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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 formmaterializing 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 seance-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 1 had a sitting with Daniel L. 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 they 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 real-

ize that when they enter a trance condition, with | even in the minds of mortals has a weakening | the most sensitive of all, renders them more 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 associ-

ates 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 scanceroom 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 curtaincabinet and turned up the gas-burner its full to the question I had so near at heart-Modern height. Whilst standing beside her, under the Spiritualism. On his expressing a desire to light, I read with ease a newspaper. At the

By invitation of a gentleman from Washing-

ton 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 awayat 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 | he had extended to my friend, I abruplly said, closed curtain, a sofa cushion came from about "Yos, I can pick up Tom, Dick or Harry in the the centre of the curtain and fell at my feet. street and bring them to you and you will talk Next a heavy door-mat came from the same di- like a book to them; but when I bring to you a rection and also fell at my feet, and lastly, a man of high character, whose conversion might coat, which Mr. Crindle, on examining, declared be of great benefit to the cause, you cannot say belonged to him, and which, on his leaving a word to him." Said the spirit, "How would home an hour or two before, he left in his room. you feel in the presence of a rattlesnake, who During the enactment of all the phenomena, was all the time spitting poison at you!" the curtain was not seen to move. These leats of spirit-power were doubtless performed by the spirits (through the agency of an Indian as alleged) to show us how readily mischlevous 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 spiritguides 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 figured into a scraphic expression and glowing 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. Pierponton the oc- (as both the gentleman and myself expressed casion 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 entertering 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

effect on a good cause, not only through its viity, but on the minds of the denizens of the pirit realms. This occult action or reflection of mind upon spirit realms.

mind seems to penetrate through all the realm | where but little was given, owing to the presof 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 seance being otherwise good), though not a word be spoken, always produces an harmonious, exhilarating effect on the mind ence of those of a contrary character is sure to effect the medium more or less injuriously. No Most emphatically, at scances for form-materialization, as well as for all others in a greater or less degree, the manifestations of spiritmediumship illustrated very many timessometimes 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 know more about the subject, I offered to call same scance a spirit came out, poised above in at his lodgings in Newport, R. I., and take him the air, in distinct view, whilst at the same time to see an excellent trance and clairvoyant meanother spirit-daughter of mine stood looking at her from the parted curtain. um'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

Doubtless the spirit in control read my friend's

liable to similar harmful occurrences as those I bration on the minds of its friends in mortal- 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

ence 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 scance when a full "exposure," socalled, of a form-materializing medium has ocof a well-developed medium, whilst the pres- curred; but from all I can learn, I think it has very seldom, if ever, happened excepting at seances where the predominant influence of the good medium, I feel sure, will controvert this. 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 power, whether they be good or ill, are gauged are enabled to surround the helpless mesmer-(all else being equal) in exact ratio with the ized medium with an atmosphere so foul and good or evil influences that pertain to the sit- dark as not to be endured by their guides, who ters in the circle. I have seen this phase of 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 what proved to be strictly honest and reliable, so far at least as relates to the materializing manifestations.

> Again and again have I 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 heaveninspired 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 heen vouchsafed to mortals. To do this great work, I have been repeatedly told that it is absolutely necessary that mediums must accord guides conditions of the to their nious kind, wherein not a ripple of ill-feeling or doubt shall enter or go forth from the mind of any one sitter 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 THOMAS R. HAZARD. their circles.

# The Spiritual Rostrum.

NO. 6.

#### Substantiality of Thought in Spirit-Life.

An Address Delivered through the Mediumship of Mr. 8. 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. Cull 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, cull 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 lovel treasures which you so much admired. The 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 fellowbeings. 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 entors this earthplane 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 individ-

"In this connection it may be well to present the following extract, corroborative of Mr. Hazard's position. It is to be found in Light, (London, Eng.,) for Sept. 23d, and occurs in the special department of that, paper, presided over by M. A. (Oxon.)... Our spirit friends assure us that the chemical changes from the agreeable to the unpleasant, re-ferred to therein, are correctly judged as to their cause, and

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

are eminently possible, should conditions obtain that are unfavorable to the harmony of the circle. -EA.B.ofL.: "Mr. J. W. Slater has a very interesting and suggestive paper on 'Odors and their flecognition." What is the at-traction 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 some 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 rigular attendant at a circle where this method of tharmo-nizing us was adopted by the unseen friends who came to us. Waves of scent-laden air swept round and round our heads and over our hadins, and liquid perfume fell frequent-ly 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 lub if after it had been shut up for some months. These abnormal per-fumes dif for us what music does for most circles. They induced that sense of calm repose and delight which, prob-ably because its its for unstat. from discord and unrest, is the most favorable for what Dr. Beard would call the great psychical or spiritual delusion. Strange that in the calmest immed of pleasurable quiet, when least distracted and most himself, man should be most deceived, deluded, and mis-led. Strange, if true. I remember, too, as I have aiready recorded here, hour by some subtle charitar yas aiready spirit-chemis-try, the inharmonious thoughts expressed themsives in that disagreeable odor. That which had no objective exist-ence when we formed our circles became the objective and palable expression of our inner shoughts. I so this proof of the intimate connection that exists letween the moment-of a circle, the medium, and the manilestations? Does it not show that l

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 (unbeknown 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 transwith 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 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 scance-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

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 clans 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 its mediums, as a class, being correspondingly | cheerful heart, leaving the results to God.

in the second second

**ual condition does** the Luought of each individ-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 volitionary slimning which is innate, and which is a property of the spirit within, he expois the effeto matter, when that sub-stance 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 will depend 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.-0. G. O.

#### LIGHT. BANNER OF

ual soul adorn and beautify that supernal realm of existence. While you are walking through has not been successfully performed within the life, there is something at times takes posses- past year. The experience of the past few sion of your minds. You have thoughts of living a holy and godly life. You would like the lity both to the small-pox poison and to the vacworld to ring with your eloquence, in a lauda- | cine virus, that it is not prudent to rely on an ble 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 independ ent 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 wayes of thought which are continually sweeping across your pathway.

There are certain individuals unstable as water: they can excel in nothing, and every proof that the patient was not vaccinated wave of thought with which they come in contact takes them away upon its bosom. They become psychologized by their fellows, and thus obey the strongest influences brought to bear accept that of an "M. D." without questioning upon them. It is only by a powerful exercise of it, and express asionishment if any one else the will that the foe can be subdued. You can questions it. Yet scarcely a day passes withexert a mighty influence upon your fellow-men jout a report of some case of smallpox being if you judiciously exercise the power at your | mistaken by an "M. D." for some other discommand. This matter being so little under- ease. The Milwaukee correspondent of the stood at present, the knowledge you acquire respecting this subtle power must be of incalcu-. lable value to all concerned. You sit here at the present moment, and you can project thought | that have come to the notice of the public have by the force of your will, like a flash of light, had to struggle into prominence under the vaacross the great ocean of spiritual substance, rious names of measles, chickenpox, hay-fever, 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 compeers, 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 investigates 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 con struct 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 splittual teachers of the present age, who forbid you to pry into the hidden secrets of your own natures. The material universe is nothing more nor less than man dif fused, and man is the concentration of all the forces of that marvelous universe! Then, endeavor to acquire a comprehensive knowledge of your own illimitable 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.

vaccination in all cases where the operation months has shown such an unusual susceptibilold 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 con vinced 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

enough. Many men who will not accept the opinion of a theologian without first considering it, will

Chicago Times, in speaking of this matter, has put on record the following pungent sentence in support of this assertion: "The few cases and a variety of other complaints. Stricture of the osophagus 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,

Chicago, Ill. ALEXANDER SPENCER. "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 "intuitionally 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

### Foreign Correspondence.

#### Seances in Paris.

To the Editor of the Banner of Light: I take much pleasure in writing an account of three séances 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 séance, 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 wildflowers-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 if 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, 1 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 unmistaka ble proof that they pertained to no human being. In response to a mental request, some fin gers pressed my forchead, 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

# Penumbral Sketches.

"SHADOWS" SHADOWED.

BY JOHN WETHERBEE. CHAPTER FOUR-CONCLUDED. "Earth is our little island home, And heaven the neighboring continent,

Whence winds to every inlet come With balmiest 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 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 l 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 attrac-

### OCTOBER 28, 1882.

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 do n'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, t 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-penumbral 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 baubles 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

#### **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 inestimable 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 hase 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-

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 3 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 potently 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 beau tiful 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 preëxistence, 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 egoistic 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 organized which shall be empowered to grant 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 ob serve? 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 reaction upon good, thus tending to develop it, it is easi-

ly comprehended why a soul should seek socalled 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 re sultant spirit life equalized ? What makes the difference between a good man and a bad man, and what bridges and finally equalizes this diference? FREDERICK F. COOK. No. 238 E. 49th street, New York. ference?

lphabet process we had first an excellent con munication 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 was asked to translate it. Though not quite as I would have expressed myself, it was very agreeable under the circumstances.

At a séance 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 efore, 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 difficulty. She is the widow of the eminent linguist and author, Prof. Honoró Chavós.

#### Diploma Mania. to the Editor of the Banner of Light:

The daily press reports the fact that a onvention of undertakers has been held in the some arrangement whereby a society can be diplomas to these gentlemen of the funereal 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.

tive 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's" 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 pleasedthe 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 hought, 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 spiritthat 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 West recently, for the purpose of arriving at helearned 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 why 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 cortége; 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

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these interviews, of making a connection for a purpose between Octavio and "Shadows," that lasted through life and continued beyond, even of dissolution had already been sown in her 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-guards, 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 "Shad-This of course seemed, as has been inti-OW8." mated, 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 'giltedged' 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

ward with bright anticipations to a future of usefulness and enjoyment ; but, alas ! the seeds

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 Bean children I thought of them; tell them I am sorry I cannot be with them at Thanksgiving; give them some token to re-member 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 ! 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 Spiritualism is the only form of religion that substitutes reason, that "beam of the infinite light," for sacerdotal authority. It never at-tempts to enforce a dogma by threats of pun-ishment or by promises of reward. On the contrary it.presents its facts, exhibits its phe-nomena, 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 hate, because it knows no fear. Hate is the twin brother of fear, and when both find lodgment in the hu-man heart, then the dominion of hell, instead of the "klugdom of heaven, is within." Spiritualism is the only religion that opens free and direct channels of communication be-tween the external and invisible worlds. Its paths are not like the macadamized roads of modern theology, obstructed by gates along the

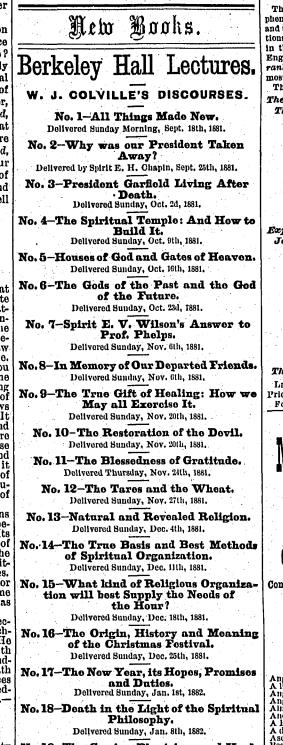
tween the external and invisible worlds. Its paths are not like the macadamized roads of modern theology, obstructed by gates along the way, and toll-gatherers in priestly robes wait-ing to tax all who travel by its thoroughfares. It invites all, without distinction of sex or race, social, mental or 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 sec-tarian conditions of this world as a wise teach-er approaches a class of unruly children. He does not come with ferule and fool's-cap, with angry frown and threatening voice, command-ing obedience to his will. No, for beneath their turbulence and discord he sees vital forces at play which, when properly directed and ed-ucated, will develop noble men and women.— E. Foster, Preston, England.

to catch trains is not a more potent and gen-eral factor in producing heart disease than has been supposed. On this point a prominent city physician says: "There is undoubtedly a con-nection. The bane of our American life is its ceaseless hurry, which induces nervous dis-cases, 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 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 an-other eminent physician, who says "that great care is necessary in matters of this kind for peo-ple 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, which in many cases has been induced by severe attacks of rheumatism or kidney disease. A case of heart disease can-not be attributed alone to ascending stairs. Of not be attributed alone to ascending stairs. Or course the first effect of running, or rapidly as-cending, 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 a load of blood from the limbs is suddenly thrown upon the heart before it moves rapidly concept to dispose of it. This burden suddenly thrown upon the heart before it moves rapidly enough to dispose of it. This burden suddenly put upon the heart and the temporary conges-tion in the lungs, cause imperfect action, and the victim experiences what is known as short-ness 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 perfect-but sound this over-exerction will not produce ly 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 uncomfort-

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.

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Translated from the German, with a Preface and Appendices, by

### CHARLES CARLETON MASSEY,

Uf Lincoln's Inn, London, England, Barrister-at-Law

Author's Dedication to Mr. William Crookes, F. R. S. CHAP. 1.-Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its

CHAP. 2.-Magnetic Experiments. Physical Phenomena. Slate-Writing under Test Conditions.

CHAP. 3.-Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Slade's Ab-normal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Be-

CHAP. 4.-Conditions of Investigation, Unscientific Men of Science. Sinde's Answer to Professor Barrett.

CHAP, 5.-Production of Knots in an Endless String, Further Experiments. Materialization of Hands. Disappearance and Relippearance of Solid Objects. A Table Van ies, and afterwards Descends from the Celling in Full

CHAP. 6.-Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unex-pected in Nature and Life. Schopenhauer's "Transcend-

CHAP. 7.-Various Instances of the so-called Passage of

earch. Their Reproduction at Different Times and Places. Dr. Friese's and Professor Wagner's Experiments in Con-

CHAP. 9,-Theoretical; "The Fourth Dimension." Professor Hare's Experiments. Further Experimen of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyauce.

CHAP, 10.-An Experiment for Skeptics, A Wager, Blade's Scruples. A Rebuke by the Spirits. An Unexpect-

CHAP, 11.-Writing through a Table. A Test in Blate Writing Conclusively Disproving Slade's Agency.

CHAP, 12 .- A "Fault" in the Cable. A Jet of Water Smoke. "Fire Everywhere." Abnormal Shadows. Ex-planation upon the Hypothesis of the Fourth Dimension. A Seance in Dim Light. Mevement of Objects. A Lumi-

CHAP, 13,-Phenomena Described by Others.

APPENDICES.

APPENDIX A.-The Value of Testimony in Matters Ex-

Conjurer at Berlin. APPENDIX C.-Admissions by John Novil Maskelyne,

and other Professional Conjurers.

LIST OF ILLUSTRATIONS.

the Experiments were Conducted. PLATE I.-Experiment with an Endless String.

II.-Leather Hands Interlinked and Knotted under Professor Zöllner's Hands.

" III.-Experiment with an Endless Bladder-Band and

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."

#### Whence 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 visibly affected her. I little dreamed as I stood talking with her on that occasion that mother and daughter would so soon be reünited. 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 fostermother 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 Her heart was light as air, and she looked for- | achieve.

able. These affections of the heart are known to be very frequent. They are taken in the aggre-gate to be inferior only to consumption in fa-tality. Out of more than five hundred dissec-tions witnessed by the renowned Dr. Clendin-ning, about one-third presented signs of heart disease

disease. Dr. Graves of Concord, N. H., in preparing his "Heart Regulator" gives a great relief if not a decided cure. The continued demand for it, with statements coming from sources enti-tled to unbounded confidence, would warrant us in recommending its use, even if we did not know its valuable ingredients, and their adapt-ability to these troubles. Mr. F. E. Ingalls of Concord is sole American agent for this prep-aration (which can be obtained at all the best aration (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 Elixir Vitæ, 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 honorwas a medium, but did not like to confess it. able distinction as the alchemists failed to

No. 24-Easier for a Camel to go Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God. Delivered Sunday, March 5th, 1882. No. 25-The Sermon on the Mount, and its Ethical Teaching. PART I. Delivered Sunday, March 12th, 1882. No. 26-The Sermon on the Mount, and its Ethical Teaching. PART II.-DO WE ALWAYS RECEIVE OUR JUST DESERTS Delivered Sunday, March 19th, 1882. Paper, single copies, 5 cents: 6 copies for 25 cents; 13 copies or 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage free, Published and for sale by COLBY & RICH, Banner of Light office. Alse, for sale by TIMOTHY BIGELOW, ESQ., No. 3 Hancock street, Boston. THE MODERN BETHESDA; Or, The Gift of Healing Restored. Being some account of the Life and Labors of Dn. J. R. NEWTON, HEALEN, with observations on the Nature and Source of the Healing Power and the Con-ditions of its Exercise, Notes of valuable Auxiliary Remedies, Health Maxims, &c, EDITED BY A. E. NEWTON.

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	Beautiful City.	They 'll welcome us home.
	Beautiful Land.	There's a land of fadeless
	Bliss.	beauty.
	Beyond the mortal.	They're calling us over the
	By love we arise.	sea.
	Come up thither.	Tenting nearer home.
	Como ap tiltaci.	Tenting heater home.
	Come, gentle spirits.	Trust in God.
1	Consolation. Come, go with me.	The land of rest.
	Come, go with me.	The Sabbath morn.
	Day by day.	The cry of the spirit,
	Don't ask me to tarry.	The silent city.
	Evergreen shore.	The river of time,
	Evergreen side.	The augels are coming.
	Fold us in your arms.	The Lyceum.
	Fraternity.	They are coming.
	Flowers in heaven.	The happy time to come.
	Gathered Home.	The happy by-and-by,
	Gone before.	The other side.
	Gentle words.	The Eden of bliss,
*	Gratitude.	The Educitor Diss,
	Golden shore.	The region of light.
	Cothered home homend the	The shining shore,
	Gathered home beyond the	The narvest.
	803.	Time is bearing us on.
	Home of rest.	The happy spirit-land.
	He's gone.	The by-and-by.
	Here and there.	The Eden above.
	I shall know his angel name. I'm called to the better land.	The angel ferry.
•	I'm called to the better land.	Volces from the better land.
	I long to be there.	We shall meet on the bright,
	Looking over.	etc.
	Looking beyond.	Welcome angels.
	Longing for home.	Waiting 'mid the shadows.
	Let men love one another.	When shall we meet again?
	Live for an object.	Wo welcome them here,
	My arbor of love.	We'll meet them by-and-by.
	My home beyond the river.	Where shadows fall not, etc.
	May home boyond the river,	Where shadows han not, etc.
	Moving Homeward.	We'll anchor in the harbor.
	My home is not here.	We'll gather at the portal.
	My guardian Angel.	We shall know each other
	Not yet.	there.
	No weeping there.	We'll dwell beyond them all.
	No death.	Waiting to go.
	Not yet for me,	Waiting on this shore.
	Never lost.	We're journeying on.
	Only waiting.	What must it be to be there.
	Over there.	Where we'll weary never-
	One wee is past.	more.
	Outside.	Whisper us of spirit-life.
ļ	Over the river I'm going.	Waiting at the river.
	Oh, bear me away.	

of spirit-life. the river. Oh, bear me away One by one. Passed on. Passing away. Parting hymn. Passing the vell. Papowa CHANTS. Come to me. How long. I have reared a castle often. Invocation chant.

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Berreacon, Anterpresentation and the series of the messages of their spirit-friends will verify them by in-forming us of the fact for publication. F Satural flowers apon our firele-Room table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spiritual-ity their floral offerings. The invite written questions for answer at these

Ennees.
[Miss Shelhamer wishes it distinctly understood that she fives no private sittings at any time; neither does she re-eive visitors on Tuesdays, Wednesdays or Fridays.] **For** Letters of inquiry in regard to this department of the Banner should not be ad iressed to the medium in any case. LEWIS B. WILSON; Chairman,

#### SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

#### [Report of Public Scance held Sept. 29th, 1882.] Invocation.

**Invocation.** For the blessings and the privileges of the hour we thank thee, oh our God! and we would ask of thee and thy blessed ones a continuance of the holy baptism of love, of spirituality and of glory which to day is being showered upon human hearts encased in mortal clay. May we indeed realize that we are thy own, and that thou art the Parent of all mankind: that we are united in the bonds of fraternal relationship, one with another, and that however humble and how any human may be, he is our brother or our sister, and it is our duty to extend the helping band and to lift such upward above the nitre of earthly or crude conditions. May we walk in paths of humility and rightcousness; may we walk in paths of humility and rightcousness; may we walk in paths of humility and or ight, at all times, no matter what the world may say. Oh! may we indeed become worthy of the spiritual moldment which tho and thy angels seek to bestow upon us. And may we ever look upward and onward toward the effernal world where the beacon-light of progress forever shines, and with our cycs fixed upon that golden banner of advancement may we extend the hand unto others, to guide them onward, until we shall jofo the angel band and walk hand-in-band with thy blessed ones, when we will be ready to continue the good work and to press forward without faltering, carnestly desiring to assist all markind.

#### Questions and Answers.

CONTROLLING SPIRIT.—We await your ques-tions, Mr. Chairman. QUES.—Is not the adage "First impressions are the best" based on the fact that those im-pressions come from the guardian spirit of the person ?

