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Original Essay.

A Kindly Word of Caution to Form-Materializing Mediums.

To the Editor of the Banner of Light:

As the season is close at hand when our form-materializing mediums will probably commence what may be called their fall and winter campaign, in the service of the angel-world, I feel impelled to offer a few words of caution (as I have hitherto often done for some years past) in respect to the class of persons they admit into their séance-rooms, being persuaded in my own mind that on this depends, in a very large measure, the character of the manifestations. From many years' experience and critical observation, I am satisfied that nine-tenths or more of what are alleged to be exposures of fraud on the part of mediums might have been prevented, by the mediums subjecting every visitor of their circles to the inspection of their spirit-guides and peremptorily refusing admission to any person whom these object to, whatever may be the reputed character of the applicants or however strongly they may be recommended by friends of the medium. In a strict adherence to this rule, I am bold to say, consists the only safety of mediums, and, above all others, those who possess the requisite elements for the production of form-materialization—the highest and most sensitive phase of all. That "like attracts like" is an established axiom both as it relates to intercourse between mortals on earth and the association of resurrected spirits in the other world, and also as regards the intercourse of the denizens of the two worlds with each other. A great mistake, I think, has hitherto been made by our materializing mediums, by placing too much confidence in their own integrity, believing that so long as they themselves remain personally honest and truth-seeking, their spirit-guides can and will protect them from the influence of evil or mischievously-disposed spirits, whether these are still in earthly bodies or have passed to the unseen world. That this is a most fallacious dependence has been proved in multitudes of instances, not only as regards materializing mediums but others.

It is but recently that I had a sitting with Daniel J. Caswell, 30 Worcester Square, Boston, the well-known healing and trance medium, on which occasion Spirit John Pierpont purported to be present, and conversed with me nearly an hour, largely on the subject of the "exposure" of mediums. Referring to the alleged "exposures of fraud," on the part of the two excellent mediums, that occurred in Brooklyn and New York last spring, Mr. Pierpont said that he was cognizant at the time of the latter occurrence, and that such were the conditions engendered by the persons sitting in the circle, that it was impossible for any progressed spirits to assist the medium, or to enter the atmosphere immediately surrounding her, without their themselves first becoming obsessed with the dark attributes of the attending undeveloped spirits that the conditions of the circle had attracted, and opened a door of entrance for. Mr. Pierpont further said that the atmosphere around the medium was not only dark, but absolutely black, and dotted throughout with yellow-looking sparks, denoting the very lowest condition of spirit existence. Some of my spirit friends have described the spirit-atmosphere that exudes from both mortal and spirit bodies of such low degree as possessing the quality of stench too horrible to be endured by any spirits but those in the lowest of the lower realms of spirit existence. If mediums would but realize

ize that when they enter a trance condition, with their own individual spirit perhaps far away, such low and disorderly spirits as these are present, and have the power to use their physical organs as their own malicious or mischievous propensities may prompt, or those of their mortal friends and sympathizing boon associates present in the circle may be desirous of witnessing, to the ruin of the poor instrument that they use in accomplishing their wicked purposes, such mediums so realizing might well take warning, and forbear entering a séance-room until they were positively certain that no such evil-attracting elements could find entrance there. When we reflect that these malignant or mischievous spirits have the power to pass matter through matter, and from place to place, in an instant of time, even with greater facility than more advanced spirits have, it must be plain to every materializing medium and others that their ability to work them harm is almost unlimited.

Many times I have had real bouquets of flowers, cold to the touch, and sparkling as if just gathered from a conservatory, handed to me by my spirit-friends from a cabinet or curtain. If such things can be done by advanced spirits, under conditions suited to their spirit-state, why may not paraphernalia or instruments, etc., be introduced into and exhibited from a cabinet by spirits of a lower order with mischievous or malignant intent, or with the object of gratifying the desires of congenial mortal friends sitting in the circle? Not long after the alleged exposure of Mrs. Reynolds at Clyde, in Ohio, I held a séance with that medium (sitting alone) by the request of her guides. The hour was 10 in the morning. Among others, my daughter Anna came out from the curtain-cabinet and turned up the gas-burner its full height. Whilst standing beside her, under the light, I read with ease a newspaper. At the same séance a spirit came out, poised above in the air, in distinct view, whilst at the same time another spirit-daughter of mine stood looking at her from the parted curtain.

By invitation of a gentleman from Washington City (Mr. Jenkins), at 2 P. M., on the same day, I attended with him a private séance before Mrs. Reynolds, some mile and a half away—at which five individuals, including the medium's son, formed the circle. Near the close of the séance, as we sat with our eyes fixed on the closed curtain, a sofa cushion came from about the centre of the curtain and fell at my feet. Next a heavy door-mat came from the same direction and also fell at my feet, and lastly, a coat, which Mr. Crindle, on examining, declared belonged to him, and which, on his leaving home an hour or two before, he left in his room. During the enactment of all the phenomena, the curtain was not seen to move. These feats of spirit-power were doubtless performed by the spirits (through the agency of an Indian as alleged) to show us how readily mischievous spirits may transport material things into a cabinet with evil intent, as was probably done by them at Clyde, at Brooklyn, and in New York, on the occasions before referred to. Mortals in general seem to have but little conception of the power that the thoughts of the persons in a circle exercise in shaping manifestations. Thoughts are things in spirit-life. When kind and sympathizing thoughts go forth from a circle of sitters they reach the mediums as caresses that cheer and assist their spirit-guides to do their beneficent work. When evil and hateful thoughts toward the mediums are predominant in the circle, they reach and act upon them as blows from clenched hands, and disqualify their spirit-guides from proceeding, if perchance they do not so disorder and disqualify them as to open a door for dark influences to enter and pervert the whole character of the phenomena.

Whilst conversing with Mr. Pierpont on the occasion I have referred to, I observed that I sometimes had fears that the class of minds among Spiritualists who on both sides of the water seem to have entered into a conspiracy to bring about the destruction of our phenomenal mediums, commencing with the form-materializing and dark circle physical mediums as entering wedges, might yet succeed in accomplishing their purposes, as has, so far in the history of the world, ever been the result at each succeeding effort of the angel-world to reach mankind, as in the instance of the mediums for spirit-control of Jesus of Nazareth, George Fox, Emanuel Swedenborg and others. Mr. Pierpont, in answer, remarked with unusual earnestness that I should not permit myself to indulge in such thoughts, as doubt entertained

are eminently possible, should conditions obtain that are unfavorable to the harmony of the circle. —Ed. B. of L.

Mr. J. W. Slater has a very interesting and suggestive paper on "Odors and their Recognition." What is the attraction that a rich perfume has for most men; what the irritating repulsion exercised by a foul odor over persons especially of sensitive organization? Nothing harmonizes so people so much as sweet perfumes; not the blended beauty of a rich painting, nor the melody of perfect music. For some years I was familiar with the power of sweet odors in inducing a feeling of placidity and repose. I was a regular attendant at a circle where this method of harmonizing was adopted by the unseen friends who came to us. Waves of scented air swept round and round our heads and over our heads, and liquid perfume fell frequently and in profusion on the table-cloth. So marked was this, that the room in which our meetings were held, never lost the sweet smell, and I well remember the delightful odor which greeted me on one occasion on going into it after it had been shut up for some months. These abnormal perfumes did for us what music does for most circles. They induced that sense of calm repose and delight which, probably because it is the furthest from discord and unrest, is the most favorable for what Dr. Heston would call the great psychical or spiritual delusion. Strange that in the calmest mood of pleasurable quiet, when least distracted and most himself, man should be most deceived, deluded, and misled. Strange, yet true.

I remember, too, as I have already recorded here, how by some subtle chemistry, that which was a fragrant perfume was changed into an intolerable stench. The discord of our mental states was expressed by the odor that filled the room. By some inexplicable spirit-chemistry, the harmonious thoughts expressed themselves in that disagreeable odor. That which had no objective existence when we formed our circles became the objective and palpable expression of our inner thoughts. Is not this proof of the intimate connection that exists between the members of a circle, the medium, and the manifestations? Does it not show that like causes produce like results; and that harmony must precede any satisfactory or agreeable manifestation of spirit-power?

even in the minds of mortals has a weakening effect on a good cause, not only through its vibration on the minds of its friends in mortality, but on the minds of the denizens of the spirit-realm.

This occult action or reflection of mind upon mind seems to penetrate through all the realm of humanity, and to be alike operative and interchangeable, whether for good or evil, in the economy of both the mundane and spiritual spheres of existence. Perhaps this all-pervading principle is nowhere more marked than in the exercise of spirit-mediumship. The presence of honest, truth-seeking sitters (the conditions of the séance being otherwise good), though not a word be spoken, always produces an harmonious, exhilarating effect on the mind of a well-developed medium, whilst the presence of those of a contrary character is sure to effect the medium more or less injuriously. No good medium, I feel sure, will controvert this. Most emphatically, at séances for form-materialization, as well as for all others in a greater or less degree, the manifestations of spirit-power, whether they be good or ill, are gauged (all else being equal) in exact ratio with the good or evil influences that pertain to the sitters in the circle. I have seen this phase of mediumship illustrated very many times—sometimes the malign influences present acting only as a preventive to manifestations, whilst in others they gave expression in violence, as shown in the two following instances:

Some twenty years ago, a gentleman of high character and of profound literary and theological acquirements, passed an afternoon at my house. I was much pleased with him, and gathered from his conversation that he was quite liberal in his views, especially in relation to the question I had so near at heart—Modern Spiritualism. On his expressing a desire to know more about the subject, I offered to call at his lodgings in Newport, R. I., and take him to see an excellent trance and clairvoyant medium, then residing in that city. Accordingly on the next day I went with him to the medium's residence and obtained a sitting. As usual, the medium was soon entranced, but not a word other than monosyllables could we draw from his lips. After the gentleman had politely taken leave, the spirit in control became very voluble. Feeling vexed for the cool reception he had extended to my friend, I abruptly said, "Yes, I can pick up Tom, Dick or Harry in the street and bring them to you and you will talk like a book to them; but when I bring to you a man of high character, whose conversation might be of great benefit to the cause, you cannot say a word to him." Said the spirit, "How would you feel in the presence of a rattlesnake, who was all the time spitting poison at you?" Doubtless the spirit in control read my friend's mind better than I could.

Some sixteen to eighteen years ago I arranged with a friend of high social standing and extensive literary attainments, to invite two excellent male mediums (unknown to either of them) to come to his house and both sit together with us for spirit-manifestations. We commenced our table sitting with only one of the mediums, the other remaining seated on a sofa not far distant. After waiting for some time without obtaining any manifestation, we persuaded both the mediums to place their hands on the table together. In a short time the first medium was entranced, and, after being strangely affected, he threw back his head, and whilst his eyes were raised in an attitude of prayer, his naturally coarse features became transfigured into a seraphic expression and glowing with an unearthly shining light, so angel-like that our eyes were riveted in adoring admiration on the enrapturing phenomenon that was being exhibited in our presence, far surpassing in sublimity any work of the greatest artists (as both the gentleman and myself expressed ourselves) that was to be found in any of the many galleries in Europe that either of us had visited. Soon, however, the scene changed. The features of the entranced medium became distorted, whilst his quivering limbs were convulsed as if he was struggling to free himself from the grasp of powerful, unseen assailants who had seized him by the throat and were in the act of choking him to death. Gasping for breath, he frantically tore apart the buttoned collar and bosom of his shirt, filling us all with dismay lest his life should depart. We opened a window that the fresh air might afford the sufferer some relief, but it produced no effect. Finally, taking him in our arms, we conveyed him into a spacious hall, away from the atmosphere of the séance-room, when, without awakening from his mesmeric sleep, he made a violent demonstration by stamping angrily with his feet and throwing his arms as if freeing himself from some attacking foes whom he now, in stentorian tones, commanded to leave the medium, who soon became quiet and restored to the control of his spirit-guardians, who explained to us that, owing to the conditions present, they had been unable to protect their instrument from the inroads of the dark spirits that had so distressed him, and who would gladly have taken his life. After the medium was restored to his normal condition he told us that it was from the apprehension that something of the kind might happen that he had objected to the other medium putting his hands on the table. I have since felt assured that the sublime attitude and expression assumed by the medium just before his seizure by the dark spirits, was inspired by his spirit-guides, who thus sought, by earnest supplication to the higher powers, to assist them in resisting the harmful manifestations they foresaw were to follow.

Form-materialization is undoubtedly the highest phase of spiritual manifestation that has ever been vouchsafed to mortals, and hence its mediums, as a class, being correspondingly

the most sensitive of all, renders them more liable to similar harmful occurrences as those I have related. Whilst honest skepticism joined to a sincere seeking after truth has but little weakening effect at a materializing séance, I have in several instances been present at those where but little was given, owing to the presence of one or more sitters of the rattlesnake order, such as I have referred to, who, although they manifested whilst in the circle no external symptoms of their internal nature or feelings, have been readily detected by the guides of the medium and pointed out to me after the close of the séance as being the disturbing or stultifying cause of failure. I have never been present at any séance when a full "exposure," so-called, of a form-materializing medium has occurred; but from all I can learn, I think it has very seldom, if ever, happened excepting at séances where the predominant influence of the sitters present in the circle was not only exceedingly skeptical but alike dishonest and sufficiently potent to engender conditions whereby the dark spirits who sympathize with them are enabled to surround the helpless mesmerized medium with an atmosphere so foul and dark as not to be endured by their guides, who, therefore, as Mr. Pierpont asserts, and as I witnessed in the instance I have related, are enabled to obtain exclusive control of the medium, and produce phenomena that appear to inexperienced mortals to be fraudulent on the part of their unconscious instrument—but which viewed from a spirit standpoint proves only the guiltiness and ignorance of the exposers. Of the many so-called "exposed" mediums whom I have tested by close observation at multitudes of séances, I have never found but one who has been prominently before the public but who proved to be strictly honest and reliable, so far at least as relates to the materializing manifestations.

Again and again I have been of late assured by our spirit-friends that the dreadful outrages and sufferings that several of our truest and most faithful mediums for form-materialization have been subjected to during the past twelve months at the hands of ignorant and wicked men, have a far deeper significance than is generally supposed, and that the ordeal of refinement, as if by fire, they have been obliged to pass through has been permitted by the higher powers that they may become better fitted instruments in the hands of heaven-inspired guardians to announce and exemplify to mortals, during the coming winter and spring, more astounding and convincing evidences of spirit-power than has ever before been vouchsafed to mortals. To do this great work, I have been repeatedly told that it is absolutely necessary that mediums must accord to their guides conditions of the most harmonious kind, wherein not a ripple of ill-feeling or doubt shall enter or go forth from the mind of any one sitting in their circles to agitate in the least the intensely sensitive entranced medium, or disturb the spirit-chemists in their beneficent work. To fit themselves to become proper recipients for their heaven-directed work, I will, in conclusion, again earnestly reiterate what I have just recommended, and have so often done before, that in forming their circles for manifestations our materializing mediums should one and all fully determine never to admit any person into their circles, whatever may be their degree or pretensions, until they have received the full consent of their spirit-guides to do so. I think it is high time that our materializing mediums became fully satisfied of the folly of striving to convince persons of the truth of form-materialization against their own determined wills, or those whose spirituality is not sufficiently developed to enable them to comprehend its character in the slightest degree, letting alone the numerous class of self-seeking, pharisaical men and women who, influenced by the lust of rule, or envious malignity, or personal spite, go about like roaring lions, or deceitful serpents, seeking whom of our too confiding mediums they can entrap or devour. Let our materializing mediums, one and all, from this time forward, assert and maintain their dignity, and leave all such so-called investigators severely alone, knowing as they certainly should from their many past experiences, that any attempt to exercise their angel-inspired gifts in the presence of such coarse-grained, unspiritual mortals, is far more absurd than to cast one's pearls before swine that will trample them into the mud and turn and rend the giver, as has been proved in multitudes of instances in connection with the "professional exposers" of mediums.

By following strictly this rule, I feel confident that so far from lessening the usefulness of mediums it would be vastly increased, from the fact that each one would in the exercise of his or her benign gifts become a fountain of light, to which thousands of honest, truth-seeking minds would be attracted, who are now kept aloof through the discordance produced by the admission of ignorant and wicked skeptics to their circles.

THOMAS R. HAZARD.

During the past decade, while the professors of the several schools of medicine have been fighting among themselves, and in their efforts to bolster up their pet theory in practice, have proved that the rival claims were a set of licensed murderers, a class of specialists have luckily arisen. They are men who, while they respect the knowledge acquired by the regular practitioners in materia medica, have had brains and courage enough to travel beyond the beaten paths and utilize for the benefit of suffering humanity such remedies, applied in the light of their study and experience could furnish. —Denver (Col.) Republican.

We are well advanced in wisdom when we have learned to do the one duty nearest us, doing it to the best of our ability and with a cheerful heart, leaving the results to God.

The Spiritual Rostrum.

Substantiality of Thought in Spirit-Life.

An Address Delivered through the Mediumship of Mr. S. DeMain, by his Guides.

(Reported by Mr. C. G. Oyston, Hunwick, Durham, Eng.)

You might as well ask why you cannot perceive the spirit while encased in the flesh as inquire why thought can be a visible substance to the spirit, and yet be expressed through the mind of man. Like the spirit inhabiting the material form, thought is hid from mortal sight, and evades all the grasping efforts of humanity to discover its nature and component parts. However, no sooner does thought pass the pale of earth-life, than it becomes as visible to the inhabitants of the spiritual world as the physical is to the materialistic beings on earth. Thought is as subtle as the air you breathe. However, you may naturally inquire if thought be material or spiritual in its nature. If it belong to the physical, then, when the grosser elements shall have subserved their purpose, it must of necessity pass away like the principle which gave it birth.

Thought is a spiritual emanation from the spiritual, individual man. It is spiritual in its essence, spiritual in its power, and spiritual in the work it accomplishes. To the inhabitants of the spiritual condition thought appears as real and substantial as the individualized spirit himself. As man is an emanation projected from the Great Creative Soul, it must, of necessity, follow that he is the embodiment of the thought of Deity, and, as such, he is endowed with high and noble faculties which enable him to manifest the creative power God has given him. Thus, whatever powers Deity possesses, man is the recipient thereof. Though this may seem strange, and you may think that we are making man equal to his Maker, yet we emphatically maintain that man has the creative energy within him, which may be and has been expended in various ways.

