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Literary Department.

The Ghost Story Told to the Queen.

[.*, Shortly before Prince Albert's death the conversation at Windsor Castle turned on the appearance of ghosts. The Marchioness of Ely narrated to the Queen what was then known of this extraordinary story. The Queen replied that she "did not believe in such things," but desired that the story should "not be mentioned before the Prince, as," said her Majesty, "he believes in these things." At that time we had not the Rev. Charles Dale's corroboration of the story. "The narrative," says the writer, "derives its value from its implicit truth. The testimonies are unimpeachable, and the long disputed fact is, in my opinion, proved that impalpable spirits not only appear, but can exert very great force and also possess weight and voice." and voice."
The writer is a "Rector and Rural Dean in the late
Established Church of Ireland, and a J. P. for two

About the middle of the eighteenth century there lived at Loftus Hall, in the county of melancholy. Wexford, Charles Tottenham, a member of the Irish Parliament, usually known as "Tottenham and his Boots," on account of a celebrated ride which he took from Tottenham Green to Dublin at the time when it was debated in the House whether the sum of eighty thousand pounds, the overplus of Irish taxation, should be retained for the benefit of the Irish nation or sent as a gift to the English Treasury. Tottenham was ill and in bed when the news reached him. He immediately rose, and, ordering his horse to be saddled at once, set out on his memorable journey — eighty-six Irish

He arrived at the Parliament House, muddy and travel-stained, just before the question was put; but, being in undress, the usher at first refused him admission, as an order had been made that every member should attend in full dress or forfeit five hundred pounds. The Speaker, however, ruled that, as a member, he had a right to enter, but was liable to the penalty. Accordingly, he came in just as he was; with his whip in his hand, and his long, heavy riding boots, and gave the casting vote in favor of his country, thereby retaining the eighty thousand pounds for its use. He at once became immensely popular. His picture was painted and engraved in his riding-dress and ished in a thunder-clap, leaving a brimstone large, cumbrous boots, and widely circulated. Hence he had the name which in the family still cleaves to him - Tottenham and his

His second son, Charles Tottenham, had two daughters, Elizabeth and Anne, to the latter of | died. whom my tale relates. He came to live at Loftus Hall, the old baronial residence of the Loftus family, with his second wife and the two daughters of his first wife—the Hon. Anne Loftus and Elizabeth.

Loftus Hall was anyold, rambling mansion, with no pretension to beauty; passages that led nowhere, large, dreary rooms, small closets, various unmeaning nooks and corners, panelled

or wainscoted walls, and a tapestry chamber. The county Wexford, when conquered by Strongbow, in 1172, was divided among his hardy followers. The strongholds erected by them to secure their prey still impart a peculiar character to the southern portion-a large, square castle or keep, with a bawn attached, to preserve their cattle at night. The portion obtained by one of these soldiers, De Raymond, upon which Loftus Hall was afterward built, was a low, flat peninsula of limestone, stretching out into the Atlantic Ocean, and upon which its long and mighty waves beat with awful mag-

ham, his second wife and his daughter Anne; | bered. This latter part I know to be true, and | Elizabeth, his elder daughter, having been mar- | the former I have no reason to doubt." Elizabeth, his elder daughter, having been married. The father was a cold, austere man; the stepmother such as that unamiable relation is generally represented to be. What and how great the state of lonely solitude and depression of mind of poor Anne must have been in such a place, without neighbors or any home

sympathies, may easily be imagined. One wet and stormy night, as they sat in the large drawing-room—those three—in days when literature was almost unknown, fancy work, beyond samplers and their rude decorations. unthought of, and the thousand knick-knacks, incentives to modern ladies' work, yet dormant in the womb of time—they were startled by a loud knocking at the outer gate, a most surprising and unusual occurrence. Presently the servant announced that a young gentleman on horseback was there requesting lodging and shelter for the night. He had lost his way, his horse was knocked up, and he had been guided by the only light which he had seen from their window. Now, if Dr. Johnson's saying be true, that "hospitality is the virtue of an uncivilized country," here was a claim which could not be refused. There was not another refuge to be found, while the sound of the mighty waters fell heavily upon the rocks beneath the house. The stranger was admitted and refreshed, and proved himself to be a most agreeable companion and a finished gentleman—too agreeable far for the lone scion of the House of Tottenham, for a sad and mournful tale follows, and one

Much mystery has involved the story at the present point, and, in truth, the matter was kent in such silence and obscurity that, but for the acts of her who was chief sufferer in it through several generations, nothing would now be known; every one had long passed away who could throw light upon it, and, when the strange facts and circumstances occurred which led the writer of this to inquire concerning her, much difficulty was experienced in tracing back her sad history.

whose strange results have not ceased to the

present day.

The fact, I believe, was-that which was most natural under the circumstances - that this lonely girl formed a strong attachment to the gallant youth chance had brought to her door, which was warmly returned. The father, as was his stern nature, was obdurate; and the mother no solace to her, for she was a stepmother. It is only an instance of the refrain of the old ballad, "He loved and he rode away." He had youth and friends and stirring scenes to mingle in, and soon forgot his passing attachment, while poor Anne's reason gave way -she had but unsympathizing parents, harsh and cold—and then the moaning of the lonely

The many-voiced wind! How sorely I weep When I hear its lone choir As it swells o'er the deep!

The fact is but too true, she became a confirmed maniac, and had to be confined for the rest of her life in that tapestried chamber before mentioned, and in which room she died. A wild legend was at once invented to account for this sad calamity—a legend which held its place for very many years, as will be shown presently by an extract from a letter of the parish priest, dated February 8th, 1868.

The legend ran that the strange horseman was invited to remain some days, and made himself quite at home; and, as they were now four in number, whist was proposed in the evenings. The stranger, however, with Anne as his partner, invariably won every point; the old couple never had the smallest success. One night, while poor Anne was in great delight at winning so constantly, she dropped a the table to recover it, was horrified to see that her agreeable partner had an unmistakable cloven foot. Her screams caused him to be aware of the discovery, when at once he vansmell behind him.

The poor girl never recovered from the shock, lapsing from one fit into another, and was carried to the tapestry room, from which she never again came forth, and where she shortly after

This story of his Satanic majesty got abroad and many tales were told of how he continued to visit and disturb the house. The noises, the apparitions and disturbances were innumer able, and greatly distressed and terrified old Charles Tottenham, his wife and servants.

I now give a portion of the letter of the reverend gentleman before alluded to, which he kindly sent me in reply to my inquiries on the subject. He says:

"The proofs given in your letter attest the presence of some spirit, but in my mind not conclusive that it was the young lady's. This brings to my mind the traditions of the Hall, in the locality of which I have lived for upwards of twenty years. I remember conversing with one of the oldest retainers of the family, and she described that room in the house as helps were defined. as being unused. I made further inquires, but she could not tell how the fellow with the clov en foot arrived there—but that he was there, and gave great annoyance to the Hall family, so they determined to call in the services of the parish priest, of the name of Broders, who lived in the neighborhood about one hundred years.

one to store explicitions acceleration to

Here, then, we have traced from the date of the unhappy girl's misfortune that the house was disturbed by something supernatural; that the head of the family sought the aid of the Rev. Mr. Broders, the parish priest, to abate it. and, further, that the tapestry room was the scene of these visitations.

But the matter was kept dark, all reference to poor Anne was avoided, and the belief allowed to go abroad that it was Satan himself who disturbed the peace of the family. The sad story of the poor girl was too painful, the treatment (most likely) of her by the unfeeling parents too harsh, and they were ready to turn aside the keen edge of observation from her fate, preferring rather that it should be believed that they were haunted by the devil, so that the story of her wrongs should sink into oblivion and be classed as an old wife's tale of horns and hoofs. But Anne herself would not permit this. To this day, through several generations, she keeps her wrongs and sorrows alive. The harsh father and stepmother have long gone to the "place appointed for all living." The Loftus branch of the family are in possession of the Hall. Yet poor Anne has kept her tapestried chamber through all this lapse of time by nearly the same means which compelled her parents to call in the aid of the parish priest so long ago.

But to my tale.

About the close of the last century my father was invited by Mrs. Tottenham to meet a large party at the Hall. He rode, as was then the usual custom in Ireland, with his pistols in his holsters. On arriving he found the house full, and Mrs. Tottenham apologized to him for being obliged to assign to him the tapestry chamber for the night, which, however, he gladly accepted, having never heard any of the stories connected with it.

However, he had hardly covered himself in the bed when something heavy leaped upon it, I replied that I had never heard a word of her growling like a dog. The curtains were torn back and the bedclothes stripped from off the years ago, I saw twice a figure exactly like what bed! Supposing that some of his companions were playing tricks, he called out that he would shoot them, and, selving a patol, he fired it up the chimney, lest he should wound one of them. He then struck a light and searched the room diligently, but found no sign or mark of any one, and the door locked as he had left it on re tiring to rest.

Next day he informed his host how he had been annoyed in that room, but they could only say that they would not have put him in it if they had had any other to offer him.

Years passed on, when the Marquis of Ely went to the Hall to pass some time there. His stant work in the North of Ireland, and had sea was the only accompaniment of her deep valet, Shannon, was put to sleep in the tapestry too much to do even to think of Anne Tottenroom. In the middle of the night the whole family was aroused by his dreadful roars and screeches, and he was found lying in another room fainting in mortal terror. After some time he told them that, soon after he had laid himself down in bed, he was startled by the rattling of the curtains as they were torn back, and, looking up, he saw a tall lady by the bed side dressed in stiff brocaded silk. He leaped up and rushed out of the room screaming with terror. Then first he heard from the old housekeeper-Anty Neal-of Miss Tottenham.

Again the room was shut up, and years passed on, when I was brought by my father with the rest of the family to the Hall for the summer proved such an agreeable acquisition that he bathing. I was attracted by the antique look, sombre pictures and quaint character of the tapestry room, and at once chose it for my bedroom, being wholly and utterly ignorant of a particle of the stories connected with it, or even of the fact that Anne Tottenham had ever existed. The tapestry represented a hunting-field of old, where gentlemen and ladies with long spears followed the game-stags and harts-and ring on the floor, and, suddenly diving under the attendants in the woods roused out the game and the dogs careered about. When there was a windy night the tapestry waved, and the whole scene seemed animated with a heavy kind of life. Many a night I slept peacefully on poor Anne's bed, finding food for imagination as the wind moved the figures, which seemed to thrust their spears as the dogs gave chase.

One night, however, I sat up much later than usual to finish an interesting article in Blackwood's Magazine. The full moon was shining clearly in through two large windows, making all as clear, so to speak, as day. I was just about getting into bed, and happened to be looking at the door, when, to my great surprise, I saw it open quickly and noiselessly, and as quickly and noiselessly shut again, and the tall figure of a lady in a stiff dress proceeded slowly to pass through the room toward one of those curious closets before-mentioned, which was in the opposite corner.

I followed her with my eyes in astonishment, until the corner of the bed hid her from my sight. I rubbed my eyes. I thought of Sir David Brewster's theories, and deceptio visus, and everything, except that I really had seen a woman; for the idea of a ghost did not for a moment enter my head. I quickly reasoned

myself into a sound sleep, and forgot the matter. The next night I again sat up late in my bedroom, preparing a gun and ammunition to go to shoot sea birds early next morning, when the door again opened and shut in the same noiseless manner, and the same tall lady proceeded in the neighborhood about one hundred years and the said, used all the exoroisms of the Church against him, and after this his operated and out off from all communication with the outer world that a feeling of loneliness and utter desolation fixes itself on the minds of all who remain long enough to wear off the impression of its strange novelty.

There resided as I have said, at the time my family as long as his good services were remembers of his family as long as his good services were remembers of a religious revival.

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tern of her gown-a stiff flowered or brocaded |

Again I rubbed my eyes, thought upon the vagaries of vision, and soon went to sleep. That I had seen and endeavored to grasp a ghost never came across my mind; my pulse was not quickened one throb. I fancied I could make out some scientific reason for it. However, I told the story at breakfast next morning. My father, who had himself suffered from the lady's visit so long before, never said a word, and it passed as some folly of mine. So slight was, the impression it made on me at the time that, though I slept many a night after in that room, I never thought of watching or looking out for anything, and doubtless the poor form often passed me in my sleep into her mysterious closet. I afterward heard that my father had written to a friend, telling him that I also had seen Miss Tottenham in the tapestry-room.

The years wore on, and once again I was a guest at Loftus Hall. The Marquis of Ely and his large family, with a great retinue of servants, filled the house to overflowing. As I passed the housekeeper's room I heard the valet. Shannon, say to her, "What! I to sleep in the tapestry-room? Never! I will leave my lord's service before I sleep there!"

At once my former experience in that room flashed upon my mind. I had never thought of it during the interval, and was still ignorant of Anne Tottenham; so, when the housekeeper had gone, I entered the room and said, "Shannon, do tell me why you will not sleep in the tapestry room, as I have a particular reason for asking you the question?" He looked at me for a moment and then said, "Is it possible that you do not know?" I said, "I really know nothing, but I have a particular reason for asking why you will not sleep in that room.' Again he said, "Is it possible that you do not know that Miss Tottenham passes through that room every night, and, dressed in a stiff, flowered silk dress, enters the closet in the corner?" until now, but that, when I was here a few he had described, and passed my arm through her body, and that the second time I had distinctly seen the flowers on her gown, as from her haste it had turned up in a triangular lap on my curtain. "Yes," said he, "that was Miss Tottenham, and, as is well known, she was confined-mad-in that room and died there, and, they say, was buried in that closet."

Upon my visit at that time the tapestry room was allotted to a married couple, and then I learned nothing further.

Again time wore on. I had entered my profession and was immersed in hard and conham.

Another generation arose, another owner possessed the property—the grandson of my friend. In the year 1858, he, being then a child, came with his mother, the present Dowager Marchioness of Ely, and his Tutor, the Rev. Mr. Dale, to the Hall for the bathing season. Mr. Dale was no imaginative person-a solid, steady, highlyeducated English clergyman, who had never heard the name even of Miss Tottenham. The tapestry room was his bedchamber. One day in that year, when autumn was fast fading into winter, I received a letter from Lord Henry Loftus, the uncle of the young Marquis of Ely, saving. "Do tell me what it was you saw long ago in the tapestry chamber, for something strange must have happened there to the Rev. Charles Dale, as he came to breakfast quite mystified. Something very strange must have happened to him in that room, but he will not tell us, seems quite nervous, and, in short, is determined to give up his tutorship and go at once to England. Every year something mysterious has happened to any person who has slept in that room, but they always keep it close. Mr. Deringy, a Wexford gentleman, slept there a short time ago. He had a splendid dressing-case, fitted with gold and silver articles, which he left carefully locked on his table at night, and in the morning found every article scattered about the room.'

The Dowager marchioness told me that now Miss Tottenham had "regularly turned them out of the house," and orders had been given to convert the tapestry chamber into a billiardroom.

Upon hearing this I determined to write to the Rev. Charles Dale, then incumbent of a parish near Dover, telling him what had occurred to myself in that room, and that the evidences of supernatural appearances there were so strong and continued for several generations that I was anxious to put them together, and should consider it a great favor if he would tell me whether anything had happened to him in that room, and of what nature. He then for the first time mentioned the matter, and from his letter now before me I make the following extract:

"For three weeks I experienced no inconve nience from the lady; but one night, just be-fore we were to leave, I had sat up late. It was just one o'clock when I retired to my bedroom (the tapestry room), a very beautiful moonlight night. I locked my door, and saw that the shutters were properly fastened, as I did every night. I had not laid myself down more than night. I had not infruiyself down more than five minutes before something jumped on the bed, making a growling noise, and the bed clothes were pulled off, though I strongly resisted the pull. I immediately jumped out of bed, lighted my candle, looked into the closet and under the bed, but saw nothing."

open, and a brilliant full moon shining in, as also had Shannon, the valet, who had seen her many years before me.

Here, then, is the written testimony of a beneficed English clergyman, occupying the responsible position of tutor to the young Marquis of Ely, a most sober-minded and unimpressionable man. He repeats in 1867 almost the very words of my father when detailing his experience in that room in 1790-a man of whose existence he had never been cognizant, and therefore utterly ignorant of his knowledge of Miss Tottenham's doings in that room nearly eighty years before.

In the autumn of 1868 I was again in the locality, at Dunmore, the opposite side of the Waterford estuary. I went across to see the old place and what alterations Miss Tottenham had forced the proprietors to make in my tapestry chamber. I found that the dark closet into which the poor lady had always vanished. was taken away, the room enlarged and two additional windows put in; the old tapestry and its "mimic chase" had all gone, and a billiard table occupied the space of poor Anne's bed. I took aside the old housekeeper, who had been in those long-past days a servant of my father, and who looked upon me as if I also had been a ghost risen from the tomb, and asked her to tell me how Miss Tottenham bore those changes in her apartment. She looked quite frightened and most anxious to avoid the question, but at length hurriedly replied: "Oh! Master George, don't talk about her; last night she made a horrid noise, knocking the billiard balls about !"

I have thus traced with strict truth this most real and true tale, from the days of "Tottenham and his Boots" to those of his great-great grandson.

In considering the very interesting question whether there is spiritual interference in the affairs of this world, which so very large a number of educated people positively assert, and which a greater number as positively contradict, one or two remarks may help to simplify the matter. In the first place, the great preponderance in the number of disbelievers is at once accounted for by the fact that by far the larger proportion of educated and thinking men-and it is to such alone that I refer-have never seriously turned their attention to the subject, and, having never experienced anything of the kind, deny the existence of that which has not only never come to their knowledge, or even been treated by them as a matter of sober consideration. The second remark which I make is that, when spiritual interference is spoken of, no distinction is made in the mind between the spiritual interference of angels and that of departed men and women.

Of the first there can be no doubt in the mind of any Christian. St. Paul expressly tells us, They are sent forth to be ministers unto them who shall be heirs of salvation." Also, as to the opposing influence of evil spirits, St. Paul calls upon Christians to "take the whole armor of God," because "we wrestle against wicked spirits in heavenly places."

But the spiritual interference of departed men and women is quite another question, and very much depends upon the testimony and experiences of credible witnesses. In the tale which I have related not a particle of doubt or distrust can be thrown upon the testimony of four generations, and the strange fact comes out-that Miss Tottenham, although so impalpable that my arm passed through her without my perceiving the smallest resistance, was able to exercise a force which bailled the efforts of a strong and able young man to resist, as also that she possessed weight. "Something heavy leaped on the hed." There is also the strange fact of the visibility of a particular dress, and its being apparently acted on by the laws of the atmosphere, doubling up on my bed-curtain when the figure hurried forward from my grasp, and exhibiting the brocaded flowers of the dresses worn in that day.

Loftus Hall has since been wholly rebuilt, a large modern edifice standing in the place of the weird old mansion. I have not heard whether poor Anne Tottenham has condescended to revisit it, or is wholly banished at last. I can only reassert the simple truth of my tale.

The Rev. Dr. Hepworth defines the faith cure as "that religious idiosyncrasy," and says it is "the product of the emotional nature when it is swayed by an inexplicable mysticism and becomes indifferent to such a low order of materials as facts and law. He devotes an Independrials as facts and law. He devotes an Independent article to a consideration of recent cures claimed as miracles, and concludes: "Suppose my father to be attacked with typhoid lever, shall I resort at once to those means of recovery which have been providentially afforded and which the educated physician is acquainted with, or shall I send for the officers of the church to make a property. with, or shall I send for the officers of the church to make a prayer? I think I ought to do both; but especially to send for the doctor. The messenger who does my errand should go to the physician first, and to the minister afterward. If either of them is out of town, I earnestly hope it may not be the doctor. If I ignore the agency of God in the cure of disease, I am an infidel; and if I ignore the fact that the Lord has provided for just such an emergency in the skilled physician, I am without that ordinary common sense which the Lord expects me to use."

The Photographic News describes an interesting experiment in heliography, or signaling by sunshine, in Egypt. Colonel Keyser ascended one of the pyramids near Cairo, and setting up a heliographic mirror reflected a ray of sun-

Written for the Banner of Light. THE CHANGE.

BY LYDIA DAVIS THOMSON.

With hand in hand one year ago, In happy thought together we Here watched the bright waves ebb and flow, Or white winged ships far out at sea, While breezes tender touched each brow The same, yet not the same as now, One little year ago.

To day we sit beside the sea, With folded hands and listless thought, Or dreaming, as the mood may be, Of all the changes Time hath wrought; And I, alone, of one long change That doth from beauteous life estrange-Ever that life and me.

What is it that I sadly miss, What is it Time has stole from me, What marred that song of perfect bliss, That nevermore will perfect be? Or have I caught thy mood, oh sea, And evermore must restless be? For something that I miss.

I cannot tell, I may not know, As here I sit beside the sea, And watch the bright waves come and go, And silent sigh-ah me! ah me! I search in vain once more to find That something which was left behind One little year ago. Byfield, Mass.

William Penn, the Spiritualist. To the Editor of the Banner of Light:

The bi-centennial anniversary celebration of

the landing of William Penn in America, and the founding of the colony and commonwealth of Pennsylvania, has turned public attention largely to the life and character of the distinguished "Friend" who made so conspicuous and singular a figure in the history of his times. Press and outpit and platform may be expected to ring with plaudits-possibly not unmixed

with criticisms-of the sturdy old Quaker who had the address to stay the tide of, persecution against a small and despised sect in the mother country, and to secure for them an asylum in the New World, where he stamped the impress of his genius and his peaceful policy upon a rising State, now one of the largest and most pow-

erful in our Nation.

The character and career of this remarkable man are worthy of study. The son of a distinguished Admiral of the British Navy, brought up in affluence, educated at Oxford and designed by his father for the public service, for which he early showed great capabilities in either a military or diplomatic capacity, he nevertheless became strongly impressed under the preaching of a disciple of George Fox, re nounced the world and all the honors which were easily within his reach, adopted the garb and speech of a contemned and persecuted class of religious fanatics, as they were then esteemed, and became a successful preacher of their peculiar doctrines. Often assailed by vi tuperation and violence, repeatedly incarcerated in prison for his alleged heresies or nonconformity, yet-partly by his social connections, but more by his intellectual abilities, his sturdy integrity and moral force-he always retained influence among the higher classes, and at times was a favorite at court. Ob taining from the crown a grant of land in this then western wilderness, in lieu of money owed to his father's estate, he projected a colony which should not only be a refuge for his oppressed brethren in the faith, but whose government should be tolerant to all religious faiths, and be conducted on such principles of justice, equity and charity as to be maintained without arms or bloody warfare.

In this he was far in advance not only of the general sentiment of his age, but even of the while seeking "freedom to worship God according to their own conscience," wished it only for themselves and such as chose to worship in their peculiar way; while they imprisoned, tortured and banished Quakers, Baptists and other "pestilent heretics" who ventured among them. They, also, while no doubt kindly disposed toward the aboriginal inhabitants, willing to pay them for their lands and to live in peace, yet thought it important from the first to be prepared for war; hence erected defenses and organized a military force, with the redoubtable Miles Standish as captain, who was not long in finding bloody work to do.

Not so with the colony founded by Penn. He made it "a free colony for all mankind," without religious tests, without military defenses or force, relying on justice, fair dealing and manifest good-will for protection against the surrounding savage tribes-a reliance which was fully justified in the experience of seventy years of peace. In the words of a historian, "Penn sylvania affords the only example of a State where the executive authority was upheld without military force, justice administered without the use of oaths, and religion sustained without a priesthood or salaried ministry.' Far sighted in governmental policy, Penn was an advocate of the largest liberty of conscience for all men-a principle which did not obtain general adoption in other colonies of this country until many years later, though its battle has still to be fought over to some extent by every new school of religious thought that arises. He favored a system of prison-management which aims at the reformation rather than the vindictive punishment of criminals, providing that every prison should be a workhouse, and establishing such regulations for jails as have given rise to a new system of prison discipline, in which Pennsylvania has ever taken the lead. He advocated the principle of arbitration for the settlement of all national disputes, thereby sceking to abolish war with all its horrors and expensiveness; which principle is even now but struggling for recognition on the American continent - a recognition which is sure to become universal as the race advances. He even foresaw and prescribed, before arriving in this country, the sanitary requisites of the "great towne" or city which was to spring up in the new colony, and directed that the streets be uniformly laid out, advis ing that every house be placed in the middle of its plat, " so that there may be ground on each side for gardens or orchards or fields, that it may be a greene country towne, which will never be burnt and always wholesome." He also reserved five squares for public parks within the original city limits. Though these directions have not been fully followed, the "towne" having far outgrown the anticipations of its founder, yet to them Philadelphia is indebted for some of its most striking advantages as a city-

of the Dutchman are so strikingly exemplified. A writer (Wharton) has justly remarked, that "In the early constitutions of Pennsylvania

its older portions contrasting most favorably

with those of Boston and New York, where the

narrowness of the Puritan and the sordidness

every great principle; the germ, if not the development, of every valuable improvement in government or legislation which have been introduced into the political systems of more modern epochs."

In view of these facts, the question cannot fail to arise: Whence did William Penn derive the ideas or the impulse which placed him so far in advance of his time? His birth, early associations and education, surely, would naturally have identified him with the aristocratic class, and imbued him with aspirations for milltary glory. What was it that changed his whole career, illumined and expanded his mind, and fitted him to be the leader in an advance step in civilization? There can be no question that it was his reception of the teachings of George Fox, the humble and illiterate shoemaker of Leicestershire, who taught of "THE INNER LIGHT"-the ability of the Divine Spirit to act directly upon or within the human soul and guide it into all truth and duty, whose inner voice is more authoritative than king or priest. church or scripture. In fact, Fox was the great SPIRITUALIST of the seventeenth centuryusing the term Spiritualist in its highest, though not its broadest, sense. He was "led" by the spirit" in his movements, and spoke "as the spirit gave him utterance." Penn, a man of broader mind and higher mental culture, was Fox's sincere and earnest disciple; he received the same spirit, was illumined, guided, inspired by it, and thus became wiser and more far-seeing than the unillumined men of his day, not excepting the partially enlightened but more narrow and word bound Puritans.

True, neither Fox nor Penn apprehended Spiritualism in its more modern phase. They were not made aware, so far as we learn, of the presence and communion of departed friends, nor did they recognize exalted human spirits as the instruments or special agencies of the Infinite in communicating to the individual soul. Yet Fox at times appears to have received verbal messages from the invisible world, and this logically implies the agency of an individualized being-a finite spirit. And he exhibited some of the then uncommon "gifts of the spirit," such as vision, prophecy and healing power. But probably a knowledge of the full truth on this subject was not requisite or not adapted to the age in which Fox and Penn lived. The fact of a powerful impetus from the spiritual realm was through them amply present day to understand the immediate agenthat this spiritual impulse was essentially diby its worthy and noble fruits. Bancroft, the historian, has eloquently said, "The Quaker doctrine is philosophy summoned from the claister, the college and the saloon, and planted among the most despised of the people. The mind of George Fox had the highest systematic sagacity, and his doctrine, developed and rendered illustrious by Barelay and Penn, was distinguished by its simplicity and unity. The Quaker has but one word, the inner light, the voice of God in the soul. That light is a realitv. and therefore, in its freedom, the highest guide to virtue; it shines in every man's breast, and therefore joins the whole human race in the unity of equal rights. Intellectual freedom, the supremacy of mind, universal enfranchisement-these three points include the whole of Quakerism, as far as it belongs to civil history." Here, then, is the true solution of the problem of Penn's remarkable foresight and achievements. He was a Spiritualist, in a true sense, as opposed to the externalism, formalism, sensualism and priestly dogmatism of his times; he believed in the immanence and guidance of mind, which preserved him from the narrowmanifested by recipients of the divine impetus. His case finely illustrates the desirableness of a

William Penn was emphatically the apostle of peace-detesting war, with all its apparatus and insignia: and he did much to demonstrate the superiority and safety of pacific methods. In view of this fact, how incongruous and absurd-how insulting, even, to his name and memory which are professedly honored—that representatives of the military and naval forces of the country should be called to take a promi nent part in this celebration of his achievements! What could be more out of place or more offensive to the now glorified spirit of the distinguished "Friend," or to his numerous and worthy followers, the Quakers of to-day? In this particular the committee of arrangements for the interesting occasion-or a majority of them-have manifested a most unseemly disregard for the "fitness of things."

capable instrument, as well of a lefty inspiring

force. In him was exhibited most admirably

what a Christian apostle termed "the fruit of

the spirit-love, joy, peace, longsuffering, kind-

ness, goodness, faithfulness, meekness, temper-

All honor, then, to William Penn, as the early and uncompromising promoter of civil and religious liberty-as the broad-minded and far-seeing statesman—the practical philanthropist and benefactor of his race-the apostle of peace and good will-and the exemplifier of that INNER LIGHT which is capable of guiding into all truth and righteousness, and which constituted him the most distinguished Spiritualist of the seventeenth century !

A. E. NEWTON. 2210 Mt. Vernon street, Philadelphia.

Farewell Testimonial to Mrs. E. L.

Watson.

To the Editor of the Banner of Light: There assembled last evening. Oct. 15th, at Ixora Hall, one of the largest audiences which has ever gathered to listen to the eloquent addresses of this most gifted lady. Her subject for this, her farewell address, prior to her departure for Australia, was "Natural and Di-

vine Sources of Happiness." For over an hour-she held her audience spellbound by her wonderful oratorical power; her lofty flights into the boundless sphere of divine imagery; her eloquent pleading for a truer recognition of the "Natural and Divine Sources of Happiness." And like the soft low cadence of the murmoring brook, echoing back a tender refrain to the singing birds, did the music of her inspiration fall upon our ears, and our souls were lifted into the sublime realm of sympathy and love to find that rest and happiness which

Nature alone can give. After the close of her address the following resolutions were presented by Mrs. H. E. Robinson, and unanimously adopted:

are to be found the distinct annunciation of E. L. Watson, is about to depart for new fields of labor—

having received and accepted a call from the Spiritual Society of Melbourne. Australia—we recignize the wide field for labor in the spiritual vin-yard of Australia and adjoining colonies needing just such a conscientious, reliable and eloquently gifted laborer as our dearly believed site; ; yet it is a painful duty for us to yield to the call of our sister Association across the sea.

During the past two years of her faithful and successful ministrations with us she has so enshrined herself within our hearts by her noble, true and outspoken sympathy with and devotion to the gossel of Spiritualism, entwrought through the blessed ministrations of her faithful guides who so eloquently plead for "justice to all, and, malice toward none," that to sever but for a brief person of time one link in the golden chain which of firmly bluds us together brings to our hearts the deepest shadow of sorrow and regret.

Resolved. That the sympathy, affection and good wishes

grit.

Resolved. That the sympathy, affection and good wishes of this Society be unanimously extended to our dearly beloved sixter in her journeyings abroad.

Maythe fire of inspiration which she has fanned into such a glowing flame of living trath within our hearts be the torch which shall light her pathway to higher spheres of duty and love; may she be satred to return to us with the renewed vigor which health alone can give, and may she be blessed to the highest degree of sphiltral healthade.

Resolved. That a copy of these resolutions be presented to our sister, Mrs. Watson, and also furnished to the leading spiritual papers for publication.