Ass.-"First impressions" are usually of spiritual origin, produced either by the clear vision or the keen perceptions of the spirit of the individual, brought into active operation through the law of psychometry, or by the pow-er and presence of invisible friends acting upon mind. Human experience proves that in nine cases out of ten, first impressions are the best, the most reliable. The reason of this is that when any matter is first brought forward for consideration the mind is more active, that is, is more receptive to spiritual things than it is later, when it has had time to become exer-cised or anxious concerning the subject under consideration.

consideration. Q.-Do individuals hold conversations with spirits, obtain answers to inquiries formed in their own minds, when at the same time they think they have asked themselves a question and received from themselves a reply? A.-Most individuals, indeed we may say all individuals can and do, at times, hold sustained conversations with invisible spirit friends. Thoughts are presented, questions propounded and answers received within the mind, and the individual may have no idea but that the en-tire result is from the operation of his own Individual may have no idea but that the en-tire result is from the operation of his own mind; it seems as though it were a double action of the mind. At such times, the pres-ence of one or more spirits may be concluded— spirits who hold conversation with the mind of the individual in the form, presenting new thoughts and ideas for his consideration, and in this way guiding or directing him how to pro-ceed in his mundane as well as his spiritual affairs. This is very different from the process of elaborating thought through reflection, or

interest in it now. All the active years of my life, I might say, were spent in behalf of my country. I desired to see it grow and expand its powers, so that it might indeed be known as Its powers, so that it hight indeed be known as a grand and glorious nation. I take pride in my country; I did while in the body; and I shall work for its welfare, knowing that as its institutions broaden out, as it extends a wel-come hand unto all mankind, so will its indi-

come hand unto all mankind, so will its indi-vidual subjects become enlightened, strength-ened and elevated. I intend to work upon individual minds, not upon the mass of the people, but wherever I can come in contact with one citizen of these United States who is susceptible to my influ-ence, I shall as far as possible operate upon him so that he will understand it to be his duty to exercise the right of franchise, and to vote for the hest and purest individuals for office. I feel that if this work is inaugurated, that if all private individuals who seek to inform them-

feel that if this work is inaugurated, that if all private individuals who seek to inform them-selves concerning the interests and welfare of the nation, and who desire to see individuals of honor promoted to public office, if they, instead of becoming disgusted at what they consider the corrupting influence and condition of state or national offices, will seek to use their influ-ence, however small it may be, in righting these things, and in promoting the welfare of the peo-ple by macing men of incorruptible principles

things, and in promoting the welfare of the peo-ple by placing men of incorruptible principles in their offices and legislative halls, then I be-lieve a grand and mighty revolution will be performed in time. I know it will take years to perform that work, but if each one comes up to the mark, does his part, the work will be comparatively easy. Acting, then, upon the be-lief, or principle, that America expects every man to do his duty, I, for one, shall endeavor to do what I can toward promoting such noble work; and I call upon all my bother associ-ates, my old friends, who have the power on this side to listen to the sound of my voice, or who may read my words, to come up manfully and do their duty; use their influence, however humble it may be, and cast their vote in order to stem the tide which threatens at times to overwhelm the people of this country; that tide which would sweep away all the old honest which would sweep away all the old honest bulwarks and glorious principles of right, and plant in their place only those dishonest ideas which will in time disorganize the people, and bring ruin instead of what we all desire to sec-

a grand and glorious republic ! I know that I have not expressed myself as I I know that I have not expressed myself as I desired, yet these thoughts burn within my soul, and I give them forth. As this is my first experiment in making myself manifest at this place, I think I shall be pardoned for not com-ing up to the mark which I desire to attain. My great and earnest desire is to request my find the give mean experiment of readers friends to give me an opportunity of speaking to them in private, for I have much to say which I feel will be of benefit to them and to

which I have certain information to impart which I desire them to receive before the end of another year.

of another year. For many years I was a Lieutenant-Com-mander in the United States Navy, and in early life was Ensign upon the Kearsurge. I feel that my message will reach friends of mine in Port-land. I passed out in that city, and I return, directing my attention to friends there, hoping to reach them, and through them to reach other friends whom I know and love. Edward K Proble E. Preble.

#### II. G. Halloway.

[To the Chairman:] This is a strange kind of a fix I have got into: I hardly know how to proceed. I have been looking around, and thought I would like to make myself known, but I do not feel as well as I wish I did. If I do not express myself very clearly, I will ask your par-don, for I am in something of the condition that

don, for I am in something of the condition that I was when I went out of the body. I had no anticipations of going out, sir; I had no idea, when I started on my journey, that I would not return alive — but these accidents happen in life, and we are obliged to submit to them. I was one of a party of four en route for the Union Stock Yards. The train slowed up, for some reason or other, and all I can remember is that there was a crash. I know that I was hurt, and suffered intensely for a little time. I am told that a freight train ran into the train upon which I was traveling, and that was the cause of the disaster. I do know that I was in great agony, for a time; it seemed to me to be great agony, for a time; it seemed to me to be an eternity, but I am told it was but a very short time. I feel that I was hustled out of the body, and I do n't know whether it was right or not; I have not been altogether satisfied on that point, but, in looking around me, I ascer-tain and understand that I can do a work, even from my present condition, so I am ready to begin it. I was a cattle dealer, somewhat extensively known in the West, and I direct my message to friends in that section of the country. I have associates and friends in Chicago, whom I de-sire to meet, and one who is with me also wishes sire to meet, and one who is with me also wishes to come into communication with friends of earth. We are together considerably, but are not engaged in business as we were while in the form. I am still interested in animals; not so much in dealing in cattle as in the condition of the animals under the charge of those who are in the same business as u war. Londowround the in the same business as I was. I endeavored to be humane in my treatment, and I know that others associated with me endeavored to be the others associated with me endeavored to be the same: yet I can now see many points where the animals under their charge may be kindly cared for and protected, which I did not see or understand while here, and I am trying to bring these ideas before the notice of individu-als engaged in these pursuits, so I come back here, first to announce myself and tell those who know me that I am not dead, that although the body was injured and multilated, yet the who know me that I am not dead, that although the body was injured and mutilated, yet the spirit is sound and whole; and as they say I have the power of returning, of coming into communication with you, so if you will leave your business pursuits for half an hour or an hour, and seek out an avenue through which I can come and manifest. I will be nost happy to do so: I will meet you more than half way and do so: 1 will meet you more than half-way,

less, to be piled up in my pathway. I say sweep it aside as soon as possible. [To the Chairman :] I am going to work to try and sweep it aside, sir—the rubbish of ideas that individuals I know of have in their minds, with the provided the set of the singular piled up so that they cannot see the spiritual sun shining through. Why, bless your soul, man 1 it reaches to the very top of their under-standing-this rubbish does, so that they can-not see anything else because of it. I think it is time they becau to chear the way, and if they not see anything else because of it. I think it is time they began to clear the way, and if they want any help I am ready to give it to them as far as I can. But I think I have prattled about long enough. I'll get out and give way for somebody else. I went out over the border from Warren, Ohio. I have been known petty extensively about those parts. It any old friends should hear tell of my return give them my re-membrance and greeting, if you please. John Harsh. Harsh.

#### Andrew Tompkius.

[To the Chairman:] Be kind enough to an-nounce me, sir, as Andrew Tompkins. My ob-ject in returning is to give a brief message to my friends in New York City. I have traveled about among mediums in that eity, seeking to manifest my presence so as to come into direct communion with those friends of mine who re-side there, but I cannot do so. I do not find any medium adapted to my works, nor do I. any medium adapted to my wants, nor do I seem to assimilate with them, so I have been brought here by an old friend who has an-nounced himself from this place, and assured me that I should find a welcome. I wish my friends to know that those who have passed on with me-and there were two who went out of with me-and there were two who went out of with me-and there were two who went out or the body at nearly the same time that 1 did-are ready to manifest, and to bring some knowledge of the immortal world back to friends of earth. We have formed a company on the spiritual side, and are now waiting for our friends to form one on the earthly side. If they will do that I know a battery may be formed, whereby that, I know a battery may be formed, whereby we may send down messages from the spiritual world. The wires are laid so far as we are conworld. The wires are laid so far as we are con-cerned, and we only await the operations of our friends upon the mortal side. Some of my friends are interested in Spiritualism—are be-ginning to look into it, and they are astonished that such a thing is in the world, and has been there for a quarter of a century or more, while they have known nothing of it. Well, I would tell them they have been asleep, that is all; they have allowed the world to move on, and have taken no note of its progress, and if they are left behind in the march of ideas, they must hurry and catch up, so as not to be behindare left behind in the march of ideas, they must hurry and eatch up, so as not to be behind-hand when they get over on my side. They know I despised a laggard. I do so now. I will help them all in my power to hurry up matters, that they may gain all the information they can while they are here, but I will not dally around, and wait the motions of any one who knows not his own mind. If they have made up their minds to investigate Spiritualism ear-nestly, honestly, and to weigh whatever it has to present in the scales of a sound judgment and of reason, then I will be at the front, ready to assist them all in my power; but if they wish to look into this thing only for curlosity, and because it presents a strange spectacle to them, why, then, I shall seek for new fields of labor. I tell them this, because I have no time to waste. I am ready to work from my side, so are my I am ready to work from my side, so are my friends; if those in the body will experiment from their side, in order to gain knowledge, we are ready to speak at any time, when condi-tions will allow. This is all I have to say, and I am much obliged for the opportunity of say-

#### Eli Butler.

ing it.

[To the Chairman:] I find myself in strange company to-day, sir. I look around me on the spiritual side and I seem to see as motley a crowd as I at times witnessed while in the body, each one coming back in order to present something for notice or consideration; and al-though but faw of them are noticed by you on something for notice or consideration; and al-though but few of them are noticed by you on this side, yet I perceive they all seem to pay in or receive something that is of benefit to them or others, so I presume it is all right, and I will proceed to give what I can concerning my own affairs. I was not wont to mix with these things while here. I was engaged in business that attracted all the powers and energies of my mind, and I am something at a loss to un-derstand the life which is mine now, apart from the body. Not that I am altogether obtuse and cannot see clearly. yet many things present themselves for consideration which are strange to me, and which I almost fear to handle be-cause I know not their origin. I am a scholar, an investigator, and desire to receive all the knowledge and comprehension of truth that I possibly can; therefore I return to earth. My possibly chi, therefore I return to earth. My especial desire in returning is, as I perceive it seems to be of all others, to enter into commu-nication with friends of earth. I have many who are yet in the form. I left a family dear to my heart, and I desire to enter into their homes and make my presence known. I desire that they extend a welcome hand to me, that I that they extend a welcome hand to me, that I may feel drawn to their sides and enabled to give them spiritual power and knowledge from my present condition in life. I would also en-ter into communication, if possible, with my former business associates--and there are a considerable number of them--because I have much that would be of interest to them could I convey it to their minds. I wish to say that my present occupation is not very different from what it was in the body. I am still inter-ested in "The Home Bank." I still present myself than at times and watch the operations myself there at times and watch the operations as they proceed. I have attempted to come into communication with my old cashier. I know that I could influence his mind, and also influence others in regard to him; also come into communication with another of that institution whom I desire to see elevated, and for whom I have worked. I do not care to speak of when I have worked. I do not care to speak of these things publicly, and would not mention them at all were I able to come in private to my friends. They know me well. I am not one to ventilate ny affairs before the world, con-sequently if they desire to hear more from me I expect they will give me an opportunity of pre-senting myself before them—I do not mean in the motorial form, but through the instrument the material form, but through the instrumen-tality of some other whom I can influence with my ideas and the suggestions which I wish to convey to my friends. I would very much like to come into direct contact with E. H. Butler, or H. O. Butler, or their families, with friend Chamberlain, or some other near to me, of New Haven, Conn., where I belonged. I was an as-sociate of "The Home Bank" institution of that city, also a man of means. I feel as one in a peculiar position when I return here to day and remember that I am not now in the same condition that I was when in the body; that I have not at my command one dollar of material wealth. I look around me and see those present whom I could assist had I the means all that has been stripped from me; all that I possess to day is the spiritual wealth which is mine, and I am sorry to say it is not as large as I wish it might be. I did not believe in bestow-I wish it might be. I did not believe in bestow-ing large amounts upon any institution or cor-poration or anything of that kind; I believed rather in making use of my means for the bene-fit of others, in private ways, and in leaving my wealth in the hands of those near and dear to me, who I felt could be trusted with it. I have seen the criticism of private and public indi-viduals; that is, I have beheld this criticism in their minds concerning my course. This dis-turbs me not, for I feel that those who have charge of that which once belonged to me, which is now theirs, will diffuse it as it seems best in their own judgment. I believe and trust they will use a part of it in benefiting and blessing the needy and unfortunate. I do not mean in bestowing alms indiscriminately;

S. LAMPREY." Here's another squaw, who says she has friends in Philadelphia. "My name is MARY JANE LATIMER. It is a good while since I went away from the earth, and I lived a good many years in the body; but I come back be-cause my friends have need of me, or need to know something of the spirit-world. They are struggling along, trying to make both ends meet, and to bring up their clilidren the best they can. It makes me feel sad sometimes to see how they have to struggle against unpleas-ant conditions. I want to try and give them a little cheer; to tell them that although their lot has been hard in life, yet it is to be brighter by-and-by. They are going through a course of preparation for a higher existence. This is like the first grade of school-life; it is hard; they have to stumble along, to meet with many failures and make a good many mistakes; but they have to stumble along, to meet with many failures and make a good many mistakes; but they are to be promoted by and by, and I shall be glad when that time comes; I am waiting to receive them in the spiritual world. I am also working to assist them here in the material life, and I think that by coming here to this place (and I shall go to some other place where spirits manifest to get power) I shall be able to do more for them than I could if I remained away."

Here's another Mary, Wilson brave. This squaw says her name is MARY CURTES. She says: "My friends are in Kingston, R. I., and adjacent towns. They will not expect to hear from me, but I feel to put in an appearance. It is a good while since I lived and moved among them here, that is, to their visible sight; but I move among them very often as a spirit. I see what they are doing. I want them to turn I see what they are doing. I want them to turn their attention to splittual things: not to wrap themselves up so much in old ideas. I want them to outgrow those things which fitted them during the past, because they are grow-ing too small for them, and I want them to feel that they can take upon themselves new gar that they can take upon themselves new garthat they can take upon themselves new gar-ments better proportioned to their present con-dition. Please to say that I send my love, and that Sarah, Annie, Henry and Joseph, all who are here who have passed over, and have been passing away, year after year, are congregated together in the spirit-world; that is, those who are in harmony with each other; they send their love to the friends in the body, and want them to feel that those who have one on he them to feel that those who have gone on be-fore are not asleep, but that they are wide awake, looking after their own interests as well as the interests of their friends on earth."

as the interests of their friends on earth. Lizzie Whitte, a young squaw, desires to speak. She says: "My parents are in the body. I wish to reach them if I can, and so I come to this place, for they live in Boston. When I passed away I did not know I could come back to them and bring them impressions from the spirit-world, but I find that I can, and many times when mother is sad and down-hearted I come and make her feel happier and bright-er—when she is alone. She does not know wby this is so, but I want to tell her it is because I come and other spirits come and impress her this is so, but I want to ten her it is because I come and other spirits come and impress her mear to me felt very sad when I passed from the body; it seemed as though a great cloud had gathered over them; they could not realize why this affliction should be brought to their homes; but I want to say I am glad I had to go. that I was taken away from carthy life and conditions, for the opportunities given to me here have been so much greater and grander than they could have been on earth I have been able to go forward and learn a great deal which I never would have known in the body; so I am happy, and I want my friends to feel happy—to have them know that all is for the best. Behave them know that all is for the best. Be-fore very long one dear one is coming over to my side of life. I will be ready to meet and welcome her and take her to my spirit-home, which is bright and beautiful; it is even now being prepared for her reception. I would send my love to my friends, those who were my associates, and who remember me. Tell them I am glad to have gone; that I have seen some of them as they have passed on in life; that the changes which have come to them have been some of them sad, others pleasant, and that I know we will meet again by-and-by, and renew the old associations."

One more, and then Lotela has got through, We're going to have as many squaws, you know, as braves who have spoken. This one save

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friends that I am well, and quite satisfied with my new condition. I tried to manifest to them, and make myself known, and I want them to look into these things, so they will know when their spirit-friends come back to them, it will do them a great deal of good and help them along in many ways. My name is MRS. MANY S. LAMPREY." tracted to the circle, but he was unable to ex-press himself in propria persona, not under-standing the laws governing the control of other organisms, or of those separating the spirit partially from the body for any length of time. We are told that a spirit attendant upon the medium present at that circle, understand-ing that the General desired to deliver himself upon the subject under consideration, under-took to voice his opinions for him, and did so, giving them as the opinions of that identical person, and not of his, the personating spirit's; consequently what was given did in reality consequently what was given did in reality emanate from the mind of the General, even though his spirit was embodied in a mortal form at the time; therefore it would not be neform at the time; therefore it would not be ne-cessary for the spirit in control to give any other name: But we would advise that this should be done under all circumstances, to avoid confusion on the mortal side of life. Q.--[By a lady of Wisconsin.] I have had some very convincing evidence of the truth of spirit-communion through my own mediumship, but, of late have here gractly nameled by the fact

communion through my own mediumship, but, of late have been greatly perplexed by the fact that while some communications have been true in every particular, others have proved to be false. Hence I know not what to believe. The question of identity also annoys me. I would like to have my mediumship more fully developed, if it can be, so as to be reliable, and will thank you, as will many others, to explain the seeming inconsistencies I have mentioned; and inform me of the best course to pursue.

A.—The medial powers of your correspondent are doubtless undergoing a new development, consequently confusion, or even unreliability in the statements made by the manifesting spirits, need not be wondered at The growth of any great work or project must be slow, and by degrees. Confusion, failures, mistakes and missteps may ensue along the pathway of un-foldment, but these are to be expected, there-fore the questioner need not feel at all alarmed concerning these unpleasant things which come to her from time to time. It would not be wise for the to admit strangers, or even acquaint for her to admit strangers, or even acquaint-ances, into her séance-room, and allow them to listen to the utterances, or to receive the state-ments of the spirits; but it would be well for ments of the spirits; but it would be well for her to sit, either alone or with one or two friends who are in sympathy with and thor-oughly understand her, at least three times a week, in order to receive development. It would be very well for her to receive what is given by the spirits, to take note of it, to preserve it for future reference, as by so doing she will assist and strengthen the spirit-band which is seeking to perform a work through her organization. It is nossible that one or more new spirits, that is. is possible that one or more new spirits, that is, stranger spirits, have been introduced into her stranger spirits, have been introduced into her band for the purpose of performing some special work. They may be experimenting upon her medial powers in order to ascertain how they may be utilized for the work of the spiritual world; and until these new-comers become familiar with her organism and with the laws governing her particular phase of mediumship, she may look for confusion, and even misstate-ment, at times. ment. at times.

Q.-[By Frank Howard, Joplin, Mo.] Are we known in spirit-life by the names we have been known by in this life? A.-Names are used for convenience-in order

to discriminate between and to designate indi-viduals or things. Those spirits who are closely allied to the physical condition, who are closely outgrown the environments of the earthly sphere, are known and recognized by the same names which they bore while inhabiling a mornames which they bore while inhabiting a mor-tal form. Other spirits, who are not physically bound, who are to a certain extent advanced in knowledge and the attainment of wisdom, but who are attracted to this earthly sphere in pursuance of some good work for the henefit of mortals, are known by the names which they bore upon the earth. Spirits who are advanced in knowledge and the attainment of wisdom, but who are not attracted hack to this earthly but who are not attracted back to this earthly sphere, do not actracted back to this earthly sphere, do not bear the names which they did while in the body : rather are they recognized by some name which is adapted to them through some peculiarity of their own which is not pos-sessed by any other. Names in the spiritual world are symbols, therefore individuals, as well as things are known under some suppoli well as things, are known under some symbolic name or title. It is not necessary, however, that advanced spirits address their associates by name, in order to designate those whom they wish to communicate with, for the simple rea son that all such spirits know, to a certainty, who is meant by the addressing spirit. Thought is conveyed from soul to soul with the quick-ness of the lightning's flash, and the spirit who enters into communication with a friend in those spheres of supernal life has no need of those spheres of supernal life has no need of names, unless he desires to use them for some especial purpose. Q.--[By G. L. H., Cincinnati, O.] Do all spirits eventually become perfectly happy, re-gardless of what may have been their course of life on earth? life on earth? A.—So we believe, so we are taught by the highest spirits of whom we have any knowl-edge. Exalted intelligences who have outgrown all the conditions of physical life have no desire to see any spirit punished, further than that punishment will work with regenerating force within. It may be that individuals in the body within. It may be that individuals in the body will be unable to perceive justice in the fact that a spirit, who, while inhabiting a mortal form, lived a life of degradation and wrong-doing, can, at some time, outgrow its merited punishment and arrive at a condition of perfect happiness: but the tendency of the soul is on-ward, the law of progress is in constant opera-tion, and we must move onward with it. All spirits are under the control of this law. It may seem, for a time, that they are halting, that they do not move forward, but the work is still going on, and when a spirit, either in the body or in the spirit-world, begins to suffer is still going on, and when a spirit, either in the body or in the spirit-world, begins to suffer torment, remorse, anxiety and fear, because of its own wrong-doing, we may realize that the work of regeneration is going onward rapidly. By-and-by such a spirit will emerge from this condition, will begin to perceive where and how his course has been wrong, where and how he may begin to do better, and to benefit and bless others; so he presses onward until he ar-rives at a condition of peace and happiness. The remembrance of his past life and of the experiences of suffering will still continue with him, to be, as it were, a guiding light as to his future footsteps. future footsteps.

of elaborating thought through reflection, or the consideration of any subject, which is a process of the mind, yet at the same time while engaged in contemplation the mind may become illuminated or enlightened upon any subject by spirit friends who are more advanced in knowl-

Splitt Friends who are more advanced in knowl-edge than those in the form. Q.-[By Lydia M. Welch, Mason City, Iowa.] Are other planets than the earth inhabited ? A.-While we believe, and are taught, that

A.—While we believe, and are taught that many planets have passed the life-bearing pe-riod, and that others have not arrived, as yet, at this stage of growth or unfoldment, yet we believe and are certain that many other plan-ets are inhabited by human beings; that veg-etable, animal, and human life are to be found upon them. Certain of these planets, we are told, are inhabited by human beings much further advanced in intelligence, knowledge and wisdom than are the people of this earth. Other planets, we are told, are inhabited by human beings less advanced in knowledge, wis-dom and culture than the inhabitants of this globe. It would be folly for us to suppose that of all the countless numbers of planets rolling in space the earth alone was inhabited.