How many that have entered the spiritual condition unprepared for the transition, have been glad to receive a tear-drop of love and sympathy from some kind friend on earth; and, if high and lofty thoughts be projected from the soul on earth, they assume lovely forms to gladden the eyes of spiritual beings. Call the fair blossoms of nature, and are they real and substantial? They look as though they were lasting and abiding, and they make you feel grateful to the Dispenser of such blessings; but, call those lovely gems, and declare they are yours—alas! how soon they begin to fade and lose their beauty. Their life and vigor depart, and decay and death deprive you of those lovely treasures which you so much admired. They are not real, though they may seem so. You have not the power to imbue them with life and energy, because you are not developed to that degree, but when you enter the spiritual world, and are surrounded by all that is glorious and sublime, the gems which bloomed for a limited period upon the material plane, assume increased beauty in the suitable condition to which they have passed. There, the thoughts which emanate from your mind are as tangible and objective in their nature as the flowers in your gardens on earth. The emanations from the flowers being spiritual, the essence of those flowers must of necessity gravitate to the spiritual condition. Lovely thoughts produce lovely objects, but, though they may appear real, they are no more permanent than the flowers of earth.

The spiritual surroundings are composed of thought, and every emanation from the soul changes the objective scenery. Thus you see the spiritual being is ever living in a vast panorama of beauty, caused by the embodiment of his own creative power and that of his fellow-beings. Though it may be supposed that these external scenes are real and enduring, yet the outer surroundings are no more permanent and lasting in one particular condition than the floral gems of your world, which return to the source from whence they came, when they have accomplished their purpose in the material state. Then, how is it that thought becomes disengaged, or dissolved from its original condition, in order that it may reach the material within this form?

We will answer this by asking a question: How is it that spirits, when they descend to earth, can enter your dwellings? Have they to open your doors before they can be admitted? Nay; they will enter despite all physical obstructions. Spirit, when it enters this earth-plane of yours, is invisible to mortal sight, and it is not so much the change the spirit itself undergoes, as that the individual on earth fails to comprehend the process, because he is shrouded in material life. It is no way strange at all that thought can assume form in the spiritual world and yet enter into the mind of man on earth.

This forces us on to a position which we have occupied before, and that is—how thought takes embodiment in your world. The mind of man is made objective to his fellow-creatures upon the artist's canvas, through the skill of the sculptor, and the creative beauty of the poet's imaginative soul. Even as the thought thus assumes objective form to you, so in the spiritual condition does the thought of each individual.

By the process of breathing and the combustion of food, man attaches to himself certain physical elements which relate him to the material world, and, by the voluntary act, which is innate, and which is a property of the spirit within, he expels the effete matter, when that substance has accomplished its purpose. In the spiritual realm thought being the necessary substance of the spirit, and every organ being adapted for its reception, of course it is dependent entirely upon the individual himself whether that thought be expressed in objective form in spirit-life or be infused into and through the channel of some human mind on earth, the spirit having power to appropriate to itself the necessary conditions. —G. G. O.

unal soul adorn and beautify that supernal realm of existence. While you are walking through life, there is something at times takes possession of your mind. You have thoughts of living a holy and godly life. You would like the world to ring with your eloquence, in a laudable attempt to elevate your fellows; and how is this? It is simply because some loving thought has come in contact with your mind; and had you utilized the thought, it would have been the turning-point in your life, but its influence, so harmonious and beneficial, you discarded, and you came in contact with another impulse. You have an impression to give way to every passion you possess, and you feel as if you could rush down the dreadful abyss of crime. Maybe you come off conqueror, but how many thousands are submitting to such thoughts—and yet they are so subtle, you cannot perceive them. Some people will tell you it is the devil tempting you, when, in fact, it is not the devil, but the psychological influence of the human beings surrounding you.

Let us tell you that the greater portion of humanity to-day are not following an independent line of thought at all. They are like a reed shaken by the wind. If you want to steer a steady course, you must be on the look-out for these waves of thought which are continually sweeping across your pathway.

There are certain individuals unstable as water; they can excel in nothing, and every wave of thought with which they come in contact takes them away upon its bosom. They become psychologized by their fellows, and they obey the strongest influences brought to bear upon them. It is only by a powerful exercise of the will that the foe can be subdued. You can exert a mighty influence upon your fellow-men if you judiciously exercise the power at your command. This matter being so little understood at present, the knowledge you acquire respecting this subtle power must be of incalculable value to all concerned. You sit here at the present moment, and you can project thought by the force of your will, like a flash of light, across the great ocean of spiritual substance, and it will affect every individual it may encounter in its onward course. You can dispatch your thought across the ocean, into the bosom of some one residing at the opposite side of the globe, and confer spiritual blessings upon your comrades, though thousands of miles may intervene between you.

What a wonderful piece of mechanism is the human being! The vast, inexhaustible resources of his own nature are totally incomprehensible to him. He may endeavor to understand the constitution of the material world, but he possesses within himself a more mysterious problem than this. If man could master himself, all other considerations would be comparatively easy; and until he can comprehend himself he will never understand the construction of the material universe. Instead of working from the inner man, investigating from the outward, in order to ascertain and acquire the requisite knowledge of the physical universe. The degrading conception of the nature of man, which is so deplorably popular to-day, keeps him upon a low plane of existence, and keeps him in ignorance of the latent powers within him. The world looks down with stern contempt upon man, because he desires to penetrate the mysteries of his own nature.

He is told that God has forbidden him to pry into these mysteries. But—is it wrong for man to strive to comprehend his true relationship to the Creator? If a skilled workman were to construct a piece of machinery as an evidence of his inherent genius—would it be right for him to forbid every individual to examine his masterpiece? Nay; surely this would be the height of folly and arbitrary selfishness. And yet this would be no less foolish than to adopt the injunctions of your spiritual teachers of the present age, who forbid you to pry into the hidden secrets of your own nature. The material universe is nothing more nor less than man diffused, and man is the concentration of all the forces of that marvelous universe!

Then, endeavor to acquire a comprehensive knowledge of your own inimitable powers, for, by an intelligent exercise of the marvelous faculties you possess, you will be rendered inferior only to the Creative Principle, from whom you derived your existence.

Does Vaccination Protect?

To the Editor of the Banner of Light:

The editorial on "Vaccination, and Laws Relating Thereto," published some time since, harmonizes well with the motto at the head of your editorial columns—"The work of Spiritualism is as broad as the Universe," etc. The good which the *Banner of Light* does by thus fighting the abuses and errors which seem most crying, is incalculable and justly deserves all praise.

The vaccinationists appear to consider every case of smallpox in an unvaccinated person as an argument for vaccination. This is a method of reasoning which would hardly be allowed on any other subject, and there can be no excuse for its application to this.

The fact that after a house-to-house visitation smallpox declines, is accepted by the vaccinationists as conclusive evidence in favor of vaccination; but it is not taken into consideration that such visitation would reveal any concealed cases, and also show where sanitary improvement was needed. The Secretary of the Michigan Board of Health stated some time ago that "if the people and the local Boards of Health would act as promptly and carry out as thoroughly measures for the restriction and suppression of diphtheria and scarlet fever as they are anxious to enforce on the outbreak of smallpox, it is believed that scarlet fever and diphtheria might be nearly as well suppressed." This statement shows on what slight grounds the vaccinationists base their arguments. Another point which is not taken into consideration is the probability that about the time they have vaccinated all the people the disease has spent itself; for there is no alarm felt, and consequently not much vaccination done until smallpox has got fairly started.

The Illinois State Board of Health, in an order dated Dec. 1st, 1881, says that vaccination has proved an almost absolute protection against smallpox among the school children of Chicago.

In consequence of vaccination blanks being given to the school children to be filled out, the health office was besieged by a crowd of them all day, Saturday, Feb. 4th, and the *Tribune* states that "a large number had not been vaccinated at all." Take this in connection with the fact that Chicago is one of the healthiest of the large cities of the world, and it will be seen that the claim of the State Board is unsound.

Another order of the State Board, issued in Jan. 1882, says that "systematic vaccination or revaccination must be at once resorted to—vaccination of all not previously protected, and re-

vaccination in all cases where the operation has not been successfully performed within the past year. The experience of the past few months has shown such an unusual susceptibility both to the small-pox poison and to the vaccine virus, that it is not prudent to rely on an old vaccination, no matter how typical the scar may be." Further on in the same order it says: "Whenever it is known that any person is sick with smallpox or varioloid, isolation of the individual must be promptly and rigidly enforced. Every one in the house must be vaccinated or revaccinated, no matter how recently this may have been done, nor how mild the disease may appear." Still further on it says: "Doctors or clergymen may convey contagion as readily as the laity under similar conditions; they should, therefore, take the same precautions. This advice applies, also, to revaccination at the beginning of an outbreak. Several instances of physicians, and one or two of clergymen, falling victims to the disease, have already come to the attention of the Board during the past few months."

What does the above language mean, unless it be that vaccination does not protect?

But the State Board is so thoroughly convinced that vaccination is right, that any case of smallpox in a vaccinated person which cannot be attributed to "imperfect vaccination," "deteriorated virus," etc., is considered as proof that the patient was not vaccinated enough.

Many men who will not accept the opinion of a theologian without first considering it, will accept that of an "M. D." without questioning it, and express astonishment if any one else questions it. Yet scarcely a day passes without a report of some case of smallpox being mistaken by an "M. D." for some other disease. The Milwaukee correspondent of the *Chicago Times*, in speaking of this matter, has put on record the following pungent sentence in support of this assertion: "The few cases that have come to the notice of the public have had to struggle into prominence under the various names of measles, chickenpox, hay-fever, and a variety of other complaints. Stricture of the esophagus is about the only thing that has not been mistaken for smallpox." On the other hand, cases are frequently reported of other diseases being mistaken for smallpox.

Every lover of liberty should praise Dr. Granville of Terre Haute, Ind., for the bold stand he has taken in behalf of freedom of opinion in medical science. Where is America's boasted freedom, if its citizens are compelled to put disease into their bodies, or the bodies of their children? A paragraph in the *Chicago Daily News*, Feb. 7th, states that "Nellie Brown of Decatur, Ill., eighteen years old, died from the effects of over-vaccination." Another paragraph in the same paper says that "Thomas McLane, nine years old, died at Auburn, N. Y., of lockjaw, caused by vaccination."

Cannot a society or societies be formed, for the purpose of making a test case in each State where it is necessary, and for the dissemination of information on the subject of vaccination?

Yours respectfully,
ALEXANDER SPENCER.
Chicago, Ill.

"EMBODIMENTS."

To the Editor of the Banner of Light:

In a recent issue of the *Banner of Light*, after alluding in very kind terms to my paper on "Embodiments," in *London Light*, your esteemed correspondent, Dr. J. M. Peebles, takes occasion to say that he does not understand what I mean by the statement that "the natural food of good is evil," adding that "intentionally one would suppose the natural food of good to be good"—in other words, it ought to feed on itself. This question of good and evil goes to the fundamental logic of the universe, and cannot be disposed of off hand, as it usually is. If good feeds eternally upon good, what is to prevent stagnation? Let us analyze "good" in its larger sense. Is it not a congeries of such active differentiations as pity, charity, benevolence and self-denial? Now do not all of these qualities require to be brought into relation with their antitheses in order to afford expression? In other words, they must be fed by or on their opposites, and the more they are called upon to act by antithetical relations, the more eagerly and potentially do they respond, until, in many cases, they literally wear out the physical organism through which for the time they seek expression. Active good is distinguished from passive good by this: active good is ever on the alert for evil, because it feels in itself the power to transmute this otherness into something like itself, and without danger to itself from contact or assimilation; while passive good is content to subsist in its own realm and feed upon "the good, the beautiful and the true." Such good is good only by courtesy; it is good only because it is not bad; because it is a negation—nothing.

One more point: Dr. Peebles says he believes in the soul's preexistence, but not in its return after a single embodiment or incarnation; or, as he puts it, "return into babes or brutes." It is not my purpose on this occasion either to defend or expound the philosophy of embodiments, which in a spiritual sense—not, however, in a human or exoteric sense—teaches that spirit or soul must embody itself again and again, until all of its potential qualities are changed into active or kinetic; but I very much desire to learn what Dr. Peebles has to say for his doctrine from the standpoint of justice, and explain in what moral economy the differences so apparent on earth are equalized. Believing, in common with Dr. Peebles, in the soul's preexistence, I feel bound to accept embodiments as a logical necessity of divine justice—in other words, as a method to equalization, and as essential to bringing out all the latent qualities in the soul. If the object of an embodiment be not experience or development, I cannot conceive why a soul, having a conscious existence (there being thus nothing to gain on that score), should seek to embody itself at all. And if there be no method of equalization, how can we morally account for the inequalities we observe? If the soul has existed before embodiment, it must have embodied itself to supply a want. In the light of the philosophy of embodiments, in which evil takes the place of *revelation* upon good, thus tending to develop it, it is easily comprehended why a soul should seek so-called evil conditions—i. e., to call out its better qualities, or strengthen them through conflict—but if a single embodiment is all there is of earth-experience, no such theory is permissible.

In fine, what I desire to learn from Dr. Peebles is this: What is the object of a single embodiment, and in what divine or moral economy are the glaring inequalities of earth life and resultant spirit life equalized? What makes the difference between a good man and a bad man, and what bridges and finally equalizes this difference?

FREDERICK F. COOK.
No. 238 E. 40th street, New York.

Foreign Correspondence.

Seances in Paris.

To the Editor of the Banner of Light:

I take much pleasure in writing an account of three seances which I have recently attended here, where it is supposed Spiritualism has little or no practical significance, but which, in reality, though of slow growth, is developing from well grounded principles and facts into a many-rayed and effulgent force destined to shake this gay capital from centre to circumference.

Last week, at a Mme. Boblan's, where I was introduced by the courtesy of Mme. Leymarie, I was very agreeably and satisfactorily entertained. About fifteen of us, joining hands, encircled Mme. B.; the medium, who, unfortunately, but at her own request, was tied to her chair, "Universal skepticism," she said, "requiring it." This tying, however, by no means was a sufficient guarantee that no fraud was practiced, as I learned afterward, and this is almost always the result, for those who have a predetermination to discover trickery, or who are anxious to arrange matters so as to free their minds from entertaining anything seriously which they meet with at a seance, will always find some loophole for a (to them) possible cheat—no matter to what severe "tests" the medium may be subjected.

Our circle (with lights extinguished) enclosed also a table that had a large musical box upon it and several children's toys, such as a lamb and dog, that would squeak when pressed quickly with the thumb and finger. After about ten minutes, in which some very pretty French songs were joined in by the sitters, the musical box was placed in my lap with considerable force; then it seemed to be returned to the table, where it was wound up and subsequently sent whirling about the room, touching our heads gently on its way. A squeak-machine was then put in motion, and not only approached each one in the room, but as it was squeezed, blew a breath of air upon the face of each. The dog took me by the nose. Each one was also favored with a large bunch of wild-flowers—together as much as one could well carry in his arms. A bunch of them was forcibly arranged beneath my vest, and later some were put between my neck and collar. Phosphoric lights were then seen floating about, coming sometimes, as it were, from under the table and going into the laps of different parties. There was also seemingly an attempt to illumine a figure that stood close to me—at least, some drab drapery was near me, enveloping apparently a human form. This effort, if effort it was, was wholly unsuccessful. A small part of a human figure was, however, quite well developed, and there was a persistence in showing me this. At first I thought that only a simple ball of phosphoric light was before me, but as its action was peculiar, I regarded it attentively, and saw unmistakable fingers of two hands that were manipulating the phosphoric ball, taking light from it to show themselves. When I expressed aloud to my neighbor the fact, the two hands separated, one going to the right of the circle, the others to the left—an unmistakable proof that they pertained to no human being.

In response to a mental request, some fingers pressed my forehead, and on asking the question, mentally, if a loved deceased cousin were present, my cheek was several times smoothed as if by the gentle hand of affection. At a sitting last evening, at Mme. Huet's, where I had been presented by Mr. Lacroix, we had the levitation of a heavy table, and those unmistakable raps which are so very characteristic of the Fox sisters' circles. Through the slow alphabet process we had first an excellent communication from Swedenborg, who stated that he had had a mission upon earth, and was a seeing medium. In reply to my question, why his disciples were so opposed to us, he said it was because of materializations. Considerable conversation prevented a reply to my further question—"If materialization was not a fact, and of moment to us?" Alexander Dumas followed with a characteristic sentence which was admired by all. He then wrote in English: "My darling friend, I am very satisfied to see you here." As I was the only one present who understood English it was awarded to me, and I was asked to translate it. Though not quite as I would have expressed myself, it was very agreeable under the circumstances.

At a seance at Mme. Chavée's we were also, through raps, favored with several interesting messages from the "promised land." Though a stranger to almost every one present, I received, in English, the first communication. My brother, who died in Natchez in 1833, not only spelled out his entire name, but expressed his relationship to and supervision of my son, in such terms as to make it a moral certainty that no other than my brother William, or some spirit who knew him and ourselves intimately, was actually giving the welcome sentences that at this moment so unexpectedly were being recorded by one (a French lady) who knew nothing of the meaning of the words she penned. As I have, I think, referred to this message before, I will not enter into further detail.

Paris, France, Oct. 6th, 1882. G. L. DITSON.

* Mme. C. is an American, but has resided here so long she speaks English with fluency. She is the widow of the eminent linguist and author, Prof. Honoré Chavée.

Diploma Mania.

To the Editor of the Banner of Light:

The daily press reports the fact that a convention of undertakers has been held in the West recently, for the purpose of arriving at some arrangement whereby a society can be organized which shall be empowered to grant diplomas to these gentlemen of the funeral profession—so that no "undiplomatized" undertaker may be allowed to bury any dead body over which a "diplomatized" physician has pronounced the "regular" sentence of "Life extinct." I learn that the so-called "Christian Scientists" issue diplomas from their college, and presently we shall see the disciples of the "prayer-cure" and "Massage" treatment marching in solemn procession before the suffering public, with parchment diplomas for their banners!

I really hope that the Spiritualists will not move in this direction, and require the practitioners of their systems of healing and clairvoyant treatment to obtain diplomas from any organization. The fact is, this whole matter of diploma-granting and diploma-bearing is being overdone; and, indeed, it may in time be considered a disgrace to have one—since experience will show that the entire stock in trade of many of the holders thereof consists in a parchment which is often bought with money, rather than earned by merit.

