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### Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

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

#### FRANCE.

Revue Spirite, Paris. In the October number of this admirable monthly Mme. Rosen's lecture on "Education in its Relation to Ancient Dogmas and Modern Philosophy," is continued. In her first sentence she takes occasion to remind medical men of their actual helplessness in the presence of disease; as Alphonse Karr pleasantly says, "attributing everything to a cold in the head." "Our sufferings innumerable," says Mme. R., "issues of ignorance, are of intellectual progress, as the bitter fruits of egoism are the irrefutable proofs that outside of fraternal love there is no happiness here below? But how shall we introduce these renovating principles into the education of our children, wherein on the one hand is a blind faith which says, 'Believe or be damned,' on the other a materialism which, under the pretext of science, misleads or suffocates the soul, leaving place only for the physical appetites? They say that morality is independent of all belief. This is a gross sophistry. If life is arrested at the tomb, then those who do good for goodness sake are noble dupes, that is all. . . . Society as it now exists holds woman in servitude, to the great shame and to the detriment of nations." Mme. R. refers then to the condition of the poorly paid working girls, teachers, etc., who, more especially perhaps in France, have held out to them the luxuries of a life false to the heart and the soul, but who in many instances prefer a name intact, a venerated memory, a divine love of the ideal in the breast, and be a martyr to virtue, etc.

Under the heading of Le Panmatérialisme, Armand Greslez writes of the character of the spirit (the psychic fluid or soul) and the perisprit (périsprital fluid) which forms the union between the soul and the body, "matter in a radiant state"; making by this expression a happy similitude between it and Mr. Crookes's radiant matter; adding: "If the human soul is not matter then it must necessarily be non-material. And what is non-materiality? An absolute void, a nothing.... They call God a pure spirit, but since the discovery of radiant matter in which the degrees of subtility rise to the infinite, spirit enters into the domain of matter, and we can affirm that God is matter—in the supreme degree of subtility."...

Photographies Spirites." From the New York Tribune the editor makes an interesting article on that beautiful spirit-picture which I have seen on sale at the Banner of Light office-Mme. Hatch and her lovely daughter (a spirit); Mme. H. being seated at the plane, her daughter standing at her side in the attitude of graceful life; a wonder, a charm, a glory, for which we may well thank those so nobly devoted to our cause on this side, and beyond the veil. Mons. Hugo d'Alési, as a medium, has also produced some characteristic portraits. At Mme. La Duchesse de Pomar's, here in Paris, he drew a large head, of the unfortunate Mary Stuart (concerning whose reign Mme., the Duchess, had written a remarkable history), whom the sensible journal. I at least sought to defend Duchess resembles, and of whom it is said she is the re-incarnation. It should be added that good, and so much gratuitously, that I could Mons. d'Alési had no knowledge of this lady previous to this sitting, with its peculiar phe-

nomenal result. In a review of Anglo-American papers we have a notice of Prof. Alex. Wilder's opinions respecting our future existence, wherein he affirms that though we cannot demonstrate mathematically our immortality, we have with-

the water by the manager of the same the same

Fourier: "Every desire which God implants in the human soul is an assurance that it will some day be satisfied." It seems also that the Professor admits of the possibility of re-incarnation-"a doctrine that ought not to be rejected," he says, etc. The above is followed by some remarks on Arthur Lillie's statements respecting Krishna. "There is," he says, "in the legend of Christna and that of Christ too many points of resemblance to be the result of incarnation of a God in a virgin, the massacre of male infants. . . . Krishna, like Christ, pardons the culpable woman, he washes the feet of dead and performs the same miracles as Jesus did. . . . In the Bhagavat Gita are passages like those in the fourth evangel, with not only the same sense but the same expressions. . . ." But he fancies that what pertains to Krishna may be only an astronomical myth. The Banner of Light is quoted in relation to some remarks by Mr. E. Coleman on the "Philosophy of Obsession"; Mr. Briggs's protest against the ill treatment of mediums, and Messrs. Kiddle, Newton, Cross, and several more as opponents of the declaration of A. J. Davis and others.

I find in the Revue in hand a brief account, also, of the high compliment paid to Mons. Flammarion by the Government of Bogota by establishing there an observatory bearing the name of this illustrious French astronomer.

I must pass over a communication, "Les Harmonies," by Mons. Chaigneau; "Cures by Magnetism" (Monsieur Hippolyte being the highly commended agent); "Physical Phenomena" at Mme Bobelin's, and reserve a little space for a notice of the progress of Spiritualism in Haybes sur-Meuse. Séances were held in quite a number of houses, L. de Rudder being the medium. Several doctors were in attendance, and declared the phenomena witnessed inexplicable, Mons. R. being put into a magnetic sleep by Mons. Borginet. The cure of the village was, however, indignant, and preached against these gatherings, and "warned his parishioners to have nothing to do with talking with the dead under pain (peine) of extermination." Mons. R. was present, and the priest looked at him with an angry expression which made Mr. R. smile. Mr. R. wrote to the curé and thanked him for the public notice given. His seances were more numerously attended in consequence of this exposure from the pulpit.

Mrs. Ditson translated for the Revue Miss Carpenter's beautiful vision of the spirit of her mother as it left the material form.

La Lumiere, Paris. It is with much pleasure | ly in relation to Mr. Slade. that I am able to record a continuance of this ably edited by Mme. Lucie Grange. The number in hand (of Oct. 15th), kindly furnished me by its editress, has an article from her pen on 'Spiritisme and Spiritualisme" (the latter word being used by her on the title page of her paper), quoting in it from Kardee's "Book of the Spirits" a definition of his own which well defines her position. "Spiritualism is opposed to materialism," he says; while she adds that in the spirit of her writings there is in this respect no confusion to be found, for we hold ourselves to act against the deplorable tendency of our epoch, materialism, otherwise athe-

"Spiritualism in History," by the erudite Eugène Bonnemère, is the next article, and is an important feature of La Lumiere. The present chapter is devoted to St. Brigitte, her ecstasies, her revelations — "communications with the spirits, dictations from beyond the tomb, collected and published in an enormous folio in Nuremburg, in 1521, under the title of Revelationum libriocto; and in French, as "Eight books of Revelations." The "Life of Saints," by the Abbé Baillet, furnishes Mons. Bonnemère with many items of interest. Referring to Jean Gerson, he says: "This chancellor of the University of France was incontestably one of the finest characters and one of the superior geniuses of the XVth siecle. One does not now doubt that to him pertains the paternity, so long sought, of the "Imitation of Christ." On the occasion of the canonization of Brigitte he published an "Examen of Spirits." in which he boldly affirms the possibility of their rela-

Under "Impressions of a Medium" (mediumat or mediumship being of spirit coinage, according to Kardec), I find the following communication from Joan of Arc: "God has charged me with a mission to fulfill toward the faithful (or les croyants), who favor mediumat. The more they receive from the Very High the more danger they run; and these dangers are the greater because they have birth in the favors themselves which God accords. . . . And remember well that without the support of our Divine Master you will be the more severely punished because you have been the more favored."

"Matharel" thinks that if I had read all the numbers of La Lumiere I should not have considered him too severe upon magnetizers, my recent article in the Banner being referred to. I regret that I had not carefully perused that our magnetic healers, who, as a class, do so much not see the elightest aspersion cast upon them (as I felt that there was in Mons. "Matharel's" strictures), without a protest. I would ever be just.

"Fra Popoli," the "Palais de l'Industrie," where there is now a valuable exhibition of "Decorative Art" and "Nouvelles Diverses," minor notes of interest, I cannot enlarge upon in us that belief in time, a mental conviction, for want of space. I have just received all the most salient points." Here follows (and I will by the Bishop of Lerida; but the writer adds

find matter for future reference. Thanks to double life of a country girl eighteen years of the worthy editress.

#### BELGIUM.

The Messenger, of Liege, continues its instructive articles on "Spiritualism in Antiquity" and "God in Creation." In the former, in she was suffering, being often partially para-Chapter XI., there is a coup d'ail of the life of Jesus, which embraces in part the origin of physicians could not help her-bleeding her Christianity, with quotations from the writings of Messrs. Pressense (who says that death mere chance.... Some aver that the Evangels is the result of sin) and Reville, in his obare mere copies of the records of the Indian servations on a work ("Christianity and Hin- attacks she disliked her relatives, and talked sage, others point out the resemblances—the duism") by Rowland Williams, making withal much, and, as before said, conversed with her an impressive résumé of thoughts pertaining to our final dissolution, that new birth, in fact, which loses its horror as light streams in upon the Brahmans, he heals the leprous, raises the us from the other world, and the nightmare, old theology, with its bats, its owls and the devil, fade away in this new effulgence. In the latter, referred to above. Mons. Caillé discusses the formation of matter, the chemical processes obtaining therein, with the views of Messrs. Haeckel. Claude Bernard. et al.

A prestidigitateur about to appear at Spa-announcing that he would unveil the tricks of the spiritualistic mediums - received through a journal (Nouvelles) of that city the following (in substance) from Mr. H. Vanderyst: "Noticing that sleight-of-hand men come about and gather much money under the pretence of explaining how mediums and magnetizers produce their amazing trifles, I wish you would publish the offer made to the Bishop of Liverpool, by Mr. John Fowler, which offer has not been accepted, but remains still good." It was five hundred pounds sterling, to be donated to some charitable institution if a certain prestidigitateur (S. Cumberland) would produce, under like conditions, the phenomena proceeding from the spirits. "Exposures." so called, and denunciations by the clergy help us amazingly. The "Société anonyme," for the continuation of the spiritualistic works of Allan Kardec, has

raised a fund of a 150,000 francs—\$30,000. I find also in Le Messager a statement which I have not read elsewhere, that in the "American Catholic Quarterly Review," for April, there is a long article on Spiritualism by the père J. F. X. Hœffer, Jesuit, in which he recognizes the importance of this new and formidable enemy,' which virtally has vanquished ma

The Banner of Light is twice quoted: in its notice of The Rock, published in Australia, in which the Rev. Mr. Welden expresses the belief that the 'spirit manifestations' which he had witnessed were not to be attributed to imposture or jugglery: and its views, respecting

the change of tone of the public press, especial-

The Monitcur, of Brussels, of 15th Sept. Under the heading Tanaiisme Matérealiste excellent little monthly devotes several pages to Mr. Slade's séances - testimonies in favor of their genuineness, supported by the assertions of the eminent jugglers, Messrs. Houdin and the professeur de prestidigitation de la Cour de Berlin; by what the Banner said of them in its issue of the 8th of July last, and by the Rev. Stainton-Moses in his petite ouvrage entitled "The Slade Case: Its Facts and Lessons." Mons. H. J. de Turck is the author of this able defense of one of the best of our mediums.

Following the above is a succinct narkative of a séance with Mr. Powell, which is as remarkable-as anything hitherto recorded in the use of slates by the invisibles. At one of these sittings Mr. P. made some motions with his hand over a clean slate, which, on being turned over, was found to contain a drawing, "very beautiful," of a flower, with "Wyonie" written under it. etc.

An extract from the Banner on the "Teachings of Christ," and a few minor items, close the present issue of the Moniteur.

SPAIN.

El Criterio Espiritista of Madrid for September. The present issue contains several contributions of much interest and importance. Mme. Domingo y Soler's trenchant caustic nen revels here in another attack upon the Church for assuming the right to consecrate certain parts of God's earth and hold the power to exclude from it certain dead bodies—making in one specified instance a cruel assault upon a family by obliging it to retransport to its old home a decaying form and keep it there for days: hence the necessity of civil interments, a subject which she illustrates with power. The dignity, beauty and pathos which breathe through all Mme. S.'s paragraphs are something admirable. A bishop of Barcelona (to whom she refers) addressing the clergy and urging them to "arrest the current of civilization that like an impetuous torrent penetrates every portion of the earth," adds: "It is one of the true traditions which is in the consciences of generations and peoples that the cadavers are as a property of the Church "; or, strictly rendered, a propriedad de la religion, and hence the dead should rest in the same place." "Yes," replies Mme. S., "you are very reasonable, Sir Bishop; the religions are the cadavers of the ages, and it is just that the bodies of the defunct should have the same resting-place." Further on the Bishop says: "What a horrible impiety to tear away from the hands of God the remains of a man who has just entered into the domain of his justice." ... "Since God, then," adds Mme. S., has taken possession of his soul, of what consequence is the body?" etc.

The first article in the present issue of The Critic is based upon a rumor that the Jesuits are found familiarly in the palace of the Governor-General of Cuba.

'On a plurality of existences we have received," says the editor, "an interesting letter from Mahon (Baleares), and we copy from it its

in whose support comes the saying of M. Chas. | numbers of La Lumiere, and shall doubtless | make it as brief as possible) a sketch of the | that this edict (promulgated on the 7th of Auage, who, on the death of an intimate friend, was found conversing with her (or her spirit), who, from the nature of the responses, seemed to reply to questions asked. For seven months lyzed, and having violent fits of hysteria. The forty five times! Going, however, to a woman in Barcelona she was so far restored to health that she returned home. During her nervous deceased friend, but when returned to her normal state she recollected nothing of what had transpired in her other condition.

La Revelacion, of Alicante, for September. This large and well-filled magazine, though in its eleventh year. I have rarely seen. In it I find, as in many others, the facile, agreeable pen, redolent of sweet thought, of Mme. Soler. She gives us here the story of a poor beggar who was invited to a monastery, where he found a good bed, good food and a view of a fine garden; but after a few days requested to be allowed to return to his former life, his large liberty. &c. He had envied a neighbor's nice beds which he had seen airing upon a balcony, but he no longer envied. . . . Many possessions, it is here taught, do not bring happiness: to be content with what one really has, is the veritable secret of enjoyment; the very poorest, hence, may have a more felicitous life than others with overflowing coffer and larder. Seneca has stated all this with wonderful brevity. Mme. S.'s reflections concerning families whose members live together yet are as far apart from each other as the poles, awakens many sad reminiscences which almost every one has had to store away in his views of life in the wide-spread sphere of domesticated mortality.

Under the heading of the "Ancient Faith' there is another arraignment of the church. Don N. M. Murillio has taken up the subject,

and will continue it.

In a lengthy letter, D. Margin Lleven gives his views respecting re-incarnation. "Do you believe," he says, "in the immortality of the soul? Then you must believe in re-incarnation. Do you believe in the wisdom, the justice, the infinite goodness of God? Then you must admit of re-incarnation. From the soul's immortality, God's justice (&c.), one logically deduces re-incarnation." After several pages of erudite speculations upon this question, he adds: "Reincarnation, then, is not an unfounded hypothesis; it is a true theory, a theory which explains those phenomena or events which the church does not wish to analyze," (etc.) "as they lead to a discovery of her errors. . . . " Much learning has not made this writer mad, for he well elucidates his views; remarking, on the way "that a forgetting of the past is no motive for denying la expiation-what has transpired," I think he means to say.

The spirit purporting to be and giving the name of Garibaldi, through the mediumship of I. S., begins a lengthy and impressive communication with: "Friend, co-religionist, brother in belief: As many people, lovers of progress and liberty, have felt my earthly death, I can but render to them my words and counsel... The egoist cannot comprehend that a man can sacrifice his riches, his health, even life, to do a good to others. Explaining it to him does not make him understand it, for he has no latitude in his heart for love, charity and justice, and has not had the experience of the inexplicable satisfaction to be found in the practice of such precepts as God has implanted in the heart and conscience of all his creatures."... He subsequently refers to our short terrestrial life, and how "men sacrifice in it, for its material pleasures, the life spiritual and eternal."... Again he says that "of all the deeds of horror and misfortune that follow the trail of war, none have been so disgraceful, so ferocious, as those of the religious wars.... Each nation fabricates for itself a God which satisfies the egoism of the priesthood and magnates, and is in accordance with the ignorance of the people.... It is true, every positive religion has a moral foundation sufficient for the social necessities of the epoch of its apparition, and is of the nature of the civilization or education of those for whom it is promulgated."... And, "if Christianity had observed and practiced the doctrines of him who gave his life for them on Golgotha, they would have rapidly spread over the entire planet."... "But the law of progress which reigns through out creation was forgotten."...

Under the heading of the "Lawsuit of the Pope" there is a terrible array of facts relating to imprisonments and executions during the reign of Pius IX.... But, as I have heretofore said, how much more agreeable it is to refer to good deeds (and the best, by a sublime sentiment, are seldom heralded to the world,) to acts of brotherly love and unselfish charity. God grant that the Spiritualists look well to this. I could myself recount many acts of kindness, especially among healing and other mediums, but the very virtue of such unselfishness would be in part annulled by such publicity. And cannot the Spiritualists of Rome show another and a purer phase of life there than has obtained under the reign of the church for many centuries?

