiritualists
At Detroit, Mich., in Boyal Templar Hall, cor. Woodward
and Grand River Avenues, on Friday, Saturday and Sunday, Oct. 27th, 28th and 28th, 1882.
This 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 tills call, 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 being present if possible, are Maria M,
King, A. J. King, Dr. J. M. Peedles, Capt. H. H. Brown,
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Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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AN AUTUMN PSALM.

"He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

No shadow o'er the silver sea, That as in slumber heaves, No cloud on the October sky, No blight on any leaves, As the reaper comes rejoicing, Bringing in his sheaves.

The Year hath laid her child to sleep,
Her beauty half expressed;
Then slowly, slowly cleared the skies,
And smoothed the seas to rest,
And raised the fields of yellowing corn
O'er Summer's buried breast.

Lo. Autumn counterfelts the Spring with such a hush of howers, Its flery tinctured garlands more Than mock the April bowers, and airs as sweet as airs of June Bring on the twilight hours.

Oh! boly twilight, tender, calm! Oh! star above the sea! Oh! colden harvest gathered in With deep solemnity An t thankful joys for gifts nigh lost, Which yet so plenteous be! In! star above the sea-

Although the rain-cloud wraps the hill,

Amough the Tun-cloud wraps the And sudden swoop the leaves, And the year nears its sacred end, No eye-weeps, no heart grieves; For the reamer comes rejoicing, Bringing in hts sheaves.

The Spiritual Nostrum.

The Spiritual Temple---How to Build It.

A Trance Discourse Delivered in Fairbank Hall. Chicago, Ill., through the Medial Instrumentality of MRS. CORA L. V. RICHMOND.

> The perfect world by Adam trod Was the first temple built by God; His flat laid the corner stone And heaved the pillars one by one.'

Forever in human devotion there seems to be significance attached to time and place, while God dwells in neither. There seems to be an aim at monumental worship, at devotion in stone and marble, and chiseled or sculptured form, while God carves out of human thoughts the temple of eternity. From remotest periods of antiquity we trace the record of man's religion in the architectural remains of cities disentombed, of deserts bereft of all token of civilization, save perhaps the sphinx, the pyramid, that form some portion of the ancient worship, and everywhere, at the wayside shrine or in the sculptured marble, revealing past civilization. The greatest amount of wealth, the loftiest expression of art, the highest tributes of human genius have been placed upon the altars, shrines, and temples for human devotion. Doubtless it needs must be so. Man cannot worship God without blazoning it to the stars or heralding it forth among the people-the signs and tokens of His presence silently revealed to the human spirit, valuable in the thought that is there enkindled, radiant in the light of inspiration. Those, who carve their expressions upon His countenance in their deeds of daily life, in their conduct toward their fellow-beings, in whatever makes the character beautiful and perfect in loveliness, in charity, in wisdom, in knowledge, in virtueoh, where are they? The records of the past are obliterated with tears and human bloodshed, and along the traces of human history you have the religious thoughts of man rising up in persecution, oppression, warfare, ostracism, cruelty, the fruitage of human ambition.

Oh! these towering monuments, these splendid piles, these glowing entablatures, these sculptured images-wondrous works that occupied artists days and months and years in creating; these are offered as evidences of

How long will man adore God as though he were a human king? How long will men give to visit a shrine deserted, when the living shrine is within? How long shall Palestine rule the hearts and minds of Christendom, when the holiest holy is within, and the land of Christ's resurrection is the human spirit born from death and destruction? How long shall they seek the prophet at Mecca, the risen Buddha at the distant shrine of the Orient, and the sacred god Brahma in the wonderful temples of Chinese idolatry, when the voice of the Infinite abides in every visible structure. his touch is upon every leaf and flower, and he has fashioned a temple for himself wherever mankind may be?

We look upon art as the achievement of human genius. We admire the Madonnas of Ranhael, not because they represent the mother of Christ, but the pictured mothers of humanity. We look upon the wonderful creations in all the vast resorts of the world where are conserved the great treasures of art and science, and say they are not of God but of man.' They are born of the spirit of man's expression which needs must imitate its creator, and as God has fashioned human beings and perfect forms, so must man imitate in carved lines and painted faces the figures that God has given him to copy. Not so with religion. It is a fountain in the wilderness; it is an oasis in the desert; it is a springtime in the winter of life; it is the budding hope of the first pinions of morning from the darkness of Erebus. It is the awakening from Lethe; it is the whole expression of the spirit of God. The spirit needs no vision from without, no images of sculptured forms to cause it to worship God; needs no stimulus of radiant angels beaming from the walls, when the angels of God's love are near, hovering with every breath, baptizing with every thought, influencing with every aspiration.

Oh! turn away from the outward temple; journey no more to the shrines of art, of religion, since art and religion have enclothed the spirit of their own images, and stand beside you for recognition at this hour.

Spirit is love; spirit is immortality; spirit gives fervor and fire to all that belongs to the inspiration of the living man. Seek a temple for God's worship. The cottage of the lowly. the place of poverty is there. Redeem it. Seek a shrine for a worthy pilgrimage—the pauper on the street and the orphan by your doorbeggars in form; find the wasted lives and restore them: strike anew the fountain and let it gush forth: remove the rocks of outward circumstance and let the clear stream appear. There is God's image. Journey no longer to Jerusalem. Her temples twice dethroned are worthless; her images sacrificed to the religion of destruction and decay; and over all the east like a vast miasm has spread the darkness of an unhallowed faith, a faith born of violence, of forth with armies to visit upon the world the rapine, of lust, of ambition. Let it not be | truth that he believes, but he will save by winthought that God abides there, or that human | ning all through the light of this truth. Each thought must find its nourishment in the tree one will enter the temple of the spirit by the of life that is rootless and without branches. worship of love. No Christ veiled from humanity | ruption and the mad ambition for power and