#### Edward E. Preble.

I seem to be sailing smoothly and pleasantly along at this moment, although I have found myself drifting in strange waters, and hardly knew whither I was going. I am not acquaint-ed with this mode of spirit-ieturn, nor of the manifestations which spirits employ in demon-strating their presence to mortals, but I am here to gain information and experience for myself, wishing to understand these matters. I would announce my presence to my friends who are yet in the mortal form, for I feel that it is important for them, and indeed for all hu-manity, to realize that there is a life—a contin-ued life—beyond the borders of the grave, and that man maximum section consciouses of that man possesses his active consciousness of being full as much after he passes from the body as he did before.

I would have my friends know that I am not idle; that I have not furled the sail nor have I anchored, intending not to go abroad again; for although I have passed beyond the vail, yet anchored, intereding not to go abroad again: for although I have passed beyond the vail, yet I find myself desirous of coming into action, of making my individuality and power felt, as did while in the body. I have been seeking to understand something of law—of human and divine law; and I wish to bring my knowledge back that it may be received and utilized by in-dividuals in the body. I am interested in the fate and welfare of my country. I desire to see its Ship of Statesailing on full and free, on clear and pleasant waters; I desire to behold the fine. Of course you can realize that all the fate and welfare of my country. I desire to see of freedom at its mast head, and to have the nations know that here is a home for the parter where the laws of the country are framed for the individual and collective been for the individual and collective been for the interested in these things, but I do not anticipate overturning any old law or revoit woo to influence mortal organisms how to bring my powers to bear upon the minds of individu-als in the form in order to sway them as I fine do would be for the best for themselves and their fellow-beings. Interested as I am, more so than when in the body, for I find my ideaso these things enlarging, broadening out, I can

do so; 1 will nicet you more than nan-way, and bring to you ideas and knowledge which will be of advantage to you, because it will make your business more profitable to yourselves, while at the same time it will enlarge your spiritual na-I do not know whether I have made myself understood or not; I have done the best I could at this time. I hope I will be able to return again and speak further upon many things which I have to mention. H. G. Halloway.

#### John Harsh.

[To the Chairman :] Do you admit all comers? [Yes, all are welcome.] That is very good of you, sir. I am an old Western man; at least I feel as though I was, for the best part of my life and the longest part of it was passed in the

is almost five years since I lived on earth. My name is JENNIE MARTIN. My father is in the name is JENNIE MARTIN. My lather is in the spirit-world, but my mother is here in the body. She lives in Springfield, Mass.; her name is Annie Martin. I desire, if possible, to come to her, or to send her a letter, that she may know that father and I are happy in our spirit home. We know that life has not been altogether pleasant to her since we passed away, although many times the sun has shone upon her life and upon the lives of those who are with her; so she the lives of those who are with her; so she must feel that all things have been brought to her for her good, and that though the storms and shadows sometimes come they will only brighten and refresh her spirit, and the sun-shine will be all the brighter when it shines through the clouds. Please tell mother that I bring to her pressness of lave from many friends through the clouds. Please tell mother that I bring to her messages of love from many friends who passed on before. Her dear mother and father still love her and bless her spirit. They often come—we all come—at times, and form a family circle around her fireside; we bring to her those influences which are for the unfold-ment and elevation of the spirit within, so that if all the becutier and emotions of motion if all the beauties and excellences of mortal life which she desires are not brought to her, life which she desires are not brought to her, yet many glorious things from the spiritual world come into her possession. As she en-deavors to do right, to befriend others—as we often see her do—she may feel that her inner life is broadening out, and, by-and-by, when she is summoned from the form, she will be able to enjoy and appreciate all the good things which the spiritual life will hold out for her acceptance. I send my love to all. When mother writes to my aunt and cousins I desire her to let them know that I have come back, that I sometimes visit their old home where we her to let them know that I have come back, that I sometimes visit their old home where we used to live. I take great pleavure in looking around the old homestead and marking the doings of those gathered there. When mother moved away I felt sad for a time; it seemed as though old associations were being broken up. I know that the tie of friendship and love still exists, as it used to do, and that although apart from the old home and dear friends yet mother from the old home and dear friends yet mother and her own spirit-friends around her, father, myself and others can send back influences of cheer and peace, which may be felt by those at home, and may be of use to them in some manner.'

#### [Report of Public Séance held Oct. 3d, 1882.] **Questions and Answers.**

CONTROLLING SPIRIT .- You may now present your questions for consideration, Mr. Chair-

QUES.—A correspondent, "E.," of Washing-ton, D. C., sends the following question, which he prefaces thus : Just after the settlement of the

ALL CARTER AND A

#### Leonard O. Reynolds.

Truth seeks a hearing, and from my present standpoint, to my comprehension, it seems to me that she must not be denied. And for this me that she must not be denied. And for this reason: because truth appeals to me to give utterance concerning what she has brought to me since passing from the body. Therefore I return to this strange place and seek to deliver a few words to my friends who are yet sojourn-ing on this mundane sphere. I do not feel at all familiar with this mode of procedure. I do not feel that I shall identify myself as thor-oughly as I would like to because I am unac-Is bill of State salling on full a free to be badd the bill service to be bodd the bill service to be bill service to be bodd the

away from the body—I died, as far as the physi-cal is concerned—last Spring. I feel more like a new-born child than I do like an aged indi-vidual; and yet, as I feel the power stirring within, I know that I am not an infant but a splrit, 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 forcotten 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 greet-ing as I extend the hand of friendship to them from the other side of life. Leonard O. Rey-nolds. nolds.

#### B. M. Christie.

I wish to direct my message to friends in Wallingford, also to individuals in South Cov-entry, Conn. I would have them know that I am still able to move among them and to look 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 investigate 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 informa-tion I return that my friends may know it is really myself, that I am not dend to the things of the the start of the start of the things of the 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 four 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 succe to unvertices the rest in the second 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 these only as I would upon an old gar-ment; when removed it gave me no more con-cern than would the removal of an old worn-out coat; still I am pleased that my friends remem-ber 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 wel-fare, and if they will give me an opportunity I will be glad to come into closer communication 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.

MESSAGES TO BE PUBLISHED. Oct. 3.—Mabel Thacher; Anthony O. Boyle; Ruth Wil-Iamus; Charles Fictener; Glemantho. Oct. 6.—Robert, O. Tyler; Eliza M. Bagley; Della Ma-loney; Chark S. Morritt; Mrs. Honora Elizabeth Turnbull; Lillo Wagner; H. M. L. Oct. 10. — John W. Edmonds; Archibald J. Campbell; Betsey Cram; Daniel F. Coliton; Mrs. Franie A. Hopkins; Mrs. Olivia Guild; Warren Clark; Jennie E. Frost. Oct. 13. — Cath. Warren French; Charles J. Hanley; Jo-seph Sione; Holen Woods; Henry D. Hoyt; Mrs. Harriet Peck Williams; J. Q. Wild. Oct. 14. — Janues Taylor; Mary Foster; Mrs. Lizzie Owens; D. F. Thayer; Locial, for Maggie A. West, Sylvanus Rich. Mrs. O. A. Bolles, Leonard Thompson, Colonol John Wood-man, Eliza Powers, Sarah Nichols, Sarah Lizzie; Rebecca A., to her son Riley; Henry Wilson.

### Verifications of Spirit-Messages.

MOSES C. BEAL.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light. In the Banner of Light of Sept. 30th there is a communication from Mosts 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 Nor-folk County Resider and Hollrook Nemes printed this communication. The editor of the Nor-folk County Register and Holbrook News printed

Jold 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 me-diumship of Miss M. 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 truth-fulness or falsity." This editor claims to be a good Methodist. good Methodist. I have now a few words for Miss Shelhamer:

#### BANNER LIGHT. OF Spirit of the Press.

#### The Mysteries of Religion. Spiritualism in All Ages and Lands.

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 is for ourself—we do n't remember any other. But that is no answer for anybody else, for some people say they do remember a previous exist-ence. 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 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 "sec-ond sight," and this is especially the case with the Scotch.

#### THE CHINESE THEORY.

THE CHINESE THEORY. The Scriptures use this expression, "And their eyes were opened; and they saw," etc. This would indicate another world around and near to us. That faith is no more Christian, 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." "Then," he continued, "your heaven is close to your country, and men's souls wan-der not far from their remains in the grave." "Just so," he rejoined, "and we prove it by their often coming back and eating and drink-ing 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 seets as having a heaven The Scriptures use this expression, "And talks of the Christians and Mohammedans and different nations and sects as having a heaven of their own; as would be probable, if they live 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 them-selves. But after all our theories and reasonselves. But after all our theories and reason-ing, and the experience and reasoning of man-kind for ages, man being material in a material world is seldom without some perplexities as to his origin, and doubts as to his end, if he can be said to have an end, for the majority believe in the transmigration of souls.

#### ANCIENT DEVELOPMENTS.

ANGLENT DEVILLOPMENTS. 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 then make a great mistake. It commenced with the first man and the first woman at the Gar-den of Eden, to whom God appeared and spake in a language they understood; and there has not been an age, or a church, or a generation of In a language they understood; and there has 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 patri-archs and kings, as the Chronicles do testify; and under the prophets and often in the generation. and under the prophets, and often in the gospels the story is told; and it runs down into the apocalypse. It was the same with other relig-ionists, who had never seen the Jews or heard of Jesus. The magin of the East, the oracles, philosophers and religionists of Italy, Greece, Palestine, Persia and India—had like experiences.

NO CHANGE IN THE CATHOLIC CHURCH. NO CHANGE IN THE CATHOLIC CHURCH. After all this, in four thousand years of hu-man history, did the world change, or did man change, that the demonstrations were impossi-ble or unnecessary? Who says that? The Ro-man and the Greek Churches, comprising most of the Christians, do not say it, for they claim that the powers given to the apostles, and trans-mitted 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

curious facts, and gave them to the world as the best authenticated and best told story of the kind that was anywhere extant. John Wesley himself has left us a summary of these mysteri-ous events. They begun usually with a loud whistling of the wind around the house. Before it came into any room, the latches were frewhisting of the wind around the house. Before it came into any room, the latches were fre-quently lifted up, the windows elattered, 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 scemed in the air, in the middle of a room: nor could 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 mastiff barked vio-lently the first, yet whenever it came af-terward, 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 goblin, and seldom suffered Mr. Wes-ley to pray for the King without disturbing the family. John says it gave "thundering knocks" at the Amen, and the loyal rector, waxing an-gry at the insult, sometimes repeated the prayer with defiance. He was thrice " pushed by it" with no little violence: it never distarbed him, however, till after he had rudely denounced it as a dumb and deaf devil, and challenged it to cease annoying his innocent children, and meet him in his study if it had anything to say. It rended with "a knock, as if it would shiver the cease annoying his innocent children, and meet him in his 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 any-body's touching either. At another, when sev-eral of the daughters were amusing themselves at a grade of order you one of the beds the 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 means 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. It would respond to Mrs. Wesley if she stamped on the floor and bade it answer; and it was more loud and flerce

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 freaks, as unattended with any serious harm; they all, nevertheless, deemed them pre-ternatural. Adam Clark assures us that, though they subsisted at Epworth, they contin-ued to molest some members of the femily for

though they subsisted at Epworth, they contin-ued to molest some members of the family for many years. Clarko believed them to be de-moniacal; Southey is ambiguous respecting their real character; Priestley supposed them a trick of the servants or neighbors, but with-out any other reason than that they seemed not to answer any adequate nurnes of a "miraout any other reason than that they seemed not to answer any adequate purpose of a "mira-cle," to which Southey justly replies, that with regard to the good design which they may be supposed to answer, it would be suffi-cient if sometimes one of these unhappy per-sons who, looking through the dim glass of in-fidelity, see nothing beyond this life and the narrow sphere of mortal existence, should, from the well-established truth of one such story, trifling and objectless as it might other-wise appear, be led to a conclusion that there are more things in heaven and earth than are dreamed of in their philosophy. Isaac Taylor are more things in heaven and earth than are dreamed of in their philosophy. Isaac Taylor considers them neither "celestial" nor "in-fernal," but extra-terrestrial, intruding upon our sphere occasionally, as the Arabian locust is sometimes found in Hyde Park. Of the in-fluence of these facts on Wesley's character, this 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 mar-velous that it could not freely pass where these mysteries had passed before it. Whatever may be thought of this very hypothetical suggestion and of its incompatibility with the disposition of the writer, and indeed of most of Wesley's critics, to impute to him a natural and perilous

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 qualifi-cation for the work which devolved upon him, and less dangerous by far than the opposite disposition; for though the former might mar that work, the latter must have been fatal to it.—The Valley Visitor, Newburyport, Mass.

#### ET The Pall Mall Gazétte has the following

#### 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. Abigall Morse, aged 80 years.

80 years. For many years Mrs, Morse had been a consistent, carnest Spiritualist. Her steadfast tallt shed a glow of cheutful-ness over her life, and sustained her in the loss of a beloved companion. The sheat messenger had for her not terrors; and so gently he came, forever scaling eyes closed in sleep, the faithful children noted not his presence. Sent, 20th, a large company of relatives, friends and neighbors assembled at the homestead to pay their last tribute to the translated one, so denry belowed by all. In accordance with her ex-pressed wish, the writer officiated, and spoke the messing the national burnet that day. Truty can it be said of this beloved woman, "She halt done what she could," and not doing of the right.

From Clinton, Mass., Aug. 17th, Ede, wife of John B.

From Clinton, Mass., Aug. 17th, Ede, wife of John B. Brewer, aged 51 years and 10 months. This was the fourth time in which tho writer had been called to minister upon such an occasion to this family circle. As our beloved faith had so often comforted this sister in affletion, so the husband and children are sustained by the sense of her ministering presence. Already has the lonely companion seen her as of old in the familiar places.

From Clinton, Mass., Oct. 5th. Clara obthit of Lev

New Books.

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It proves by the Bible that we are immortal and that we are not. It shows how unreliable the scripture is in such matters, and how nowerless is Christianity to comfort the bereaved. It proves by fifty millions of witnesses that God loes not answer prayer.

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May her bathway in life be bright and full of May her pathway in file 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 I. SCOTT.

To the Editor of the Banner of Light:

In your issue of Sept. 2d I see a communica-tion 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. McCLURE. 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 communica-tion from REV. JOSEPH D. PIERCE. It was a good communication and characteristic of the man. He was pastor of the Universalist Socie-ty in North Attleboro', Mass., for twenty five years. The statements in regard to his age, 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 mes-sage 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 for some time way a member of my family in Boston. A remark made to me by father Howes recently, may explain some of the incon-gruitles in spirit-messages which are denounced by the æsthetic, 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 corrected muscle in the athough L hura im

expressed myself in life, although I have im-proved 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, Oci. 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 on exactly. Further, there is a tradition that on the night of the capture of Constantinople, the conqueror, Malmoud the Magnificent, dreamed that the city would continue to be the seat of the empire he had founded for exactly 430 years less one. Now, 1453 (the date of the fall of Con-stantinople), 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.

he

and the doing of many mighty works. They have recognized the fact and the acts 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 ink-stand at him; and all the leaders of the Re-formation were in accord with him. They burned heretics, and hardened themselves to deeds as bloody as Freeman's or Guiteau's, be-lieving the impressions upon them "inspired"; and down to the days of Cotton Mather they destroyed witches by the hundreds and thou-sands, 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 diffreedom, civil and spiritual, but we find no dif-ference in the sects or religious organizations. They all sustain, and while they have growth, adhere to, mysticism and spiritual manifesta-tions—as some say, (though such usually belong to churches that have performed their mission, gone to seed and entered upon decay,) spiritual extravagances and funaticism. Quakerism, from George Fox and William Penn down made the movement of the spirit their cause of action, and the monitor within their own breasts the regulator of life. The Shakers, be-ginning with Ann Lee, were more demonstrabreasts the regulator of life. The Shakers, be-ginning with Ann Lee, were more demonstra-tive, 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 warning others not to be led away by deceiving and lying spirits. The Wes-leys fell into the same line, and in their father's house witnessed the demonstrations the same 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 seventeen brothers and sisters -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 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 "His-tory 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:

BAPS 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 unex-plained, are supposed to have had a providential influence upon his obaracter. These phenomena were strikingly similar to marvels which, in our times, have suddenly spread over most of the civilized world, perplexing the learned, delud-ing the ignorant, producing a "spiritualistic" literature of hundreds of volumes and periodi-cals....The learned Priestley obtained the family letters and journals relating to these

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 in-quiry from a young student at Jena, in whom the study of Darwin's books had raised religious doubts. It is, perhaps, not altogether ir-relevant, at a time when priests of various creeds are claiming Darwin for their own, to publish an authentic statement of what his views really were, particularly as this state ment 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, guoted in a lecture by Prof. Haeckel 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, even assuming that they are capable of being 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 1 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 con-tradictory probabilities. Wishing you well, 1 remain your obedient servant,

CHARLES DARWIN. Down, June 5th, 1879.

10 A lazy British clergyman can now buy lithographed sermons at the rate of about six-pence a week. The sermon trade is on the increase, and is managed either by publishing concerns or by clergymen who want to eke out a slender support. A clergyman who has been conducting this business on the sly informs his patrons that he will receive only a limited numpatrons that he will receive only a limited num-ber 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 re-ceive 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 payes of a purfeeling as he turns over the pages of a pur-chased sermon on the pulpit desk, making bis 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 go-out among-the heathen goodness of gait that will mark the evangelistic damsel ten blocks from a prayermeeting, and the Quadrupedante putrem sonilu-quatit-ungula campum,' step of the literary voman has an onmatopoia 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.

and Annie Wiggin, aged 4 years and 10 months.

and Annie Wiggin, aged - years and 10 months. This lovely mediumistic child was suddenly removed from carth-life by membranous croup. In the same house the grandfaller, a sufferer for many months, awaited the change. The service for the little one took place at the house Oct, 7th. During its performance, the spirit of the age pligrim (Horace Jeweit) was passing through the gates alar, where the child-spirit awalted his coming. Re-turning from the little grave, over the threshold of the home the message 'He is gone '' awaited the afficiend ones. Oct, 9th. a large concourse of relatives and friends gathered around the form that for seventy, three years had onshi ined the home the sone and respected. The companion, and the large citcle of sons and daughters, and siters of the departed, receive or are looking loward the consolations of Spiritual-ism. The Odd Fellows conducted an effective service at the grave. Loving hearts deeply sympathize with this twice-bereaved family, and pray that youth and age may make their holy presence felt.

From West Groton, Mass., May 28th, Abble H. Lepoen, daughter of Dr. Robert Miles Lepoen, aged 15 years.

daughter of Dr. Robert Miles Lepoen, aged 15 years. This young friend was ill only a few days, when she was called away. Hers was an carnest, glad, free spirit, and she was like a mother to her sister and five young brothers, who still remain. We can never forget dear Abble, and sadiy miss the bounding footsteps and sweet face that used to greet us often as our nearest neighbor. She was a me-dium, and gave promise of future usefulness. Bereaved parents, you know that your dear one still lives, and will often come to cheer you from that bright Summer-Land, where you will be reunited in "the sweet by and-by."

Oct. 9th, Mrs. Mary Lakin, of Pepperell, Mass., aged 66

Sister Lakin was always interested in our meetings from Sister Lakin was always interested in our meetings from the first, and her pleasant, sunny face and cheerful greet-ing will be missed in our Sablath gatherings. She was with us on Sunday. On Monday morning, while conversing with her daughter, she foll back, and thus suddenly her spirit left the form. But she has gone from a world of change to the overgreen shore. We know she will return to us, and hope her children may realize that she can come to the at times, until they pass the mystery of the invisi-ble and meet again in the better hand. MARY L. FRENCH.

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

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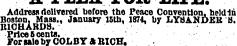
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perusal. Notices of Spiritualist Meetings, in order to husure prompt fuseriton, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelle life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.-John Pierpont.