MRS. M. A. MAYO, Cor. Sec. San Francisco, Cal.

"Pro Bono Publico."

To the Editor of the Banner of Light: I was pleased to see on page six of your excellent paper, the Banner of Light, for Sept. 23d. 1882, Mrs. E. Thompson's note to Prof. Buchanan, stating briefly her appreciation of his book on "Moral Education," just out, and making a donation of \$500 to aid him in its circulation 'for the enlightenment of mankind." It reminded me of the fact that very few rich Spiritualists (and we have many such) seem to take any interest in "the enlightenment of mankind" by raising a fund to pay for books and papers to be sent to poor applicants free of charge, as many benevolent individuals and societies have done to their credit in this life, and more especially in the other and higher life. where good deeds are better appreciated. Those people acquainted with the Rev. Geo. Muller's Aid to Orphans, in Bristol, England, where he has built "The City of the Orphans," know that he also has given away millions of dollars worth of tracts and Bibles, scattered over all the world, "for the enlightenment of mankind" in his way; but we have a better way in circulating Dr. Buchanan's "Moral Education." The Swedenborgians have done a similar good work in sending out free of charge, except postage, within the last ten years, over fifty thousand large volumes of their books to the "Protestant clergy of America."

Mr. Iungerich of Philadelphia has donated over 20,000 copies of "The True Christian Religdemonstrated; it has been reserved for the ion," which sells at retail for \$3,50, I think, and as many more of "Heaven and Hell." Applicacies by which that impetus was imparted. But | tions are made to Messrs. J. B. Linnincott & Co., Philadelphia. The "American New Church vine in its ultimate source is abundantly proved | Tract and Publication Society" of Philadelphia send out two other valuable New Church books free, in the same way. Where is there a professed Spiritualist, or Spiritualist Society, doing anything in this way, 'for the enlighten-

ment of mankind" in our philosophy? The Banner has been a bright light, to my cerain knowledge for many years, to many people. who could afford to buy it. It is a very good paper, one of the best in the world, if not the best, but many thinking people with families to provide for cannot spare \$3,00 a year for light from the Banner. Are these poor people to be left in revelation of truth; it is kindled with the spirit | the dark-spiritual darkness-and starve their of God, and therefore merits dominion as the spiritual nature, when there is plenty of money in a few persons' hands to supply their wants, if they would? There should be a fund to send the Banner of Light free, not only to the "Protestant clergy," but to all poor applicants. Also some of the spiritualistic books, and above all, the last and best book out, Prof. Buchanan's "Moral Education."

What can a rich man do with his money better for himself? I need not go into that argument, for every intelligent Spiritualist knows all accounts are true from the other life, viz., the Divine Spirit, and was impelled by it in the the story of the rich man and Lazarus, and projection and accomplishment of grand designs | communications received in this age from our for human good; yet he was at the same time | departed friends and relations, corroborating possessed of a well-balanced and cultivated the Bible story, it is unfortunate for a man to die "rich." So I will say nothing about the ness, fanaticism and impracticality so often duly, but only refer to the privilege a "rich" man has to do good this side of the grave.

We have many noble men and women, like our friend John Wetherbee, Esq., who freely give valuable time and pen pro bono publico, ' without money and without price," and without appreciation. I have heard Prof. Buchanan say that if he could feel a little appreciation in his life's efforts in behalf of mankind, it would strengthen him for his work; and so it would; we all know that; then why do we withhold it?

Let me refer, kind friends without "material aid," to the Rev. George Muller's experience in getting money for benevolent purposes in answer to prayer. He commenced with nothing, and has obtained millions in answer to prayer. I heard him say, "it pays to do good." He has a large bank account of his own, because some people divide their contributions and send him a part for the orphans, some for his publications, and a portion for his own private use; so he feels at liberty to place the latter in bank to his personal credit. Our spirit friends know our thoughts and desires, and can respond if conditions are favorable.

B. FRANKLIN CLARK, M. D., Pres. N. Y. Universal Educational Ald Society. 25 Cooper Institute, New York, Oct. 17th, 1882.

A Philosopher-Journalist.

As has already been announced, the renowned Monday lecturer, Mr. Joseph Cook, will, on his return from the land of the bushranger and the kangaroo, attempt to establish in Boston a weekly journal of great circulation throughout the whole union. It is possible that Mr. Cook will succeed in such an undertaking. With God all things are possible, and we do not suppose that Mr. Cook has yet taken himself out of the hands of the Supreme Ruler of the universe. But unless some miracle should interrupt the operation of natural laws, as we understand them, in Mr. Cook's favor, we do not expect to see the average intelligence of this country see the average intelligence of this country, yearning for the journal that he proposes to animate with his spirit, and embellish with his ideas and the ideas that he has so ouniverously assimilated. The journal that succeeds, be it daily or weekly, must have an element of steadiness about it. A single idea or line of ideas will not sustain it, because they will not commend it to the constituencies that demand variety. It is a mistaken but almost inevitable to ty. It is a mistaken, but almost inevitable no tion of those who have acquired a little notoriety or reputation in the pulpit or lecture-field, that the profession of journalism has need of them, that they have been forcordained to supply a want long felt. Bescher has had that idea; so have Talmage and others we might name, nearer home, but their ventures have failed of success, except so far as more practical and journalistic minds have taken up the enterprises that they helped to inaugurate. We are sorry that Mr. Cook has this fatal ambition, for it is bound to throw him, unless he conquers it at the outset. His eccentric style and conderous ideas would weigh down a jour-nal too much for general circulation, while such an attempt would imperil the unique standing that he now enjoys in the world of mind. Still, if he insists, we welcome him to the profession, assuring him that he will be a wiser, even if a radder man, after trying his plan for a year or two.-Boston Post.

Spiritual Phenomena.

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

NUMBER TEN.

LIGHT.

Prepared expressly for the Banner of Light,

It would be a very difficult matter to describe in writing the many experiences I have had with spirits in and out of the body. I am sorry to be compelled to believe from those experiences that there is no charge at death in the moral or intellectual condition of men and women. Once I could not comprehend the meaning of the Bible where it speaks of preaching to spirits in prison." I have been much interested of late in the "theological mummery" of a council of "divines" in New Haven, Conn., because one of their doubtful brethren dared to think that possibly there might be such a thing as repentance and progress after death. That class of men, and their half-mesmerized subjects, whom they impress each Sabbath day from the "sacred desk," have given me more experience with spirits in the form, of a disagreeable nature, than all others combined. Spiritualism was not as popular a dozen years ago as now. I am very much surprised at the almost marvelous change that has taken place in the public mind on this subject in the last few years.

By the time I closed up with the Paine mediums, I had become pretty widely known as the most prominent advocate of physical manifestations in this country; and that fact almost ruined me for a time as a public lecturer on mesmerism. Not long since I attended a seance of one of the most noted test mediums of Boston; and although this was the first time we ever met, she, not knowing me, said: "You, sir, have experienced the most intense heartaches of any man who ever advocated Spiritualism.' One of two things was evident: she either did know something of my past experience, or she was a good test-medium.

After closing my engagement with the Paine mediums. I advertised to give a course of lectures on Mesmerism in one of the large manufacturing towns of Massachusetts. As I was sitting in the hotel about 4 o'clock, waiting for night to come. I heard one young man on the street ask another if he was going to attend the mesmeric exhibition that evening. I was somewhat surprised at the answer. He said he was not; for his mother, who had come home from Worcester that day, said that Prof. Cadpretends," said he, "to show spirits in a box, and mother says it's a big swindle." I made some inquiry as to who the young man's mother was, and learned that she was a prominent member of a Christian Church. A few tickets had been sold, but they were returned before dark; for the fact that I had been with spiritual mediums, and perhaps had one with me, was freely discussed on the street, and I did not have a baker's dozen in the ball that night. I to begin anew in some place where I was not so well known as a Spiritualist.

I billed another large town full fifty miles away, and when it was time to open the ticket office about two dozen large boys who had been waiting marched up to the window, and instead of asking for tickets, the first one called out, "Spirits-two for one cent," and he went down stairs two or three steps at a time, fol- handles to the post. lowed by the whole gang, each of whom had a very insolent remark to offer bearing on tending to purchase tickets, but they turned

away, and not one was sold for the evening. From thence I went to the city of Waterbury. Conn., engaged the hall and began to advertise for a course of lectures; but before the bills were all up I heard some remarks, such as, "1 wonder if that Cadwell-Eddy humbug is com-

ing herc." I ordered the bill-poster to cease putting up my bills, and left the city, probably the most thoroughly disheartened man in America, and more discouraged than during my many tough times with mediums.

I shall not forget very soon the "heart ache" as I left the city of Waterbury, undecided where to go next or what to do. I little thought then that I should return within ten years and engage that same hall for lectures on Mesmerism, and have it crowded every night for four weeks in succession; and before I closed be able to advocate the philosophy of Spiritualism, and, so far as I could learn, no man or woman stay away because of my being a Spiritualist. Nor did I dream then that I should be giving my second successful course of lectures in this city, while preparing this tenth number of my experiences for publication in the Banner of Light, by a direct and positive request of the inhabitants of the spirit-world. I am doing so, however, from manuscript long ago written with the intention of having it appear in book form. As the reader may be interested in my present success. I will take the liberty of copying one of a number of editorials concerning myself.

From the Waterbury Daily American of Sept. 16th, 1882:

"Prof. Cadwell, the mesmerist, gave another fine demonstration of his wonderful power at Irving Hall last night. He found four or five individuals who were very susceptible to his mesmeric influence, and created much fun and great wonderment among the large audience present... The hall will doubtless be packed to night and every one fully satisfied and immensely pleased."

I am at the date of this writing on my second week here, with a good prospect of continuing the interest for some time to come. There are many who are asking if Spiritualism is on the increase, or gaining ground in this country. So marvelous has been the change during the last ten or fifteen years, that to day as a public lecturer on mesmerism, I would as soon be known as an earnest Spiritualist anywhere, as a member of any church on earth; that is, so far as concerns my financial interests; and I would much rather be a Spiritualist than possess all the merits attainable through the belief of every church member in Christendom.

During the fall of 1868, I received a letter from Horatio G. Eddy, saying that he had become sufficiently developed to sit for manifestations alone a part of the time, or for a part of each evening, and he wished to hire out to me again; and would go for eighteen dollars per week and expenses. I was assured by a test medium that the spirits had purposely of late prevented me from making a success of mesmerism, and would continue to do so until I materialize sufficiently to demonstrate their spirit who performed the wonders. continued existence after the death of the | While they stood in great expectancy, the coat

body. I knew full well that many Spiritualists did not believe in physical manifestations, and as non Spiritualists did not, I could hardly imagine how I was to make enough out of the business to pay the expenses, as I had not at any time before while with mediums; and at this time I was very short of means, and had a wife and seven children depending on my financial success. I think that my faith must have been as great as Father Abraham's; for on the assurance of the spirits through a trance medium that all would come out right in good time, I reengaged Eddy, and before the first of Jan. 1869. I was giving spiritual séances again in connection with mesmerism.

In order to make the entertainments as interesting and instructive as possible, I devoted a part of one evening in each place to a careful and concise explanation of many feats of sleightof-hand, more particularly some of the things performed by those who called themselves exposers of Spiritualism; many of whom would perform some intricate feats of magic, claiming that such were done by mediums, as spiritual phenomena; and declaring that as they were able to perform the same, without spirit aid, the mediums must necessarily be frauds; and as the would be exposer did not usually explain how he performed his feats, for fear of "giving the business away," I did so as fully as seemed necessary, to show the vast difference between them and genuine spiritual manifestations.

I will here explain one device that was performed very successfully in this country and in England for many years, by a man calling himself "Prof. Tobin from London." When I first heard of him he was drawing crowded houses in Horticultural Hall, Boston, continuing to do so for several evenings. He claimed to do more by mortal agencies than any mediums could by aid of spirits; and thousands of intelligent people believed him. I often heard people tell of his wonderful performance in Boston and elsewhere, but did not have an opportunity of seeing him until he came to Woonsocket, R. I., while I was giving a course of lectures there on mesmerism, not having a medium with me at the time, or happening to be known as a Spiritualist.

Wires or cords were stretched across the stage, in the hall, in such a way as to support four heavy curtains, about six feet high, forming a space about six feet square, in the centre of which was a chair for Tobin's "medium."

Prof. Tobin first exhibited to the audience a block of wood which he called a post, about four inches square and about three feet in length, with a board, some ten or twelve inches long well was the biggest humbug on earth. "He and six wide, securely nailed to one end. About four inches from the other end two pieces of brass that resembled the handle of a coffee pot were securely fastened, one on each side, by a three quarter inch bolt. The post was shown to be free from all possible deception, and the end to which the board had been firmly secured was nailed to the floor in presence of six men who had been chosen by the audience with a great pretence of extra need of a competent committee. Dangling from the was at a loss of over thirty dollars in that town, lower part of each handle were two strings, and left it on the early morning train, hoping about a foot in length, the two being tied together about four inches from the upper end. Prof. Tobin took a large wrench and turned off the burrs that held the handles to their places. and showed them separately to the audience and to the committee.

He then replaced them, turned on the burrs with his wrench, and sealed the board to the floor, the post to the board, and the burrs and

The "medium" then sat down directly back of the post, and placed his wrists-one between "spirits." I overheard them talking at the each pair of the cords below the knots, which, that it is "better to give than to receive." If hall door to those who probably had come in- as before stated, were about four inches from the upper end. The committee were requested to secure the "medium" by tying another knot below each wrist.

When they had done so, the knots were apparently securely sealed by Prof. Tobin and also the upper ends of the cords were see ed to the handles. The committee were requested to examine with the utmost care every part of the apparatus and the seals; and when they had done so they were asked if it was possible for the "medium" to get away without breaking one or more of the seals, and of course answered that he could not; and at first it seemed as though it would be impossible for him to do

When all was ready the curtains were dropped. and the "medium" was alone and out of sight of every one. There appeared to be an unnecessary delay of many minutes, during which time Prof. Tobin seemed much worried for fear that there was to be a total failure of all manifestations. He called to his "medium" repeatedly, but could get no response, and said that he thought the "medium" must have become entranced. He finally lost all patience and pulled one of the curtains aside, and, sure enough, the young man appeared to be entirely unconscious.

After great effort he was aroused, and said that the handles must have been screwed on too tightly, and that no manifestations could take place until some change had been made somewhere. The big wrench was again brought forward, the burrs unscrewed the handles slightly changed, the burrs tightened, and the curtains again lowered to their places. One of the committee thought he had discovered the ruse, and at once demanded that those burrs and handles be sealed as before. Prof. Tobin. reluctantly complied, and the vigilant (?) committee exchanged knowing glances all around. It was very evident that they believed nothing could transpire, and exhibited considerable satisfaction that they had stopped the performance. While their faces were wreathed in smiles, the young man's coat came flying over the top of the front curtain, and a sudden change came over the spirit of their dream.

Tobin drew the front curtain aside, and the young man sat there in his shirt sleeves, apparently in a deep trance. Every knot was examined, and every seal pronounced unbroken, and a puzzled look settled down on the faces of that committee. The coat was carefully examined, a dozen or more questions from the excited audience were answered by the committee, and one of them took off his coat at request of Mr. Tobin, and it was laid on the floor heside the apparently unconscious "medium." Hardly had the curtains been drawn, when, in a feeble voice, he called for a glass of water. The curtain was pulled aside, and the glass held by Tobin to the lips of the young man, as one of the committee discovered that the "medium" hed on the coat which a few moments before was lying on the floor.

Mr. Tobin replaced the curtain, and requested the committee to stand close to it, and in had assisted in more fully establishing the great | case they heard any movement, to pull the curfact that, under proper conditions, spirits could | tain aside and rush in, and if, possible catch the

came flying over the curtain, and there was a grand rush of six stalwart men, but they could find nothing.

A guitar, violin, bells and other instruments were placed on chairs at the back part of the "cabinet," or curtained space, beyond the reach of the "medium"; his legs were tied with cords to the post, and those knots sealed. The curtains were again put back in their places, and each instrument was played upon and held high enough to be seen above the curtain. When the curtains were drawn aside, each instrument was in its place, and every seal pronounced unbroken. The exhibition closed with a statement by Tobin that it had all been accomplished by the forces which exist in nature, unaided by any so-called spirits. He denounced all mediums as frauds, and all believers in Spiritualism as dupes of designing men and women. I stood near the top of the stairs to hear the remarks of the audience as they passed out. Although they had learned nothing, they expressed themselves freely by saying that those who really believed in Spiritualism were indeed badly humbugged—not realizing that they had just been humbugged themselves a hundred times worse than it was alleged Spiritualists were.

Fortunately I discovered the trick early in the evening, and remained quiet that I might see the "show" through to the end., Had I "spoke out in meeting" I might have been put out at once as a disturber of the performance. I made it so public, however, before noon the next day, that Prof. Tobin left Woonsocket without giving a second entertainment, and shortly afterward left New England for the far West, where I have occasionally heard of him as an "exposer of Spiritualism." The reader will ask, how did he do it? It might have cost you the price of four numbers of the - Banner of Light to have seen the show, without learning how it was done; and I hope the reader will excuse me for using up a column in describing and explaining the mystery.

In the first place, I will say the trance part was all a pretense. The sealing of the burrs, and loosening them, and resealing, were only blinds. The declaration that some change was necessary was a deceit.

The whole trick lay in the simple knot above each wrist. Take two smooth cords about the size of a pipe stem, and one foot in length, and tie one end of each to a stationary object. Tie a weight to one cord to keep it taut, while you take the other and tie it around the first cord about four inches from the upper end, and then another so close to it as to make it appear as only one, and cover with hot sealing-wax. You can easily slip this knot up to the top of the taut cord and back, and if the sealing wax should happen to stick to that taut cord, it can be broken loose easily.

These were the kind of knots in Tobin's cords. His "medium" placed one wrist beneath each knot, and the committee tied them snug, and apparently secure, with good honest knots close to each wrist. The "medium" necessarily had to hold his wrists firm in place while being tied, for if he had allowed the committee to draw the cord tight enough to have moved the upper knots, they would have discovered that they were slip knots.

When Tobin exhibited the fixings to the audience and to the committee, he called their attention to the fact that those knots were sealed every night, and would be again after the "medium" was securely tied, and they were daubed over some after the knots below the wrist had been sealed. The long delay after the curtains were dropped was only to give the young man time to slip the upper knots away from the wrists and back, and repair the seals if they should break around the edge of the knots. The unloosening of the burrs was only a blind to call the committee's attention from the deceptive part of the trick. As the "medium's" hands were only about five inches apart, he could reach the knot above either wrist with the fingers of the other hand. When the knots were in working order it required but a few moments to take out both hands and reach the instruments. And before his legs were tied to the post, he could take off his coat, place it on his foot, replace his hands, slip down the knots, say "come in," kick the coat over the curtains, and replace his foot on the floor and appear to be unconscious before the committee would have time to pull the curtain aside.

When Spiritualists make themselves familiar with the modus operandi of unprincipled pretenders, the world will no longer be cursed by those soulless vagabonds who, under the sacred name of Spiritualism, make merchandise of our highest hopes of immortality, and the business of so-called exposers will come to an end. I think that I can do no greater work for the spiritual cause than to explain some of the deception practiced not only by those who are not mediumistic, but by some genuine mediums, who, after overtaxing their powers, resort to tricks at times. for the sake of the almighty dollar. I do know positively that I have witnessed genuine manifestations in the presence of more than one medium, and on attending another seance given by the same, have seen that which emanated from no higher source than the medium.

Had I been less familiar with slip-knots and honest tyings I might not have detected Prof. Tobin; and possibly he might have continued giving his slip-knot show till all faith in genuine physical manifestations had died out. I will explain one more slip-knot now. I know two or three impostors, who claim to be mediums, who are giving exhibitions of what they call spiritpower in the full gas-light. One of their tricks is to take a piece of dress braid, some twenty inches in length, and request the committee to tie one end of it around one wrist. The person tied sits down in a chair, asks the committee to pass the braid through the back of the chair and tie it to the other wrist. After this the curtain is drawn, or the cabinet door closed for a few moments; and on opening the door the individual's coat is found to have been removed, while his wrists are still tied together. This is called the coat test. It is impossible to tie anything but a slip-knot when tying the last wrist, if the wrists are held at the proper distance apart to keep the braid taut: One hand can be taken out by slipping the knot, the coat taken off and the hands replaced in ten seconds. Spiritualists, above all others, should be well guarded on all these points.

A man who has been engaged in a bank for forty years is a better judge of genuine and counterfeit bills than I am. A man who has had no experience in that business, or in investigating spiritual phenomena, is necessarily not very well prepared to judge correctly of either, in many cases. I am not referring now to those wonderful spiritual manifestations that are as positive and certain as is the fact of our own existence.

After reengaging Eddy I commenced giving entertainments in Vermont; crossed over into New Hampshire, traveled through Maine, tie a man securely. I think that I have ex-

Massachusetts, Connecticut and Rhode Island, keeping him with me for nearly a year. The Manchester, N. H., Daily News and Daily Union of Jan. 12th to 18th, 1869, contain lengthy editorials of our spiritual and mesmeric manifestations in that city. The New Haven Conn., Daily Paladium of Sept. 24th, and scores of other well-known journals, gave us many favorable notices. It would be almost a repetition to copy them, and I will only present a part of an article that appeared in the Norwich, Conn., Bulletin of Oct. 6th, 1869:

"Messrs. Cadwell and Eddy gave exhibitions in this place on Friday and Saturday evenings of last week. The first hour was occupied by Mr. Cadwell in exhibiting some curious feats of sleight of hand, and explaining how they were sleight of hand, and explaining how they were performed, and in experiments in psychology with several persons who volunteered from the audience, all of which was very interesting, but the cabinet performance of Mr. Eddy which followed was indeed wonderful. A committee was selected to tie Mr. Eddy, which he accomplished in the most thorough manner, and declared that he himself could not untie the knots in less than half an hour.... The door of the cabinet was closed, when almost immediately hands were seen at the cabinet window, three hands were seen at the cabinet window, three or four sometimes appearing at the same moment. Faces also were seen, with many other wonderful manifestations..."

The Banner of Light of Oct. 30th, 1869, contained a lengthy communication, descriptive of an entertainment in Dayville, Conn., by a well known correspondent.

I will close this number with a recital of our séance in the town of Yarmouth, Me., that the reader may comprehend in part the vast difference between the slip-knots and honest tying. I refer to this case, as it was one of the most thorough tyings I ever saw. We gave our entertainment in Yarmouth, in a hall that had been formerly used as a church, before an audience of about four hundred people. The committee chosen was an old sea captain, and resident of that town. He requested permission to act alone, and as the audience were anxious that he should do so, I willingly allowed him to. Although I had over a dozen pieces of rope. each ten to fifteen feet in length, he wanted more; and I sent out for two new bed-cords. He asked me if I would allow him to tie the medium in any way he liked; and I answered yes, if he would cause no pain. While the boy was gone for the ropes, the Captain related some of his experience.

He said that once while in an Australian port, some of his men were taken sick with a fever, and he shipped some five or six new men. Three days out, those men, led on by two of their number, attempted to capture the vessel. He immediately ordered all of his sick men to get up, and he armed them with what few small arms he had on board, and overpowered the mutineers; and as he had no place to lock them up, and no spare help to watch them, he tied the two ringleaders, and left them together on the forward deck for three days, while he sailed his vessel back into port, where he delivered the prisoners to the proper officers; and they were tried and convicted of mutiny on the high seas. "I would like to tie your medium," said the Captain, "as I tied those men." And I asked him to do so.

He made a loop-knot at one end of one rope and passed it through between Eddy's legs and over the right shoulder to the front of his chest. He drew the other end through the loop, and, after drawing it close, tied it securely to the loop. The rope was then passed around one arm near the shoulder and tied; it was then tied to the rope at Eddy's back, and carried around the other arm, and tied; and then tied to the rope in front. This process was repeated as many times as there was room on Eddy's arms to receive the rope from the arm pits to the wrists. Both of the new bed-cords were used up before he got through, besides some rope that we had before. It was utterly impossible for Eddy to even touch one of those knots with the ends of his fingers.

With the utmost difficulty he succeeded in sitting down on the seat in the cabinet. The rope had been passed around his right leg and tied to his right wrist, and also around his left leg and tied to his left wrist, and this process was repeated at least three or four times after the arms had been tied as described. I request ed the Captain to tie the medium to his seat but as he thought that it was not necessary, he required some urging before he did so. I then asked him to close the cabinet door. Before he could button it a bare hand and arm came through the aperture near the top of the door, and made an effort to catch hold of his hair; he dodged out of the way and opened the door instantly, and found Eddy tied precisely as he had left him a half minute before. On closing the door, musical instruments were played upon as freely as if half-a-dozen living, untied men were within the cabinet; violing tambourine, ten or a dozen bells, a triangle and harmonica were all going at the same time, while now and then different sized hands would appear at the opening. The door was opened repeatedly, and the medium found tied securely each time. At the close I requested the spirits to untie Eddy, and he was untied by some power other than himself in about two minutes; and I do not think that any mortal could have untied him in less than an hour. Do you wonder, then, that when I heard the remarks of those people who had seen Tobin's slip knot show, I thought they little realized how badly they and not Spiritualists had been deceived?

Since coming to Waterbury this time, I have had some conversation with a prominent physician of this place, who boasted that he exposed the Davenport Brothers when they were here a few years ago, and also other mediums. I asked him how he exposed the Davenports. His reply was that he and another gentleman were the committee appointed to tie them; and after they left the city he practiced the rope-tying with a man, and after a few efforts the fellow could slip out and into the ropes again very easily. He, then hired a public hall and gave an exposé of the Davenport Brothers; and the audience voted that his man did more than they had, and much quicker. I said to the physician that I would tie any man in Waterbury so securely that if he ever got loose I would make him a present of fifty dollars; and I would tie him precisely as I had the Davenport Brothers. He replied that it was very strange that I would not take his word that he had effectually exposed them, and require him to take my word as to how I tied them. Sure enough; but it was an acknowledgment on his part that as a committee for tying the mediums, he was as worthless as a man of straw. He did not do his duty to the audience who chose him as their committee; and he did not do his duty to his fellow-citizens when he only half tied a man, and called that an exposé of Spiritualism! There are many here, however, who yet believe that he exposed the mediums.

Many people believe that it is impossible to.

plained to a hundred committees who have been chosen to tie my mediums how one man can tie another with a ten-foot clothes-line in less than one minute, so securely that he could never get out-and in the same way as I did that would-be exposer in Batavia, spoken of in a previous number. I passed the rope once around one wrist and tied a hard knot; the rope was drawn close to the flesh, but not tight enough to stop the free circulation of the blood. or cause any pain; the knot was on the inside of the wrist, and I placed the back of the other wrist to the knot and tied that as tightly as I had the other; I placed that knot at the pit of the stomach, carried the two ends of the rope around, and tied the third knot at the back of the man. I have tied a number of men that way, not being over forty-five seconds in tying any one of them, and I never saw one, when thus tied, who could untie himself. As this way does not interfere with conditions, I would advise Spiritualists to insist that all traveling "mediums" of doubtful honesty shall submit to it: and the race of such men as H. Melville Fay, and a few others, would quickly come to an end.

 \mathbf{OF}

BANNER

[Number Eleven will appear November 18th.]

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The Messages published under the above heading indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive no more.

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

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

For We invite written questions for answer at these stances.

Seances.

[Miss shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tueslays. Wedneslays or Fridays.]

Letters of inquiry in regard to this department of the Banner should not be all iresed 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 Oct. 3d, 1882, continued from last week.] Mabel Thacher.

It is only a little while since I lived in the body—only a very little while; and I do not understand many things that I see around me. On this spiritual side so many things seem strange to me! I am like a little child who first enters school, who does not understand the letters and the words placed before him; but I think in a little while I will become used to this life, and then, I am told, I will press forward rapidly, and be able to understand all that is brought before me. But I am most deeply interested concerning those who are yet in the body. I send my love to them. I want father and mother to know that I come to them, and I do not wish them to grieve because I have passed away. It was better for me to leave the body than to remain on the earth: I can understand that, and I think they will be able to comprehend it also; but I do not wish them to feel alone, because they are not left alone. I find I can come back to them and make my influence felt, and by-and-by I hope to make my presence known. I wish them to feel that I have found a home that is bright feel that I have found a home that is bright and pleasant. I have not been able to look around me much, because I have felt only a sensation of rest, perfect rest, which has come to my spirit, and which I have not yet thrown aside: it seems to be filling my entire being with such a delightful sense that I am glad to feel and realize its presence. By-and-by this will pass away, and I will be stronger and better for the experience. I wish to say that those who are with me are kind and beautiful: they who are with me are kind and beautiful: they are those who are the guardian spirits of my mother's household; they will bring to her strength and comfort, and I hope to be able to do so by and by. Until then, let them feel that I am not dead, nor have I forgotten them; but greater than in the past will my efforts be to assist them; more earnestly will I strive to lighten the shadows that competitions press upon lighten the shadows that sometimes press upon them, to banish the clouds away, so perhaps I will be permitted to become a guardian spirit to the household; therefore I think it is better to have departed from the body. I lived here twenty-two years. I can hardly say I was in my twenty-third year, as not many days had passed over my twenty-second birthday before I was summoned away. I would like my message to go to my father, A. D. Thacher, of New Bedford, Mass. I am Mabel Thacher.

Anthony O. Boyle.

Anthony O. Boyle.

[To the Chairman:] I am right glad to announce myself from this place, although a stranger to you, sir. It is just one year since I was called from the mortal side of life. Age had not descended upon me, nor had it cramped my powers and abilities. I was in my thirty-eighth year of mortal existence. I had a home, a family and an occupation that was congenial to me; but after a few days of illness my spirit loosened its hold of the mortal form and departed to another world. This is very strange to me—that I should be an inhabitant of another world, and yet, as it seems to me, still be a resident of this world. I cannot reconcile the differences, they are so strange and incoma resident of this world. I cannot reconcile the differences, they are so strange and incomprehensible, if I consider them in the light of my former religious teachings; but when I waive these memories of the past aside, and allow reason to assert itself, then I judge more correctly, and can perceive that these things have been ordered wisely and well.

I am pleased with the new pursuits I am very well satisfied with the new pursuits I am to en-

well satisfied with the new pursuits I am to enter upon. During the past year I have been more intimately associated with those who occupy the old position which was mine, who fill the offices that I associated with when here than I have been with the spirit-world; still I now know I shall resign my hold on physical life, and devote my time and attention more to an occupation in the eternal world. I wish to bring back my greetings, my regards, to old associates, also my love and expressions of sympathy for my nearest ones who remain in the body. I wish these latter to feel that I am with them seeking to guard and guide them, and that I shall through all the future endeavor, if possible, to bring an influence to those little ones who are advancing along the pathway of life. It is strange to me to be here at the North, trying to make another individual voice my thoughts and ideas. I do not speak as I would were I inhabiting my own mortal form, but it is because I am using an instrument with which I am unacquainted.