El Buen Sentido, of Lerida, for September. This handsome magazine of about fifty pages abounds in good things, the more noticeable of which are from the pen of Mme. Soler and Mile. Sans. The former is, in our cause, like Dumas and Hugo in the realm of fiction. But here again, as in all other Spanish periodicals, almost every line is leveled at the priesthood. The first article in the present Sentido is based upon the condemnation of this periodical and its readers,

gust last) has not taken a subscriber from its list, but has been the means of enlarging its circulation. Its second is a letter from Ubeda, signed by twenty citizens, who express in plain language their disapproval of the shameful proceedings, instigated by the hierarchy, at the interment of the "virtuous Sra. Da. Maria Folch." The third is a letter of sympathy addressed to Don Jose Amigo, from Valencia, on account of the injudicious (atropello), "the intolerant acts of the Roman Church" at the burial of Mons. Amigo's wife. From Alcoy, from Seville, and one or two more places, come the same expressions. Its eighth is on the "Popes of the Fifteenth Century." Following the above comes a letter from Don J. F. Mateo, who, educated as a priest, now says: "Knowing Spiritualism, I change my mode of life (de ser)."... But I cannot finish without naming my beloved sister in belief, the celebrated writer and valiant defender of the principles of Spiritualism. Da. Amalia Domingo y Soler, who by her charming epistles laid the foundation of that edifice upon which rests my spiritual regeneration.".... 'Pius IX."-the document making him a Free Mason, is here given. But I have not space in which to quote more.

#### SOUTH AMERICA.

Revista Espiritista, of Buenos Ayres, for September. As in Spain, the Spiritualistic journals of South America are largely devoted to the "malign influence" of the Catholic clergy. Don J. de E., the editor of the Revue in hand, gives his first pages to the importance of having all maternal asylums under laic and not clerical guidance and government, the reverse of which obtains at present; that the progress of times demands it, progress being now the watchword; that nuns, having no motherhood in them, are not fit to care for children, etc.

Another writer, under the heading of "The Blind-having eyes but see not," has the same complaint to make that is so often made in English-speaking communities: "Some there are," he says, "who are recognized as eminently scientific, who disdain to give any time to this question (of spirit-communion), or, having studied it, are as little willing to admit that the phenomena accompanying it have an intelligent cause." Messrs. Crookes, Zöllner, and others distinguished in the learned world, are quoted in support of an honorable and fair examination and, confession which does credit to an elevated genius. But is it true, as he states, "that Spiritualism does not admit of predictions of the future, hence its true adepts cannot know by means of tripods or tables what is to transpire"? "Plant in the heart the tree of justice," says

another contributor. It seems that Mons. Verriest has presented to

the Academy of Medicine, for its consideration, the case of the double existence of the young Maria Van Rogemortel, which I have heretofore noticed. The Constancia, of Buenos Ayres, Sept. 1st,

is a much larger magazine than its contemporary just named; but I have room for only a very short notice of its contents, as of others yet before me. Its first article is the touching address pronounced by Don Rafael Hernandez at the grave of our co-religionist, Don Carlos Encina. His last words over the deceased were -"Till our meeting soon again!!"

"Love and Duty," by Candida Sanz, follows. Quoting an ancient philosopher, she says: These are two beautiful flowers of the soul." It can here be said that fragrant flowers follow the wake of our authoress's gentle pen. A lengthy article on the "Incarnation of

Spirits," by Cosme Mariño, attracts attention; but I must extract only one paragraph: "Some spirits ask to be incarnated to propagate (ilus-(rar) intelligence by means of study; others, to eradicate such or such a defect or passion which they deem an obstacle to their natural development."... "Each one should examine himself," is quot-

ed from the Banner of June 3d; also three other short articles-on Mr. Slade, Mr. Sheppard and Materialization. Other contributions of value I must disregard entirely, even one from the pen of Mme. Soler.

#### ITALY.

Annali dello Spiritismo, of Turin. "The Great Mysteries," by the popular writer Eugene Nus, is continued in the present issue—treating of the primitive condition of the earth. Mme. Soler also favors its pages, and I find one of her paragraphs beginning with: "Spiritualism is the veritable re-birth of morality." Mons. Fornari gives us a short study of Littré and Positivism. Its tone may be inferred by several questions: "What is morality? Whence has it its foundation? Whence does it come? What does it impose?"..."Spirit Photography"; 'Magnetism and Spiritualism"; from the "Spirit of Geo. Jan," and "Crouaca," make up the rest of the Annali. Under "Crouses" is a notice of a new paper published in Caracas entitled Revista Espiritista; of the manifestations at Mr. Hatch's in Astoria, and of the "anathema with which El Faro of Seville has been honored," with extracts from the "solemn maledictions" pronounced against all so-called "liberal publications.'

Der Sprechsaal, of Leipsic, Oct. 7th, illustrates "Modern Spiritualism," more especially in this instance by stating what our mediums have accomplished-referring particularly to the noble work of the indefatigable, illustrious Dr. Newton; "Mediumship in Leipsic"; "An Open Letter to Mons. Strigel"; notice of a book, "The Magic of Numbers," by Von L. B. Hellenbach, and several minor items; making

this paper attractive to the general reader. Licht, mehr Licht, of Paris, Oct. 8th, comes with a new and striking frontispiece—a floating figure representing a spirit holding aloft with the left hand a torch, with the right a pen, and a scroll which reaches down to the earth. Its first article, "Spiritualism and Spiritism," takes up much of the paper; the value of private circles is then considered, and lastly, Dr. Wyld's communication to London Light; Notes by the Way," by M. A. (Oxon), "The Theosophist," with brief sketches of its con-

Psychische Studien, Leipsic, for October. Gr. C. Wittig continues here his observations on mediums and experiments; also on Mr. E. W. Cox's Theory of Psychic Manifestations; we then have Von P. Blumhardt on the nature of somnambulism; Gr. C. Wittig again on the materializing phenomena; "Spirit and Matter," by G. V. Langsdorf, with many short notices, which seem to touch upon almost everything left unsaid.

MISCELLANEOUS.

Reformirende Blätter, Budapest, for October. This is also an attractive magazine of over thirty pages; but like those just named, I cannot do justice to its contents. It has a number of spirit-communications through the writing medium, Anton; a lengthy dialogue with the spirit Lorenz, and two articles through the speaking mediums Alois and Karoline. I see nothing, however, from the pen of the Baroness Adelmayon Vey, who used to take such an active part in our cause, and was herself a remarkable me-

is an expression of surprise (which I for one thing new, therefore untrue and to be cast aside. have shared with its editor), that while the experiment touching the union of capital and la- among the Jews expounding the true religion bor has been so successfully solved in the "Familistere of Guise," the public journals take little notice of it. The present issue gives an account of expenditures, receipts and gains of the present year-details extremely interesting. The only article which I find here touching upon Spiritualism, is under the heading of "The Unity of Life, Past, Present and Future, or of Immortality, Individual and Collective."

La Chaine Magnetique, Paris, Sept. 15th. Besides its usual frontispiece (M. the Baron du Potet magnetizing a quantity of sitters at one time) we have a curious engraving of birds and beasts who surround a large tub of magnetized water, which they drink, and which seems to have a remarkable effect upon some of them. Regarding the practice of healing by magnet- turned as a spirit to his friends, he gave to them ism, the editor says: "There is no law inter- a test of his presence. What was it? Why, he dicting it, or which gives any power to a mag-stood among them again and expounded the netizer to collect a debt for his services. The Scriptures. But there were many who did not magnetizer is not authorized, but is only toler- understand, and not till the breaking of the ated." La Chaine gives a flattering notice of bread and the pouring of the wine did they La Lumiere, mentioned above; also of a new realize that he was with them. When we come book by the eminent writer and well-known to this philosophy of Modern Spiritualism, we Spiritualist, Mons. Alphonse Cahagnet. It is know it is the same as the ancient Spiritualism, an abridgment of the "History of Ceremonies, Religious Customs (&c.) of all Peoples."

Op de Grenzen van Twee Werelden. This is a neat brochure in the Dutch language, giving a history of Spiritualism (continued from month to month) with notices of its most distinguished advocates. The present number refers at length to Robert Dale Owen, his meeting with Wm. Underhill, Miss Katie Fox, and something respecting his Philadelphia experiences.

### The Spiritual Rostrum.

THE GOSPEL.

An Address Delivered by MRS. NELLIE J. T BRICHAM. Before the First Society of Spiritualists, New York, on Sunday Evening, October 15th, 1882,

[Reported expressly for the Banner of Light.]

PRAYER. Oh! thou abiding Spirit of Promise! Thou Light of all Life, to thee we lift our thoughts, to thee we bring our prayer. Thou, Oh God, art to us the high ideal of all that is most excellent. Thou alone dost hold the power to satisfy the aspirations of the soul of man, and we turn to thee, and bring to thee, our Father, the questionings of our natures, and we know that there is not a question we ask but that thou will answer. And we know that according to our capacity to receive and understand, these answers will be made clear and plain to us. We thank thee that thou dost not hide the truth, but that thou dost give to our natures intelligence; and as our every need is a prayer, we see the answers to prayer about us everywhere We thank thee, thou Eternal Presence of Truth, for all the expressions of thy nature in the night-time and in the daytime. As the stars shine out in the night as the beautiful blue of the sky smiles down upon u in the day, so the truths of inspiration have been given to us, and so the struggling nature of man has been strengthened. We thank thee for every effort that man has ever made for good. If the desire was right If the motive was for good, we thank thee for it. For all the good the Church, by whatever name called, has ever done, we thank thee. For all free thought has done to bless and bring the light to humanity, we thank thee. For all that the angel world has done we are grateful. We ask for new baptisms; for new inspirations; for the clear light of the divine unfolding that wisdom be given to us, that our natures may be enlightened and bring forth beautiful fruits. Oh! Love Divine, be with us, and shine upon our natures like summer sunshine upon the flowers. We pray that in thy presence we may blossom into patience that we may learn the lessons of kindness, forbearance, forgiveness. Teach us to look for the good and strive for it, bringing it into the light, developing it and so through time and eternity, on earth or in the angel world, may this be our prayer. Amen.

#### DISCOURSE.

The Gospel; the Gospel which is for all the people and for all the world. What is it? Does man understand it to-day? Has he fathomed its mysteries and found the strength of its beauty, its peace and its comfort? Has it taken from the sad and sorrowing world the mourning which it has borne so long? Has it covered the graves of dear ones with flowers? Has it made God more to us, our Friend and our Father, the divinest, the nearest, the best loved, through all that is purest and holiest in humanity's ideal? Has it made all men like brothers? Has it made humanity one great harmonious family? Has it brought the other world so near to us that the voices of angels sound in our ears? Has it taken from the earth its poverty? Has it levelled old class distinctions? Has it made honor, truth and integrity to be to us the best and highest of all possessions?

Possibly there are some who object to the phraseology which has been used for so many years, and possibly there are those who do not like the sound of the word "Gospel" because it has been fashioned in the Orthodox world. been expounded sooner the people would not But do we not know it is possible for those who call themselves free in thought to be of the most intolerant? We say, let us take the truth wherever we find it and make it a part of our own life; for in that way alone can we see the breadth and beauty of this grand philosophy of ours. So we say we like the word gospel when

have used the word Christian, but oft-times | and the putting in place, and you see the fruits | views and mode of manipulation, and attempts to they have not understood it; they have taken the externals of it, and while they have understood some of its meanings they have stumbled over selfishness, and so they have misunderstood the real beauty and significance of the word. They have talked of the Gospel, they have sent it far and wide by missionaries; but ofttimes it has been filled with tears and mysteries. The people were taught to have faith, and by faith they should receive salvation. It mattered not if they did not understand it; they must accept it in its entirety as it was brought to them. This to them was the Gospel. But we tell you in truth that when you receive it without intelligence it is like food undigested;

its loses much of its value. Any truth to be

your own by assimilation. When we turn to this gospel which is for all statement, and we know there are those who will be surprised. It may seem to some persons | they do." that Spiritualism is a small thing, something quite new, and that this new comer should be received with great doubts and misgivings and finally be rejected. That is the position the world has seen fit to assume toward Spiritualism, but it is because it is not understood. Theology has and still does oppose it. When Spiritualism came, it seemed to it to be an innovation, and theology looked upon it as the Jews Le Devoir of Guise, Oct. 8th. Its first article looked upon the teachings of Jesus, as some-It did not matter that the Nazarine stood and showing them that their religion was largely composed of forms and rites. When Jesus brought to them the true meaning of religion. they believed they were ministrations of the devil and ought at once to be rejected. They did not understand his teachings. Man does not originate a truth, but he learns to perceive it, and so when Jesus revealed the truth, as he did, the Jews did not recognize their own friend; they did not know their own religion when its veil was taken off. The new commandment that was given was rejected because it was new; but when we understand its spirit we see that it includes all humanity, and is the very essence of the Ten Commandments.

> After the crucifixion of Jesus, when he rewith this exception, they saw it as through a glass darkly, we see it clearly; that is all the difference between the new and the old, and yet the world does not so understand it. Blend the Christian churches, the Romanist and the Protestant: let them stand side by side, and you will perceive in them indications of ancient Spiritualism, yet they possess not the life or the moving spirit that can entirely comfort the bereaved, that can bring to those in sorrow the good thing that is for all the nations of the earth, for all the people. The churches have their creeds in which they recognize the com- vert be yourself. When this work is done you Day, and many others, but these are like bar-

ren leaves from the tree of ancient Spiritualism. upon that person as maddened, physically diseased, nervously disturbed in the mental condition. When we find people going to the past and believing in these ancient manifestations, and rejecting those of to day, we can discover that there is a great lack of the spiritual element in humanity. In the churches to day they have the practice of the laying on of hands. What does it mean? In the ancient days when this was practiced it had a spiritual significance. Miracles are accepted by the church, and we these ministering angels we recognize the nature of our own belief. You know there are those who claim that the angels never had an earthly life, that they were created for man. There is no logical basis for any such opinion as that. We could not disprove what they say in this matter, but we have a right to make the statement that all angels have known what birth was, what it is to have a physical organization upon this earth. We find "He maketh his angels ministering spirits." find that to Peter on the house-top when the vision was given him to teach him not to call anything unclean that God had prepared, the angel appeared to him at one of the houses of Cornelius and carried messages. We find these three words: spirit, angel and man. It was a spirit, the spirit of man, and that spirit was ministering and therefore it was a ministering

The old Revelator on the Isle of Patmos, when the angel came, felt that it was due to the angel to give him worship, but the angel said: I am a fellow-servant of thine. The angel was not exalted, did not assume a position to receive adoration, but the expression of the angel was: I am a fellow-servant of thine. Worship God. All the time change has been going on, and the waves of the sea have sounded their requiems over bodies that have gone down in the great deep; far and wide the great earth has become one vast cemetery, and there has been sorrow and mourning on every side. Christianity came and gave comfort as far as it could, but it lacked one thing that was nearly vital-the correct understanding of itself, the value and the power of the recognition of its own spiritual element. It talked of faith and heaven, but, oh! its faith was so dim and its heaven was so far away! It talked of God, our Father, and so explained his divine presence that man trembled when his name was spoken and gave reverence in fear. And so the world drifted on, for the time had not yet come for spiritual things to be expounded. Had they have been able to have received them. The way must always be prepared before a great work is done; before a city is built with its splendid structures the way must be prepared. And you know how it is prepared; how long the streets are blocked up while some beauti-

of the work.

And so everything has been prepared for this Spiritualism which we see now, for the unfold- The last two sentences in his article show conment of its good influences, which are for all the world and for all the people on the face of | with the subject, also that he does not illusthe earth. We say: Be ye ready; prepare the | trate it except on the material and mechanical way; make the path straight, for the Kingdom of Heaven is at hand. The good time is coming, is just at hand, when the beautiful gospel shall be unfolded on every side. The phenomena of Spiritualism is preparing the way. It is the stepping-stone to the one temple, to the beautiful philosophy, and all that is fairest and brightest that lies beyond. The philosophy is showing to us the law of Christ; it is the law of love, it is the law of heaven, and it is the beneficial must be studied; you must make it only law that will make this earth fit to live in.