#### The Modern Mosnic Code.

THE SABBATH DAY .- The Penal Code, which goes into effect on the 1st of December next, 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 mid-night 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 misdetime of the day. Sabbath-breaking is a misde-meanor punishable by a fine not less than one dollar and not more than ten dollars, or by im-prisonment in a county jail not exceeding five days, or by both. Also, all commodities ex-posed 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 The above paragraph is an announcement of what New York has set about doing through its Legislature. How such a piece of old Hebra-ism became involved in the statutes of that State, supposed to be intelligent and progress-ive, 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 in-dustry and traffic are strictly forbidden to be dustry 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 her residence, 37 East Concord street, last may be sold on Sunday before nine o'clock in Saturday evening, was a very interesting and the morning besides such few other strictly satisfactory one. The attendance numbered necessary articles as are above enumerated. To fifteen ladies and gentlemen, a majority of "break" the Sabbath thus sheltered and de- whom had never before witnessed this phase fended by law, renders the guilty person liable of spirit manifestation. A remarkable degree to a fine of from one dollar to ten dollars for of harmony prevailed; to this, in connection each offence, or to imprisonment in jail for a | with the greatly improved physical condition term of five days, or both; and everything ex- of Mrs. Pickering, as a result of her summer posed for sale after nine o'clock in the morning vacation, is to be attributed the success of the is forfeited. Now we have no idea whatever that the men of whom were fully recognized, some of the who passed this law were any more impressed recognitions being very complete; one, that of with the peculiar sanctity of the day in the a daughter who passed from this sphere of exweek which we call Sunday than they are with stence last April, by her mother, who has hiththe sanctity of Saturday. They thought, no erto been strongly skeptical in regard to matedoubt, that it would be a nice thing to make it rialization, being of a very tender nature, her 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 ratherfor a deeper meaning to everything. It 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 devious pathway 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 reliction 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.

The Case of Miss Wood.

BANNER

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 weekand justly comments upon it as follows:

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, which we commend to their serious consideration, and in it they will find that Mr. Wallace corrobo-rates the opinions we inculcated some time ago with respect to the science of forms and what with respect to the seizure of forms, and, what is better still, they will find that his far-reach insight into singular phenomena, which he courageously testified to years ago, and which he has ever since continued to investigate, engbles him to maintain a steady conviction in the facts, 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 Russel 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 séances 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 short-ly 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 so presented themselves to my mind as to make the besitate in pronouncing any opinion about so difficult a subject as materializa-

It is a hopeful sign that experienced Spiritualists are beginning to see what Mr. Wallace so well puts, that 'catching a spirit' proves noth-ing of logical necessity. It is probable, nay al-most 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 solid bodies, the shadowy forms such as a pear 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 ner-vous system. For what takes place is probably what has how often percentioner pointed out 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 per-haps with other substance, the temporary form is made up. It is intimately connected with is made up. It is intimately connected with the body of the medium, and is, in the case of

Materializations at Mrs. Pickering's,

#### Boston Spiritual Temple.

OF

The attendance at Horticultural Hall increases in numbers and interest. The morning lecture by Mrs. Amelia II. 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 parlors, which were laden with floral decoraof 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 alike in the unsophisticated children of the Fox family, who were tested by the A delightful evening was passed, amid social 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 hypercritical 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 exist-

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 onlnions 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 compass; who can do without this in commerce? 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 electricity, and that growing Saviour, Spiritualism, and man will so far advance as to need

#### Silver Wedding in Washington.

LIGHT.

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, 1507 T street northwest. A large and distinguished party thronged the elegant tions 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. 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. The presents were very elegant and numerous. 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 hond 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 tolls 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 hearth 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,

merism; the nineteenth century, steam and ly gaining hold in the minds of earth's inhabitso many Saviours to help him in life, and a ther, that life there is so closely conjoined with knowledge of these, and other laws of nature, life here that it is idle to talk of separation. was denominated the grand Saviour of the 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 denominatshe considers the query, "Who Was Jesus | ed 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 only a few persons can of themseives 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 thinker has taught that a sound never utterly perishes, but, flying in fainter and fainter vibrations from the ear, it tranships foreware on the fast heat table to adminifainter and fainter vibrations from the ear, it trembles forever on the farthest sky, enduring as the atmosphere itself. So with the song of departed bards: does it not live in low pulses of music in the air above us – not only the mu-sic they made before they laid down the earth-ly lyre, but the better notes they produce in a bicker form of life?" higher form of life?'

### OCTOBER 28, 1882.

#### "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 Jehovih 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, halfan-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 "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. New brough correspond-ed wonderfully to the Egyptian hieroglyphics. Dr. Cetliniski, also an Oriental scholar, said he had studied the book and had come to the con-clusion that a man could not produce such to a Saviour: the compass; who can do without this in commerce? The fifteenth century gave birth to a Saviour: printing—a power that sways the world ; the sixteenth century, trial by jury; the seventeenth century, trial by jury; the sighteenth century, steam and electricity, and that growing Saviour, Spiritual-ism, 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

EF 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.

Mrs. J. R. Pickering's materializing séance at

séance. Twenty forms appeared, all but two 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 criticise, 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.

1957 We were present at a private spiritual séance 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.

23 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.

world.

Next Sunday, at 10:30 A. M., Mrs. Colby's subject will be, "What is Truth?" at 7:30 P. M. Christ?"

#### Oscar Wilde's "Christian" Experience.

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 Monekton, 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 considation 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 uncalledfor 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 postoffice 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. 网络无法的新生活

#### "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 RE-LATIONS." 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.

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

ED 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.

105 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 72 o'clock Sunday evenings. No meetings are held during the week. President, J. W. Royle; Secretary, William Hibbert.

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 "OAHSPE" will be found in our advertising columns.

#### The American Spiritual Alliance

Held its second conference on the afterngon of Oct. 22d, at Republican Hall, Dr. J. R. Budhanan delivering the opening address: "A Spirit-ual 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 Chicayo Daily Times, will deliver the opening address on Sunday next, the subject being, 'Spirit States and Methods."

10 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 séance in Weisgerber's Hall last Sunday evening (22d). He is still in the city, where he purposes 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 séances 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.

23 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.

27 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"

## BANNER OF LIGHT.

#### BRIEF PARAGRAPHS.

By a railroad accident at North Adams, Mass., Saturday, Oct. 21st, some thirty-three men, intending to go through the Hoosac Tunnel, in the employ of the road, were scalded and burned badly, several of them having since died.

Old Chief Pocotello, now at the Fort Hall agency, in answer to an inquiry relative to the true Christian character of a former Indian true Christian character of a former inutan agent at that place, gave in very terse language the most accurate description of a hypocrite that was ever given to the public: "Ugh I too much God, and no flour."—Laramie Boomerang.

The false prophet is now (Oct. 24th) reported to be on his march to Cairo, having defeated the Khedive's army in seven engagements, in which the Egyptians are said to have lost eight thousand men. The f. p.'s commissariat cannot be very expensive, if the truth is told when it is asserted by the veracious (?) telegraph that his savage Soudanese devour their prisoners bodily as they go.

Mr. Ira Steward, the well-known labor reformer and eight-hour advocate, is dangerously ill at the Massachusetts Homeopathic Hospital, of consumption of the blood. It is thought that he will not recover.

We are pleased to observe that the committee of the Ballarat Mechanics' Institute have agreed to place the Banner of Light in the reading-room. A correspondent of the Courier, signing himself "Impartial," thinks some preference has been shown over Orthodox journals. Mr. Curtis ably replies to his letter in the issue of the 23d of August intimating that Spiritunlists have no objection to their literature being placed side by side with Orthodox literature.— Harbinger of Light, Melbourne, Australia.

Potatoes are selling in the northern part of New Hampshire for fifty cents a bushel. Railroad transportation must be high to make the price a dollar a bushel in Boston.

Alas I that so many people look upon religion simply as a fire escape.—Boston Transcript.

The tenth annual Congress of the Association for the Advancement of Women was held in Portland, Me., on the 11th, 12th and 13th days of the present month.

"LIGHT FOR THINKERS" is the name of a new paper published at Atlanta, Ga., the purpose of which is to furnish reports of the doings and teachings of Liberalists and Spiritualists. It has a "Mediums' Column," in which spirit-messages are to appear. The editors are W. C. Bowman and G. W. Kates, gentlemen well known as able writers and speakers on spiritual, reformatory and progressive subjects, under whose supervision, we have no doubt, this new Light will illuminate many darkened minds and effect much good. The publishers have our best wishes for the success of their enterprise.

The Progressionists' party have carried Germany four to one conservative. That is the way it runs in Europe. The people keep step to the music of liberty.

Arabi has not reached his trial. Egypt is on the verge of starvation. If a fellah there gets one meal per day, now, it is said he is satisfied. Sir Garnet and Sir Evelyn have ere this reached England.

The funeral of Miss Fannie Parnell (deceased sister of the famous Irish agitator of that name) took place in Boston, on Thursday, Oct. 19th, from the residence of Mrs. Fenno Tudor, Beacon street. It was numerously attended. The remains were placed in the Tudor family vault, at Mount Auburn.

Newport is taking measures for the erection of a statue of Commodore Perry. It will be seventy years, next September, since the battle of Lake Erie was fought.

Moderation in temper is always a virtue, but

Exercises began with two fine recitations from visitors, James Keenan with "Railroad Cross-ing," and James Horne with "The Tramp," also a readicg, "The Christmas Tree," by Mrs. Francis. The word "Welcome" was answered also a readicg, "The Christmas Tree," by Mrs. Francis. The word "Welcome" was answered by fifteen members. Following was a violin solo by Maud Jordan, with accompaniment by Etta Parr, harmonica solo, Mr. Graham, duet by Jennie Bickneil and Jennie Smith, song by Mrs. L. H. Jones and Mrs. Holden, recitations by George Remby, Jr., Mamie Havener and A. Lowenthal. A fine essay by Fred Cooley on Thomas Paine; and who has not heard of the. great liberator from mental slavery? Besides dictating the "Declaration of Independence," the polar star, as it were, of our destiny under which the great Ship of State sails, and it is hoped ever will, he did very much to free the nations from priestly bondage. All honor to him, to every one who stands in the majesty of manhood, and declares that to think and to act is a glift coming from the great first Eternal Cause. May a departure come to this Lyceum from the dead Past to the living Present, and the lives, actions and progressive ideas of the men and women of to-day be incentives to these children to encourage and strengthen them in the due we of the strengthen them in children to encourage and strengthen them in

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the duty of life. ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1. [A report of the Reunion, (Oct. 19th) of the past and present members of this Lyceum was put in type for the present issue; but could not find insertion, through lack of space. It will appear next week .--- ED. B. OF L.]

HARMONY HALL, 34 ESSEX STREET .- Meetings in this hall are becoming more interesting. A fine speech was made by Mrs. Dr. Still. Excellent tests were given by Mrs. C. Mayo-Steers. Instructive remarks were made by Father Locke and Mrs. Dr. Still. Miss Simpson also took part. Mrs. Maud E. Lord spoke most effectively, and gave accurate and impressive tests of spirit presence. One gentleman, a stranger from Hartford, Conn., received some fine tests from Mrs. Lord, and acknowledged, with tearful gratitude, their convincing char-acter. Several tests were given by Mrs. Henley and Mr. David Brown. In the evening, after an invocation by Miss Simpson, excellent tests were given by Mrs. Leslie, test and psychomet-rio readings by Mrs. Henley, and tests by Mr. Brown. Practical remarks were made by Mr. C. F. Rand, and Mr. J. B. Hatch, of Shaw-mut Lyceum, also remarks and tests by Mrs. Maggie J. Folsom and Mr. Street. N. P. 8. cellent tests were given by Mrs. C. Mayo-Steers. Maggie J. Folsom and Mr. Street. N. P. S.

CHARLESTOWN - MYSTIC HALL. - Sunday, Oct. 22d, Mrs. C. Mayo-Steers of San Francisco occupied the platform at the usual hour. A large and intelligent audience was present and listened with much satisfaction to the tests that were given. Several handkerchief readings were also given by Mr. W. I. Perkins. Next Sunday, Oct. 29th, Mrs. Steers will occupy the blatform et 2 n M platform at 3 P. M. C. B. M.

CHELSEA.—Mrs. N. J. Willis, of Cambridge-port, spoke for the Chelsea Association last Sunday evening. Her subject, "Be ye not De-ceived," was treated by her control to the sat-isfaction of a large and intelligent audience. S. B. L.

#### Movements of Lecturers and Mediums.

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

Capt. H. H. Brown spoke at Morrisville, Vt., the 15th, and will speak there again on the 29th. He spoke also in Cady's Falls the 15th and 22d; at Hyde Park the 17th, 21st and 22d, and at North Hyde Park the 19th. He speaks at Stowe the 26th. Will attend the Convention at Essex Junction Nov. 3d, 4th and 5th. Appointments not determined for Nov. 12th and 19th. He will speak for The Spiritual Temple, Boston, Nov. 20th. He intends to start on a Western trip Dec. 1st, and would like engagements in Western New York

from Dec. 1st to 20th; in Ohio from 20th to 26th, and from 26th to 31st in Michigan, and January he wishes to pass in Illinois. Address at his appointments or to 868 De Kalb avenue, Brooklyn, N. Y. Mrs. S. Dick lectured in Leominster, Mass., Sunday,

Oct. 15th, and gave public tests. She will answer calls to lecture Sundays and week evenings; also attend lunerals. Address care Banner of Light. Mrs. Colby and Mrs. Smith will occupy the rostrum

in Horticultural Hall, Boston, next Sunday, Oct. 29th. They can be addressed for week evening lectures in care of Banner of Light office. Dr. H. P. Fairfield will address the Spiritual Temple this city at Horticultural Hall, Oct

#### RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page. Appelai Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Psyments in all cases in advance, AF Electrolypes or Cuts will not be inserted.

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

#### SPECIAL NOTICES.

DR. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. 0.7.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. 0.7.

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

#### ADVERTISEMENTS,

### PROF. A. H. HUSE,

Astrologer, Clairvoyant and Prophetic Medium. No. 81/2 Montgomery Place,

BANNER OF LIGHT BUILDING, Boston. Rooms 6 and 7,

THOSE weighed down with grief and sorrow, we would advise to consult the Professor. A advise to consult the Professor. Those suffering in health, can consult the Professor with full assurance of relief if not a curo. Those engaged in Financial Affairs of every description, should not full of consulting the Professor. In fact, each and every one will learn, by consulting the Professor and by following his advice, that their griets and sorrows will be lightened, their health will be inproved, and Finaucial and Business undertakings meet fortunate results. results.

Questions by mail, in the handworlding of the applicant, and enclosing a fee of \$2, will receive prompt attention. **Prof. A. H. HUNE, "The Neer,"** Oct. 28.—cow 836 Montgomery Place, Boston,

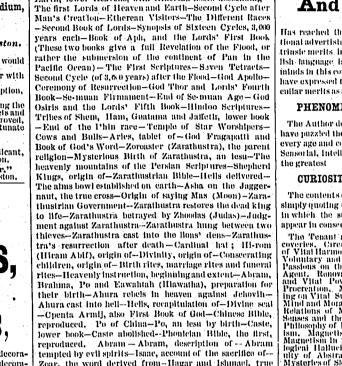
# ENGLISH **DUPLEX LAMPS,** FRENCH MODERATEUR LAMPS,

O<sup>F</sup> Elegant Falences and Porcelains, in unique decora-tions, colors suited to present style of interior decora-tions. Burners used in the Duplex Lamps are similar to those used by the Cunard Steamers successfully for more than six years, which, with the high-test coal oils, are as safe as gas, and less hurtful to the eyes. The above lamps cost from 60 to 675 dollars each. We also have an importa-tion of elegant paper, colored glass and SILK SIADES, for Drawing-Room and Library Lamps, costing from 5 cents to \$40 cach, ornate and very effective to read hy.

# Candelabra.

Handsome Specimens of Decorated China and Falences also an attractive collection of English Bedroom Candlesticks, tail and low. By Steamer Hyrian, now at dock, we are landing 138 packages, including unique patterns of Dinner Sets, Salad Sets, Dessert Sets, Umbrella Receivers, Plaques, Rich Glassware, Royal Worcester Ornaments, etc.

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THE NEW BIBLE,

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Four Thousand Years.

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Who is Jehovih' -- Creation of Man--Who is God' -- Who is Lord ?-- First God of the Earth and her Heavens--

Heavenly Kingdems-Song of Lamentation in Heaven-Earth, lower Heavens, with Etherean hosts descending-

Embassadors.

- AND HIS

Angel

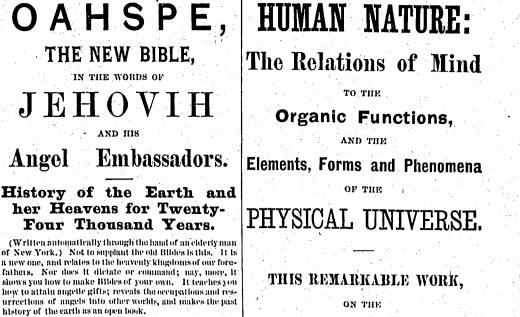
Zoar, the word derived from -- Hagar and Ishmael, true account of -- Egyptian records-Saral, Abran's wife, and Isaac's marriage--Bible of the East Indies, reproduced. Brah, afterward named Brahma-Bailma meets Yu-thy. maid of Au-watcha -- Brahma's courtship -- The Volco speaks to Brahma-Brahma attains less-Brahma and his family hold a spirit circle--Vedas, origin and production of-Yu-tiv's death--Brahma's resurrection with Yu-tiv-Bible of the Mound Builders of America--Samples of words in the Yl-haic language--The great kingdoms and cities of an-Mound Builders, a king and queen--Wars against Jehovin, both on earth and in the heavens thereof-The Lord God in heaven, commission of-Anuhasal, the false Lord God-The false Lord God betrays his trust, and resolves to make the mano Lord God worshipful on the earth--The false Lord God revolts against Jehovih -Diety (De'yus), origin of, by the false Lord God—Delty, the false Lord God estab-lishes himself—Bull worship, origin of- Battles in heaven a thousand years-The false God Osiris-Ibis, origin of and deliverance out of hell-Neptune, Pluto, etc., origin of -Ezra Bible, commonly called Jewish Bible, in Egypt, origin of, by the false Gods--Osirian, Bible of Egypt, by the false Gods-Kan Kwan, a Chinese Ruler-Great pyra mid, its purpose and construction .- Thothmes, an Adept, the death trance in the pyramid-Death of Thothmes-Troy, Destruction of -- Panic, numeration table -- Lika, Book of. Also Book of Ben, History of Moses, Capilya and Chine—Capilya, the East India lawgiver, a natural born lesu—Capilya's twelve virtues – Moses, the leader forth out of Egypt, History of -- Moses's Covenant--Moses's Song (original)--Chine (the Chinese lawgiver), History of ing afterward-Book of Ben--Cosmogony and Proph (These ceremonies are the key to all the secret coremonies sacred and profane, that have ever been)—The Ezra Bible synopsis of-The Vedas-Osirian Gospels, commonly called

-An less-Spirits, false doctrines of--Resurrection, first and second-Death of Chino, his resurrection, and his ccy-Resurrection, 1st, 2d and 3d, illustrated--Problems for the third degree of Adepts-Planets and comets, plates --Philosophy of the Forces of Heavenly Bodies-Pan, Map of the sunken continent, the origin of the story of the Flood-Language of Adepts, Book of Saphah-Se'moin, a Panie tablet, a key to the origin of all languages-Aries (tablet)--Osiris's (tablet)--Tau (tablet)--Star Worshipers' temple - Leo (tablet)--Ceremonial tablets - Ceremony of drinking blood and cating flesh (origin of taking sacra-ment)-Temple of Skulls-Emethachavah, Ceremonics of Lords of the Hosts of Heaven-Book of Praise-Book of Eskra (This is the beginning of history again, and from the time of Moses down to four hundred years ago)-Confucius (K'yn), God provides for his birth--Sakaya (Gotama Buhdah), God provides for his birth-Holy Ghost, origin of-Trinity, origin of-Xerxes, the false Gods preparing to inspire him against the Greeks-Hindoo Scriptures, inspiration of by the false God Kabalactes-Birth of Sakaya-Doctrines of-Birth of Confucius (K'yu)-Doctrines of--False Brahma-Joshu, an lesu (sometimes called jesus), birth of-Doctrines of-A false Christ appears-Mohamme-danism--God judges the false Gods--God Chastises the false God--God pleads for the false Gods-Book of Es, a heavenly history from four hundred years ago down to Kosmon-Arc of Cosmon, the present time-Alarm in the four great lower heavens, the abodes of the Brahmins, Buddhists, Christians and Mohammedans-Columbus, raised up by God -- Quakers, destruction of (Cotton Mather)-Book of God's Judgment-Judgment against the Irahmins, Buddhists, Christians, Mohammedans, Jews and all other sects on carth-Resurrection in heaven, rules of-New religion given by God-God's judgment of Uz (the world's people)-God's judgment of angels-God's judgment of ascetics-God's judgment of charities-God's judgment of missionaries-God's judgment against war-inspiration, or philosophy of mind by God-The Father's

Kingdom on Earth by God-Shalam, God shows how to

dwell practically in peace and love-Monogamic marriage

Worker.



# Nature of Man And His Relations.

Has reached the Seventh Edition, and without any sensational advertising in the past it has made its way on its intrinsic merits into many Hurarles, and wherever the Eng-lish language is spoken. Many of the most philosophical hands in this country and among all the nations of Europe have expressed the highest appreciation of its rare and pecultar merits as a lucid and philosophical exposition of the

PHENOMENA OF LIFE AND THE MIND.