I want my friends to seek out an opportunity for me to come to them at home, so that I can express myself-that is my earnest, desire. I call to them from this place to give me an opportunity of coming, and I trust they will do so. I belonged in New Orleans. Many in that city remember me. I was employed in the Custom House, and known as a very rapid writer—so my powers were made available by the officers of that institution. I was formerly in earlier life connected with other establishments; but' I speak more particularly of the work which was mine during the latter part of my earthly career, because I feel that friends who knew me in that situation will see my message. Anthony O. Boyle of New Orleans.

Charles Fletcher.

[To the Chairman:] I am permitted to address you to day, sir; not that I have any speech to make, nor would I come to you in particular could I reach my friends otherwise; but those who knew me when I was here are looking for a message from this place; not particularly from me, but from some one of their spirit friends. Others have experimented with the medium and have tried to manifest, but have failed to do so, and as I find I can control, although, of course, imperfectly, I am allowed to express myself for the entire company of friends who desire to manifest to those who remain in

wish to say that John sends his regards, and would come in person had he been able to do so, but I can speak for him. He is trying to guide a certain individual in the form, who knows that he is with him, in the right direc-tion; and although that friend of earth cannot see plainly at present, yet the way is opening clearer and clearer before him. John says in a little while it will be made plainly apparent that he is treading the right path; that he need not fear or tremble, but go forward, placing his trust in the spirit-world, at the same time exercising his reason, using his judgment upon the affairs which are brought up for his consideration. Samuel, also, desires to have his regards transmitted to our friends, to assure them he is interested in their welfare, and will do all

not mention others; we are all together; those who are in sympathy here are all working for the one end; are all performing that work which we outlined to mortals, and which we feel is needed. By and by these things will be made perfectly plain, and our friends will be able to understand those matters which have perplexed them during the last two years. Charles Fletcher, to Worcester friends.

also bringing to her new powers, new energies. She will be able to go forth and do that which she desires by-and-by; now she is to give what comes to her to those with whom she comes in contact, because it will not only unfold her own powers but will bless others. In a little while that which we have promised her will be fulfilled. She is to wait patiently for a few weeks before the first beginning appears, and it will take many months before the final ending is shown. However, all is for the best. We feel encouraged to day to press onward anew, knowing that the work given into our hands is for the benefit of humanity, and although it brings crosses and trials to our instruments, it also brings great glory to many; it uplifts and strengthens those who are weak and worn and weary. My medium will see my message and understand. She is looking for a sign, some-thing which will be given her that she may know she is treading the right path. Clemanthe.

[Report of Public Seance held Oct. 6th, 1882.]

Invocation.

With joy unspeakable in our hearts we turn to thee this beautiful day, oh! our Father God, as a comprehension of thy love, protection and tender care breaks more fully in upon the recesses of our souls. May each one present feel the inspirations of the hour pouring down upon their being; may they realize that the guiding hand of angels is here, beckoning them onward and upward over the hills of external life and drawing their spirits home toward the land of Infinite perfection. Our Father God, may we at all times feel to assist and cooperate with each other for the purpose of extending and spreading thy work. May we perform our missions in life faithfully and well, so that the glory of thy word and thy power may be felt and known abroad. We praise thee for the ministrations of loved and loying ones. We thank thee for the associations of life, for the endearments of home, and for the family relationship which binds heart to heart and soul to soul. We bless thee for love and sympathy and friendship! may they ever be kept alive within our souls, burning and glowing with quickening and elevating power. We adore thee because thou hast given unto thy children a knowledge of immortal life. Bless, oh! bless the spiritual press! May its power be widened and extended; may it be able to send forth from shore to shore tidings of great joy unto all people, until thy dear humanity can look upward above the clouds of physical life and rejoice in the acquired knowledge that there is no death, that the loved ones who pass from the mortal side have only pressed forward to a brighter and more beautiful condition, that they have been promoted to a higher and more delightful school, where they may go on and on, learning more and more of thee and thy laws, attaining wisdom and a comprehension of truth forever. Invocation.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to

CONTIGUISMS SPHIT.—We will now attend to your questions, Mr. Chairman.

Ques.—[By Geo. F. Moore, Opelika, Ala.]

Under what conditions, if any, will spirits aid men to accumulate money?

Ans.—There are some spirits who still live very near to the material plane of being, spirits who, while in the body, were energetic, shrewd, successful in business, and possessed of the talent of acquisition. These intelligences are very often anxious to assist their mortal friends in accumulating money. They do not stop to consider ways and means, from the highest view of honor, nor do they always scruple to take advantage of the necessities of others, but they seize upon conditions, they operate upon men's minds, controlling them for their own purpose. Such spirits will assist their friends in accumulating money without considerations of the lating money, without consideration of the means for doing so. There are other spirits more exalted than the former, who will assist individuals to accumulate material wealth, provided they perceive that such wealth will be expended for the benefit of humanity, and not be hoarded up or laid away from sight and use. but will be dispensed judiciously, wisely, and for the benefit of the many. These spirits work through conditions, certainly, but they vary the conditions with each individual case and its circumstances. Other spirits, further advanced than those of whom we speak, will not assist men, under any condition or circumstance, to accomplate would be will be the will. accumulate wealth; while they will, as far as possible, assist human beings to accumulate a sufficiency of means to provide themselves with a comfortable living, they will go no further, believing that no one individual has a right to

anything more.
Q.—[By J. L. Traughber, Jr., Mandeville,
Mo.] What spiritual agency produces sounds,
as of light footfalls of animals, and the dropping of water? Are such sounds accidental or produced by design?

A.—This is a question of which the circumstances of the case must determine the answer. Sounds such as are mentioned by your correspondent may be made by spiritual beings who are endeavoring to draw the attention of individuals in the body; possibly they may be slight concussions of the atmosphere produced by electrical disturbances—these electrical forces being operated by spiritual intelligences. There are many other causes which may be given for the sounds, but we cannot enumerate them at present, not understanding the merits of the particular case under consideration.
Q.—How are we to know, with certainty, that

raps and other sounds are produced by spirits?
A.—By seeking to ascertain whether or no intelligence can be manifested through the agency of such sounds. Establish, if possible, a code of signals agreed upon by yourself and friends, by which the spirits desiring to make them-self and those with whom you associate. Question the spirits; ascertain if possible if an intelligence is at work producing the sounds which you hear. At first you may not receive any decided answer, but by persevering, in seeking, in a calm, clear and earnest spirit, you will soon be able to determine whether or no there is intelligence behind the sounds produced. If so, in a little time you will readily comprehend what the spirits desire to convey to your mind.

Robert O. Tyler.

It is not necessary for me to make the statement that I have been seeking for the last few hours to operate upon the brain which I am now controlling to an extent, but as that is the case, and as I have become very much interest-ed in the mode of operations which spirits undergo in manifesting through a human organ-ism, I feel to make this announcement. I the affairs which are brought up for his consideration. Samuel, also, desires to have his regards transmitted to our friends, to assure them he is interested in their welfare, and will do all he can to assist them from the other side of life. He is not so powerful in working in material matters, says John, still he brings a beautiful spiritual influence, which will elevate and enlighten the souls of those who are still struggling with the cares of mortal existence. I will

conditions, for I have been marching onward; I have not been content to remain idle; unlike those spirits whom your speaker mentioned, who desire to live on the material plane, I am seeking to march to higher ideas, while I may look backward upon the fields which have been won in previous battles.

First, I would send my greetings to my friends, and assure them that every kind thought of those who have come up after me, directed toward my memory, has been felt and understoed by my spirit; and all kindly

Clemanthe.

Yes, I have come in obedience to the request, the earnest desire of a dear one in the mortal, through whose organism I at times seek to express myself, and to bring messages from the angels of the higher life to their friends of earth. I desire to assure her that all is well, and that we are still pressing forward. It is possible that we shall withdraw the powerful influence which has been exerted upon her for the last few months, to a certain extent, for a little time, but only that her medial powers may become recuperated, that physically she may gain strength for the work that is before her in the future. I bring the love and sympathy, tenderly expressed, of the entire spirit-band who surround her and her friends with their loving magnetism, which strengthens and elevates the spirit and draws it above the cares and turmoils of earthly life. I wish to say to my dear one: Before many months have rolled away those things which have tried you severely will have become adjusted, you will have no such trouble again in the future. You can perceive how they are working in the present, but do not understand what the ultimate result will be. Rest assured it will be just that which is best for your own experience and unfoldment; it will assured it will be just that which is best for your own experience and unfoldment; it will be bright and beautiful, more so than you can anticipate at the present time. I would have you tell Mrs. Morse, our friend, that we are help may hove over the land and obscure the brilding in the spiritual world, that the arts, this way and achievements of peace are more grand and beauteous still; that they are enduring; they can never decay; they can never be swept aside; and although the clouds of battle may hover over the land and obscure the brilding in the spiritual world, that the arts, this is peaced and achievements of peace are more grand and beauteous still; that they are enduring the control of the clouds of battle may hove over the land and obscure the brilding that the arts, this is peaced are more grand and beauteous still; that they are enduring the control of the clouds of battle may hove over the land and obscure the brilding that the arts, this is peaced are more grand and beauteous still; that they are enduring the control of the clouds of battle may hove over the land and obscure the brilding that the same arts are more grand and beauteous still; that they are enduring the clouds of battle may hove over the land and obscure the brilding that the clouds of battle may hove over the land and obscure the brilding that the clouds of battle may hove over the land and obscure the clouds of battle may hove over the land and obscure the clouds of battle may hove over the land and obscure the clouds of battle may hove over the land and obscure the clouds of battle may hove over the land and obscure the clouds of battle may have over the land and obscure the clouds of battle may have over the land and obscure the clouds of battle may have over the land and obscure the clouds of battle may have over the land and obscure the clouds of battle may have over the land and obscure the clouds of battle may have our may be also liant sun of peace, yet the clouds will disappear, and the heautiful light will shine forth, more and the beautiful light will shine forth, more radiant than ever before. So I come back in the spirit of peace, extending the hand of friendship, of affection, to those who are yet on earth. I would reach them, if possible; if not, I will be content; for I feel that by coming I shall individually receive a benefit that will be of use to my spirit. of use to my spirit.

I mean to press onward; to march before, seeking to open the way for those who are to come after me, and if possible to join in the ranks of truth, in order to give forth something that will be for the enlightenment of others. I am not here to boast; but I feel that I must reveal something of the inner workings of my veal something of the inner workings of my spirit in order to be comprehended by those of earth. I know there is much yet for me to attain, many things to achieve, many battles to win: and I understand what it is to falter by the way. I still feel, however, that I shall be strengthened to go forward, and will at any time be ready to assist a brother comrade over the upward way. I would like very much to reach friends in Hartford, Conn. My memory is still kept green by faithful hearts in that city. I would also reach others in the vicinity. ity. I would also reach others in the vicinity. I believe that my words will be seen and recognized by those who knew of me. I would send my greetings to the comrades of the Heavy Artillery of Hartford. I trust they will receive my word from beyond the grave as one coming from a friend. Robert O. Tyler.

Eliza M. Bagley.

It is only a little while since I died, but I have wanted to come back so much and bring my love to my father and mother and all who were dear to me, and to tell them I have not left the home circle; it has not been broken; I am still with them, although unseen. I did not know I could come and communicate. I did not understand that spirits could come back to take care of their friends who are in the body; I did not realize that I could come and perhaps sometime make my presence known to those who are so near; but I am told that all this is true, and I am brought here in order to become acquainted with the method of communicating acquainted with the method of communicating to mortal life. I am not used to speaking before strangers in public in this way, but I wanted to send my love home. I wish to tell my dear sister that I will try to help her and be with her many times, so that she will not feel the loss of my companionship, but will rather feel that I am still present to give counsel and assistance wherever possible. I would like to have her thoughts go out to me as one livingnot as one dead—and feel that I can come to her with loving affection. I would like to have my brother and father and all feel the same. I come to mether bringing my love, seeking to come to mether bringing my love, seeking to assuage the grief that naturally will well up in her soul, trying in all ways to bring peace to her heart and consolation to her mind, so that she will not be so distressed; so that the physical will not give way under the weight of grief upon the spirit. I think I will be better able to work now, as I am gaining strength and power as the hours roll by. I would like to tell my as the hours foll by. I would like to tell my friends of my sweet home in the spirit-world. It is like a beautiful garden, or an immense park laid out with smooth green lawns and with beds of bright and fragrant flowers. There are fountains there of clear water, playing and gurgling along: there are little streams, too, rushing by over pebbly stones; it is all beautiful, natural and sweet, and I am delighted with it. I am with dear loving ones, who ex-tended such a welcome to me that I at once felt at home; it seemed as though I had been taken into a haven of rest, where all pain and weariness had been swept aside, and nothing but joy unspeakable had come to my spirit. But I did not find the heaven which I had heard of, nor was it so strange as it might seem; for it seemed like home, only more beautiful, more delightful to my spirit. Since that time I have been gaining strength and trying to learn about this new life which I have found. I have seen schools here where spirits go to attain knowledge, to gain a comprehension of wiedom. knowledge, to gain a comprehension of wisdom and I shall enter one of these schools in order to try and perfect myself in the lore of life. I send my best love to all, and wish them to feel that I am still one of them; and I would have my remembrances go to my friends outside of the home circle. Tell them, please, that I have not forgotten them; that sometime I hope to have the power to come and manifest to them in private, so that they may know that spirit do come back; that they arrive at beautiful homes prepared for them; that they have the power to help their mortal friends and to draw their spirits onward. I lived in Campton, N. H. My father is John S. Bagley. I am Eliza M. Bagley.

Clark S. Merritt.

[To the Chairman:] The only excuse I have to offer, sir, for troubling you, is, that I cannot seem to reach my friends as I desire, in any other manner. There are parties in White Plains, N. Y., whom I desire to move in a certain direction, and there are others in Port Chester, where I belonged, whose attention I am seeking to draw to spiritual things. There was a little misunderstrading or disturbance was a little misunderstanding or disturbance concerning the parties who settled my affairs, concerning the parties who settled my attairs, which annoyed me somewhat, early last spring, and I have not been altogether pleased since that time, but now I think things will straighten themselves out, and I hope so, for I wish to get away from them. My friends will wonder why I cannot do so, but for the last number of months I have felt drawn and tied to things concerning the material, concerning my affairs and estate, and I wish to break away from and estate, and I wish to break away from them. I have been attracted here, in order to get power for so doing. I send my greetings to my friends. I assure them that the world I have found is a very good one, and it seems to me that anybody might be satisfied with it. Of course, the conditions of all are not as pleasant as they might be—that is the result of their my friends. I assure them that the world I have found is a very good one, and it seems to me that anybody might be satisfied with it. Of course, the conditions of all are not as pleasant as they might be—that is, the result of their own past lives—but as I understand and have ascertained, every spirit has the power of improving his condition, and I think we all should make the best of our circumstances, and go to work and better them, as much as possible. I proving his condition, and I think we all should make the best of our circumstances, and go to work and better them, as much as possible. I have not come back to preach, by any means; I am not going to do so; I only give these few remarks for the benefit of my friends. I will be pleased to come to them, if they will give me an opportunity. I cannot do all the work myself, but will do my part, that is, I will meet them half way, and a little more than half way. If they will only hunt me up an instrument that

not understand as yet, very well, how to work for his benefit, but I think I can see a way be-fore him, which will be for his advantage to follow, and I believe that I can impress him sufficiently to direct his movements in that way. Be kind enough to report me as Clark S. Merritt, Port Chester, N. Y.

Delia Maloney.

[To the Chairman:] Please, mister, may I come? [Yes.] Oh! I don't feel very good, because I don't breathe way down deep. Oh, dear! Do you want to know who I am? Well, I will tell you in a minute. Will you find my father and mother for me if I tell you who I am? I lived in Lynn. I wanted to go home, and I have been home since I died. Aint it funny that I am dead, and I can talk? Don't you think so? I want to tell them that I come round to see what they are doing, and I want them to think I am there, too. I don't want them to think I am way down in the ground, because I'm not. I don't like to have them think so. I want them to think I am right there. I think if mother shuts her eyes and keeps real quiet, she can see me. My father's name is William Maloney. I am over eight years old now. I am getting to be a big girl, and I want to tell them at home that I am growing up big, I am, and I knew when I was eight years old, when my birthday came, just the same as if I was here. I know they thought of it, too, and felt bad about it. I didn't feel bad at all. [To the Chairman:] Of course it was the same as any other birthday.

I went away in the winter. I didn't go very far. They thought I did, so I have come to tell them I didn't go very far, I only just went off to school. I have been having a good time ever since. I am learning just like the other scholaars, and I guess by-and by I will be as smart as any of 'em, if they have been there longer. I think so. I want to send my love, and I am going to try and come round home, and make them know I am there. I think, by and-by, I can nove something or do something, so they will feel that I am there, and that's what I have come here to tell them—that if they do see some strange things and hear some noises, not to feel afraid, because I am going to do

not to feel afraid, because I am going to do something; I think I can, and there's a great big man over here going to help me. My mother's name is Annie Maloney; mine is Delia. Good-by.

Mrs. Honora Elizabeth Turnbull.

One year ago I departed the mortal life; that is, I yielded up the use of the body; but I found myself taking a new form, a new habitation, similar in appearance to the body which I had left, which seems to be better adapted to my wants than the old one did, for that I could not control as I desired, as the physical became too weak, and it was best that I should lay it aside. I would say to my friends that I am happy and satisfied with the change. My dear father met and welcomed use in the spirit-world. He introduced me into new scapes and to now friends. and welcomed the in the spirit-world. He introduced me into new scenes and to new friends, who have proved very kind. I have no complaint to make, for the home I have found is one that is peaceful; it seems to afford me the conditions for living a contented, and, I hope and believe, a useful life. I would bring a knowledge of spiritual truth to those dear ones who yet remain in the hold. that the glory of the life temporal is only to take upon themselves the spiritual existence which provides a new lease of life to all. I would also have them feel that the life of earth is not all, is not the whole of existence, but that the spiritual existence which provides a new lease of life to all. I would also have them feel that the life of earth is not all, is not the whole of existence, but that the spirit lives on and or to an indefinite length. the spirit lives on and on to an indefinite length, and I am told all life is eternal, immortal, and can have no ending. Because of the experience which I am now undergoing I can believe it, but while my friends have faith in an immortal life they have not a ready comprehension of the true conditions of that life, of the natural-ness of it, its reality; and it is of these things I desire to speak to them. I trust that by-andby I will have opportunities of going home to those who are dear to me and bring the evi-dence of immortal life right into their midst. Father is working, and has been working for the benefit of others. At first he could do but little, but when he gained strength and power and knowledge, he was enabled to go on and perform something that has resulted for the good of human beings here in the body; he has directed their movements by exerting an influence which they may not realize, but which has governed them to a great extent. I am glad to know it, and to understand that spirits can work, even though their mortal friends know it

mother, and have her feel and realize my pres-ence. Learning that I could bring strength and power from spiritual realms to those of earth. I sought earnestly to impress a knowledge of these things upon their souls, and although I have not succeeded as I desire, and have not performed all the work which I would fain accomplish, yet I am told I will gain strength from day to day, so that by and by I will be able to do all I desire. I am also told spirits are working to forward this end: to elevate, strengthen and instruct the beings who live on earth. That this is so, I have no doubt. So it seems to me that before many years humanity on the earth will receive an impetus that will elevate it to a higher and better condition of existence. I am Mrs. Honora Elizabeth Turnbull, wife of Dr. J. R. Turnbull, of Issaquena Co., Miss. I passed on from the home of a near and dear one at Vicksburg, Miss.

Lillie Wagner.

It is a great privilege and pleasure to me to be able to announce myself to-day, and to send out my assurances of love to my mother, father. and dear brothers who are upon the earth. I cannot express myself as I desire, because words fail to convey a comprehension of the true workings of the spirit, but yet I feel that if I can send my love, and tell my dear ones that I am with them, as they feel I am at times, that my entire sympathy is for them, that I am working to brighten their lives, to sweeten them, and to make them feel resigned to the change that has so regardly come to their home. change that has so recently come to their home, they will feel to accept the message, and be glad that I have come. I say to my darling mother: Mother, feel not so sad. I know that the ministrations of loving spirits are with you, that you can feel them, from day to day, and realize their pulifying induced. alize their uplifting, inspiring influence. It know that these brighten your life, and make it holy and sweet, more beautiful than it otherwise would be, but yet, sometimes the shadow rests around your heart—it closes, you in, you feel so sad because your dear one has departed from the physical body. The change was sud-den, the blow was heavy to you, it might have been to me had I had the time to consider it. but I was taken from the body so swiftly that I had no opportunity of feeling sad or of shrinking from the change. It was like a beautiful vision opening before me, bursting upon my view, and I was taken to the land of spirits without forward trambling.

without fear and trembling.

I am pleased with the change. My home is beautiful; it is not like the garden that the other spirit spoke of, but it is like a tangled wildwood, where the flowers grow in wild pro-fusion; not trained by the hand of man, but allowed to bloom at their own sweet will. The shady trees there uplift their heads in their own stately way, the waters gush along un-trammeled, unconfined; the birds sing sweetly sweet home to say to each one; feel not so sad; when you go forth to your avocations or follow your chosen pursuits, I will send my influence with you to brighten your way; for I think I may do so. When you endeavor to perform some labor that is to result in good I will seek to strengthen and assist you. When my dear mother is alone, in the hours of solitude when the inspiration of the angels comes to her, and they seek to give forth through her organpleased to come to them, if they will give me an opportunity. I cannot do all the work myself, but will do my part, that is, I will meet them half way, and a little more than half way. If they will only hunt me up an instrument that I can use, I will be glad to put in an appearance. To one friend of mine who has been under the shadow somewhat since I passed out, I would bring greetings and the assurance that I will try and assist him all in my power. I do

that may be given forth for the benefit of that may be given forth for the benefit of others.

I wish to say to my darling mother, I am assisted to-day by many of her band; that her poet-friend, Alice, is with me, giving me power and assistance. I am with her frequently in the spirit-world; her home is a beautiful one, sweet and pleasant, and I am delighted with her companionship. Perhaps my mother will be pleased to know that a beautiful portrait of herself adorns the walls of her poet-friend's home. It is one intensely spirituel in expression. I am delighted with it. I will also say that the portraits of each one of our family are found in I am delighted with it. I will also say that the portraits of each one of our family are found in my spirit home; they are true to life, having been taken by spirit artists. I was interested to find one of myself, taken just before I passed from the body—about two months previous—in the bloom and freshness of health and vigor, and I gazed upon it in surprise at the fidelity of the likeness. In the picture, I am represented as wearing a light dress—white, with blue flowers sprinkled over it—and my arms are laden with beautiful wildwood blossoms. Oh I I could

"Sing you a song of a beautiful land,
The far-away home of the soul,
Where no storms ever beat on that glittering strand,
While the years of eternity roll."

The old Indian and Dr. Wickersham are here, and send love and greeting. They will assist in the work that is to be performed, and will bring a new power and strength that will bless and elevate. They are working to make a spiritual power felt in Tiffin.

Dear mother! when the deepening shades
Of evening brood o'er field and hill;
When gleaming lakes and silent glades
Are touched by Winter's icy chill, Then gently o'er your soul will steal The music of seraphic song, Which to your spirit will reveal The presence of the angel throng.

Oh! home so sweet; oh! loved ones dear, I come to bless your earthly hours, To crown your souls, while journeying here, With garlands of immortal flowers:

Then do not weep, but lift your eyes
Toward the land by angels trod;
Your Lillie blooms in Paradise,
Protected by the love of God.

Lillie Wagner, to her mother, Susie G. Wagner, Fort Seneca, Ohio.

H. M. L.

I am permitted to enter and say a few words I am permitted to enter and say a few words to one near and dear to me who is present. I feel that I must do so, for I would not have any misunderstanding of my desires. I would not have my dear one feel that I am not directing him in the path which it is best for him to tread. I will say: "We do not wish you to infer that no changes are to be made in the future, changes of which you have had thoughts, for I do think that a change will come to you byand-by, but not in the direction which has presented itself before. The time has not yet come, neither has the avenue been opened before you; but when that time does come, you will perceive plainly, you will feel by your own impressions that you are guided aright, and impressions that you are guided aright, and will understand that what has been given in the past has only been for your good and for the good of humanity. The life work opens be-fore you; it has been shown to you in the past; you have felt its importance pressing upon your spirit, until at times it seemed as though you could not contain yourself, but must burst

you could not contain yourself, but must burst the bonds and be free; that work is still going on, working slowly but surely.

By-and-by conditions will be provided, so that it will be presented full and clear before you, and you will be able to make the best possible use of the powers within; you will be able to work out through avenues that are broad and over not limited, and to understand some open — not limited — and to understand something of why the conditions have been so during the past. I do not desire to speak any plainer; I only wish to give this, so that you will understand and feel at rest. I do not wish your mind to be at all disturbed, for your angel friends are working for your they will angel-friends are working for you; they will assist and benefit you just as rapidly as opportunities or conditions are presented before them. Do not fear, even if our friend does not them. Do not tear, even it our friend does not feel altogether harmonious at present. These conditions will pass away, the clouds will disperse, and I believe the old, cordial feeling will be, I cannot say reëstablished, for it is not broken—but it will be found to continue brighter than ever before. He will perceive why the spirits have operated and directed as they have, and he is not before. know it, and to understand that spirits can work, even though their mortal friends know it not, for the benefit of their dear ones who still linger in the earthly form.

I bring my love to each one. After passing from the body I sought to manifest to my dear mother, and heavy love herefolded according to the property of the passing from the body I sought to manifest to my dear mother, and heavy herefolded realize my news. ant. At present all we ask is: be patient; persevere in your work as it comes to you from day to day, and feel that all is well. We want you to day any you are impressed should be a constant. as you are impressed about your affairs.

H. M. L. MESSAGES TO BE PUBLISHED. Oct. 19.—John W. Edmonds; Archibald J. Campbell; Betsey Cram; Paniel F. Coliton; Mrs. Faunie A. Hopkins; Mrs. Olivia Guild; Warren Clark; Jennie E. Frost. Oct. 13.—Capt. Warren French; Charles J. Hanley; Joseph Stone; Helen Woods; Henry D. Hoyt; Mrs. Harriet Peck Williams; J. Q. Wilder, Foster Mrs. J. Col. (Oct. 17) 120006 Feb.

sepin Stone; Heitel Woodis; Henry D. Hoyt; Ars. Harrier Peck Williams; J. Q. Wild.
Oct. 17.—James Taylor; Mary Foster; Mrs. Lizzle Owens; B. F. Thayer; Lotela, for Maggie A. West, Sylvanus Rich, Mrs. O. A. Belles, Leonard Thompson. Colonel John Woodman, Eliza Powers, Sarah Nichols, Sarah Lizzle; Rebecca A., to her son Riley; Henry Wilson.
Oct. 20.—Children's Day.—Georgie Benner Lovett; Charlle Bunnell; Henry G. Dunham: Carrie Mabel Freeman; Nellie Royce; Rosle Bennett; Henry Graham; Edgar G. Brier; Rosle Stenglein; Willie Adams; Lotela, for Roderick A. Morrison, Charles D. Crowe, Eddle Smith, Lizzle Morton, Mannie.
Oct. 24.—Robert Wilder; Fannie Hulse; Dr. Jerome Harris; Mrs. Mary T. Peden; Michael Shanley; Mrs. Lucy Lovinia Browne; Francis Amory.

THE MYSTICAL RIVER. A MIDNIGHT VIGIL.

The pulses come and go, That mark the ebb and flow Of vital currents in that form so dear; The crimson on the cheek, And lips that almost speak, Greet the calm minister we all revere.

SLEEP I thou silent angel. With the sweet evangel, I thank thee for thy coming in the night-In the hours so dreary To the worn and weary. Who fain would hold thee till the morning light.

Watching by the sleeper, Slumber grows the deeper, And gently moves the life-wave evermore. Musical forever Is the mystic River,

That bathes the silver sands along the shore. The tide comes soft and low, As zephyrs gently blow, To lift the spotless cov'ring of her breast: Sleep from the bosom bare Removes the "sleave[*] of care,"

And all the innocent find peaceful rest. Newark, N. J., Sept. 30th, 1882. S. B. BRITTAN. *The above original poem appeared in *The Index*, (Boston) for Oct. 12th. Our neighbors of Tremont Place, in printing the quotation from Shakspeare, have, however, blundered sadly, by spelling this word "sleeve," when it should be as him of Avon wrote it, "sleave"—meaning tangled silk: As Macbeth has it:

"Sleep that knits up the ravell'd sleave of care."

Make your old things look like new by using the Diamond Dyes, and you will be happy. Any of the fashionable colors for 10 cents.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

Banner Correspondence.

Ohio.

CLEVELAND. - A correspondent writes: "Dr. D. J. Stansbury of New York City, who has been stopping temporarily in Cleveland, O., en route to the Pacific Coast, was tendered a complimentary reception on Tuesday evening, Oct. 17th, at the residence of Mr. and Mrs. Wm. Archer, No. 40 Scoville Avenue. There was a large company of friends in attendance, and an entertaining literary and musical programme terials into every article that is made of wood, was presented. It was successfully carried out by the Mystic Glee Club-Mr. Chas. W. Palmer, Musical Director, Miss Pauline Junghaus, Pianist, and included songs, by Mr. and Mrs. Geo. Williamson, Messrs. Sneiberger and Johnson, Misses Flora Rich and Mamie Shepard; duets, with guitar accompaniment, by Misses Richards: recitations by Miss Nellie Ingersoll, and improvisations by Dr. Stansbury.

Among those present were Capt. Nelson and lady, Dr. H. N. Wheelock and daughter, Mr. and Mrs. Geo. B. Rich, Mr. and Mrs. Baer, Mrs. Dr. Streibinger and Mr. and Mrs. Wilsey. Refreshments were served, and festivities kept up until a late hour, the guests finally dispersing with many a 'God-speed' to the traveler. All united in pronouncing the affair to have been thoroughly enjoyable.

Dr. Stansbury will be in Louisville, Ky., Nov. 5th, and may be addressed at Jeffersonville, Ind., care Rev. M. D. Lee, until Nov.

DAYTON.-Dr. C. Bradley writes: "The Spiritualists and investigators of the spiritual phenomena of Dayton, O., have again been favored with a visit from the justly celebrated slate-writing, trance and physical medium, Mr. W. Harry Powell of Philadelphia, during which he gave four séances, composed, as usual, of Spiritualists and skeptics. The manifestations consisted of instruments being played upon, bells rung, gentle hands laid upon the sitters, beautiful spirit-lights floating about the room, with the new phase of trumpet-talking, through which names were given and incidents recalled which were most wonderful in their nature. Mr. Powell's slate writing has been written about so much, and spoken of so much by public lecturers, that it does not require a description here. Suffice it to say that it was the same as usual, with the additional phase of independent slate-writing between two slates, under the strictest test conditions in the light. Mrs. Scarborough received a most beautiful communication from her daughter 'Ella,' who passed to spirit-life eight years ago at Columbus, Ohio. The writing was recognized by her as almost a fac simile of her hand-writing while on earth."