As Spiritualism is to-day, how is it received? We believe that its worst enemies are not the humanity and for all the world, we think it is Materialists. Where there is ignorance we in that which the world calls Spiritualism. We must expect opposition. The child of ignorance lay that word thus before you and make this | is denunciation. Let us be good enough to say, "Father, forgive them, for they know not what Where do we find our enemies? The enemies that really rise, and stand in the way of all progress, that are stumbling blocks in our pathway, are the foes found in our own household. You know where they are found. The great world looks on and condemns Spiritualism, and declares it to be immoral. If you can find anything in the science, philosophy or or by growth of development, this gift comes religion of Spiritualism that proposes the break- forth like the unfolding of a rose in its own ing of the laws that are recognized as the best good time. There has in the past been too and highest in spiritual life, or if you can find anything in Spiritualism that teaches immorality, you can find something that we cannot. You cannot find it any where in Spiritualism. You can find it in the opinions of some who call themselves Spiritualists, but it is not to be found in Spiritualism, and has not any accord with that philosophy, science and religion which exalteth humanity. Spiritualism does not degrade: Spiritualism teaches the fulfilling of the law; it teaches the best, and highest, and purest in all thin ; teaches to do right; it teaches to live the truth.

And when the world sends forth its denunciations of Spiritualism it says it judges the tree by the fruit it bears. We have seen in the southern land an oak tree in winter, and its leaves were green and beautiful-and who could mistake an oak on seeing it?—and yet, growing out from between the branches there is the mistletoe, with its white berries; but is the mistletoe the oak tree? Not at all; it is a parasite, and it grows out of the dust that has lodged between the branches of the oak tree. Like the parasite, there are people living in the dust growing in it, and there are those who confound the parasite with the tree, and who say they judge the tree by the fruit it bears, and the world applauds. There are those who see only deceit and fraud in the phenomena of Spiritualism, and there are those who palliate and hide fraud, they say, to protect the mediums. Protect the mediums, we say; and while we say protect the mediums, we also say, with equal emphasis, protect the investigators. When we say this we are sure we are speaking as we should.

Spiritualism teaches you to make this life harmonious and beautiful; it brings the beautiful work of reform to you; it says you may make just one convert—and first let that conmunion of saints—of departed spirits—for that | will find that this world will seem less cloudy; is what it means—and they have their days set | all through life there will be a diviner and hoapart, the days when they remember the souls | lier presence, and we shall say truly, Thy kingthat have passed on: All Saints Day, All Souls | dom has come, and heaven is on earth. Friends, you know what has been done in the world. Men have looked for evil and have found it. We read of dreams and visions in the ancient | You know how easy it is to wound the heart, days, and of faith in them. These things to- and how easy it is to stab with bitter words. day are looked upon by some as superstitions, Do you think the world has grown much better but their results are accepted by the whole because of the hatred and bitterness which have Christian world. There are those who can read | been carried on for centuries? How long will of Joseph's dreams, but if a person to day tell | it take to convert the world in that way? Let any dream that has come to them, they look us try an experiment, and look into the human heart and seek for the good, the fair that is in our natures. You may not be able to find it; but then you have got good, and blessing lies in the act of trying to find the good. When you talk of harmony, of a philosophy that is in itself working out these beautiful results of harmony, remember this-that it will recognize good everywhere and anywhere. It will find the right and true, and will be thankful for it; it will break the chains of intolerance: it will teach you to think and speak kindly. This. find it talking of angels, ministering angels. In friends, is the Gospel of which we speak-love on earth; and the religion of love is the highest,

holiest, purest. Spiritualism takes up the beautiful truth of the brotherhood of man, embraces all reforms, seeks to find the true and good in everything, and practice it. Do you wonder that the funeral sermons of to-day are so comforting? Do you wonder that people no longer are chilled by hearing the choir sing, in a minor key, 'Hark, from the tombs a doleful sound"? And do you wonder that now they speak of that better land, and call its angels a happy band? Do you wonder at it? It is progression that has wrought this change. We tell you that in the near future those who shut their eyes to the truth of Spiritualism will be very lonely. The day is coming when this truth shall enter into all places. But you will never win this power by denunciation; it will never come to you until you have learned the spirit of tolerationuntil you have learned the lessons of patience and love.

#### "Vital Magnetic Cure," "Mental Cure" and "Movement Cure."

To the Editor of the Banner of Light:

Douglas Graham, M. D., contributes sixteen pages to the contents of the October number of the Popular Science Monthly, his theme being: 'Massage; its Mode of Application and Effects.' After carefully reading it over twice, I cannot obtain a single idea or principle in regard to the system of which he speaks which differs from what is embodied in treatises on the art of healing the sick by treatments which go under other names, but all of which amount substantially to one and the same thing. It seems to me that Dr. Graham's is a labored effort to separate "massage" from other forms. Mayhap he hopes by so doing to show the "hightoned" nature of his system as compared with those which fail to receive his professional sanction. Mayhap, also, he desires to demonstrate to the sorely-tried "Regulars" of the present age a way whereby they can capture healing by laying on of hands, by giving it a name which does not convey the true meaning of this treatment but will be available as a pseudonym under which it can be adopted as an adjunct to in biblical times with those made to-day, is Allopathy, and its practitioners be controlled by diplomas issued from Allopathic institutions | future: a system that does not is only gotten

throw discredit on all other modes that doubtless are as effectual and efficacious as his own. clusively that he is a surface man in dealing side-ignoring the electric, magnetic, psychological, mental and vital, or spirit forces, in the treatment, which all close students in the premises know to have existed and been recognized in past ages as the chief characteristics going to make up the "gift of healing": the same which to-day is practiced in degree by those who bear the names of "magnetic physicians," 'healing mediums," "rubbers" (i. e., massage practitioners), "Christian Scientists," etc., etc. and which is also known to the public as the "Movement," "Faith" and "Prayer" cure, respectively, together with other names which are claimed by the operators as being peculiar to each individual exercising the force, power or whatever any one sees fit to term it.

Dr. Graham says: "In using massage, as much depends on the qualities and qualifications of the person who does it as in any other occupation," and in this statement his whole theory falls to the ground, as far as to any person's being able to gain the science by study and instruction; the gift must be latent in an individual, and when brought in contact with invisible forces much sham "sacredness" attached to the gift of healing-many looking upon it as being "supernatural," or coming from such a source; but it is fast being acknowledged at the present day that nothing exists outside of nature, hence nothing is supernatural, or from a supernatural source-and hence the gift of healing is taking its place in the popular recognition as being the outward expression on the part of the person exercising it of an interior gift or talent of receptivity for the force or power which does the work; this work cannot be performed with any great success by persons who are not susceptible both to the reception of this power into their own systems, and the disbursing of it to others; and this is the reason why many who are truly honest in their efforts do not succeed in making cures, where others seemingly of less talent and ability are successful. Education in this instance is not to any extent a marked prerequisite in the result: and any attempt to place education to be derived at the medical schools above the natural fitness of the operator, is akin to a step made in following a blind guide. Fitness must first exist—there is no diploma which can confer it; and without fitness the mechanical process of "rubbing' (which coupled with professional training "of course" in some "Regular" school, hence making the system capable of diploma-bearing), which seems to be what Dr. Graham favors may be compared to the body without the soul and will prove as powerless to effect a cure as the deceased body is to manifest the phenomena of active life. This fitness before education was the view entertained in biblical times: the fisherman, the carpenter and those of like ilk were selected for the work of healing in prefer ence to those who were educated in the old modes of treatment.

Dr. Graham essays in his article to be either lightly funny or ponderously sarcastic in his references to the material which has been and is being chosen in our day and generation, on principles of natural selection, for the work of magnetic treatment. But if he is (as he presumably is, contributing as he does to the pages of a staid scientific monthly) aiming to deal with the subject on the dignified and grand principles of nature and human life, and for the good of all, he should not off-hand exhibit his ignorance of the first principles of the matter by affecting to sneer at any man's previous profession or condition before he entered the field of labor to which a newly-developed (though in past time a latent) fitness has demonstratedly entitled him.

The gift of healing-presenting itself as it does in different shapes—is not confined to any one class, and cannot logically be so: neither should any attempt be made to circumscribe it in such a manner. The great trouble to-day is the attempts made to get up a sensation on cures alleged to be effected by these different modes of treatment, and especially so in the "Faith' and "Prayer" cure, and the "Christian Scientists" philosophy: they claiming that there is no disease except in the mind of the pa-

Without question the Author of all Life works in the same manner to day as in the past, and if the proper adapted force and conditions are brought to bear the sick will be healed, if curable-if not, they will go the way of all flesh, the same as all human beings have gone who existed in centuries that have preceded this age. If the electric, magnetic and spiritual forces that are in the universe, and in individuals. were better understood there would be less mysterious explanations of different modes of healing the sick without medicine than there are to-day; the sick would also know more of themselves, and the cause of their sickness, and would not be held helpless under the power of systems of medicine whose "strongest hold" is their mystery.

The public should be better informed as to the power of mind over disease, and the benefit to be derived from the subtle forces in nature in and toward the eradication of human ailments. In 1871 I felt satisfied that there was need of a treatise on spirit, or vital magnetism, therefore I compiled a work entitled "VITAL MAGNETIC CURE, an Exposition of Vital Magnetism, and its Application to the Treatment of Mental and Physical Disease." I intended the treatise to be one of usefulness, to both the patient and those desiring to know something of the workings of the subtle forces indicated for benefit, as well as its reverse. I collated reliable information, and gave citations of views such as I entertained upon the subject, gained from experience, etc., etc; and after eleven years of practice since I wrote it I do not know of a statement I would erase from the work, but might add to it in some directions. I think if Dr. Graham will read what the late Rev. Eliakim Phelps, D. D., said, which is recorded in that work, on pages 194 to 197 inclusive, he will come to the conclusion that healing by magnetism may not be considered so gross and untoward in its nature as he (Graham) would in his "Massage" article, above reverted to, have the public believe. A system of healing the sick which harmonizes the record of cures made that which will be lasting and reliable in the to such persons as the "wise heads" among the up for self-interest, and its moving spring is ful structure is in course of erection; it is dan- medicos may see fit to commission for the pur- soon made manifest.

#### CRICKETISMS,

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

How loud and peculiarly solemn the crickets are chirping to night. It is Sunday evening, the first of October: but there is nothing in that fact to arouse in this marked manner their monotonous music-I will not say voices, for I believe their wings help make or are essential to their music. I like to listen to them. It always appears to me that there is more of thought than music in their chirpings, and it has a tendency to make me thoughtful in my musings at this evening hour. It has been a warm day for the season, and as the day has softened into twilight, and the sunset, which has been glorious, frescoed with cloudy and golden beauty, has darkened into night, and the crickets, more than had they been nightingales, have wooed me into meditation. It seemed as though the poet of "Paradise Lost" must have studied for his model such a night when his inspiration took the form of these well-worn words:

Now came still evening on, and twilight grey Had in her sober livery all things clad; Silence accompanied; for beast and bird, They to their grassy couch, these to their nests Were slunk, all but the wakeful nightingale; She all night long her amorous descant sung. Silence was pleased: now glowed the firmament With living sapphires; Hesperus that led The starry hosts rode brightest, till the moon Rising in cloudy majesty, at length Apparent queen, unveiled her peerless light, And o'er the dark her silver mantle threw.

The above apostrophe to the night-side of nature at this moment seems to state the case exactly, if we could substitute crickets for the nightingale, for they all night long sing their mournful rhythm. Do they have a more solemn or louder sound than usual? I would not like to say so, for the impression is strong that the listening instrument modifies all sounds, and when reaching one's sensorium and becoming a matter of consciousness, the hearer hears himself in part as well as hearing what is external to him. Hamlet said:

"Do you see yonder cloud that's almost in shape of a camel? Polonius- By the mass, and 't is like a camel indeed.

Ham .- Methinks it is like a weasel. Polo.—It is backed like a weasel. Ham.-Or like a whale?

related may have been the cause of it.

Polo .- Very like a whale." Polonius may not have been as foolish as some ike to suppose him in this colloquy. I have looked at clouds often, and found just the faces or profiles on their edges that I wanted, and I could change them at will, and they would be profiles still; it is the mind's eye that is the artist. So with sounds pressing for attention, they reach each one's consciousness through a separate telephone, a private wire, so to speak, no common ticker. To this scribe, then, the chirping was louder and a shade more solemn than was usual. Perhaps a circumstance to be

An old man had departed this life, and the scribe had attended the funeral that afternoon. A death is no uncommon occurrence, for a life on the planet goes out every second; the supply also is perpetual, so the world keeps full. But an old man's lamp had gone out who lived near . this trysting place of the crickets-"gone out," did I say? that was only a figure of speech; but let it pass. He had been where the gates were ajar for two or three years, and now he had passed in. The funeral services are fresh in my mind at this evening hour; the reason then is apparent why to me the crickets are now loud and mournful. They are not exactly prompting these more or less extended remarks; their voices have touched the chord, given me the key, and now the instrument runs itself. As some have noticed who have listened to the crickets, they seem to be at home in cemeteries, and there their chirping is not on a higher, but a louder key. Is it the natural stillness of the place, or is the mind stiller and more receptive in such locations? If so, then the suggestion made of hearing ourselves as well as the sounds. seems to be settled. Think you that Gray could have written on any other subject than a church-yard and made such a masterpiece of pensive beauty as his immortal Elegy? I have an idea, thinking at the moment of cemetery crickets, that they had a hand in it; is that a slip of the pen? well, a voice in it, then. Though gathering his facts, his epitaphs, his "mouldering hears," and other pictures, in the hours of daylight, it was in the evening that he got the spirit of that sweet, tender and long-lived effirsion, and the meditations to illuminate his day dreams; and the crickets at their best were a sweet and solemn accompaniment to his thought. Some of the verses in that Elegy, it seems to me, are pure cricketisms; take this at a venture as an example:

"The boast of heraldry, the pomp of power, And all that beauty, all that wealth e'er gave. Await alike the inevitable hour; The paths of glory lead but to the grave."

The scribe's head is level; he does not make this remark to prove any relationship to the poor "cricketisms" of this writer. You know charcoal and diamond are first cousins, chemically speaking; but oh! what a difference in

I have rather wandered from the funeral circumstance that was in my mind before this digression; so to return: I think death has been greatly robbed of its terrors in these latter days, and it is due to Modern Spiritualism. True, there is something melancholy in the going out of a young life, so of mature life; brothers, sisters, parents, how missed when death takes them. It seems hard to see them pass out of their activities into the grave (using the usual expression) while so many useless people who can be spared remain; yet these things have to be borne, and we cannot improve upon the providential method. But there is no sorrow, or there should be none, when the aged die: it must needs be.

On the occasion now in the writer's mind the services were quite impressive and sincere. The points in this old man's life were favorably noticed. The minister, Mr. Grane, was of the Baptist persuasion, and had, as would naturally be expected, his remarks to make in the line of his own evangelical form of religion. I do not think they amounted to much from the necessities of the case; they filled up the time, certainly did no harm; possibly helped keep the ship, or the church, I should say, from drifting out of course. There is a very perceptible drift in the whole evangelical church to-day, compared with its situation a generation or two ago; and the drift is very marked in the current funeral services. The one of which I am now speaking is worthy of special notice, and I could forgive the remarks referred to, in the evangelical line, if they had really been illiberal which they ware not in consideration of his

ceased had been a Modern Spiritualist instead of being a member of a Baptist church.

They were very remarkable words to come from a Baptist minister, showing that that order can draw from outside wells of thought for consolation when their own are dry or deficient in the particular quality wanted. It made me wonder if he had not been listening to the crickets and getting wisdom outside of holy writ. I felt when he was dwelling on this point as if I should like just such words said over my remains or debris. Of course I would be there to hear them and to say amen, though being then one of the "silent majority" I would not be heard. It was refreshing to hear this minister say of the deceased, as Victor Hugo, the poet and Spiritualist, would say, "disappeared, but not departed." "He has left," said he, "his worn-out body, but he is as near as he ever was; heaven is in God and God is everywhere." He impressed all, and aimed to do so, that the body in the casket was not the loving father, neighbor and friend; that he was present, but in a different condition of life; just as near and just as real, though, being a spirit, we could not see him with our mortal eyes. I dare say some of the hearers said in their hearts "how does he know?" Perhaps words like these may have come to some of their minds:

"Some whisper that the dead we knew
Hover around us when we pray,
Anxious to speak. We cannot say,
We only wish it may be true."

I had no such feelings or doubts myself; I knew, from actual experience, that this minister was uttering truth; I presumed he was speaking wiser than he knew, and thanked the "chirpings" that had touched his heart. I noticed that he was a reading and a thoughtful man, and one who had wandered in the field of literature outside of the line of his religious thought, hence had broadened, at least in his closet if not in his pulpit. He spoke of the evidences of some who had had glimpses of the heyond, privileged people who on the verge of life had had the curtain lifted. He referred to the late work by Miss Frances Power Cobbe, "The Peak in Darien," in which she has gathered many instances of this prevision of the other world referred to. I was a little surprised at his quoting from such a Parkerite or heretic (?) as Miss Cobbe is, from an evangelical standpoint, and the drafting on the spiritual manifestations, also, for facts for consolation. Well, the world moves. By-and-by this stone, Modern Spiritualism, which such "builders" usually have rejected, will become the head of the corner. These foregleams or previsions of immortality, and the consoling probabilities offered on these funeral occasions, and referred to in this case, are pointers to what may be more general in the next decade or two.