The Author deals earnestly with the startling facts which have puzzled the brains of the metaphysical philosophers of every age and country; and in his masterly classification of Sensorial, intellectual and Moral Phenomena he has grasped

#### CURIOSITIES OF THE MENTAL WORLD!

The contents of this Book may be briefly summarized by simply quoting the titles of the several Chapters in the order in which the subjects are treated by the Author. These appear in consecutive relation as follows:

appear in consecutive relation as follows: The Tenant and the House. Electro Physiological Dis-coveries, Circulation of the Animal Finlds, Conditions of Vital Harmony, Physical Causes of Vital Derangement, Voluntary and Involuciary Faculties, Influences of the Passions on the Secretions. The Mirel as a Destructive Agent, Ronovating Powers of the Human Mind. Mental and Vital Powers of Resistance, Evils of Excessivo Procreation, Marking Offspring, or Mental Electrotyp-ing on Vital Surfaces. Influence of Offspring, The Sansos and the Secretions, Psychometric Perception, Philosophy of Fascinations. Psychometric Perception, Philosophy of Fascinations, Psychometric Perception, Philosophy of Fascinations, Animal and Human Magnetism Magnetism as a Therapeutic Agent, Importance of Magnetism in Surgery. The Phantom Creation. Psycho-logical Halmeinations, Mendal Te carapiting, The Pac-nity of Austraction, Philosophy of Sicep, Psychological Mystorles of Sleep, Inspirations of the Livine, States Resem-bing Denth, Philosophy of Inspiration, Rational Bols, Wor-Ship, Natural Evidences of Inspiration, Institution Wor-Ship, Natural Evidences of Inspiration, Institution Wor-Ship, Natural Evidences of Inspiration, Institution, States Resem-bing Denth, Philosophy of Inspiration, Institution, States Resem-Bols, Santara Evidences of Innortality. These great themes are treated in a truly philosophical

These great themes are treated in a truly philosophical spirit, and illustrated by an immense array of facts, which are here carefully classified and clearly explained for the first time. This Book has elicited a surprising number of critical reviews and highly complimentary notices from leading journals and distinguished individuals at home and abroad. The following eloquent testimonies are from sources which command universal respect:

#### **OPINIONS OF EMINENT PERSONS.**

From GEORGE RIPLEY, LL. D., late literary critic of the New York Tribune;

"The work does credit to the author's freedom and fair-ness of mind; his deep religious convictions; his power of philosophical investigation, and his sympathy with the pro-gressive spirit of the age. The writer has a happy faculty of so illustrating obscure and profound subjects, that they are comprehended by the common mind."

From GEORGE SEXTON, M.D., LL.D., London, Eng.: "Dr. Brittan is well known as the author of one of the most maryelous books to which this age has given birth, entitled 'Man and his Relations." His works rank with the productions of the most profound thinkers."

From the Hon, BENJAMIN F. WADE, former President of the United States Senate:

"I have perused the book with great interest; it is a most profound work, and is written with a certain spiritual in-sight so rare in the works of modern philosophers."

From the late How, GEORGE OPDYKE, merchant and Banker, formerly Mayor of New York: "I have read the works of all the English metaphysicians, but have found nothing among them that has interested me so much as Dr. Brittan's book on MAN."

moderation in principle is a species of vice.-Thomas Paine.

Nothing new has occurred to the Kurd chieftain who last week was about to annihilate Persia.

27 Mrs. L. A. Coffin, psychometrist, has removed to Hotel Tremont, 297 Tremont street, Room 2.

107 A. H. Phillips, independent slate-writer, has located at No. 161 West 36th street, New York City.

#### Spiritualist Meetings in Boston.

New Ers Hall. - The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Oonductor. **Paine Memorial Hall.**—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at tills hall, Appleton street, commencing at 10% o'clock, The pub-lie cordially invited. D. N. Ford, Conductor. **Engle Hall.**—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Ebon Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 8 o'clock.

8 o'clock. **Harmony Hall, 34 Essex Street** (let flight).—Spir-itual meetings in this new and, beautiful hall every Sunday, at 103 A. M. and 25 and 75 P. M.; also every Thursday, at 8 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent voral and instrumental music provided. All mediums and speakers cordially in-vited to take part in the exercises. Prescott Robinson, Ohairman. vited to ta Chairman.

Unairman. **Horitcentural Hall.**—Meetings under the auspices of the Boston Spiritual Temple will be held at 10:30 A. M. and 7:30 P. M. overy Sunday until further notice. **The Ladies' Ald Society** meets every Friday, at 2:30 P. M., at 1031 Washington street. Business Meeting at 4 o'clock. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Tyler, Secretary.

The Chelsen Spiritual Association holds meetings

The Chemen Spiritual Amoentation holds meetings every Sunday at 3 and 7% p. M. at Odd Fellows' Building, opposite Bellingham street Horse Car Station. Next Sun-day atternoon, conference. In the evening Mrs. C. F. Lo-ring will speak and give tests from the platform. THE LADIES' HARMONIAL AID SOCIETY meets every Friday afternoon at 20 clock in the same hall. Business meeting at 4%. Entertainments in the evening. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

NEW ERA HALL.-A good audience greeted Shawmut Lyceum on Sunday, Oct. 22d. While the little ones were gathering together, the sweet strains of Haines's orchestra filled the hall, bringing both peace and harmony to all hall, bringing both peace and harmony to all present. The session opened as usual with a reading of the Silver-Chain recitations and sing-ing of spiritual melodies. The Grand March was performed with good ranks and order. The usual time was devoted to the instruction of the children in the beauties of Spiritualism, after which came recitations by Susie Ander-son, Ernest Fleet. Haskell Baxter, Emma Ware, Bessie Brown, Daisy Ellis and Gracie Bur-roughs; selections by the orchestra; remarks by Mrs. Maud E. Lord, complimenting the chil-dren on their good appearance and urging parby Mrs. Maud E. Lord, complimenting the chil-dren on their good appearance and urging par-ents to send their little ones to a Spiritual Sun-day-school. She also described spirits for a number of strangers in the audience, and gave a few very remarkable tests which were recog-nized by those for whom they were intended. After remarks by President Hatch and Vice President Rand the Physical Exercises and Target March closed the session. Mrs. Lord will probably be with us every Sunday for some time to come, unless called away from the city. J. A. SHELHAMER,

J. A. SHELHAMER, Secretary Shawmut Spiritual Lyceum, Office 81 Montgomery Place.

PAINE HALL, Oct. 22d, 1882.-Lyceum called to order by Assistant Conductor Russell. A

good audience, and a very interesting session.

and Nov. 5th. Nov. 12th he will speak in Haverhill, Mass. Engagements can be made by addressing him at Stafford Springs, Conn., Box 30.

Mrs. E. L. Watson has received such pressing invitations to go to Australia on a lecturing tour that it is reported she has decided to accept, and expects to sail very soon.

Mrs. Dr. Adella, Hull, trance and inspirational medium, who is now lecturing in Toronto, Canada, states that she will be in Harrisburgh, Pa., about the 10th of November, where she will remain for a short time, and then go to Washington, D. C., for the winter.

L. K. Coonley, M. D., lectured in Hatchville, Mass. last Sunday afternoon. He would like to make other engagements to speak ; will also attend funerals. Address, Marshfield, Mass.

Jennie B. Hagan spoke in Quincy last Sunday and will speak in East Brainfree next Sunday, Oct. 29th.

Mrs. Clara A. Field lectured for the Spiritualist Soclety at Portsmouth, N. H., Oct. 22d, and will speak for them Oct. 29th and Nov. 5th. She will make engagements wherever she may be wanted on easy terms. Address her at her residence, 219 A Tremont street, suite 6, Boston, Mass.

Mrs. A. E. Cunningham was at Cate's Hall, Salem Sunday, Oct. 22d, giving tests to good and appreciative audiences. She will be at the same place, Oct. 20th. She would be pleased to make other engagements as a platform test medium. Address 6 Bond street, Lynn, Mass.

Edgar W. Emerson, Manchester, N. H., will be in Keene, N. H., from Oct. 31st to Nov. 2d; in Charlesten, N. H., Nov. 3d; in Washington, N. H., Sunday. Nov. 5th; in White River Junction, Nov. 6th; in Newburyport, Mass., Sunday, Nov. 19th.

Bishop A. Beals, we are informed, has spoken for the Oakland, Cal., Society two Sundays, to large and appreciative andiences. "His coming was opportune at this time," writes a correspondent, "as he has made an engagement to speak for the First Society of Spiritualists at San Francisco, to take the place of Mrs. Watson, she having engaged to go to Australia to speak during the winter."

#### Meetings in Wakefield, Mass.

On Sunday last Mr. F. A. Heath of Boston oc-cupied our platform afternoon and evening, his cupied our platform afternoon and evening, his lectures, singing, psychometric poem and read-ings giving universal satisfaction. He will be with us again Sunday, Dec. 24th, and give an entertainment for the benefit of the society Christmas night. Next Sunday, Oct. 29th, Mrs. N. J. Willis of Cambridgeport will occupy the platform. C. R. MAXIM.

#### The Proposed Spiritual Institute in Cleveland, O.

The committee appointed to test the feeling The committee appointed to test the rooma among the Spiritualists throughout the State of Ohio, as to the establishing an Institute in Cleveland, will report at a public meeting to be held next Sunday, Oct. 29th, at Weisgerber's Hall.

ET The Spiritualists of this city have ar-ranged to hold a series of Sunday meetings the coming season, at Fraternity Hall, their former place of meeting being too small to accommo-date the increased numbers.—The Valley Vis. itor (Newburyport, Mass.), Oct. 23d.

**4+**>

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

See Dr. Stillman's advertisement, page 11

THEORING AND CACEDICINE HEGEMAN 5 GASIRICINE PREVENTS, RELIEVES, CURES DYSPEPSIA.

A TRIAL of GANTRICINE LOZENGES will con-A vince the sufferer of their officacy. Sold by druggists. Price 25 and 50 cents per box. Sent by mall, Beware of initiations. J. N. IEG EMAN & CO., Proprietors, Oct. 28,-4w Broadway, corner 8th street, New York.

### FACT MEETINGS.

A T HORTICULTURAL HALL. Tremont street, Bos-ton, Mass., every Saturday, at 3 o'clock. Admission 10 cents. Send your 'facts'' by mail. Tell what you have seen of split phenomena of any kind. Address FACT PUB. CO., Box 3539, Boston P. O. Oct. 28,

MRS. J. R. PICKERING. MATERIALIZING MEDIUM, 37 East Concord street, Beston, will hold Scances Tuesday, Saturday and Sunday evanings at 8 o'clock, and Thursday afternoons at 2, Will give private scances. Iw - Oct, 23,

The Order of the Inspirati Shrine of Mealing,

164 WESTMINSTER STREET, Providence, R. I. CALVIN COOPER BENNETT, DIRECTOR. Oct. 28.

Annie Lord Chamberlain's MUSICAL Séances Tuesday, Wednesday, Thursday and Friday, 7½ p. M. 45 Indiana Place, Boston. Will en-gage for private Séances. Oct. 28, IZZIE NEWELL, Medical and Business Clair-

L voyant, Trance Medium. Examines from hair; written, 2. Medicated Steam Vapor Baths, and Massage Treatment. 120 Tremont street, Room 18, Boston. 4w\*--Oct, 28. MORAL EDUCATION

**ITS LAWS AND METHODS.** BY

# JOSEPH RODES BUCHANAN, M. D.,

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

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime,

> therefore be adopted-If that Method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a contury the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the counciloual system of the English-speaking face, and extend their be-reflecting to any anong European races, but among the Orientil nations, who are rousing from the torpor of ages. May I not hope that every philanthropist who real-izes the importance of the principles here presented will ald in their diffusion by circulating this volume?"

#### CONTENTS.

- 1. The Essential Elements of a Liberal Education.
- II. Moral Education.
- III. Evolution of Genius.
- IV. Ethical Culture.
   V. Ethical Principles and Training.
- VI. Relation of Ethical to Religious Education. VII. Relations of Ethical to Intellectual Education.
- VIII. Relations of Ethical to Practical Education.
- IX. Sphere and Education of Woman.
- X. Moral Education and Peace.

- X. Moral Education and Fesco. XI. The Education and Health. The Pantological University. The Management of Ohlidren-by Mrs. Elizabeth Thompson. Thompson. Cloth. \$1,60, postage 10 cents. For sale by COLBY & BICH.

From the late Rev. HIRAM MATTISON, A.M. (of the M.E. Church), Professor of Rhetoric, and author of "Spirit-Rapping Unveiled":

\* Professor Brittan, among all the writers and speakers in the country, has the most subtle and masterly command of the English language."

From Prof. E. I. SEARS, I.L. D., the eminent author and literary critic-in the Philadelphia Duity News:

and literary critic-ta the Philadelphia Daily Neus: "Mr. Brittan imparts a freshness to his subject; ho in-yeats it with an air of novely, which sots the reader to thinking at once. Nor is his work less convincing in its logic than it is brittant and poetical in syite. This is the secret of the author's remarkable success in propagating new doc-trines. Indeed, there is a certain scalactiveness in his writ-ings which reminds us rirongly of Voltaire's Philosophical Dictionary' -a work which has done more to enfranchise the mind of Europe from the sinackies of presterant than whole libraries of dry exhertations and sermons."

From BARON DE BOILLEARE, formerly French Min-ister at Washington:

ester at Washington: "Dr. Brittan's work on 'Man and his Relations 'I re-gard as one of the most extraordinary books in the English language,"

From the late WILLIAM HOWITT, of England: From the late WILLLIAM HOWITT, of England: "The phenomena that illustrate the laws and relations of the human saind are carefully classified by Dr. Brittan. The subjects are treated in a spirit worthy their quality, with bolkness and freedom, yet with all due revenence and becoming modesty. His book on Man is one of the noblest works in eincidation of Spiritual Philosophy, and the true nature of the constitution of nam, with which we are ac-qualitied. A philosophic mind gathers up the results of his observations, experiments and reflections, during the great-er part of an active infeitme on a great theme; and so fit-ting them into their proper places and proportions as to pre-sent at once a comprehensive philosophy and a work of art,"

#### CRITICAL OPINIONS OF THE PRESS.

From "The Boston Transcript," July 27, 1859: From "The Boston Transcript," July 27, 1859: "Professor S. B. Brittan's work on Man has attracted more attention than all the correspondence from the Spirit-world. The Professor was one of the first to write and lec-ture on Spiritualism, and he has attracted more cultivated minds to the new religion than any of his brethren; but ho has always refused to barter his influence for money. Ho might have had wealth to day, had he consented. This makes one regret that his fine talents have not been exer-cised in a field more prolific of good."

From the \*\* National Quarterly Review \*\*:

in the strictest sense. Oahspo, The New Bible, is quarto, large size, over nine hundred pages, in elegant style, bound in sheepskin, brown, and sprinkled, and half-sheep (library), and is put at the low price ever size of all. From the "National Quarterty Review": "Our readers know that none have less failt in what is called Spiritualism than we. We believe in no miracles but those of science—the results of irrevicable laws. Never-the so the so the subtraction of subert. There are few if any abler writers in America. In the peculiar field to which he has devoted himself, he has no equal."

From "The Christian Examiner":

V From "The Christian Examiner": "To present the imposing array of testimony as to the facts, complete, in all its wild wonder and mystery: to con-nect it with a clear physiological theory; to fortify it by a great amount of defailed personal evidence, and to make it the ground of a revision of our moral convictions and re-ligious beliefs, is the purpose of Dr. Brittan. His work on Man seems to us a philosophy, drawn up with much ability; earnestness and plausibility. It is vory hold in the nature of the facts leaddness; very explicit and clear in the recita-tion of its testimony."

From "The Hartford Daily Times ":

"So B. Brittan is an acute thinker, and one of the very best writers. His Book evinees fine culture, strict mental discipline, and a habit of trained and analytical thought. Avoiding the cold, naked and passionless language of the schools, he hyests his subject with a poetic drajery—a liy-ing force and eloquence that seem born of inspiration."

From "The New York Daily Times ":

"Dr. Brittan has for many years been an attentive stu-dent of psychological plenomena; and, apart from the theo-ries they flustrate, his work has great value and curlosity as a collection of remarkable cases in which the influence of mind on matter, and the proponderance of the spliritual over bodily power and force, are wonderfully exemplified."

From "The London (Eng.) Athenaum ":

From "The London (Eng.) Attendum": "It is soldom that the idea of the relation, as cause and effect, of the inner world of sairlt with the outer or phe-nomenal universe of matter, has been so plausibly explained. Dr. Brittan's work contains a sufficient account of well-authenticated statements and fairly-drawn inferences to make it very suggestive. Passages of great truth and beauty might have been quoted."

The student of Vital Chemistry, Physiology and Medicine, the Divine and the Moralist, the Metaphysical Philosopher and the Political Reformer will find this book replete with profound and profitable instruction.

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BANNER OF LIGHT and Spiritualistic Books for sale. Nov. 15.-isit

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#### BANNER LIGHT. OF

8

#### · · ---- elegies. And quoted odes, and lewels five words long, That, on the stretched fore-finger et all time, Sparkle forever, '

INDIVIDUAL COMPREHENSION: Nothing can be good in Him-Which evil seems in me."

True religion shows its influence in every part of our conduct ; it is like the sap of a living tree, which peac trates the most distant boughs.

ALWAYS SOMUTHING TO SPARE. The flower can die, Bat cannot change its fature: though the earth Starve it, and the reluctant air defraud, No soil so sterile and no living lot So poor but it hath somewhat still to spare In housteous o lors. Charitable they Who, be their having more or less, so have . That less is more than need, and more is less Than the great heart's good-will. =[Sydney Dobell,

A covetous man does not possess his wealth; his wealth possesses hlm. + Rios.

NATURE'S POEM. A wonderful, marvelous poem Of birds and the murmaring brook : The linger of Nature to-day Has penned in her beautiful book. Oh! rare are the thought-scintillations The wondrous book doth enfold. Which is clasped with the sunshine of heaven, And bound in the sky's blue and gold, The cover is daintily studded With stars which the night-time has brought From the courts of the worshiping angels, To embellish this volume of thought. 

Mystery always magnifies danger as the fog-magnifies the sun.

COMPLESSATION. Now Automa's fire burns slow along the woods, And day by day the dead leaves fall and melt, And night by night the monitory blast Wails in the key-hole, telling how it passed O'er empty fields, or upland solitudes, Or grite, wide wave; and now the power is felt Of melaneholy, tenderer in its moods. Than any joy indulgent summer dealt," Dear friends, together in the gliannering eve, Pensive and glad, with tones that recognize The soft invisible dew in each one's eyes It may be, somewhat thus we shall have leave To walk with memory, when distant lies Poor earth, where we were wont to live and grieve. -William Allingham.

True wisdom, in general, consists in energetic deter mination.

Banner Correspondence.

#### Ohio.

CINCINNATL-Under a recent date, K.G. Walker writes : "Our good cause is flourishing in Cincinnati, and during the last six months especially has been making rapid progress. The Union Spiritualists have lectures regularly each Sabbath, and the interest in every way seems to be deepening.

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still holding her excellent materializing sé- sorted to all means in the way of 'scientific remances. No doubt your readers would find a dies, but all to no avail, and my heart became short account of the last one very interesting. Many persons from a distance being in the city light on the subject, and my spirit-friends came to attend the Exposition, a number of strangers to my aid, among the rest A. B. Child, and were present. Several beautiful bouquets of flowers were arranged upon a table in front of the cabinet, and many spirits came out of the least faltering, my children would be relieved cabinet and selected flowers which they gave to their friends. A lady, with a babe in her that in order to do the work well, I could not arms, materialized before all present, and was immediately recognized by her husband, whom tomed to to my letter answering business, beshe touched on the face. Several little chil- cause the work to be done for my children was dren materialized, two being visible at the physical, and not mental. same time. Many other spirits manifested themselves and were recognized by their friends; but I will not enter into detail, as I wish to speak of Mr. Charles Barnes, an excellent medium, of Peoria, Ill., and a brother of Mrs. Fletcher: He was visiting her for several weeks during the summer, and gave a number of very fine scances. He is a materializing, musical and personating medium. He was visited by a great many friends as well as skeptics during his stay here, and convinced all of the beautiful truths of Spiritualism by the wonderful tests he gave'them. All who met him regretted the necessity that obliged him to depart for his home. Both himself and his sister are fine mediums and worthy of love and confidence, for they are kind and accommodating to all, and seem to think nothing a trouble that may be a help to others. Mrs. Fletcher has removed from 51 Laurel street to 500 Vine street, where she will be glad to see both friends and inquirers." ALLIANCE .- Mrs. F: M. C. Moseley writes : "Traveling as a plain worker in the field of human progress, in the domain of physiology, I have been steadily laboring for years, stirring nies become informed of the facts in his own the soil, trying to root out the weeds of super- and other cases, she will receive many addistition and ignorance, and dropping seeds by tional applications from that quarter. the wayside. It is at least twenty years since my time and attention have been given to this matter. So when I saw the announcement of the inauguration in your city of an organization known as the Institute of Heredity, my heart gave a great bound of joy. It will not be so ism in the way of having public speakers; still long as I had feared before an impression is the work has silently gone on. Of late we have made upon the minds of the public. I thought had Mrs. Eliza Manchester of Randolph, Vt. the daily record of crime committed by youth | She has ably filled the desk by speaking and alone would impress all who hold themselves | improvising poems, and has created an interest progressive, with the need of something being that has resulted in an increase of our numdone in this direction. All will, I trust, in the bers. We had the services of Mr. Edgar W. proposed work stand side by side, shoulder to shoulder, and labor efficiently to stay the tide month. In the course of the day and evening of ignorance which now threatens to flood our he saw and described about sixty different country with disease and crime."

his mission in heaven, as when on earth, to labor for the good of others. The young lady friend through whom these messages came is an invalid. I think her mediumship is of the highest order, and could her health be restored she would, no doubt, be instrumental in doing a great deal of good.