A. S. HAYWARD.
Boston, Mass.

Penumbra Sketches.

"SHADOWS" SHADOWED.

BY JOHN WETHERDEE.

CHAPTER FOUR—CONCLUDED.

"Earth is our little island home,
And heaven the neighboring continent,
Whence winds to every inlet come
With balmy scent.
And tenderest whispers thence we hear
From those who lately sailed across.
They love us still; since heaven is near,
Death is no loss."

When "Shadows" accidentally read a slip of poetry that he had kept for a long time, of which these quoted lines are a part, he remarked, how true the thought expressed therein is. He was in a frame of mind to appreciate it; as the astrologer said,

"First and most principal, is place and time."

He had just returned from a sitting with a medium, where he had had an interview with the spirit of his old friend Octavio; this was the first time he had put in an appearance (if "appearance" is the proper word to use to signify an interview with an invisible presence), since he had passed on, some five or six years before. It will be proper, before making the connection of the manifestation with this narrative, to say that the time of this interview just referred to was many years after the events recorded in the last chapter, and also to say to those who are Spiritualists, and have had the patience to read the three preceding chapters, that they will be interested in this closing one, as it presents the supermundane part of the story, and while thus digressing to add, also, that what is stated in this, as well as in the preceding chapters, is all unmistakably true, and refers to real people and real transactions, though the names, being of well known persons, have been more or less disguised for reasons that will be obvious.

It was not an unusual thing for "Shadows" to visit mediums for interviews with the spirits. The Endoric woman on this occasion was Mrs. Mary Hardy; she had no equal in her phase as a test medium, "Shadows" thought, and he had long been in the habit of visiting her for a like purpose. "Shadows" became a patron of this lady before she knew him, or anything about him, while dwelling in her modest little home in Poplar street, and before she had become the celebrity she afterward was, and he had had many tests through her mediumship, in which the "departed" were unmistakably identified. An aged relative of "Shadows" was early and continuously one of the ready spirits that always or often manifested his presence. On the occasion referred to, Willy, the control, said to "Shadows," "The old father-man is here"; that was the way he used to refer to this spirit, "and he has another old man with him, a small old man; oh! I don't like him, but he is drawn to you, and he knows the old spirit, your father-man." "Shadows," ever polite and hospitable to spirits, whether of high or low degree, said to this new comer that he was glad he had come, and asked who he was. After some of the usual spirit circumlocution, he made it known to "Shadows" that he was his old friend Octavio. "Shadows" had long wondered why he had never manifested before; he, as the reader knows, had been very serviceable to him in his time of need, and ever afterward had been very friendly and intimate for the six or eight remaining years of his life, and now after he had been dead, using common speech, for half a dozen years or more, this was his first return.

As has been said (and Willy, the control, had intimated as much), Octavio was not an attractive man; in his appearance he was mean and miserly, and it would seem, from the control's expressed dislike that he appeared so then on the spirit-side of life, very likely to aid in his identification. As Mrs. Hardy had never known or heard of such a person as Octavio, and he was not at all in "Shadows'" mind, for he had long given up expecting to hear from him, then coming as he did with the old father-man, with some associated circumstances that need not here be related, but which were quite significant as tests, it was one of the most remarkable identifications of a spirit that "Shadows" had ever had. He as well as Octavio was pleased—the one at the recognition, the other that he had at last turned up.

"Shadows," in his spiritual investigations, was peculiar in one respect: he, when with a medium, did not call up special departed spirits; he did not think it a good plan; it opened, he thought, the door for *aliases*; he preferred to wait his time; if they were in no hurry, then he was not; if they had forgotten him he was sorry, but he became reconciled to it. There were a great many spirits beside Octavio who still had not reported, and many of them, on all reasonable suppositions, should have come to him long ago, but who were still among the missing. It took "Shadows" many years and much cogitation to become satisfied that such delays were often natural, and could not be helped—that is, it sometimes required conditions not at the command of the spirits. "Shadows" learned—not alone in this interview, for he had many interviews with this spirit—that there were sometimes disabilities; perhaps Octavio's explanation of his own case will make the point clear. It required the connection of this old spirit friend referred to to first reach "Shadows"; that of course was at his command; but it will be seen, as this interview develops, that there were other, and so to speak, substantial reasons for his long delay, or silence. "Shadows" was no believer in a purgatory, but he learned that there is sometimes an analogous condition that falls to the lot of many spirits, and this occasional fact would answer for a basis of truth for the Catholic dogma; not a place, however, but a condition. Sometimes people who are dead and buried do not realize it, and what he learned of Octavio and his experience explained an incident that it will be well to mention here as a fact in itself, and as an illustration of the point now referred to:

When Samuel A. Way died and his body was on its way to the grave, he did not seem to know it, but thought he was humanly riding and told the driver to take him to State street, and was quite angry that no attention was paid to his wishes; he did not realize that he was dead and invisible to the person addressed, neither did it appear that he knew he was in the company of his dead body, nor that it was a funeral cortege; conscious of life, but no exact realization of his condition or surroundings. In all probability the person thus addressed by the invisible spirit of Mr. Way had his thought strongly on the deceased at that very moment, entirely unaware that the living spirit was addressing him. This may be but a supposition, so far as the person addressed was concerned, but the interview with the spirit of

Octavio made the incident seem truthful and rational to "Shadows," and this mentioning of it at length will help elucidate what is more directly connected with this shadowy narrative. Some people, as has been said, after death think they are still alive, and wonder that they attract no attention; they are drawn to their idols, or their unfinished or neglected matters, not always or often, if ever, in full consciousness, but rather in a dazed or semi-conscious state; they don't know what or where they are. There seems to be a law for this, and when the awakening from it comes the days, months, and oftener years that have been spent in this spiritually comatose condition seem to them like a half-remembered dream.

"Shadows" learned, in Octavio's case, that five years or more, dating from his death to his full awakening in spirit-life, were passed in this dreamy half-unconscious state. In a word, it is reasonable to infer that he had been so absorbed during a long life in the accumulation of wealth and nothing else, that when the connection with that life was severed there was not enough left of him in the form of soul to begin at once a new life with. As has been said, "Shadows" was much indebted to these Octavian interviews for a tolerably rational understanding of this *post-penumbra* condition, but it is not necessarily a part of this narrative; it had, however, an effect on "Shadows," making him hope that no fascinations of affluence would ever so subvert his notions that when death subtracted his worldly possessions from himself there would be nought remaining; he felt, however, pretty sure of his "remainder" in life's sum, but he thought he had known and knew still a great many people who, when they shuffled off the mortal coil, would be "comatose" for a long period.

"Shadows" remarked how glad he was that Octavio had come to him, and he surprised him by saying it was all owing to "Shadows"; that he was then indebted to him for the privilege, and but for the fact that he had done a disinterested act and one which he could not help doing, and thereby had gained an estimation or a feeling of gratitude in a centrifugally-minded man, he would still perhaps be in his stupor. The spirit of Octavio said to "Shadows" that he did more of a favor to him than he did to "Shadows" in his visit, so fortunate, it seems, for both in the long ago.

One must not forget that it was over ten years since this first return of Octavio in spirit to the later interview referred to at the commencement of this narrative, where "Lotela" was the control, and the glass upside down as the symbol, and much that has been said as Octavian wisdom was spread through a decade, yet for the sake of brevity in narration it is often spoken of as if more or less was the product of this first interview, and the greater part was through the Hardy source. The circumstances referred to in this brief manner were wholly unknown to the medium, and they certainly identified the spirit as being "Shadows's" old friend Octavio, and proved that he remembered quite sufficiently in detail to be intelligent, the material incidents and history of their intercourse before he passed on; and also taught him during these interviews some ideas on matters spiritualistic that were new to him, and which "Shadows" has weighed in the balance of his own mind and has not found them wanting.

One thing "Shadows" noticed, and he has noticed it in many other instances, and other people have noticed it too, that while remembering and referring to the past, that is, referring to earthly experiences, they are not of the same relative importance as when they looked at them out of their earthly eyes; matters of considerable moment in a worldly sense seem from the spirits' standpoint to have shrunk into trifles. Pounds, as it were, become pennies in estimating values, and trifles one would hardly expect to be remembered become magnified. A remarkable fact where this old man after he was seventy-five made in a speculation or operation near two hundred thousand dollars, was not as clearly or as pleasantly remembered or of as much consequence as some five-dollar transaction that had a benevolent or a spiritual lustre attached to it; as if the motives or the consequences, and not the facts themselves, were the button of value on the spirit-side of life. This at first seemed to astonish "Shadows," but Octavio had command enough of earth's mode of thinking to illustrate it by saying, "When you were a boy, 'Shadows,' you valued some bauble very highly, and grieved intensely when it was lost, stolen or spoiled; and you wonder to-day in your manhood, seeing the toys of childhood in a different light, 'why those tears,' and you find some of youth's trifles have proved factors of great importance. So we, as spirits, have outgrown the bables of human life, and do not see them as we did when in the form. Still we can view them with the eyes of memory, if so disposed, and as you sometimes live over again your lives, as it were, in your children, so can and do we often live in you."

It helped "Shadows" to understand this spiritual way of looking at mundane matters, when Octavio referred to the whiskey incident, related at length in the beginning of this narrative. That, it seems, was one of the pennies that in the spirit's eye had become pounds. It may seem strange, and it did seem strange to "Shadows," that Octavio remembered on the other side of life this small and undignified whiskey trifle, and it may seem strange, also, that it was thought worth relating in connection with this shadowy story; it was so done because of its celestial remembrance, and its lesson from the spirit-side of life. If Octavio had paid the dime and drank it, it would have been only commercial, and it would still have been mean; but all unknown to "Shadows," and all unintended by him, there was an undiscovered lustre in the transaction in its connection with the consequences. It reached, and probably was intended to on the part of the shaping divinity, Octavio's true inwardness, and suggested to him that wealth was not king in everybody's eyes. It was a very small cause, but the effect, owing to conditions in a spiritually dynamical sense, grew and blossomed out into the loan that, using a scriptural expression, saved a soul from (commercial) death, and hid a multitude of sorrows. The idea that is intended to be conveyed is, that on the other side of life that dime-act, in a commercial sense, including its consequences, was more important than some acts of magnitude, or perhaps involving great wealth. Octavio as a spirit certainly had a larger conception of the whiskey trifle, and it occupied a larger and a pleasanter place in his memory than many experiences of great importance in a worldly sense. It had, also, as reflected from over the river, or, if you choose, in its celestial setting, a lustre and sublimity wholly out of proportion to it as a life's trifle. It seems to have been the means, and that was the impression given in

these interviews, of making a connection for a purpose between Octavio and "Shadows," that lasted through life and continued beyond, even into the world of spirits; hence so pronounced a notice of this preliminary trifle in this narrative. Why the connection was made, and for what purpose, beyond a mutual benefit, does not appear; and that "Shadows" thinks is hardly an effect sufficient to have warranted heavenly interposition; still, the fact "Shadows" considered unmistakable, but the way is not so clear.

The first, and the early interviews—in fact all of them up to the last with the spirit of Octavio—were exceedingly interesting, and made a deep impression on "Shadows." Octavio from the first seemed at once to drop into line as one of "Shadows's" spirit body-guard, a sort of invisible supervisor. A father could not have manifested a more continued interest than this old spirit did in "Shadows"; he seemed not only to be attracted, but under a grateful obligation to him, that, though in a sense flattering, was almost embarrassing, as the gratitude seemed to be on the other side, and was. While "Shadows" was conscious of advantages from Octavio's spiritual friendliness, getting wisdom and some questions solved by the ease in which he manifested, it was equally evident as well as definitely stated that the benefit to Octavio was even greater than he had conferred on "Shadows." This of course seemed, as has been intimated, mysterious; but it was made so evident to "Shadows" that he could not doubt it. Octavio was no fluent speaker, but at times, when conditions were right, his spirit uttered sage counsel worth remembering. It may be well to introduce an instance here that made an impression on "Shadows," and he wrote it out for the sake of remembrance. This was in a form that was characteristic, not of the man when on earth, but was, in the language of the Rialto, in a sublimated sense, for Octavio had served out his "comatose" term of "spiritual stupor," and had made unusual progress; and, as has been said, owed a debt of gratitude to "Shadows" for the lift celestial. The note that "Shadows" made for the sake of remembrance reads as follows:

"Summer-Land" securities," said Octavio, "like the securities current on 'Change, do not usually come by the asking; they all have to be earned. Poor in the one, the man may be rich in the other; the former boil no pots, and in the affairs of life are not counted as assets. Successful business men often make a poor showing when they close on the mortal, and awake in the immortal state. There is but one way by which the 'gilt-edged' securities of earth can be converted into the 'gilt-edged' securities of the Summer-Land, and that is by unselfish uses. Both kinds are in your market now; the enduring have few takers, and are at a discount, and the passing are active, and in quick demand. If I had known ten years ago what I know now, I would have left to my heirs less money, but I would now have been more affluent. I did, you know, an unselfish act to you of considerable magnitude in a mundane sense, and I worried about it, as I often told you afterward. I was glad before I died that I did it. I was glad afterward, as my interest in you indicates. I have learned since I came here as a spirit that it was the influence of one, and was not wholly, as I supposed, a spontaneous act of my own; but nevertheless it is the best, and about the only 'security' I have now in the Summer-Land, and the income from it makes me quite comfortable."

"Shadows" thought, upon reading this over, as he had done many times, that the world would be better clear through if it could realize what his old friend Octavio realizes now, and in copying off the foregoing quoted words from his much-prized spirit-friend, he added the following lines, perhaps by impression, from an old epitaph, which will also answer for the ending of this story:

"What we saved we lost,
What we spent we had,
What we gave we have."

When Came the Intelligence?

To the Editor of the Banner of Light:

The following incident came to my knowledge just after it occurred, it having been given to me by the child's foster-mother, Mrs. M. J. Willey, a friend of mine, for publication in the *Banner of Light*. Since relating the circumstance, Mrs. Willey, a firm believer in our philosophy, has crossed "the shining river." At the time she related to me the incident it was my intention to immediately write it out for publication. Three times I seated myself to do so, but each time there came over me an influence which seemed to say, "Not yet," and I yielded to the impression.

A day or two after making the first attempt to write, I met Mrs. Willey and related to her the strange influence which had come over me. She was greatly surprised, and as she was feeling very acutely the loss of her adopted child, I thought it wisely affected her. I little dreamed as I stood talking with her on that occasion that mother and daughter would so soon be reunited. In pondering the above circumstance for a solution of the influence which took possession of me and wished me to delay the publication of the incident, I have come to the conclusion that the child, being with its foster-mother when she gave me the incident for publication, and knowing she would soon cross the river, for some reason strongly impressed me not to write the communication until after that event. Since that time I have not felt to write it out until to-day, when it seems as though all restrictions to its publication were removed.

So much by way of preface; the incident, a fine test, is as follows:

Mr. and Mrs. M. J. Willey adopted a child whose father and mother died when she was too young to know much about them. After entering Mrs. Willey's family she was given the name of Josie Willey. Being a lovely child, Mr. and Mrs. Willey's love went out to her, and they received her to their hearts as a daughter. It was agreed that the name of her father and mother should never be spoken in her presence, and that she should never know who they were, and to the time of her death she believed she was the only daughter of Mr. and Mrs. Willey. They made her home beautiful and pleasant, and so far as their means would allow, she had everything that heart could wish, and repaid this generosity with the love of her young heart.

She had just graduated from the high school with full honors, and during her course her compositions had attracted the attention of her teachers and friends for their eloquence, and when asked how it was possible for a girl only eighteen years of age to write so eloquently, she replied, "The angels help me." She was a medium, but did not like to confess it. Her heart was light as air, and she looked for-

ward with bright anticipations to a future of usefulness and enjoyment; but, alas! the seeds of dissolution had already been sown in her system, and she soon passed over the river.

A few moments before her spirit left the form she looked up to Mrs. Willey and said: "Mamma, I can't live; I am going to heaven. Take my hand; Lottie [this was a young friend who was present], take the other one. Mrs. Glidden [a neighbor], come here. Mamma, when I am gone don't think you are alone, for wherever you are your Josie will always be with you. Good-by; I will meet you when you come. Tell the dear children I thought of them; tell them I am sorry I cannot be with them at Thanksgiving; give them some token to remember me by." Mr. Willey left the room for a moment, when she said, "Give my love to papa, and tell him I will meet him when he comes." A heavenly smile passed over her countenance, and gazing heavenward she all at once exclaimed, "Mother! mother! mother! I have seen my mother!" Mrs. Willey bent over her and said, "What did you say, Josie?" She replied, "I have seen my mother!" and her spirit took its flight.

Outside the Spiritual Philosophy, upon what hypothesis can the above circumstance be predicated? whence came the intelligence? This incident demonstrates most unequivocally the truth of Spiritualism: First, the natural mother's return, being drawn to the bedside of her sick child, who was about to come to her, and making herself known to her child; Second, that we shall know each other there, and that the spiritual eyes are unfolded more and more as we draw nearer to the spiritual world; Third, the beautiful thought, that as we toss upon our beds of sickness and pain, and in our hours of deepest sorrow, our spiritual friends are around about us, administering to our necessities. Well may we exclaim with the poet:

"Oh, what a blessed hope is ours,
While here on earth we stay!"

Lynn, Mass., Sept. 24th, 1882.

J. A.

A Definition of Spiritualism.

Spiritualism is the only form of religion that substitutes reason, that "beam of the infinite light," for sacerdotal authority. It never attempts to enforce a dogma by threats of punishment or by promises of reward. On the contrary it presents its facts, exhibits its phenomena, but leaves all entirely free to draw such deductions as their reason may approve. It does not ask you to believe, but tells you that progress is the law of life—that the divine principle moving through matter and dwelling in man, is ever unfolding more perfect forms of beauty and nobler forms of thought. It knows no limit, because it is a child of the infinite. It prescribes no boundaries, because heaven and earth, and all the limitless regions of space, are open to its research. It knows no fear, because it rests with perfect love upon the power and wisdom of God. It knows no hate, because it knows no fear. Hate is the twin brother of fear, and when both find lodgment in the human heart, then the dominion of hell, instead of the "kingdom of heaven, is within."