This reminds me of an incident worthy of a place in Miss Cobb's new book, which made a very pleasant impression on me, and is by no means forgotten: I happened in at the Tremont Temple during an Anniversary week, a few years ago. The convention was an Orthodox one. The late Rev. Nehemiah Adams had just come in, and came forward to make a speech. He said he had had a pleasant experience which he would relate. He had just returned from a funeral service of one of the members of his church, naming him, (the name I have forgotten,) and that, a few weeks before, he had attended the funeral services of a child of this same man. He remarked that as this man's life was drawing to a close, and weeping friends stood around his bed, his eye suddenly brightened, and, looking earnestly upward but in the direction of the foot of his bed, he said in the foot of his bed, he said in the direction of the foot of his bed, he said in the direction of the foot of his bed, he said in the direction of the foot of his bed, he said in the direction of the foot of his bed, he said in the direction of the foot of his bed, he said in the direction of the foot of his bed, he said in the direc in a feeble voice, "I see a beautiful lady robed in white, and she has my child in her arms." From his well-known piety the friends seemed to think it a vision; that the Saviour was manifesting himself to this dying saint; perhaps a tableau of the Virgin Mary and the infant Jesus. Hearing or knowing what they thought, he said, "No! no! it is my own dear child that died so little while ago," and the man died, intently and pleasantly looking at the vision that to the others was beyond the veil. "It would seem," said Mr. Adams, "that the child which had preceded him to the better life had now come to welcome the father to the land of spirits. That man's funeral I have just attended, and I felt that the circumstances would interest you, indicating, as it does, that the curtain between the two worlds is growing thinner."

This circumstance interested me as outside evidence of the spiritual manifestations. I have often wondered, where was his authority for the thinning of the curtain? If that statement was not stealing our thunder, I am no judge of spiritual theft. So were the sensible and consoling remarks that I have referred to at some length at this old man's funeral by the Rev. Mr. Crane, and that are heard in a greater or less degree at many of the funeral services in late years. They draft on our philosophy as being the only medicine suitable to the case. Well, gentlemen, you are welcome; help yourselves; by-and-by you will say openly what you now know to be true, or what ought to be true; that you always believed what we teach, just as every minister is now anti-slavery, and always was; and yet every man with a memory knows that the pulpit was almost wholly on the side of slavery, sustaining it by the Bible, or striving to justify it by that book, and those the most proslavery then have been the most anxious, since it was abolished, to impress people with the ancient date of their interest in the cause of an oppressed race.

The crickets are still chirping in the garden, and their solemn rhythm is still the stimulant to my pen; but the "cricket" now writing his pensive thoughts shows signs of weakening, or, in other words, begins to feel as though the readers of his Cricketism, if any have had the patience to be such, would like to listen to other music for a change, and so he had better pause. Not to be abrupt, I will close with what the out-door crickets seem to be saying as I turn from my writing-table to the open window to listen to these inspirers. Perhaps the subject that this Cricketism has more or less treated has helped me to convert those insects' music into such words or ideas as are in harmony with

"It is a beautiful belief, That ever round our head Are hovering, on viewless wings, The spirits of the dead."

"FROM WHENCE, WHAT, WHERE?" is a little book by the editor of the Boston Journal of Chemistry on the problems of the nature of spirit and immortality. Dr. Nichols presents a liberal modern view, cutting adrift from creeds, but retaining his faith in God and revelation, with a leaning toward Spiritualism.—Boston Daily Advertiser.

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### Spiritual Phenomena.

[From the Cleveland (O.) Leader of Oct. 23d.] From Spirit-Land.

CHARLES E. WATKINS, THE SLATE-WRITER,

GIVES A SEANCE AT WEISGERBER'S. Charles E. Watkins, the slate-writing medium of Boston, gave a public scance at Weisgerber's Hall last evening. The hall was filled to its utmost capacity by Spiritualists, skeptics, and people who are pronounced in their opposition to Spiritualism. After a few remarks bearing upon the subject of slate-writing, Mr. Thomas Lees introduced Mr. Watkins... Upon ascending the stage, he said there were people in the audience who knew him before he was a medium. He was glad to see them there, as it showed they had confidence in his powers. He was once a licensed exhorter in the Methodist Episcopal church. He still had kindly feelings toward that church—toward all churches, and even toward the heathen who were sincere in even toward that church—toward all churches, and even toward the heathen who were sincere in their belief. The great trouble, he said, was that people were not honest in their beliefs. He was honest in his, and he asked the audience to treat him respectfully. He had gifts, and he thought it his duty to exercise them. He said some people attended his scances expecting to receive messages directly from their spirit. receive messages directly from their spirit-friends. He could not regulate what was trans-mitted through his organism, and he could only give them what came. He said he had taken three men into the ante-room, two of whom were strangers to him, and given them an exhi-bition of his powers, and should he fail in his public attempt he would call more them to

public attempt, he would call upon them to testify to what he had done in private.

At the conclusion of his remarks the medium stepped down into the audience and asked two gentlemen to assist him. These gentlemen, one of whom was Mr. W. E. Fleming of New York, who arrived in Cleveland yesterday morning, and the other Mr. Robert Graham of this city, took seats at a table on the stare. Both assured took seats at a table on the stare. took seats at a table on the stage. Both assured the audience that they had never seen or spoken to Watkins before last evening, and both informed the Leader reporter that they did not believe in Spiritualism. The two gentlemen and the medium having seated themselves at the table, the latter took two new slates, washed them with water and laid them, one above the other, on the table, placing a piece of slate pencil between them. While he was making these preparations, Mr. Watkins said he was somewhat doubtful of success, but should he fail, it would be because the conditions were at fault. He then clasped a hand of each of the gentlemen at the table, who in turn joined hands, completing the circuit. Mr. Watkins laid the hand clasped by Mr. Fleming on the upper slate, knit his brows and waited. In a moment he arose and asked the audience to sing or talk, as he could feel the positiveness of those present to such a degree that he was afraid the spirits would not write. Returning to the table again and making the circuit, he exclaimed, "Never mind the singing. I feel the power now." At that instant Mr. Fleming said he could hear the sound of writing. The medium left the table and asked Mr. Fleming to the audience immediately that a message was written on the under slate. After looking at the writing closely, he read it. It was as follows:

"I am sure that there are those here this evening." took seats at a table on the stage. Both assured the audience that they had never seen or spoken

"I am sure that there are those here this evening who will know me. I was somewhat interested in Spiritualism when I was on earth, but now I know there is truth in it. Give my love to father, mother, and all.

G. G. Finn."

There were many present who had known Mr. Finn before he passed into the dark unknown but a few weeks since, and as the message fell from the reader's lips there was an audible buzz of astonishment. There was another message on the slate which read as follows:

"I was in the dark some time after getting over here. Never attempt to take your own life. Peter Miller."

Mr. Watkins then requested the members of itualist and an acquaintance of the medium. Mr. Hatch ascended the stage with a slate in his hand and said:

"Before I went into the ante-room I never saw Mr. Watkins. He asked us to write the names of dead and living friends on slips of paper, fold them up and place them in confusion on a table. This we did, he remaining out of the room in the meantime. He then came in, picked up the pieces of paper at random, and, without unfolding them, gave first the initials and then the full names written thereon. Further than that, he told which were the names of dead and which of living friends. I wrote the name of my daughter, who died at the age of eight years, on a slip of paper, and gave it to him. He held it in his hand. I tied two slates together with string, and when we separated them there was a message from my daughter written on one of them. I took the slate out of the room with me and now hold it

in my hand."

Mr. Hatch then read the message, which was as follows:

"Dear Friends: Ten months ago I left this earth, as my friends all know. I want them all to realize that I am just one step beyond, and if they can't see me I can see them. I love them all. Carrie M. HATCH."

Mr. Brayton corroborated what Mr. Hatch had said, and Mr. Fleming stated that he was confident the writing had been placed upon the slate by something else than the physical force of the medium. Mr. Watkins was highly pleased at the result of the scance, and he said that there were men who styled themselves "exposers." He would be perfectly willing to meet any one or all of them on certain conditions. He would let them grapple with one test—that of distinguishing between the names of dead of distinguishing between the names of dead and living persons written on slips of paper. He said that he had held a seance in the pres ence of Rev. Joseph Cook, of Boston, who had admitted that some supernatural power had placed the writing on the slate. All he required of a person was that the name of the dead triand and the question to which an answer was friend and the question to which an answer was sought be written and he would give the answer as best he could. He did not profess to be able to answer questions at random. "Slate-writing," he said in conclusion, "is a phenomenon, and it cannot be exposed by fraud.

#### The Newcastle Sanitary Congress. VACCINATION OR SANITATION.

Editor of the Banner of Light: Prof. de Chaumont directed the attention of the Newcastle Sanitary Congress, a few days ago, as reported in the daily journals, to the immunity of the German army from small-pox, where vaccination is de rigeuer, as compared with the French army, where he says vaccination is less effectively carried out, and in which small-pox prevailed, deducing therefrom an argument in favor of compulsory vaccination. Prof. de Chaumont directed the attention of gument in favor of compulsory vaccination. May I venture to say that Prof. de Chaumont is seriously in error as to his facts? for although Dr. Lionville's Bill for compulsory vaccination and re-vaccination in France has been with drawn, owing to the determined opposition to it by Dr. Jules Guerin, Dr. Depaul, Dr. Hardy, the Baron Zarry, Dr. de Pietra Santa, Dr Charles Pigeon and other eminent members of the Academie de Medicine, vaccination in the French army is now, and has for a long period, been rigorously enforced. All French recruits are vaccinated by the military surgeon on joining the army, and soldiers are re-vaccinated in times of small-pox epidemics. The following

extract from the report of Dr. Oldtmann, staff

surgeon and chief physician to the hospitals at

Verdun and St. Quentin, during the Franco-

German war, shows the origin and develop-

ment of the devastating epidemic to have been

uniform with all similar outbreaks in this

wick, Mr. Henry Pitman and others), viz., overcrowding, filth, and the consequent pestilential atmosphere, and not want of vaccination.

OF

BANNER

atmosphere, and not want of vaccination.

"In my numerous marches and halts in the campaign of 1870-71, I directed particular attention to the health statistics. After the taking of Verdun, I noticed that the rooms in which the French hospital patients were miserably decimated during the bombardment were inexpressibly close and ill-smelling—breeding places of smallpox poison. The only German physician of the garrison being unwell, it fell to my lot to root out these filthy lurking holes of pestilence. I was physician of the garrison staff at St. Quentin, and all the statistics of the French, German and international hospitals for six weeks in succession passed through my hands. The enormous difference between the smallpox mortality of the two armies was caused by the crying neglect of hygienic precautions in the French military department, and by the excessive concentration of their system of stationary sick dépôts, as opposed to the freshness of the hygienic arrangements of the German hospitals, and the ambulatory movements of their scattered troops. No more decisive proof car pitals, and the ambulatory movements of their scattered troops. No more decisive proof can exist of the correctness of my theory—that the strength and spread of smallpox is both proportioned to, and progressive with, the fostering and shutting in of the smallpox vapor—than these statistics of the Franco-German war."

Dr. Oidtmann adds, that shortly before the outbreak of the war, the whole of the French army were re-vaccinated. This general vaccination appeared rather to extend the disease than to protect from it. I am,

Yours faithfully, WILLIAM TEBB.

Devonshire Club, St. James's, London, S. W., Oct. 10th, 1882.

#### New Publications.

DRAKE, THE SEA-KING OF DEVON. By Geo. M. Towle, author of "Vasco da Gama," "Magellan," "Marco Polo," etc. 16mo, cloth, pp. 274, illustrated. Boston: Lee & Shepard. This forms the sixth volume of the "Young Folks" Heroes of History," a very interesting and instructive series of books for the rising generation. Sir Francis Drake was the foremost sea-captain of his age, the first English admiral to send a ship round the world and the hero of the victory acquired by the English over the Spanish Armada. He was born in 1539, and after a stirring, bold and adventurous life, died on ship-beard in the harbor of Porta Bella, in January, 1596. It is needless to say that a narrative of so event ful a career, written in the attractive style that is the prime feature of Mr. Towle's works, is heartily well comed by the public.

How to Keep Store. Embodying the Conclusions of Thirty Years' Experience in Merchandizing. By Samuel II. Terry. 12mo, cloth, pp. 406. New York: Fowlers & Wells. This work the author gives the public as the result of frequent reflection during a long period of business experience. It furnishes satisfactory replies to all questions likely to suggest themselves to one designing to enter mercantile life, as well as to those already established in it; a book of sound, practical informa tion and of advice which, if followed, will almost unerringly lead to very desirable results. Facts in the lives of successful business men, anecdotes, incidents etc., serve to render attractive what might without them prove dry and wearisome, and at the close are given a number of interesting mercantile problems.

WHISPERS AND ECHOES. By Dr. C. C. Peet. 8vo, cloth, pp. 213. Boston: Published by the Author.

A collection of poems interspersed with prose articles, all of which in a greater or less degree embody spiritual and progressive thought, the author being a Spiritualist. The first and longest poem is entitled Man," and written in the form of a soliloquy. The book is very finely gotten up; large type, good paper, broad margins and excellent binding combine to make it a very presentable volume.

THE HIDDEN RECORD; or, The Old Sea Mystery. By E. W. Blaisdell. 12mo, pa., pp. 466. Philadelphia: T. B. Peterson & Bros.

and gives many vivid and startling descriptions of that life in its lower aspects. Its style is vigorous, enlivened by passages of genial humor and dramatic episodes. The plot hinges upon the herculean efforts of an officer of the United States Navy to unravel a mystery of his father's career, which not being solved until the close, serves to keep the curiosity of the reader on a high tension to the end.

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Quarterly Convention. The Spiritualists of Van Buren and adjoining Counties will hold their next Quarterly Convention at Hartford Nov. 11th and 12th, 1882. C. W. Stewart and other speakers are expected. Mrs. Olie Child Denslow will sing.

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THE

## OCCULT WORLD.

BY A. P. SINNETT.

CONTENTS. INTRODUCTION.

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### Message Bepartment.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERMOON. The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public are cordially invited.

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 undersloped 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 rea on. All express as much of truth as they perceive—no more.

ner recon.

Arraptes a small and those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Arrapt flowers upon our Urrel-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 offerlugs. eir floral offerlogs. We invite written questions for answer at these

Miss Shelhamer wishes it distinctly understood that she (Miss Shemainer wishes a distinctly inductioned that sirves no private stitings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

\*\*Electers of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

\*\*LEWIS B. WILSON, Chairman.

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

[Report of Public Séance held Oct. 10th, 1882.] Invocation.

Oh! thou Great Spirit of Love, whose tones of power choed throughout the mighty storm and the whirf-wind are heard rolling in the ocean waves, or wherever nature's powerful forces roll and surge; whose gentle wind are heard rolling in the ocean waves, or wherever nature's powerful forces roll and surge; whose gentle breathings are listened to in the sidning zephyr, and among the rustling leaves of the forest; whose sunshine of gladness smiles upon man, and uplitts his spirit from gloom and darkness into the reaim of light and beauty, we would recognize thy holy presence at this hour; we would feel thy ministrations surging within our souls, lifting them up above the darkness and tempests of earthly experience, unto a plane of beauty, power and grandenr, where the might of angelic presence may be felt and realized from time to time. Oh! may we listen within our souls unto thy teachings, unto the words of counsel and instruction that are given, from day to day, by thy angel loved ones, and may man feel and understand and know that thou dost work within the human heart. May he listen to the voice of the spirit, speaking within the soul, the "still, small voice," with its gentle admonitions, breathing of love, of peace, of hope and patience, and of all that is holy and sweet in life, in order to uplift his spirit beyond the clouds and sorrows of material existence, unto a realm where joy and happiness unspeakable await those who are faithful and true to the trust which thou hast reposed within theim. We ask the blessing of thy loved ones here upon every soul; and oh! may it not only be given unto all present, but he bestowed abundantly upon all humanity. Especially would we ask the blessing and the continued ministration of the angel ones upon those who are needy and forlorn, who waik the pathway of life in sorrow and sadness, who struggle on, from day to day, coping with adversities and difficulties. May all mankind be, uplifted and strengthened in spirit, and be given that power which will cause them to rise above the life of life, and to press forward patiently, manfully, in hope of the coming time when, released from the life of life, and to press forward patiently, man-fully, in hope of the coming time when, released from the burdens that bow them down, they will be ready to sing their songs of refoleing, and to joto hand in hand with the angel loved ones, to spread the work of min-istration unto others.