The dear Bunner of Light! what a source of comfort and joy it is to me. It would be a great trial to be deprived the pleasure of receiving it from week to week. Long may it live to promulgate and defend the glorious truth.'

### District of Columbia.

WASHINGTON, -S. M. Baldwin writes: 'Allow me to make a few suggestions regarding the proposed celebration of the four hundiedth anniversary of the discovery of America, October 11th 1892. Would it not be well at that time to have a convention in Washington, of the world's best thought, the tendency of which would be to advance and regenerate in due time the whole human race. Many of the evils we now endure come from the want of a proper understanding with one another, and if there could be brought about a general conference among the nations of the earth on the principle that 'the friction of thought brings wisdom,' and if they should conclude, after mature deliberation, on man's moral and social relations, to issue an address to the world, advising, among other things, the establishment of an arbitration court to settle international disputes, it would go far toward promoting the natural' power; but such is the fact, and we unification of the whole planet by gradually forming a harmonious family of nations, and the people that all force or power, whether it its results would be the most important of any known to modern times. Travelers agree that there are people of influence who have means in all civilized countries, who know the English language, and would be glad of the honor of representing their respective countries in a body having such far-reaching purposes in the interest of humanity. This Congress of Nations could doubtless occupy the House of Representatives for their deliberations, and before adjournment would probably agree in recommending a general disarmament, so that the whole earth could join in a world's peace jubilee, on the first day of the next century, and all the army and navy then in existence could for want of other business be used to enforce the decree of the arbitration court. If the people will cordially sustain the national arbitration movement at Washington by taking life membership in order to enable us to agitate in this direction, and also if any may covet the idea of enriching themselves by the memory of good deeds in

both worlds by establishing a weekly newspaper at the capital devoted to 'Peace on Earth and Good Will to Men,' it is believed that coming generations will look back to this Congress of Nations as the initial cause of their happiness, usefulness, and general prosperity."

#### Wisconsin.

WHITE WATER. -- Mrs. A. B. Severance, whose advertisement may be found in another column, writes: "I think I have told you in the past of the afflictions that I have to carry, in the form of two children who are afflicted Our popular medium, Mrs. Belle Fletcher, is with epilepsy. In order to relieve them I remost severely burdened. I called earnestly for they told me if I would follow directions which they would give me, faithfully and without the of their terrible afflictions; they also told me give so much attention as I had been accus-

this at almost three score years to me looks almost like a miracle. Now, Mr. Editor, how did he do it? he in New York City and I in Verthis day."

Ontario.

OTTAWA.-A Canadian subscriber writes: "I perceive from the letters of certain of your many correspondents that 'spiritual' explanations of particular texts of Scripture are given and received in your Children's Lyceums. Would it not be well for many of your readers' sakes, who, like myself (and thousands of others), do not consider that they have been treated with the spiritual sense of The Word, that some of these interpretations be published, if ever so briefly, from time to time? There is no necessity for the Old Book being neglected or ignored, notwithstanding) that we are now in possession of a fuller light, but the contrary: and most of us know what that grand old Seer, Swedenborg, has done in this connection. Let us have some of these spirit-interpretations through the Banner of Light, by all means, if deemed advisable."

#### New York.

SARATOGA.-A correspondent writes: "It seems strange to me that men in this enlightened age look upon the use of magnetism and spiritual gifts in the way of healing the sick as being the exhibition or the utilizing of 'superhave a great work to do at this time to convince originates on earth or in the spirit-spheres, is natural: and that all there is 'miraculous' regarding the cures to which this term is so frequently applied by the general public is the ignorance which abounds in regard to the controlling and governing laws under which they occur.'

#### Massachusetts.

FALL RIVER .- Sarah J. Slade writes that were lectures on Spiritualism announced to be given in Fall River, hundreds would flock to hear the glad tidings. As it is, little is being publicly done to make known the truths of the New Revelation. What meetings there are are private; and though mediums exist, the people at large have no access to them. She thinks good test mediums coming there and making their presence known would do much good, and be well remunerated for their time and services.

#### Kansas.

TOPEKA.-A correspondent writes that the forthcoming State Report will show an increase of population during the past year of 37.254, and that during the present year (1882) there have been cultivated for Winter Wheat 1,465,745 acres, producing 33,943,398 bushels; Spring Wheat, 137,522 acres, producing 1,791,448 bushels; Corn, 4,441,836 acres, producing 157,005,722 bushels: Rye, 204,662 acres, producing 4,456,400 bushels; Oats, 529,234 acres, producing 21,946,-

# The Rebiewer.

LIFE OF EDWIN H. CHAPIN, D. D. By Sumner Ellis, D. D. With portraits and illustra-tions. Svo, cloth, pp. 332. Boston Universal-ist Publishing House.

It would be a difficult matter to select from the long list of popular preachers who have filled the American pulpit one who, taken all in all, was more greatly beloved by his people, or whose memory, now that he has vanished from mortal sight, is held in more grateful remembrance than the individual whose life and labors form the subject of this attractive volume. In addition to his personal merit, the doctrine he taught was a strong tie to hold him close to the hearts of the people. It was founded on man's love for his brother and God's love for all; and differed so essentially from the popular dogmas of his day, that even those who had not the moral courage to publicly avow it, inwardly gave it their approval, and loved and honored the preacher who ably presented and nobly defended it. It is eminently fitting, therefore, that this book, elegant in its literary, artistic and mechanical execution, should appear not so much as a monument of his worth to keep a memory of him alive among those who knew him, as an informer of that worth to those who were not so favored, and an incentive to those who would live a life of usefulness on earth. Mr. Chapin came at so early an age to Boston that he may be said to have been a Boston boy. When about twelve years of age he was employed to run errands among the money-changers and speculators on State street. Even there amid the dry details that surrounded him, his nature displayed itself; he wrote rhymes, and recited them from the window to the boy in the office above, who looked down and listened with interest and surprise at the young poet and orator. He was a favorite with the boys; he joined an amateur dramatic company, several members of which subsequently became famous, among them E. L. Davenport, between whom and himself a friendship sprang up that passing years served to only strengthen. Next to his home this "Siddonian Society" was the best school of Mr. Chapin's early life. "There," says Dr. Ellis, "the secret of his life seemed to burst upon his vision, and to the high art of | habit." I am happy to say there is a very simswaying the public he consecrated himself. He chose the stage as his first love, and it rose before him as the lure of the coming years." To thwart his purpose of making the dra matic profession the business of his life his father sent him to an academy at Bennington, Vt., and when he left, his mother took from his trunk several well worn plays, and deposited in their place a Bible as her parting gift. In his new locality he soon distinguished himself by his eloquence, and not in any less degree by his poetic effusions. Of the latter was the "Burial at Sea," ("Bury me not in the deep, deep sea,") a poem that no one can read but to admire. Leaving the academy he entered the office. the home and service of the lawyer and postmaster of Bennington, and he turned his attention to the law as a profession. At the close of two years he went to Troy, thence to Utica, where his attention became more fully than ever directed to literary pursuits-he becoming first a contributor, next assistant, and finally editor in chief of the Erangelical Magazine and Gospel Advocate, at the age of twenty-two. In March, 1838, it was announced that he had determined to become a preacher of a gospel of humanity, done a greater summer's work than for twenty a schoolhouse, and in May following went to the morning and work till night as hard as I rate. In December, 1840, in answer to an urgent

1846, when he came to Boston. Here his stay was of brief duration, and in May, 1848, his ministry was transfered to New York City, where mont, and we never having seen each other to he labored the remainder of his earth-life, a period of thirty-two years.

"No sooner had Mr. Chapin begun his work

in New York," says his biographer, "than he was seen to be the right man in the right place. At once were his talents recognized and his success assured." His sermons were forcibly eloquent; the thoughts they embodied finely, often poetically expressed, and marked with an earnestness that won the attention of his audience and impressed them with the truth of his utterances. They were also highly spiritual; so much so that in 1859 the Banner of Light gave reports of them in its columns, alternating them in its weekly issues with reports of the sermons of Henry Ward Beecher, and continued to do so during that and the year following.

We must here, however, for want of space, bring this notice to a close. The later chapters speak of the triumphs of his eloquence, his oratorical resources, his wayside humanities, his poetry and his genial, social manners, the books he published and his lectures before lyceums and other organizations. It is a volume we recommend as one that can be read with pleasure and profit.

#### November Magazines.

THE CENTURY for November opens the first number of a new volume with a portrait of Florence Nightingale, closely related to whom is the subject of "A New Profession for Women," a very readable article because of its humanitarian thoughts and suggestions, by F. H. North, treating upon training-schools for purses, with special reference to that connected with the Bellevue Hospital, New York City, founded in 1873. Henry James, jr., furnishes a sketch of Venice, illustrated with twenty-one engravings, and immedi-ately following is a portrait of James, with chatty notings of the events of his life, by W. D. Howells. 'The Beginning of a Nation," by Edward Eggleston, is the first of a series of papers designed to give a his tory of life in the original thirteen colonies. The iflustrations are here first reproduced by permission of the British Museum, in whose possession are the originals; they are curious and entertaining. The opening chapters of two new serial stories are given, "The Christian League of Connecticut," by Washington Gladden, and "The Led-Horse Claim," a romance of the Silver Mines, by Mary H. Foote. Lovers of art will be interested in a full-page "View in New England Woods," engraved direct from Nature by Elbridge Kingsley. In the "Bric-a-Brac" are reproductions of two autograph poems from an album, one by Robert Browning, the other by Longfellow. Other at tractions of this number are "Victor Hugo," by Daudet; "Sculptures of the Great Pergamon Altar," by Lucy M. Mitchell; "Is the Jury System a Failure?" 'England," by Charles Dudley Warner, and minor articles included in the several departments of "Liter ature," "Home and Society," and "The World's Work." The Century Company, Union Square, New York. A. Williams & Co., corner of Washington and School streets, Boston.

THE ATLANTIC MONTHLY for November opens a fine table of contents with Chapters XXXIII-XXXVII of Thomas Hardy's" Two on a Tower"; George S. Wilson next considers the query: " How Shall the American Savage be Civilized?" Charles Dudley Warner has a very interesting and characteristic sketch entitled: "A Ride in Spain"; "Studies in the South' reach the ninth paper; William Henry Bishop continues "The House of a Merchant Prince," and the usual supply of poems, reviews, and short, engaging essays are to be found in the present issue. THE AT-LANTIC for 1883 promises to be unusually attractive: Dr. O. W. Holmes, Messrs. Howells, Warner and other favorites are to contribute for its neatly-executed pages. Houghton, Mifilin & Co., Boston, Publishers. THE PHRENOLOGICAL JOURNAL contains a brief critical essay upon "Emerson's Poetry, Prose and Greed." " Reminiscences of Longfellow, and the Old House Beautiful," a pleasantly-written article in which all will be interested, and an appreciative sketch of Berthold Auerbach, with portrait, one of the best and most spiritually-minded of modern novelists. The three authors whose lives and works form the 'subjects of these articles having recently passed to the higher existence, an added interest gathers about whatever may be said of them. An instructive contribution to this number is "Where the Shoe Pinches," by O. T. Rueston, with nine illustrations, showing the foot in its normal condition, and its various ills and deformities. The remaining contents are replete with valuable information in the practical affairs of life Fowler & Wells, publishers, 753 Broadway, New York THE MAGAZINE OF ART .- The present is an excellent number of this very attractive monthly, and the closing one of the fifth volume. The frontispiece is The Shepherdess and her Flock," from the picture by J. F. Millet. American readers will be specially interested in the leading article, a sketch of Eastman Johnson, a native of the State of Maine, but whose life has been identified with the art history of the whole country. His best work is genre, and in that he has earned a right to permanent distinction. Finely engraved copies of three of his pictures are given : "The Reprimand," "Sunday Morning," and "Cranberry Picking," all remarkable in their strict portrayal of details; there is also a portrait of the artist. The papers that follow are "Kabyle Pottery," with four en gravings; "Harbingers of the Renalssance," six en gravings; "Greek Myths and Greek Art." seven engravings; "Studio Life in Paris," two engravings; Cathedral of Orrieto," five engravings; "Keramics in Japan," six engravings. Two full-page engravings 'Abandoned," from an amusing sketch by Rasch, and Jolly Companions," a convivial group, from a picture by Grützner, are fine specimens of the advanced stage of modern art. Cassell, Petter, Galpin & Co., 739 Broadway, New York.

# Miscellaneous. LYDIA E. PINKHAM'S EGETABLE COMPOUND

**OCTOBER 28, 1882.** 

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BF LYDIA E. PINKHAM'S LIVER PILLS cure Constipation. Billousness and Torpidity of the Liver. Twentylive cents,

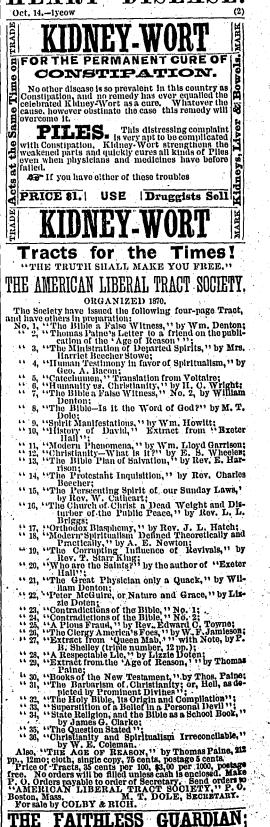
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#### New Jersey.

RAHWAY. - Cornelia P. Mundy writes: "You can act your own pleasure about changing the name of David A. Mundy (my dear husband) to Cornelia P. Mundy in mailing the Banner of Light. I like to look at his name on the paper. It is almost one year since he passed having seen a well day in all that time, though from my sight. Many beautiful, comforting, I was around and tried to work, but a deal of messages I have received from him and from the time I could not walk up a moderate hill others of my loved ones who have gone. He without having to stop to take breath; tired all tells me he helps them to communicate with the time. I was patching myself most of the me, and that he is still laboring for the good of humanity. I have many of those messages written down, and read them over and over again, finding something new every time for thought. They give descriptions of their spirit-homes, of what they are doing, and how they are trying to comfort and help those that were weak in and out of the body. I received one not long as a clue to my ailments. He returned me a since from a dearly loved friend, the Rev. Joseph Harrington, who passed away about thirty | scription, and am a well man to day, having | and that month he preached his first sermon in years since in San Francisco-a Unitarian minister. That same kind, loving, gentle spirit is years. I have been able to go into the field in Richmond, Va., to enter upon his first pastomanifested in the message that characterized him while on earth, and led him to encourage could spring, and was no more tired at night call he was installed pastor of a society in

I write this for the purpose of enabling you to see with what wonderful correctness the promises they made two years ago have been fulfilled. My letters have come in very slowly, as they claimed they would. They said my children would improve slowly, and this also has proved true. My spirit-guides tell me now that I shall be able to do much more business the coming winter, without affecting my children unfavorably. This I assure you is glad news to me, for I have spiritual gifts that will be of great service to those that are pleased to seek aid through me. The many letters of grateful thanks from suffering ones who have been benefited through my powers, make me feel sure that I am fully able to benefit humanity. And I also feel that my best work has not yet been done. As an evidence of how harmoniously everything works, I will enclose a letter from Australia, showing what they are doing for me there."

In the letter referred to the writer expresses thanks for what has been done through the instrumentality of Mrs. Severance, and gives the assurance that as soon as the people in the colo-

#### Vermont.

WOODSTOCK. - John D. Powers writes: 'For a long time we have been doing but little in this place to advance the cause of Spiritual-Emerson of Manchester, N. H., the first of the spirits, nearly all of whom were recognized. This seemed to create an interest that will not die out. His delineations of character, taking individuals in the audience for his subjects, were deeply interesting, and in every instance wonderfully correct."

NORTH CHESTER. - O. Stoddard writes: 'I had been an invalid for twenty years, not time with some kind of medicine to little or no advantage, till last March I wrote Dr. D. J. Stansbury of 110 West 13th street, New York City, giving age, height and weight, saying, 'I understand you not only doctor the physical but the mental; now I would like to have you look me over closely.' This was all I gave him diagnosis and prescription. I followed the preand comfort the sad and sorrowful. He says it is than when I commenced in the morning; and Charlestown, Mass., where he remained until 15 cta.

#### A Simple Remedy.

#### To the Editor of the Banner of Light: We notice in the New York Sun of the 11th inst. that J. H. Duane of Brooklyn has "very

nearly lost his voice" from "smoking cigarettes"; and he asks imploringly, if "there is any possible remedy with which to break the ple remedy. The writer has retired from practice, but still wishing to be of service to mankind, sends the prescription free. Here it is in plain English:

Take one grain of common sense three times a day.

This will destroy the depraved appetite, and after a day or two the voice will improve. While under treatment, the patient can pursue his regular business, and no dietetic changes are required. After a fair trial J. H. D. might interest the smoking fraternity by reporting any pathological and therapeutical changes that may and doubtless will have supervened in the history of his case. Very respectfully. S. B. B., M. D.

ED The Rev. Dr. Thomas of Chicago, who vas not long ago turned out of the Methodis church for alleged heresy, says that he is hap pier now than ever before. He carries on his pier now than ever before. He carries on his preaching in connection with the People's clurch. This organization does not possess a house of its own, with the customary equip-ment of first, second and third mortgages, but rents Hooley's Theatre, and manages its affairs 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.

DON'T DIE in the house. Ask Druggists for Rough on Rats." Clears out rats, mice, weasels.

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#### BURIED TO-DAY.

#### BY L. VIRGINIA FRENCH.

Buried to day—the true and loving mother— 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 genile 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?

We buried it to day? Burled 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 sway— And must we say of all this gentle power— We buried it to-day?

We buried it to-day? Buried 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 consecrations To duty—striving meekly to obey— And can we say of this grand combination We buried it to-day?

We ourse at to-auy: 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 its release-And when death's gentle summons to remember Was as sweetly answered-*iet none say* Of such example-lofty, simple, tender-*We buried it to-day*:

Not so, not so ? When 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.

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 feed by interested parties for writing their names. Verily, "Eternal vigilance is the price of liberty !"

for distribution among his religious friends.

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.

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," BY EPES SARGENT-HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE-IS & BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF .NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-

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BY ALLEN PUTNAM, ESQ.,

Author of "Bible Marvel Workers," "Natty, a Spirit, "Mesmerism, Spiritualism, Witchergf and Mira-cle," "Agassis and Spiritualism," etc.

While producing this work of 482 pages, its author obvi-onsly real the darker pages of New England's earlier his-tory in the light of Alodiern Spiritualism, and found that in origin Witchcraft then and to-day's supernumdnage phe-nomenia are the same; and found also that intervening Witchcraft they and to-day's supernumdrage phe-nomenia are the same; and found also that intervening Witchcraft historians, lacking orshulting off to-day's light, left unnoticed, or lingically used, a vast amount of impor-tant historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing. Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witch-craft had its origin, and descuded from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a litile that exhibits egregions shortcomings and misleadings by the historians, il utchin-son, Upham and others who follow their lead. The work is worthy of general perusal.

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er, elc. SUMMARY, Number executed. Spirits frowed to have been Enactors of Witchcraft. THE COMFESSOR. THE COLSING GILLS. Ann Putnam's Confession THE PROSECUTORS. WITCHICRAFT'S AUTHOR. THE MOTIVE. LOCAL AN PRISONAL. METHODS OF PROVIDENCE.

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BY J. M. PEERLES, M. D., Author of "The Seers of the Ages," "Travels Around the World," "Christ, the Corner Stone," etc.

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CHAP, 5.-Jesus and the resultive fieldson. An attempt to present the evidence of the actual existence of Jesus, comprising many interesting quotations from scholarly writers. This work has been out of print for some time, and the demand has been such that we have been furnished with sheets from England, and shall keep a full supply hereafter.

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



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Among the prime points of consideration in this work may be mentioned :

What is Religion? Spiritualism is a Religion.

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. law, in that State, upon one of its most estima- | The query with me was--- "If a man die, shall he live again ?" Constitutionally skeptical, the crudities, absurdities and contradictions of old ed upon any person who adopts an unpopular | theology only intensified my skepticism, and at belief, or in any way becomes obnoxious to his | an early age I was, in Orthodox parlance, an out-and-out infidel. I could see no proofs of a

a hearty greeting; thanks that you have so

James B. Silkman, Esq., of Yonkers, N. Y., is future life, and, so far as outward appearances went, when death ensued that ended all. ners, a graduate of Yale College, sixty-two Neighbors, friends, dear and loved ones went years of age, and has been for many years a the way of all flesh, and for all I could see or practicing attorney-at-law, of good repute, in fathom they had gone to that bourne from whence no travelor 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 time has also been an earnest Spiritualist, and | 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. displeasing to some members of his own family 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 The New York Herald, of a recent date, pub- need not detail. While canvassing this problishes an account, from which it appears that | lem, which had to me become a great one, the ena 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 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 Banner, and found that advocating my hypothesis as a fact and truth, besides recording many 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 its 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

free Thought. Volume Fifty-Two. DEAR BANNER-Some twenty years you and have journeyed together, and as you have Outrage upon a Prominent Spiritualnow entered upon the early numbers of your fifty-second volume allow me to extend you

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 ble citizens-an outrage that, under existing laws in most of our States, is liable to be inflictrelatives or his neighbors.

ist.

a highly educated gentleman, of polished man-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 has done much in the way of circulating Spiritualist literature among his co-religionists and the clergy. This, as is not uncommon, has been and other relatives, and not altogether agreeable, as may be supposed, to some of his brethren in the Church.