Spiritualism is the only religion that opens free and direct channels of communication between the external and invisible worlds. Its paths are not like the macadamized roads of modern theology, obstructed by gates along the way, and toll-gates in the sky, and violent attempts to tax all who travel by its thoroughfares. It invites all, without distinction of sex or race, social, mental or moral condition, to come to its feasts and partake only of such food as they have a capacity to digest.

Spiritualism comes among the discordant sectarian conditions of this world as a wise teacher approaches a class of unruly children. He does not come with ferule and fool's-cap, with angry frown and threatening voice, commanding obedience to his will. No, for beneath their turbulence and discord he sees vital forces at play which, when properly directed and educated, will develop noble men and women.—*E. Foster, Preston, England.*

Always in a Hurry.

Every morning thousands of men in vicinity of large cities and towns hurry from their houses and take themselves to the nearest railroad station. It frequently occurs that when a man is the most hurried, a train just rolls into the station as he comes in sight of it several rows away, consequently he runs past it plunges through the gateway and into the train completely exhausted, with his heart beating like a trip-hammer, and performing its functions with great difficulty. The hurrying man passes through these experiences daily, and the question arises whether this incessant running to catch trains is not a more potent and general factor in producing heart disease than has been supposed. On this point a prominent city physician says: "There is undoubtedly a connection. The pace of our American life is its ceaseless hurry, which induces nervous diseases, and cannot exert a favorable influence on the action of the heart. And this especial matter of hurrying to catch trains is one that daily affects thousands of men, some of whom have hearts that are not sound. Therefore they are injured by this sudden and violent strain and expose themselves to grave dangers." The same subject is further discussed by another eminent physician, who says "that great care is necessary in matters of this kind for people who are suffering from heart difficulties, either latent or developed." There are among the business and professional men of New York those who are more or less afflicted with some form of heart disease, and in many cases have been induced by severe attacks of rheumatism or kidney disease. A case of heart disease cannot be attributed alone to ascending stairs. Of course the first effect of running, or rapidly ascending, is shortness of breath. The legs and arms move quickly, while the motion of the heart is slower and does not catch up. By this load of blood from the limbs is suddenly thrown upon the heart before it moves rapidly enough to dispose of it. This burden suddenly put upon the heart and the temporary congestion in the lungs, cause imperfect action, and the victim experiences what is known as shortness of breath. This is the effect upon a person running up the stairs of the elevated railroad stations to catch trains. If the heart is perfectly sound this over-exertion will not produce disease. But the thousands of persons with weak hearts should move carefully, and miss a train rather than make themselves uncomfortable.

These affections of the heart are known to be very frequent. They are taken in the aggregate to be inferior only to consumption in fatality. Out of more than five hundred dissections witnessed by the renowned Dr. Glendinning, about one-third presented signs of heart disease.

Dr. Graves of Concord, N. H., in preparing his "Heart Regulator," gives a great relief to a not a decided cure. The continued demand for it, with statements coming from sources entitled to unbounded confidence, would warrant us in recommending its use, even if we did not know its valuable ingredients, and their adaptability to these troubles. Mr. F. E. Ingalls of Concord is sole American agent for this preparation (which can be obtained at all the best druggists), and will send on application Dr. Graves's treatise on the subject.

*If Mrs. Lydia E. Pinkham has not really discovered the *Little Pink Pills*, which the ancient Alchemists sought by so much patient research and persistent experiment, her medicine seems, at least, likely to command an immense sale and universal popularity in the future. If rapid progress and eminent success furnish any basis for a correct judgment, Mrs. Pinkham is a most promising competitor for such honorable distinction as the alchemists failed to achieve.

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.

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No. 23—The Coming Government.

Delivered Sunday, Feb. 5th, 1882.

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No. 25—The Sermon on the Mount, and its Ethical Teaching.

Delivered Sunday, March 12th, 1882.

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Angel Caro. A little while longer.

Angel Visant. Angel Friends.

Almost Home. And He will make it plain.

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Beautiful Land. Beyond the mortal.

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Don't ask me to tarry. Evergreen shore.

Evergreen shore. Evergreen shore.

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Evergreen shore. Evergreen shore.

Evergreen shore. Evergreen shore.

Evergreen shore. Evergreen shore.

Evergreen shore. Evergreen shore.

Evergreen shore. Evergreen shore.

Evergreen shore. Evergreen shore.

Evergreen shore

Public Free-Circle Meetings

✚ We invite written questions for answer at these sittings.
(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)
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LEWIS B. WILSON, *Chairman*.

[Report of Public Séance held Sept. 29th, 1882.]

thank thee, O! our God! and we would ask of thee
and thy blessed ones a continuance of the holy bap-
tism of love, of spirituality and of glory which today

Questions and Answers.

QUEST.—Is not the adage "First impressions are the best" based on the fact that those impressions come from the guardian spirit of the

Q.—Do individuals hold conversations with

of elaborating thought through reflection, or the consideration of any subject, which is a

Edward E. Preble.

idle; that I have not furled the sail nor have I anchored, intending not to go abroad again.

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like old rubbish that is cast aside and worth-

[To the Chairman:] Be kind enough to an-

passed away from the body. Please to tell my

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[To the Chairman:] How do, Wilson brave?
[To the audience:] How do, pale faces? Let's

ing General? And if the latter, why did not the spirit allude to the fact?

ntity of their old friend, as well as of the
mortality of the spirit. That is why I return,

away from the body—I died, as far as the physical is concerned—last Spring. I feel more like a new-born child than I do like an aged individual; and yet, as I feel that power still within, I know that I am not an infant but a spirit, capable of expansion, and ultimately clear expression.

I was concerned in business while in the body—business of my own. I was extensively known in Portland, Maine, as a grocer. Very many individuals in that city know me—they surely cannot have forgotten me within the past few months, for it is only recently that I moved among them, and made my individuality felt and recognized. I hope they will give me greeting as I extend the hand of friendship to them from the other side of life. Leonard O. Reynolds.

B. M. Christie.

I wish to direct my message to friends in Wallingford, also to individuals in South County, Conn. I would have them know that I am still able to move among them and to look upon what is being done on this side of life. They may feel startled and amazed to think that a spirit—one who has cast off the earthly garb—can return and gaze upon very much that is going on upon the mortal side. I want them to be interested and understand these truths, for they need to be comprehended by many whom I knew while in the body. I have been seeking to understand them for myself, and now that I have attained a little information I return that my friends may know it is really myself, that I am not dead to the things of life any more than I am to the things of the other world.

A few years have passed since I lived on the earth; more than forty years, it will soon be five, since I was called from the body. I want my friends to know that these five years have been of great experience to me. I have seen also the changes and experiences which have come to them; I have seen the change which they made with my cast-off remains. I look upon them as I would upon an old garment; when removed, it gave me no more concern than would the removal of an old worn-out coat; still I am pleased that my friends remember me, so as to care for the old body. I thank them for all kindness. I wish them to know I am still thoughtful of them and of their welfare, and if they will give me an opportunity I will be glad to come into closer communication with them and speak of those things which they and I understood some years ago. B. M. Christie.

MESSAGES TO BE PUBLISHED.

Oct. 3.—Mabel Thacher, Anthony O. Boye; Ruth Wilbur; Charles C. Boye; Oct. 6.—Robert O. Taylor; Eliza M. Bagley; Della Maloney; Clark S. Morrill; Mrs. Honora Elizabeth Turnbull; Lillian Wagner; Oct. 10.—John W. Edmunds; Archibald J. Campbell; Betsey Crann; Daniel C. Collier; Mrs. Fannie A. Hopkins; Mrs. Maria Clark; John E. Beal; Oct. 13.—Capt. Warren French; Charles H. Stanley; Joseph Stone; Helen Woods; Henry D. Hoyt; Mrs. Harriet French; Oct. 17.—James Taylor; Mary Foster; Mrs. Lizzie Owens; B. F. Phayer; Lotella; for Maggie A. West, Sylvanus Rich, M. J. Holmes, Leonard Thompson, Colonel John Woodman, Eliza Powers, and Mrs. Elizabeth Lizzie; Rebecca A., to her son Hilary; Henry Wilson.

Verifications of Spirit-Messages.

MOSES C. BEAL.

To the Editor of the Banner of Light:
In the *Banner of Light* of Sept. 30th there is a communication from Moses C. Beal, which is correct in every particular. He passed away a year ago, and left a will, which created much trouble in the family, and also to him—as this seems to be the whole cause of his returning and telling them that everything is all right. The communication has caused quite a little commotion among the people here, who do not believe that spirits can come back to earth. Another thing that made it more prominent was the mentioning of the name of John V. Beal, his nephew, who is a lawyer having an office in this town and in Boston, and is a leading member of the Orthodox church. He also mentioned the name of his sister, Elvira Conant. There is one thing about it, it has set some of the people to thinking who never would if they had not seen this communication. The editor of the *Norfolk County Register* and *Holbrook News* printed the communication, giving it a wide circulation. The editor introduces the communication thus: "In a recent issue of the *Banner of Light* a communication appeared as coming from Moses C. Beal, deceased, through the mediumship of Miss A. T. Shelhamer. The 'spirit message' is placed before our readers entire, without comment, that they may judge of its merits as a literary curiosity, and as to its truthfulness or falsity." This editor claims to be a good Methodist.

I have now a few words for Miss Shelhamer: May her pathway in life be bright and full of sunshine, and may she long live to reap the fruits from the seeds of Spiritualism which she is scattering broadcast over the world.

Yours for truth and justice,

MRS. SUSAN L. HAWES.
Randolph, Mass., Oct. 12th, 1882.

THEODORE L. SCOTT.

To the Editor of the Banner of Light:
In your issue of Sept. 2d I see a communication from the spirit of THEODORE L. SCOTT of our city. As stated in the message, he was cashier of the Albany Exchange Bank and a citizen well-known in Albany.

Yours for truth,

J. McCLELLAN.
Albany, N. Y., Oct. 15th, 1882.

REV. JOSEPH D. PIERCE.

To the Editor of the Banner of Light:
In your paper of Oct. 14th is a communication from REV. JOSEPH D. PIERCE. It was a good communication and characteristic of the man. He was a member of the Universalist Society in North Attleboro, Mass., for twenty-five years. The statements in regard to his age, time, and cause of passing away are correct. He was a friend to the poor and unfortunate, not in words only, but in deeds.

Yours truly,

Mrs. R. M. SHAPLEIGH.

MRS. MARY A. SANDER AND SON.

To the Editor of the Banner of Light:
It gives me great pleasure to testify to the correctness of Mrs. MARY A. SANDER's and her son HENRY SANDER's communication in the *Banner of Light* of Sept. 30th.

HELENA GUTH.
San Francisco, Cal., Oct. 9th, 1882.

ELIJAH L. HOWES.

To the Editor of the Banner of Light:
In the *Banner of Light* of Sept. 16th is a message from ELIJAH L. HOWES, which is correct in every fact stated. Mr. Howes was the father of my wife; formerly resided in Portland, and for some time was a member of my family in Boston. A remark made to me by father Howes recently, may explain some of the incongruities in spirit-messages which are denounced by the aesthetic, carping critics of all messages which are not strained through the fine meshes of "superior conditions." He said: "You know the message was not given as I expressed myself in life, although I have improved my time here and am greatly changed—but there are thousands striving to give their messages through that medium, and I was thankful for the assistance of others in clothing my facts in language for my friends."

Very truly yours,

ALBERT MORTON.
San Francisco, Oct. 4th, 1882.

The Turks have a fixed belief, founded on some ancient prophecies, that this present year, 1882—the year 1300 in their calendar—will be a year of *kismet* (destiny) for Islam. Their students of the last book of the New Testament calculate that 622 (date of the Turkish epoch), added to the mystic number 1260, makes up 1882 exactly. Further, there is a tradition, that the night of the capture of Constantinople, the conqueror, Mahmoud the Magnificent, dreamed that the city would continue to be the seat of the empire he had founded for exactly 450 years less one. Now, 1433 (the date of the fall of Constantinople), plus 429, make exactly 1882.—*The Echo*, (Dunedin), New Zealand.

An English "Public Analyst" says that all cheese should be washed before using, as a custom prevails among manufacturers of brushing them over with a solution of arsenic to keep the flies away.

Spirit of the Press.

The Mysteries of Religion.

Spiritualism in All Ages and Lands.

All religions begin in mystery, and they leave off in mystery. It is necessarily so; no man can tell where he came from or whither he is going. "Where did you come from, baby dear?" "Out of nothing into here." The baby's answer is as good and as wise as can be given. No person can say that he has or has not passed through one or a thousand worlds before reaching this. All that we can say for ourselves—we do not remember any other. But that is no answer for anybody else, for some people say they do remember a previous existence. This faith prevails among the Gipsies—an Oriental people of whose origin we know little, but who for centuries have remained among and distinct from Europeans. So in looking forward, while we can believe in the past and future, we see nothing of any other state or condition. But it is no uncommon thing for other people to see—to have a "second sight," and this is especially the case with the Scotch.

THE CHINESE THEORY.

The Scriptures use this expression, "And their ways were opened; and they saw," etc. This would indicate the world around and near to us. That faith is no more Chinese, than Heathen or Mohammedan or Mormon. All religions have a vein of this faith running through them. The Chinese have cherished the thought for thousands of years, and hence their great respect for their ancestors, who are all the time seeing what they do. Why, said one to an intelligent and learned Chinaman, "do you want to be buried in your native soil, and so provide in death that the corpse shall be carried home?" "Oh," he replied, "every man wants to be with his friends, kinsmen and race; and when he awakes after death he would not be among strangers and in a strange country, with no preparation for his advent there." "And then," he continued, "your heaven is close to your country, and men's souls wander not far from their remains in the grave." "Just so," he rejoined, "and we prove it by their often coming back and eating and drinking with their friends, and making them know their presence by touching them. Such cases are common." This does not disagree with Swedenborg's visions of another world, for he talks of the Christians and Mohammedans and different nations and sects as living in heaven of their own; as would be probable if they lived at all, since by their affinities they must attract each other, and by their education they would be most happy in the society of those like themselves. But after all our theories and reasoning, and the experience and reasoning of mankind for ages, man being material in a material world, he is without some perplexities as to his origin, and the manner of his departure, said to have an end, for the majority believe in the transmigration of souls.

ANCIENT DEVELOPMENTS.

In our own generation, coming thirty years ago, is what is termed Modern Spiritualism, the first demonstrations being credited to the Fox girls of Rochester, N. Y., and now accepted by millions in the United States and Europe. Those who think Spiritualism to have begun there make a great mistake. It commenced with the first man and the first woman at the Garden of Eden, to whom it appeared as a voice in a language they understood. They had not been an age, or a church, or a generation of men in which he has not appeared by himself or his ministers. The command came to Noah to build the ark; the angel was with Abraham and Lot, and wrestled with Jacob; and "God spoke unto Moses." So through all the patriarchs and kings, as the Chronicles do testify; and under the prophets, and often in the story is told; and it runs down in the apocryphal. It was the same with other religions, who had never seen the Jews or heard of Jesus. The magi of the East, the oracles, philosophers and religionists of Italy, Greece, Palestine, Persia and India—had like experiences.

NO CHANGE IN THE CATHOLIC CHURCH.

After all this, in four thousand years of human history, did the world change, or did man change, that the demonstrations were impossible or impossible? Who says so? The Roman and the Greek Church, consisting of millions of the Christians, do not say it, for their claim that the powers given to the apostles, and transmitted through the fathers, have remained and forever will remain in the church; and those powers include the working of miracles, the healing of the sick, the casting out of devils, and the doing of many mighty works. They have recognized the power of spirits, good and bad, from the days of St. Peter to Leo XIII. at the Vatican to-day.

PROTESTANT SPIRITUALISM.

But if that does not satisfy Protestants they can turn to their own sects and find more or less of the same experiences at home. Martin Luther believed in a personal devil which beset him, and on one occasion he threw his inkstand at him; and all the leaders of the Reformation were in accord with him. They burned heretics, and hardened themselves to deeds as bloody as Freeman's or Guitenau's, believing the impious and the diabolical, and down to the days of Cotton Mather they destroyed witches by the hundreds and thousands, and in the total to many millions. They declared they were commanded to try the spirits, and the evil-spirited—the witches—they were not to suffer to live.

SPIRITUALISM IN MODERN CHURCHES.

The seventeenth, eighteenth and nineteenth centuries are a period of enlightenment and freedom, civil and spiritual, but we find no difference in the sects or religious organizations. They all sustain and whole they have grown, adhere to, mysticism and spiritual manifestations—as some say, (though such usually belong to churches that have performed their mission, gone to seed and entered upon decay.) spiritual extravagances and fanaticism. Quakerism, from George Fox and William Penn down, made the movement of the spirit their cause of action, and the monitor within their own breast the regulator of life. The Shakers, beginning with Ann Lee, were more demonstrative, though less aggressive upon the world's people. They retired to homes, and kept in communication with the unseen world, were inspired to write and speak, had power to heal, and witnessed all the phenomena of "Modern Spiritualism." Swedenborg came at the same time in open communication with the spirit-world, though others were not to be led away by deceiving and lying spirits. The Wesleys fell into the same line, and in their father's house witnessed the demonstrations, the same as Prof. Phelps of Andover, did in his father's house in Connecticut, and in neither case could they be cast out even by "prayer and fasting," nor could they be accounted for. It has been the same with the Mormons, the last comers.

THE METHODIST SPIRITUALISTS.

Of the spiritual phenomena at the rectory of Rev. Samuel Wesley, father of Charles and John, and their seven sons, there is no doubt. For there were nineteen children in all—we have a full account in the "several lives of John Wesley, and in the histories of Methodism; and no one of the many and very distinguished and learned writers upon these topics ever thought of denying them, nor could they account for them. We quote the following from the "History of Methodism," by the Rev. Abel Stevens, D. D., LL. D., still living and known to many of our readers, whose wife was a lady for some years a resident of Newburyport. He says:

BATS AT THE EPWORTH RECTORY.