Appended to the above from Dr. Bradley is the following:

"We desire through your columns to express our unqualified endorsement of Mr. W. Harry Powell, and most sincerely and cheerfully recommend him to all who have a desire to obtain proof positive of immortality and the return of spirits. DR. U. BRADLEY,

CHANNING WHITE, ANN J. MUSSER, MRS. SARAH SNEVELY, MRS. S. SNYDER. MRS. HARRIET AYRES. Mr. S. A. Ambrose, DR. J. L. ZELL"

New Jersey.

VINELAND .- A. C. Cotton writes: "I am impressed to say that the Banner of Light of last week came doubly freighted with good things. Bro. Newton's castigation of the hypocritical apostle of Orthodoxy, viz., Rev. Mr. the meeting with a speech, in which he culo-Cook, is timely and just. Archdeacon Colley's gized Penn as a sound, practical statesman, sermon on vaccination should be read by the and as a representative Friend. Miss Ella millions. The discourse through Mrs. Rich- | Hood of West Chester then read the following mond, giving instruction how to build the spir- letter and poem from John G. Whittier: itual temple, is to me grand beyond ability to express. Prof. J. W. Cadwell's Number Nine is among his most interesting experiences, and the circumstance referred to, where the chiefof-police contributed to cause the people to think Miss Ellis was fraudulent, brings to mind the like part I acted in the city of Worcester. I think it was in 1864. I was stopping in that city for a few weeks on business, and a man who was a good ventriloquist and sleight-ofhand performer advertised to give an entertainment at the large hall, holding, I think, some four thousand. It was a prize-gift entertainment; everything was given away, from a bologna sausage to a chamber-set. The hall was packed full, and I was selected to assist in the performance and do the tying, as he advertised to get out of the coils as mediums did. I was furnished with some fifty feet of rope, and in the process of tying he would say in a loud voice, 'Tie me tighter,' but in an undertone and aside to me, 'only don't'; so of course I tied him to get loose. I afterward tied a little boy at my own home, and many others, so thoroughly that I know they could not have got loose only by the aid of spirits. We have had interesting meetings since the first Sunday in September. The last Sunday we discussed the question, 'What is the Greatest Demand of the Hour?' I argued that the greatest want is the spiritualization of Spiritualists, and also mediums. Some argued a destruction of land monopoly; others, a better house in which to develop the spirit. All of which will follow when we are spiritualized."

California.

HANFORD.-H. S. Weish writes: "In the Banner of Light of Sept. 23d there appears a message from FANNIE BURBANK FELTON, 80 fraught with true love and sympathy for human kind, so full of sunshine and rich spiritual encouragement to those who believe, it impels me to say that the Message Department certainly forms one of the most valuable and highly prized pages of the Banner."

Pennsylvania.

HARRISBURG .- W. A. Roberts writes that the services of a good lecturer accustomed to give tests in public are much wanted in this city. "Those who are anxious to investigate and learn something of Spiritualism may be numbered by hundreds, but as no opportunity is afforded them for doing so they have to wait, and hope its coming. The cry is, 'Send platform test mediums to the city of Harrisburg."

Tonnessee.

HENRYVILLE. - J. J. Pennington writes "We are still progressing in this great light and truth called Spiritualism, and having been a Methodist forty-eight years, I know enough of The services in all the churches in Chester, and about religion, or faith, to be satisfied that on that day, were in keeping with the occasion. and about religion, or faith, to be satisfied that knowledge is the best of the two, and knowledge is the best of the two, and knowledge is a Tack, when faith is the shadow. Our people seem to be losing their church interest, and if we had a materializing medium it would

be the building up, or main proof, our people want. Why not send us some mediums of that phase? You have enough and to spare up North, East and West, we none; yet we have the pure air, health, climate, water, land and raw material. This is the place for mediums, where they can get cheap homes and live easy and do good; for capitalists, where they can get the most water-power, land, timber, iron ore and raw material for the least money; for men to build railroads to carry out the vast amount of now raw material to other parts of the world, and for laborers to manufacture these raw mairon, steel, grain, cotton and wool, etc. Persons can here get cheap homes, where they can raise the best of clover, millet, grasses, vegetables, fruits, berries and nuts, and also the best of stock, being as it is in or so near the centre of the United States, that we can send out in any direction to sell and buy."

Vermont.

CADY'S FALLS.—Capt. H. H. Brown writes: An incident has occurred which vindicates the truth of clairvoyance, and in this day of doctors' laws it is worth recording: A lady in Morrisville, for some time ill, was doctored by the Regulars for cancer in the stomach, and she had symptoms which naturally led them to this conclusion; but three clairvoyants, Mrs. Nichols of Chicago, Dr. George Bronson of St. Albans, Vt., and Dr. H. P. Fairfield all positively declared she had not cancer. A few days ago she passed to the higher life, and with Mrs. Emma Paul and Rev. Mr. Barnes (Universalist), I attended her funeral Oct. 18th. An autopsy on the 17th revealed the fact that she had no cancer, but that there was a high state of inflammation in the stomach. Such must inevitably be the result of that medical practice which doctors effects, i. e., symptoms, rather than removes causes. Let Vermont, if she will, keep her statute forbidding mediums and clairvoyants to practice. Such things as this will make it a

ESSEX JUNCTION .- A correspondent, over the signature "A Reader," writes: "Mr. Lucius Colburn, of Bennington, Vt., is stopping in town and has held several circles at the homes of different residents of this place, giving each time a short lecture, after which tests, all being very satisfactory. A convention is to be held Nov. 3d, 4th and 5th, and is looked forward to with a great degree of interest by all Spiritualists and others."

New York.

NORTH HANNIBAL.-M. E. Louis, upon remitting two subscriptions for the Banner of Light, writes: "I must thank you for your editorial of last week on how your Message Department is conducted. It was very interesting and satisfactory to me, and it will be to others, who did not know the particulars it gives. I shall always feel grateful for the message we got from my dear mother (Mrs. Philenia Cole) and always hold it as a priceless gift. Blessings on the Free Circle-Room and its devoted medium, dear Miss Shelhamer; yes, and on the whole Banner of Light establishment."

William Penn.

BI-CENTENNIAL CELEBRATION OF HIS

A largely-attended meeting of Friends was held in their meeting-house in Chester, Pa., on the afternoon of Oct. 22d, in commemoration of the two hundredth anniversary of the landing of William Penn at that place. The exercises were interesting throughout, and were conducted in a plain, unostentatious manner. Hon. John M. Broomall, of Media, opened

DANVERS, MASS., 10, 7, 1882. To Sarah B. Filtcraft, Chester, Pcnn.:

My Dear Friend—It is well that Friends should commemorate the landing of the found-er of Pennsylvania and the great apostle of their faith on the pleasant shores of Chester two hundred years ago. The event, so pictur-esque in its surroundings and circumstances, esque in its surroundings and circumstances, so important in its results and influences, is a subject worthy of the poet's pen or the painter's pencil. I should be glud if it were possible for me to put in fitting metrical form the thoughts and emotions which it awakens; but the burden of years begins to rest heavily upon me and I should from the effort of handling. me, and I shrink from the effort of handling such a theme. In spite of the endeavor of a historian more regardful of the display of his rhetoric and sarcasm than of historical accura-oy and justice, the memory of William Penn is secure in its grand outlines and unsullied puri-ty. He stands, and will forever stand, with the ty. He stands, and will forever stand, with the sages, statesmen and philanthropists of whom the world of their day was not worthy. He lived and thought centuries in advance of his contemporaries, and slowly but surely the generations since have been approaching the moral political standard which he set up on the shores of the Delaware. Looking over some old papers recently I found some verses written by me when a boy of sixteen, nearly sixty years ago. Of course the circumstances under which they were penned alone entitle them to notice, but I venture to send them as the only response to thy request which I can make. I am truly thy friend,

John G. Whittier.

WILLIAM PENN. The tyrant on his glided throne, The warrior in his battle dress, The holier triumph ne'er have known Of justice and of righteousness.

Founder of Pennsylvania, thou Didst feel it, when thy words of peace noothed the stern chieftain's swarthy brow, And hade the dreadful war to cease.

On Schuylkill's banks no fortress frowned, The peaceful cot alone was there; No beacon fires the hill tops crowned. No death-shot swept the Delaware.

In manners meek, in precepts mild, Thou and thy friends serenely taught The savage huutsman, flerce and wild, To raise to heaven his erring thought. How all unlike the bloody band nat unrelenting Cortez led princely Montezuma's land.

To princely Montezuma's land, And ruin round his pathway shed. With hearts that knew not how to spare, Disdaining milder means to try, The crimsor sword alone was there; The Indians choice to yield or die.

But thou, meek Pennsylvanian sire, Unarmed, alone, from terror free, Taught by the heathen council fire The gist of Christianity. Founder of Pennsylvania's State-

Not on the blood-wet rolls of fame, But with the wise, the good, the great, The world shall place thy sainted name. 1824.

Poems were read by Mrs. Sarah L. Oberholtzer and Mary P. Fawkes, of Chester County, Penn, and Henry S. Kent, of Philadelphia. Ap-propriate addresses were made by Alfred H. Lane, President of the Pennsylvania Peace Society, Samuel J. Levick, of Philadelphia, and

churches of all denominations commemorative of the event.
On the 23d, exercises occurred at Chester, in commemoration of Penn's first landing in the

State. two hundred years ago.

In Philadelphia, on the morning of the same day, the Universal Peace Union and the Pennsylvania Peace Society held peace commemorative services at Franklin Institute Hall in honor of the landing of Penn, and the founding of the Commonwealth of Pennsylvania. At night one thousand Germans assembled in

At night one thousand Germans assembled in front of Independence Hall, and sang several appropriate songs. At midnight the State House bell announced by two hundred strokes the entering in of "Landing Day"—Oct. 24th, anniversary of the landing of Penn in that city—the church chimes joining in the chorus.

The weather was favorable for the "Landing-day" exercises. The streets, the river front, windows and roofs of houses fronting or overlooking the Delayage, and all sorts of gai-

overlooking the Delaware, and all sorts of gai-ly-decorated craft on the river were filled with pacale. Shortly, after 8 o'clock the tug-boats, steam-barges and other vessels, to the num-ber of about one hundred and fifty, were formed in line in the vicinity of League Island, some five miles south of the city proper, and followed in the wake of the Welcome, a Danish barque fitted up to represent the original vessel on which Born care arm. which Penn came over. The "Founder" was impersonated at short notice by Frank M. Van

After a few simple ceremonies aboard the Welcome the latter was taken in tow by a tug and brought up to the city. As she passed the North Atlantic squadron, anchored below the North Atlantic squaeron, anchored below the point chosen for Penn's landing, she was saluted by the Tennessee's guns, and returned the salute. The wharf where the landing took place was at Dock street, said to be just above the point where the original landling was affected. At 10:30 Penn stepped over the side of the Welcome, and as he did so the scene-was interesting beyond description. Bells were rung, steam whistles blown, guns fired, and the multitudes cheered.

On the landing wharf were assembled some

On the landing wharf were assembled some eighty persons dressed to represent the Swedes, Dutch, Indians and others, who congregated to receive William Penn, and from these the mock founder received a hearty welcome.
The procession then formed and marched to

the Blue Anchor Inn, where the original Penn

went for refreshments after his landing.
Then followed the grand landing-day demonstration, one of the grandest affairs of its kind ever witnessed. The line of parade formed on Broad street, south of Chestnut, from 10 A. M. until shortly after 11:30, when the procession moved.

moved.

The procession comprised United States troops, under Gen. Hancock, naval delegation, under Admiral Cooper, delegation of United States officials, including a Corning press from the mint in full operation (one hundred and fifty thousand commemorative medals being stricken off during the march), the Governor of Pennsylvania, with officials, and the Fire Department of Philadelphia, the Order of Red Men, German Associations, with tableaux, five thousand volunteer firemen from various cities in the State and from Rhode Island. Virginia. in the State and from Rhode Island, Virginia, Delaware and New Jersey, Butcher's Associations, four thousand representatives of Total Abstinence Societies, Caledonian Clubs, St. George's Societies, Odd Fellows, Knights of Pythias, Italian Societies, Order of United American Mechanics, Cadets of Temperance, Knights Templar, etc.

Knights Templar, etc.
Along the entire route of the procession the streets, sidewalks, windows, doorways and roofs of houses and stands erected for the purpose, were crowded. Everywhere was the same brilliant scene of flags, bunting, pictures of Penn, unique decorations in flowers, everrreens and canvas, and above all the unbroken lines of people

lines of people.
Oct. 25th was made memorable by a trades display; in the evening a procession of historical tableaux moved through the streets, and receptions occurred at the Academy of Music and Horticultural Hall.
The 26th was styled "Festival Day"—a parade of Knights Templar being its chief feature; and the 27th was devoted to a grand military demonstration, with a general illumination of the city at night.

By the bursting of a mortar during the pyrotechnic display at Fairmount Park, on the evening of the 24th, seven people were killed outright, or mortally wounded, and others severely injured. This was the only thing which occurred to mar the joyous festivities of this memorable

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

On Monday evening, Oct. 23d, Mr. C. R. Miller said that there was one difference between Spiritualism and the Orthodox theologians: The churches declare that the book of revelation was closed several centuries ago, while tion was closed several centuries ago, while Spiritualism declares that it was never closed, but has always been open to mortals and still is so. After these preliminary remarks, he read a communication upon Materialization from Spirit Forrester Gordon, given through the instrumentality of Miss Sara Williamson.

Mrs. Austin of New York City was entranced and delivered the opening address. The control announced that he came to introduce Mrs. Helen Slocum, who would control the medium, and after a few practical remarks. Mrs. Slocum

and after a few practical remarks, Mrs. Slocum and after a few practical remarks, Mrs. Slocum said that standing upon a higher platform than that of earth, she could see how short-sighted she had been. She spoke of the deep interest she had always taken in the elevation of humanity, and appealed to the women to rightly estimate their duties and responsibilities, and to the men to do their duty in the approaching elections by voting for the best men; to give women their rightful place and the right of suffrage, so to purify the politics of the right of suffrage, so to purify the politics of the nation. To the women she showed their responsibilities as the molders, and in one sense the creators of the race.

She spoke of those present though invisible to mortal eye, those great and earnest wolkers for humanity, such as Lucretia Mott. and many others once known in Brooklyn and New York. The controlling spirit described her passage from the mortal augustuded her passage. from the mortal, surrounded by angel-friends who had promised to meet and accompany her. After a sweet rest, the first face she saw was that of a beloved child who had preceded her, and who took her to a beautiful grove, where a host of celestial beings came to give her strength and welcome, and a sweet voice said: "Sister, you have done well, and conquered: done the best you could with the poor frail body you had; enter the home you have made by your deeds of love and kindness." She then described her spirit-home, and her feelings in witnessing the grief of her mortal friends, and exhorted her hearers to live pure lives, and to exhorted her hearers to live pure lives, and to prepare, by love and truth, kind acts and thoughts, for a happy home on the other side. "Understand," she said, "that religion is but obedience to law. Cast out all uncharitableness and condemnation for your brothers and sisters, and look into the causes of things, far back before birth. Be careful how you criticise and condemn manifestations, and guard every atom of truth you receive as truth. Value life above all things, so that you can use and life above all things, so that you can use and develop your powers; so that when you discard

the mortal, you may wing your glad way, like a bird let loose, to realms of light and beauty."

Another spirit took control and said: "Consistency, thou art a jewel." I hear you still hanging on to those old ideas, and singing the old Orthodox hymns, with their creedal bounds and obsolete dogmas." This spirit, who was Mrs. Austin's control, "Common Friend," attacked the popular idea of Jesus and his identity, in a vigorous and matter-of-fact manner combated the assumptions of theology, and gave some good advice in his characteristic

May.
Mr. Dunscomb, the Treasurer, made a statement of expenses which would occur in reference to proposed lectures on Sunday in the Eastern District during the month of Novem-

ber. Miller spoke of the importance of using

erable amount to guarantee the engagement of Mr. Howell for November.
Mr. Fletcher made a few remarks, and described a spirit who seemed drawn to the hall by the work, bringing a volume of spiritual truth, Dr. William Fishbough, coming to give a word of cheer and of advice, first to do duty to yourself, and then to the spirit-world. Mr. Fletcher said, "I see before me three stars dotting a blue expanse of sky, and as I look I see two children." He then described the three Howard children, Daisy, Angle and Rosa. "A spirit of a man makes a large II, Rosa, Daisy and Angle Howard, another, Lena Hopkins, a lady named Jarvis; a man, I hear the name William Wood, comes to a child here, Horace

Palmer."

Mr. Miller spoke of the spirits who had been described, and who were well-known in the so-ciety. Mr. Dunscomb announced that some were desirous of forming a Lyceum, and a dis-cussion was announced for the next conference. DR. WM. H. COFFIN, Secretary. 852 Fulton street, Brooklyn.

Bells Rung by Unseen Hands.

It is hinted that spirits have taken possession of the New London Northern railroad office in this city, as will be seen from the following item taken from the New London correspondence of the Norwich Bulletin: "In a prominent business office in this city is located a system of electric bells manipulated by pressing small ivory knobs, the different departments being communicated with by different knobs. Lust evening, about half-past seven, the bells attached to two of the wires rang vigorously while the others remained silent, and on examining the place where the knobs are located it was found absolutely empty and quiet, no one being within reach of them at all. The question now is, what forces moved the wires—was it a sudden charging of the air with electricity in each case, or was it a spirit? A peculiar feature about it was that the bells rung were the furthest removed from each other and on opposite sides of the building, while the intermediate ones remained silent."—The New London (Cl.) Telegram. It is hinted that spirits have taken possession

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A pronounced Spiritualist; one who, in the mechanism of Ilfo "short of ornamentation," was honest in principle, sincere to purpose, and determined in conviction. May her efforts at spiritual knowledge be to her spirit the realiza-tion "in days gone by" earnestly hoped for. II. BUSTARD. II, BUSTARD.

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this character is must expect to most act of markets.

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CRITICAL OPINIONS OF THE PRESS. From "The Boston Transcript," July 27, 1859:

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

Mr. Wallace on Materialization.

The article by Alfred Russel Wallace, from "Light," which was published in the last issue quality in itself, and contained such a number deserves reproduction in all the forms possible that are likely to impress its broad and strong sense upon the minds of spiritualistic readers. He sets out with claiming for a positive certainty what seems to be generally admitted by Spiritualists, that there is such a thing as genuine materialization, by which is meant "the appearance of visible and tangible human forms, in the presence of a medium, which are is the case when such forms are witnessed by several persons at once, the medium being at the same time visible, or when the body of the medium can be felt, or, still more clearly. when these forms are seen to come into being and to vanish away again in proximity to the medium." Mr. Wallace adds that hun-

period and testified by more trustworthy witnesses, than with Miss Wood, over whom so active a controversy has been going on of late in when the form seen is palpably larger or smaller than the medium, and especially when the fact can be confirmed by exact measurement. Yet it is allowed that in no case, even the most satisfactory, is there any proof that the form was separate from the medium; it being known to all investigators that mediums can be loosed from any bonds, or from clothing, and be re-introduced into them; and that the medium's body can be transfigured and made to assume a totally different aspect from its normal one, and much larger or smaller dimensions than those which are natural to it.

It is conditions, Mr. Wallace truly observes, that determine the nature and character of the manifestations; the conditions being favorable. the forms can be produced separate from the medium's. And when the conditions are less favorable, the forms can only be produced by releasing and transfiguring the medium. The latter he asserts to be only a single degree less marvelous than the former. He says he has himself seen very many examples of the latter class with several different mediums, the tests being a close examination of the countenance. seeing the medium only a few seconds after the form had retired, accurate measurement of the form and of the medium, and a rigid search of the medium's body and surroundings immediately after the séance, when no particle of the copious draperies of the forms which had appeared could be found. Yet he thinks it highly probable that in some or all of these cases the form was the medium, but transfigured, "unreasons, if in any of these latter cases of transfiguration the form had been violently seized and found to be the medium, free from bonds and divested of a portion of his or her clothing, that fact would not in any degree have affected the genuineness of the phenomena as regards the medium.

But if the seizure and recognition had occurred before the tests above enumerated had been applied, the opportunity of 'getting such tests at all would have been lost, and hence an undeserved stigma would have been cast upon an innocent person. This is clear and conclusive reasoning. But Mr. Wallace goes a step further, and maintains the extreme probability the form and the medium will be forcibly brought together, and a false impression created that the form was the medium. He calls the whole matter, with perfect truth, a "most stupendous phenomenon"; and he asks with proper humility, what we can really know of it all, "except the constant conditions under higher, which descends into it from above. which it appears and the uniform statements | Having once learned this, it would appear that of the agencies who produce it." "Whenever," he explains, "the form is seen in process of formation, it grows, or seems to grow, out of that some persons are at times more inspired the body of the medium, or in close proximity than they are at other times, and how some to it. To depart, it goes back to the medium." persons are inspired so much above others, vertisers.

It very commonly returns temporarily to the medium "to gain strength."

Marks made on the form or injuries done to it appear on the body of the medium. Food taken by the form has reappeared in the mouth of the medium, to witnesses enough to put the matter beyond the reach of suspicion. The forms vary greatly in weight, and some proof exists that the weight of the medium is simultaneously diminished. All these facts, says Mr. Wallace, prove an intimate and real connection between the form and the medium-a connection which it is utterly out of the power of our material science to understand. What applies to the matter of the forms applies as well to the matter of the drapery in which they appear. We are likewise told, adds Mr. Wallace, that the forms are mainly produced from the body or aura of the medium, and that injury will result to the latter unless the former return to it again. He says that this is so likely in itself, and so accordant with all the facts we can observe, that we are bound to accept it, at least till we know more of the matter. Those, therefore, who think that the fact of materialization can be tested by seizing the form and keeping it away from the medium, must ignore all the above considerations.

Not only that; they must also apparently believe, in the face of all the evidence, that the forms are real, independent entities, coming from some other world, having no connection whatever with the medium, excepting as somehow helping them to come to us, and that they can be kept by force away from the medium for our examination and amusement. And it is a still greater wonder to him, he says, that a considerable number of advanced Spiritualists, including many who are regarded as teachers, should adopt this improbable and unfounded hypothesis, and affect a horror at the immoral imposture either of the medium or of the beings who produce the phenomena. And in this expression of astonishment we fully sympathize and agree with him. And we likewise fully agree with Mr. Wallace in the belief that "the fact of a person seizing the form and finding the medium is not and cannot be a proof of fraud, but is in all probability the natural and inevitable effect of trying to keep apart two beings who are really one, and who cannot be rudely interfered with without danger to the human body, whose abnormal organization supplies the material for the temporary materialization of these marvelous existences.'

It could not be better stated. The statement also carries its own explanation. It is, in Mr. Wallace's opinion, the only hypothesis which the facts directly support; and hence it follows that the only "exposure" made "is of the inof the Banner but one, was of such sterling capacity of experimenters, who deal with the greatest mysteries of an unknown universe as of good points on the subject treated, that it if they were mere questions of terrestrial me-

Material and Spiritual-Knowing and Seeing-Subject and Supreme.

We may describe all forms of evil as nothing more than efforts of the powers of darkness to obstruct the great supreme power of light. It will forever be a useless effort, but it will yet not ordinary human beings; and that this doubtless continue to be made so long as the spiritual creation is to be developed and disciplined, and so long as it continues to be necessary to bring the life that is environed by natural law into subjection to the life that is environed by spiritual law. We learn from this ceaseless struggle, which we deplore simply because we fail to comprehend its meaning, that dreds of Spiritualists have witnessed some of the divinely creative intention was to present these phenomena, as he admits that he has to us these two apparently opposing conditions -the material and the spiritual-and to impose He states that they have been witnessed with a upon us as the grand purpose of our lives the considerable number of different mediums un- problem of reconciling these two conditions, apparently so contradictory, and at last to prowith none perhaps more frequently, for a longer | duce from the soil of the material condition a spiritual flower and fruit that will bear transplanting for a new and larger growth to an entirely different clime. This is therefore but our England. Mr. Wallace regards it a good test | nursery existence, in which we are not suffered to take root permanently.

At death we have grown and ripened as much as it is possible for us under our existing conditions. But for the obstructions we are encountering all along the pathway of our lives, we should have missed of this growth and maturi-

ty. These come, as the necessities which are ever our best friends, to compel us to do precisely what we ought to do in order to answer the highest ends of our existence, but precisely what we should never do if we were left to our own choice, as we are constituted. This, then, being the real problem of life, and these being the conditions, it should be apparent to all such as have gained any breadth or depth of experience, that everything which is related to the spiritual life is to be welcomed and treasured as a hint and a help in the line of our progress; and hence that all things which are grouped under the head of psychological law deserve to be carefully noted by us and adopted, since they are related parts of the supreme force that originally created us and still controls the current and destiny of our lives. Therefore the laws of magnetism, of influence. of habit and of nervous force are to be jealously accepted as a potent factor in the problem of individual development and growth.

From a persistent study of these adjuncts and illustrations of the great spiritual power that controls the universe we shall not fail to discover that holy thinking and living beget holy inspiration, and never something else; and that unholy living is sure to beget evil inder conditions which rendered it a marvelous spiration. Is there anything in the whole volexhibition of superhuman agency." Now, he ume of our knowledge of materialism that is worth as much to us as this single truth in the spiritual? Is it not the highest of all knowledge that above these laws of the material world are supreme (though natural) laws which rule the spiritual world, and compel these material laws to become subordinate and to subject themselves? Now nothing is plainer to one who has come into almost any knowledge of the subject, even the rudimentary, than that the Divine Spirit, doubtless through divinely appointed agencies, acts directly upon the human spirit, and that the human spirit feels the contact, or the new breath of the inspiration. It feels it just so much as it is open to the reception of spirit influence; in other words, as that if a form is seized which is really distinct much as it can. More could not of course be from the medium, the result may be that expected. And this carries with it a most important lesson in relation to the spiritual life that is bound up with our material life.

It is this: that all life is primarily spiritual, and can be no other, and hence that this physical life of ours is of itself nothing, but has to be sustained and stimulated by that which is we have learned everything. And we can readily understand from this, too, how it is

The law becomes more or less luminious to us along its entire pathway. We can see that our present career is but brief and temporary, and so intended to be; and instead of indulging in useless lamentations that it is so, we shall become the more eager to crowd into our lives all the purpose possible to make them subserve the end for which they were given, and to grow large and ripe for the transplanting to a richer soil in the act which goes with us by the name of death. Slow as the process of learning in the spiritual school may be, we can all see that progress is making. Theology is gradually becoming biology and psychology, and science itself is clothing itself in a spiritual garb.

This new attempt, to reconcile, as we call it. science and religion, creed and conduct, as it is to be seen on every hand, is but a symptom of the great and general movement going on for bringing the material and the spiritual into closer relations in our consciousness and subjecting the lower to the higher. Science comes to drive superstition from its hiding-places and make the material world more thoroughly understood; while Spiritualism comes to take humanity in its state of emancipation and carry it to a higher level than ever before in its limited and low experience. All things occur in their due order; knowledge brings about reconciliation, and reconciliation clears the way to a larger life. We do not always reflect that it is not nature, that is, materialism, that is the parent and inspiring motive of science, but that we should have no science if there were no mind. It is nothing but classified and formulated knowledge, and it needs revising continually. Theology dies at the top and becomes barren of fruit, simply because it passes by psychology, mental physiology, and the natural and spiritual science of the mind, and vainly thinks to live on itself, with no primal regard to religion while emphasizing its theory of re-

Religion, that is, spirituality, belongs at the top of all knowledge, of which it is the ordained summit and crown. We are to lay the foundations for this science, whether we come to the other or not; for it enters into our lives as nothing else does. We see far more than we know that is why, when we feel very sure that we comprehend a thing, we do not say we know it, but that we see it. It implies that the matter has become illuminated for us-that we now have more light—that our mere knowledge of it is mastered by an act of still more penetrating insight and still larger comprehension-that our science has been subordinated to our Spiritualism. We may philosophize as much as we will, but we believe far deeper than we think. We believe more than we can actually know; we see far more than we can ever formulate; we feel what we cannot hope to express. This is why science and religion do not necessarily conflict, and why the former must ever be subject and not ruler.

Boston Spiritual Temple.

The Sunday meetings of this Society at Horticultural Hall continue to attract large audiences. Mrs. Colby's utterances under influence of her control have been continuously clear and incisive as well as instructive.

On Thursday evening, Oct. 26th, a reception was given, when she answered about twenty questions sent to her by the audience. These nueries were all replied to in her usual prompt, frank and clear manner, to very general satisfaction.

On Sunday, Oct. 29th, she occupied the platform both morning and evening, which services closed her present engagement in Boston. In the morning she essayed to answer the question of Pilate to Jesus: "What is Truth?"

"Truth," she replied "is reality daguerreomed on my consciousness. What is on'my consciousness is not on another's. No matter how much knowledge any being possesses, that information cannot be imparted to another save to the extent of the power of that mind to receive it: the amount that might be imparted is not to be judged by what is really given. The processes of life are through development, not creation. We never can attain our highest as long as we are oppressed by a stronger power. Slavery to the opinions of others, whether political or religious, keeps us from growth. I would not cause any being to suffer only as a correction, but would relieve such; and I cannot accept any God that is not as good as I am. I look for something higher and better, that will exceed myself. What comes to my consciousness as truth is so to me and only to me."

In the evening the house was filled to overflowing to hear Mrs. Colby's control on the question, "Who was Jesus Christ?" "Let us inquire," said the speaker, "who, when, where and what he was. According to the four gospels he was a remarkable man-a wonderful man. What does history say? So wonderful a personage would be spoken of in the history of his time. After looking into every writer's work, his name only appears in Josephus once, and that is acknowleded to be an interpolation. Not before the fifteenth century is there any information in history (outside of church history) of his existence."

The evangelists were compared, by the speak er, in their statements of him, especially their accounts concerning the resurrection, in which they do not agree.

"If," said the speaker, "he laid down the rule to know who are his disciples, suppose we apply the test to the Christian minister. Does he lay his hands on the sick that they may recover ?-not to say aught regarding the drinking of poison or the handling of serpents."

The speaker closed by a radical analysis of the record regarding the characteristics and the doings of Jesus while on earth.

The influence controlling announced itself to be Thomas Paine. Good singing by Mrs. O. P. Smith, morning and evening.

Next Sunday the lecture will be by H. P. Fairfield, a highly inspirational speaker; and as he will be at Horticultural Hall only one Sunday the friends should improve the opportunity to hear him. He will speak on, Ancient and Modern Inspiration and Revela-

On our first page the reader will find 'The Ghost Story Told to the Queen," which is now going the rounds of the secular press. Whatever doubts Queen Victoria may have had at the time of its recital, regarding spirit return and communion, good reasons exist for the belief that after the decease of the Prince her views underwent a radical change in this regard.

N. W. Ayer & Son, Times Building, Philadelphia, Pa., have issued the American Newspaper Annual, containing lists of all papers and periodicals in the United States and Canada; population of places in which they are published, and other information valuable to ad-

"The Whirligig of Time."