Noble as the trunk may be, that is false. Silent and grand as are the images of worship, the living temple is to-day in your midst; the living hour of praise is now. The living voice of God cries to you from the present; the power of his inspiration is not in sculptured forms and images, but in living clay, vitalized by the breath of his spirit, made possible by the immortality of the soul within. Oh! this is our temple! At this hour we

fashion it for you. These walls and this dome and building disappear. Out of the images of your own thoughts and lives we carve for you the sacred temple of worship. From passion, fears and dogmas, from the thralldom of prejudice and the darkness of human creed you stand released. The foundation-stone is prepared; the workmen are justice and truth; they are ready for the building of the temple. It shall be laid as broad as humanity, toward the east and toward the west of human hopes; as long as humanity, toward the north and toward the south of human aspiration. It shall be sunk as deep as the buried hopes of humanity, from which shall be a resurrection in the new dispensation. Its foundation-stone shall be fashioned of the four cardinal virtues of humanlife, truth, hope, charity, or love and faith, and from these the walls shall rise transparent to the light that comes through the eastern windows of the new dawn; and these walls shall be fashioned of your lives. Only the good deeds shall be chosen, only the lovely thoughts shall be seleeted; the hopes and the treasured memories of years, the sacred aspirations and prayers made tangible in daily walk shall form the pillars and the walls of that wonderful temple which shall be adorned with art and poesy, but these shall be subservient to the higher dominion of charity and human love. There shall be graceful images fashioned of the laughter of children, the loving light of loving eyes, infant smiles that are like angels' kisses, and thoughts of heaven that pave the way with flowers. There shall be lilies graven along the entablatures, and pictures of thoughts of purity, and out of human virtue shall blossom all shall be enshrined there, not silent and motionless, not voiceless in their niches, but presiding over the hearts and lives of men as teachers, leaders and guides. They shall move as you move; they will lead, you will follow; the temple will grow and rise as you rise; its stepping-stones will be laid down to the foundation of your un- life. derstanding; there will be a sloping pathway leading that shall reach your weary feet; there will be avenues that shall attract you thitherward, and long lines of light that shall beckon you there, softly gleaming, and inviting you to come thither and worship in the temple of God. There will be your own kindred and friends, those whom you love now dead, placed out of sight beneath the ground, and far away in some impossible heaven. These will be enshrined as living images within this temple of worship; no longer dead, their voices shall speak to you; no longer dust, their living forms shall be imperishable; no longer made of clay, they shall without limit stretches far away among the halls and corridors of the blest. Theirs will be the pleasant duty to attend upon your footsteps: theirs the lowly light that shall lead you from selfishness and human ambition; theirs the winning hands that shall guide you through the darkness of earth's temptations and strivings and enable you to overcome all fear and terror

Shrines shall be in the human heart: there thoughts, man shall praise God, silently and shall breathe out his praise to the spirit of love, and God shall answer with no uncertain votive offerings of outward praise instead of sound; while angelic hosts shall echo their silent living truth? How long will pilgrims with prayer, and the voices of many angels hymn the scrip and sackcloth journey to the holy land | glad reclaim. No trained choristers in subtle surplices, no priests with stole and robe standing there repeating the dead letter of a dead law, but only living images of light and love; vourselves the teachers of those who are weaker than you, yourselves the pupils of those who are wiser than you.

The priest shall be ensurined also within the heart, and his name shall be Truth; and the wondrous assistant crowned with greater glory, and the inspiring angel shall be hovering above the majesty of this temple, whose dome is not yet seen, and whose pillars resting on earth are towering far in the skies. In the midst of such worship as this, time and place are forgotten; man magnifies not the external, but the spiritual; he becomes endowed, which is clothed upon with immortal function; he is drawn out of and beyond the material form; he is one with the spirit of that truth which he seeks; all possibilities are then his; in that hour of worship, and in that temple of praise, he will no longer consider whether the organ peal be vast, or whether the choir have voices trained to earthly harmonies, for he will hear the vast pæans of harmony attuned to the love of God; hear the moving of the spheres, the wonders of the heavenly bodies that through space form the cycles of great anthems, and sing the symphonies of eternal life. Flowers will be vocal to you; they will syllable their praise in their incense, and their lips will breathe forth from the petals the sweet sound of prayer; while angel voices in accord to the melodies of the spirit will hymn forth the praise of God, and no one shall bid them be silent, for the voice of truth will choose the mouths of children, and there will be babes to proclaim the strength of the spirit, and young men and maidens to teach the word of truth, and old men to dream dreams; and gifts of the spirit, poured out upon the world in this matchless temple of human worship and praise, will heal the sick, cure the lame and blind, and the infirmities of the flesh will depart as the spiritual temple is reared, and you abide in its

presence. The holy fountain will not be a baptism of water, but a baptism of the spirit, which departed, the sepulchre from which body and comes from within, and is from the river of life, that flows close to the throne of God, which is within the human soul; and there will be no sound of discord, nor of human blasphemy, nor of the utterances of misnamed praise, nor of those long tortuous creeds that give the soul unrest; the spirit of truth will search out every earthly imperfection; in every human form the individual spirit will be busy with finding out his own imperfections; he will extend the hand of blessing and charity to his brother to aid him; he will not criticise; he will not be unjust; he will not be cruel; he will not search for another's faults instead of his own; he will not go

with bleeding brows and torn feet will be re- display and false worship win men away in their vealed to the sight of human hearts; no agonizing saints groaning under the cruel persecutions of human intolerance will be accepted as visions of loveliness; all forms will be forms of beauty, all expressions will be expressions of harmony; visions of the spiritual prevail there, and the love that sustains the martyr, the truth that hovered over Christ, the Christ himself transfigured and arisen, will be the pictures that shall adorn the temple.

Whose visits Rome and does not turn away with sickened heart from the materialism of the hour, and the religion there depicted, cannot have been crowned with the light of the spirit. Whose reads human history and does not shrink from its record of tortures and bloodstained pathways has no conception of the humanity that is written beneath the pains of bondage and spiritual darkness.

Oh, turn away! the fields are fairer, the meadow daisy is brighter, and the temple of God, reared by pictured rocks, and the pillared clouds, and dome of heaven above, wherein the faces of angels shine out to greet you - these are more beauteous than all the works of the hands of man. The worm groveling in the dust must needs weave for himself a shroud, and the cocoon is fashioned that he may become the bright-winged butterfly; even thus the artist's hand weaves his own burial shroud of the images of his art, and when he has fled man worships the vacant tomb. Never turn from the soul of art to its form, from the spirit of truth to its entombed or prisoned image. Turn only to the living; for the same as in olden time, God is the God of the living and not of the dead. There are no dead things in the temple of life, no forsaken sepulchres, nor tombs deserted, nor cast-off garments of worship. All is new, all is sweet and fresh as perennial springtime; all is bright as the ancient figure of the bridegroom adorned for the coming; all is beautiful, all is perfect, for spirit forever re-creates its own images, produces that which it needs, carves for itself a time and place for worship; and whether it be by forms or images of loveliness; angels and saints the wayside or in storied temple, what time you have thought the highest thought, or given to humanity the noblest deed, then you have praised God the most; but what time you have sung the song or given the syllables of praise from human lips, that time you have been but worshiping the images of death and not of