Writers on Methodism have been interested in tracing the influence of Wesley's domestic education on the habits of his manhood and the ecclesiastical system which he founded. Even the extraordinary "noises" for which the rectory became noted, and which still remain unexplained, are supposed to have had a providential influence upon his character. The phenomena were strikingly similar to marvels which, in our times, have suddenly spread over most of the civilized world, perplexing the learned, deluding the ignorant, producing a "spiritualistic" literature of hundreds of volumes and periodicals. . . . The learned Priestley obtained the family letters and journals relating to these

curious facts, and gave them to the world as the best authenticated and best told story of the kind. These were anywise extant John Wesley himself left a summary of these mysterious events. They began usually with a loud whistling of the wind around the house, before it came into any room, the latches were frequently lifted up, the windows clattered, and whatever iron or brass was about the chamber, rung and jarred exceedingly. When it was in any room, let the inmates make what noises they could, as they sometimes did on purpose, its dead hollow note could be clearly heard above them all. The sound very often seemed in the air, in the middle of a room; nor could they exactly imitate it by any contrivance. It seemed to rattle down the pewter, to clap the doors, draw the curtains, and throw the man-servant's shoes up and down. Once it threw open the nursery door. The maid barked violently the first, yet whenever it came afterward, he ran whining, or quite silent, to shelter himself behind some of the company. Scarcely any of the family could go from one room into another, but the latch of the door they approached was lifted up before they touched it. It was evidently, says Southey, a Jacobite robin, and seldom suffered Mr. Wesley to pray for the King without disturbing the family. John says it gave "thundering knocks" at the Amen, and the loyal rector, waxing angry at the insult, sometimes repeated the prayer with defiance. He was thrice "pushed by it" with no little violence; it never disturbed him, however, till after he had rudely denounced it as a dumb and deaf devil, and challenged it to fight, and study if it had anything to say. It replied with "a knock, as if it would shiver the boards in pieces," and resented the affront by accepting the challenge. At one time the trencher danced upon the table without anybody's touching either. At another, when several of the daughters were amusing themselves at a game of cards upon one of the beds, the wall seemed to tremble with the noise; they leaped from the bed, and it was raised in the air, as described by Cotton Mather, in the *Witchcraft of New England*. Sometimes moans were heard, as from a person dying; at others, it swept through the halls and along the stairs, with the sound of a person trailing a loose gown on the floor, and the chamber walls, meanwhile, shook with vibrations of a wild response. Mr. Wesley if he stamped on the floor, and bade it answer; and it was more loud and fierce whenever it was attributed to rats, or any natural cause.

These noises continued about two months, and occurred the latter part of the time every day. The family soon came to consider them amusing frolics, as unattended with any serious harm. But, nevertheless, when the time of the temerarious Adam Clark arrived, he thought, though they subsisted at Epworth, they continued to molest some members of the family for many years. Clarke believed them to be demonic; Southey is ambiguous respecting their real character; Priestley supposed them a trick of the servants or neighbors, but without any other reason than that they seemed not to be capable of any adequate purpose. "I am," he said, "in favor of a 'natural' explanation, to which Southey justly replies, that with regard to the good design which they may be supposed to answer, it would be sufficient if sometimes one of these unhappy persons, who, looking through the dim glass of infidelity, see nothing beyond this life and the narrow sphere of mortal existence, should, from the well-established truth of one such story, trifling and unimportant as it might otherwise appear, be led to a conclusion that there are more things in heaven and earth than are dreamed of in their philosophy. Isaac Taylor considers them neither 'celestial' nor 'infernal,' but extra-terrestrial, intruding upon our sphere occasionally, as the Arabian locust is sometimes found in Hyde Park. Of the infidelity of the above account, Mr. Wesley's own author remarks that they took effect upon him in such a decisive manner as to lay open his faculty of belief and create a right of way for the supernatural through his mind, so that to the end of his life there was nothing so marvelous that it could not freely pass where these mysteries had passed before it. Whatever may be thought of this very hypothetical suggestion and the impossibility of the direct influence of the writer, and indeed of most of Wesley's critics, to impute to him a natural and perilous credulity, it cannot be denied that in an age which was characterized by skepticism a strong susceptibility of faith was a necessary qualification for the work which devolved upon him, and less dangerous by far than the opposite disposition; for though the former might mar the work, the latter must have been fatal to it.—*The Valley Visitor*, Newburyport, Mass.

The *Pall Mall Gazette* has the following interesting correspondence respecting the religious views of Charles Darwin:

Sir—The enclosed is the translation of a letter written by Mr. Darwin in answer to an inquiry from a young student at Jena, in whom the study of Darwin's books had raised religious doubts. It is, perhaps, not altogether irrelevant, at a time when priests of various creeds are claiming Darwin for their own, to publish an authentic statement of what his views were upon this subject. Science and religion will be widely read in Germany, and Darwin's own countrymen ought to be at least as well informed on the subject as foreigners. I am, Sir, your obedient servant,

KATHARINE MACMILLAN.

Frankfort-on-Main, Sept. 20th.

Letter from Mr. Darwin to a young student at Jena, quoted in a lecture by Prof. Laebeck at the Natural Science Congress at Eisenach.

Sir—I am very busy, and am an old man in delicate health, and have not time to answer your questions fully, assuming that they are not badly answered at all. Science and Christ have nothing to do with each other, except in so far as the habit of scientific investigation makes a man cautious about accepting any proofs. As far as I am concerned, I do not believe that any revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities. Wishing you well, I remain your obedient servant,

CHARLES DARWIN.

Down, June 5th, 1879.

A lazy British clergyman can now buy lithographed sermons at the rate of about sixpence a week. The sermon trade is on the increase, and is managed either by publishing sermons of his own, or by having a printer set a slender support. A clergyman who has been conducting this business on the sly informs his patrons that he will receive only a limited number of subscribers, and that the lithographs will be prepared in his own house, and mailed only by his hands. He will so arrange affairs connected with the issue of these sermons that no two neighbors will be likely to receive the same sermon. The clergyman who is to receive a sermon gets it on Friday. This gives him all the time he needs to become acquainted with it by Sunday. At first a man has a mean feeling as he turns over the pages of a purchased sermon on the pulpit desk, making his people believe as he reads it that he wrote it during the week. After a few months of this sort of deceit he becomes hardened to it, and can deliver the lithograph almost as naturally as if it were his own.—*Sun*, New York City.

The Louisville (Ky.) *Courier-Journal* professes to be able to judge of the ladies by their walk, and proceeds in proof of its claims to classify some of the types as follows: "There is the romantic young lady, whose step is in itself suggestive of rope-ladders and mysterious moonlight. There is a girl-out-among-the-heavenly goodness of spirit that will mark the evangelistic damsel, who, in a prayer meeting, and the *Quadrupedante putren-konit-quait-ungula-campum* step of the literary woman, who is an omni-panoplia about it that proclaims her at once."

The masses deal with the effect, but the sages deal with the cause. Evil causes will always produce evil effects. Remove the cause, and the effect will cease.

SKINNY MEN. "Wells' Health Renewer" restores health and vigor, cures Dyspepsia. \$1.

Materialization.

To the Editor of the Banner of Light:

Justice to Mr. and Mrs. Bliss, and the cause which you have so long and ably advocated, as well as the interest felt by many of your readers in the question of Materialization, seems to demand that well-attested facts should be recorded as a foundation upon which we can construct our theories in regard to manifestations which are becoming more and more frequent, and which will soon teach conclusively that spirits do return, and that "there is no death."

At No. 34 Worcester street, where Mr. and Mrs. Bliss have rooms, there were present last evening some less than twenty persons, of whom it was said that several were mediums, and all were found to be in a condition to insure satisfactory results. The cabinet was carefully examined by a professional gentleman, who was present for the first time, and almost immediately our spirit-friends began to show themselves. Nearly all in the room were called to the cabinet and recognized their friends. My own experience, of which I can speak positively, was somewhat remarkable, although not very different from what I have had at other places. The first person who came to me was a brother whom I readily recognized. Subsequently a lady, who passed on only one week since, came to her sister, who was sitting by my side near the cabinet, and was instantly and joyfully recognized by us both. She was herself greatly delighted, and manifested her satisfaction unmistakably. She was elegantly clothed in white, and had what appeared to be a crown, or band, around her head. Her height and general appearance were so unlike the medium that all the members of the circle could perceive the difference. The next spirit I recognized was a very dear friend whom I have met at other circles, but who is always obliged to take on more or less of the personal appearance of the medium. This may be owing to the long illness which preceded her departure, though about that I am not positive. But, to show that it was not the medium, I was taken by the hand and led into the cabinet, where I found her sitting in her chair, and placed my hand upon her head, while the spirit stood by my side.

I might conclude here, so far as any proof of the reality of materialization is in question in my own case; but I ought not to omit some reference to "Billy," as he was called by those who had become familiar with him, and the jokes he indulged in at the expense of his audience. He would call a lady to him under pretence that he wished to whisper something in her ear. But it would be evident from the sound we heard that his lips were used for quite a different purpose. He was so short that even the lady sitting near me, though not tall herself, was obliged to stoop considerably in order to oblige him, and his figure and general appearance were so unlike that of the medium, or any other person present, that there could be no deception or mistake. The circle was quite a success, and all seemed to be well satisfied. Boston, Oct. 19th, 1882. DAVID WILDER.

Passed to Spirit-Life:

From Berlin, Mass., Sept. 23d, Mrs. Abigail Morse, aged 80 years.

For many years Mrs. Morse had been a consistent, earnest Spiritualist. Her steadfast faith shed a glow of cheerfulness over her life, and sustained her in the loss of a beloved son, and in the loss of her husband, and for her last years, and so gently he came, forever sealing eyes closed in sleep, the faithful children noted his presence. Sept. 20th, a large number of relatives, friends and neighbors assembled at the homestead to pay their last tribute to the translated one, so brightly beloved by all. In accordance with her wishes, the body was placed in a coffin, and the angels brought that day. Truly can it be said of this beloved woman, who hath done much good, and that her spirit will be in the land of the living.

From Clinton, Mass., Aug. 17th, Edw. wife of John B. Brewer, aged 61 years and 10 months.

This was the fourth time in which the writer had been called to attend a funeral on such an occasion to this family circle. Her loved father, and so often comforted this sister in affliction, so the husband and children are sustained by the cause of an unerring presence. Already has the lonely companion seen her in the familiar places.

From Clinton, Mass., Oct. 5th, Clara A., child of Levi and Annie Wiggin, aged 4 years and 10 months.

This lovely meditative child was suddenly removed from earth-life by membranous croup. In the same house the mother, who was a devoted Spiritualist, was called away. The service for the little one took place at the home Oct. 7th. During its performance, the spirit of the child, as the mother believed, was passing through the air, and the child's spirit was seen coming. Returning from the little grave, over the threshold of the house, the mother saw a bright light, and the child's spirit was seen coming. The mother's large number of relatives and friends gathered around the home, and for twenty-three years had sustained the mother's faith. Mr. Jewett had long lived in Clinton, and was well respected, and the large circle of sons and daughters, and sisters of the departed, receive a great comfort from the consolation of Spiritualism. The mother's faith was an effective service to the grave. Loving hearts deeply sympathize with this bereaved family, and pray that youth and age may have their spiritual friends in the land of the living.

From West Gorton, Mass., May 28th, Abbie H. Leppen, daughter of Dr. Robert M. Leppen, aged 15 years.

This young friend was ill only a few days, when she was called away. Her was an earnest, fair, free spirit, and she was like a mother to her sister and five young brothers. Her mother, who was a devoted Spiritualist, was called away. Her was an earnest, fair, free spirit, and she was like a mother to her sister and five young brothers. Her mother, who was a devoted Spiritualist, was called away.

Oct. 20th, Mrs. Mary Lakin, of Pepperell, Mass., aged 69 years.

Sister Lakin was always interested in our meetings from the first, and her pleasant, sunny face and cheerful greeting will be missed in our Sabbath gatherings. She was with us on Sunday, Oct. 15th, and was very comfortable with her daughter, she fell back, and thus suddenly her spirit left the form. But she had gone from a world of care, to the land of rest, and we know she will return to us, and hope her children may realize that she can come to them at any time, until they pass the mystery of the invisible and meet again in the better land.

MARY L. FRENCH.

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

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New Books.

Guide Posts on Immortal Roads.

BY MRS. JACOB MARTIN.

This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others. It is not sent forth as a literary effort, but only as a harbinger of hope to those who hunger for future life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.

It proves, by the Bible, that we are immortal and that we are not. It shows how unattainable the scriptures are in such matters, and how powerless is Christianity to comfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.

No woman, were she not upheld by an honest desire to serve humanity, could hurt this book into the Orthodox world, and thus bring the long-ignored and forgotten, in the hope of pointing the weary to "guide-posts" on their road, the writer

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Notices of Spiritualist Meetings in other papers prompt insertion, and from this office on Monday, as the **BANNER OF LIGHT** goes to press every Tuesday.

Banner of Light.

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THE WORK OF SPIRITUALISM is based on the universe, 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.

The Modern Mosaic Code.

THE SABBATH DAY.—The Penal Code, which goes into effect on the 1st of December next, puts a stop to all traffic and secular work on Sunday. The term "day" includes from midnight to midnight. All trades, manufactures and mechanical employments upon the first day of the week are prohibited. All manner of public selling or exposing for sale of any commodities upon the first day of the week is prohibited, except meats, milk and fish, before nine o'clock in the morning, and food sold to be eaten upon the premises where sold, and drugs, medicines and surgical appliances at any time of the day. Sabbath-breaking is a misdemeanor punishable by a fine not less than one dollar and not more than ten dollars, or by imprisonment in a county jail not exceeding five days, or by both. Also, all commodities exposed for sale shall be forfeited. The next thing is to see whether the act will be observed by the people or enforced by the authorities.—Knickerbocker.

The above paragraph is an announcement of what New York has set about doing through its Legislature. How such a piece of old Hebrewism became involved in the statutes of that State, supposed to be intelligent and progressive, passes comprehension. On and after the first of next December, we are told, the old Sabbath law is to go into force throughout the State of New York. It is a part of what goes by the name of the Penal Code. All kinds of work (trading, manufacturing, mechanical industry and traffic are strictly forbidden to be practiced and exercised, from midnight of Saturday till midnight of Sunday. The only exceptions are in favor of meats, fish and milk, which may be sold on Sunday before nine o'clock in the morning, besides such few other strictly necessary articles as are above enumerated. To "break" the Sabbath thus sheltered and defended by law, renders the guilty person liable to a fine of from one dollar to ten dollars for each offense, or to imprisonment in jail for a term of five days, or both; and everything exposed for sale after nine o'clock in the morning is forfeited.

Now we have no idea whatever that the men who passed this law were any more impressed with the peculiar sanctity of the day in the week which we call Sunday than they are with the sanctity of Saturday. They thought, no doubt, that it would be a nice thing to make it appear that they were a pious set of fellows, and this was the cheap tribute which they were willing to pay to what they suspect, to be public opinion. But they evidently know nothing at all about public opinion, for it is not tending in that direction at all, but in the opposite one. People are not asking for stricter outward observances of anything, but rather for a deeper meaning to everything. It is not only convicts public legislators of the densest ignorance of the workings of the popular mind, but of not knowing when they offer the grossest insults to the general intelligence. No such law as a strict Sabbath, or Sunday, law like the above can ever be operated. It is a dead anachronism. It no more belongs to the age than do the pyramids. Professed piety simply betrays its hypocrisy in offering a law to the public which is only calculated to excite its contempt.

But little advance is going to be made by the enactment of such a statute. It is not an issue with religion, but with practical common sense. It is a knavish interference with the ordinary course of our modern life, which is a very different affair from that of the Jews, some three thousand years ago. The bare idea of trying to force life in a great modern metropolis like New York to conform to the ecclesiastically governed life of a tribe of people, never numerous enough to form a recognized nation, and nearly thirty centuries dead and gone at that, is of all imaginable things the most preposterous. No Sabbath law can ever be enforced in this country. It is not by any such device that ambitious preachers and teachers, claiming ecclesiastical authority and divine inspiration, are to find their designing way into the Constitution of this nation to work their bigoted will on the liberties of the people. The reaction that will be caused by this hypocritical experiment in New York will do more to upset the plans of Old Theology than all the other forms of hostility it could venture to invite.

We have received, and shall print next week, an article whose drift is best explained by its title: "PSYCHOMETRIC DESCRIPTION OF THE ENGLISH PREMIER, W. E. GLADSTONE," the reading having been given by Mrs. Cornelia H. Buchanan on Sept. 25th.

The Case of Miss Wood.

We have devoted considerable space for several weeks past to giving to our readers such information as reached us concerning this medium and the difficulties recently placed in the path of her medial work by various parties and circumstances, and will now add reference to such points of interest as seem to have come to the surface since the last report. Our latest English advices, at time of going to press, bear date of October 14th. The *Herald of Progress* copies the article of Prof. Alfred R. Wallace—which we gave to our readers last week—and justly comments upon it as follows:

"In another column our readers will find a letter from Mr. A. R. Wallace, the author of 'Miracles and Modern Spiritualism,' a man with a European scientific reputation, who we commend to their serious consideration, and in it they will find that Mr. Wallace corroborates the opinions we inculcated some time ago with respect to the seizure of forms, and what is better still, they will find that his far-reaching insight into singular phenomena, which he courageously testified to years ago, and which he has ever since continued to investigate, enables him to maintain a steady conviction in the face, along with a consistent and logical defense of them."

Light of the 14th gives a number of columns wherein different correspondents express themselves—varying in views from the foolish query by "S.": "Is not your correspondent, Mr. Alfred Wallace, in error in assuming that 'Spiritualists generally' admit the fact of 'genuine materialization'?" to the unflinching and justly founded declaration of William Painter: "The letter of Mr. Alfred Russell Wallace is a complete reply to the 'seizers,' and their upholders and advocates, and ought to act as an effectual antidote with thinking Spiritualists."

Light editorially announces regarding Miss Wood's offer for experimental sances in proof of her honesty and the verity of her development: "We think we are justified in stating that a committee of the C. A. S. is in communication with Miss Wood, and there is reason to hope that satisfactory arrangements will shortly be completed." "M. A. (Oxon)" in "Notes by the Way," in the same number of *Light*, also has a statement much calmer and fairer in tone than might have been anticipated in view of his earlier utterances concerning the matter in hand. In regard to Mr. Wallace's late article he says among other things:

"Mr. Alfred R. Wallace puts in his striking letter considerations that have for a long time past presented themselves to my mind as to make me hesitate in pronouncing any opinion about so difficult a subject as materialization."