Under the above caption the Commonwealth notes the great changes that the popular creeds of quarter of a century ago have been and are now undergoing, and remarks that "the socalled Orthodox religious world seems to be in a state of hopeless confusion," neither heartily affirming its own dogmas nor heartily denying them. It plainly sees the chasm before it, is deeply impressed with the fact that some change is to be made, and as yet has not fully determined whether to leap into the chasm or over it. The first will be irretrievable ruin; the second will oblige it to depart from all its old stakes and moorings. "It is," says our contemporary, "as a consequence, confusedly inconsistent with itself. It damns here what it blesses there." As an illustration of this the case is cited of Dr. Newman Smyth, who is rejected at one Orthodox stronghold, and accepted as a champion of Orthodoxy at another.

In the meantime Andover grows frantic over disharmonious elements within its theological borders, and proposes to set up the ancient devil as a scarecrow at the gates of its fold, to keep the sheep from wandering out, and those who, having got out and had their eyes opened to the light, from going in with their heretical accounts of the greener pastures and purer waters of life they have found.

Referring to the recent act of Henry Ward Beecher the writer expresses the wish that Orthodox Congregationalism might make up its mind to pursue a consistent course toward those who reject its standards, saying: "The fact that a great heretic like Mr. Beecher is implored not to sever his connection with the church of his fathers, while, ever and anon, we hear of smaller men, guilty of a much smaller heresy, cast out of their pulpits and thrown ruthlessly upon the world, would seem to indicate that in theology, as in other matters, 'that in the captain is but a choleric word which in the soldier is flat blasphemy.'"

But the Commonwealth finds reason for hope in the "Whirligig of Time," and reasons that since changes have occurred there exists the possibility, and the probability, that other and even greater ones may come; and it may be that small offenders against the regulation code of a true Orthodox faith will not be dealt with more summarily or with greater severity of discipline than large ones. As one of the many landmarks of progress it refers to the late Dr. Pusey, who about twenty years ago "held himself bound by his duty to God to prosecute Professor Jowett in the Vice-Chancellor's Court as a false teacher, who had conspired with others in a systematic attempt to revolutionize the Church of England," and suspended him from his pulpit at Oxford University. 'To day the same Professor Jowett, as much a heretic as ever," is nominated to the office of Vice-Chancellor of that same University.

"Time was," concludes the writer, "and heretics, great and small, were whipped at the cart's tail, branded with hot irons, stuck up in the pillory, and thought themselves lucky to escape with life itself. Time is, and the great heretics are implored to remain in the churches whose doctrines they deny, and are rewarded with high official position in grand historic Universities. Thus does the whirliging of time bring about its revenges, and verily the small heretical fry may take grace. Their turn is coming."

Timely Appreciation of the Life and Labors of Prof. S. B. Brittan.

We print, in another column of this issue, a communication from a well-known and prominent Spiritualist—whose name, for obvious reasons, is withheld from the public—in relation to the years of time, thought and labor which PROF. S. B. BRITTAN has devoted to the service of Spiritualism; and in the course of which article the writer calls upon all those who appreciate and endorse the unselfish and arduous work which Prof. B. has performed for the cause of truth to show their sentiments of approval in this direction by donating whatever sum they have to bestow toward a testimonial of gratitude to him for his useful services.

Those who are at all acquainted with the rise progress and work of Spiritualism, do not need to be informed as to the active part which Prof. B. has ever taken, not only in its promulgation, but also in its defense from uncalled-for attacks; and it is to these that this appeal is made to show their appreciation of his work and efforts, by contributing of their means toward a fund that will place him in a condition of independence during the remainder of his earthly years, and thus leave him free mentally to accomplish even more for the cause during the period of time that may yet be allotted him on earth.

The letter of our correspondent-to which we refer our readers-amply explains the reasons for such a movement on his part, therefore we will not enter into more elaborate details of the subject at the present time, but will simply say that we heartily endorse the idea, and will gladly receive and place to his account whatever sums our readers have to bestow for such a worthy purpose.

Our spiritual friends assure us that they are in sympathy with this movement, and will do all they can to forward it to a successful result. It will be observed that the writer of the article before referred to is by no means one who does not intend to practice his own professions, for he closes by subscribing a munificent sumthat of five hundred dollars-to the proposed testimonial. All may not be able to do likewise, but all who are in sympathy with the plan can perhaps contribute something, and whatever they have to bestow will be gladly received and acknowledged in these columns.

Joseph Cook is getting considerable advertising as one who investigated spiritual phenomena and found them to be no myth. Wherever Chas. E. Watkins locates he is announced by the local press in manner similar to the Plain Dealer, Cleveland, O., which last week referred to him as "the gentleman whose demonstrations in the presence of Rev. Joseph Cook of Boston dumfounded that very critical gentleman and compelled him to admit that there were things which in his philosophy he had never dreamed of."

A correspondent writes: "W. J. Colville will speak every Sunday in Herschey Music Hall, Madison street, Chicago, at 3 P. M .commencing Nov. 5th, when his subject will be: Legerdemain, Psychology and Spiritualism. Grand organ at 2:45. This is one of the finest and largest halls in the city, and is situated in the most eligible position, close to State street, facing McVicker's Theatre."

A. W. S. Rothermel contemplates a trip to the Southward shortly. All wishing to make engagements can address him at 111 Myrtle street, Brooklyn, E. D., N. Y., for the present.

The Treatment of Criminals.

At the Episcopal Church Congress at Richmond, Va., the subject of "Christianity and the Criminal" was discussed at considerable length. Dr. H. C. Potter of New York designated the present mode of dealing with criminals of both sexes as "one of the darkest stains on our Christian civilization, and as a fruitful source of crime and the moral murder of human souls." New modes of treatment were suggested and strongly urged.

Rev. Dr. Newton of New York said, "Theold system of punishment may be summed up in one word-retribution; the new system in one word-restoration." He sketched a plan of reformation, showing that by a judicious system of education, the fostering of the convict's. self-respect, he was made to leave the prison restored in manhood and a new man.

Mr. L. L. Delafield proposed education as a preventive of crime. He thought more of striking at the roots than hacking and hewing the branches of the tree of evil to stop its growth.

Several members took part in the discussion. and great interest was manifested in the subject by all. Bishop Gallaher of Louisiana closed. He said that while criminal law needed reforming, there is also a need of reform among criminal lawyers. One of the most discouraging things to a criminal as he sat in court was that he should be tried by the creatures who often fill the jury box, and sit in judgment in the police and criminal courts of our cities, men who ought to be within the prison walls to welcome him. Jurors and lawyers should be governed by as good and wholesome a sentiment as judges, and the criminal law administered with dignity, solemnity and purity of purpose. The speaker also urged the necessity of extending a helping hand to prisoners upon their release as a means of enabling them to keep their good resolutions and to become honorable and useful members of society.

"Inspector Jewett's Good Work while Aslcep."

The following account appears in a late is sue of the New York Sun under the above title. Spiritualists will readily see a solution of this 'good work," while by non-Spiritualists it may be reckoned as a lucky and singular "coincidence ":

"It is hinted that the Brooklyn police have found a witness of the alleged murder of John Leonard by Kenny, the bill poster. Kenny was before Justice Pratt on a writ of habeas corpus yesterday. His lawyer complained of not being able to see him in jail without a Sheriff's permit. The Court said he had a right to see his client at reasonable hours. Kenny was locked up in a cell at a distance from that which holds Frank cell at a distance from that which holds Frank McGovern, who may be accused as a principal or used as a witness, according to the evidence obtained. The District Attorney is said to be receiving a great deal of evidence of ruffianism and brutality on Kenny's part in the past. He neglected his family and squandered his earnings, which amounted to about sixty dollars a week.

Inspector Jewett went to bed on Tuesday night thinking of the murder. He dreamed that Kenny's pistol had been found in McGrath's saloon, Fulton place and Fulton street, which place had not been searched. On Wednesday he found the pistol there, hidden in a closet fanlight."

Personalities and Ill-Reports.

Keep clear of personalities in general conversation, says Dr. John Hall. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer a true and honest man." But when there is no need ress an opin poor Bouncer swagge away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And, as far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting-table. There is evil enough in man, God knows! but it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and char-

The American Spiritualist Alliance

Held its third Conference Meeting at Republican Hall, New York City, Oct. 29th. Mr. F. F. Cook delivered the opening address on "Spirit States and Methods," and was followed by Messrs. Buchanan, O'Sullivan, Benn, and Mrs. A. Spence.

The criticisms on Mr. Cook's address were spicy, especially those by Dr. Buchanan. Mrs. Spence, it seems, is just as pungent, methodical and convincing now as she was in her palmy rostrum days. Dr. Buchanan was rather caustic, but he poured oil on Bro. Cook's "inner consciousness " ere the meeting closed.

One pleasant feature of these meetings is the social reunions which are held after the regular Conference has adjourned. Judge Cross will deliver the opening address next Sunday. Subject: "Observations of the Philosophy of Spirit Control."

Alluding to the statement previously made in its columns that the late Col. Eaton announced his presence in the spirit-world to friends in Memphis, Mo., by means of independent slate-writing before it was known by the usual course of mail, the Spiritual Offering says the medium for its accomplishment was Mrs. Work, and that it has received a certificate in testimony to its occurrence signed by nine witnesses.

Charles E. Watkins, the psychic, is now temporarily located in Cleveland, O. (Rockwell House, 51 Rockwell street), and gives daily sittings, also public séances (limited to twelve persons) Monday, Wednesday and Friday evening, 8 P. M., sharp, and answers calls for séances at private residences in and around the city. For terms, and booking of engagements, apply to Thomas Lees, 105 Cross street.

Next week's issue of the Banner of Light will contain "The Gospel," an address delivered by Mrs. Nellie J. T. Brigham before the First Society of Spiritualists of New York City, on Sunday evening, Oct. 15th.

A. F. Ackerly, the materializing medinm, will be in Chicago, Ill., about Nov. 1st. Business arrangements can be made for séances through the West by addressing him at Chicago P. O.

E. J. W. Fletcher's appeal-fifth page to mediums and the Spiritualist public in behalf of Charles H. Foster deserves thoughtful attention and a kindly response.

INSTITUTE FAIR.—The announcement that this popular place of resort will continue to be open to patrons till the middle of November has caused great satisfaction on the part of the Boston public. The attendance has steadily increased of late; and the energetic managers are already taking advantage of the crowds present to set up prominent placards in the building announcing that applications for space, either for mechanical, fine art or decorative exhibits, will now be received for their fair next year-1883! All which shows that the many attractions furnished the current season have met with due appreciation, and that the Insti-TUTE is on a firm basis, and one of the institutions of this city. Don't fail to make the pilgrimage to Huntington Avenue before the Fair

Old errors die hard, if indeed they die at all, which reports of a witchcraft case in Pittsburgh, Pa., would lead one to seriously question. The participators in the affair were a "doctor," his patient, to whom he administered a most nauseous compound, in consequence of which she died, and a woman who, herself accused of the evil eye, tried to fasten the charge upon the The most singular thing in connection with this is that there should be found, in this supposed age of general enlightenment, a Mayor or Deputy Mayor who could entertain a charge of witchcraft sufficiently to submit it to a Grand Jury, and that that jury returned a bill against the accused.

Dr. J. M. Peebles is at present in Ohio, where, conjointly with Dr. Plato, he is delivering a series of lectures upon physiology and kindred topics. The lecturers were at Mantua on the 26th ult., and were soon to go to Garrettsville. The course includes personal lectures, one each to ladies and gentlemen, and are illustrated with charts, models, etc., also stereopticon views of foreign lands, to which frequent allusion is made, and incidents coming under the personal observation of Dr. Peebles related.

AT CHICAGO next Sunday, Nov. 5th, a Harvest Festival will be observed in The Spiritual Temple, corner of Indiana Avenue and 25th street, which will be specially decorated for the occasion with choice flowers and growing plants; the music will be very fine. At 10:45 A.M. W. J. Colville, under influence of his guides, will speak, taking for his subject: "Where Are the Dead, and What Are They Doing?" and in the evening, at 7:30, upon "The Harvest of the Year, and the Harvest of a Life."

Creedal censors, little and great, are after the Rev. Henry Ward Beecher regarding his recent course in matters Congregationalistic. Mr. Beecher replies to one of them (and practically to all) by a letter which contains such a choice bit of penetrating satire that it is too good to allow it to pass unnoted. We purpose, therefore, to revert to it in a future issue, together with what the liberal-hearted Rev. M. J. Savage of Boston, and certain of the New York press fraternity have to say in the premises.

W. J. Colville, in addition to his work in Chicago, is lecturing every Thursday in Waukegan, Ill. The audiences are growing larger each week, and the answers to questions and the improvised poems are exciting great attention and interest. The exercises commence at 7:30 P. M. Mr. Colville is open to engagements Wednesdays, anywhere. Address 5th Avenue Hotel, Chicago.

THE PROGRESSIVE AGE (Atlanta, Ga.) for October concludes its consideration of "Faith, Miracles and Magnetism," gives G. J. Holyoake's account of "Secularism, What it Is," and an article opening a new line of thought to many, entitled "Consequences—not Punishments," by A. F. Melchers. The remaining pages are well filled with instructive papers upon Spiritualism and free thought.

Ralph J. Shear will hold seances for form manifestations at his parlors, 217 Harrison Avenue, Boston, on Sunday and Thursday evenings of each week at eight o'clock. He will also make arrangements for private séances either in or out of the city.

Annie Lord Chamberlain has a card on our eleventh page, to which the reader's attention is specially called. She is one of the oldest physical mediums in the field, and the genuine character of her gifts is beyond the shadow of a doubt.

Thanks for flowers furnished for our Free Circle-Room table by Mr. C. R. Maxim, of Wakefield, Abbie S. Dorr, of Annisquam, and Lydia T. Chandler, of Marshfield, Mass.

Spiritualist Meetings in Boston. New Ern Hall.—The Shawmut Spiritual Lyceum meets 1 this hall, 178 Tremont street, every Sunday at 10% A. M. Il friends of the young are invited to visitus. J. B. Hatch, on the control of the street of the street

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

Regie Hall.—Spiritual Meetings are held at this hall, 518 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ F. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at

sociock.

Harmony Hall, 24 Essex Street (ist flight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10% A. M. and 2% and 7% P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Chairman.

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

The Ladice' 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. Meetings for tests, etc., will be held at this place every Sunday afternoon at half past 2 o'clock.

The Chelses Spiritual Association holds meetings every Sunday at 3 and 7½ P. M. at Odd Fellows' Hullding, opposite Bellingham street Horse Car Station. Next Sunday afternoon, conference. In the evening Mr. George A. Puller, trance and inspirational speaker, will occupy the platform.
THE LADIES' HARMONIAL AID SOCIETY meets every Friday afternoon at 2 0 clock in the same hall. Business meeting at 4%. Entertainments in the evening. Mrs. S. A. Thayer, Fresident; Mrs. A. E. Dodge, Secretary.

NEW EBA HALL.—Shawmut Lyceum held its session on Sunday, Oct. 29th, with a fair attendance of both pupils and audience. The orchesance of both pupils and audience. The orchestra filled the hall with their harmonious strains. The exercises as usual commenced with the reading of the Silver Chain recitations and singing of spiritual melodies. The Grand March was then performed, after which the usual time was devoted for instructing the young, followed by recitations by Ernest Fleet, Dasie Kneeland, Gertie Porter, Emma Ware, Bessie Brown and Haskell Baxter, the last named being called upon for a second recital: Remarks by President Hatch on the condition and workings of the Lyceum urging the Spiritualists to see that the Lyceum movement was kept up, and to recognize the necessity of more such schools throughout our land. Remarks were made by Mand E. Lord to the children. She also gave, so me very remarkable tests to some dozen or some very remarkable tests to some dozen or more persons, (strangers to her,) who pro-

nounced them true in every particular. Mrs. nounced them true in every particular.

Lord will be with us next Sunday and occupy some time in giving tests to those present. The Target March and Physical Exercises closed a rarget march and Physical Exercises closed a very interesting session. All who are interested in the Lyceum movement are invited to visit us next Sunday. They will be well paid for so doing.

J. A. Shelhamer,

Secretary Shawmut Spiritual Lyceum,

Office 8½ Montgomery Place.

[Visit to the Soldiers' Home.—The Shawmut Spiritual Lyceum will give an entertainment at the Soldiers' Home, Chelsea, on Wednesday evening, Nov. 8th. The pupils will not only give readings, recitations and vocal music, but will also carry their flags—having the Banner March and physical exercises. The Lyceum Orches-tra will also be present, together with several prominent speakers who have accepted invitaions. President Hatch invites all who are so disposed to provide flowers and fruit, which the children can at that time present to the veterans in the Home. Such gifts can be left at the office of Dr. J. A. Shelhamer at any time previous to 6 P. M. of Wednesday, the 8th.

Mr. J. B. Hatch visited the Home on Sunday, Oct. 29th, and, met with a very cordial recep-

Mr. J. B. Hatch visited the Home on Sunday, Oct. 20th, and met with a very cordial reception from the Superintendent, who expressed much pleasure at the proposed visit. He found about one hundred inmates, a few of whom are in the hospital; and each appeared happy and contented. They express joy to know that friends are ever ready to volunteer their services devoting to them an evening's pleasure. vices, devoting to them an evening's pleasure.
The Lyceum will charter cars for its special
use, which will leave Scollay Square at 7 P. M.,

neuring about 10.

Now, friends, please be generous with your donations, in order that the children can cheer the hearts of those who served their country

PAINE HALL, Oct. 29th, 1882.—Session at the Lyceum this Sunday morning was opened by Conductor Ford. A large and appreciative audience were in attendance and a full school. If being "Harvest Sunday," the reading and sing-ing were in accord with the event, and a great improvement upon the exercises of former oc-casions. A cornet solo by A. L. Gardner fol-lowed. Dr. Richardson being called upon said he felt the greatest harmony prevail, and that the hell manner would not be a controlled the the hall was pervaded with good feelings which realization was very gratifying to him, because he looked upon such a state as the best for the omotion of that beautiful spirit which should rule such a gathering as the one before him. The platform was covered with what Mother Nature brought to our view in the autumn of Nature brought to our view in the autumn of the year, and the different colors of her work blended beautifully with the different colored flags which were borne in the March. Another view of "Harvest" was enlarged upon by Mrs. Smith, who spoke of the harvest of books presented for the future men and women of this land to ponder upon, remarking that many of these should never be put into the hands of children, as they are poison to their minds and create what all progressive minds are trying to create what all progressive minds are trying to

lestroy.

Mrs. Bicknell. Guardian, addressed the children upon the harvest of nature's work, and the harvest of work which was being done in our Lyceum. Mrs. Jones recited what was ap plicable to the day. Mr. John Wetherbee was called upon, and responded in his usual good-humored way, his remarks being well received and fully appreciated by the audience. Mrs. Lin-colp, President of Ladies' Aid Society, responded to a call from the Conductor, and spoke very de to a can from the Conductor, and spoke very feelingly in regard to the relation of harvest of our lives and actions in this world to the re-union in the Great Beyond. Our old friend and past worker in the Lyceum cause, Charles Sullivan, gave us two of his excellent songs, re-viving pleasant memories of past times. A harvest piece, written for the occasion, was recited by Jennie Bicknell, Jennie Smith, May Waters and Mamie Havener, and Amy Peters, closing with a song. Recitations followed by Fred Cooley, Ella Waite, Flora Frazier, Freddie Ste-yens, Carrie Huff, Sadie Peters and Allie

The harvest is the result of seed planted in The harvest is the result of seed planted in the spring-time of life; the bread cast upon the water, which in its own good time returns to us. With what perfect joy and rest do we look back upon a life well spent; look back through all the years, and feel satisfied that the work which we were called upon to do has been well done. With the entrance into that life which is to come a welcome is given, the sure harvest time of a life spent in the service of humanity. The more progressed minds in the spirit-life vest will come that will be a passport to a high-

er and more perfect life.

Assistant Conductor Russell thanked the audience and school for the harmony and good feeling which permeated our entire session, one which will be long remembered by all present.
ALONZO DANFORTH, Cor. Sec.
Children's Progressive Lyceum No. 1.

[See tenth page for report of Lyceum reunion.]

EAGLE HALL, 616 WASHINGTON STREET .-Glorious meetings we had on Sunday last. Judge Ladd came before us with his deep lore of spirit-truth, and as ever, was warmly received. John Wetherbee was eloquent and versatile, catching gems of thought from far and near. Our old friend, Father Locke, spoke doubt.

Thenry Slade has been doing good work of late in Baltimore and Philadelphia—some account of which, from local sources, may be found on our eighth page.

Thanks for flowers furnished for our Free the found on the found with excellent psychometric readings. Mrs. Leslie spoke with strength and earnestness for the higher attainment of spirit-life on earth.
The tests and readings of Mrs. L. A. Coffin,
Mrs. C. W. Odiorne and Miss Maggie A. Keating were remarkable for accuracy. Our Conductor, Eben Cobb, gave short addresses during the day in answer to questions presented.
TRIMOUNT.

> THE LADIES' AID SOCIETY will commence its Sunday meetings for the current season at its Parlors, 1031 Washington street, on Sunday, Nov. 5th, at 2:30 P. M. Test seances are to be the order of these meetings, and every effort will be made to secure the best mediumship therefor.
>
> MRS. M. V. LINCOLN.

> CHARLESTOWN, MYSTIC HALL.—Sunday, Oct. 29th, a very interesting meeting was held in the afternoon at the usual hour. Mrs. Clara Mayo-Steers occupied the platform as a test medium. The interest in these meetings is increasing, the hall being well filled by an intelligent audience, who listened with great satisfaction to the many tests given. Next Sunday, Nov. 5th, Mr. George A. Fuller will speak in this hall at 3 C. B. M.

Matters in Haverhill.

The Spiritualists of Haverhill and Bradford have just concluded the first month of the autumn and winter series of Sunday meetings with much success. The speaking has been excellent and the spiritual the speaking has been excellent and the spiritual the spiritual than the spirit cellent, and the audiences large—the average being much increased since last year, and with every indication of future growth. The speak-ers have been Messrs. Stiles, Emerson, and Mrs. Next Sunday Mrs. Sarah A. Byrnes is to

address the people.

There has never before existed here the earnest spirit of inquiry and investigation that at present appears and holds possession of some of our best minds.

of our best minds.

The appearance of the new scientific treatise, by Dr. James R. Nichols, upon the question of life and what is to follow, has already done and is still doing much good. It goes where other things do not, and is received by minds not yet prepared for anything else as an accepted and openly acknowledged visitor. The friends of Dr. Nichols in the church are seconding him very attentively and profitably.

E. P. H. very attentively and profitably. Haverhill, Mass., Oct. 30th, 1882.

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

See Dr. Stillman's advertisement, page 11,

Movements of Lecturers and Mediums

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.] Walter Howell will speak for the Eastern District

Society during the Sundays of the month of November at Wright's Business College on Fourth street, corner of Broadway, Brooklyn, N. Y., at 101/2 and 71/2 o'clock. C. B. Lynn will lecture in Brooklyn, N. Y., during November. Permanent address care Banner of

Bishop A. Beals has arrived in San Francisco from the East, and will occupy the platform of the First Spiritual Union of that city for the month of November, as Mrs. E. L. Watson leaves by steamer for Australia. The last evening of Mrs. Watson's lectures the hall was crowded, nearly one thousand people being present.

From Light for Thinkers, the new spiritual weekly published at Atlanta, Ga., we learn that Mr. S. T. Marchant, who has for some years resided at Cape Town, South Africa, and there made his influence felt as a Spiritualist, has arrived with his family in that city with the purpose of making it his home.

Fred A. Heath, the blind medium, spoke in Walth am, Oct. 19th and 26th. He will be there again Nov. 2d; in Marblehead, Sunday, Nov. 5th; Saugus, 12th; East Braintree, 19th; and Peabody the 26th. For engagements address him 27 Lawrence street, Charlestown, Mass.

Mrs. J. T. Lillie is to lecture for the Second Society

of Spiritualists in Chicago, Ill., during November. Miss L. Barnicoat will speak and give tests for the West Duxbury Society Nov. 12th. All parties desiring her services will please address 475 Broadway, Chel-

Geo. A. Fuller of Dover, Mass., will lecture next Sunday, Nov. 5th, in the afternoon in Charlestown, and in the evening in Chelsea. Jennie B. Hagan will speak in Brockton, Mass.,

Sunday, Nov. 5th. Will make engagements for Sundays and week evenings. Address P. O. box 32, South Royalton, Vt. Mrs. A. H. Colby lectures for the First Society of Spiritualists of Philadelphia, Pa., during the Sundays

of November. Her address for that month is 345 North 10th street. Afterward she can be addressed care this office. Capt. H. H. Brown speaks at Woodstock, Vt., Nov. 10th, 11th and 12th. He speaks for the Spiritual Temple, Boston, Nov. 26th, morning and afternoon,

day in vicinity of Boston. Address him at Woodstock Dr. Coonley will lecture and give readings for the Spiritualist Society at Wakefield, Mass., Sunday, Nov. 12th: also lectures every two weeks for the friends in Hatchville. For engagements address Marshfield,

and would like an engagement for the evening of that

Frank T. Ripley, we are informed, delivered an address Oct. 22d in Pence's Hall, Terre Haute, Ind., to an audience of five hundred, and is prepared to make engagements for lectures and public tests in Ohio, Illinois and Indiana for any date during the coming three months. Address him at Terre Haute, Ind.

Mrs. S. Dick gave lectures and tests in Leominster, Mass., Oct 15th. On the 18th an entertainment was given consisting of vocal music, recitations by the children, and an address by Mrs. Juliette Yeaw.

Mrs. Zella S. Hastings has returned from her pleasant and invigorating trip westward, where she was warmly greeted by many old friends, as well as new ones. Mrs. H. will receive calls to lecture in the New England States. Present address Bartonsville, Vt. Permanent address, East Whately, Mass.

A correspondent writing from Peoria, Ill., informs us that the efficient labors of Mrs. Anna M. Kimball. in that city, have proved so acceptable that she has been reungaged for a term of three months. Among the many good results of her services is the formation of a "Ladies' Union"; the dormant energies of believers have been aroused and the interest of investigators greatly increased.

Testimonial to Prof. S. B. Brittan.

Testimonial to Prof. S. B. Brittan.

New York City, Oct. 25th, 1882.

Dear Banner—Knowing your warm appreciation of all workers for the truth, and particularly those at work in the spiritual cause, I feel at liberty to call upon you in behalf of one of our most faithful and able workers. Professor S. B. Brittan has for years Professor S. B. BRITTAN given his entire labors to the furtherance of the truths of Spiritualism, and it is to be regretted that he stands to-day facing the downhill side of life without means wherewith to provide for his coming age, when we, who know him, realize that had he given the same time to any other work, he need not have stood penniless, save for the precarious living that a writer for our cause earns.

It is also known to us that of his many children, who might have been his stay and sunport, none remain to him save two daughters, neither of whom is well, or fitted to be the staff of his declining years.

In view of these facts, and the more pleasant one of his devotion to the truth we all love that leads him to labor on his unrewarded way when his gifts and superior education would secure him a competence were they given in any other direction, I propose, as a testimonial to our brother, to call upon all earnest Spiritualists to unite together and prove their appreciation of his past labors, raise a fund that shall be worthy of his acceptance and our intelligence. Not less than ten thousand dollars should be raised, and twenty would suit me far better; and by giving opportunity to all, through your valuable paper, I feel this can be done, and we all feel the satisfaction of knowing that our loved brother and co-worker is assured of shelter in his future years.

To this end I contribute my offering, and trust that all hearts that can appreciate a pure life and long years of unselfish labor will respond as freely in accordance with their means.

Wishing you every success, and praying you will coöperate with me, I am,

Yours ever for justice, Romeleo. Romeleo...... \$500,00

To Mediums and the Spiritualist Public.

As the season of Thanksgiving is approach ing, I feel that it would be pleasant to remember those who have done so much for the cause of Spiritualism in the past; and I know of no one who has done more to demonstrate the truths of our philosophy than Charles H. Foster. He is now in a sad state, and it behooves all mediums to do what they can to help him. If he was the representative of any other religion he would be properly taken care of-possibly sent to Europe-but, being a Spiritualist medium, his mistakes are remembered and the good he has done for the most part ignored. propose that mediums do what they can for him. This can be done by their collecting money and forwarding it to be acknowledged through the Banner of Light, which has already taken the initiative in this as in other charitaable work. I have already secured the cooperation of several mediums, and am personally receiving subscriptions. May not others do likewise, so that on Thanksgiving Day we can do something worthy of that charity concerning which we preach so much? Yours faithfully,

yours importantly,
5 J. William Fletcher. 50 West 12th street, New York.

A Valuable Lecture.

To the Editor of the Banner of Light : On the afternoon of Sunday, Oct. 29th, in company with some thirty-five others. I listened to the reading of a lecture by our venerable friend, Allen Putnam. It was one of the ablest, best written, and most exhaustive discourses I have listened to for many years. Those present unanimously agreed that this lecture was too valuable a production to be limited to the hearing of so few, and that ways and meaus should be provided to bring it before the

The subject was: "The Fullness of Time' for the Oncoming of Modern Spiritualism." He put forth very comprehensive and instructive views relative to the probable connection of planetary influence at this perihelion epoch with the evo-lution of to-day's Spiritualism. The presenta-tion of his leading points was supplemented by well digested, sensible, and very appropriate remarks concerning the action upon spirit-realms as well as the material—upon spirits, as well as mortals. He elucidated very clearly the law by which mortals aid spirits of high unfoldment, giving light and deliverance to those im-prisoned in darker spheres. The discourse held there was free expression of high approbation and of desire that it be put before the public more extensively.

I but embody the unanimous sentiment of all

present in affirming that this lecture should be heard—it is the kind needed. Gentlemen of Lecturing Committees, give our worthy friend, the scholar, the veteran philosopher, Allen Putnam, Esq., a chance to be heard.

JACOB EDSON.

119 West Brookline street, Boston.

Aid for the Shawmut Lyceum.

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

All my experience of the world teaches me that in ninety-nine cases out of a hundred the safe side and just side of a question is the generous side and the merciful side. - Mrs.

A well-known, but not now active worker, of Newcastle, recently caused to be published an excellent reprint of an able article by S. B. Brittan, M. D., of New York, which originally appeared in the Banner of Light, entitled "Is Spiritualism Lawful and Right?" We can fully recommend this work for distribution purposes. -Progressive Advertiser, London, Eng.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society holds meetings at Everett Hall, 338 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7.45 P. M. Speaker engaged: Cephas B. Lynn, for November, Seats free, and every one invited. Children's Lyceum at 3 o'clock P. M. Conference meetings—John L. Martin, Chairman—every Saturday evening, at 8 o'clock. H. W. Benedict, President.

Tresident.

The Church of the New Spiritual Dispensation having secured the Church edifice formerly occupied by Roy. Dr. Fulton, on Clinton Avenue, between Myrte and Park Avenues (entrance upon both Clinton and Waverly Avenues), will hold religious services every Sunday at 10:30 A.M. and 7:30 P.M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to attend. Hon. A. H. Dalley, President.

Brooklyn Shiritual Fraternity.—Removal: The

Brooklyn Spiritual Franternity.— Removal: The Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, article.