We will have no more sepulchres for religion; we will have no more graves in which the souls of men are entombed. We will have living. actual forms. The church of God and Christ will be humanity or nothing; nor St. Peter's in Rome, nor St. Paul's in London, nor the vast towers and innumerable domes that deck your newer world, will form the church or the temple of the future. These will go their way, will serve the purpose of human idolatry or human commerce, as is most convenient. Man will worship God or Mammon, just as the passing hour will prompt; but the spirit of the true religion, the religion of the future, will carve its beckon you on and on to where the temple temple out of human lives and place itself in the midst of humanity ere yet the worldings have time to say that it is there. Has it made preparation in your hearts? Has it been carved out of your sufferings or experiences? Has it taken one stone of its beautiful structure from your lives? Has it created for you or through you any of its Godlike images? If so, you know what we mean. We mean one hour, one moment of this spiritual exaltation, of that which transfigures you from the man or woman of sordid care to a will be a veiled centre there, where, with white | spirit with immortal aspirations; that takes you out of your house of clay into the temple with hallowed voice. Entering the holy of ho- of the spirit by calling you within; that comlies, the dominion of the spirit, and, putting muning, that resurrection that has come to you aside all that is unhallowed and unclean, he in human death, or what you call human lifethis wonder, this power, this inspiration, this which now, if you feel it, circles you round about like a divine halo, kindles all of aspiration and inspiration, taking you from this material scene to where your friends in silence and in love await you; taking you within and within till you hear no earthly sound of discord, till there is no jarring upon the senses, till you have no consciousness of time and place, but are borne by the cool streams of delicious communings where eyes of love answer your own voices of speechless communion answer to your yearnings, and the spirit of truth and kindness weaves for you the mantle of perfect light and love. As beside the cooling streams in some realm and region of vast poesy they who worship at the shrine of nature wander day by day to taste the inspiration of the gods; as upon Parnassus' or Olympus' height, the muses kindle the wonderful epics that have charmed the world; as Homer or as Milton communing with gods or angels; as Dante, in the divine fervor of his Paradaiso, catching glimpses of the sacred face enshrined forever a little beyond; as all sights and sounds that have urlifted humanity from the grosser part and have made a temple of poesy, of art, of beauty, independently of human forms-such, with diviner fervor and

vaster love, is the temple of the spirit. Christ on earth to-day were a stranger in Rome, would not be seen in the Vatican, could not worship beneath the mighty dome of St. Peter's. Christ on earth to-day would be a stranger to Westminster, a stranger to St. Paul's, a stranger to the cloistered aisles and incense-waving worship that means but outward adoration and idolatry. But he would pass beside the lowly, he would enter the hovels of the poor, he would see the poor man bearing to the grave the body of his last and only child, and as the Spirit of Truth would be there to comfort, to succor, to assuage the grief and reveal to him the presence of the angel child, or, if he were but sleeping, to restore him to his father's arms. Were Christ on earth to-day he would have no part in the computation of the meaning of a single word, but he would say to those who follow: "The spirit of this truth is what is me. All this that you call worship is but the ghost from which the worship has fied, the form from which the spirit has soul alike have arisen, the body to be transformed into many images of life, the soul to abide forever in the eternity of truth."

Can we make you understand that where God's spirit and the spirit of truth is, there is his temple? that out upon the hillside, upon the broad sea, or in the valleys, or wheresoever human footsteps can tread, there is his image? that in the crowded street the rearing of the temple is going on, and that you are daily and hourly building this fabric by your thoughts, your aspirations and your lives? Cunningly as by the hand of the skillful workman this marvelous building is being constructed. The imperfect thought is rejected, cast aside, overcome: the perfect chosen. Slowly, as though ages were groaning in the toil, rises this temple—for war and desolation and famine and human cor-

thoughts from the work of its building.

There is not much time in the great wilderness and whirlfool of life even to make one fair image of hope, or of love, or of charity; little time to weave along the cornices the bright gleams of a fairy-like flower, and that time comes when love enters the heart and all the world is aglow with rapture, and human lives become beautiful, and a mantle of charity is thrown over every human imperfection—then rises some archway, or some fair pillared cornice that is beautiful to the sight of angels: it comes when death and sorrow come, and you turn away from your pursuits of daily life, and from self-seeking to lay your treasures, or the image of them, in the dust. What time sorrow abides in the heart, then is the workman busy, then comes faith, and then comes diviner love to reveal immortality, and the hour that you pass in sorrow for the dead is the hour that the angel of life comes in. Oh! consolation! Oh! resignation! Oh! victory over that which has placed your idol in the dust; for lo! the temple

What time revolution sweeps across nations and kings are dethroned, and monsters of tyranny are set aside, and an oppressed people rise up in their strength to overthrow the bondage of the past, that time the angel of the building throws over the archway of freedom in this wonderful temple the inscriptions of human hope and safety, and the world witnesses that fully another link and another story has been added to this wonderful temple. What time old errors depart from your lives and new truths are born, and ancient prejudices and terrors give place to new hopes and charities, then in some levely corner of this wonderful temple a new grotto or carven image is placed for all mankind to wonder at and to

Oh, living stones! Oh, sculptured walls! Beneath the hand of the divinest master where will ve be in that wondrous temple when all of life is summed up, when the earth is waning like some sorrowing moon and wandering through the heavens to be again restored to primal chaos? Your lives, molded and shaped by this grand master, will be carved into images of the skies, your souls set apart, your spiritual natures crowned, and in that transcendent state the temple of the living God will be found, immortal, perfect and glorious, while ancient monuments like those of Egypt and Rome will crumble and be forgotten; suns will absorb them, worlds will thrive upon them, new systems will gather what they need, and floating again in space new worlds will be born; but your thoughts of to day, the aspirations of this hour, the questionings and the answers of the immortal spirit will form a portion of that star-enwreathed and eternal crowned temple. With all souls that have lived, with prophets and seers and poets, with the meanest slaves that have trod the earth and the lowliest debauchees, redeemed and disenthralled-there in the midst of that eternity, in the glaring light of God's supernal presence and power, the wonderful temple will be completed.