It is a hopeful sign that experienced Spiritualists are beginning to see what Mr. Wallace so well puts, that "catching a spirit" proves nothing of logical necessity. It is probable, nay almost certain, that any such seizure would place the medium in the hands of the seizer of the form, if that form were as substantial and solid as they usually are. If it were one of the less solid bodies, the shadowy forms such as appear with some mediums, the attempt at seizure would fail. Probably the form would be re-absorbed into the medium, who would be found in his place suffering from a shock to his nervous system. For what takes place is probably what has been often speculatively pointed out before, and what Mr. Wallace suggests. The body of the medium is depleted of some of its material, and out of this, in combination perhaps with other substance, the temporary form is made up. It is intimately connected with the body of the medium, and is, in the case of these solid forms, probably heavier than he. It is in a state of fluctuation, never weighing the same amount for two minutes together, so far as we can discover. If it were seized at a time when it is light, we in excess of that of the medium, I should expect to find the least weighty body attracted to it, and the medium would be united with the form outside of the cabinet, and we should have the ordinary exposure. If, on the contrary, the form were less solid, it would be reunited with the medium in the cabinet, and the attempt to detain it would be vain."

Materializations at Mrs. Pickering's.

Mrs. J. R. Pickering's materializing sances at her residence, 37 East Concord street, last Saturday evening, was a very interesting and satisfactory one. The attendance numbered fifteen ladies and gentlemen, a majority of whom had never before witnessed this phase of spirit manifestation. A remarkable degree of harmony prevailed; to this, in connection with the greatly improved physical condition of Mrs. Pickering, as a result of her summer vacation, is to be attributed the success of the sances. Twenty forms appeared, but two of whom were fully recognized, some of the recognitions being very complete; one, that of a daughter who passed from this sphere of existence last April, by her mother, who has hitherto been strongly skeptical in regard to materialization, being of a very tender nature, her mingled expressions of joy and sorrow at the interview visibly affecting every one present.

The apparel of the spirit-forms was in some instances quite elaborate, and in all very tasteful. The prominent incidents of the evening were: the materializing of flowers in the hands of a spirit, the increase of a small to a large quantity of lace, the appearance of a spirit holding an infant, the appearance and recognition of a spirit who had promised his sister through another medium the day previous that he would soon give her, meaning her doubts, "a shaking up," and various demonstrations within and from the cabinet while Mrs. Pickering, entranced, sat in front of it in view of the company. The "cabinet" was simply a triangular space just large enough to place a chair in, formed by the suspension of drapery across a corner of the room. The light was good during the entire evening, so that forms and features were easily seen without any extra effort of the visual organs; every opportunity was given for investigation, and though the company was disposed to closely observe and criticize, as was their right, a general feeling of fairness prevailed, and the result was that many who came as skeptics left as believers, at least believers in the genuineness of the phenomena, the reality of what they saw, and the truthfulness of the medium.

We were present at a private spiritual sance at Bro. Rathbun's residence in Harlem, N. Y., last Saturday evening, which was very entertaining and instructive. The medium, entranced, gave the company words of encouragement to persevere in the good work in which they were enlisted, assuring them that the angels were watching over them, and guarding them from all adverse influences, and that it was the bounden duty of all true Spiritualists to promulgate the glorious truths of the Spiritual Philosophy on every proper occasion, declaring that by so doing they would receive a reward commensurate with the work performed when they passed to the world of spirits.

Albert Morton writes, Oct. 16th, that the effort of the San Francisco License Collector to make Spiritualist mediums pay a license of \$50 per quarter for the exercise of their gifts, has resulted in nothing decided as yet.

Boston Spiritual Temple.

The attendance at Horticultural Hall increases in numbers and interest. The morning lecture by Mrs. Amelia H. Colby on "True and False Mediumship" was listened to last Sunday with marked attention. The control commenced by a review of the history of Spiritualism from its first inception at Hydesville until its demonstrations, through the instrumentality of persons called mediums, had spread to all parts of the world. Mediumship was a gift, pronounced and of itself; and was to be seen in active operation like in the unsophisticated children of the Fox family, who were tested by the savants of Rochester, N. Y., and among the ranks of the scholastic students of the sciences. Mediumship was not dependent on character; the moral character of a medium had no more to do with his or her peculiar fitness as an instrument for control than this same moral character would affect the scientific attainments of the astronomer or geologist. Mediumship came to benefit all; though it was the growth of the ages, it had not yet reached perfection. The speaker was not aware of one individual in the family of humanity who was perfectly true, or wholly untrue; since the human family had not achieved perfection, this latter attribute need not be looked for by the hypocritical in reference to mediums, who were but units in that family.

The standard of moral obligation the speaker held to be what was right or wrong to the individual, according to his or her light, and that was as different as the various mortal forms in which souls make their human pilgrimage. When one visits a medium (a negative sensitive) he or she carries an individual influence which if it is oppressive is crushing to the control, or is resisted by it with equal force: This prevents a full and free expression of the spirit. The spirit controlling Mrs. C. declared that it had rather speak through a medium who would truly give expression to what was said—no matter what the personal characteristics of that medium—than to control one who, however highly rated in the world's estimation, garbled the expression sought to be made.

Many mediums had been killed by cruel criticism; if Spiritualists wished to help the mediums they should be true to themselves, and then their presence with these sensitives would be elevating to them—if otherwise, depressing. Mediumship, the speaker said, has entered the churches until the pew far outreaches the pulpit in its grasp on the eternal verities of existence.

Singing by Mrs. O. K. Smith (who accompanied herself on the guitar) was listened to with pleasure by those attending.

In the evening Mrs. Colby lectured on the question, "What Shall I do to be Saved?" The time has come when opinions demand investigation, she said. No one believes more than I do of God's power to save, yet he will do his own work. Sin is the offspring of ignorance. I must have the privilege to investigate religion, and see how to apply it to ordinary life. Let us learn the laws that govern us. Ignorance of any natural law does not relieve the transgressor. Mohammed says: Give mathematics—held by the privileged class—to the common people. This branch of mental development was a Saviour in its operations then: Who can do without it to-day? The fourteenth century gave birth to a Saviour; the fifteenth century gave birth to a Saviour; printing—a power that sways the world; the sixteenth century, the signs of astronomy; the seventeenth century, trial by jury; the eighteenth century, geology and mesmerism; the nineteenth century, steam and electricity, and that growing Saviour, Spiritualism, and man will so far advance as to need and have another Saviour in the twentieth.

These were all applied to man's advancement as so many Saviours to help him in life, and a knowledge of these, and other laws of nature, was denominated the grand Saviour of the world.

Next Sunday, at 10:30 A. M., Mrs. Colby's subject will be, "What is Truth?" at 7:30 P. M. she considers the query, "Who Was Jesus Christ?"

Oscar Wilde's "Christian" Experiment.

Additional information in relation to what has been telegraphed over the country as "the arrest of Oscar Wilde" was reported by that gentleman on his arrival in this city to the *Herald*. His version of the affair may be summed up as follows: The Young Men's Christian Association of Monckton, N. B., applied to him for a lecture. He replied, naming the only open night he had, and gave his terms. No reply came for thirty-six hours. At the end of that time his services were applied for by another party, and Mr. W.'s agent telegraphed to the Young Men's Christian Association for information of what they proposed to do. After waiting forty-eight hours, and no answer being received, he closed with the gentleman not connected with the young Christians. The latter learning of this telegraphed they would accept his offer, but were told that his time was not now at his disposal. When Mr. Wilde arrived at Monckton, a representative of the Young Men's Christian Association and an attorney called upon him, and asked whether, in consideration of the disappointment to the Association, he would not contribute something to the funds. He replied he did not consider the Association had any right to make such a claim, and that he was not sufficiently interested in it to subscribe to it. On his refusal they proceeded to the under sheriff, and presented him with a writ, and asked him to serve it as Mr. Wilde was stepping on to the platform to lecture. The sheriff declined to do anything so uncalled-for and so impertinent, but called on him at his hotel, and explained the matter.

After the lecture the attorney informed him that if he would pay him \$100 he would withdraw the suit. He refused to do so, and the case is to proceed to trial, when some of the inner working of the Young Men's Christian Association of New Brunswick will be exhibited to public gaze. Mr. Wilde, in closing his statement, pungently says: "I am glad to say that great indignation was expressed at the behaviour of the Association, and before I left, most of the leading citizens had withdrawn their names as members of it. The whole thing illustrates the illegality of most law, and the immorality of most moral institutions."

Persons sending sealed letters to mediums for answers should be careful about the use of wax, and, if employed, to use it in such a way that in canceling the stamp at the post-office at which it is mailed it may not thereby be broken. Charges of opening or of attempts to open sealed letters by mediums may be often traced to the cause to which this word of caution refers.

Silver Wedding in Washington.

One of the most agreeable social events of the season, says the *Washington Critic*, was the celebration on the evening of Oct. 14th of the twenty-fifth anniversary of the marriage of Mr. and Mrs. George A. Bacon, at their cosy and comfortable home, 1607 T street northwest. A large and distinguished party thronged the elegant parlors, which were laden with floral decorations of great beauty and artistic design. Sincere congratulations were warmly extended to the favored pair, and many bright hopes for their future arose from a host of loyal hearts. A delightful evening was passed, amid social converse, music, the reading of original poems by J. L. McCreery, Esq., Mrs. F. O. Hyzer and Mrs. Cora L. V. Richmond, songs, recitations by Miss Belle Bacon and N. Frank White, a bounteous repast, and dancing. Beside those contributed by Washington friends, several were received from friends in Boston and other places in Massachusetts; from White Plains, Brooklyn, and New York City, and from Philadelphia and Chester, Pa.

WEDDED LOVE.

BY MRS. F. O. HYZER.

[Written for and read on the occasion of the "Silver Wedding" of Mr. and Mrs. George A. Bacon, Washington, Oct. 14th, 1882.]

A bridal song forever rings,
O'er boundless Nature's trembling lyre;
And all existing, breathing things
To keep in sweet accord aspire.
The breeze that stirs the sleeping sea,
The zephyr-kiss that wakes the flower,
The rustle of the forest tree,
The patter of the summer's shower:
The sun's awaking morning beam,
Its affluent meridian glow,
O'er vale and mountain, rock and stream,
One band of holy wedlock show.
The dual nature of all form
From star to seeming atom shows
That one conjugal current warm
Through universal Being flows.
By this eternal bond divine
Our planet moves in regal grace,
Holding in perfect rhythmic time
The movements of all tribe and race.
True to her mated star, she moves
Love-crowned amid the worlds of light,
And true to her example proves,
This Anniversary to-night.
A quarter of a hundred years
Of wedded love for souls to gain,
Mid all the cares and toils and tears
That sweep across the mortal plane,
Is a fair earnest of the power
The deathless spirit holds within,
By which it shall the peerless dower
Of love's eternal mate-hood win.
And let us all congratulate,
In social order's sacred name,
The calm, cohesive force of state,
That feeds and fans this hallowed flame—
Stretching abroad its guarding hand,
Clasping round heart and home the seal
That holds the bulwarks of our land,
Through all her planes of woe and weal.
And while we greet this wedded pair
In the high name of Love Divine,
Who bring an offering so fair
To heaven's holy marriage shrine,
Let us unite in voiceless prayer,
That all their future life may prove
A breathing lyre rich and rare,
Of stainless faith and loyal love.

The Continuity of Life.

The spiritual theory respecting this life and its relation to the world beyond, which, though unseen, is the more real and enduring, is rapidly gaining hold in the minds of earth's inhabitants. It is seldom we meet with a notice of the demise of an individual that some allusion to, if not positive assertion of the fact is made that it is but a step from this world to that; further, that life there is so closely conjoined with life here that it is idle to talk of separation. Lately a young man, Marc Eugene Cook, who gave promise of excelling as a poet, passed on. Commenting on the regrets that have appeared in several papers over what they denominated being "cut short in his development," the *Syracuse (N. Y.) Standard* says:

"How did any one discover that the poet stills his harp at death? or that his actual spirit is removed from our midst? When he is alive, only a few persons can of themselves recognize him, and they have only one sense, hearing, by which he appears to them. Now suppose him removed by physical dissolution beyond their hearing—may he not still exist and still ply his rapturous art? Some thinkers have taught that a sound never utterly perishes, but dying in fainter and fainter vibrations from the ear, it trembles forever on the farthest sky, enduring as the atmosphere itself. So with the soul of departed birds: does it not live in low pulses of music in the air above us—not only the music they made before they laid down the earthly lyre, but the better notes they produce in a higher form of life?"

"Man and His Relations."

Our readers will notice in another column an advertisement of that masterly work from the pen of Dr. S. B. Brittan, "MAN AND HIS RELATIONS." It embodies the opinions of many gentlemen eminent for their scholarly attainments, who have carefully read the book, respecting its superior merits and its claims as a philosophical treatise upon the attention of the thinking portion of the great public; together with remarks made concerning it by the press of this country and England. That a volume so substantially endorsed should be in the possession of every Spiritualist, progressionist and liberal-minded person must be apparent to all. This new edition is furnished at so low a price that this very desirable end can be attained, and we trust that the close of the present year will not fail to find a copy of Dr. Brittan's "Man and His Relations" in the home of every reader of the *Banner of Light*.

Those desiring to make the household bright and cheery during the long winter evenings are about coming on, should visit Jones, McDuffee & Stratton, and purchase a Duplex or a Moderator lamp from the fine stock which among other things in this line these enterprising gentlemen have on sale. See card, seventh page.

Dr. Henry Slade, who is in Baltimore, was called upon last week by Dr. Hill, Prof. Carpenter and a press reporter. An account of what took place appeared in the *Daily News* of the 21st, adding another to the multitude of evidences that already existed of the genuineness of his mediumship.

The First Association of Spiritualists of Trenton, N. J., meets in Polk Building, corner of Greene and Front streets, that city. Conference meetings at 2 P. M. Sunday afternoons, and lecture at 7 o'clock Sunday evenings. No meetings are held during the week. President, J. W. Royle; Secretary, William Hibbert.

"Oahspe."

The volume bearing the above name might very appropriately be included among the "Curiosities of Literature," and if Disraeli had published his work of that name this year instead of nearly half a century ago, it would undoubtedly have found a place in it. It is claimed to be "A New Bible, in the Words of Jehovah and His Angel Embassadors," and to give "a sacred history of the dominions of the Higher and Lower Heavens on the Earth for the past twenty-four thousand years," etc. Its object is stated to be to set forth a history of all religions during the long period it covers, and not, as one might from its title be led to infer, to supplant other Bibles or religions.

It is said to have been automatically written by Dr. J. B. Newbrough of New York, who states that in the spring of 1880 he received an impression that the book was to be produced; he therefore put himself in a condition to do his part. When he began, a bright light settled over his fingers, remaining there from fifteen to thirty minutes; upon its disappearance his hand ceased to move and his fingers were cold and stiff; the work thus engaged in could be satisfactorily prosecuted only at sunrise. Though the book comprises nearly nine hundred large quarto pages, and occupied one year less two weeks of Dr. Newbrough's time, half-an-hour each day at sunrise, he was not allowed to read it and did not know anything it contained until the entire work was ready to be put in type.

When the manuscript and drawings for the illustrations and hieroglyphics were completed, money was received, so it is stated, in a mysterious manner to pay for its publication: packages from unknown sources arrived by mail or were thrust in at the door of Dr. N.'s residence. From England one thousand dollars were received; from this city about two thousand five hundred dollars, five hundred dollars of which were in a roll of bills simply wrapped in a piece of paper, tied with a string and unsealed, accompanied by an unsigned letter saying that the money was to aid in paying the cost of printing the book. An association, consisting of seven members, was accordingly formed for bringing the new Bible before the world. The first edition of three thousand copies was completed about a month since. Fifty copies have been sold to clergymen in New York and several hundred to intelligent citizens. Whatever money accrues from the sale of the book is to be used for establishing Kindergarten homes for orphan children.

On Friday evening, Oct. 20th, several persons, among whom were reporters from five of the leading New York papers, met at Dr. Newbrough's house to examine the new book, wonderful not only in its contents, but more so, if possible, in the manner it was produced. At that meeting Dr. N. related the facts above stated and other matters of interest, and these were given to the public the next day through the columns of the New York press; the *Times*, *Sun*, *World*, *Truth* and *Star* publishing reports. In closing, the *Times* says:

"Prof. Thomas A. M. Ward spoke a few words concerning the book. He said he was an Egyptologist, and had deciphered the legend in the hieroglyphics on the obelisk in Central Park. The letters used by Dr. Newbrough corresponded wonderfully to the Egyptian hieroglyphics. Dr. Cestinski, also an Oriental scholar, said he had studied the book and had come to the conclusion that a man could not produce such a work, and believed it was the work of supernatural agents. Dr. Newbrough has been a Spiritualist for about twelve years. He is a native of Ohio, and is now a practicing dentist. He is a man of large stature, with dark, dreamy eyes, and is very slow in his action. To a casual observer his Bible seems a conglomerate of revised editions of Indian and Semitic religions. The style is in one place modern and in another ancient, and the English of the King James version of the Christian Bible is mixed in with the English of to-day's."

It may be mentioned, in addition to the above, that at the meeting referred to Dr. Newbrough said, as reported by the *World*, that he is acquainted with no language but the English; he is familiar with Modern Spiritualism, but does not belong to any sect, neither does he belong to any church, having "never found any to suit him."

An index of the contents of "OAHSPÉ" will be found in our advertising columns.

The American Spiritual Alliance

Held its second conference on the afternoon of Oct. 22d, at Republican Hall, Dr. J. R. Buchanan delivering the opening address: "A Spiritual View of Education." The hall was well filled. Among the speakers who followed Dr. B. were Messrs. A. A. Wheelock, F. F. Cook, J. L. O'Sullivan and E. H. Beem. From the apparent interest taken in these meetings it can be safely predicted that they will be a permanent success.

Mr. F. F. Cook, formerly attached to the *Chicago Daily Times*, will deliver the opening address on Sunday next, the subject being, "Spirit States and Methods."

Mr. Charles E. Watkins, the well-known physical medium, arrived in Cleveland, O., Friday, Oct. 20th, and gave a very successful exhibition of his wonderful mediumship at a public sance in Weisgerber's Hall last Sunday evening (22d). He is still in the city, where he proposes to stay a short time in obedience to the great demand for his services. He is located at 51 Rockwell street, giving private sittings during the day, and answering the calls of some of the most influential citizens of Cleveland for private sances at their houses during the evening. Parties wishing to investigate these psycho-physical phenomena through this wonderful sensitive, at their own homes, can address Thomas Lees, 105 Cross street, Cleveland, O.