#### Questions and Answers.

CONTROLLING SPIRIT.-We await your questions. Mr. Chairman.

QUES.—[By a correspondent.] Why is it that predictions made by spirits often fail to be fulfilled? For instance, I was told through one medium that the portrait of a spirit was being produced through another, and that it would come into my possession in a singular way. Though more than two years have since passed the picture has not reached me.

Ans.—How many statements and promises are made by mortals that are never fulfilled or verified! The individuals making these promises or statements may be unreliable, or some unforeseen event may have arisen which preuntoreseen event may have arisen which prevents the consummation of those promises. So it is with spirits. It is impossible for us to determine why the promise or prediction made by the spirit to whom your correspondent refers was not fulfilled. It may be that the intelligence was unreliable, or possibly some unforeseen occurrence may have arisen preventing tenigence was unreliable, or possibly some unforeseen occurrence may have arisen preventing the fulfillment of that promise. Possibly the spirits producing the painting through another medium may have been unable, after the picture was completed, to give to their medium or friends information where to send the production, or possibly they may not have been ductions. These paintings have been given thim by his spirit band; they have been properly the beautiful they have been properly the beautiful duced through his mediumistic organism. knows not whom the paintings represent, where the parties reside, or to whom they belong, His spirit band advise him to preserve his paint-ings until they give him directions how to dis-

pose of them. Q.—[By Major Carpenter, Delphi, N. Y.] If the spiritual body is a fac simile of the earthly, with what age of the earthly body does it cor-

A.—The spiritual body corresponds to the earthly body at the time of the transition of the spirit from the mortal form; indeed, we have seen the spiritual body presenting the appearance of individual to the spiritual body presenting the appearance of individual to the spiritual body presenting the appearance. ance of infirmity, wearing the expression of weariness and age; the spirit bearing such a body, however, having only just arrived in the eternal world. As the spirit advances, throws aside the conditions of material life, and rises aside the conditions of material life, and rises above them, the spiritual body sloughs off all appearance of age, weariness or infirmity; it gains strength and power, and when it has become thoroughly matured, presents the appearance of an individual in his prime. Age, in the spirit-world, does not express itself in lines upon the brow, or in whitened hair, but it does manifest itself by an appearance of experience, of wisdom, stamped upon the features of the spirit. Mortals who page to the spiritual life. spirit. Mortals who pass to the spiritual life aged, after having thrown aside the conditions of the material, seem to take upon themselves that appearance which they would have presented in the prime of life upon the earth, provided their material bodies were sound and and the life upon the satisfactory to be a sound and the life upon the satisfactory and the satisfactory healthy. Infants who pass to the spirit-world have bodies corresponding to what their mortal forms were when they passed away. These bodies pass through the processes of growth and change, growing and expanding until they arrive at maturity, when they present the same appearance as one who is in the prime of life,

possessing a sound and healthy physique.
Q.—[By Benjamin Franklin, Chicago, Ill.]
Are those who pass from earth "rooted and grounded" in the Calvinistic faith, unhappy upon finding that it is not true; and do they, in any instance, adhere to it, hoping they may yet find it true?

A.—When those spirits who believe in the doctrines and theories advanced by Calvin real-

ly understand that these theories and doctrines ly understand that these theories and doctrines are untrue, they are generally unhappy for a time; they feel as though they had been cast adrift; been cut loose from their moorings, so to speak, and knew not whither to turn for support. But it takes a very long time for many of those spirits to learn that the opinions many of those spirits to learn that the opinions which they entertained on earth are false, and consequently many of them disbelieve that they are untrue; they think and feel that although they have not as yet perceived the full force of the teachings of Calvin, yet they will do so by-and-by, and will receive and find in the spiritual world all that they hoped to find when they passed away from the body. Such spirits congregate near the earthly sphere and hold close communion in religious circles with hold close communion in religious circles with those individuals who entertain the same opinions and ideas that they did when inhabiting a mortal form. Through the ministrations of advanced spirits such intelligences will in time beturned from their course, and the full light of truth will be received into their souls. For a time they will probably be unhappy, and unable to understand why they have been so deceived; but after they become fully convinced that truth yet remains for them to find, that it is ready for their acceptance, that they have only to seek and to study to receive it in its full light, then they will endeavor to press forward in the attainment of knowledge. When such a time arrives these spirits will be anxious not only to learn all that is possible of wisdom and truth for themselves, but they will be desirous

of extending it unto others, in order to bring others out of the condition of ignorance which they have been plunged in heretofore.

#### John W. Edmonds.

[To the Chairman:] I am kindly invited to make a few remarks by the intelligence operating at this circle room. I am here to day because of the presence of one in whom I am interested, with whom I am associated in his life-work, and I feel like expressing a few words of encouragement and cheer to him from your platform. I would say to him: My friend, in times past we have been close together in spirit; in visible presence we have communi-cated together, and have endeavored to bring light unto each other's souls. To-day, and henceforth, we may come into closer communion of spirit, each one imparting to the other something of truth, something of knowledge that will inspire and stimulate us anew to press forward in the great most of cur lives. press forward in the great work of our lives. And I feel that by returning from the spiritual world and coming into contact with you, and such as you who desire to be workers, true laborers for humanity. I gain a power and im-petus to go forward in the spiritual realm which otherwise I should miss. I may not bring to you and to other associates anything that is grand and important, any more than I receive from each one in return—for it is the old law of reciprocity in operation: we cannot give without receiving a benefit in return—and if we take from others, it is our duty, and the inexorable law of justice will compel us to bestow something in return. I would say to you, my friend, the work is a grand and broad one; it has not opened out to you in its entirety as yet, but it is doing so gradually. Daily unfolding before your life, it brings to your spirit something new and beautiful from hour to hour. As you press forward, seeking to study into and to understand the laws of life and spirituality, you receive new ideas, new conceptions of the grand eternal power operating beyond matter; permeating matter, subduing it to the potency of the spirit; therefore this Spiritualism has been of great service to your soul; it has brought the flood tide of truth into your life, and you have been able to receive and to appreciate it. So we bring to you our blessing and our sympathy; we assure you that we perceive our sympathy; we assure you that we perceive and understand more fully than mortals do all that you have laid aside, all that you have left behind you in taking upon yourself the burdens and the work laid upon you by higher powers; and we will be with you, bringing strength and assistance, uplifting your spirit, portraying before your mind those lessons which you desire the child and which will bring knowledge of to study, and which will bring knowledge of the life immortal and of the power of the spirit to your comprehension. As these things are brought to you, all that we require or desire is that you will give them to others. Truth is what the world needs. Humanity is starving for knowledge of itself, to understand itself. and to understand the laws of being: and we are seeking to bring our instrumentalities out into the broad field of labor, in order to bring this truth and knowledge to the comprehension of mankind. As one of these instruments, I approach you, to-day, knowing that I shall be received in the spirit of fraternity, feeling that you will be ready to accept what the spirit-world has to offer you. We do not bring to you those things which we intend to elaborate be-fore your mind at this hour—there are too many magnetisms pressing around us for that—but we will bring them to you in the silence and quiet of the twilight hour, when all is calm and serene, and your soul is receptive to spiritual teachings; then will we unfold before you those lessons which we feel you will learn, and which on will spread out unto others for their comyou will spread out unto others for their comprehension. Therefore, my friend, press on; falter not on the way. Although you may at times feel that the road is hard to travel, yet realize that it is upward—and the summit lies beyond. Those who toil and who climb steadfastly will arrive at the summit by and by, and when they have agained that importal height when they have gained that immortal height they will be glad to look back over the way they they will be flad to look back over the way they have traveled, to take an extended view, and to behold all the glories unrolled before them. The work is a glorious one, it is a true one, a laborious one, one that will call for effort, for action and for united labors; but the end is be fore you, and it will be worthy of the time and labor expended upon it.

I would send my greeting to my associates, and assure them that I am pleased and gratified whenever they unite in action for the spread of spiritual truth; and I perceive that more effective labor is to be performed during the next coming year, that the way has as yet only been opened, in preparation for the future, but that they have only been opened, in preparation for the future, but that they have but that they have the their spiritual education while they are very near to me, and I want them to open the way so that I may come with the they are very near to me, and I want them to each out their spiritual education while they are very near to me, and I want them to open the way so that I may come with the they are very near to me, and I want them to each of the frail body and not do where he has nor and understand what it was to me, and then all understand what it was to me, and then and understand what it was to me, and then and understand what it was to me, and then compile in action for the first open and understand what it was to me, and then and understand what it was to me, and then and understand what it was to me, and then and understand what it was to me, and then bevoid what it was to me, and then and understand what it was to me, and then and understand what it was to me, and then compile in an understand what it was to me, and then compile in an understand what it was to me, and then compile in an understand what it was to me, and then and understand what it was to me, and then compile in an understand what it was to me, and then and understand what it was to me, and then and understand what it was to me, and then and understand what it was to me, and then and understand what it was to me, and then hallon. A powers is the and understand what it was to me, and then they and understand what it was to me, and then they and understand what it was to me, and then they and understand what it was to me, and then they and understand what it was to me, and then they and understand what it was to me, and t but that the work itself will unfold before them in the coming months. I waft them my greeting, and would bless each one. To my friend Henry Kiddle. John W. Edmonds.

#### Archibald J. Campbell.

[To the Chairman:] Not many weeks have elapsed, sir, since I departed to the land of spirits. I hardly feel myself to be in good condition to return to mortal life and manifest, yet I desire to reach my friends. I would have them know that I come back to them, and that I am becoming situated so that I will be able to look after them by and-by. I only died, as you use the word, in July last. I have been looking around me since becoming awakened to ascertain my position and condition. I am not qualified to speak of the spiritual world as are those who have been residents there for years, yet what I have seen of it is congenial to me and quite attractive. It is surprising how natural it all appears, sir—very much like the world I have left; it would seem almost at times as though it was the same world; that I had not stepped outside of it at all; yet I find the inhabitants in homes, in congenial companies, scattered here and there, and am assured that they are not material homes and mortal individuals, but that they are truly spiritual; so I am trying to learn of these things, to gain knowledge concerning them, that I may transmit it to

I am not here to give any lengthy message; feel that I am not competent to do so; but I would send greetings to my friends. I would send my love, and desire them to feel that I can come back from the spirit shores, and that I will be glad at any time to come into communica-tion with them, not only to give them tidings of my well-being in the life beyond the mortal but also to give them advice and assistance in any way concerning their own lives.

I belonged in Brooklyn, N. Y., and resided on Hudson Avenue. I am Archibald J. Campbell.

I was forty-five years of age! I may say I am

### Betsey Cram.

[To the Chairman:] They didn't tell me that I would have to come through smoke to get here, but it seems smoky all around me, and I don't understand it. Can you tell me why this is so? Ill is probably owing to the condition you were in when you went out. Were you not burned? Yes, sir, I was. I was attending to my duties—I was fixing my fire—when my clothing caught, and I could not extinguish the flames. I suffered terribly; but I suppose only for a short time; yet it seemed an age to me. I am told it was only a brief space of time before my spirit passed from the body. I have not outgrown the remembrance of that circumstance; it seems to me I shall never forget it; but I have outgrown the painful memory which it brought to me. At first I could not bear to think of it; when I did so, it seemed to bring back the old

suffering.
I thought I would like to return and send a few words to friends who might care to hear from me and to know how I am getting along I wish them to know I am well situated, and much pleased with the home provided me; that I have met my husband—indeed, he was the first to meet me when I passed out. He also would like to send a few words to friends, if only that they may know he still takes an intrest in them and would be glad to come into communication with them. He sends his love with mine to friends in Lowell. I also wish to reach friends in Pelham, N. H., where I resided. I want them to know that the experience so painful to me has departed. Perhaps they think I know nothing of it now; but I have not lost my negative to the properties of the properties of the properties. seemed as though I had company around me when I could see no one in the body. Now I realize it was because the spirits of dear ones realize it was because the spirits of dear ones were there, and made me feel and sense their presence, although I could not give it expression: so I felt I was not alone. I did not have the desire for companionship that others had, although of course at times I did feel as though I would like some friend to be with me. Well, I am a plain body, and perhaps a little peculiar, but I am just as I was made, and I would not be any one else.

I thank you. Mr. Chairman, for permitting

any one eise.

I thank you, Mr. Chairman, for permitting me to come, for I want my friends to know I am still alive. Betsey Cram. My husband was James Cram. It is about three years since I went from the lead.

#### Daniel F. Coliton.

[To the Chairman:] A few years ago, sir, I lived in this State, inhabiting a mortal form. I was twenty-five years old when I passed away. I am not yet thirty, although pressing on to that age. I cannot say that I was entirely reconciled to the change called death, or that I conciled to the change called death, or that I would have chosen to pass through that change had I had the matter of choice; yet after the lapse of these few years, and after looking back over my earthly existence and taking a bird'seye view of my spiritual life. I feel that it has all been ordered wisely, and it is as well that I passed from the body at the time that I did, perhaps better than had I remained to this time, but there are dear ones yet on earth who attract me back. I come to their homes and time, but there are dear ones yet on earth who attract me back. I come to their homes and seek to make my presence known. I want them to feel that I am with them. This seems to be the great desire of all returning spirits, and yet it is true that were you enabled to come to your earthly home and then not have your friends recognize or notice your presence, you would feel deeply anxious to open their eyes and to have them understand you were by their side. That is just the way these spirits feel in side. That is just the way these spirits feel in coming back; they will do anything or go anywhere to send word to their mortal friends that they are with them, and are seeking to make themselves understood. I am one of those

people.

1 would beg your pardon, Mr. Chairman, for intruding upon you at this place, for I am a stranger to you. I send my love to my friends. I wish them to feel that, if they will do so, they can find a medium through whom I or some other friend can come to them and give them messages from beyond the grave. There are many things which I, for one, would like to talk over with those who are yet in the body many things concerning my own life, especially the very latest part of it; there are things concerning their lives and experience which I would be pleased to mention, also concerning the changes which have taken place with them during the past few years. It seems to me we shall all be mutually benefited by coming into personal communication. I was the son of James Coliton, of Somerville. I left a mother and father here, and other dear ones. I tried, immediately after passing from the body, to manifest my presence to them, but I do not think I succeeded very well. I send my love to all. Daniel F. Coliton.

#### Mrs. Fannie A. Hopkins.

I, too, am from Somerville-that is, I resided there when in the body. It will soon no three years since I passed away. I, too, would like to reach my friends and have them know I bring them my love I would like to tell them of my home in the spirit-world; how beautiful and peaceful it is; how satisfied and happy I have grown; how kind and loving all the dear ones who congregate there are in their attentiors to me and to each other, and that we never feel to despond or to think that our home is not happy. I know such conditions often come to the people of earth, but I have seen nothing of such things in the spiritual world; although I have been told that countless numbers of spirits are unhappy and restless, I have not met them.

I want my friends to learn, or seek to learn, all that they can concerning the life which they are to live in the future. There are those very near to me who will soon pass from the body; one in particular, whose earthly life is nearly ended. I want light and knowledge to come to ended. I want light and knowledge to come to those dear ones while yet they remain on the earth, so that when they pass away they will not despond nor be looking around after things which they cannot find, nor feel that they have neglected their spiritual education while they were here; and I will be glad to bring them all the knowledge of these things that I can. I ask them to oven the way so that I may cover with whatever i have to bring which i leel will be of service to them. I was in my fifty-ninth year when I passed away. My companion is W. H. Hopkins. I am Mrs. Fannie A. Hopkins.

#### Mrs. Olivia Guild.

[How do you do?] [To the Chairman:] I do n't know how I do; it seems to me I do n't do very well. It is hard work getting here, and it is hard work getting in after you get here—so I ford it. find it. I can't move along very well, I feel so old and tired. I didn't feel so particularly before I came into this place; I felt quite young and spry for one who had seen eighty-two years of life, but after I got here and was told I could speak, I did feel so tired, it seemed as though I never should be able to open my mouth. I did n't suffer much at the last of my life. I don't remember much of anything about it; only I seemed to sink away in spirit; to take but little notice of the outside; but just as soon as I woke in and saw who was with me and as I woke up and saw who was with me and around me, that I was not then in the old body, I felt like singing—I was just as happy as a bird. It is not many months ago since I cast off that old garment—it seems to me like an old and worn garment now—I have no other thought of it. It was in April last that that robe was laid away, and I took upon myself a new form and new garments in the spiritual world.