Oh! come with us and worship at this shrine! Ohl come with those whom you love, and gather the flowers of that heavenly kingdom; and if one drop from the fountain of this life, or one blossom from these lily-crowned heights shall have reached your lives, then our words are not in vain and the building of the temple goes

The New Education.

To the Editor of the Banner of Light: After a careful reading of Professor Buchanan's deeply interesting volume upon "Moral Education," I feel it my duty to say a few words to urge its circulation by the friends of

I fully agree in the high appreciation manifested by Mrs. Thompson in purchasing half the edition for free distribution among enlightened and progressive minds.

No such work has ever been published upon the subject of education. Its clear exposition and cogent facts and statistics compel the assent of every candid reader; and the time cannot be very remote when the new education presented in this volume will be the established system of our country.

The reform outlined by Prof. Buchanan is a practical application of those high principles professed by pictists and moralists which have nover yet been fully embodied in education. Yet all great educational reformers have been moving toward the goal which has been reached by Prof. Buchanan. Locke and Milton, Mill, Fellenberg, Pestalozzi and Froebel, all had glimpses of an educational system similar to that now presented, but no one has ever grasped the whole, nor has any one ever realized the psychological principle developed by Prof. Buchanan - that intellectual education uses the eye, while character education uses the ear.

The doctrine so forcibly presented in this volume that all schools should be primarily schools of virtue rather than of intellect, and the methods by which this is to be achieved are so satisfactory, that no philanthropist can read this volume without an ardent desire to see the new education introduced. WM. K. HOYT.

Self-trust is the essence of heroism.—R. W.

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings overy Sunday at 2/3 and 7 P. M., in Union Hall, Charles Holden, President; E. T. Shaw, Treasurer. and Secretary. The public cordially invited.

CHICAGO, ILL.—The Frest Society of Spiritualists meets each Sunday in Martin's Spirit Rooms, corner Wood and Walnut streets, at 10.45 A. M. and 7:45 P. M. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President. Children's hour, 9:45 A. M. All are cordially invited. Collins Eaton, Secretary.

The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 P. M. every Sunday. All are invited. Z. T. Griffen.

The Spiritual Progressive Society meets at Grinnes Hall, 13 South Halstead street, Sundays, at 3 P. M. H. O. Loose, President; H. S. Cornford, Secretary; Mrs. N. Moore, Treasurer. Mrs. Harrison and others will speak and give tests.

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OLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets **(rregularly in Weisgerber's Hall, corner Prospect and Brownell streets, at 7½ F. M. Thomas Lees, President; Tillie H. Lees, Secretary: The Children's Progressive Lyceum meets in the same place at 10½ A. M., Wm. Z. Hatcher, Conductor; Mrs. Ella Willlamson, Guardian; Tillie H. Lees, Treasurer, 105 Cross street.

CINCINNATI. OHIO.—The Union Spiritualists meet in Odd Fellow's Hall, cor. Fourth and Home streets, every Sunday at 114 A. M. and 7½ P. M. E. D. Babbitt, Vice President; Stephen Gano, Tressurer: Chas. S. Kinsey, Secretary. Children's Progressive Lyceum meets in same hall at 19½ A. M. Mrs. Ohas. Graham, Conductor: Ohas. S. Kinsey, Assistant Conductor; Miss Bullivan, Guardian; Chas. Donohower, Secretary; Mrs. Roberts, Treasurer.

CEDAR HAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ P. M., at Enos Free Library Booms, Iowa Avenue, Inspirational speaking. Dr. J. L. Enos. President; Mrs. Namie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

HAMSON, MASS.—Regular meetings are held on al-HANSON, MASS.—Regular meetings are held on al-ternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIS, IND.—The First Society of Truit Seekers meets for religious service every Sunday at 2% an 7% P. M. J. B. Buell, President; S. D. Buell, Secretary

The First Society of Spiritualists meets Sunday and Wednesday evenings, in Palace Hall. W. P. Adkinson, President; W. P. Smith, Secretary; Jacob Eldridge, Treas-

urer,
LYNN, MASS.—The Spiritual Union Society meets in
Templar's Hall, No. 30 Market street, every Sunday, at
10% A.M. and 2% and 7% P.M. Mediums and speakers are
cordially invited to take part in the exercises, I. Frazier,
President; A. O. Robinson, Secretary.

President; A. C. Robinson, Secretary,

LEOMINATER. MASS.—Meetingsare held every other

Sunday in Allen's Hall, at 2 and 6% o'clock P. M. Charles

T. Wilder, Prest. ent; Lewis Jones, Treasurer; Mrs. Fannie Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society
meets every Sunday at 2 P. M. at Good Templar's Hall, Main
street. All condially invited, especially strangers. President, J. Tilley; Vice-President, J. H. Cotton; Secretary,
Mrs. Notite of, Weir; Treasurer, F. Lindguist.

MANCHENTER, N. H.—The Spiritualist Society holds
meetings in Ferren's Hall every Sunday at 2% and 6% P. M.
MIS. A. H. Emery, President; Mrs. Lucy Whittle, Vice
President; Mrs. Geo. B. Amidon, Secretary.

MILWAUKEER, WIS.—Spiritualist meetings are held

MXLWAUKEE, WIS.—Spiritualist meetings are held at Hoynton's Hall every Sunday evening at 7%. Mrs. L. M. Spencer, regular speaker. Spencer, regular speaker.

NEW ORLEANS, LA.—The Association of Spiritualists meets at Odd Fellows' Itali, Camp street, every Sunday,
at 11 A.M. Investigators are invited to attend.

At 11 A.M. Investigators are invited to actend.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ F. M.

NEWHURYPORT, MASS.—The First Spiritual Society holds meetings every Sunday at Temple of Honor Hall 48 State street, at 2½ and 7½ P. M. Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

OTTUMWA.IA.—The Spiritualists meet in Union Hall very Sunday, at 11 A. M. and 7½ P. M. Mrs. Nettle Pease fox, regular speaker. All are cordially invited to attend, dunitiance at all times free. W. F. McCarroll, Chairman

Committee.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7½ o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

PHULADELPHIA, PA.—The Second Association of Spiritualists holds conferences every Sunday atternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Charles W. Yard, Secretary.