Mr. Silkman, a few months since, (just after | papers began to record the wonderful phenomhaving 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 | Hall, where spiritual meetings were held. The interest in Spiritualism.

At the A vlum he stat

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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 fellowprisoners, 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 and the unfoldment of humanity had made, the release of those wrongfully restrained, and also to obtain an investigation of these institutions, and such a change of the law as "to pre- | crossed the river, still aid in guiding the organ vent doctors filling up the asylums to satisfy the personal spite of some customer." In this same earnest advocate of truth and progress, I trust he will have the sympathy and coopera- and with the lapse of time become a still greattion 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 localifelt against them by devotees of the popular religion.

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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 wont to throw himself with enthusiasm into anything which enlists 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 have been sold without a single complaint. to obtain supplies of Spiritualist publications | Everywhere they are the favorite Dyes.

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 which no creed, no hierarchy, no sect could fill. The early laborers with you, who have of the immortals, that it may continue the er 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 glant 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 soulties, and the bigoted prejudice and hostility less 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 sentinel." WM. FOSTER, JR. Good night. Providence, R. I.

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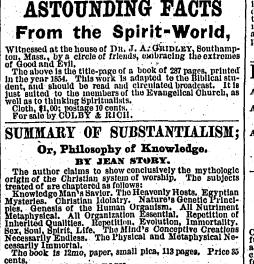
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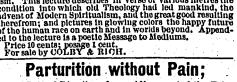
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10

#### Written for the Banner of Light. FOR YOU, MY BROTHER. BY THE AUTHOR OF "DAISIES."

I fain would speak to you, imparting joy, And making you thank God for life-This life to day we live together in the fiesh, This life so brave in shows of worth and beauty, Rich with changing seasons flushing earth and sky, Blest with such opportunities of help and strength.

What, have ye felt no inspiration from it yet? Or have you counted it an unholy thing, Doing despite to its high worth and pleasures fair? Has your position seemed of little mark, As though you were thrust in your niche And left for idle show, like some poor shape Made out of plaster that adorns some hidden nook?

If such your feeling, such it ought not to be, For never yet was life but what was dear, Ah ! dear as any to the Heart that centres all, That fills your breast with beatings warm, And tenderly embraces you as giants of the olden days.

Thus shines the light that is on land and sea, The light of Love Supreme and perfect in its hour, The light that searches you and me and all created spaces.

Consider how the worth of life lies in the thought That will not let it waste and lie like shallows in the sun.

That will not let wild swamp plants rankly grow, Nor the foul green to gather on its bosom. Consider how the noble thought of manhood's call Expands the life and makes it shine like stars, And how the soul by kindliness can send its sweets, Like violets blooming in the shade, that make the

traveler pause, And bless the bloom that cheered the evening gale !

Oh! man, my heart is warm to thee, for 1 have thought How in thy life is that which made our Shakspeare great-

The Tragedy and Comedy of life-the smiles and tears That fill all hearts.

Ah ! and in thy life is that pure pearl. The aweetest of the sons of men came forth to find. And spent the years in searching for, enduring pain, And all the scorn the evil of his time could give. And now beside thy heart he stands and says-"Lo 1 Brother, I have found thee out at last, and claim This treasure for the King of Kings-Our Father-God. Thou shalt not say a word that bids me turn aside, Not one swift word that deprecates my care-My estimation of the beauty of thy soul. But thou within thy place of darkness deep, Or in thy lofty sphere, wherever it may be, Shalt follow me and bring thy gift. And lay it at our Father's feet !"

Yes, this is it-that thou and I and all of us Should thus our tribute pay, not grudgingly, But freely from the highest love, with highest joy! I count my tears, that came from sins, As cheaply bought, though pain and sorrow were th -páy;

I count my experience of disappointments long. As all of value, giving me the sense of God, As turning me to Him, till I am hid In HIs abundant love and live HIS ways,

And when 1 think this is the end of all. I say to thee, my brother soul, Welcome The news, welcome this hour that gives thee choice, And shows the path that leads to heaven! Rise up in strength, however short the way, Tread it with heroic soul, and be thy best In all thy words, thy actions, and thy thoughtst

And this to thee-sure as earth loves her flowers, And yonder sky her stars--so shall our human hearts Love thee, and bless thy advent in our midst. And sing sweet songs to thee, as side by side We journey on the pilgrimage of Life, Till we shall reach the shrine ahead, The Holy City of our souls-the Paradise of God t

#### Report of the Annual Convention

Held at Montpelier, Vt., Sept. 22d, 23d and 24th. 1882, under the auspices of the Vermont State Spiritualist Association,

[Reported for the Banner of Light.]

The annual election of officers was held Saturday afternoon, with the following result: President, Mrs. Sarah A. Wiley of Rocking-ham: Sceletary and Treasurer, Charles Thomp-

#### LIGHT. BANNER OF

we conquer the whole of earth's millions; and the honor lies in subduing a valiant energy, simply because we are in the right, and they in the whone, To-day the Spiritualists are the only people who possess the gift of inspiration. The church had it, the Bindus hait, other sent and peoples have had it, but have lost it by per-verting it into worldy-raindedness and the spirit of despotism." There are the lindus had it, other sent pendiced an inspirational song upon three subjects fiven by the andience. She then proceeded this for something more. We demand some this of the some neges. We would starve spiritually, if we could have nothing better ing of the minameness and fallacies of ancient ing of the minameness it. Mind his immoria the the loce of iffly years are, to asy price spiritually, if we could have nothing better ing of the minameness it. Mind his immoria treate in accoling out after the infinite, of which ing of the minameness it. Mind his immoria the the loce with the Delity as manufested in ra-treand man. Oh, my friends i let us realize to day that we fear no death, for value that and is reaching out after the infinite, of which we knew nothing until Spiritualism brought mand there in the colong of filly years are, to asy the anamele say the and here of walling ing the minameness it. Mind his immoria the the decima of the rean of the setting with effecting upon the hubber of the minameness it. Mind his immoria the the day have the problem, be-ry too simples of her manner of describu-treas the and mange and with

ty-one different spirits of various ages and con-ditions in life. Space will only permit of one or two samples of her manner of describing spirits: "I see a lady, medium height, with dark hair and eyes. She says: 'How often have I met with you in times past, taking a lively interest in all your investigations tend-ing to gain a better knowledge of the life beyond the genera on it is with how that I embrage set one barrier in the way of intellectual and love. spiritual freedom; because our philosophy is vastly greater than any organization-than all organizations. If any of the many subjects of reform ever, become a success, they will owe it

Morning.—At the close of the conference hour, Mrs. Abbie Whitney Crossett delivered the first discourse of the day: "The philosophy of Spir-itualism to-day stands unrivaled. It revives that love which had been crushed out by world-ly-mindedness and dogmatic religions. If we cannot find in Shirthunkism means adouted to

and for the base of t was an able address by Capt. H. H. Brown. He said : "According to the full import of manhood, the Methodist tells the truth when he says he is inspired; but speaks falsely when he says he is inspired by God and that other men are not, for all are inspired through and by nature in the same way, and by the same means. There the same way and by the same means. There are times when one is himself thoroughly, and the inspiring influence of angels comes over us so gradually that we cannot determine where individuality ends and inspiration begins." Capt. Brown spoke eloquently of many authors, poets and painters who are led on by an influence too potent for them to resist, bringing out the world's best productions in a manner as surprising to themselves as to any one else. Evening.—The conference hour was followed by two public scances—one by Mrs. Howard and by two public scances—one by Mrs. Howard and one by Mr. Emerson—in which they described thirty spirits each so perfectly that at the close Capt. Brown arose and said : "I deem it a mat-ter of doubt whether, or, not two mediums can be found in all the wide domain of Spiritualism who can surpass the entertainment to which this andience of five or six hundred have just listened. Sixty of our fellow-beings whom the world calls dead have returned to us again this high and been described so perfectly that each has been recognized by some one or more in our midst, and in many instances the descrip-tion has been accompanied by five or six different tests-the sex, age, size, appearance, char-acteristics, occupation, dress, place of residence, names of friends, the nature of disease that took them out of the form, and all this without making a single mistake. It is wonderful I It is real—so real that they who think they can account for it by mind-reading, mesmerism or psychology, are more credulous than we are." THIRD DAY-SUNDAY, SEPT. 24TH. Morning. — The excellent harmony and flow of soul that seemed to unite all minds and hearts with fraternal love prepared the last day's speakers for the incoming tide of inspira-tion, so that they excelled in their efforts to feed the hungering and thirsting multitude. Mrs. Emma L. Paul, of Stowe, was the first speaker of the day. At the close of the confer-ence hour she delivered an impressive invoca-tion, and then announced as a subject, "The Word of God is not Bound," remarking: "Friends, I feel that in your bosoms is welling up an inexhaustible yearning after something better than you have ever yet enjoyed. There is a feeling within, more expressive than words of mine, that the best within your reach to day THIRD DAY-SUNDAY, SEPT. 24TH. of mine, that the best within your reach to day is but a foretaste of the coming feast. In the midst of present joy you are looking for some-thing higher and better still. I feel this here this morning more palpably than I ever have before when rising to address an audience. As the little coral insect helps to make up the foundation of yonder island, so every one who lived in the past contributed to the foundation lived in the past contributed to the foundation upon which we build to-day. Looking out and up into illimitable space, and contemplating the suns and stars that illumine a universe of worlds by day and by night, and judging as best we may the scope of that conception that planned the universe and executed such a work, we must be convinced, by language more im-pressive than human eloquence, that the word of God is unlimited. The long line of thinkers and investigators and teachers who have one and investigators and teachers who have, one after the other, tried to solve the problem and that the churches will become bold enough and honest enough to meet us in a fair field, and be vanquished like honorable opponents, instead of expiring in a cowardly retreat, for our mis-sion is to go forward from point to point until

avery interest in all your investigations tending to gain a better knowledge of the life beyond the grave, and it is with joy that I embrace this opportunity to assure you that I still live and vetrain all my faculties intensified.' She gave the hane of Fannie Felton. I see an elderly gentleman whoasys his name is Philander Jewett. He says: 'This control of a medium by which we can take possession of another's organism and envelope it with our own personality, and give out our own ideas through the detimed to be better understood to be better be bead by be better be better be better be better by which we can take possession of another's organism and envelope it with our own person-ality, and give out our own ideas through the medium's brain, is something wonderful, and is destined to be better understood than it now is'." All the spirits described were recognized. *Erening.*—At the close of a most interesting conference hour, Capt. II. II. Brown delivered an able lecture upon the subject: "The Mis-sion and Purpose of Spiritualism." "Churches, academies, colleges, schools, and institutions of reform, rest upon organizations coupled with creeds, fetters and slavery. But in liberty you have strength, and the elements of spiritual growth. If you can organize spiritually, then will you multiply your strength in so far as your organization tends to development; but growth. If you can organize spiritually, then permanently check its onward movement, be-will you multiply your strength in so far as cause, like an incoming flood of mighty waters, your organization tends to development; but it is able to sweep and will sweep all before it, ever be careful not to limit investigation, or and move on to the great ocean of life and cause.

*Evening.*—The closing scene of a most profit-able and successful Convention had been reached. The conference hour was devoted to an animated debate upon the ever-interesting reform ever become a success, they will owe it to Spiritualism and spiritual freedom." At the close of Mr. Brown's discourse, Mr. Edgar Emerson of Mauchester, N. II., gave a public séance, describing many spirits so per-tectly that all who ever knew thein recognized them as the persons they claimed to be. SECOND DAY-SATURDAY, SEPT. 23D. Morning.—At the close of the conference hour, Mrs. Abbie Whitney Crossett delivered the first discourse of the day: "The philosophy of Spir-itualism to-day stands unrivaled. It revives that love which had been crushed out by world-sectory and date sing himself to Thomas Mid-discourse of the ady: "The philosophy of Spir-itualism to-day stands unrivaled. It revives that love which had been crushed out by world-sectory for the first time a Spiritual Convention, and unexpectedly received indubitable evidence during the evening session of the presence of spirit-friends and neighbors whom until now they had counted dead. Following the general' debate was another public scance, by Mrs. spirit described by Mrs. H. was recognized by many, and addressing himself to Thomas Mid-discourse of the advector of wood, said.

said: "Thomas Middleton, did you think when in

Jordan by a man who was cutting a beam "And the man of God cut a stick and cast it upon the waters, and the iron did swim." But the Captain brought down the house by a second reading of the same passage, changing the date to Sept. 24th, 1882, when a Vermonter, in cutting a beam, lost his axe in the river Wicutting a beam, lost his axe in the river Wi-noski, and a medium cut a stick and cast it upon the waters, and the iron did swim. The speaker continued to parallel other passages at some length and with great force, showing-wherein the Spiritualists, who are falsely ac-cused of throwing away the Bible, make better use of it than any other people. The inventors, poets and teachers of all ages have been inspired men and women. "Mrs. Harviet Beenhew Store men and women. "'Mrs. Harriet Beecher Stowe wrote 'Uncle Tom's Cabin' under the power of an inspiration she seemed unable to resist, and without any plan or knowledge of its ultimate proportions. Sir Walter Scott wrote the 'Bride of Lammermoor, under spirit-influence so po-tent that he was oblivious to its existence until he found, the sheets of MS. scattered around him Spiritualism in Vermont is on the upward tendency. Requests come in from various parts of the State for a Convention during the coming year, and many names were added to our Ingyear, and many names were added to our numbers during the Convention, and one new teacher of the Gospel of Truth, Brother Perley S. Fogg of Chester, applied for ordination, and we sent him on his way rejoicing, clothed with authority as an ordained minister. It was de-cided to hold the next annual Convention in Montpelier, the Quarterly Conventions to be located bereafter. located hereafter. In closing this report I have to announce to the officers and members of the Association that the appointment of Assistant Secretary has been conferred upon our honored sister, C. A. H. Chamberlin, not to create a new office under the constitution, but simply to enable the Secretary to perform the duties of the of-fice more perfectly than he otherwise could. A resolution was unanimously passed, thank-ing the railroad officials and hotel-keepers for courtesies extended to the Association; to the choir, and the able speakers who entertained us with a spiritual const. and to the distance of us with a spiritual feast; and to the citizens of Montpelier for their hospitality during our sojourn among them.

#### To the Spiritualistic Public:

To the Spiritualistic Public: Having in my possession a correct though not a literal translation of Allan Kardec's most valuable work, "Genesis," I desire to have it published immediately: but having consulted with Messrs. Colby & Rich, they have advised me to secure five hundred subscribers before they bring out the work. The price of the book, when published, will be \$1,50. It will be a handsome volume of between 400 and 500 closely-printed pages. It has been thoroughly revised by my spirit guides through my medi-umship, and has received the sanction of a brilliant French scholar, who endorses it as a wonderfully good free translation. As not a few of the French sentences were highly idiomatic, it was found necessary to reconstruct many of them entirely, but in no one instance has there been any departure from the original statebeen any departure from the original state-ments, alterations having been confined to the wording of sentences not easily translatable into good English. Messrs. Colby & Rich have made with me highly satisfactory translatable

Messrs. Colby & Rich have made with me highly satisfactory terms, releasing me from all responsibility. I appeal to my friends all over the country, and to students of the Spiritual Philosophy, to notify Messrs. Colby & Rich at once, by mail or otherwise, as to the number of copies (if any) for which they are willing to subscribe. The parties making application in advance will be entitled, when the book is brought out, to re-ceive it at \$1,25 per copy. After the five hun-dred names have been obtained, the book will not be sold at less than \$1,50 per copy.

dred names have been obtained, the book will not be sold at less than \$1,50 per copy. I also wish to state that twenty-six lectures delivered through my mediumship will appear in good binding for \$1,00, as soon as one hun-dred and fifty subscribers have sent their names to Messys. Colby & Rich. The book will be sent to such subscribers, on its publication, at ninety cents per copy. After the one hun-dred and fifty names have been obtained the price will be \$1.00 per copy. As these lectures price will be \$1,00 per copy. As these lectures have been electrotyped at great expense to the publishers, I make an appeal to my friends everywhere to subscribe for these discourses, for whose appearance in book-form so many I wish to assure my friends that no act of

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

Owing to various circumstances I request that no one will write to me about these vol-umes except through the "Banner," in which paper, with the consent of the editors, I will

paper, with the consent of the curves, 2 mm answer any open letter they print. Trusting to the kindly cooperation of my nu-merous friends, and wishing all every spiritual and temporal blessing, I remain the friend and co-worker of all interested in the elevation of humanity, W. J. COLVILLE.

15 It is by the everlasting yea that the world is moved; and so we must do battle, not against the false alone, but for the true; not to right. We must come to fulfill-to fulfill the right, We must be the full manhood and womanhood. Culture is the right training of the whole man, the discipline of the conscience, the instruction of the intellect, the healthful and symmetrical development of the body, the persistent effort after perfection.-Harland.

#### National Convention of Spiritualists

National Convention of Spiritualists At Detroit, Mich., in Royal Templar Hall, cor. Woodward and Grand River Avenues, on Friday, Saturday and Sun-day, Oct. 27th, 28th and 29th, 1882. "This Convention is for the purpose of discussing the feasi-bility of organic action among Spiritualists, mona rational, scientific, philosophical and moral basis. Many hundreds have endorsed this call, and it is hoped each devoted, true Spiritualist, will either be present or send communication, or at least their name and address, as hu sympathy with this movement. Among a few of the many who have signified their intention of being present if possible, are Maria M. King, A. J. King, Dr. J. M. Peebles, Capt. H. H. Brown, J. P. Whiting, Clies B. Stebbins, Mrs. L. A.; Pearsall, Chas. A. Andrus, A. B. French, J. H. Pahner, et als.

Quarterly Convention, The Spiritualists of Van Buren and adjoining Counties will their next Quarterly Convention at Hartford Nov. 11th and 12th. 1882. U. W. Stewart and other speakers are expected. Mrs. Olio Child Densiow will sing. L.S. BURDICK, Sceretary. Box B, Kalamazoo, Mich.

OCTOBER 28, 1882.

#### \*Will also attend funerals.

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, 111. Price5cents ser copy, 42. Soper year, VOICE OF ANGELS. A Semi-Monthly. Published in Bos-ton, Mass. \$1,65 per annum. Single copies 7 cents. ton, Mass. \$1,65 per annum. Single copies 7 cents. FACTS. Published quarterly in Boston. Single copies

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 THERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

cents. THE SHAKER MANIFESTO. Published monthly in Sha-kers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH: Utica, N. Y. A monthly. Price

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50

India, Conducted by H. I. Districts, J. Barto Cornel, LIGHT FOR ALL. Published monthly in San Francisco, Cal. Single copies, 10 conts.
 COUNCIL FILE AND ARBITRATOR, published monthly in Washington, 10. C. 10 conts single copy, \$1,00 per year.
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ham: Secretary and Treasurer, Charles Thomp-son, St. Albans; Vice Presidents, Sabin Scott, Eden Mills; A. F. Hubbard, Tyson Furnace; Mrs. Emma L. Paul, Stowe. Board of Mana-gers-Mrs. L.-S. Manchester, W. Randolph; G. W. Ripley, Montpelier; Dr. S. N. Gould, W. Randolph: Dr. E. A. Smith, Brandon; J. S. Kendali, W. Burke; D. P. Wilder, Plymouth; Mrs. Emma L. Paul, Stowe; Albert E. Stanley, Leicester: Thomas Middleton, Woodstock; Au-ditor, G. W. Ripley, Montpelier. A resolution was passed, thanking Bro. W. II. Wilkins for the efficient manner in which he has performed the duties of Secretary and Treasurer during the past three years.

has performed the duties of Secretary and Treasurer during the past three years. A partion of the Duxbury Glee Club was de-tained at home by the happy advent into mor-tal existence of a baby boy. Mr. Albert, and Miss Hattie Turner, of the Club, were present, reinforced by the Misses Truax and Miss Wil-liams of Essex Junction, and Miss Boyce of Montpelier. The exercises of the Convention were interpresed by the mission and concerned Montpelier. The exercises of the Convention Were interspersed by fine music and songs and hymns, such as "There's a Beautiful Land"; "The Morning Draweth Nigh"; "The Ever-green Shore"; "There is Rest Beyond the River"; "Sweet By-and-By," etc.

NUMBER OF SPIRITUALISTS IN THE STATE.

能物

An article has been going the rounds of the secular press that there are five hundred Spir-itualists in Vermont; but it is found by reference to the books of the Association that its membership numbers between eight and nine hundred, and it is well known that the greater number of Spiritualists refuse to unite with any organized body. Hence the Convention ap-pointed a committee of one in each county to ascertain the numbers within its borders, and report to the undersigned. It is to be hoped that as thorough a canvass as possible will be made while the matter is in hand.

#### FIRST DAY-FRIDAY, SEPT. 22D.

FIRST DAY—FRIDAY, SEPT. 22D. Monning.—The first session of the Convention was called to order at 10:30 A. M., the President, Mrs S. A. Wiley, in the chair. An informal meeting was held, at which a general and inter-esting debate upon the animus of Spiritualism was engaged in until 12 o'clock. Mr. Ripley of Montpelier said: "There being so many medi-ums present, i trust our spirit-friends will avail themselves of the opportunity and give their testimony also," whereupon Mirs. Manchester of W. Bandolph was controlled by our ascended sister, Achsa Sprague, in a most able and earn-est exhortation to her earthly brothers and sisters. sisters.