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

RATES OF ADVERTISING.

A7 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.

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WILL be held at Hortleultural Hall, Boston, Mass., next Saturday, Nov. 4th, at 3 o'clock. Prof. Joseph Rodes Buchanan, M. D., will be present and address the meeting. Mrs. Maud E. Lord, Sue B. Fales and other prominent mediums are expected. MRS. L. A. COFFIN,

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INDEX TO OAHSPE. Who is Jehovih?-Creation of Man-Who is God?-Who

is Lord?-First God of the Earth and her Heavens-Heavenly Kingdoms—Song of Lamentation in Heaven— Earth, lower Heavens, with Etherean hosts descending— The first Lords of Heaven and Earth Second Cycle after Man's Creation-Etherean Visitors-The Different Races -Second Book of Lords-Synonsis of Sixteen Cycles, 3,000 years each-Book of Aph, and the Lords' First Book These two books give a full Revelation of the Flood, or rather the submersion of the continent of Pan in the Pacific Ocean) - The First Scriptures - Seven Tetractssecond Cycle (of 3,000 years) after the Flood-God Apollo-Ceremony of Resurrection—God Thor and Lords' Fourth Book—Se-muan Firmament—End of Se-muan Age—Ged Osiris and the Lords' Fifth Book-Hindoo Scriptures-Tribes of Shem, Ham, Guatama and Jaffeth, lower book -End of the Phin race-Temple of Star Worshipers-Cows and Bulls-Aries, tablet of -God Fragapattl and Book of God's Word-Zoroaster (Zarathustra), the parent religion-Mysterious Birth of Zarathustra, an lesu-Tho heavenly mountains of the Perslan Serljeures-Shepherd Kings, origin of-Zarathustrian Bible-Hells delivered-The alms bowl established on earth-Asha on the Jaggernaut, the true cross-Origin of saying Mas (Moon)-Zarathustrian Government-Zarathustra restores the dead king to life-Zarathustra betrayed by Zhoodas (Judas)-Judgient against Zarathustra-Zarathustra hung between two thieves-Zarathustra cast into the lions' dens-Zarathustra's resurrection after death—Cardinal hat; Ill-rom (Hiram Abif), origin of—Divinity, origin of—Consecrating children, origin of—Birth rites, marriage rites and funeral rites—Heaventy instruction, beginning and extent—Abrain, Brahma, Po and Eawahtah (Hlawatha), preparation for their birth-Ahura rebels in heaven against Jehovih-Ahura cast into hell-Hells, recapitulation of-Divine scal -Cpenta Armij, also First Book of God-Chinese Bible, reproduced. Po of China-Po, an less by birth-Caste, lower book-Caste abolished-Phonlelan Bible, the first, reproduced. Abram -- Abram, description of - Abram mpted by evil spirits-isaac, account of the sacrifice of-Zoar, the word derived from Hagar and Ishmael, true account of-Egyptian records Sarai, Abram's wife, and Isaac's marriage-Bible of the East Indies, reproduced. Brah, afterward named Brahma Brahma meets Yu-tiv, maid of Au-watcha-- Brahma's courtship -The Voice speaks to Brahma --Brahma attains lesu---Brahma and his family hold a spirit circle---Vedas, origin and production of---Yu-tiv's death--Yu-tiv's appearance after death Brahma's death-Brahma's resurrection with Yu-tiy-Bible of the Mound Builders of America. Samples of words in the Yi-hale language-The great kingdoms and cities of anclent America - Ptura, God of Evil-The Flat Heads, Mound Builders, a king and queen-Wars against Jehovih, both on earth and in the heavens thereof—The Lord God in neaven, commission of-Annhasaj, the false Lord God-The false Lord God betrays his trust, and resolves to make the name Lord God worshipful on the earth--The falso Lord God revolts against Jehovih - Diety (De'yas), origin of, by the false Lord God-Deity, the false Lord God establishes himself-Bull worship, origin of Battles in heaven a thousand years-The false God Osiris-Ibis, origin of, and deliverance out of hell—Neptune. Plute, etc., origin of
—Ezra Bible, commonly called Jewish Bible, in Egypt, origin of, by the false Gods-Ostrian. Bible of Egypt, by the false Gods-Kan Kwan, a Chinese Ruler-Great pyramid, 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 iesu-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 —An lesu—Spirits, false doctrines of Resurrection, first and second-Death of Chine, his resurrection, and his preaching afterward-Book of Ben-Cosmogony and Prophccy-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. Man of the sunken continent, the origin of the story of the Flood-Language of Adepts, Book of Saphah-Se'moin, a Paule 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 eating flesh (origin of taking sacranent)-Temple of Skulls-Emethachavah, Coremonles of (These ceremonies are the key to all the secret ceremonies, sacred and profane, that have ever been)—The Ezra Ribbe synopsis of-The Vedas-Osirian Gospels, commonly called 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'yu), 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-Hindeo Scriptures, Inspiration of by the false God Kabalactes-Birth of Sakaya-Doctrines of-Birth of Confucius (Ktyu)-Doctrines of-False Brahma-Joshu, an Iesu (sometimes called jesus), birth of-Doctrines of-A false Christ appears-Mohammedanism-God judges the false Gods-God Chastises the false Gods-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 Brahmins, Buddhists, Christians, Mohammedans, Jows and all other sects on earth-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

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Nov. 15.—istř

Pearls.

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

THE SPIRIT IS IMMORTAL. We perish not. The mounting spirit towers In conscious immortality sublime; And gains, beyond death's fleeting winter hours Eternal summer time. -{Julian Grey

Truth is as impossible to be solled by an outward touch as the sunbeam. - Milton.

IT WILL FISD HIM THERE. From depth to height, from height to lofter height, The climber sets his foot and sets his face, Tracks lingering sunbeams to their halting place, And counts the last pulsations of the light. Strennous through day and unsurprised by night, He runs a race with Time and wins the race, Emptied and stripped of all save only Grace, Will, Love, a threefold panoply of might. Darkness descends for light he toiled to seek: He stumbles on the darkened mountain head, Left breathless in the unbreathable pure alr, Made freeman of the living and the dead ;-He wots not be has topped the topmost peak, But the returning sun will find him there. -[Christina G. Rossetti.

Never write the word "despair" upon the book of time. Eternity is its running-title, and the leaves are written over with immortal truths.

> THE VOICE OF THE WIND. Let us throw more logs on the fire! We have need of a cheerful light; And close found the hearth to gather, For the wind has risen to night. With the mournful sound of its walling It has checked the children's glee. And it calls with a louder clamor Than the clamor of the sea. Hark to the voice of the wind!

Let us listen to what it is saying; Let us hearken to where it has been; For it tells, in its terrible crying, The fearful sights it has seen. It clatters loud at the casements, Round the house it hurries on, And shricks with redoubled fury When we say, "The blast is gone!" Hark to the voice of the wind! -{Adelaide A. Proctor.

How very beautiful these gems are! It is strange how deeply colors seem to penetrate one, like scent. I suppose that is the reason why gems are used as spiritual emblems in the revelation of St. John. They look like fragments of heaven.-George Ellot.

Form-Materializations.

Materializations in Providence, R. I. To the Editor of the Banner of Light:

Being unexpectedly detained in Providence, R. I., I called on Mrs. Ross, 172 South Main street, and engaged a private séance with herself and husband for the evening of the 17th inst., to which I invited my brother, Joseph P. Hazard, and a few personal friends. Mrs. Ross had already agreed to hold a private séance on the afternoon of the 17th, which led me to apprehend we might obtain but indifferent results. But not so; on the contrary, I have seldom been present at a more satisfactory séance without intermission for the space of nearly two hours. No attempt was made, so far as I am aware, to number the spirits that presented their full forms, which could not, I think, have been less than fifty. (My brother Joseph put the number at sixty at least.) On one occasion, whilst three forms were outside the curtain at the same time, (one coming out at each corner of the curtain and the other at the fold in the centre,) individual friends of the spiritforms at the corners went up and conversed with the two simultaneously.

Had the two spirit-forms thus confronted been grabbed by two of the learned "spiritual scientists" and the medium found in the arms of each of the grabbers, it might have raised a question too complicated for them to grapple with and explain on "scientific principles."

The spirits were of both sexes and all ages, from infants in their mothers' arms to old men and women. The light was good, and some of the forms were so fully materialized that a novice could not have distinguished them (standing side by side) from actual mortal personages. The costumes were almost as varied as the forms, the male spirits being clothed in male attire, such as was worn when they were in earth-form. One of the most impressive forms presented was that of General Ambrose Burnside, whose striking athletic person, with blue military coat and glittering metal buttons, could of themselves scarcely be mistaken, to say nothing of his wondrous unique head, face, whiskers and hair, which, in its tont ensemble, I am sure none but a mind too deeply prejudiced to discern or acknowledge the truth could possibly fail to identify as the real General himself, and no other than the General!

I would advise all, who wish to witness Mrs. Ross's remarkable manifestations in the materializing line to visit her circles at once, as I feel sure that her mediumship presents too shining a mark to be long neglected by the "professional fraud-hunters," and that she, like all the other good and truthful mediums that have preceded ber, is bound to be "exposed" sooner or later, unless she conforms to the rule that I have labored for years, both by voice and pen, to persuade every materializing medium to adopt as their only ark of safety: which is to admit no sitter whatever in their circles who has not first been approved of by their spirit guides. Like scores of other unfortunate mediums, Mrs. Ross and her husband, secure in their own conscious integrity and honesty, still continue to defy the assaults of the spiritually ignorant men and women a our own ranks, who, both in this country and in England, are now moving heaven and earth to utterly crush out the spiritual phenomena, commencing with its crowning phase, "form materialization." Experience has proved that vain has been such a dependence in scores and hundreds of instances, wherein mediums for "form-materialization' have been "exposed" and held up to reproach and scorn by ignorant and wicked men and women, who, in point of truthfulness and honesty, are not worthy to unloose the latchets of

the shoes of those they slander, and would imprison and crucify had they the power. Already I hear that a plot is laid to entice Mrs. Ross to hold a séance outside the city for the express purpose of grabbing a spirit-formwhich by the occult laws that govern in the

spirit-mediumship, means the same thing as said the doctor, and, lifting one slate from the grabbing the medium's own self—whether it be other, he showed the following on the lower one: a fully materialized form, made up largely of elements drawn from the medium, or a veritable transfiguration of the medium's form itself. Long and varied experience has proved to me beyond a doult that this law is inexorable, and that "exposure" of the medium is sure to follow (as viewed by prejudiced and ignorant earth minds) whenever and wherever a spiritform is grabbed by a coarsely organized, brutal and ignorant man-especially when such a proceding occurs at a scance where the circle of sitters is constituted in whole, or in large part, by persons of the same class as the grabber; for then the elements of the materialized form are made up most largely from the medium's own person. At such times, in consequence of the inharmonious surroundings, spirit-chemists are prevented from drawing elements from the tender and all, hurled about three prevented from drawing elements from the feet from the table. Before he could recover the sugarding the respective case became days persons composing the circle, and hence may be obliged (as I have witnessed in many instances, especially at Henry C. Gordon's séances) to take from the cabinet and transform or transfigure the medium's own self.

assembled for the express purpose of "exposing! the medium. I have learned beyond a doubt that on such occasions it often happens the spiritual atmosphere engendered by the conspiring sitters and the evil spirits out of the form they have attracted, becomes so foul while the trio, together with Mr. Slade, con-and unendurable, that the guides of the medium versed on questions entirely irrelevant to the are forced to surrender their charge into the occasion. hands of their enemies on the spirit side of life, who thenceforth work their wicked wills on their innocent victim in scores of ways that lead many truth-seeking persons in earth-life that paper of Oct. 5th a lengthy account of an to regard the medium as a "trickster" and a observed from the spirit side of life show him or her to have been entirely innocent of the pearance of Dr. Slade and his surroundings, commission of wrong, whilst the would-be-"exposers" are regarded in the very wicked aspect | dinary kind, and "as clean as soap and water they seek to fasten on their innocent victim.

Of this one great truth, every spirit medium that determines the quality of the manifesta- | the account proceeds: tions, the medium being, when in an unconscious be it good or evil; malicious and pharisaical circles attracting the latter, and truth-seeking, candid and sympathetic sitters the former.

THOMAS R. HAZARD.

ures presented themselves, all dressed in pure

third about eight years of age-an arrangement

A large proportion of the spirits who material lessor asked: Have the spirits and alized on this occasion shook hands with friends say?" and was answered by a series of raps, and relatives whom they summoned from the some from the table, some from the fire place. Very

cession, two and three at a time being the rule buttons. His stalwart person, erect position rather than the exception, which was kept up and very peculiar countenance rendered him unmistakable to a degree that rendered the General's own statement of the fact quite unnecessary. Each of the company present-one at a time-walked across the room and shook hands with him."

South Portsmouth, R. I., Oct. 22d, 1882,

Evidence of Spirit-Materialization.

To the Editor of the Banner of Light:

It was my fortune to spend a recent Sunday in Fitchburg. Mass.; and while there I listened to a narrative from a reliable source, which went far toward strengthening my previous conviction that spirit materialization is a fact beyond controversy. Thinking this case should be put on record for the benefit of the cause, I take the liberty of making it more public by writing it out for your columns. The facts are as follows: Mr. II---, who by the way can justly claim to be quite a scientific man-has had of late quite satisfactory tests of materialization, also that spirit-communion is a fact existing in the nature of things. He has a son some thirteen years of age, through whose medial instrumentality unseen intelligences write in the

Chinese or Japanese language. Mr. II., until recently, has not given any credit to the so-called spirit-manifestations, but of late has been compelled to admit their truthfulness by what he has witnessed through his son and others; and it is now claimed that a more firm believer than himself cannot be found. I would like to give his name, but as he is a stranger to me I do not feel at liberty to do so without his permission. I have, however, a close acquaintance with some of his intimate friends and relatives, and it is from

this source that I derive my information: Last year Mr. II. was in New York City and attended a materialization scance. I did not learn the name of the medium, but he was at that scance a stranger. While there a materialized spirit appeared, spoke his name, and inquired concerning his health. He replied, asking the identity of the form, when a spirit having all the appearance in shape and dress of a Japanese, stepped from the cabinet and said to him: "I write through your son." This was an unanswerable test to Mr. II., and he has no doubt at the present time that this spirit was that of some one with whom he became acquainted while in the far East, before his son was born.

Let us have all the reliable proof bearing on our facts that can be obtained in this age of doubt and skepticism. A. S. HAYWARD. Boston, Mass.

[From the Daily News, Baltimire, Md., Oct. 21st.] Speaking with Spirits.

HENRY SLADE AND HIS MARVELOUS SEANCES. Henry Slade, the renowned Spiritualist, was visited this morning at Barnum's Hotel by Dr. Alexander Hill of 43 North Calvert street, Prof. Wim. Carpenter, and a News reporter.

The trio, at the invitation of Mr. Slade, seated themselves at a table, and, crossing hands, awaited results. Placing a small piece of pencil between two slates Mr. Slade said: "I don't know whether the spirits will communicate the spirits will communicate."

know whether the spirits will communicate with us or not-but, hold! they are writing

As he spoke the sound of a pencil scratching, as if in writing, could be distinctly heard between the slates, and after a brief interval the scratching ceased and three distinct raps were

one:

"My Dear Sir—Is it not a glorious thought to know the soul—the being which resides within the body—which pours the current of life through all its arteries, can never die? And within the depth of this imperishable substance the soul), where only angels and God may gaze is mirrored the unfading light which flows from the immea-wrable? My friends, this is a subject that requires much study and investigation before judgment can be passed for or against. Look to the laws that rovern man and you will learn the true laws of your God and nature. I am

E. H. SPENCER."

While the reporter was gazing upon the letter his cane began poking him in the ribs and the next instant flew up in the air and fell at the toot of a bed some feet away. Simultaneously with the fall of the cane a chair nearly flew up to the ceiling and a button was almost wrenched

leet from the table. Before he could recover his equanimity the reporter's cane began dancing before his face, and he made a speedy return to the table while the cane dropped quietly at the reporter's side.

"Now," said Mr. Slade, "any of you gentlemen can ask the spirits a question."

The reporter wrote in short hand a question pertaining to the killing of a well-known citi-

An intensified phase of this law occurs in instances wherein the circle is made up of wicked zen of Baltimore. As he wrote he held the or grossly ignorant (spiritually) men who have for Mr. Slade to see the writing. In an instant the answer appeared on the other side: "Please write your question in long-hand?" This was write your question in long-hand?" This was done, and the answer came instanter, "We know who killed—, but we won't tell who did it."

Other questions were asked and answered

DR. HENRY SLADE IN PHILADELPHIA.

A reporter of the Philadelphia Press gives in interview held by him with Dr. Henry Slade at "fraud," at the same time that the facts when the Girard House in that city the previous evening. After describing the personal apand stating that the slates used were of the orcould make them"; that the table around which himself, an old gentleman and Dr. Slade, of whatever phase should be made thoroughly they being all who were present, sat, had nothaware, viz., That it is the character of the circle ling in or about it calculated to work a trick,

"In narrating what follows the writer will trance state, no more than a looking-glass, that must perforce reflect what is placed before it, lost good or evil; mulicious and pharisaical he entered the room a thorough disbeliever in Spiritualism and all its marvels, and prepared to watch carefully every movement of the professor and the only other person in the room. All that is herein told is strictly true, even to My brother Joseph adds:

"This scance opened by presentation of two dult female figures standing side by side sus-

adult female figures standing side by side, sus- tleman already mentioned, took seats at the taining an infant between them that appeared to be unable to stand alone. Immediately upon the retirement of these, three other female figures presented themselves all dressed in pure professor sat fully two feet away from the ta white.

One of these appeared to be about twentylive; the one at her left about sixteen, and the a small piece of pencil were produced. The lat-ter was placed on a slate, and another slate of that seemed admirably adapted for conviction of these who suspect the integrity of mediums, and even for those who do not.

A large proportion of the spirits who materifessor asked: 'Have the spirits anything to for form materialization. From almost the commencement of the sitting the spirit-forms literally poured out from the cabinet in rapid succession, two and three at a time being the rule buttons. His stalwart person, creek position the fire place. Very some at the from the fire place. Very some at the from the fire place. Very some at the fire place is some, it seemed, from the fire place. Very some at the fire place. Very some at the fire place is some, it seemed, from the fire place. Very some at the fire place is some, it seemed, from the fire place. Very some at the fire place is some, it seemed, from the fire place. Very some at the fire place is some, it seemed, from the fire place. Very some at the fire place is some, it seemed, from the fire place. Very some at the fire place is some, it seemed, from the fire place. Very some at the fire place is some, it seemed, from the fire place. Very some at the fire place is some, it seemed, from the fire place. Very some at the fire place is some, it seemed, from the fire place is some, it seemed, from the fire place. The fire place is some, it seemed, from the fire place is some, it seemed, from the fire place. The fire place is some, it seemed, from the fire place is some, it seemed, from the fire place. The fire place is some, it seemed, from the fire place is some, it seemed, from the fire place. The fire place is some, it seemed, from the fire place is some, it seemed, fr between the two slates that rested on his arm, such as would be made by a rapid writer. This lasted for say two minutes, and then there were two or three sharp taps on the slate with the pencil, which seemed an indication that the writer had finished his work. The closed slates were resigned to the writer, and upon removing the upper one he saw that the face of the other was completely covered with writing. The handwriting was plain, though very close, and was easily to be read except at one place, where the writer's hand seemed to have become unsteady. 'That was when you lifted your thumb and broke the current,' explained the professor to the reporter. (The reporter the professor to the reporter. (The reporter had, in fact once raised his thumb during the writing, and the scratching of the pencil had temporarily ceased, only to begin again when the thumb was again pressed down upon the slate.) The following was the mysterious communication:

munication:

'My dear friends: Nature reveals to us the high and holy principles which are the best adapted to redeem the human sace. Where indeed, but in the laws of nature, which are really and essentially the laws of God, can be found the principles of justice whereby men may be truly governed? and can you find in those principles the right of one or more individuals to establish events which will bear equally upon all? You cannot find alike two blades of grass, neither can you find two leaves stamped with the same die; and so you cannot find two human beipgs who think and feel precisely alike or maintain the same inherent characteristics. Thus we see that the same law governs man which is found in the domain of nature around him; and when we perceive that the earth yields in harmony the wheat and the tares, and that the same ground brings forth both the rose and the thorn, let us in a similar formulation erect the vast emple of truth in which are united the temporal interests of man with his spiritual united the temporal interests of man with his spiritual

"... For a few minutes a conversation was kept up relative to this extraordinary communica-tion, the professor explaining that spirits sometimes, when requested, write of nearer and more personally interesting subjects, and then hands were joined again. This time the force of spiritual power or animal magnetism, or whatever it may have been, seemed to be almost too strong for the professor, whose hands trembled and contracted ag to the fingers and whatever it may have been, seemed to be almost too strong for the professor, whose hands trembled and contracted as to the fingers and whose face occasionally showed signs of acute pain. The new slate, held by the reporter and the professor jointly, was in full sight, and the scratching of the writer was louder and more rapid than that of the former one. While the writing was going on there were several raps in various parts of the room, mostly on or under the tables, however, and the reporter was slapped on the knee, punched in the stomach, and otherwise reminded of his mysterious surroundings. Once the skirt of his coat was violently jerked downward, and he at the same moment had in view the hands of his companions, which were in full sight. When the slate was uncovered it was filled with writing, somewhat coarser than in the first instance, and bearing a general resemblance to it in style, especially in capital F's. It read as follows:

'My friends, spirits are the brothers of humanity, whose mission is to bring peace to earth. The future, with its golden hues, leads the soul far in the crehanted distance, and weaves the blissful dreamthat heaven alone makes real; yet the present constitutes the only opportunity for noble and earnest labor, and in this must be reared, if at all, those living monuments of hope and love, whose glory sheds a halo on the past With a realization of this sentiment must be felt the impressive weight of the responsibility which rests upon the true reform in connection with the development of the present age.

"In both of these communications, as has been said, the chirography was much alike, al-

"In both of these communications, as has been said, the chirography was much alike, although slightly different, but the orthography and punctuation were perfect. The professor said he had never heard of the signers and did not know who they were. An effort to have the spirits write, while the reporter alone held the slate, dismally failed, but the table was rapped emphatically, and when the professor asked whether they wanted to write to him, the answer (written on another slate) was a large swer (written on another slate) was a large "No." This closed the scance, the slates containing the communications being presented to the reporter."

mice, flies, roaches, bed-bugs, ants, vermin, chip-

"ROUGH ON RATS." Clears out rats,

Spiritual Work in Chicago. To the Editor of the Banner of Light:

With Mrs. Cora L. V. Richmond, W. J. Colville and J. Frank Baxter all speaking here at the present time, Chicago is having a feast that is rare indeed. Mr. Colville has hired a handsome church on the south side, corner of 25th street and Indiana avenue, and is building up a new society. He is having his usual success, and this is saying a great deal, for nearly all who hear him once wish to continue listening to his elequent and wonderfully instructive

The theme of one of his discourses was, Blessed are the poor in spirit," &c. He changed it to pure in spirit, and thus made an extraordinary improvement in the meaning and sense of the text. He has the happy faculty of being very clear in all his explanations.

Besides his Sunday work he is giving a course

of seven lectures each Friday evening in the parlors of Mrs. Elder, No. 3029 South Dearborn street, on astronomical subjects. The first subject was the sun. In this he controverted one of our theories that the sun shines by its own light. He says it shines mostly by borrowed light from another greater sun. He says it has some luminosity and light-generating power of its own, and that all the planets come to acquire this quality by degrees, as they become sufficiently refined; that light is the result of atomic friction, but that atoms of this nature are not produced by worlds in a crude state; that the production of these atoms does not interfere with the inhabitation of a planet, and that the sun is not only inhabited, like our earth, but the description given of the life there is almost more than heavenly. We assume that his guides have reliable sources of information: supposing, however, it is not true, the picture certainly is profitable in giving a grand ideal as a guide for this comparatively very crude earth family.

Last evening he gave a musical and literary entertainment at his church, which was characteristic of his quite extraordinary energy and enterprise. The programme consisted of sixteen pieces. The first, a piano duet by Victor Vogel and Miss Lulu Langel, was finely executed and rendered; the next was a song by Mrs. Adelaide Simmons. This lady has favored the Spiritualist meetings of Chicago with her musical services frequently, and her rich voice is doing invaluable work for the cause. The song of Mrs. Gage was made the more charming by reason of her seemingly slight embarrassment. Miss Ada Turk is quite young, and her singing exhibited superior culture. The vocal duet by Mrs. Mahon and Mrs. Babcock was comical. and brought cheer upon cheer. Charles Bushnell, another of the vocalists, is a young man, and has ability that the Spiritualists should hear from oftener. Miss Murray gave a reading that displayed marvelous genius in that direction. Of J. Frank Baxter, his reading and singing only won him new friends, every member of the audience being delighted with his performance. W. J. Colville filled the intermission with impromptu poems, and interspersed the exercises with songs.

All of this artistic talent was brought out by the busy brain of Mr. Colville. One of the audience remarked that it was the best entertainment of the kind the Chicago Spiritualists have ever had.

'The Mediums' Meeting, that was on State street, is now held in the church, with Mr. Colville, at 3 P. M. each Sunday. These meetings ira sustained by a few regular mediums others who come irregularly. Mrs. Daniel Webster has been present for the past two or three Sundays, and her speaking has added to the interest. These meetings do not necessarily bring out new mediums, as some might desire, still they are very valuable in bringing new classes of lecturers to the front; and every city and town where there is a sufficient number of mediums, especially such as are not yet fully developed, should encourage these inter-

esting organizations. The growth of the spiritual work in Chicago for the past four or five years is shown by a a steadily increasing strength. E. W. BALDWIN.

Chicago, Ill., Oct. 19th, 1882.

In a letter from Hon. Mrs. Peny, Castle Grey, Limerick, Ireland, Brown's BRONCHIAL TRO-CHES are thus referred to: "Having brought your 'Bronchial Troches' with me when I came to reside here, I found that after I had given them away to those I considered required them. the poor people will walk for miles to get a few. For Coughs, Colds and Throat Diseases they have no equal. Sold only in boxes. Price 25 cents.

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 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 mediumship, 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 state. been any departure from the original state-ments, alterations having been confined to the

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 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 conies (if any). 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 receive it at \$1,25 per copy. After the five hundred names have been obtained, the book will not be sold at less than \$1,50 per copy.

There are surely five hundred persons in the United States who will precipitate the publication of so inestimable a work as Allan Kardeo's "GENESIS." It would be cheap at \$5, and is one of the brightest gems of spiritual litera-

one of the brightest gems of spiritual litera-

Owing to various circumstances I request that no one will write to me about this volume except through the "Banner," in which

ume except through the "Banner," in which paper, with the consent of the editors, I will answer any open letter they print.

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

W. J. COLVILLE.

The Spiritualists of Vermont will hold a Mass Convention at Junction House Hall, Essex Junction; Friday, Saturday and Sunday, Nov. 2d. 4th and 5th, 1822. Speakers and mediums from abroad: Mrs. Morse-Baker, Capt. H. H. Brown and Geo. A. Fuller. All the State speakers are invited. Test mediums: Mrs. Gertrude B. Howard and Lucius Colburn. Hoel board \$1 per day. Free return checks on railroads. Extend an invitation to all. Mass Convention.

Miscellaneons.

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For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

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May 27. [4]

DISEASE. IS YOUR **HEART** SOUND?

tor for kidney or liver troubles, or dyspepsia, while if

the truth were known, the real cause is at the heart. Therenowned Dr. Clendinning startlingly says, "one third of my subjects show signs of heart disease."

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OCCULTISM, SPIRITISM, MATERIALISM

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nd hypothesis."
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The Electric Light of the New Era. BY W. STODDART, B.A.

A Lecture delivered before the Newfastle (England) Spiritual Evidence Spolety, and printed by special requests:

Stray Leabes.

Written for the Banner of Light. A MORAL AND HYGIENIC CHARADE.

My first is a man's termination; My second, his body's main stay; My third is the abbreviation That stands for his joint combination With others in association. To my whole his depraved inclination

In his youth leads him often astray. And when once he is mine, liberation He hardly may hope for or pray, For I hold with an autobrat's sway, Nor allow my poor serf to say " Nay." But he calls me his blest recreation. While I work his disease and decay, And make him a noisome vexation To most who come in his way.

Yet such is my dread fascination, That from three to ten times in a day With more than a saint's adoration He falls down before me to say, "Though I'm one of the lords of creation, Foul god, I'm thy slave and thy prey."

Macaulay wrote: "The principle of female suffrage is not so palpably absurd that a chain of reasoning ought to be pronounced unsound, merely because it leads to female suffrage. We say that every argument which tells us of the universal suffrage of males tells equally in favor studied hard, looked into causes.

Teacher-"How does the earth absorb water?" Pupil-"Like a dog." Teacher-"How do you make that out?" Pupil-"Don't we read of the lap of the earth?" Teacher-"Go up another grade."

"What is periphrasis?" asked the lady of the city editor. "Why, madam," said he, "it's simply a circumlocutory pleonastic cycle of oratorial sonority, circumscribing an atom of ideality lost in verbal profundity."

The sultan Abdul Hamid established in 1879 t Constantinople a school for the daughters of The suitan Abdul Hamid established in 1879 at Constantinople a school for the daughters of Turkish government officials, and, as the German language was one of the branches taught, the Emperor William sent five gold bracelets set with jewels as premiums for the best German scholars. The first of these has just been presented by the German embassador to the daughter of Mali Pasha, who received it with a graceful expression of thanks in excellent German.

The lands are lit
With all the autumn blaze of golden-rod,
And everywhere the purple asters nod
And bend and wave and filt. -[Helen Hunt.

Does a gunsmith who sells a gun on credit charge it?—Cambridge Tribune.

Yes; before he allows it to go off.—Herald,

And a report of the thing is pretty sure to

When people traveled by diligence in France, one traveler in every 335,000 was killed and one in every 30,000 wounded. Now, with railways, one is killed per 5,178,490, and one wounded per 580,450. Stage coach traveling was therefore twenty times as dangerous as the cars.

Work in every hour, paid or unpaid. See only that thou work, and thou canst not escape the reward. Whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall carm a reward to the senses as well as to shall earn a reward to the senses as well as to the thought. The reward of a thing well done is to have done it.—R. W. Emerson.

A Yale College man announces that he has discovered a perpetual motion machine. His shead registering all summer although the room was locked up at the beginning of the vacation.

The inveterate talker's idea of what conversation should be is like the pouring of water into a bottomless jug-a steady flow on one side, and unbounded capacity to receive on the other.

The Italians are rapidly adopting the cremation process of disposing of the dead, and it is surprising how many people in this country have of recent years begun to think that the speedy consumption of the body by the flames is infinitely better than the slow decay in the grave.—Woman's Journal.

The word Catskill shows its mixed Dutch and English parentage, kill meaning creek, and the name having been suggested by the abundance of wildcats then in the region.

Small boys are used as eigarette-holders. New Orleans Picayune.