W. Yard, Secretary.

PEORIA, ILL.—The Peorla Progressive Association holds regular meetings every Sunday at 10½ A. M. and 8 P. M., at Workmen's Hall, corner Adams and Fulton streets. Speakers and mediums desiring to visit Peorla under the auspices of the Society, will address Robert Bolton, Corresponding Secretary, 1808 North Adams street. NALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at and 7 r. M. S. G. Hooper, President.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

WINGLAND, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secretary; Mrs. Portia Gage, Treasurer, Children's Progressive Lycoum meets at 12% P. M. Charles E. Greene, Conductor, WORCENTER, MASS.—The Worcester Association of Spiritualists holds meeting a every Sunday at 2 and 7 P. M. in Grand Army Hail. Woodbury C. Smith, President; Mrs. K. R. Stiles, Vice-President; E. P. Howes, Secretary; John A. Lowe, Corresponding Secretary; F. L. Hildreth, President, Treasurer.

WEYMOUTH LANDING, MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. B.

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Dec. 3.

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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 rewards of right living. In the unerring law of compensation it reconciles the evil with the good, and vindicates the ways of God to man.

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Behind the darkened clouds the sunbeams play;
The dew-drop is the image of the sea;
Man's power the product of a mighty arm,
An integration of eternity.
Now heat to each test in the second of the sea.

An integration of eternity.

Now back to earth with strength of will renewed,
I wait to hear the boatman's mudled oar,
And trusting that the scenes in vision viewed
I may review; upon this truth I rest
To evil's problem soive, and ask no more;
Elernal Love and Wisdom knoweth best, " We have no hesitation in saying that this little book will be a valuable accession to the family literature, and no lib-eral 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 Pight.

BRIEF PARAGRAPHS.

A miser is a man who may be truthfully described as criminally poor.

The daily press chronicles that a sort of native rally against the creeds of the missionaries is now going on in India. "There are, it is said, in Lucknow and Cawnpore alone forty-five publishing houses engaged principally in issuing anti-Christian books, tracts and periodicals."

A short time since as the Bath ship Undaunt-A short time since as the Dath sinp omani-cid was passing under the East River bridge at New York, her masts struck the bridge, carry-ing away the fore and main top-gallant masts, and damaging the bridge. The junior editor of this paper was once a "boy" on that ship, and always allowed that her masts were a great deal taller than any bridge could be.—Gardiner (Me) Home Journal (Me.) Home Journal.

Discretion is the golden cord on which wisdom strings her richest jewels.

We speak of Constantine as the first Christian Emperor, but every student of history knows that in that fatal alliance, Christianity lost more than it won; it was far more paganized by Constantine than Constantine was Christianized by it.—d. W. Chadwick.

It rains alike on the just and the unjust-and on the just mainly because the unjust have celebration of that day. borrowed their umbrellas.

Give the world a reason for your knowledge and you become benefactors to your race and kind; and every bestowal will become a pillar in the temple we desire to see erected on the ground where temples now stand and worship is offered to unknown Gods.—Ex.

It is upon smooth ice we slip; the rough path is safest for the feet.

Prof. Gulliver of Andover complains that the seminary is now quoted in "Universalist pulpits, grog shops," and other low places, as "teaching a doctrine which we ablor "—namely, that weak and sinful mortals may have, in the boundless goodness of God, a chance to be saved in the next world.—Chicago Times.

Criticism often takes from the tree caterpillars and blossoms together.

Better is death than life; ah, yes! to thousands Death plays upon a dulcimer and sings. That song of consolation, till the air. Rings with it and they cannot choose but follow Whither he leads. And not the old alone, But the young also hear it, and are still.

— Longfellow's Golden Legend.

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The papers are telling about a somnambulistic girl of Rochester, who gets out of bed at night and goes to sawing wood in the back yard. That's nothing; we know lots of men who never saw wood except in their sleep.—Ex-

The oldest newspaper in the world is published at Pekin, in China. It is called King-Pan, is over five hundred years old, and has not changed in size since 1351. Three editions daily are issued, two on yellow and one on red paper, and each edition has a name of its own in addition to the general one of King-Pan,

A printer who was badly beaten and got both of his eyes blackened, under the mistake that he was another man, showed his marks and said he was simply carrying a "sub-head."

Mr. Herbert Spencer, who is at present in New York, has not been benefited in health by the session by reading a communication from ils sojourn in this country. His disease is in somnia, and a secular exchange ponderingly remarks: "We wonder if he ever tried to effect a cure by attending church."

We were at a materialization scance the other week in company with a Jewish Rabbi, a native of Germany. The spirit in the direct voice tive of Germany. The spirit in the direct voice addressed him in German and Hebrew, no one present in the flesh understanding these tongues but the Rabbi himself. A large light floated about, and in oriental phrase the Son of Abraham addressed it as "The Flame."—Medium and Daybreak, London.

Learning is an ornament in prosperity, a refuge in adversity, and the best provision in

The irreverent daily press paragraphs the recent step of the great Brooklyn divine in the following worldly fashion:

"After working all these years to make people think as he thinks, Mr. Beecher suddenly discovers that he does n't think so himself."

The three hundred and ninetieth anniversary of the discovery of America by Columbus was celebrated, Oct. 12th, by the Italian colony of New York with a festival at Wendel's Elm Park, 92d street and 9th Avenue, under the auspices of the Italian Rifle Association.

While the Rev. Joseph Cook keeps, in each lecture, reiterating his belief that Christianity never stood upon a firmer foundation than at present, the Christian Conference, soon to be held in Melbourne, has thought it necessary to set a day apart for the consideration of "The Cause of Non-attendance at Public Worship," and the Rev. Mr. Dowie appropries a segment. and the Rev. Mr. Dowie announces a sermon upon "Heathen Australia." — Dunedin (New Zealand) Echo, Aug. 26th.

A correspondent sends to the papers (Oct. 12th) an account of two cremations, the first which have taken place in England. The bodies were those of Lady Hanham and Mrs. Hanham. who died in Dorsetshire. They both expressed a wish that their bodies should be cremated.

On the 8th of November the voters of Nebraska will vote for or against female suffrage. We hope they will be liberal enough to vote for it. Let all good citizens have the right to vote. Let all who are of age and amenable to the law, have the right to rote as to who shall go up to make laws .- Pomeroy's Great West.

The Senate of Dublin University has conferred the degree of Doctor of Laws upon Alfred Russel Wallace, whose writings are among the ablest works published in advocacy and illustration of the truths of Modern Spiritual-

"I want to pass away gently while preaching," says Evangelist Barnes, of Kentucky. Many of his audience are in open sympathy with the remark.—Ex.

An aggravated case of incarceration in a lunatic asylum for the base purpose of administering upon an estate is reported from Wisconsin. Mrs. Lucy King is the victim, and her brother is accused of persecuting her. He will be brought to book.