Vocal and instrumental music, combined by careful and finished artists, have made the INSTITUTE FAIR on Huntington avenue, Boston, a centre of attraction, in a novel sense, for the past week. The Spanish Students have proved "a card"; the previously large number of mechanical displays has received several acquisitions of late of a marked interest, such as a novel fire-escape, a miniature engine propelled on a circular railroad, etc. Frequenters of the FAIR, and the public generally, will be pleased to learn that, by reason of its great success, the exhibition will probably be continued to the middle of November.

The two hundredth anniversary of the landing of William Penn at Chester, Pa., was commemorated Sunday, Oct. 22d, by the Quakers of that city. A letter and poem from John G. Whittier were read. Philadelphia, too, was not behind on this and later dates, in honoring the great founder of Pennsylvania. We shall refer more fully to the exercises next week, and shall also at the same time favor our readers with a fine article from A. E. Newton, Esq., entitled "William Penn, the Spiritualist."

HUMAN NATURE:
The Relations of Mind
TO THE
Organic Functions,
AND THE
Elements, Forms and Phenomena
OF THE
PHYSICAL UNIVERSE.

NEW EDITION. PRICE REDUCED from \$3.50 to \$1.50 postage free. One large 12mo, white paper, cloth.
For sale by COLBY & RICH.

Miscellaneous.

Banner Correspondence.

ter. That same kind, loving, gentle spirit is manifested in the message that characterized him while on earth, and led him to encourage and comfort the sad and sorrowful. He says it is

done a greater summer's work than for twenty years. I have been able to go into the field in the morning and work till night as hard as I could spring, and was no more tired at night than when I commenced in the morning; and

and that month he preached his first sermon in a schoolhouse, and in May following went to Richmond, Va., to enter upon his first pastoral charge. In December, 1840, in answer to an urgent call he was installed pastor of a society in Charlestown, Mass., where he remained until

on a cash basis of revenue and expenditure from week to week. Dr. Thomas "draws large audiences that seem to be very glad to hear him preach. He receives an ample salary." *Truth Seeker, New York.*

Cloth, \$1.00, postage free.
For sale by CULBY & RICH.

BURNED TO-DAY.

BY L. VIRGINIA FRENCH.

Burned to-day—the true and loving neighbor—
The heart that beat responsive to our own—
We start—we pause—we gaze at one another—
Then, wondering, ask, "Can she indeed be gone?"
Vanished the gentle smile by which she won us
Ever to duty's path; and must we say—
Of all the love and truth she lavished on us
We buried it to-day?

Burned to-day—the kind and generous neighbor—
Never forgetful of those counsels sweet
That comfort stricken ones, and with her labor
Smoothed the path for other tired feet—
Aiding through every dark and painful hour,
Soothing with soft and unobtrusive way—
And must we say of all this gentle power—
We buried it to-day?

Burned to-day—the noble-hearted woman
Living by that high faith to angels given—
Blending in all her life the truly human
With something less of earth—far more of heaven;
Faithful and steadfast in her conscientious
To duty—striving meekly to obey—
And can we say of this grand combination
We buried it to-day?

Not so, not so. Though sorrowing and lonely
We comprehend her pure and perfect peace—
We understand the life that served God only,
Looking to Him alone for his release—
And when death's gentle summons to remember
Was as sweetly answered—let none say
Of such examples—let none say—
We buried it to-day?

Not so, not so. What such a lovely story
As that of her sweet life on earth appears,
It crowns all womanhood with gentle glory,
And when it fades there is no room for tears.
The good her life has wrought will perish never,
And though the worker may be laid away,
To her last rest, the work remains forever,
Nor crumbles with the clay.

Free Thought.

Outrage upon a Prominent Spiritualist.

To the Editor of the Banner of Light:

Permit me to call the attention of your readers throughout the country, and more especially in the State of New York, to a most flagrant outrage lately committed, under the forms of law, in that State, upon one of its most estimable citizens—an outrage that, under existing laws in most of our States, is liable to be inflicted upon any person who adopts an unpopular belief, or in any way becomes obnoxious to his relatives or his neighbors.

James B. Silkman, Esq., of Yonkers, N. Y., is a highly educated gentleman, of polished manners, a graduate of Yale College, sixty-two years of age, and has been for many years a practicing attorney-at-law, of good repute, in New York City. He was at one time on the editorial staff of one of the leading New York dailies. He was an active member of a prominent Christian Church in Yonkers, but for some time has also been an earnest Spiritualist, and has done much in the way of circulating Spiritualist literature among his co-religionists and the clergy. This, as is not uncommon, has been displeasing to some members of his own family and other relatives, and not altogether agreeable, as may be supposed, to some of his brethren in the Church.

The New York Herald, of a recent date, publishes an account, from which it appears that Mr. Silkman, a few months since, just after having argued and won an important case in court, was seized on a trumped-up charge of lunacy, and hurried off to the Asylum for the Insane at Utica, without opportunity to bid his family good-by, or even to obtain a change of clothing. This was done at the instance of his son and his brother-in-law, on a certificate signed, according to law, by two physicians (who made no pretense of examining him) and a judge (who did not see him at all). The immediate occasion for the outrage is said to have been a dispute about the ownership of some property, which the son was desirous of getting into his own hands—though there is little doubt the chief cause of offence was the father's active interest in Spiritualism.

At the Asylum he states that he was treated with harshness, all his appeals for an examination to test his sanity, or for an interview with the Superintendent, were disregarded; he was put at menial service, on coarse fare, threatened with severe punishments if he refused to work, and denied all communication with his friends—the letters he wrote being all sent to his son, not reaching his friends at all.

At last, after three months of confinement and terrible suffering, he obtained release through the good offices of the Land League of Yonkers, of which he was a member, and which employed an able lawyer to bring the case before the Supreme Court. A writ of *habeas corpus* was at length obtained, and Mr. Silkman was brought before Judge Barnard at Poughkeepsie, where he was confronted by an array of six lawyers, employed by his enemies to prevent his release; but Judge Barnard, after a searching investigation, declared, "Gentlemen, that man is not insane, nor was he insane at the time he was sent to the asylum. Mr. Silkman, you are discharged."

Mr. Silkman describes the asylum in which he was incarcerated as "the hell of hells." He made the acquaintance of a number of fellow-prisoners, who were no more insane than himself, but who were sent there by relatives, to get them out of the way for various reasons. Besides, those who were really insane were often treated with great barbarity. He declares his intention of going to work to effect the release of those wrongfully restrained, and also to obtain an investigation of these institutions, and such a change of the law as "to prevent doctors filling up the asylums to satisfy the personal spite of some customer." In this I trust he will have the sympathy and co-operation of all right-minded men and women in the Empire State.

From cases that have come to my own knowledge I do not doubt that in other States besides New York it is equally easy and equally common to perpetrate such outrages. A general and united effort needs to be made to guard the rights and liberties of citizens from invasion in this atrocious manner, as well as to protect the unfortunate victims of real insanity from maltreatment and cruelty in so-called asylums. Spiritualists are especially exposed to trumped-up charges of lunacy, because of the unpopularity of their belief in many localities, and the bigoted prejudice and hostility felt against them by devotees of the popular religion.

The undersigned had the pleasure and privilege (as he regarded it) of making the acquaintance of Mr. Silkman in New York about one year since, while engaged in editing *The Two Worlds*. He proved himself to be a gentleman of culture, extensive learning, and fine abilities as a writer and a conversationalist. He is of an ardent temperament, and went to throw himself with enthusiasm into anything which enlisted his convictions. He was accustomed to visit the *Two Worlds* office frequently (his own law-office being near at hand) to furnish facts or other contributions for the paper, and to obtain supplies of Spiritualist publications.

for distribution among his religious friends. No doubt his aggressiveness in recommending his new faith to others, made him obnoxious to unsympathetic members of his own family and neighborhood, and hence this high-handed and for a time successful attempt to put him out of the way.

But not Spiritualists alone are in danger. Mr. Silkman tells of one man whom he found in the asylum—a farmer, perfectly sane, who was so unfortunate (?) as to "experience religion," and was found down on his knees praying in his cornfield one day, whereupon his wife sent him to the asylum, and there he was kept for two years! He mentions several other equally outrageous cases. Such outrages will continue and multiply, so long as incarceration can be procured on the certificate of two doctors and a judge, who are fed by interested parties for writing their names. Verily, "Eternal vigilance is the price of liberty!"

A. E. NEWTON.

P. S.—From a late Yonkers paper I learn that Mr. Silkman is moving for the organization of a society whose object shall be to investigate all abuses against personal liberty in asylums, with some duly constituted officer whose function shall be to examine privately and confidentially into each and every case at least twice or more each year. He should be encouraged by all citizens of New York, and a similar movement should be made in every other State. 2210 Mt. Vernon street, Philadelphia, Pa.

Volume Fifty-two.

DEAR BANNER—Some twenty years you and I have journeyed together, and as you have now entered upon the early numbers of your fifty-second volume allow me to extend you a hearty greeting; thanks that you have so nobly fought for the right and the truth in the past, and a God-speed for an indefinite future.

When we started out together I was inquiring, seeking knowledge as to the future of man. The query which was—"If a man die, shall he live again?" Constitutionally skeptical, the crudities, absurdities and contradictions of old theology only intensified my skepticism, and at an early age I was, in Orthodox parlance, an out-and-out infidel. I could see no proofs of a future life, and so far as outward appearances went, when death ensued that ended all. Neighbors, friends, dear and loved ones went the way of all flesh, and for all I could see or fathom they had gone to that bourne from whence no traveler ever returned.

As time passed on, and I mingled in the ebb and flow of active life, it became to me a great problem. It seemed as though three score years and ten were not enough for man to compass all his possibilities and capabilities. So I worked at the problem and meditated long and frequently, but no full-orbed sun rose above my horizon. At length I framed an hypothesis, and said if, and the if was a large one, indicating huge doubts and midnight uncertainties: If man exists after death, it must be so-and-so—which I need not detail. While canvassing this problem, which had to me become a great one, the papers began to record the wonderful phenomena which opened at Hydesville, and soon were heard and seen far and wide. Acquaintances whom I knew to be clear-headed and above trickery or deception told me of what they had witnessed, and further, their belief that the phenomena came through the agency of human departed spirits. I could not assent to that, for I had seen nothing, and hence had not the evidence on which to predicate an opinion. I was satisfied there was something worth investigating, but no opportunity occurred. So the problem remained open to solution.

I removed to Providence, and in a few weeks thereafter, on a Sunday, dropped into Pratt's Hall, where spiritual meetings were held. The first lecture interested me; for if the philosophy promulgated were true, the way was open to solve every problem, and lift from off my path the cloud of my life. Each successive lecture intensified my interest, for I found the speakers were setting forth my hypothesis as a truth which could be fortified by facts, many of which were cited. I occasionally bought a *Zaner*, and found that advocating my hypothesis as a fact and truth, besides recording my facts, all tending in the direction of proving man's continued existence after death. The Message Department attracted my attention at once. I read it with interest, for I saw there was an individuality attaching to the communications which no single mind, however gifted, could give them. I soon became a constant reader, and his weekly visits were intently awaited. I have never seen any reason to regret that I made it my regular companion; I prized it so highly that I carefully preserved the numbers, and have very nearly a perfect file for the twenty years. And, old friend, we shall journey on together; I hope, another twenty years, when probably we shall be forced to part company in this mundane sphere. But when I reach the other sphere my interest will not abate, but rather increase.

All honor to the brave souls who were willing to become the agents of the spirit-world in the opening of that newer and fuller dispensation which had just been inaugurated; a dispensation filling the void which the progress of truth and the unfolding of humanity had made, and which no creed, no hierarchy, no sect could fill. The early laborers with you, who have crossed the river, still aid in guiding the organ of the immortals, that it may continue the same earnest advocate of truth and progress, and with the lapse of time become a still greater power of good. I not only congratulate you, dear Banner, but Bro. Colby as well. I know the trials and labors he has undergone, the many fiery ordeals he has been called to pass through, the scorn of enemies and the venom of once pretended friends; but in you he has his consolation and vindication. The weak and puny infant of a quarter of a century ago has become a giant whose power is felt and acknowledged the world over.

Old friend, go on; humanity has been blessed through your labors; numerous hungering souls have found in your columns the bread of life, and numerous slaves of senseless creeds and soulless dogmas have been emancipated. Thankful for the past, I am hopeful of the future, for—

"The day gleams o'er the hill,

The star is set

That kept the watch for night,

And in the coming light

The shadows flit

Like timid sentinels."

Good night. Wm. Foster, Jr.
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Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM;" Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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IT WILL instantly relieve the most distressing attack of

Catarrhal Headache,

Remove all offensive matter from the head, and, if persist-
ently used, will cure the worst case of Catarrh.
Price, for a few months only,

15 Cents per Box,

or,

2 Boxes for 25 Cents.

Postage free. JAMES A. BLISS, Wakefield, Mass.

GRATEFUL-COMFORTING.

EPPS'S COCOA

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which will save us many heavy doctors' bills. It is by the judicious use of such articles of diet that we can keep ourselves well fortified with pure blood and properly nourished frame."—Civil Service Gazette.

Bottle simply with boiling water or milk. Sold in tins only (2½ lb. and 1 lb.) labeled.

JAMES EPPS & CO., Homoeopathic Chemists, LONDON, ENGLAND.

June 24, 1880.

THE GREAT SPIRITUAL REMEDIES

PREPARED through the mediumship of JAMES A. BLISS, BLACKSTONE MAGNETIZED PAPER, to heal the sick and develop mediumship. Price 10 cents per sheet, or 12 sheets for \$1.00. 1 sheet each week for four weeks, 40 cents. Eight weeks, 70 cents. Twelve weeks, \$1.00. DR. YONK'S LIVER AND KIDNEY PILLS, A sure cure for all diseases of Liver and Kidneys. Price, post-paid, 25 cts. per box, or five boxes for \$1.00. DR. YONK'S POSITIVE BLOOD PURIFIER, A radical cure for ALL diseases of the Blood, no matter how long standing. Price, post-paid, 50 cts. per box, or three boxes for \$1.00. SPIRIT COMMUNICATIONS by letter for parties at a distance. Terms, \$1.00 and 25 cts. stamps. Send postal card for testimonials and circulars. JAMES A. BLISS, Box 63, Wakefield, Mass. Oct. 7.

GONZALES MINING AND DEVELOPMENT CO.

A FEW of the securities for sale at the following rates: 6 per cent. Mortgage Bonds at par, 25 shares of stock for each \$100 as a bonus.
Bonds for sale without stock if preferred.
Shares without Bonds for sale at \$1.50 each.
For particulars inquire of the undersigned.

JOHN WETHERBEE,

Monk's Building, Boston.

D. LANGELL'S

Asthma and Catarrh Remedy.

MRS. W. T. BROWN, Monroe, Texas, writes: "I suffered with Asthma 30 years. Your Great Remedy completely cured me. I wish all Asthmatic Sufferers to send their address and get a trial package free of charge. It relieves instantly, so the patient can rest and sleep comfortably." Full size box by mail \$1.00. Sold by druggists generally. Address D. LANGELL, Worcester, Mass. Oct. 7.

AGENTS WANTED Family Knitting Machine

over invented. Will knit a pair of stockings with ease and to the satisfaction of the customer. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the Family Knitting Machine Co., 163 Tremont Street, Boston, Mass. Oct. 7.

ROOMS AND BOARD,

Transient and Permanent, 30 Worcester Square, Oct. 7. Address Mrs. J. F. FOSS.

Mrs. H. Dean Chapman,

MEDICAL and Business Clairvoyant. By letter, send age, sex, and stamp. Box 24, Madison, Conn. Oct. 7.

Mediums in Boston.

J. A. SHELHAMER,

MEDICAL MEDIUM and Magnetic Healer. Office 84 Montgomery Place, Room 3, Boston, Mass. Will treat patients at his office or at their homes, as desired. Dr. S. Shelhamer has treated thousands of cases of Rheumatism, Neuralgia, Lung, Liver and Kidney Complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetized Paper, 10¢ per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Office hours from 10 A. M. to 3 P. M., except Tuesdays and Fridays, when he will attend to out of town patients. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box. 5 boxes for \$1.00. Letter address, care BANNER OF LIGHT, June 24, 1880.

MRS. L. J. COLLAMORE, ELECTRIC AND

MAGNETIC PHYSICIAN, 488 Tremont Street, 5th door above Dover Street, still continues to effect remarkable cures for which she is so justly celebrated. Patients who have been disappointed in other treatments should avail themselves of the great benefits to be derived from the power of this Magnetic Physician. Her Vaporized Medication is a working wonder by their great curative power. In acute and chronic diseases persons who have been invalids for years have found health restored by her treatment. Oct. 7.

PROF. A. H. HUSE,

For 20 years a reliable Clairvoyant and

SEER

Of the Past, Present and Future, can be consulted at his Office, No. 84 Montgomery Place, Boston (2nd Floor, Light Building, Rooms 8 and 7). Office hours from 9 A. M. to 4 P. M. Call and you will be satisfied. Oct. 21.

DR. H. B. STORER,

Office 28 Indiana Place, Boston.

My specialty is the preparation of the Organic Remedies for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be returned. Enclose \$2.00 for medicine only. No charge for consultation. Nov. 30.

DR. J. N. M. CLOUGH,

MAGNETIC and Electric Healer, 64 Chardon Street,

near Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. Magnetized Paper, 10¢ per package; especially magnetized for particular disease, \$2.00. 4th Oct. 14.

MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER. Psychometric or

Typical Mediumship by letter, and direct. Send age and sex. Medium powers described. Directions for development given. Sessions on Health and Business, with postal card to Essex Street, Boston. Circles Thursdays, at 3 P. M. Oct. 21.

A. P. WEBBER,

MAGNETIC PHYSICIAN.

OFFICE AND RESIDENCE, 137 West Newton Street, Boston, near Columbus Avenue. All diseases of Men and Women, Specialties. Hours from 9 A. M. to 1 P. M. Will visit patients. Oct. 7.

MRS. JAMES A. BLISS,

MATERIALIZING MEDIUM. Sances every Sunday,

Tuesday and Wednesday evening, at 8 o'clock, No. 31 Worcester Street, Boston, Mass. Dr. Bliss's Developing Circle, Sunday evenings, 8 o'clock. Private Sittings, Monday, Tuesday and Wednesday, from 9 A. M. to 6 P. M. 1st Oct. 21.