The morning debate was closed by a short address by Mrs. Morse-Baker, of Granville, N. Y. "We are here to discuss the most important subject ever presented to the minds of thinking beings; and already feel assured that our friends who have passed on are the same friends still, only more beautiful, glorious and intelligent, as time carries them forward from one degree of excellence to another; and their superior ad-vantages will soon be ours to improve, if we will." will

Afternoon.—The Convention came together in full force at 2 r. M., devoting one hour to con-ference, in which it was made apparent from the outset that the people had come together for a purpose. All were earnest and animated, if not inspired by spirit presence, and though they often opposed each other's views, it was done with that fraternal feeling that not only commanded respect, but haid the foundation for harmony and union of purpose which prevailed up to the closing hour of the convention. Capt. H. H. Brown closed the conference debate as follows: "I speak for the Association to herald the omen of success. I desire to see one model association in the United States, and if any State can produce it, it is Vermont. I want to see the work go on until it will be so prominent. see the work go on until it will be so prominent that the churches will become bold enough and

Adjourned to meet in January next, the place and date to be hereafter determined.

CHARLES THOMPSON, Secretary. St. Albans, Vt.

# It has only recently been clearly demonstrat-ed that a dead branch on a tree makes almost as great a strain on the main plant for moisture as does a living one. This is one of the most important discoveries of modern botanical sci-ence to the practical horticulturist, as by this trawload between the states and the states of the knowledge he can save many a valuable tree, Any dead branch, or any weak one, should be at once cut away.—The Garden Monthly.

It is error only, and not truth, that shrinks from inquiry.—Thomas Paine.

\*.\* "Wise men say nothing in dangerous times." Wise-men use nothing in dangerous diseases but the best and most approved remedies. Thus Kidney-Wort is employed universally in cases of diseased liver, kidney and bowels. It will cost you but a trifle to try it, and

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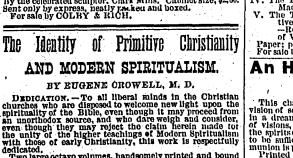
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Phenomena and the relations of this world to the spheres beyond. In its development theory it advocates the idea that souls are spiritually self-sustaining, then they are transmitted from parent to child as are the bodies, and become self-sustaining in a spiritual body at the dissolution of the carity. The author claims to be an rapport with the spirit of John Howard, who guides him through circles and spheres of spirit-life, interviews some of the inhabitants, who relate their past history and experience, giving the bearings of acts and conditions in their former lives upon their spiritnal progress, the fundances to their advancement, and the sur-tion is recorded to easily a spirit of a spirit of the spirit of the spirit. The spirit of the spirit of the spirit acts and conditions in their former lives upon their spiritnal progress, the fundances to their advancement, and the sur-tion it recordies the evil with the go.d., and vindicates the ways of God to man. The last solvit interviewed is George Washington, who speaks as philanthrowist rather than as a patriot. Ho makes a theiling plea for peace and gives a scaling rebuke to the war-spirit, oppose capital multihument, advocates the elec-tion of Federai officers by the people of each locality, in order to save from leoparity the life of the President, on whom the responsibility of appointments rests. The two following verses end the poem: "The night is but the shadow of the day, The first brings the air a source raim.

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

- An integration of early, Now back to earth with strength of will renewed, I wait to hear the boatman's mulled oar, And trusting that the scenes in vision viewed I may review; upon this truth I rest. To out? a preblem solve, and ask no more; E ernal Love and Wisdom knoweth best. "

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# BANNER OF LIGHT.

12

the entire building, but to no jurpose, as the demon-strations continued even while they were about. Somewhat disturbed, and a little frightened, 1 suspect, the "cops" advised the barricading of the private door, which had so surprised me upon my advent. As 1 listened to the story, 1 felt convinced that some clover rogue was at the bottom of the mischlef. My personal experience began with a starting sample of the knockings, shortly followed by a vlolent ringing of the street bell. I at once said that the only course was to remove the barricade, and test the matter with the door opened. We accordingly unbarred the door, and returned to the parlor, where I seated myself in full view of the open door, and about ten feel away from it, with the daughter and the maid standing be-side me. We had not long to wait. The bouck knock-ing came as before, but the door did not move, neither did any one pass the door. The knocks were deliber-ately given, always in four strokes, differing from the sound of knuckles, and sceningly given with some blunt instrument—yet, withal, loud and pencirating. They sounded like blows struck with a large billet of wood. Occasionally the knocks would pass to the upper floor, but the touble scemed centred on the first floor. Every one in the building was now on the look-out, in the hope of putting an end to the perplexing an-noyance. Presently, to dur further surprise, a new feature was developed. Closely following a violent tug at the bell a loud rapid beating on the door was noticed, as if it was being whipped with a long, flat strip of which all were witnesses, and could remem-ber, incredible as it may scent, the cane was dis-covered a with came, and, jokingly placing it upright in a way of which all were witnesses, and could remem-ber, returned rather heredulously to my watch. In-stantly on my returning to the parlor, as before, came the boisterous whipping sound, but this time the door was shut to. Astonneed, we tushed to the hatrack, where, incredible as it may scent, the calle with a strong accentuation and prolongation of the second syllable. second syllable. The knocks now came from other sources than the door, sometimes from a closet within a few feet of me in the ball, and the call-was again heard, perfectly dis-tinct—so much so that the daughter and all of us re-marked upon its close resemblance to her mother's marked upon its close resemblance to her mother's volce. These mysterious demonstrations continued until the gentlemen of the household reached home. At first they ridiculed the whole thing, but in a few moments, upon hearing the decided knocks, followed by the call of the name, they were convinced that something extraordinary was going on, and the matter was at once given over again to the police. The demonstration again stopped for the day at about 7 p. M. At no time did they occur at hight, excepting one evening when a few thumps were given between 8 and 9 o'clock. I called early on Friday morning to see if anything new had happened. The mistress of the household had returned home late on the previous evening and had heard nothing of the peculiar goings on except at second-hand until early on Friday morning, when true to the record of the previous day, operations commenced again at about the same hour, causing more amusement than dread, however, as it was now grow-ing to be monotonous. ing to be monotonous. Ing to be monotonous. Presently, however, a new freak occurred: this was a tapping on the glass of the windows as if with a lead-pencil used lengthwise, as I found upon experi-ment. Intending only to remain a few moments, I was about leaving when a scream from the maid, who ment. Intending only to remain a few moments, I was about leaving when a scream from the maid, who was coming from the kilchen, caused all of us hastily to rush to the ball, where the maid was seen trembling and quite terriled, for the first time, and pointing to a heap of overcoats which had fallen from the hat 'rack, quite in front of it—not at the side, as would seem more natural—and had been scattered in their fall three or four feet apart. We were now all stand-ing together, including the maid, in the hall at the parlor entrance, no person being in the rear of the premises. Noticeable now was the fact that all the knockings and so on had ccased, and that the myste-rious force had apparently settled itself down to a dif-ferent and more startling line of work, for, even as we stood contemplating this unaccountable performance, the plusheover, used for a round table standing in the rear of the hall, just where it bends, and before reach-ing the curtain which shuts from view partially the kitchen entrance, was seen deliberately to silde off in a heap to the floor. Examination soon revealed the fact that no draught of wind could have affected it. Even a strong draught could by no possibility have aused such a result, for its going off was too deliber-We again took our stand at the upper end of the

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the elevator at various points, but our initiations were very feeble and ludicrous. The sound ceased about itve o'clock, but returned about 7 P. M., when, upon the plano's being used, this thing, whatever it was, whis-tled snatches in perfect time and tune, always taking as a preference, however, the dominant harmonies, which to me seems a remarkable and strange feature. Others were called in to hear it, and were as greatly invisitied. Others were called in to hear it, and were as greatly mystified. On Sunday, the last and only whistling took place about noon. It resembled now the blast of a fog-horn and was decidedly startling, inasmuch as it was thought the torment had ended for good. One other and was deeldedly startling, inashuch as if was thought the torment had ended for good. One other whistle was heard like blowing in the neck of a bottle. With these two startling toots the visitor departed. I should have mentioned before that the hel-hanging was entirely destroyed, and had to be repaired before it could be used again. All the demonstrations were confined to the private hall, and everything of a me-tallic nature in the hall contributed its mite of noise. A bronze door knob was shaken and turned several times. The crank of a tube-whistle was seen to move, and added its liny rattle once or twice. Taken alto-gether it was a mentorable experime; more so, as all the demonstrations were enacted before our eyes, and our unceasing efforts to unravel a always resulted in failure. Therefible as it may seem the pleture is under-drawn, many minor demonstrations being omitted. The foregoing is nothing but a plain, truthul state-mentor facts just as they occurred, which can be sub-stantiated by two others, who, like myself, were not members of the family, but simply witnesses of what transpired. Five people in all were eye and car wit-nesses of these facts. In this connection, too, I may add that the idea of supernatural agencies has never for a moment been accepted by any of the family or witnesses as a solution of the mystery. C. B. R.

over the portière and for twenty feet along the hall toward the front of the house becomes apparent. Those who witnessed this feature of the demonstra-tions assert that the projectile could by no possibility have been thrown by human hands, for the kitchen in the rear was immediately afterwards searched through-out without any person being found, and escape by the kitchen window, which is forty feet from the ground, was impossible. The uncarthly shrick which, it will be remembered, so startied those who were present at the second day's manifestations, could not have proceeded from a human throat, as all were on the alert at the time and nobody could have got away unobserved." In the course of her remarks bearing on the various

In the course of her remarks bearing on the various theories, Spiritualistic and non-Spiritualistic, which various visitors had expressed regarding 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 shrick, 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 far away. The tone was sweet and soothing —that in which a mother would coax her child to her. The whistles were most remarkable. As you walked in the passage, a sharp, shrill whistle in your very earwould make you swing round at once and reach out for the intruder; but, loi you grap at thin air. After a time, these mysterious whistles grew terribly frequent. The waist was one day carrying some dishes from one room to the other, when one of these whistles in her ear as startled her that 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" or the part of the chamber-maid, it would seem, was settled down upon at last by some parties present as the cause of the distuibances-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?" that lady replied :

do with it?" that 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 'il's body contained an abnormal quantity of animal magnetism, and that a larce amount of this had accumulated in the hall. In and out of which she was continually pass-ing, and so caused the demonstrations. She grew highly indignant at the suggestion that she was the unwilling cause, and refused persistently 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 n't going to be taken for a witch, she said. By the advice of the gentleman in question, she was, however, dis-charged. She had been in the service of the family about two years."

#### Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holdsmeetings at Everett Hail, 398 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7:45 P. M. Speakers engaged: Walter Howell, of England, for Octo-hor; Cephas B. Lynn, for November. Scats free, and every one invited. Children's Lyceum at 3 o'clock P. M. Con-ference meetings-John L. Martin, Chairman-every Sat-urday evening, at 8 o'clock. H. W. Benedict, President. urday evening, at 8 0 clock. A. w. Bencorer, President, The Church of the New Spiritual Dispensation having secured the Church edifice formerly occupied by Rev. Dr. Fulton, on Clinton Avenue, between Myrtle and Park Avenes (entrance upon both Clinton and Waverly Avenues), will hold religious services overy Sunday at 10:30 A.M. and 7:30 P.M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to at-tend, Iton. A. H. Dalley, President. Buochters Multimus Environments. Theorem 2. The

Brooklyn Splithni Fridernity.— Removal: The Friday evening Conference meetings will be held in the reture-room of the Church of the New Splithnal Dispensa-len, Clinton Avenue, between Park and Myrtle Avenues, 2710 9

The Eastern District Spiritual Conference meets every Monday evening at ("onfposite Room, 4th street, cornet South 2d street, at 73. Charles R. Miller, President; W. H. Coffin, Sceretary.

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

Monday evening, Oct. 16th, the Chairman, Mr. C. R. Miller, made a brief introductory ad-dress previous to Mr. Kiddle's lecture, giving a description of a séance of Mr. Jesse Sheppard at Mr. Kiddle's house. The lecture was a most brilliant and finished effort. Mr. K. outlined the tendency of modern thought to materialism. The advent of spiritual phenomena found materialists exulting over the downfall of the su-pernatural. The theory of the scientists was that matter was the sum of the universe. He others, of phenomena denominated mind-readoperation and delusion. Spiritualism has no war with the physical sciences. The opposition to Spiritualism comes from two sources, nameto Spiritualism comes from two sources, name-ly, pseudo-scientists, and the clergy. Spiritu-alism must grapple more closely than it has yet done, and present its facts with scientific accu-racy of collation. The clergy present the the-ory that the phenomena are the work of the devil and his imps. The thought that our loved ones may return and convince us of their con-tinued affection and axistence is deep to any tinued affection and existence is dear to any one not bound in the chains of theological error. one not bound in the chains of theological error. The poets are full of references to this; couched as their attestations are in beautiful imagery, they have not excited the wrath and condem-nation which has been visited upon Spiritual-ism for teaching the same thing. The church condemns the spirits as devils, and dethroues the Almighty to place Satan on the throne of the universe. Oh, Orthodoxy I what a hideous monster thou art ! With the issues of the hour we cannot compromise: the compare as high

aging. There is reason to believe that the services of the gifted young trance speaker, Mr. Walter Howell, will be secured for a series of Sunday discourses in the Eastern District dur-ing 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 sugges-tions. The test of his control is strongly manitions. The test of his control is strongly mani-fested in his taking subjects, and on the mo-ment taking with great fluency and power. The afternoon lecture was upon "Secret Socie-ties, and their Relation to Spiritualism," and it opened up a field for thought; for the control held that it was impossible for Spiritualists to organize upon any known have. The present 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 un-derstand when we consider how various are the opinions with which we have to deal; and since spiritualism has nothing to do with theory the 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, I should as soon think of getting names to prevent the night shadows, since all nature holds a dark scance 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 scance 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 sever-al very marked and pointed tests. Mr. Fletcher al very marked and pointed tests. Mr. Fletcher spoke at Williamsburg on Mondav evening (23d), and will lecture at Frobisher's Hall, New York City, the first Tuesday evening of November. His address is 50 West 12th street, New York CLEON

#### Meetings in Providence, R. I.

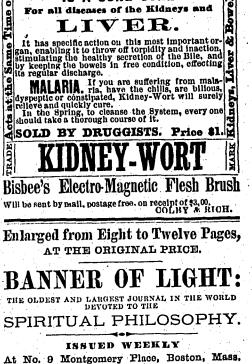
A "feast of fat things" rewarded those who attended at Slade's Hall, Sunday, the 22d, to listen to E. S. Wheeler of Philadelphia. The afternoon subject was "The Unseen and Un-knowable," out of which he evoked a train of thought which was interesting, presenting many seed grains of truth to be appropriated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

The evening subject was "Living as a Fine Art." Having defined art and its principles, a practical application was made, broad and com-prehensive, showing how life could be made the most of. Many radical truths were uttered. The intense interest of the audience evidenced its responsiveness to the sentiments expressed, Its responsiveness to the softiments 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 ex-press the soul of the theme. F.

#### Fact Meetings.

To the Editor of the Banner of Light: Most of your readers know of the Fact Meet-Most of your readers know of the Fact Meet-ings 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 3 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.

Mr. Geo, A. Fuller, of Dover, Mass, lectured



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#### ADDITIONAL.

Under the heading "THE HARLEM GHOST," The World of Oct. 21st devotes over a column of its space to a report of an interview held by one of its representatives on the 20th with the lady at whose part of the house (the second floor flat) the forcible manifestations mentioned above occurred. After quite an extended conversation with her-during which she, in answer to his question : "Do you corroborate the account which appeared in The World of to-day?" replied, "Yes, in all particulars," and further averred that slie had no opinion to express as to the cause of these disturbances-he came to the conclusion (through what had been before stated, together with what he

obtained from her by way of additional informationalso by the asseverations of the druggist who occupied the ground floor of the building,) that no signs of a diveried electrical current could be discovered, and that the closest investigation has thus far failed to reveal the origin of the manifestations.

The following description from this later account of the scene of these occurrences may be of interest to the reader:

"The hall in which the curious manifestations oc-curred runs from a bedroom at the front of the house to a kitchen in the rear, curving slightly toward the kitchen end. It is about thirty feet long, ten feet high and three and a half wide. The doors of three rooms, a closet and the elevator and the hall doors open into it. There is a window near the elevator and another nearer the front on the opposite side. At the end of the passage are heavy curtains parity screening the kitchen entrance and hung on a rod placed at less than a foot from the ceiling. There is a tall umbrelia stand and hat-rack about midway in the passage, and a small round table is placed in the curve near the elevator. The place is dimly lighted, the windows be-ing hung wilk white muslin curtains. An imitation wainscot is painted on the lower part of the plaster walls, each of which bears a dent at exactly the same spot, caused by the articles hurled over the portière. The floor is of dark wood, covered with a narrow cloth. Thorough search has been made of the place for concealed wires or other means by which an elec-tric current might be conveyed without anything hav-ing been found. The walls are solid, and the floor apparently contained no concealed metal. The bell-hanging arrangements were at the time of the disturb-ance closely inspected, but were to all anopearances in "The hall in which the curious manifestations or apparently contained no concealed metal. The bell hanging arrangements were at the time of the disturb-nace closely inspected, but were to all appearances in the same condition as usual. It may be meniloned that the only electrical connection with the building is that made by the wires of the American District Tele-graph. These are well insulated, and examination demonstrated the impossibility of. their being con-cerned in the demonstrations. The passage-way being curved and the curtains reaching to within a few inches of the celling, the difference, who listened with the utmost interest faculty of projecting any article, be it heavy or light,

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we cannot compromise; the coming era is high-er, grander than any which has preceded it. Modern Spiritualism comes to bring more light to the world upon the great questions of the day. The church in its blindness appears to understand neither the new revelation nor the old, for the new explains the old. All the eachings of Jesus were permeated by spiritual truths.

The speaker gave a *resume* of the ethics of Spiritualism. Ilis finished and scholarly ad-dress, of which we are not able to give more than a brief synopsis, was listened to with pro-found interest. found interest.

Mr. Miller announced a request from the audience that Mr. Howell, the young English lecturer, would submit to the control of his guides, whose utterances have so pleased and instructed them. Mr. H. consented, and after singing, during which he became entranced, he said: "Many of the scientists of the ninehe said: "Many of the scientists of the nine-teenth century place spirit-existence among the unknown and unknowable; but what to-day is the unknown, to-morrow becomes the known and demonstrable. Who shall limit the knowledge of the human mind? Not Spencer, or Huxley, or Tyndall. Between the realm of spirit and the mundane sphere there exists in-termediately the realm of mind. This may be influenced by minds embodied as well as disem-bodied. A positive person will in a scance-room influence the manifestations by throwing his thoughts upon the sensitive nature of the medium, who, like a mirror, reflects them back. medium, who, like a mirror, reflects them back, some seeing their own hideousness thus reflect-

ed. John's apocalyptic angel has now ascend-ed the o'erarching sky, and angel voices sing their lyrics in the ears of mortals. The spirit-ual realm is pouring its influxes into the mun-

ual realm is pouring its influxes. The spint-ual realm is pouring its influxes into the mun-dane sphere, and as with cyclone and earth-quake is destroying the temple of churchianic error." It is impossible to convey in a brief report the force and beauty of Mr. Howell's entranced utterances, especially the poetic im-provisations at their close. Mr. J. W. Fletcher followed with a tribute of admiration for Mr. Kiddle's excellent ad-dress. "Theories are well, but deeds rather than dogmas are better. Let Spiritualism be taken for just what it is worth; let the good make us better, and let our hands find some-thing to do for the bad. If we spent half as much labor to find the mainspring of crime as to keep jails for the criminal, the world would be better." Mr. F. referred to the recent action of Mr. Beecher, and spoke of Charles H. Fester, the medium, and of the services which he had rendered to humanity. He proposed that every medium should cing a theoremise for interest rendered to humanity. He proposed that every medium should give a thanksgiving offering to

aid Mr. Foster, and stated that he had already raised five hundred dollars for that purpose. Mr. Miller, in referring to recent attacks on mediums, spoke of Messrs. Keeler, Ackerly and Rothermel, the excellent physical mediums of Beaching.

field, Mass., Sunday, Oct. 22d, at 2 P. M. The parlors were well filled with a very intelligent audience. Among those present may be men-tioned Dr. E. A. Smith, of Brandon, Vt. Some came from Wendell, Montague, Townsend and Bernardston. Mr. Fuller gave a very cloquent discourse upon "Positive Evidences 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.

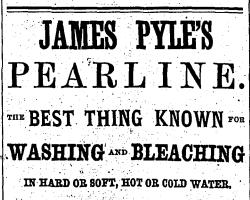
These fanatics think they know more than our fathers who framed the Constitution. Three-fourths of all the blood that has been shed has been on the belief : "My God is better than your God !" J. EDWARDS,

Washington, D. C., Oct. 16th, 1882.

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Spiritualist Meetings in New York. The First Society of Spiritualists holds meeting; overy Sunday in Republican Hall, 55 West 33d street, at 1034 A. M. and T& F. M. Henry J. Newton, President; Hen-ry Van Glider, Secretary.

The Independent Association of Spiritualists and Liberals hold public meetings every Sunday morn-ing and evening at Frobisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susle Wills Fletcher, for October; Mr. J. William Fletcher, for December, who will give tests of spirit presence aftor each lecture. The Banner of Light is on sale at all our meetings. Alfred Weldon, President.



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