Miss Emily Faithful has probably ere this entered into the experiences incident to her present visit to America. Miss Faithful has been a public lecturer, and was for several years the proprietor and editor of a London pa-

per devoted to the interests of women, contributed to only by women, and on which only women were employed in setting type, &c. She has for years strongly advocated the employment of women in all fields of Jabor in which they can be usefully employed.

There is a rumor in Maquoketa, Iowa, says the Record of that place, that Dr. A. B. Dobson, magnetic healer, is to build an edifice to be used by a "church of the spiritual and liberal kind."

Lee & Shepard, Boston, have selected eight of their original series of illustrated hymns and songs, including "Ring Out, Wild Bells,"
"Abide with Me," "He Giveth His Beloved Sleep," "Home, Sweet Home," etc., and will bring them out this season in a style combining the illustrated noem and Christmas card. Each book is in a rich and novel dress, with heavily fringed, beautiful cover designs in gold and

Mrs. Fletcher Webster, now the owner of the Webster farm at Marshfield, has offered to give the Webster Historical Society enough of the furniture of the great statesman, still in her possession, to furnish a suitable room for the Society whenever they decide upon one.

The four hundredth anniversary of Martin Luther's birthday will occur on the 10th of November, 1883. A Lutheran synod in this country has already begun to prepare for a suitable

The electric system of illuminating cities by means of light placed at a great elevation, has been adopted by Fairfield, Iowa, the Elgin Tubular Iron Tower Company having furnished facilities. The tower is 180 feet high, and its construction the same as has been previously described by us.

Exit rev. a. a. waite! revivalist, (!) "exposer" ?) of Spiritualism, etc. The City of Shoes knows him no more.

The President's recent visit to Boston was a social and a military success.

Sheik Obedeilluh has issued a manifesto to the Kurds urging them to shake off the tyranny of Persia. He was at Zeklari Oct. 16th with a force of 17,000 men. It is supposed that he has Russian backing of some sort; and there are those who predict that the eastern question is about to make its appearance on the diplomatic field in a new form.

Nothing particularly new from Egypt. Arabi had not reached his trial, Oct. 17th. Gen. Wolseley has been ordered home. He was to leave Cairo on Thursday, Oct. 19th.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 388 Fulton street, between Smith street and Gallatin Place, every Sunday at H.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. Benedlet, President.

many evening, at 60 closes. II. W. Benedlet, President.

The Church of the New Spiritual Dispensation having secured the Church edifice tormerly occupied by Rev. Dr. Falton, on Clinton Avenue, between Myrife 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 sormons will be delivered. Scats free, and all are cordially invited to attend. Hoh, A. H. Dalley, President.

Brooklyn Spiritual Fraterinly,—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 Myrtle Avenues, at 7½ r. m. Oct. 20th, J. C. B. Pooler. The Enstern District Spiritual Conference meets overy Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

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

Oct. 9th, the Chairman, C. R. Miller, opened Thomas Paine through the mediumship of Mrs. M. S. Hunt of Salt Lake City, after which he introduced Mr. and Mrs. Fletcher to the audience, saying that it gave him much pleasure to introduce such tireless workers to the Conference. Mr. Fletcher said: "There is a question which is continually presenting itself to the world: 'Has Spiritualism a Distinctive Mission?' To those who look down deep into the sion? To those who look down deep into the soul of things, there is one law unchangeably and inexorably pervading them all. The musician who hears the music of the spheres inaudible to others, must yet fit his conception to a certain order ere he can express it. The artist whose soul-vision beholds scenes of heauty uncapable to the reverse who have the constant and c seen by other eyes, must conform to rule and law in order to express his conception upon the canvas. So with poets ms conception upon the canvas. So with poets, mathematicians, mechanics and scientists, all must conform to law inexorable in embodying their ideas. But in theology you find no trace of that law; you swing like a pendulum between two extremes, neither ruled by law nor justice.

Spiritualism now steps in with its phenomena, which are expressions of an unchangeable law.

spiritualism now steps in with its phenomena, which are expressions of an unchangeable law and demonstrable fact, and leaves them with the observer for the judgment of his own reason. Let us tear down the veil of sacredness with which theology has invested many things. What is Spiritualism? Some call it science, some religion, but it is more than these: it is reform and requestation and eciones and re-

form, and regeneration, and science, and re-ligion, and more than all, blended in one great whole, one divine philosophy which shall save humanity. We must realize that however had a man may be there is some good in him, which a man may be there is some good in him, which it is the part of his fellow man to develop and to bring out; not to throw over them the shadow of their mistakes, nor to crush them with their misdoings, but to take them by the hand and uplift and redeem them. This war between capital and labor is one which must end. The honest laborer is one who should be taken by the hand and placed upon his true level, and not crushed beneath the iron heel of level, and not crushed beneath the iron heel of the oppressive power of the great capitalists. Legislation will never affect these evils; educa-tion must do it. The people must be lifted above the temptations and inharmonies of their material life.

material life.

Do not depend upon the angels to do your work for you, for they do not come for that purpose, but to show you the way up to those heights which you may attain by your own labor. We are all believers in the phenomena,

and some of us are trying to live by what they suggest to us."

Mr. Miller read a letter from the Spiritualists of Cape Town, South Africa, introducing Mr. S. T. Marchant, and expressed his delight at taking by the hand so earnest a worker from that far distant quarter of the globe.

that far distant quarter of the globe.

Mr. Marchant proceeded to the description of his early training in the Church. His whole family were all in the Church, and he himself was a poor despised Spiritualist—and he had dared to go to Africa, that rich and beautiful country. Mr. M. described his experiences—the loss of his child, his development into clairvoyance, some very interesting phenomena and a general summary of the progress of Spiritualism in Africa. He described the Kaffir races, and the power they have of making rain at pleasure. The Kaffirs he thought to be offshoots of the Chaldean and Assyrian races, resembling much the sculptures exraces, resembling much the sculptures ex-humed from Nineveh. The speakerpaid a high tribute to Mr. C. R. Miller and his friends. Mrs. Fletcher made an eloquent appeal for those who are trampled under foot by society.

and described some of her labors among that Walter Howell referred approvingly to what had been said by Mrs. Fletcher, after which he gave the benediction, and the session closed.

A new interest seems to be manifested. Mr. A new interest seems to be mannested. And the depth and power manifested by his inspirers hold the minds of the hearers wherever he speaks.