Rev. Dr. Fulton is headlined as "after Beecher." It is true, the Cincinnati Commer cial says, he is a good ways after.

The operation of the Divine Providence continues to eternity, every angel being perfected in wisdom to eternity; but every one according to the degree of affection for goodness and truth he was in when he departed out of the

The tongue is not steel, yet it cuts.

A Panama despatch of the 24th ult. states that the British steamer Chiloe and the Chilian schooner Berta collided off San Vicente, whereupon the latter sunk immediately, and all but the pilot and five sailors perished.

No hair so small but hath his shadow.

The official indictment of Arabi Pasha contains three counts: first, instigating massacres; second, directing the burning of Alexandria; third, abusing the flag of truce. No proof exists that he had any complicity with the Alex-andria massacres. Victor Hugo and M. de Lesseps are making strong appeals in his behalf.

There is no gold, nor jewel, nor sparkling pearl equal to the "ornament of a meek and quiet spirit."

The citrus men of Los Angeles have made a discovery of great value to Florida. Dry sand is the best packing for oranges and lemons. It must be quite dry, and no paper must be used. The fruit must touch the sand. Experience warrants keeping for five months at least. The warrants keeping for nve months at least. The dry sand has absorbing power that apparently takes up all exudations subject to decomposition, the rind being very porous. Naturally, the thoughtful mind suggests that, on the same principle, dry sand must have similar preservative effect on other fruits, such as pears, plums, nectarines, apples and other smooth-skinned varieties.

None knows the weight of another's burden.

The sunflower is worshiped by the Chinese The sunflower is worshiped by the Chinese, and deserves the devotion of that materialistic people from the fact that it is the most useful of all vegetables. From its seeds is made oil unsurpassed as a lubricant, and soap unequalled for softening the skin. Sunflower oil is greatly used for adulterating salad oil, and it burns longer than any other vegetable oil. Sunflower cake is more fattening than linseed cake; its leaves are much used for adulterating tobacco. Its stalk yields a fine fibre used in Chinese silk, and the best yellow dyes of the Chinese are produced from its flower. Several acres are to be laid down with sunflowers in the Thames valley next year.—Live Stock Journal.

Psychometric Description of the English Premier, W. E. Gladstone,

By Mrs. Cornelia H. Buchanan, Sept. 25th, 1882. I feel so much power and activity of brain! so very clear and cautious! It seems to me this is a man that holds a great deal of power at this present time-one who is awaying the public mind. This man is remarkably far-

one who has great tact. I feel so much heat in the blood! This man's brain is so intense, a man could not live with such intensity all the time—but he is living and will live.

sighted, shrewd and executive-a tactician, or

I feel that he is ruling—a great ruling power like generalship—not as a king or emperor, but guiding and directing. He is full of courage, but does not aim at the aggrandizement of personal ambition. He seems like a man whose ambition would lead him to benevolent designs -not benevolent exactly, but humane and statesmanlike, for the general good. He seems to have strategy, being far seeing-strategy to counteract opposing forces or designs. I feel all filled with fire and energy to accomplish a certain purpose. He does not fail in any great purpose or cause he might be called to defend. He is a valorous man-a man fearless in times of great trouble, and very cool. He seems born for what he is. Nature has endowed him with fine capabilities—but he is highly cultured, has

I think this is not an American, though I think he speaks the English language. He seems more like an Englishman. Am I correct in that?

(Yes.)

He seems to me now like a person who would love to rest. He needs rest at this present time-rest for his brain-he's been so long in action. Oh! this is terrible! It gives me pain in the temples (pressing her hands on her temples). Oh! what a mental strain he has hadsuch sleepless nights. He's been engaged amid some wonderful scenes where responsibility rested upon him, and he has not thought of self. Oh! such terrible things he has passed through-he has been wonderfully tortured in mind. He is a soldier-a wonderfully astute and clear-headed general-he keeps his own counsel. He would not be afraid to go into action-into active duty on the field of battle.

I must hold my head and rest a little (hands on her head). (What has he been attending to or conducting

lately?) I feel that he has had to do with a turbulent

condition-it seems like war-yes-cannonading and all kinds of missiles of warfare. He has been directing it as some great director at the

(Is there anything else that engages his attention?)

It is hard to get away from this that I have been talking about. I am waiting to see if he is a literary man. He is very intellectual, and has talent for literature. He has always occupied high places. I don't think he can be ranked as a literary man but he is fond of literature. His mind would run more to State and government than to literature.

He is a man of great decision; would not change his mind from sympathy with surroundings. He is not easily turned, for he decides with great deliberation and coolness. He is a man in whom the people have great confidence. He shows the people that he is humane. If he were a ruler he would be compassionate and just to his subjects-he seems almost in such a capacity. He sways great power and has to do with European dowers—seems to be constantly dictating.

He is a strict adherent to the honor of his country-a true Englishman in that respect. Oh! now I begin to think this is the Queen's premier-Gladstone-he is so grand, so thoroughly English.

(You are right. Tell us his policy as to Ireland and Egypt.)

He is Ireland's best friend, and he will make them see it yet. He will exercise a humane policy toward Ireland, and they will give him

praise for his acts toward them. He don't concede very much, don't yield, but he seems ever prompted by a spirit of justice. He is not an intriguer. As to Egypt, his action will be conciliatory-he will be a great assistant. He will assist the Khedive and be an adviser and cooperator in the best means to bring that country up to its proper standard among other nations. He will encourage selfdependence. He would desire to establish harmony of feeling with that country as an ally of England, and that will be the case. The better spirit of both countries will be brought out. He will avoid collision with other countries if possible; when war can be averted he will avert it, but when it is inevitable he will be equal to

the task. I will make a prediction here. The menacing attitude between those foreign countries has developed the animal nature in the people, and this war has in a great measure settled that spirit. The people stood aghast at the horrors and its hideous aspect at Alexandria. It has had a tendency to quiet their natures, and the rulers of those countries will not seek to renew the spirit of retaliation. I think it will be a long time before another war will be inaugurated in those countries, and it looks to me that this age is too enlightened to go to war without a better excuse than they have at the present

time. There will come a new spirit after things are settled. They will be ready to receive a spiritual education, and a new era, as it were, will dawn upon the religious sentiments of the people. They will be better prepared to receive

the ambassadors of truth. .I am reminded of the Mayflower coming to this country. There will be another Mayflower going from this country to mingle with those nations and to sow the seed, to spread among them the spirit of liberty and justice, which will reach far into Africa, where the seeds of truth will be springing up and the banner of freedom will float over all.

A standing antidote for poison by dew, poison-oak, ivy, etc., is to take a handful of quick-lime, dissolve in water, let it stand half an hour, then paint the poisoned parts with it. Three or four applications will never fail to cure the most aggravated cases.—Advance.

The manner of doing a thing has always a very large, if not the largest, share in determining its effect.

*When the fountains of life are not corrupted and embittered by suffering; when the functions of womanhood are strictly normal, woman life is like music, with no discord to jar her delicate sensibilities and break the vital and organic harmony. But many who suffer from vital and functional disorders have found immediate relief and a permanent cure by using Mrs. Lydia E. Pinkham's Vegetable Compound.

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

BANNER OF

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "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-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale

New Books.

The Bible---Whence and What? BY RICHARD B, WESTBROOK, D. D., LL, B.

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BOSTON, SATURDAY, NOVEMBER 4, 1882.

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Rev. M. J. Savage preached a discourse in the Unity Pulpit in this city a few Sundays ago, taking for his theme "Foundation Stones," in which occur a great many thoughts that are timely and valuable; thoughts that are the ripened fruit of observation and experience. His object was to try to settle the views of such persons as feel unsettled, the nearer they approach the goal of their desires. He set out with the general statement, accepted by almost all minds now, that the great practical themes of the world and of human life are really up for discussion: that there is no certainty anywhere; that the foundations of things are crumbling and giving way; that there is nothing for society to rest on, to supply morals a firm base, or to plant religion so that it shall be immovable. But he remarks upon such a statement that at best it is but a superficial one, a feeling in the mind that, though perplexed and disturbed, is awakened at last. It is an awakening to the fact that man is a limited, finite creature, a little child standing front to front with an infinite universe, presenting infinite problems for finite solution.

It is the evidence of a struggle on the part of the human mind to look through the fog to the light beyond. Mr. Savage inquires in all seriousness whether we have no place where we can stand calmly and face the practical problems of life; whether, in other words, they are the chief matters that are in doubt, or whether at best they are but matters of secondary importance. He insists on keeping it steadily in mind that a mere doubt cannot destroy a truth; in that case, God himself might cease to exist if only some one questioned his existence. We are to keep continually in mind, he says, that " we can be perfectly free to discuss, to inquire, to ask, to argue, without any bitterness and without any anxiety, for the simple reason that none of our questioning, none of our arguing, disputing, or doubting, will change the eternal reality of things by the breadth of a single hair." He then proceeds to raise a few of the great questions which modern criticism, discovery and investigation have unsettled, and to point out a few of the grand foundation-stones of human life that no doubt has any power to disturb. He seeks to show that the matters that are in debate, however important they may be, are really secondary in their value and in their bearing on the great themes of human life and destiny.

Four great questions are thrown into the arena of debate-the Bible, God, man, and the future life. Yet all our debate will produce not the slightest change in them as verities. The truth to day is the truth forever. Our individual fancies, notions, or conceptions concerning it cannot make or unmake it. As for the Bible, modern investigation, discovery and criticism have destroyed the old conception of the Bible that once satisfied us. We used to regard it, as taught us, as a complete, miraculous, finished revelation from God, dropped right down out of the heavens; if not as a book, bound up in the present fashion, then as if it came in no less miraculous a way. Yet, says Mr. Savage, in spite of all the criticism and investigation, the Bible, in all its grand poetry, in all its thrilling history, in all its touching biography, in all its mighty power of inspiration to human thought and human love, remains just what it was. Still, it is a tremendous change, he says, that modern criticism has wrought in our views of the Bible. We now see it as only a part, a single ray, from the eternal and infinite sun of righteousness and truth.

He does not by any means regard this change which has been wrought in our conception of the Bible from that which has dominated the world for at least fifteen centuries as any loss. but rather as an unspeakable gain. Modern thought has cleared up the old notions of the character of God-"the capriciousness, the immoral conduct, the pitiless, heartless cruelty of a being that knows not what it is doing." The nature of man is one of the great points in modern debate. We used to believe, says Mr. Savage, that we were at least cousins of the "archangel ruined." Or, if not archangels, then at least that we were perfect in our ancestry, made in the image of the Creator, and fallen from that vast height until now we are but the broken and deformed fragments of our former selves. And that but a very few of us were selected to be restored to that height from which we fell, while thousands and millions of those we had learned to love on earth were never to be permitted to climb those rugged heights with us, and stand once more in the light of God's eternal peace, but to go out under a cloud of everlasting darkness, and to send up a universal wail forever in contrast to the eternal music of heaven.

This is the old conception of man that has been so long accepted. It is a relief to fling it away to the bats and the moles, to bury it out in the darkness where it belongs, and to treat it as the crude and cruel imagination of halfdeveloped man. We now believe that we start with being something more and better than undeveloped demons. Mr. Savage frankly says in relation to this changed conception of man-"Better believe nothing than to believe the old.

Any change from that must be an improvement." In regard to the future of man-human destiny-he sketches the old picture of a fair city, gold-paved, the trees of life overhanging with their life-giving fruits, angel faces, fluttering wings, harps and songs; a divine dream, but one that is supplanted by something fairer and nobler and more hopeful. He recognizes the fact that men dare to disbelieve in any future life at all, though it costs them many a pang of the heart to do it. But for all that, he confesses that he would sooner take today the loss of all hope of a future life, and accept the worm-filled grave as his paradise, rather than that old conviction that made up so large a part of the theology of a former age. Blank unconsciousness would be better than "a cureless hurt and an unending pang."

But he refuses to accept any such alternative. "Doubt, yes; certainty, no; but a grand hope springing anew in the human heart." That is the way he puts it. It is not necessary, he repeats, to comprehend and understand these great problems in order to be good and happy. Suppose, he says, you do not know where man came from. Suppose you are in doubt about the Bible. Suppose you do not -know very much about the nature of God. Suppose you are not yet informed as to the details of human destiny. "You do know, after all," he responds, "everything that is essential to your leading here on earth an honest, and true,

first thing, after all, that you need to do, is to Reunion of Children's Lyceum No. 1 lead such a life. And these other matters that you do not know about can very well afford to wait. As long as you are not in doubt about these, you need not be very much disturbed because you are in any doubt about the oth-There is no debate about the great questions of right and wrong, or as to the practical conduct of our daily life. Right and wrong do not depend upon any theory of their origin. They have been wrought out by human experience.

In practice, we know everything that we need to know. Nothing is unsettled that need disturb our course of life. It is only the great speculative problems that people are asking questions about. Mr. Savage asks for a definiion of what is right and wrong. And his answer is, "The results of human experience touching the question as to what course of conduct is for the happiness and welfare of men, and what is not. That is all." We have found out, he explains, that lying, cheating, stealing, and all those things that we call wrong, in the long run are not for the welfare and happiness of humanity. There is always something to hope for, to keep hope alive. Hope has never deserted the human race. But hope, says our eloquent discourser, "never gleamed a fairer and more luring image than it does to-day before the human heart; a hope not only for the conquest of this world, but a hope that seems to step over the edge of the round world and to float in the atmosphere of the infinite life." He believes that we must try to account for the fact of this hope before we can afford to bury it and say that it is without meaning. Hope is the gift of the universe, and has been born out of human experience. "If," says Mr. Savage, "we can trust the universe to be anything but a sham and a lie, then hope is big with promise of immortality."

An Offset to Vaccination.

The compulsory-vaccination statutes of Great Britain are so sternly enforced that many English parents who object to the horrible practice of poisoning their children by law, but who are forced to give their consent-through fear of financial ruin in the form of imprisonment and fines-to this abomination, are casting about for some remedy which shall undo the work, partially at least, of the poisoned lancet, after the rapacity of the Regular doctor for his 'legal" fee has been duly satisfied.

We find the following recipe strongly recommended in an English paper as a remedy for vaccination, by Dr. Wilson, Astrologer, 103 Caledonian Road, London, and reproduce it in these columns as a hint to some of our readers in America, in many portions of which country this crime against the person of the citizen is enjoined by law upon all school-children-it being held by the medical and judicial "Dogberries" that whoever enters the public schools must "leave health behind": "Immediately after vaccination give the child homeopathic 3x trituration of sulphur; 2 grains twice a day for four or five days, or longer if required. The virus may be killed by applying as soon as possible to the incision in the child's arm diluted spirit of ammonia." Dr. Wilson says he has cured children of blood-poisoning caused by vaccination, with this homeopathic preparation of sulphur. It is easy to take and can do no harm.

IN AUTUMN.

BY HARRIET MCEWEN KIMBALL.

The cool, bright days,
The calm, bright days,
With their liberal-hearted noons!
The clear, still nights,
The restful nights,
The restful nights,
With their greatening harvest-moons;
And the ghostly rustle of withered corn
Plucked of its ivory ears and shorn
Of the floating fringes that tossed and swayed
When the ripening summer zephyr played
Through the ranks that shone in the summer morn—
The beautiful corn!

The golden days! the golden days! Warm with sunshine and dreamy with haze; Warm with the sunshine and cool with the breeze! Like troops of tropical butterfles Clouds of leaves from the gorgeous trees Flutter and fall, And cover the earth with splendld dyes

And cover the earth with splendid dyes
Matching the marvels of sunset skies.
Swell beyond swell the hills uplift—
The hills serene;
Slope beyond slope they ebb away
Into the distance azure-gray;
And over them all,
Through veils of amethyst vaguely seen
Magical lights incessantly shift,
Moved by the wonder hands of Day—
Over the hills serene!

No ripple breaks
The lucid lakes
Up from whose margins the gay banks climb—
Into whose deeps the shadows descend
Like sunken gardens in their prime,
Whose softly-pictured terraces end
In emerald grottoes where Nalads dream
While the unstirred rushes over them stream. From the woodbine draping the cottage thatch

The wandering winds as they pass, Tenderly, one by one, detach Leaves of crimson that flame in the sun:

Tenderiy, one by one, detach
Leaves of crimson that flame in the sun:
One by one,
Slowly downward they waver and twirl,
And alight on the trampled grass.
Day by day the vine leaves curl
Revealing the heavily-hanging grapes
In tempting clusters of rarest shapes,
That out of the heart of summer grew;
Dusky-purple and amber-white,
Warmed in the nooning and cooled in the night,
Mingled of honey, and sunlight, and dew.
The breeze through the orchard-alley sweeps,
And russet-brown leaves in dusty heaps
Eddy and whir;
And russet-brown apples, and rosy-cheeked,
Fall from the ruddy half rifled bough,
Strewing the grassy patch
With its foot-path trail below,
Where the bare-headed, sun-burnt farmer's girl
Gathers the fairest and leaves the rest
For the gold-brown bee in his honey quest,
And the zealous ants that busily swarm
Over the bruises yellow and warm;
While chicks full feathered and yellow heaked Over the bruises yellow and warm;
While chicks full feathered and yellow beaked
Roam in the sunshine and leisurely scratch
For the helpless worm withdrawing its coil
Lazily into the loosened soil.

Streaming in at the wide barn door
Warm lies the sun on the well-worn floor
Scattered with wisps of straw and grain
From the generous wain.
Heaped high as the rafters the sweet smelling hay
O'erhangs the bursting loft,
And a breath from the orchard-croft
Stirs the loosened spears, and they drop away
Noiselessly soft!

The mellow days ! the mellow days ! The brown seed ripens and bursts the pod; The brown seed ripens; the stem decays, The black root rotting under the sod. The lattice o'er-straggled by faded vines

Leans to its fall,
And here and there by the garden wall
And beside the late-neglected walks,
Amid blackened weeds and mouldering stalks,
Where the fly in his mail of emeraid shines,
Flowers of garish beauty bloom
Like torches that flare at the mouth of a tomb.
Phantom of summer, silver fair.

Phantom of summer, silver fair, Peacefully restless through the air With the unseen currents that softly flow Drifts the thistle down to and fro.

The yellow days! the yellow days! Fields of stubble and naked ways! The year's last gold On the uttermost bough Flutters mournfully now!
The sumach that burned like the bush of old
Is almost stripped of its fire;
And trampled out by the rains that beat
The sodden paths with their million feet
The last bright hues expire!

your leading here on earth an honest, and true, and helpful, and happy human life. And the often tells what the kernel is.

of Boston.

The Children's Lyceum No. 1 had a reunion of its past and present members, supplemented by friends of the cause and movement, at Paine Hall, on Thursday evening, Oct. 19th. It proved to be a very interesting gathering. At about 8:30 o'clock the meeting came to order. Some opening remarks were made by the Conductor, D. N. Ford, and then followed speeches by John Wetherbee, Hattie Wilson (entranced), Dr. A. H. Richardson, Dr. H. B. Storer, Mr. Cobb of Eagle Hall, Mr. Street; readings by Fred Cooley, Miss Jennie B. Smith; music by several youthful parties was interspersed during this part of the entertainment.

At 10 o'clock the gathering adjourned to the supper room, quite filling it, where refreshments were choice, plenty and in order; after partaking of these the company were called to order by Mr. Ford, who introduced Bro. S. W. Russell as the toast-master, or reader of the sentiments, which were as follows, and were responded to at his call by the parties whose names are thereunto attached:

No. 1. "The life that now is: its duties. its consequences, its destiny." Responded to by Dr. A. II. Richardson.

No. 2. "Our arisen workers." By Alonzo Danforth.

No. 3. "The Banner of Light: on whose ample folds the denizens of two worlds inscribe their highest thoughts." Responded to by John Wetherbee.

Mr. Wetherbee, after an introductory word or two, remarked: "There is perhaps a propri-ety in my being called upon to respond to this sentiment; and for two reasons: first, we were both born in the spring of the same year—1857; that is, I was converted to Modern Spiritualism in that year, and in that year the Banner of Light was started; so in a sense we are 'twins'; second, I have been a pretty constant contrib-utor to its 'ample folds' during the twenty-five years of its existence. It has done me a good deal of good, and I hope I have not hurt the

Banner.

It has always appeared to me that both the Dawning Light and the Banner of Light had come into this world to stay. The one because it is a truth; and just the truth that the world needs to day more than anything else; the other because the disciples of that hopeful truth want it heralded to a sleeping world.

The genesis of this great cause of modern times known as Modern Spiritualism is in or

times, known as Modern Spiritualism, is in or from the spirit world; and it can be said, also, that the genesis of the Banner of Light is from the same domain. I am one of those who believe most everything has its genesis and its influence from thence: but the Banner in a special sense. The spirit world suggested it, the spirit-world christened it and gave it "its local habitation and its name," and certainly it is one of the most appropriate papers ever leveled on of the most appropriate names ever labelled on anything that I know anything about. It is indeed a Banner of Light, both by name and by

One of its prime objects in starting was as a mouthpiece for the spirits, and ably did that remarkable medium, Mrs. Fannie A. Conant,

"Keep the gates of Heaven ajar, Through which a flood of glory streamed."

If any one should say there was not much "flood of glory" in some of the messages—the Thomases, the Bridgets and the like—my reply would be, in the words of Emerson, that "crabs and fishes become sublime when hung as signs of the Zodiac": so trifles become sublime when in celestial or heavenly settings. The glory is in their source—the spirit-world, and the fact that they prove immortality and the power to demonstrate it to be the common possession of all classes of disembodied minds.

Fannie Conant has gone up higher, but, as the king never dies, the "gate ajar" did not close at her departure: A successor now ably fills the pythonistic chair that she left vacant. fills the pythonistic chair that she left vacant. Say what you will, criticise how you may, the twelve thousand to fifteen thousand messages given in twenty-five years from twelve thousand to fifteen thousand different invisibles, in their variety, and of every grade and character, furnish an unmistakable prima facie proof of their supermundane source: that they are the voices of angels.

So much for the denizers of one world; the high thoughts from the denizers of this world.

high thoughts from the denizens of this world need no oratory of mine; the Banner of Light finds readers over all the world; has been well sustained, intellectually, spiritually and financially; is an eminent success. It is a clean, ably-conducted sheet; is the honest medium's friend, and ably represents the light that has in these latter days come into the world, which has frescoed the grave with beauty, proved to us that the tomb is not a cul de sac or blind alley, but is a thorough fare that through atransitant shedom are supported by the same of the sa sitory shadow opens out into eternal day! No. 4. "Our Progressive Lyceum: the ob-

ject of our love, the inspirer of our brighest hopes," was then eloquently treated of by D. N. Ford.

No. 5. Paine Hall: our Lyceum home," was responded to by William Wilson.

No. 6. "Flowers: their beauty and their usefulness." By Mrs. S. F. Bicknell.

Flowers, said Mrs. Bicknell, have been called —and not inaptly so—"the eyes of angels' looking up from the bright green turf, answer ing the smiles of the angels, whose eyes the twinkling stars are, in the imagination of the child who is taught, (as children sometimes inchild who is taught, (as children sometimes inconsiderately are,) that heaven is above the sky.

Let it, strictly speaking, we may not call these beautiful star-eyed children of the floral kingdom "the eyes of angels," we do and must recognize that an angelic influence exhales in their fragrance, bringing joy to the sad of heart, and brightness and health to the chamber of sickness. For these things, if for nothing else, we should prize them highly.

Flowers are indeed inspirers and revelators of the most humane sentiments, and the most tender passions.

tender passions.

Flowers seem always to bring a benediction

and a blessing to our Lyceum hall, and we are always rich in thanks to our thoughtful friends who bring to us or send us these floral gems.

The next in order, "No. 7," was found to be "Onset Bay: our Summer Haven;" and was

ably responded to by Dr. H. B. Storer. No. 8. "Onset Bay Club: its hopes and prospects." By Frank Woodbury.

No. 9. "Our Spiritual Mediums." By Eben No. 10. "The Past Records of Lyceum No. 1."

By W. A. Duncklee. No. 11. "Our Lyceum Flags: their language

and meaning." By Mrs. L. S. Jones. "Our Lyceum colors," remarked this lady, "are designed to be emblematic, through the entire chromatic scale, from the warm, ardent carmine, to the soft, cool, sagacious violet. They speak in spirit-tongue the language of the emotions, and represent the character of the groups—their special plane of progress. They form or make when taken together a full sor form, or make, when taken together, a full con-cord of sweet sounds, so to speak. They repre-sent in its truest and best sense the unity and harmony of diversity. There is, perhaps, no other single feature of our Lyceum which offers so wide and good opportunity for pleasurable and profitable study as this: Our Lyceum Flags, It is a subject which we cannot commend too heartily to the children. It is worthy their most earnest attention, their most patient in-

The toast-master then proceeded to read as "No. 12," "Our fathers and mothers in the Lyceum work," Fred Cooley responding; and closed with "No. 13," "Our Reunion Supperroom"-Mr. Laundry speaking in this connec-

At about twelve o'clock the friends dispersed, with some closing remarks by Mr. S. W. Russell, who intimated that this was a commencement of reunions which would from time to time be continued.

Verifications of Spirit-Messages. LONE STAR (SO-GO-YE-NA-HO).

To the Editor of the Banner of Light:

In the Banner of Light of Oct. 21st I find a spirit message from Lone STAR (SO-60-YE-NA-110), to his "Squaw." I recognize it as from one of my spirit band; he often controls me to give or my spirit band; he often controls he to give magnetic treatment, and also to talk with his friends, and give them advice and consolation in time of trouble; he does not make any pre-tensions to being a test spirit, although he has given many tests, as friends can testify. His truthfulness and honesty are traits to be admired. He has often promised me that he would communicate at the "big council of the Banner Circle" if a favorable opportunity presented itself.

sented itself.

Many thanks to him, to the medium (Miss Shelhamer), and also to yourselves, who have opened a place whereby spirit and mortal can commune with one another. May the angels bless you all in the good work you are now accomplishing for humanity, and spare you for a full and ripened harvest in the home beyond.

MRS. SOUTHWORTH LORING.

Onset Bay Grove, East Wareham, Oct. 23d, 1882.

CHARLES F. CROSBY-JACKSON BURR. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Again it gives me pleasure to acknowledge spirit communications which come to us through the medium at the Banner circle. Your paper of Oct. 21st contains two spirit-communications which I recognize as coming from two well-known residents of this part of the State when in the form. The first was CHARLES F. CROSBY, long a resident of Ashby, Mass., and one of the first settlers of the South Village. He built some of the first houses there, and was in business many years. He and his companion were ever the friends of mediums, and firm believers in Spiritualism, and their house was ever open to those who came that way. His goodness of heart led him to generously aid others, whereby he met with reverses financially—which are probably the "shadows" he speaks of. It seems natural that he should extend the helping hand in the world of spirits, for that was one of his strong characteristics while here. His friends will be world of spirits, for that was one of his strong characteristics while here. His friends will be glad he has made himself manifest as he promised, and thankful to receive his word of cheer. The second was from Jackson Burn, who

the second was from JACKSON BURI, who has, I think, been in spirit-life five years. I have seen him, but was not personally acquainted with him. He was ill with consumption, and in his last days an incident happened which led him to think there might be truth in Spiritualism. He had lost his pocket-book, and the house was searched but it could not be the house was searched, but it could not be found. An Indian spirit said: "Squaw put it away with the talking-sheets there," pointing to a small closet; and sure enough, there it was found, I knew his companion well. As was found, at knew his companion well. As he says in his message, she passed away from Chicago, Ill., the past summer. Mr. Crosby, to whom he alludes as helping him to manifest, was his next neighbor for many years. We feel grateful for these communications through your medium. Ever for the truth,

MARY L. FRENCH.

Wildwood, West Groton, Mass.

As science advances the poor must stand from under the wheels or be crushed. An English medical student, in charge of a dispensary, has been arraigned for prescribing a purgative for a coal-heaver who suffered from pneumonia, but whom the practitioner thought to be intoxicated. Death followed. Owing to unsatisfactory evidence, the prisoner was acquitted, but who can say that justice has been done? Whether in searching for the north pole, or in adding to the small stock of human knowledge adding to the small stock of human knowledge of humanity's bodily ills, the lower stratum of society furnishes the material for experimental sacrifice.—Boston Herald.

Edward Everett and Edwin M. Stanton died with apoplexy, a disease often mistaken for heart disease. The two complaints are, nevertheless, essentially different. "Apoplexy is a loss of voluntary motion and sensation, caused by pressure on the brain." For thirty years past Dr. Graves' Heart Regulator has always cured heart disease and its kindred troubles.

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. Herotofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

Special Notice.

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

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-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall. Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited. Secretary. The public cordially invited.

CHICAGO, ILL.—The First Society of Spiritualists meets each Sunday in Martin's Spirit Rooms, corner Wood and Walnut streets, at 10:45 A. M. and 7:45 P. M. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President. Children's hour, 9:45 A. M. All are cordially invited. Collins Eaton, Secretary.

The Propressive Lyeeum meets in Union Park Hall, on Madison street, near Bisliop Court, at 12:30 and closes at 2:30 F. W. every Sunday. All are invited. Z. T. Griffen.

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

Southside Spiritual Temple, Indiana Avenue, N. W. corner of 25th street.—Public services every Sunday, at 10% A.M. and 7% P.M. President and Lecturer, W. J. Colville, The public cordially invited.

The public cordially invited.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets trregularly in Welsgerber's Hall, corner Prospect and Brownell streets, at 7% P. M. Thomas Lees, President; Tillie H. Lees, Secretary, The Children's Progressive Lyceum meets in the same place at 10% A. M. Wm, Z. Hatcher, Conductor; Mrs. Ella Williamson, Guardian; Tillie H. Lees, Treasurer, 105 Cross street. CINCINNATI, OHIO, —The Union Spiritualists meet in Odd Fellow's Hall, cor. Fourth and Hamiltonian

CINCINNATI. OHIO.—The Union Spiritualists meet in Odd Fellow's Hall, cor. Fourth and Home streets, every Sunday at 11% A.M. and 7% P.M. E.D. Babbitt, Vice President; Stephen Gano, Treasurer; Chas. S. Kinsey, Secretary. Children's Progressive Lyceum meets in same hall at 9% A.M. Mrs. Chas. Graham, Conductor; Chas. S. Kinsey, Assistant Conductor; Miss Bullivan, Guardian; Chas. Donohower, Secretary; Mrs. Roberts, Treasurer.

CEDAR RAPIDS, 10WA.—First Society of Christian Spiritualists meetsevery Sunday, at 7% P. M., at Enos Free Library Rooms, Iowa Avenue. Inspirational speaking. Dr. J. L. Enos, President; Mrs. Nannle V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

EHIE. PA.—The First Spiritualist Society of the City and County of Erie holds meetingsevery-Sunday at 10% A.M. and 7% P.M. in G. A. R. Hall. Hon. F. F. Farrar, President; Col. Irvin Camp, Treasurer and Corresponding Secretary.

retary.

HANSON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIAMAPOLIE, IND.—The First Society of Truth-Seekers meets for religious service every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

The First Society of Spiritualists meets Sanday and Wednesday evenings, in Palace Hall. W. P. Adkinson, President; W. P. Smith, Secretary; Jacob Eidridgs, Treasurer.