Oh I yes, I have met dear friends—those who went away years ago whom I mourned; a loving companion, and dear ones who should have come up; all are safe over there; I have been happy to meet them. Many whom I had almost forgotten presented themselves to be recognized. There was such a hand-shaking and happy time that I had no thought of feeling unpleasant concerning the past and the death of the body. This is my story, as well as I can put it; but I have those here in the form who all very dear to me. I want them to have who are very dear to me. I want them to know how happy I am; how pleased I feel with the new life; it is all sweet and beautiful; and though it is strange, and not exactly as I looked

for, yet it is all very good, and I am not going to find any fault about it.

I want my daughter to know that I can see her, and can understand how she feels. I know that she thinks it is best that mother has gone, that she thinks it is best that mother has gone, because I was so ailing and klable to suffering; but I know that she sometimes thinks she would like to see me again, and feels lonesome because I have passed out of her home. I want to tell her that this all right, and by and-by, when she has performed her work in life toward herself and those who are with her, then I shall come and give her greeting, and help her up to the spirit world.

up to the spirit-world.

I have done the best I could, but perhaps sometime I can come and do better. I comewell, I come from the spirit-world; but you may say I come from Milbury, Mass., and my name is Mrs. Olivia Guild.

#### Warren Clark.

[To the Chairman:] Good afternoon, sir. I desire to encroach upon your time and patience desire to encroach upon your time and patience for a few moments, hoping to reach my friends in this way. It is a very strange line to come over, and I find myself surrounded by a motley crew, all sorts of company seem to be present. However, as they are all minding their own affairs, I will mine, and proceed to business. My friends whom I desire to reach are in Chicago where I wanted to reach a process. cago, where I resided for a number of years. Chicago was not my native place, but I located there for a time, and transacted business. I have friends there now who are active business. men, with whom I would like to come into communication. A few of those whom I formerly knew are interested in Spiritualism—they think a great deal about it. They have attended a few sittings with mediums, and have listened to what the spirits had to say; at one time they received a very few woods from me with my my memory nor my power of calculation. I am not asleep nor in a drowsy condition. When I am in my spirit-home I am as active—even more so—as I ever was, and my friends know I had some energy. I lived alone during the latter part of my life; but I did not feel lonely, for it

don't know much more than the first letter of it. I want to tell them, if they will go to work systematically, earnestly, to understand Spiritualism, I, for one, will be glad to join them, and I know of a number of other spirits who will be with me in the work. Our old friend and associate, Jacobs, will be a spirit actively engaged in that labor, for he is anxious to understand these laws for himself, in order to perform a work for those who are near to him in the mortal life. Now, I ask my friends who have di-rected their attention to spiritual things, to form a circle, and to meet every Thursday and Sunday evening, at eight o'clock, and sit for at least one hour. I wish them to have paper and pencil upon the table, and when they sit around it to touch hands, in order to form a battery that their spirit-friends may make use of, and I know that, in a little time, we will be able to make ourselves understood, because two of the party are strongly mediumistic, and only need to have their powers operated upon to have them unfolded.

That is all I ask of my friends at present. If they will do this for six months I will be very much obliged. I know that before they have experimented one month they will receive enough to engage their attention and interest them. I understand that my friend will receive my message. I send my love to him, and to the boys, and would be very much obliged to him if he will send word to my family that I have been heard from, and am going to work to try and send them a good lengthy letter. Warren Clark.

#### Jennie E. Frost.

[To the Chairman:] Will you permit me, a stranger, to come? I feel that it would be a great privilege to me to endeavor to reach my friends, for I have been seeking to do so for nearly two years—seeking to bring many things which I have to impart to them. Occasionally I can bring some little thing and impress it upon their minds, but there is so much to be upon their minds, but there is so much to be done I am anxious to be at work. I wish to send my love to all that are dear to me. I do not want them to think I have forgotten them, and as I have passed away from earthly scenes and associations I do not want them to think I can never take any interest in their welfare because I am not in the body. I desire them to realize and to understand that I can come and interest myself in all that concerns them. When I am away in my spirit-home I can still send my love and sympathy out to their lives, where I feel it finds a resting-place. The flowers which you have here, Mr. Chairman, are beautiful, but, oh! they are nothing compared to those blossoms which I find in the spiritual world, which are everywhere blooming upward world, which are everywhere blooming upward from the sod in fragrance and beauty. They from the sod in fragrance and beauty. They do not seem to decay as the mortal blossoms do, but they ever present a fresh appearance to the contemplation of the beholder. So I would bring back these blossoms of love, emblems of the eternal affection which blossoms in the heart of those who are closely drawn to the spirit. I wish my friends to feel that I would surround them with such beautiful blossoms, surround them with such beautiful blossoms, such perfumed blossoms, as will only sweeten their lives. I would have them feel that it is all for the best that I passed from the body, for I could not have been strong and well; I would have been delicate; the long illness which preyed upon my system wore it away, and the spirit was glad to be free. The experience of those long and weary weeks brought to me many things which were of herefit to my inner. those long and weary weeks brought to me many things which were of benefit to my inper being, and the remembrance of them now, of the loving attentions and kindly words of friends, appear to my spirit like gems of light which never fade. I would say to them all: I thank you for every kindness bestowed, for every attention directed toward me. I treasure up the memory of them in my soul; they are a blessing to me. I would bring to you from the spirit, world the gifts of the spirit. I have no spirit-world the gifts of the spirit. I have no wealth to bestow, no jewels nor priceless robes, but I have love, sympathy and affection. I can bring to you peace that will surge around your souls and make your lives restful. I will do this whenever conditions are favorable.

I have been trying to learn since passing to the spirit world. I have entered a school there and am one of the pupils. As I acquire knowledge and learn my lessons, from time to time, I feel my powers within expanding; it seems as though there was no limit to my energy; and when I look back and think of the frail body that I can reciprocate all their kindly feelings, that I will be given power to make my presence more tangible in their home, and have them realize that I am indeed one of the household. I was an only daughter, and my dear parents felt very badly when I was called from the earth. They were more reconciled because of the pain and weariness which I had to pass through, than they would have been had I departed without much suffering. I have many friends young companions who were year near friends, young companions, who were very near to me, very kind, and I wish to send my re-membrance and love to them all. Tell them that in their social gatherings I have seen them, and although I could not be with them for a and although I could not be with them for a long time before I passed away, yet my heart was often with them. I have been able to be with them since going to the spirit-world, and I have felt always to contribute to their enjoyment and to bless them if I could.

I am Jennie E. Frost, of Montowese, Conn., a village adjacent to New Haven. I think if my message should go to J. H. Frost of that place it would reach the house of my friends. I thank you, Mr. Chairman.

#### [Report of Public Séance held Oct. 13th, 1882.] Questions and Answers.

Ques .- [By Benjamin Franklin, Chicago, Ill.] I have often heard of instances, and some have come under my personal observation, in which birds appear to signalize the approach of the time of departure of a person from the earth-life. Is it possible for information to be thus furnished to mortals?

Ans.—It is possible for information concerning the departure from the body, of any friend, to be furnished to mortals. Many spirits liken the departure of the spirit from the body unto the bird let loose from its covert, and flying away upward to the realms of light. Spirits, many of them, have the power to bring living birds into the homes of their friends, in order to give those friends some information, or to symbolize some particular event which is to take place. Other spirits, not enabled to bring living birds into the habitations of their mortal friends, are enabled to present birds to the labitations of their mortal friends, are enabled to present birds to the clairvoyant or inner view of those friends in hours of slumber, or perhaps in waking mo-ments when conditions are favorable for such a representation, thus symbolizing to their earthly friends the departure of some one then in the

Q.—[By John Strong, Wilkesville, O.] Is it possible for one in the earthly state to so send out his thought as to impress another at a dis-

A.—The law of psychology determines that it is possible for an individual in the mortal state to send out his thought and to impress another individual who is at a distance. An individual possessing a positive will power will be able to subject the mind of a negative person to his own, even though the subject be at a distance from the operator. It is also possible for friends who are in sympathy with each other to understand the workings of each other's spirits or minds, to influence each other, even while they are apart. Let one friend earnestly concentrate his mind or thought upon the absent associate, and if that absent friend is susceptible to any influence, he or she will become impressed with the thought of the other. We believe that did iriends when coming together compare notes on this subject—question each other concerning their thought at any particular time of the day—they would be able to determine that their minds had influenced each other, even though their bodies had been separated by a distance of space.

Q.—What is the best hour of the twenty four for the performance of funeral obsequies?

A.—So far as we individually are concerned, we prefer no particular hour for the observation of funeral ceremonies; but there are spirits who prefer the twilight hour, believing that at that moment, just after the sun has sunk behind the Western sky, the spirit possesses more power to break entirely away from the bodily conditions than it does at any other moment of the day; also it is a beautiful idea presented to the mind, a poetical thought, that as the day departs, as the glory of the sun illuminates the western sky, the spirit departing from the earthly form and condition passes away in light, in beauty; or rather rises above the physical conditions of life, leaving a trail of glory ight, in deatry, or rather rises above the phys-ical conditions of life, leaving a trail of glory behind it: but apart from all poetical thoughts, all beautiful ideas, we would be just as willing to have our body consigned to the grave at onehour of the twenty four as at another.

#### Controlling Spirit.

We are obliged to refer you to the present number of the Banner of Light (Oct. 14th), in order that you may be able fully to understand our remarks, as we have not time to quote the entire communication to which we refer:

our remarks, as we have not time to quote the entire communication to which we refer:

Among the letters from correspondents published in said issue of our paper, a gentleman by the name of D. Edson Smith of Community, N. Y., addresses a communication to the "Controlling Intelligence of the Banner of Light Circle." Some little time past we considered the question presented by this individual, and it is to this question that we refer at the present time. The gentleman states that we did not do him justice; that the whole of his communication was not presented at this Circle-Room, therefore we did not understand his position in replying to the question propounded. If we have done the individual an injustice we crave his pardon, for we desire to be unjust to none. We replied to the question as we understood it when presented. The question is, whether or no mediums are responsible for all that is given though their organisms; or rather, the position taken by our correspondent is, that no medium is liable to be influenced, or made to commit any action by a spirit lower or more immoral than himself. We understand from the communication in question that the gentleman bases his position upon certain facts, or what he considers to he facts, which are these: man bases his position upon certain facts, or what he considers to be facts, which are these: First, that every person in the world is provided with a guardian spirit, at least a little higher in moral unfoldment than the charge: that the guardian spirits of mortals are enabled instantly to summent to their assistance profecting ly to summon to their assistance protecting spirits, so that if at any time the charge—the medium—is in danger, from outside influences, he or she may be surrounded by powerful and exalted intelligences; and further, that good is stronger than evil; hence, our correspondent says, no medium can be made to commit any immoral action if he would not perform such a deed in his own normal condition. While admitting the fact that all persons are guarded and guided by some attending spirit who is, at least, as high and pure in character as himself, and that these guardian spirits have the power to summon other friends to their assistance in hours of danger, yet we do not admit that they are always enabled to gain the assistance of higher intelligences at the moment when that aid is required.

You will admit that an individual in the form may be attended by some friend who is moral and pure, and that this friend may be able to exert a protecting influence over him; also, that or of some individual who is willing to lend assistance; but you will allow that conditions may arise wherein he may not receive the protection desired at the critical moment. So it is with spirits. A medium may be placed in a condition where he will be surrounded by individuals who are not moral, pure nor good; whose aspirations and tendencies are not up-ward, and who emit a strong, foul and unhealthy odor or aura. The aura emanating from such persons will create a barrier between the pure and good spirits and the medium; a barrier upon which exalted intelligences must exert a strong influence in order to penetrate it, and it may be impossible for them to exert their power at the moment when it is most required. If your correspondent understands quired. If your correspondent understands anything of the laws of psychology, he will admit that a person possessing a strong, positive will, can subject the spirit or mind of another who is presented by the spirit or mind of another who is presented by the string and subject the spirit or mind of another who is presented by the string and spiritually string and spiritually string and spiritually who is negative, and susceptible to his influence, and that he will be able to control such a sensitive to an extent, and make his subject do that which he would not do were he in his northe will of the operator being the strongest, the interference would not avail, while it is possible for that friendly individual himself to feel the power of the positive mind, and thus be-

come so passive that he could not interfere. Our correspondent assumes that a medium cannot be made to do wrong by a foreign influ-ence if he would not go thus astray himself. This position is unsound, and he cannot bring any facts or principles to prove it. The experience of all mediums declares that the prevailing conditions at the time they are under the control of other intelligences govern the results

of the sitting.

Our friend asserts that we cannot bring any fact or principle to prove that his assumption that mediums are responsible for the character of the manifestations given through their medi-umistic qualities, is unsound. Yet the most accurate, scientific and careful investigation of the spiritual phenomena declares the manifestations to be entirely independent of the moral character of the medium through whom they are produced.

To say that honest, pure-minded mediums, who are exposed to the toil and friction of public work, cannot be assailed, and—under adverse surroundings—even be made helpless by verse surroundings—even be made helpless by malign influences, is as unreasonable as it would be to assert that pure, good and honest individuals, pursuing their daily work peaceably and inoffensively, cannot be attacked, and even made powerless, by designing miscreants. Surround any medium with a circle of noisy, boisterous persons, who come from mere curiosity, or with the determination to find trickery and described and the property of the mere to the state of the s

and deception, and then if you receive any mediumistic manifestations at all, you will find them of a confusing, unsatisfactory and probably suspicious nature. What does this prove? That the influences predominating at that circle room are of the earth earthly; that the medium is brought under the control either of individuals in the body who are present, or of spirits who live upon the same plane with them, who are low and undeveloped. The experience and record of all public mediums, and of many private mediums also, declare that while mediumship has its joys, its compensations and its pleasures, it also has its perils, its pains and pleasures, it also has its perils, its pains and sufferings, and although, as your correspondent says, if it be true that mediums are liable to be brought under the influence of undeveloped spirits, and be made to perform that which they would have revolted at in their normal condiwould have revolted at in their normal condition, many will be deterred from seeking to develop their mediumistic powers. Yet our experience with mediums declares that such is the law; that a sensitive medium must, of necessity, become negative to conditions before he or she can be subjected to the control of spirits, and becoming thus negative to conditions, he or she will be influenced by instructions. will be influenced by just those surroundings which are theirs at any particular time. Such is the law, and we cannot evade it, therefore it is our duty as Spiritualists to see to it that our mediums are surrounded by high and elevating influences; that their conditions are harmonious and pleasant; that they are not allowed to admit all classes of curiosity-seekers into their seance rooms, but rather that whoever they admit to receive of the light and wisdom from the supernal spheres shall, at first, be prepared for the reception of such truths as the higher spirits. have to offer. If this is done we will have no need to fear that our mediums, those who are sensitive, or very negative and passive, will be controlled or influenced by undeveloped, low-minded spirits; rather shall we feel that what ever the circumstances are, our duty will be to provide our mediums with pure and favorable provide our mediums with pure and favorable conditions, and to exert our influence—that is, those of you in the body who are with your mediums—should make earnest efforts to cooperate with powers in the spirit-world, to uplift the mediums, elevate the spirits who come in confact with their mediamistic organisms, and in this way bring down from on high a power that will dispet the darkness, and only bring light, and joy, and truth unto those who search earnestly for tidings from the immortal shore.

#### Capt. Warren French.

I just thought that I would step into your office, Mr. Chairman, and watch proceedings, look around me and see what was going on. I have been here on two separate occasions, and having become interested in what I have perceived, the mode and manner of operations, I have concluded to try and see if I could manifest for myself. It does me good to feel that I can return and speak through mortal lips, but the sensation of finding myself in partial possession of another's organism and making use of it as if it were my own, for the time is a very strange one, and makes me feel that there is I just thought that I would step into your strange one, and makes me feel that there is strange one, and makes me feel that there is much in earth and heaven that was never dreamed of in my philosophy. So I come to my friends to tell them that I am here, eagerly waiting and watching for the moment when they will recognize my presence and extend to me a welcome hand. I would like to take them by the hand, give them greeting and assure them that I am well satisfied with my new position.

sition.

Although a few years have passed since I departed from the body—laid aside the temporal to take up the spiritual form—yet I feel that it was only but as yesterday, so much has been was only but as yesterday, so much has been opened before my view since that time; material life has been so crowded with events that I have not taken note of the lapse of time. It is only when I come into contact with you of material life that I comprehend and realize that the years are rolling away, each one bearing its burdens and its missions into the past.

I apprehend that one friend who is near to

Ing its burdens and its missions into the past.