W. H. COFFIN, Secretary.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 37 A. M. and 74 F. M. Henry J. Newton, President; Hen-y Van Gilder, Scorelaw.

ry Van Gilder, Secretary.

The Independent Association of Spiritualists and Liberals 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 sale at all our meetings. Alfred Weldon, President.

New York Lectures.

New York Lectures.

The Independent Society can now be said to be in good working order, as the audiences are steadily increasing. The morning session last Sabbath was devoted to the answering of questions, which brought out some very interesting thoughts—especially the query, "Will the laws of mediumship be discovered, so that the persecution of mediums will cease?" The speaker defined mediumship in a very clear and concise manner, and insisted that mediums were born, not educated to it, and that as all of life was to comprehend something of its laws, and at best very little was understood, so in mediumship it was impossible to dictate a law that would apply to all mediums, since each is differently constituted and controlled. The present effort to persecute mediums, by so-called Spiritualists, will not effect any decided result beyond demonstrating the fact that all are not ready demonstrating the fact that all are not ready for the truth. What is needed is not more Spiritualism but more spirituality. And until that is gained mediums will be persecuted by the unthinking. Other questions bearing upon various topics were answered in a very practical and pertinent way.

and and pertinent way.

In the evening, the largest audience of the season listened to "The Message of Spiritualism," which was one of the finest discourses ever heard from the spiritual rostrum. It would

be impossible to convey any idea of it in any limited space.

A Club is being formed to work in connection with the Society, and to devote one evening each week to literary and musical entertainment.

Mrs. Fletcher also addressed a crowded audience at Williamsburg on Monday evening. She will lecture at Frobisher Hall (14th street) every Sunday morning and evening; while Mr. Fletcher can be consulted daily at 50 W. 12th street.

Meetings at Stafford, Conn.

Meetings at Stafford, Conn.

Mr. George A. Fuller of Dover, Mass.. lectured for the Spiritualists of Stafford, Conn., Sunday, Oct. 15th, at 1 and 7 r.m. In the afternoon the inspired speaker took for his theme, "The Old Faith and the New," and delivered a very eloquent discourse. Among other things, the speaker aimed to show that the tide of the Old faiths was setting in toward the New, the Church already reaching toward Spiritualism and imploring help. Her leading divines already recognize the fact of angel ministration, and some of them have the courage to proclaim their belief. Liberal Christianity advocates its philosophy, and many of her clergymen are foremost in all reforms which tend toward the elevation of humanity. Spiritualism still reclevation of humanity. Spiritualism still remains the only revelator and demonstrator of a future life, and through its influence ever exerts a power for human welfare. Through its light the Church can add unto its faith,

knowledge. In the evening Mr. Fuller was greeted with a very large audience. Among the auditors were Rev. Mr. Maxham, pastor of the Universalist Church, and the Rev. Mr. Eaton of the Methodist denomination. Mr. Fuller lectured upon the subject of "Temperance," which was a very clear and logical presentation of thoughts upon a reform of the most vital importance.

Next Sunday, Oct. 22d, Mrs. Fanny Davis
Smith of Brandon, Vt., will lecture for this so-

ciety.
Mr. Fuller will lecture Sunday, Oct. 22d, at Greenfield, Mass. He may be engaged by societies either East or West, during the comcieties either East or West, dame, ing winter, by addressing him at his home. B. T.

Meetings in Providence, R.I.

The meetings in Slade Hall, Sunday, the 15th, The meetings in Slade Hall, Sunday, the 15th, were interesting, and in one respect novel. Mrs. Sue B. Fales, of Cambridgeport, Mass., opened the afternoon services with a short address, reciting her experience in being forced to leave the Church to enter upon the highway of progress—Spiritualism. She then exercised her medial powers in translating those mystical and cabalistic aussembly and angular mystings. cabalistic, unseemly and angular markings, seemingly without an object. Several of these were rendered, and found to be veritable communications from the spirit spheres, some from ancient sages and others from loved ones on the other side.

Dr. H. B. Storer followed, pleasantly alluding

to his early labors in the city, also congratulating the friends that they had reillumed the lamp of truth, hoping the lesson of the ten virgins might be heeded. He then passed to onsider the scope of Spiritualism, setting forth in word and spirit its adaptedness to the needs of humanity in a way which was encouraging to the believer and thought-stimulating to the

At the evening meeting Dr. Storer opened the services. His subject was "The Deathlessness of Life," and his treatment of it was presented with power and eloquence, combining facts and philosophy in an invincible argument. Mrs. Fales followed with psychometric readings from slips of paper containing the names of such as desired to test her powers. They were remarkably piquant, affording indubitable evidence of a power to evoke the "soul of things," trace the line of destiny backward and forward, and forecast results. The two succeeding Sundays will be filled by E. S. Wheeler, who will be accompanied by Mrs. Wheeler, an accomplished and versatile musical medium.

Springfield (Mass.) Meetings.

The announcement that there would be a Memorial Service" on Sunday last, Oct. 15th, "Memorial Service" on Sunday last, Oct. 15th, attracted a larger audience than has before assembled in the afternoon. Many very beautiful floral offerings adorned the desk, bearing the inscription of some spirit. The guides chose for their subject, "What Consolation does Spiritualism offer the Mourner?" and a beautiful discourse they made of it. They dwelt upon the passing into spirit of little children, and contrasted the old time faith with the present knowledge. They also pictured the condition of those who passed in later life, saying, "You have put them from you, and vainly do you listen for the sound of their loving voices. Theology says they are away, too far removed from earth to listen to your call. Spiritualism teaches, proves, they are with you. removed from earth to fisten to your call. Spiritualism teaches, proves, they are with you, and while you wait and fulfill your earthly work, they, guiding your earthly tootsteps, are beckoning you to come to them." A beautiful vision, in which the names of spirits were seen, was then given, and many hearts were gladdened by the assurances of another life.

In the evening there was a very large audience, who frequently applauded the sentiments brought out by the subject: "Does the World Move?" After the lecture many marked tests were given. The committee announce a grand concert for Friday evening by the Fitchburg Band.

Meetings in New Haven, Ct.