LYNN, MASS.—The Spiritual Union Society meets in Templar's Hall, No. 30 Market street, every Sunday, at 10% A.M. and 2% and 7% F.M. Mediums and speakers are

cordially invited to take part in the exercises. I. Frazier, President; A. C. Robinson, Secretary. LEOMINSTER, MASS.—Mostings are held every other sinday in Allen's Hall, at 2 and 6% o'clock P. M. Charles F. Wilder, President; Lewis Jones, Treasurer; Mrs. Fan-ale Wilder, Corresponding Secretary.

nle Wilder, Corresponding secretary.

LOS ANGELES, CAL—The First Spiritual Society meets every Sunday at 2P. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. Frestdent, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

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

President; Mrs. Geo. B. Amidon, Secretary.

HILWAUKEE. WIN.—Spiritualist meetings are held at Boynton's Itali every Sunday evening at 7%. Mrs. L. M. Spencer, regular speaker.

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

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7% P. M.

at z and 1% P.M.

NEWHURYPORT, MASS.—The First Spiritual So-clery holds meetings every Sunday at Temple of Honor Hall 43 State street, at 2% and 7% P.M. Vice President, J.W. Ricker: Secretary, R. E. Braun; Treasurer, Moses A. Plummer

OTTUMWA.TA.—The Spiritualists meet in Union Hall every Sunday, at 11 A. M. and 7½ F. M. Mrs. Nettie Pease Fox, regular speaker. All are cordinily invited to attend, Admittance at all times free. W. F. McCarroll, Chairman

Committee.

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

PHILADELPHIA. PA .- The First Association of PHILABELPHIA. PA.—The First Association of Spiritualists holds meetings regularly every sunduly at 102 A.M. and 72 P.M., in its hall, 810 Spring-Garden street. W. II. Champion, President: Dr. J. Truman, Vice-President; James Shumway, Corresponding Secretary.

The Second Association of Spiritualists holds conferences every Sunday afternoon at 30 clock, and circles in the evening, at Thompson-street Church, below Front, James Marior, President; Charles W. Yard, Secretary.

James Marior, President; Charles W. 13th, Sections,

PEORTA, ILL.—The Peorie Progressive Association
holds regular meetings every Sunday at 10½ 1. M. and 8

r. M., at Workmen's Hall, corner Adams and Fulton
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Jan. 14.

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Dec. 3.

Scientific Astrology

NATURAL LAW.

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The most sensitive may be assured that no statement will NATURAL LAW.

time and condition, together with other matters of importance.

The most sensitive may be assured that no statement will
be made touching the pro-table length of life, unless by request. I will point out to such the places in the pathway of
the future where flowers may chance to epring.
For my own profit and the public good, I solicit a test of
the science.

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Feb. 25.

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(Signed) — Prof. J. R. BUCHANAN, New York,
Oct. 28.

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The Simplicity of the Art; Magnetism Available as a Remedial Agent; As a Tamer of Launtics and Beasts; Animals (harm Animals; Mannais Infatuate Men; Man Fascinates Antimals; Magnetism Instinctive to Animals and Man as a Curative; Human Influence, Mental and Physical; Philosophy of the Power; Its Consistency with Nature; All may be Magnetized; Ill Health Predisposes to the Artion; What Subjects are Best; Modus Operandi; To Charge the Subject; To Abstract the Nervous Auru from Him; How to Proceed during Somnipathy; How to Wake Him; How to Develop His Interior Faculities; To Magnetize for Local Pain or for Disease and Surgery; To Form a Human Battery; Mode of Procedure; Six States of Magnetism between Natural Sleep and Death; Objections to Chairvoyance Met; Connsels and Cautions; Influential and Controlling Causes; Danger to Subjects and Patients; Magnetic Pathology; Its Action upon the System and the Diseases it is peculiarly suited to; Other Medical Systems one some of their Success Indirectly to this Favorable to Success; Magnetic Virtue of the Sexes; Temperatment in Magnetizing; Striking and Convincing Experiments; Four Magnetizing; Striking and Convincing Experiments; Four Magnetize Striking and Convincing Experiments; Four Magnetize Striking and Convincing Experiments; Four Magnetic States, with Phenomena of Each; Distinction between Somnamalulism and Caltronyance, etc.

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Banner of Wight.

BRIEF PARAGRAPHS.

The price of beef is bound to go down still lower. A large Chicago firm has leased the East St. Louis Canning Company's premises, and begun killing beef for the Eastern market. They have a capacity for slaughtering one thousand cattle a day, and for "chilling" three thousand. They say that they can chill meat for exactly what it costs to handle the ice. This chilled meat will be sent East in immense quantities in refrigerator cars. Already Armour and other Chicago capitalists are engaged in the business largely in Chicago. This is not pleasant news for Eastern butchers, but it is good news to the great army of meat-eaters, with whom beef has been a luxury for months

A Posey County Justice concluded a recent marriage ceremony thusly: "Them as this court has jined together, let no man put asunder; but suffer little children to come unto them, so help me God."

gerous condition at present-as we learn from the enterprising Home Journal of that place that as late as Oct. 25th there were Clematis Jackmanii, Cobia Scandeus, Calendulas, Perlargoniums and other singular things in full swing-

The Baptists had planned a general Bible Convention, which was to have met at Saratoga in November. But the plans failed for lack of enthusiasm, and the Convention has been postponed until next May. It is expected that when this Convention meets some of the vexed questions as to translations, versions, and circulation will be definitely set at rest. These have for some time worried the Baptist denom-

A testimonial benefit was extended, Oct. 28th. afternoon and evening, to William Warren, the veteran comedian, at the Boston Museum. The occasion was the attainment of the fiftieth anniversary of his accession to the stage; and the harmonious and pleasant, exercises rendered it one of the most brilliant and notable events in American dramatic history.

A patient in the insane asylum at Anchorage, Ky., was sentenced for a slight offence to receive a ducking at the hands of two of the keepers named Martin and Green. They filled a bath-tub with hot water, tied him securely, arms and legs, and then thrust him head foremost into the water, keeping him immersed as long as they thought was safe. This operation they repeated until the unfortunate wretch lost consciousness. Shortly afterward he was reported to have died of inflammation of the lungs. But the scamps Martin and Green survive to teach "manners" to other lunatics.

Sidi Mohamed-el-Sadok, the Bey of Tunis, died Oct. 27th. He was born Oct. 3d, 1813, and was the eldest son of Bey Sidy Ahsin.

Our esteemed and usually correct contemporary, the Boston Advertiser, astonished passersby on Court street the other morning by announcing on its bulletin in extra-sized letters: "A TARRIFIC Gale in England !"

Some of the people who live in the small towns near Reading, Pa., have developed a most extraordinary talent for church quarrels. Many of these have arisen from trying to hold one building for the use of two denominations. This is the trouble at Shillington.

Dr. Oliver Wendell Holmes h the Parkman Professorship of Amatomy in the Harvard Medical School, to which he was appointed five-and-thirty years ago. His purpose is to devote himself entirely to general litera-

Mt. Etna is showing great and increasing activity, and is emitting fire and volumes of smoke.

The Park Theatre, New York City, in which Mrs. Langtry was to have made her debut on the evening of Oct. 30th, was destroyed by fire, just previous to the performance. Loss estimated at over \$250,000; insured in part. The great actress witnessed the destruction of the doomed theatre from the balcony of the Albermarle Hotel. Stage carpenter Henry Clark, and William F. Doran, scenic artist, were injured-the former fatally, it is thought. Mr. Abbey has telegraphed from the scene of disaster that Mrs. Langtry will, instead, make her first appearance at the Grand Opera House, New York, next Monday evening.

The cost of the conquest of Egypt, to England, is reckoned at \$25,000,000, counting the East Indian bills as well as those of Great

Manilla was visited by a typhoon on the 20th of October, which destroyed many ships, and far more houses. Some American vessels went ashore. So great was the destruction of property that business was suspended. Sixty thousand persons were, it is asserted, rendered houseless.

The Pall Mall Gazette accuses British farmers of buying large quantities of American oleomargarine, working it up into rolls, and retailing it in the market as a genuine product of the English dairy. The profit is very large.

Great floods are reported in some parts of England, in Spain and the Tyrol; and the village of Grindelwald, Switzerland, about thirtyfive miles southeast of Berne, has been almost destroyed by a hurricane.

At Wilton, N. II., burglars were particularly active. They robbed a bank, shot a physician and broke into a store. One thing is certain, and that is criminals are growing more daring than they used to be.

A. Bronson Alcott, of Concord, Mass., who has been suffering for some ten days past from a paralytic stroke, is reported to be on the gaining hand mentally, though his right side is perfectly helpless.

Professor Richard A. Proctor says he should not be surprised to see the comet return in this vicinity within a year, perhaps by Christmas, and that it may come in conflict with the sun, but in such an encounter it would be his cometship and not the sun which would be the suf-

ferer. Arabi Pasha is still untried.

Innumerable tracts and pretty stories impress upon us that Sabbath-breaking is rather worse than stealing, and leads naturally on to Materi-alism and murder. Less than a hundred years ago sacrilege was punishable in France by burning and murder by simple decapitation.—Clifford's Ethics of Religion.

Ladies' Aid Nociety.

On Friday evening, Oct. 27th, this society had what might be called dedicatory services, on the opening of its new hall, No. 1031 Washington street. The rooms, or parlors, as its apartments are called, as an invitation to sociability, are an improvement upon those it has occupied for a few years past. The audience-room is about the same size, but higher studded, and about the same size, but higher studged, and more modern, and being in a corner building is highly favored with light and air. On this opening occasion there was quite a full attendance; the room was packed, and all seemed pleased with the general look of things. The old pictures, or rather more new than old, that ornamented the previous parlors, reüppeared here, and seemed improved by the change; and the same might be said of the gathering; things are improved by their setting, and the general are improved by their setting, and the general

newness had a good effect. On the platform with Mrs. Lincoln, the Presion the platform with Mrs. Lincoln, the President, were the well-known speakers, Mrs. Colby, (recently occupying the platform of the Spiritual Temple,) Mrs. N. J. Willis and Jenny Rhind, who, during the evening, were called upon, and made appropriate and encouraging remarks. The auditorium seemed to be well sprinkled with the local lights, and they were called out with the local lights, and they were called out by the President with more or less comments. The speeches were generally quite short, but two hours were spent in this, from eight to ten o'clock, and these gifted ones were not all drafted, but the following persons all had something to say as their names were severally called: Dr. A. Gardiner (Me.) must be in a somewhat danterous condition at present—as we learn from
the enterprising Home Journal of that place that
as late as Oct. 25th there were Clematis Jackmentil, Cobia Scandeus, Calendulas, Perlargania,

full Richardson, Mr. Dowling, of Malden, J. Wethrebee, Mr. Russell, Mrs. Waterhouse, Mrs. Clara
A. Field, Gen. Wisewell. Mr. Russell, who represented the Lyceum, introduced some members
of the Appleton Club, who sang finely, and Mr.
Wassented the Lyceum, introduced some members
of the same club, gave a reading there
was some singing by three of the members of was some singing by three of the members of the Lyceum, and a reading by Mr. Cooley. Mr. Russell closed his speech with the following original poem, which he called a

DEDICATORY VERSE. Ladies' Aid Parlor, Oct. 27th, 1882. Justice, declareth the proverb, is blind, Is swayed by no passion, is swerved by no fear; Sweet "charity suffereth long, and is kind," May these regal sisters rule royally here.

Sickness despoileth the flower of our race; Adversity cometh, by times, upon all; But sympathy weareth a smile on her face— May she make her home in this bright, pretty hall.

Tender and true may each carnest heart beat. To answer in *deeds* when affliction's volce calls; May *they* in these councils continue to meet And aid, who so kindly look down from these walls.

By their memories sweet, by the deeds that they wrought,
May the hving give pledge for unselfish lives too;
May the living still seek, as they faithfully sought
The work which sweet charity findeth to do.

This was received with applause. The readings and singing were interspersed among the speeches, giving a pleasing variety to the services. Miss Amanda Bailey, who has for a long time been an attendant at the Ladies' Aid Society, adding to its interest by her sweet and spiritual music, was present on this occasion, and sang at different times four or five of her best selections. This lady has a remarkably soft, musical voice, that fits exactly spiritual music, and the "Sweet By-and-By," the "Over There," the "One by One," and other more or less well-known hymns, seem to be veritable "Airs from Palestine," when she executes them, she seems so like a spirit herself. The General, who made the shortest speech of the evening, who made the shortest speech of the evening, though he said a good deal in a few words, remarked at the close of every song by Miss Bailey, to those sitting near, "There, that beats the speaking;" I do not suppose he meant so literally, but it was his way of announcing his approval, and certainly the singing referred to was most excellent, so was all the singing, and, in fact, readings and speeches were all in order, and combined, made a very enjoyable evening to all present. The Society seems to be in a prosperous as well as popular condition, and its Parlors on Friday evenings and at its other its Parlors on Friday evenings and at its other meetings will undoubtedly be a pleasant place of gathering, where both friends and strangers will be ever welcome; and I notice that those who come once are apt to come often-so let it

(On Monday evening, Oct. 30th, Mr. and Mrs. Edwards, well known members of the Ladies' Aid Society, had a festive gathering in celebration of the anniversary of their wedding, which was also the anniversary of both of their birthwas also the anniversary of both of their bren-days. It was a very joyous occasion with many new as well as old and well known faces; their pleasant little parlors and hall were packed pleasant little parlors and hall were packed full; the time was merrily spent with instrufull: the time was merrily spent with instrumental and vocal music, and a few pleasant congratulatory speeches, making up an interesting variety. Some of their friends surprised them by the advent during the evening of an elegant sofa, and one of the company made a pleasant presentation speech. Then followed a sumptuous entertainment in the form of a supper, after which there was an hour or two more of music, joined in by Charles W. Sullivan, Miss Amanda Bailey and others, supplemented by an aftermath in the form of a second course of refreshments, and soon after the friends reof refreshments, and soon after the friends retired to their homes.

The Fact Meetings at Horticultural Hall. Boston.

The "Fact Meetings" which during the past two years have been held under the presidency of Mr. L. L. Whitlock, at the Onset Bay Grove camp-meeting, and at Lake Pleasant, as well as of late at Queen City Park camp-meeting, have been resumed, and the first of the new series convened at three o'clock on Saturday afternoon, Oct. 28th, in Horticultural Hall, Boston, where it is proposed to continue the same indefinitely.

The chair was occupied by Mr. Whitlock. who took occasion to repeat the explanation of the purpose and object of the assembly. He stated that there was no intention to confine the course of investigation in the meetings to that which is in common and distinctively known as "spirit-phenomena," but to include as well the varied manifestations of mind which underlie the broad field of mental philosophy. trusting that by such a course the foundations of a broad yet comprehensive science may be discovered, and the truth of the dignity and

immortality of the human soul made a matter of positive demonstration. of positive demonstration.

The opening address was made by Ed. S. Wheeler of Philadelphia, who in a succinct and clear manner pointed out the philosophic method of observation and of reasoning upon the nctual. He dwelt upon the phase of facts in the course of study, and asserted that the "Fact Meetings" began to deal with a great matter in a proper manner, and, so far as he had been able to observe, in the true spirit. The lecturer urged upon all the utmost candor and the greatest thoroughness, a hospitality to ideas, and moreover a suspense of judgment, rather than incur the danger of misjudgment by rash conclusions. The discourse was received with the most respectful attention by a small but very intelligent audience, and was eminently adapted to gent audience, and was eminently adapted to

the occasion, and delivered in the able manner peculiar to the speaker.

The Chairman called Mrs. Maud E. Lord to the platform, and that well-known medium gave a number of remarkable facts from the experience of her life since her childhood until the latest hours. They were elegentated.

experience of her life since her childhood until the latest hours. They were eloquently delivered, and were intensely interesting.

At the conclusion of the statements of Mrs. Lord a call was made upon the very successful medium, Mrs. Sue B. Fales, who gave an account of her development, and some history of her personal work in connection with Modern Spiritualism. The remarks of Mrs. Fales received close attention from the audience.

The proceedings of the Fact Meetings are, we

The proceedings of the Fact Meetings are, we understand, to be reported in the magazine entitled Facts, edited by their Chairman.

A very attractive feature of the meeting was the piano music given through the mediumship of Mrs. E. S. Wheeler. This lady, as was explained, is quite uneducated as to music, never having hear above the terror of the meeting was the piano music given through the mediumship of Mrs. E. S. Wheeler. This lady, as was explained, is quite uneducated as to music, never having hear above.

pieces of artistic music, but to give, in the lanprocess or artistic music, but to give, in the language of music, a rendering of the reminiscences of individual lives, and prophetic forecasts of their future.

The advertisement of the next Fact Meeting may be found in another column.

Cleveland (0.) Notes.

To the Editor of the Banner of Light:

The event of the month in spiritual matters was the arrival in Cleveland (Oct. 20th), of Mr. Charles E. Watkins, the well-known paychic, who has been kept busy in giving daily sittings at his rooms, 51 Rockwell street, and private scances evenings at the residences of many of the very best people in the city. As a medium for Pneumatography, or direct spirit-writing, Mr. Watkins is probably unexcelled by any medium now before the public. Everything is done in broad day, or gaslight, on the top, and not under the table. Many bring their own slates and get spirit-writing thereon without the slate passing for one second out of their possession; in some instances the writing appearing without placing the pencil between the slates. No one can witness Mr. Watkins's manifestations without being convinced, at least, of the existence of a force or power beyond himself, if not of actual spirit-presence. After witnessing daily, as I have done since he has been here, the wonderful phenomena that take place, I cannot adopt any theory but the spiritual one in regard to them. Mr. Watkins is doing a grand work for the cause, and in deference to his remarkable gift a formal reception has been tendered him, to take place Friday evening, Nov. 3d, in the spacious parlors of Dr. Daniel Bodefield, 454 Prospect street, who by the way is quite remarkable in another direction, and has made some astonishing cures since his coming amongst us. The Doctor, I am informed, is has made some astonishing cures since his com-ing amongst us. The Doctor, I am informed, is ing amongst us. The Doctor, I am informed, is well known in the East, having recently removed here from Hartford, Conn. He is an eclectic and magnetic physician, and particularly fortunate in having a fine clairvoyant for a wife, who hesitates not to use her gifts for the diagnosing of disease. Mr. and Mrs. B. supply a want long felt in Cleveland, and the Spirituality of the city word not beginning Old. ists of the city need no longer patronize Old School doctors when they are sick, for want of

The Children's Progressive Lyceum commenced its usual semi-monthly sociable Thursday, Nov. 2d, to continue until March 31st, the thirty-fifth anniversary of our glorious cause. It is to be hoped the Spiritualists of Cleveland will patronize these sociables, even if they do not dance, as the Lyceum is largely dependent on them for the means to defray its expenses.

A flying visit to Chicago was lately made by your correspondent, accompanied by his sister found the cause, so far as meetings are con-cerned, doing well, there being no fewer than seven of them every Sunday. I regret, however to report that the Children's Lyceum is in a de pleted condition, struggling for a bare existence, with less than a dozen adult visitors present to encourage them in the work. When will Spirit ualists arouse to their duty in Sunday school

The numerous letters I am in receipt of making inquiries as to organizing Lyceums, would seem to indicate a better state of things; may it prove so.

Yours for the cause,
Oct. 26th, 1882.

Thos. Lees.

Meetings in Portland, Me.

Joseph D. Stiles, of Weymouth, Mass., has been lecturing and giving tests to crowded houses for the past three Sundays. Sunday at ternoon, Oct. 15th, a good audience greeted him and listened with much pleasure to an excelent discourse by his guides, followed by "Swift Arrow," who gave names and descriptions of Arrow," who gave names and descriptions of twenty-two spirits, all but two or three being recognized at once. After the conclusion of descriptions a gentleman arose and stated that the control had given the names of three of his friends and had described them better than he could have done it, although he had been familiar with them for more than forty years, while they were living in this life. This gentleman is not a Spiritualist. In the evening the hall was filled to overflowing, many having to stand in the ante-room and hall-way. The lecture was followed by descriptions and names in full of twenty-five spirits, all recognized but five. Thursday evening, Oct. 19th, he gave a very successful meeting in the hall; over thirty spirits were described and names given. Oct. 22d he gave two very interesting lectures and described over fifty spirits. Large audiences were present at each meeting. Thursday evening, Oct. 26th, he gave a very interesting lecture, followed by a test-scance, to a good audience. miliar with them for more than forty years, while they were living in this life. This gen

Sunday, Oct. 29th, notwithstanding the rain, Stilday, Oct. 29th, notwitistanding the rain, a large audience gathered in the evening. Mr. Stiles read an excellent poem written by himself while here, entitled "The Past, Present and Future." He then made a few farewell remarks, and the rest of the time was devoted to giving tests. It was the most remarkable scance he has given here; no less then seventy. scance he has given here; no less than seventy-seven spirits were described and their names given in full.

Mr. Stiles has reason to congratulate himself on the success of his guides in Portland, it being conceded by all that he has been more successful in his descriptions and tests than any other test medium who has visited the city. It is truly wonderful to see with what rapidity his control gives names, dates and the history of the spirits who present themselves. He has given a large who present themselves. He has given a large number of marked tests, and has done a great deal to awaken an interest in our beautiful philosophy in this city. May he come again soon, is the hope expressed by all.

Next Sunday, Nov. 5th, Mrs. P. D. Bradbury of Fairfield, Me., will occupy our platform.

The communications published in last week's

Banner of Light from EDWARD E. PREBLE and LEONARD O. REYNOLDS of this city have been pronounced correct, by a large number of friends who knew them before they passed to the other life.

Spiritualist Meetings in New York.

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

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

Meetings in Frobisher Hall.

Mrs. Willis-Fletcher has now spoken a month in this hall, each Sunday, to audiences increasing not only in numbers but in intelligence and in the interest manifested. The mornings have in the interest manifested. The mornings have been devoted to answering questions, and the evenings to lectures on the following subjects: "Spiritualism's Message to the World"; "My Creed": "Has Hell any Terrors for an Honest Man?" "Will the Coming Man Worship God?" and "Henry Ward Beecher vs. Orthodoxy." These, with the questions each morning, have covered a wide field of thought. On all topics she has been equally ready and evidently well at home. Mrs. Fletcher's health being better than when she commenced her ministrations, she will continue each Sunday

in November, morning and evening.

An effort is being made to raise sufficient funds, by subscription, to make all our meetings free, and I think it is safe to say that ere ong it will be found practicable to give notice to the Spiritualists of New York that we have

abandoned the fee at the door.

Mr. J. William Fletcher gave his first lecture Mr. J. William Fletcher gave his first lecture in New York, Tuesday evening, Oct. 31st, subject, "The Body and the Spirit." followed by tests of spirit identity. He will occupy our platform during December, when Mrs. Fletcher will rest, although she has calls from three places for her services for that month.

We are negotiating for a church, and hope to occupy it by the commencement of the New Year, with Mr. and Mrs. Fletcher for our regular speakers. It is expected that Mr. Fletcher

lar speakers. It is expected that Mr. Fletcher will lecture and give tests from the platform on each Tuesday evening during November and

Frobisher Hall, 23 East 14th street, \
New York City.

the best teachers; yet by the agency of a power which automatically controls her hands and arms, she is enabled to improvise not only

Meetings in Leominster, Mass.

Mr. George A. Fuller, of Dover, Mass., lectured for the Spiritualists of Leominster at their hall, Sunday, Oct. 29th, at 2 and 6:30 p. m. In the afternoon he chose for his subject "The Tendency of Christianity," and in the evening gave a very able discourse upon "The Life to Come." The desk was ornamented with a fine floral display, the design being that of a barp composed of evergreen and chrysanthemum flowers, presented by Miss Abby R. Nourse.

Mr. Edgar W. Emerson, of Manchester, N. H.,

was present at the evening service, and by the request of the President, Mr. C. T. Wilder, exercised his wonderful medium powers, and gave in about twenty minutes thirteen tests of spiritpresence. The society extended to him a vote

Leominster is the home of Mrs. Fanny A Wilder, a most estimable lady, and a fine clair-voyant, also a very pleasing speaker, who should be called more prominently before the public. Mrs. Juliette Yeaw, one of our ablest lady speakers, has recently moved from Northboro' to this place, and is constantly employed sowing the seeds of the Spiritual Philosophy. Next Sunday, Nov. 5th, Mrs. M. S. Townsend-Wood will lecture for our society.

Meetings in Providence, R. I.

Lowering skies and threatening rain did not deter a good attendance on the Sunday meetings in Slade Hall. The discourse in the after-

ings in Slade Hall. The discourse in the afternoon was a clear-cut, logical and thoughtful consideration of "The Ancient Faith and the Modern Miracle," wherein the central idea of the old-time faith was shown to be the idea of immortality, far antedating the Mosaic and Christian dispensations. Bro. Wheeler was very incisive in disposing of the dogmas which have usurped the place of true worship and religion. The evening was devoted to answering questions from the audience. The several questions brought under discussion several vital points, which were critically considered to the apparent interest of the listeners. The exercises were enhanced in interest by the improvised music of Mrs. Wheeler on the plano. A poem—subject, "Flowers"—improvised by Mr. Wheeler, was excellent in sentiment and perfect in rhythm. Mrs. Sue B. Fales closed the exercises of the day by spirit descriptions, giving several most strikby spirit descriptions, giving several most strik-ing tests. The Sundays of November will be filled by J. Frank Baxter. F.

Dr. Peebles's New Pamphlet.

To the Editor of the Banner of Light:

To those acquainted with the history and aims of the conductors of the Banner of Light it is scarcely necessary to refer to the fact that they of course do not hold themselves responsible for the sentiments of their correspondents, nor do they endorse all the positions of the authors whose books and pamphlets they sell. Each writer must stand upon his own foundation, and bear all personal responsibili-

Whatever may be thought or said of Dr. Peebles's new pamphlet, "Ingersollism or Christianity-Which?" it shows extensive historical research, and has the merit of being terse and pointed in statement. None can misunderstand the author's meaning. He makes a posi-tive defense of the Christianity of the New Testament. And, further, he compares it with the Paganism of the Platonic period.

After referring to the persecuting spirit of Plato, the objectionable teachings of Seneca, Plutarch, Zeno, Arrian, Antonius and others, he says, pages 21-22:

"When the proud and wealthy Paulinus re-nounced Paganism and embraced Christianity, ie not only threw down his sword but he opened this immense granaries to the poor and discharged his debtors. Upon being praised for this he replied: 'Alas! I am only at the beginning of Christian perfection. Like the wrestler, I have stripped myself for the fight; but it remains for me to fight the good fight, gaining the mastery over myself. I have renounced my gods, but it remains for me to conquer my pas-

sions and purify my heart.

The continents and islands of all Christen-The continents and islands of all Christendom, to-day, are dotted with schools, colleges and institutions of charity, with orphans' homes, deaf and dumb asylums, retreats for aged women, idiotic asylums, free libraries, houses of refuge, reform schools, hospitals and bethels. But where are the atheistic Free-thinkers' institutions of charity? Infidelity has none. It constructs nothing, builds up nothing, glories in nothing except destruction!

If atheistic Ingersollism be a 'gospel,' as some of its enthusiastic admirers have pronounced it, then it is the cospel of despair! A gospel without any God, without any uplifting Christ, without any faith, without any prayer, without any repentance, without any baptism, without any consciousness of sin without any consciousness without any consciousness of sin, without any belief in the holy ministries of angels and spirits, without any institutions of charity, and without one gleam of knowledge relative to im-mortality!

Beginning in matter and ending in matter, it is the gospel of mud—that and nothing more! It is comparable to shells that rattle and husks that rustle, and utterly fails to satisfy the rational description. tional demands of royal-souled men and wo-

On page 23 he says:

"Previous to visiting the birth-land of Jesus Christ I had looked upon the Isle of Samos, that gave birth to Pythagoras; I had stood upon the spot where Socrates was imprisoned for corrupting the youth; I had wandered over the fields of Sarnath, where Buddha's feet had pressed the soil; I had traversed the land where Plato taught in the Athenian groves; and now I was at the gates of the city where Jesus had toiled and taught, healed and suffer-Jesus had tolled and taught, healed and suffered, wept and died, with the prayer upon his purpling lips, 'Father, forgive them!''....' i had an experience in an 'upper room' [a spiritual scance] in Jerusalem, a heavenly baptism, an apostolic benediction, that will go with me in conscious memory through life."

Those wishing to form a closer acquaintance-

ship with the book will find it on sale at the Banner of Light Office, at the reasonable price of fifteen cents per copy. OBSERVER.

State Convention of Spiritualists. Agreeably to requests that have come to us from Spiritualists living in various parts of the State, the undersigned, a committee appointed at the Tama meeting, believing that it is in accord with the desire of the Spiritualists of Iowa, unite in making the following

a committee appointed at the Tama meeting, believing that it is in accord with the desire of the Spiritualists of lowa, unite in making the following.

The Spiritualists of lowa and of adjacent States who are willing to unite with us in the organization of a State association, are requested to convene at Union Hall, in the city of Ottumwa, on Friday, Nov. 17th, at 3 o'clock P. M. This being a mass meeting and not a representative body, every Spiritualist is cordially invited to attend, and by causing his or her name to be entered on the records will be at full liberty to participate in all the proceedings and became a member of the association to be formed, without reference to locality of residence. Will all who propose to attend please forward their names by postal card or otherwise to the Chairman or Secretary of the committee, that as complete a roll as possible may be made prior to the time of the Convention. We anticipate a large attendance, a pleasant and profitable time.

D. M. Fox, Chairman; Mrs. C. S. H. Sutherland, Secretary; W. F. McCarroll, N. N. E. Wood, M. D., O. H. Jackson, S. B. Hewett, C. F. Weston, J. C. Batdort, M. D., H. W. Beckett, O. G. W. Adams, A. Howell, M. Larkin, E. P. Goodhue, Committee.

We, the undersigned, Spiritualists of the State of Iowa, approve the action of the committee in making the above call for the purposes therein expressed:

Dr. A. B. Dobson, G. Burns, Jas. E. Enos, Dr. T. J. Gile, Dr. and Mrs. T. J. Douglass, B. J. Boulton, Mr. and Mrs. Ira Phillips, John Massure, Joo. Turner, M. E. Preston, J. A. Snodgrass, Mr. and Mrs. W. M. Palmer, Rowland Noble, Joseph Whittimore, J. R. McCov, Mr. and Mrs. Benedict, Mr. T. J. Phillips, Millies Whittimore, Fannie and Minnie Street, Mr. and Mrs. Hugh A. Fease, Wm. W. Myers, Mary T. Myers, Willis M. Pease, Mr. and Mrs. E. B. Filh, Mrs. Dr. A. B. Turner, Mrs. J. Mr. Palse, Mrs. Dawid Street, Dr. and Mrs. Searah A. Benedict, Mr. Cassius M. Millisack, Dr. and Mrs. J. W. Nichols, Dr. and Mrs. Lockwood, Dr. and Mrs. J. W. McCarroll, Sam

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