I apprehend that one friend who is near to me will pass to the spirit world before many months, and I wish to see if I cannot prepare the way for him; open the road, so that it will be pleasant and bright for his spirit to tread, I do not know as I will accomplish the work and succeed as I would like, still I am at presat living in connection with the physical in or. est living in connection with the physical in or-der to guide my friend to his eternal home. Not but what there are others very near to him who also desire to extend the hand of welcome and of assistance, but it seems to me that I have the power to open the way for him, to prepare his mind to meet the future, so I am seeking to operate upon his mind, in order that it may receive the ideas of life which I know he requires

I do not express myself as I would like to, but yet if my friends learn that I have returned to give them greeting and to comeinto closer connection with them, I will be perfectly satisfied with my first attempt to manifest at this place. Tell them that I have hoisted the flag of progression and am seeking to bear it aloft. I do not, perhaps, march on so steadily as do others, but yet I look back only because of those who remain upon this side. I look back to see if they are prepared to follow, and to ascertain what road they prefer to travel. By and-by, when they reach me in the spirit world, we will be able to press on togother, and to win, I trust, those battles which we have to fight in common; so, my friends, those who are yet in the body, will perhaps be glad to know that I am with them. I say to them, Press on in your work; be of good cheer: your friends on the other side of life are seeking to guide and to assist you; and when you reach our side, have entered the land of work, of action, of light, where all may behold the road as it opens out clear before them, then will you be able to understand many things which before have been unexplained.

Many of my friends to whom I particularly direct my attention at this time are in the city. I do not express myself as I would like to, but

Many of my friends to whom I particularly direct my attention at this time are in the city of Boston, where I was known, and from whence I passed out to the higher life. I lived in the body fifty seven years, and was known as Capt.

#### Ruth Williams.

I have friends in New York City. I hope to be able to reach them, but I do not know whether I will or not. I think they will see my message, for they know something of Spiritualism; they have heard and partially believe—that is, they think it may be true that spirits come back and communicate to their mortal friends. I want them to do more than this, and that is: to search for evidence until they are satisfied beyond a doubt that spirits can return and communicate, and so I come. I want them also to know that I am very well satisfied with my spirit home and its conditions. I was not altogether satisfied with my earthly lot and experience; it seemed a very hard one to me. I felt that I had been unjustly deprived of many things which I ought to have had, therefore perhaps I was not the most contented person in the world. Since passing from the person in the world. Since passing from the body I have learned that those experiences were, after all, for my good; they prepared me to appreciate and understand the life of the spirit, and that condition of mind has been growing upon me for the last few years.

I would like also to tell them that our friend Johnson is happy and doing well. They may

Johnson is happy and doing well. They may feel surprised at this, because he did not get along very well here in the body; he always felt that he did not have a chance to work, to develop what was in him. He used to say if he could only go where no one knew him, and had a chance to begin life over again, he knew he would be able to get along. I have found him in the spirit-world. He has gone not where no one knows him, but where those who know him give him a habitat have dead or world of species. give him a helping hand and a word of encour-agement, do not frown upon his efforts to do something, if they are feeble, but rather assist him and help him to stand upon his own feet. He has been at work and he is very well satis-

fied with the result of his labors.

My friends who are in the body may say this is a very strange kind of life that we live; it seems to be just like that of earth, just as natural, and I want to say that is just what it is-natural; there is nothing unnatural about it; and if people would only consider that the life of the spirit is natural and true, they would understand it much better than they do. People there are given a chance in life, who try to do right and to get along, and when they have done wrong they are not frowned upon and pulled down; they are assisted to do bet-ter, to stand up again after having fallen. So we get along on our side of life pretty well. I am a plain person; I come back speaking plain ly, as I did while here. I do not wish to bring anything high-flown from the spirit-world, because it will only confuse the minds of my friends and do them no good. Please to say Ruth Williams manifested from this place.

#### MESSAGES TO BE PUBLISHED.

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Oct. 13.—Charles J. Hanley; Joseph Stone: Helen Woods;
Henry D. Hoyt; Mrs. Harrlet Peck Williams: J. Q. Wild.
Oct. 17.—James Taylor; Mary Foster; Mrs. Lizzle Owens;
B. F. Thayer; Lotela, for Maggle A. Wost, Sylvanus Rich,
Mrs. O. A. Bolles, Leonard Thompson, Colonel John Woodman, Eliza Fowers, Sarah Nichols, Sarah Lizzle; Rebecca
A., to her son Riley: Henry Wilson.
Oct. 20.—Ohildren's Day.—Georgie Benner Loveit; Charlie Runnelt; Henry C. Dunham; Carrie Mabel Freeman;
Neille Royco; Rosie Bonnett; Henry Graham; Edgar G.
Brier; Rosie Stenglein; Willie Adams; Lotela, for Hodorick A. Morrison, Charles D. Crowe, Eddle Smith, Lizzle
Morton, Mamie.
Oct. 21.—Robert Wilder; Fannie Hulse; Dr. Jerome Harrits; Mrs. Mary T. Podon; Michael Shanley; Mrs. Lucy Lovinia Browne; Francis Amory.
Oct. 27.—Kate Wyman; Alice Jones; George W. Clayton; Charles J. Sharp; Hattle Olark; Mrs. M. E. Livormore; George Deming; Estella Paigo.
Oct. 31.—Albert Barnes; Joshua Grover; Mrs. Mary Brinnick; Rhoda Perkins; Artemas Harmon; Mary Louisa Baker; William Whiting; Mary Norton.

"How to Mesmerize." \*]

Prof. J. W Cadwell, 320 Cook avenue, Meriden, Conn., has issued a highly instructive book on the above topic. He is an experienced Professor of Mesmerism and knows what he talks about. He is also a Spiritualist, and sees that about. He is also a Spiritualist, and sees that Mesmerism, Magnetism, Clairvoyance and Spirit Mediumship are all akin. He claims that Mesmerism will aid the development of mediumship. And in proof, states a number of instances where his subjects while under his influence were taken control of by the spirits. The Professor is a bold exponent of the spiritual phenomena and philosophy. His book is a

The Professor is a bold exponent of the spiritual phenomena and philosophy. His book is a valuable one. It is very comprehensive in its instructions how to mesmerize. It is also highly readable and instructive to the investigator of Spiritualism. If you want to mesmerize according to the known laws of the science, or to understand better how to call forth the occult forces for mediumistic development, purchase this little book.—Light for Thinkers, Atlanta, Ga.

\*For sale by Colby & Rich, 9 Montgomery Place Boston.

[From the Norfolk County Gazette, Hyde Park, Mass.] OUR LOVED ONES GONE BEFORE.

They never quite leave us, our friends who have passed Through the shadow of death to the sunlight above. thousand sweet mem'ries are holding them fast To the places they blessed with their presence and

The work which they left and the books which they read
Speak mutely, though still with an eloquence rare,
And the songs that they sung and dear words that
they said,

Yet linger and sigh on the desolate air. And oft when alone, and as oft in the throng,
Or when evil allures us or sin draweth nigh,
A whisper comes gently, "Nay, do not the wrong,"
And we feel that our weakness is pitted on high.

In the dew-threaded morn and the opaline eve, When the children are merry, or curtained with

sleep, We are comforted, even as lonely we grieve, For the thoughts of their rapture forbid us to weep. We foll at our tasks in the burden and heat Of life's passionate noon. They are folded in peace. It is well. We rejoice that their heaven is sweet,

And one day for us the bitter will cease: We, too, will go home o'er the river of rest, As the strong and the lovely before us have gone. Our sun will go down in the beautiful west, To rise in the giory that circles the throne.

Until then we are bound by our love and our faith To the saints who are walking in Paradise fair; They have passed beyond sight, at the touching o

But they live, like ourselves, in God's infinite care.

### Brooklyn Fraternity.

#### COME UP HIGHER.

#### An Address by MRS. MILTON RATHBUN, Delivered before the Spiritual Fraternity of Brooklyn, N. Y., Oct. 27th, 1882,

[Reported for the Banner of Light.]

In the vast arena of life we find this command written everywhere; in the low places and the high; over the heads of the ignorant as well as before the faces of the learned and wise; go where we will, seek where we may, we never fail to find this injunction set before us. Shall we wisely heed it, or shall we in our self-rightcousness and egotism ignore it?

Is it well to grovel in the dust of arrogance and self-will, when just before us lie the green fields of wisdom in perpetual unfoldment? Shall we stumble in darkness when the light is at our command? Nay! rather let us seek by all means to gain the sure path to divine wisdom. Let us abrogate all ends which tend to hold our spirits in abeyance to the fleshly dictates of humanity; let us inquire earnestly of our fellow-travelers, that we may never mistake the road leading upward toward that haven of peace awaiting those who through much tribulation, long suffering and earnest striving, come off victors in the battle of life.

Let us seek to purify the channels through which truth must flow; let us, by our own consistency in life, win the right to demand that that beautiful characteristic shall form a part in other lives. Let us seek earnestly to become wise in unselfishness; may we have the wisdom to weigh and sift whatever and all that is presented to us labeled as truth; may we put to the test the true and false, thereby separating the chaff from the wheat; may we kindly but firmly reject all offers of spiritual wares which come in sealed packages, not to be opened until paid for or returned in case of failure to give satisfaction; may we carefully adjust the scales of reason and common sense, and then be guided by the results of proper weighing: may gross material, as compared with refined substance, have with us their relative value-in fact, may we become so spiritually developed that we can extend to others the invitation embodied in our subject: Come up higher!

In the rich spiritual fields we find a gradual ascent toward the brightness of achieved mastery over self and selfish attributes. Every step gained toward this brightness is a victory significant and encouraging; if we would make rapid strides we can only do so by strict endeavor and assiduous attention to the subject. If we pander to habits which we know do not aid but hinder our progression, we are weak and willing slaves. If we do that which we know extinguishes the light within us, then are we guilty of misdemeanor, and must suffer accordingly. If we are careless and indifferent as to the atmosphere in which we place the sensitive plant which we term our spiritual nature, and in consequence thereof that plant becomes dwarfed, unhealthy, and perchance fails ultimately to give signs of life, are we not responsible, when we might have chosen differently? If life is tabooed of its joys, and our souls languish in unrest and disquiet, when we might by the proper effort bask in the sunlight of true peace and contentment, where lies the blame? Is it not wisdom on our part to pause and consider by what way we can come up higher? Is it wise to go on in our blind carelessness, content to starve upon crumbs, when the whole loaf is held out to us by tender, loving hands, ready not only to minister unto our needs but to guide us into the haven where want is never known? Often when our souls cry out in hunger, we reject the manna of life offered us. When we willfully refuse to be fed,

is not starvation our just portion? If God and the angels (as we believe) stoop to our woes to comfort and console us; if in our needs they are at hand to relieve our necessities, and in the face of all this we refuse consolation and aid, dare we complain of our troubles and poverty? Is life to us of the importance it should be? Do we seriously reflect upon its responsibilities and duties? Are we not too eager in picking up the pebbles of joy, in rushing after the bubbles of pleasure which too often burst in our hands, and leave us disappointed and revengeful? Are we looking on every hand for opportunities to raise not only our own spirits to a higher plane, but to lift the spirits of those about us?

Is life in its unfoldment our study and topic of thought? Do we seek to know what may be learned of the so-called "unknowable"? Are we candidates for knowledge from every source which brings light to illumine darkened subjects? Are we honest, conscientious, unprejudiced listeners, freed from that bigotry which we so much despise in others? Are we in earnest when looking for "our mission"? Do we seek by every possible means to extend the little knowledge of truth of which we may be possessed? Is it not a sad fact that the majority of people who believe in Spiritualism, yea, who know it to be true, hide their light under a bushel? When our banner becomes the emblem of popularity as well as of purity, free thought and the glorious life beyond the change called death, then will these same people who now claim this banner only when furled and hidden from the public gaze, clamor for the honor of raising it aloft to be borne on the breeze, the pride of all nations and glory of all climes. With the loyally brave and unshrink-

those now held in slavish fear of the church, society and "Mrs. Grundy" but gain their full liberty, we would, in a great phalanx, move steadily on, while the world would say of us: 'See how these myriads of souls progress! see how they obey the command: Come up higher!"

Spiritual advancement is the ladder of ascendency to the heights of glory; round by round must we pass upward and onward; our progress must be continual and steady. It is useless to grasp the lower rounds and gaze with wishful anticipation to the unexplored lands above us; the intermediate ground cannot be passed at a bound, but must be gone over step by step. Only by careful research, honest investigation and the application to our lives of so much of the truth as we are able to discover, can we move on in the right direction. In proportion to our spiritual mindedness shall be our rate of speed on the road to the higher life.

If our deeds are inspired by right motives, if ture, if our ears are alive to the music of inspiration with which the air is rife, and if we can forget self in our solicitous efforts to benefit others: if we can by our example rouse to action souls that slumber in apathetic indifference, win from the paths of vice and desolation those who have missed their way and fallen into evil hands; if we can by our influence reach and relieve those in distress, comfort the sorrowing, rejoice with those in good fortune, guide the erring, strengthen the weak, raise the fallen, and bring light to those who, by bitter experience, have been falsely led to believe there is no light; if we can, singly or combined, teach souls the grand truth of immortality-that there is no death, that life is everywhere, that so called dying is but a beautiful birth into another phase of existence, a promotion into a world of reality of which this is but the shadow, that the spirits released have only deserted their physical tenements, as in earthlife we cast off our old garments; if we can teach this grandest of truths, then shall we have wisely heeded the command: "Come up higher I"

Are the teachings of Spiritualism in consodoes Spiritualism teach? It would be egotistic folly were I to attempt a complete explanation of the teachings of Spiritualism, yet I may be allowed to touch lightly upon some of the main points as they have made their impress upon my-mind:

1st. It relieves those who have been creed bound (as I was for many years) of the fear which made us slaves to what we believed because we must, as the only escape from eternal damna tion.

2d. It brings indisputable evidence that life beyond so-called death is a continued existence and that our friends can return and communicate with us.

3d. By its teachings we are led to "work out our own salvation with fear and trembling"; for the atonement prop being taken from us, we must either fall or stand on our own merit; that we are individually responsible for our acts, and that we must, according to the unvarying law of compensation, gather the fruits of those acts in the light of joy or the darkness of despair; according to the deeds done in the body shall we be judged at the bar of our own conscience.

4th. Spiritualism teaches the folly of false pretences; for in the light of truth hollow pretence and masked deceit come to grief.

5th. Spiritualism by its teachings gives to the hitherto cramped and shackled mind the wings of freedom. Who can estimate the worth in relief to such a mind? What! am I free to think meseems in accordance with reason and common sense? Is there for me no burning hell, no angry God, no frowning brotherhood, if I dare reject the old teachings of the dark ages? These, and similar exclamations, are the natural expression of a mind fully set free after

being held in the bonds of orthodoxy. As the 6th point in the teachings of Spiritualism I would mention the nearness and practical aid of our spirit guardians and friends, as well as their anxious endeavor to spiritualize our beings. We believe that they often take from us that which we would hold fast, because they. from their standpoint, can see the danger to which it subjects us. As a judicious parent restrains and guides an erring child, so, we believe, as far as lies in their power, our kind spirit-friends bring to, or take from us, that which will benefit or injure us.

7th. Spiritualism teaches us that in business, as well as in ministers' salaries, it takes one hundred cents to make one dollar; that if we defraud directly or indirectly, we mar our spiritual temple, and for every deviation from true honesty we shall be forced to pay, to our sorrow.

8th. Spiritualism teaches that true worth will find recognition in the life beyond. The millionaire will be seen asking alms of the beggar; the king shall bow to his lowliest subject. No pomp there gained ingloriously: no humble soul despised because of unfortunate conditions and lowly surroundings !- Real merit will pass for what it is worth. This being true, who can fail to draw the lesson, and thus "come up higher"?

9th. Spiritualism would elevate all mankind. cannot conceive of a genuine Spiritualist who does not feel the necessity of constant activity in humanitarian work. If Spiritualism means to men and women simply the enjoyment of witnessing the phenomena, and listening to flowery addresses, then they are content with the first letter in its alphabet, and if not aroused in this life to the truth of their sad position, I fear the next world will bring to them a revelation for which they will not be prepared. Yes, Spiritualism teaches every kind of benevolent work. If we would come up higher in our spiritual work, we must be humanitarians in earnest.

Finally, Spiritualism teaches right living everywhere and at all times; it frowns upon that which tends downward, and smiles upon all elevating aids and influences. A true Spiritualist should be the impersonation of good; a safe guide for young and old. If this last statement is correct, can you not see the vast work before us, even among those already in our ranks? Where are our illustrious examples? I fear they are few and far between You may point to this or that one with pride, but, coming near, we too often find evidences of babits far from elevating. It is said that some mistake liberty for license, so are worse than when in slavery. If this also be true, then our work of redemption grows larger, and calls for a greater number of willing workers.