The New Haven Association of Spiritualists, The New Haven Association of Spiritualists, after a vacation since July 1st, resumed their meetings at hall 102 Orange street, by conference, on Sunday, Sept. 3d. On Sunday, Oct. 1st, officers were elected for the ensuing year, our venerable President, Lester Robinson, retiring with the esteem of all, richly merited by hard persistent work. To succeed him was chosen Mrs. M. J. Wright, the well-known clairvoyant, and if woman's will and perseverance can en-Mrs. M. J. Wright, the well-known clairvoyant, and if woman's will and perseverance can ensure success the selection will prove a wise one. Although few in numbers our Association is gradually gaining ground, our meetings are growing more and more harmonious; and though unable except occasionally to employ a speaker our conferences every Sunday afternoon are well attended and very interesting. We have elected as officers for the coming year: for President, Mrs. M. J. Wright; First Vice President, Mrs. Tuttle; Second Vice President, Mrs. George Holbrook; Third Vice President, Mrs. S. S. Spear; Secretary, O. W. Reynolds; Treasurer, J. R. Hinkley. Mrs. Wright also acts as Corresponding Secretary. We shall be

glad to welcome to our platform any brother or sister in the lecture-field who is willing to speak for us for a compensation within our means.

O. W. REYNOLDS.

Meetings in Lynn, Mass.

Our morning Conference was unusually in-teresting, being addressed by Dr. Orne (under control), Bonny of Maine (a former resident).
Johnson and others, and Mrs. C. W. Knox of
Boston, who gave us some encouraging words,
and several recognized tests of spirit-presence. and several recognized tests or spirit-presence. Parker Pillsbury, the veteran reformer and writer, occupied our desk, discoursing in the morning upon "The New Religion; What it is, and What it is Not," and in the evening, "Some Serious Thoughts on the Times for Serious Men and Women," in which he fully sustained his reputation as an eloquent and instructive expenses of net only our Spiritual Philosophy. reputation as an eloquent and instructive exponent of not only our Spiritual Philosophy, but also all the reforms of the day. Mr. Pillsbury has retired somewhat from the lecture field, confining himself to literary pursuits; and though now past three score and ten, is as active and brilliant as many men much younger. Our lecturer next Sunday will be Miss S. L. Ewer of Portsmouth. N. H. of Portsmouth, N. H.
The "First Progressive Society of Spiritual-

The "First Progressive Society of Spiritualists" has adjourned without date, and is succeeded by "The Lynn Spiritual Union," Isaac Frazier, Chairman, to whom all applications and communications should be addressed. G. W. FOWLER.

14 Highland Ave., Lynn, Mass., Oct. 15th, 1882.

Fine Arts.

The Brooklyn Daily Eagle speaks as follows concerning an excellent etching which has already become famous, and is popularly known as Mansfield's Longfellow. The artist making it is the son of the celebrated sealedletter-answering medium, J. V. Mansfield, of New York City:

"Mr. J. W. Mansfield has recently completed a very excellent etching, showing a half-length portrait of the poet Longfellow. He has se-lected a full-face view and brought out a most lected a full-face view and brought out a most striking likeness, reproducing the strongly marked lines of the face with great care, and at the same time doing his work in a bold, artistic way. The eyes are full of brilliant animation, and the whole face is overrunning with life and character. The treatment of the white flowing beard also displays to the greatest degree the artist's power as an etcher. With as few lines as possible he has reproduced the light, airy quality of the hair, bringing out the high lights very cleverly, and interspersing pleasing touches of shadow here and there by way of emphasizing the work. The boldly-drawn head is brought out against a dark, broken background, and the work, as a whole, is one of the best portraits in black and white of the poet we have seen. Mr. Mansfield's work in etching has been mentioned very favorably by the editor of the London art periodical, the Portfolio, Mr. Philip Gilbert Hamerton, who expressed the opinion that Mr. Mansfield's expressed the opinion that Mr. Mansfield's etchings were among the very best work accomplished by American artists."

In compliance with a public demand, several prominent American educators have consented to coöperate for the establishment of a new paper, the special features of which will be: original articles on educational subjects by the best qualified writers; abstracts and translations from foreign works; critical reviews of schoolbooks and works relating to education; digests of proceedings at teachers' meetings; correspondence from prominent teachers and general educational intelligence. The name of the proposed publication is to be "THE AMERICAN TEACHER," and a fund for its support is to be raised, by the method of shares, each of which consists of ten subscriptions for the work. The project has met with favor among those of our citizens specially interested in the subject to which it is to be devoted. Further particulars may be obtained of H. S. Ballou, 7A Beacon street, Boston.

An Appeal.

"The New England Anti-Compulsory Vaccination League" was organized in Hartford, Conn., Sept. 26th, 1882. Its purpose is to enlighten the people by bringing before them the following facts:

First—That vaccination does not prevent smallpox.

Second—That vaccination does induce a pathological coal condition that predisposes them to more serious

Second—That vaccination does not prevent smailpox.
Second—That vaccination does induce a pathological condition that predisposes them to more serious diseases than smallpox.

By thus doing, the League hopes at no distant day to secure the repeal of all compulsory vaccination laws now existing on the statute books of our several States. It therefore appeals to all lovers of personal purity, and the unrestrained exercise of conscience; to all who desire to protect their children from inoculation with that vile poison, misnamed "vaccine lymph," to append their names, with whatever amount they find their means and duty will permit, to the following article of membership:

Any person who is in accord and sympathy with the objects of this League shall be eligible to membership on payment of one dollar annually, and shall be entitled to vote at all meetings of the League. An annual subscription of five dollars shall in addition entitle the subscriber to copies of all publications.

subscriber to copies of all publications.

All letters of inquiry relating to the League should be addressed to Rufus K. Noyes, M. D., Lynn,

All remittances should be sent to E. M. Repley, M. D., Unionville, Conn.—Box 208.

Passed to Spirit-Life:

From Arlington, Mass., on the 12th of October, at the ripe age of eighty-one years and some months, Mr. Henry Frost.

On Sunday, the 15th, the writer was invited to lead On Sunday, the 15th, the writer was invited to lead in services commemorative of him. Those who had long and well known that aged man spoke of him as having through his extended and active life heen liberal in his religious views, and very beneficent in deeds—an ever ready, devoted, sympathetic visitor of the sick in his neighborhood, a free bestower of alms to the poor, as an honest, truthful and kindly man in all the relations of life. A Universalist in his early days, in his later ones he said he had risen above the creed of that sect. He was a reader of the Ranner of creed of that sect. He was a reader of the Banner of

One survives him as widow with whom he had lived in harmony for fifty-two years; numerous children and grandchildren also assembled around the remains of the venerated sire. Happy those among them who trust that though invisible he still may be with them to guide, sustain and bless.

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