MRS. C. MAYO-STEERS,

TRANCE AND DEVELOPING MEDIUM, of San

Francisco, Cal., has located for the winter at 53 Dwight Street, Boston. Private Sittings, Monday, Tuesday and Wednesday evenings, at 7:30. 1st Oct. 21.

DR. H. A. DONLEY,

ELECTRIC PHYSICIAN, 68 Dover Street. Horae cars

from all parts by electric cars. Hours from 9 to 10 P. M. Oct. 21.

MRS. CLARA A. FIELD,

BUSINESS and Medical Clairvoyant. Psychometric

Readings. Hotel Van Hensselaar, 210 Tremont Street, Suite 6. Oct. 14.

Mrs. Augusta Dwinels,

CLAIRVOYANT and BOTANIC PHYSICIAN; also

Trance and Psychometric Medium. Residence and office, No. 100 Castle Street, Boston. 3rd Oct. 14.

Mrs. M. J. Folsom,

MAGNETIC MEDIUM, 2 Hamilton Place, Boston, Mass.

Office hours from 9 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2.00. Sept. 2.

Dr. Charles T. Buffum,

TRANCE, Medical and Business Medium, 422 Tremont

Street, Boston, Hotel Addison. Hours 9 to 5. Sept. 16-19.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-
netic treatment. 43 Winter Street, Boston. Oct. 7-14.

MRS. L. A. COFFIN,

No. 23 Tremont Street, Boston. Psychometric, Trance

Medium and Magnetic Medium. Hours from 10 to 12 By letter, \$1.00. 1st Oct. 28.

MISS HELEN SLOAN,

MAGNETIC HEALER. Office, 327 Tremont Street,

Boston, attended from 9 A. M. to 6 P. M. Oct. 28-1st.

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, 169 Tremont Street, 2 doors

from Mass Street. Mass. New Church Union Bldg. Oct. 14.

MARY A. CHARTER,

MAGNETIC and ELECTRIC HEALER, Develop-

ing, Business and Test Medium, New England House, Blackstone Street, Boston. 6th Oct. 21.

A. S. HAYWARD, Magnetic Physician, 8

Boylston Place, Boston. Two packages of his powerful Vital Magnetized Paper sent by mail on receipt of \$1.00. Sept. 30.

MRS. N. J. MORSE,

ELECTRIC and Magnetic Treatments, 2 Hamilton

Place, Room 5, Boston. 1st Oct. 21.

MRS. FLANDERS,

MEDICAL and Business Medium. Cards, 30 Madison

Street, Boston. 2nd Oct. 21.

MRS. J. C. EWELL, Inspirational and Medical

Medium, Hotel Florence, Suite 1, cor. Florence and Washington Streets, Boston. Hours 10 to 12. Sept. 16-19.

MRS. H. W. CUSHMAN, Test, Business, Rap-

ping, Writing and Musical Medium, 1 Franklin Street, Cambridgeport, Mass. Circles Monday evening, at 8 o'clock, Thursday afternoon, at 2:30. 1st Oct. 7.

MRS. JENNIE CROSBY, Test, Clairvoyant,

Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 37 Kendall Street, Boston. 1st July 22.

MRS. O. H. LOOMIS, Trance, Test and Healing

Medium, Psychometric Readings, \$1.00 by letter, 219 A. Bonnet Street, Boston, Mass. 2nd Oct. 21.

JOSEPH L. NEWMAN, Magnetic Healer No

84 Montgomery Place, Room 4, Boston, Mass. Office hours from 1 to 4 P. M. July 8.

DR. H. G. GARLAND'S Office removed to

Residence, Prescott Street, Everett, Mass. Letter address, 9 Montgomery Place, Boston. Oct. 14.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their names and address, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical diseases, with prescription therefor; and the physical and mental adaptation of those intending marriage; and high to high in the future. Full description, \$2.00, and four 3-cent stamps. Brief description, \$1.00.

MRS. A. B. SEVERANCE, Centre Street, between Church and Prairie Streets, White Water, Vt. Oct. 7.

Consult Prof. A. B. Severance,

If you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis. Oct. 21.

I. P. GREENLEAF,

TRANCE and INSPIRATIONAL SPEAKER.

Will attend to calls to speak at short notice. Also Funerals attended on notice. Onset Bay, East Wareham, Mass. Oct. 7.

ASTONISHING OFFER.

SEND two 3-cent stamps, lock of hair, age, sex, one lead-
ing symptom, and your disease will be diagnosed free by independent letter-writing. Address Mrs. A. B. DOBSON, 80 N. Main Street, Iowa. 4th Oct. 28.

Paul Leavell, Seer and Astrologer.

Horoscope with general reading and events 5 years to come, \$2.00; whole life, \$5.00. Send lock of hair, time and place of birth. Address P. O. Box 233, Chicago, Ill. Office at East Indiana Street. Oct. 14.

Miscellaneous.

Attention, Spiritualists.

BELIEVING that Spiritualists may be strengthened and enlightened, and many devoted Christians converted from the weakness 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 orders for the "Banner of Light," and to send them to the friends of Spiritualism, and will demonstrate that the more of a Spiritualist a person is, so much the worse man is he certain to be.

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

"The extensive learning and ability to impart it possessed by Mr. W. Montague Connelly, will make his lectures exceedingly interesting. It will develop facts unknown to many, but will not only comfort and comfort to the followers. JOEL MILLER, Editor Presbyterian Observer."

Terms on which I will lecture may be learned by addressing

Oct. 21. W. M. CONNELLY, 131 W. Baltimore Street, Baltimore, Md.

The Spiritual Offering,

A LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE

INTERESTS OF HUMANITY, FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT. ISSUED WEEKLY

FOX & WILSON, Publishers.

D. M. & NETTIE P. FOX, EDITORS. ASSISTANT EDITOR, M. H. WILSON.

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denied alien to the pages. Offensive personalities and in-
delicacy of language will be wholly excluded. In its edi-
torial, it will be devoted to the advancement of the
will be advanced. It will not, in any particular, be a
journal, but broad, progressive and liberal—it will be
its broadest, highest, most extensive application.

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writers. In it will be found Lectures, Essays upon Sci-
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paid, for \$2

Banner of Light.

BOSTON, SATURDAY, OCTOBER 28, 1882.

(From the New York World, Oct. 20th.)
Ghosts in New York—Mysterious Ringings, Rappings and Violence in a Brand-New Apartment House—Voices from the Other World.

The occurrences detailed in the following remarkable narrative were witnessed by a number of reputable persons in this city, and the accuracy of the story can be vouched for, the editor of *The World* having been put in possession of the names and addresses of the principal parties concerned. The affair caused great excitement in the upper wards at the time when it occurred, and several incomplete and garbled versions of the matter found their way into print. *The World* publishes to-day the first authentic account of these transactions. The family directly concerned not unnaturally endeavored at the time to hush up the matter, and carefully avoided publicity. The present narrator of the incidents is a professional gentleman well known in Harlem, and a man of the highest character. The family vexed by the demonstrations live in his immediate vicinity. They are persons of good repute, and are loth to attribute the phenomena to the influence of unseen spirits. The health of one of the female members of the family has suffered severely in consequence of the shock to her nervous system. The house, which is a new brick building, is situated in the northern part of the city. It may be remarked that the policemen who were called in at the time became quite demoralized by what they saw and heard, and an English detective, who was allowed at his own request to witness the demonstrations, as he had had much experience in similar cases, could form no theory as to their cause, and found his most vigilant efforts to explain them utterly baffled.

A REMARKABLE NARRATIVE.

To the Editor of the World:
 Sir: The following is a reproduction of notes made at the time of a strange and curious experience I passed through last spring in this city. I am sending you a copy of my notes, and I am sure that you will find them of great interest. I am sure that you will find them of great interest. I am sure that you will find them of great interest.

I take the following memorandum from my diary, beginning with the first of the occurrences. I am sure that you will find them of great interest. I am sure that you will find them of great interest. I am sure that you will find them of great interest.

When the inmates answered these startling summons to go down to the street, the same performance was at once repeated. Finally, the maid, taking courage, went down close to the door, and upon a repetition of the knocks opened the door, only to be held off by the same mysterious force. The family, however, did not deter her from watching and promptly chasing up the demonstrations. The knockings and ringings were really distinguishable all over the premises, and others had been heard at the same time as those living on the top floor, but to a less degree. The family, excepting the daughter and maid-servant, were absent from home, and were not expected until Thursday night.

From the view of the street, the family, however, did not deter her from watching and promptly chasing up the demonstrations. The knockings and ringings were really distinguishable all over the premises, and others had been heard at the same time as those living on the top floor, but to a less degree. The family, excepting the daughter and maid-servant, were absent from home, and were not expected until Thursday night.

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hall, as before, for a further comparing of notes, when we were startled by a great crash. A clothes-stick, about three feet long, which had been hanging in the kitchen behind the door, was hurled into the air, and fell within ten feet of us, one end of the stick covered with flakes of lime from striking the ceiling. Quickly following it, and falling in a different direction several feet apart. I will admit we were now in a "state of mind." No one was visibly scared, but all of us were greatly impressed and amazed at such unheard-of doings. Before we had "tuned down" again, quickly, and while we still stood all in a huddle in the hall, a leaf from the oaken dining-table, which had served in the capacity of a barricade at the outset of the troubles, and which for some time had been leaning against the easement of the dining-room door, was hurled with tremendous force through the hall a distance of about twenty feet, and striking the wall, where it left a deep incision, fell to the floor with a tremendous crash.

Immediately following this, and before we could recover our senses, this same table, which had figured before in regard to its coverlet, came tumbling over the side of the hall, and fell within ten feet of us, just about where the oak leaf had landed. These successive crashes aroused the occupants of the entire building, who anxiously came around us for an explanation. We could not give one, and the matter was left to the floor, and added further fuel to their amazement by telling them that the demonstrations had taken place before our very eyes and without the aid of hands.

The next evening, about ten o'clock, a young man, who was a friend of the family, came to the door, and was surprised to find it open. He entered, and found the family in a state of great excitement. He asked them what was the matter, and they told him of the strange occurrences. He was very much interested, and asked them to let him see the place. They agreed, and he went with them to the hall. He found the door open, and he entered, and found the family in a state of great excitement. He asked them what was the matter, and they told him of the strange occurrences. He was very much interested, and asked them to let him see the place. They agreed, and he went with them to the hall. He found the door open, and he entered, and found the family in a state of great excitement.

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over the portiere and for twenty feet along the hall toward the front of the house. The appearance of the projectile could be by no possibility have been thrown by human hands, for the kitchen in the rear was immediately adjacent to the hall, and without any person being found, and escape by the kitchen window, which is forty feet from the ground, was impossible. The unearthly shriek which, present at the time, was a manifestation of these phenomena, and their cause (the lady herself averring that she was not a Spiritualist, neither was any member of her family), she answered the direct query of the reporter, "Did any two noises occur together?" as follows:

"No. They all followed one another in rapid succession. There would be a whistle and then a shriek, and then a sound as from a fog-horn. The young lady's name was called several times. I cannot explain to you the peculiarity of the voice. It seemed near, and yet distant. The tone was sweet and soothing, but in which a mother would coax her child to her. The whistles were most remarkable. As you walked in the passage, a shrill whistle in your very ear would make you start, and you would find that the whistle was just at your ear. After a time, these mysterious whistles grew terribly frequent. The maid was one day carrying some dishes from one room to the other, when one of the whistles was so loud that she was startled, and she dropped the dishes with a crash that we feared at first was some fresh vagary of the mysterious spirit or whatever it was. The fog-horn noise might come out of a horn three feet across the mouth."

A "superabundance" of "Animal Magnetism" on the part of the chamber-maid, it would seem, was set down upon at last by some parties present as the cause of the disturbances—the appended being the language in which *The World's* representative puts it before his readers. After asking this question of the mistress of the house: "By the way, suspicion was directed to the maid. Could she have had anything to do with it?" she lady replied:

"Impossible; she was too ignorant and too closely watched. A gentleman, who is now in Ohio, but who was here at the time, said he believed the lady's body contained an abnormal quantity of animal magnetism, and that she was the cause of the disturbances. He was highly indignant at the suggestion that she was the cause of the disturbances, and he refused to undergo a simple examination by a mesmerist. It was in vain she was reminded that if she possessed such a power she need never work in a kitchen again. She was not going to do that, she said. She was, however, discharged. She had been in the service of the family about two years."

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at 107 West 11th street, between Smith and Clinton streets, every Sunday at 11 A. M. and 7:30 P. M. The meetings are held in a hall, and are open to all. The meetings are held in a hall, and are open to all. The meetings are held in a hall, and are open to all.

The Church of the New Spiritual Dispensation holds meetings at 107 West 11th street, between Smith and Clinton streets, every Sunday at 11 A. M. and 7:30 P. M. The meetings are held in a hall, and are open to all. The meetings are held in a hall, and are open to all. The meetings are held in a hall, and are open to all.

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aging. There is reason to believe that the services of a gifted trance speaker, Mr. Walter Howell, will be secured for a series of Sunday discourses in the Eastern District during the month of November. Mr. H. never fails to draw large and appreciative audiences. W. H. Coffin, Secretary.

Springfield (Mass.) Meetings.

The interest in our lectures still continues, and Mr. Fletcher's discourses are marked with unusual fervor, and filled with valuable suggestions. The test of his control is strongly manifested in his taking subjects, and on the moment talking with great fluency and power. The afternoon lecture was upon "Secret Societies, and their Relation to Spiritualism," and it opened up a field for choicest thought. The control held that it was impossible for Spiritualists to organize upon any known basis. The present disorganized condition of the church plainly demonstrates this, while every effort to do so in connection with Spiritualism has died before it went into effect. This is easy enough to understand when we consider how various are the opinions with which we have to deal; and since Spiritualism has nothing to do with theory, the best means are to be used to develop the facts. This cannot be done in a promiscuous assembly. Why, in England, the Spiritualists are sending out circulars to get the signatures of those who are opposed to dark séances. Could anything be more absurd? If spirits control these matters, all the signatures will accomplish nothing. Why, should as soon ask of getting names to prevent the night shadows, since all nature holds a dark séance every twenty-four hours, and expect the sun to shine forever, as to suppose that any manifesto from Spiritualists could control what the spirits have to do, and define how they should do it. No; let the doors of the séance-room be closed, and admit only those who are in a state calculated to invite the return of spirits; let the laws be followed out in quiet, and when the demonstration is given then we shall have ground to build upon. Truly can it be said in regard to Spiritualism that "fools rush in where angels dare not tread."

The evening lecture upon "Education" was highly appreciated, and was followed by several very marked and pointed tests. Mr. Fletcher spoke at Williamsburg on Monday evening (23d), and will lecture at New York City, New York City, the first Tuesday evening, November. His address is 50 West 12th street, New York City, CLEON.

Meetings in Providence, R. I.

A "feast of fat things" rewarded those who attended at Slade's Hall, Sunday, the 22d, to listen to E. S. Wheeler of Philadelphia. The afternoon subject was "The Unseen and Unknowable," out of which he evoked a train of thought which was interesting, presenting many seed-grains of truth to be appropriated by the hearer for growth, unfoldment and progress.

The evening subject was "Living as a Fine Art." Having defined art and its principles, a practical application was made, broad and comprehensive, showing how life could be made the most of. Many radical truths were uttered. The intense interest of the audience expressed its responsiveness to the sentiments expressed, many of which a few years ago would have fallen on stony ground. At the opening and close of each service Mrs. Wheeler improvised music upon a theme selected by the audience. There was a wonderful exhibition of power in toning and manipulating the instrument to express the soul of the theme. F.

Fact Meetings.

To the Editor of the Banner of Light:
 Most of your readers know of the Fact Meetings at Onset Bay, Lake Pleasant and Queen City Park, as reported for the *Banner of Light*, and I hope will be pleased to know that they are to become a Bostonian institution.

I have engaged Horticultural Hall, Tremont street, and on Saturday, Oct. 28th, at 8 o'clock, Mr. Edward S. Wheeler of Philadelphia will make the opening speech.

We are promised instrumental music by Mrs. Wheeler, under spirit control. Also tests of spirit-presence by other mediums. The advertisement will be found in another column. Yours truly, L. L. Whitlock.

Meetings at Greenfield, Mass.

Mr. Geo. A. Fuller, of Dover, Mass., lectured at the residence of Capt. L. H. Stone, Greenfield, Mass., Sunday, Oct. 22d, at 2 P. M. The parlors were well filled with a very intelligent audience. Among those present may be mentioned Dr. E. A. Smith, of Brandon, Vt. Some came from Wendell, Montague, Townsend and Barnardston. Mr. Fuller gave a very eloquent discourse upon "Positive Evidence of a Life to come." Next Sunday, Oct. 29th, Mr. Fuller will lecture in Leominster, Mass. X. Y. Z.

Sound the Tocsin!

To the Editor of the Banner of Light:
 On the 7th of November the election takes place in the State of Pennsylvania. The question is now being seriously considered by machine politicians, of inducing the two Republican candidates for Governor to withdraw and to substitute Judge Strong, now on the Supreme Court bench, as the candidate. In the event that arrangement is consummated, it is to be hoped the friends of civil and religious liberty in Pennsylvania will be on the alert and work for Judge Strong's defeat, as he is the most conspicuous personage who for several years past has been pressing the question of putting God into the United States Constitution.

These fanatics think they know more than our fathers who framed the Constitution. Three-fourths of all the blood that has been shed has been on the belief: "My God is better than your God!" J. EDWARDS.
 Washington, D. C., Oct. 16th, 1882.

"Brown's" Bronchial Troches are excellent for the relief of Hoarseness or Sore Throat.

They are exceedingly effective.—*Christian World, London, Eng.*

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10:30 A. M. and 7:30 P. M. Henry J. Newton, President; Henry J. Newton, Secretary.

The Independent Association of Spiritualists and Liberals hold public meetings every Sunday morning and evening at 107 West 11th street, between Smith and Clinton streets, at 10:30 A. M. and 7:30 P. M. Mr. J. William Fletcher, for December, will give tests of spirit-presence after each lecture. The *Banner of Light* is on sale at all our meetings. Alfred Walton, President.

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May 12, 1882

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