If within sound of my voice any have hithering this spirit of cowardice is a source of deep | to been listless or inactive, let me urge them | to investigators.

regret. We labor and pray that the mentally to engage at once in saving humanity from the shackled may be set free, entirely free. Could sins which do so easily beset it. Seek channels in which to work singly or by organized effort. When our figures fail to compute the numbers of victims to alcohol, tobacco, licentiousness, and vice of every kind, is it not time to be in earnest? It becomes us to work thoughtfully and intelligently not only for the present, but for coming generations; let us take the young, and by precept and example show them the better way.

Spiritualism is becoming clearer in its meaning, and more and more a religion; but it will be a poor religion if the whole brotherhood of man is not embraced in its mantle of love, if its charity does not cover the whole land, and if its workings are not far-reaching, and a blessing eventually to the entire world. Let us look into all other religions and from them cull whatever of good we may find. Let us be just and unselfish in our aims; true to our higher nature, loyal to the spirit-world, and ever ready to strike for the right; then, when the boatour souls are attuned to the harmonies of Na- man comes with mullied oar to bear us "over the river," those who knew us best will say, God spoke, and they have gone in obedience to his mandate: "Come up higher."

#### November Magazines.

WIDE AWAKE for November has many new and pleasing features, commencing with the frontispiece, "Surprised," a spirited illustration of the frontier story, "Levi's Bedspread." Those excellent serials, "The Trojan War" and "Lost Among Savages," are both concluded. The annual festival of "Thanksgiving" is commemorated and a reminder of its near approach given in "Tom Wee" and "The Pumpkin Glant." Miss Whitney continues her "yarn" about 'A Sult of Homespun," and fourteen fine engrayings illustrate what she says. There is a fine happy-comejolly story, entitled "Charlie's First Doughnut," and as to the remaining articles of this number all that need be said of them is that they are excellent, and will gladden the hearts of all the little wide-awakes, D. Lothrop & Co., publishers, 30 Franklin street, Boston.

OUR LITTLE ONES AND THE NURSERY commences new volume with this month's issue. A charming frontispiece is given as the opening attraction, "In the Swing," with some fine musical verses by Nellie M. Garabrant, descriptive of it. "Morton's Horse," at least a picture of it, will cause many a hearty laugh, and what is told of it will be read with interest. "A nance with this command? Let us see. What | Funny Little Mother" relates how a girl adopted ten chickens who lost their mother, and brought them up to years of discretion in a motherly manner. "How a Mouse Went to School," "Dandy and Dot," "How Sallie Scoured the Little Black Girl," "An Indian Spoon" and "A Broken Nose" are among the remaining articles, the number closing with a song, "Autumn Berries"—words and music. Russell Publishing Company, 36 Bromfield street, Boston.

THE HERALD OF HEALTH gives the third part of its editorial article upon malarial diseases, treating in this number of their spread and prevention. A parody of Hood's " Bridge of Sighs," by A. Lacer, a satirical thrust at some of Fashion's follies, has a lesson that it were well for young ladies to heed. Our own correspondent, William Tebb, contributes an article that should command attention, upon "The Public Health and the Dangers of Vaccination." Under the general heading of "Studies in Hygiene for Woman" are given many articles of much value, and the department "Topics of the Month" furnishes its usual quota of desirable information. New York: M. L. Holbrook, M. D., publisher, 13 Laight street.

THE UNIVERSE. - This, the second number of a new monthly, contains many articles of sterling merit, of which may be mentioned: "Travels in Ireland," by Rev. W. W. Boyd, D. D.; "Sketches of Socrates and Plato;" "Something about Trees;" "The Sunset Greel" (a poem). The departments of shorter articles are: "Our Thinking Cap," "Home Corner," "Science and Progress," "Study and Reflection," "Occasional Smiles," and "Better Thoughts." The Universe Publishing Co., St. Louis, Mo.

\*\* "There is no arguing a coward into courage." But even the coward may be brave after trying Kidney-Wort, that medicine of wonderjust what I please? Am I no longer compelled ful efficacy in all diseases of the liver and kidto think as others do? Is it possible that even neys. It is prepared in both dry and liquid upon religious topics 1 can express myself as to form, and can always be relied on as an effective

#### To the Spiritualistic Public:

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

Messrs. Colby & Rich have made with me highly satisfactory terms, releasing me from all responsibility.

appeal to my friends all over the country, and to students of the Spiritual Philosophy, to notify Messrs. Colby & Rich at once, by mail or otherwise, as to the number of copies (if any) for which they are willing to subscribe. The parties making application in advance will be entitled, when the book is brought out, to 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 publica-

"GENESIA." It would be cheap at \$5, and is one of the brightest goms of spiritual litera-

Owing to various circumstances I request that no one will write to me about this vol-ume 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 cooperation of my numerous friends, and wishing all every spiritual and temporal blessing, I remain the friend and co-worker of all interested in the elevation of humanity,

W. J. COLVILLE.

#### 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

#### 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

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

appear in consecutive relation as follows:

The Temant and the House. Electro Physiological Discoveries. Circulation of the Animal Fulds, Conditions of Vital Harmony, Physical Causes of Vital Berangement, Voluntary and Involuntary Faculties. Influence of the Passions on the Secretions. The Mind as a Destructive Agent. Renovaling Powers of the Human Mind. Mental and Vital Powers of Resistance, Evils of Excessive Procreation, Marking Olfspring, or Mental Electrotyping on Vital Surfaces. Influence of Olfspring, The Senses and their Functions of Mind to Personal Beauty. Relations of Mind to the Character of Olfspring. The Senses and their Functions. Psychometric Perception. Philosophy of Eschation. Animal and Human Magnetism. Magnetism as a Therapentic Agent. Importance of Magnetism in Surgery. The Phantom Creation. Psychological Hallucharions, Mental Teographing. The Faculty of Abstraction. Philosophy of Steep. Psychological Mysteries of Sleep, Inspirations of the Night, Sommanibulism and Somniboutism. The Chirryoyant Vision. The Law of Prophecy. Apparitions of the Living. States Resembiling Death. Philosophy of Inspiration, Rationalcof Worship, Natural Evidences of Immortality.

These great themes are treated in a truly philosophica

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

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From GEORGE RIPLEY, Lt. D., late literary critic of the New York Tribune:

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

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

From the Hon, BENJAMIN F. WADE, former President of the United States Senate: "I have perused the book with great interest; it is a most profound work, and is written with a certain spiritual in-sight so rare in the works of modern philosophers."

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of the English language."

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

'Mr. Brittan imparts a freshness to his subject; helm-vests it with an air of novelty, which sets the reader to thinking at once. Nor is his work less convineing in its logic than it is brilliant and boetheal in sayle. This is the secret of the author's remarkable success in propagating new doctrines. Indeed, there is a certain seductiveness in his writings which reminds us strongly of Voltaire's 'Philosophical Dictionary'—a work which has done more to enfranchise the mind of Europe from the shackles of priesteraft than whole libraries of dry exhortations and sermons."

From BARON DE ROILLEARE, formerly French Min-

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

From the late WILLIAM HOWITT, of England: From the late WILLIAM HOWITT, of England:

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with holdness and freedom, yet with all due reverence and
becoming modesty. His book on Man Is one of the noblest
works in equeliation of Spiritual Philosophy, and the true
nature of the constitution of man, with which we are acquainted. A philosophic mind gathers up the results of his
observations, experiments and reflections, during the greater part of an active lifetime on a great theme; and so fitting them into their proper backs and proportic us as to present at once a comprehensive philosophy and a work of
art."

#### CRITICAL OPINIONS OF THE PRESS.

From "The Boston Transcript," July 27, 1859;
"Professor S. B. Brittan's work on Man has attracted more attention than all the corresponden o from the Spiritworld. The Professor was one of the first to write and lecture on Spiritualism, and he has attracted more cultivated minds to the new religion than any of his brethren; but he has atways refused to barter his influence for money. Ho might have had wealth to-day, had he consented. This makes one regret that his fine talents have not been exercised in a field more profific of good." From the "National Quarterly Review":

From the "National Quarterty neview":
"Our readers know that none have less faith in what is called Spiritualism than we. We believe in no miracles but those of science—the results of irrevocable laws. Novertheless the Author is a veteran journalist, a man of superior intellect, an original thinker and profound student. There are few if any abler writers in America. In the psecular field to which he has devoted himself, he has no equal." From "The Christian Examiner!":

From "The Christian Examiner":

"To present the imposing array of testimony as to the facts complete, in all its wild wonder and mystery; to connect it with a clear physiological theory; to fortify it by a great amount of detailed personal evidene o, and to make it the ground of a revision of, our moral convictions and religious beliefs, is the purpose of Dr. Britan. His work on Man seems to us a philosophy drawn up with much ability, carnestness and plausibility. It is very hold in the nature of the facts it adduces; very explicit and clear in the recitation of its testimony."

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"Dr. Brittan has for many years been an attentive student of psychological phenomena; and, apart from the theories they illustrate, his work has great value and curiosity as a collection of remarkable cases in which the influence of mind on matter, and the proponderance of the spiritual over bodily power and force, are wonderfully exemplified."

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SPECIAL NOTICES.

19 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

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

perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Thesday.

# Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 11, 1882.

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Bisiness Letters should be addressed to ISAAC B. RICH. Banner of Light Publishing House. Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM is asbroad 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 Plerpont.

#### The Responsibility of Mediums.

On the fourth page of this issue, under the heading of the "MESSAGE DEPARTMENT," will he found the reply delivered, in the course of a recent séance, by the controlling intelligence at the Banner of Light Free Circle Meetings to the inquiries of a correspondent, which queries appeared in a previous number of this paper. We bespeak for these utterances, a report of which we have thus recorded, a close perusal; anything bearing on the much-mooted question of the responsibility of mediums for what is given through their organisms cannot fail, at the present crisis of affairs in a spiritual sense, of being of interest to all lovers of the cause.

The correspondent referred to took the ground that no medium is liable to be influenced by a spirit that is lower, or more immoral, than himself. He sustained his ground by arguing that, as every person in the world is provided with a guardian spirit at least some. what higher than himself, this guardian spirit is able at any time to summon to its aid other protecting spirits, so that when the charge is in danger from outside influences, he or she may be instantly surrounded by powerful and his or her normal condition could be made to commit such an action under any circumstances.

While the Controlling Spirit admitted the fact that guardian spirits do attend us, and that they have power to summon other friends to their assistance in the hour of danger, yet he further declared that it is impossible for them to always secure the help of higher intelligences at the moment when it is needed. Conditions are liable to arise in which the desired assistance cannot be had at the critical moment when it is needed. It is just as true in the case of spirits as in that of mortals. A medium. illustrated the Controlling Spirit, may be placed in a condition where he will be surrounded by individuals who are not moral, pure or good; whose tendencies are not upward, and who emit a foul and unhealthy aura. This aura will create a real barrier between good and pure spirits and the medium—a barrier which it will require a strong effort on the part of higher intelligences to break through; and it may not be in their power to make the effort required at the moment when it becomes most necessary. This is strictly according to the known laws of psychology, of whose operation we have many familiar illustrations.

The Controlling Spirit says it is not true that a medium cannot be made to do wrong by a foreign influence, if he would not go astray himself—and no facts or principles can be adduced to prove it. The manifestations are wholly independent of the moral character of the medium through whom they are produced, as is conclusively shown by the most accurate, scientific and careful investigation of the spiritual phenomena. The spirit's illustrative argument on this point deserves particular consideration. It is this: "To say that honest, pure-minded mediums, who are exposed to the toil and friction of public work, cannot be assailed, and, under adverse surroundings, even be made helpless by malign influences, is as unreasonable as it would be to assert that pure, good, and honest individuals, pursuing their daily work peaceably and inoffensively, cannot be attacked, and even made powerless, by designing miscreants." The surrounding conditions are everything. It may be possible for the protecting guardian spirit to overcome their influence by summoning spirit-help, and it may not. It is not for any of us to decide.

The Controlling Spirit observes, in almost a tone of melancholy, that the experience and record of all public mediums, and of many private mediums also, declare that while mediumship has its joys, its compensations and its pleasures, it has also its perils, its pains and sufferings; and adds that it may be unhappily true that many will be deterred by such a fact from seeking to develop their mediumistic powers. It likewise declares such to be the law. from its own experience with mediums. A sensitive medium must necessarily become negative to conditions before he or she can be subjected to spirit-control at all; and, having become thus negative to conditions, of course the surroundings which happen to prevail at any particular time will govern. This it asserts to be the law, and it cannot be evaded.

There is a very obvious moral to be drawn from this fact. It is this : that our duty as Spir- cism.

itualists is to see that our mediums are accorded none but the purest and highest surroundings; that the influences approaching them are elevating and spiritual; that all the conditions accompanying the production of the manifestations are fitted to the desire for truthful and elevating results; that harmonious relations should so far as possible prevail in every circle-and that those attending seances should do so prepared to receive such truths from above as the higher spirits have to offer. With these simple and very proper precautions, the most passive and sensitive mediums will be in no danger of the control of undeveloped spirits. It is our plain duty to work with the higher intelligences to lift up and sustain our mediums, by assisting to call around them powers which will be able to dissipate all darkness and assure the presence of only the pure and the good that have gone out of the world.

#### Mr. Beecher's Determination.

Mr. Beecher declines to trouble himself to reply to the Boston criticisms on his recent course in theological matters. He merely says he has read "the somewhat large expressions of these many and excellent men in regard to his orthodoxy, consistency, influence and general merit," but never for a moment has he had a wish to reply. "When," he adds, in a humorous vein, "a dead man is lying on the dissecting table, under the hands of experts, it would be unbecoming in him to rise up suddenly and discuss with his surgeons the propriety of their methods and the truth of results. It is not often that one can see himself as others see him, and, more than all, as Boston, clergymen see him." This is a heavy "dig" at old Calvinism around "brimstone corner,' in this city. "I am reduced to pulp," he says; "but, thank Heaven, not to ashes." Meaning that hell fire has not got him in its hot embrace

When anybody suggests to him to reply to these Boston Orthodox criticisms on him, he says that that person can have no conception of the subdued and enlightened state of his mind. He announces himself to be simply "bent on improvement." "Laying aside," he says, "all my old notions of my beliefs and of my standing, I am carefully putting together the real man that I now am taught that I am. When I get my personal identity together," he adds, "and in working shape, I intend to study theology somewhere, though, in my present confusion, I cannot yet see whether I shall study at Andover or Boston. New Haven is nearer, but Dr. Smyth has been settled there, and I fear laxity of doctrine in his neighborhood. Princeton is not far to the south of me, but Dr. Mc-Cosh is a Christian evolutionist; and it would be folly, after what I have suffered, to come under the malarial influence of that philosophy. On the whole. I incline to study at Park street.' That is the real "brimstone corner."

And he closes the interview with saying that wherever he may go he is determined before he dies to find "a theology which will pass muster at Bangor, at Andover, at Cambridge, at New Haven, at Princeton, at Alleghany, at Oberlin, at Chicago, and at Park street." Then, he adds, he shall "willingly die". The hit at "brimstone corner," it will be seen, is kept up all the way through. He deals with the whole subject of his alleged unorthodoxy in a highly facetious spirit, as if he thought the true way to treat old theology was to ridicule it. Why do not the churches that are so jealous of heretic beliefs when they are manifested by humble members as to ruthlessly expel those holding them, turn exalted intelligences. This writer, affirming and rend this lion in their path, except for the single and sufficient reason that they dare not? that good is more powerful than evil, then proceeded to assume, virtually, that no medium who would not commit an immoral action in mold they would be afraid of bringing down the whole fabric about their heads. So they let him go with sticking the pins of criticism into the chairs in which they hope he is going

#### The Mountain Evangelist

Has left his Kentucky home and is now excoriating the consciences of Connecticut "sinners." Rev. George O. Barnes, he is called, and he has opened a "revival" in the Central M. E. Church, Norwich, Ct. Though speaking in a Methodist edifice he calls upon all to listen. as his mission is to mankind rather than to Methodists. His views are spoken of as "strikingly original, and many of his liberal views and his audacity in presenting them are startling in Orthodox New England."

The chief purpose of his northern mission, he tells his hearers, is to overthrow the gloomy Gospel which prevails in the North, and which he says is the devil's Gospel, invented by the prince of liars, and carried out by men who wear "black clothes, a white necktie, carry a Bible under their arm, and preach as though they were a whole theological seminary." This .wholesale arraignment ought to be very interesting reading to Prof. Phelps and his Andover coadjutors. Barnes has evidently good sense enough (a quality in which evangelists quite generally are lamentably deficient) to see that the olden proverb regarding the respective 'catch" of honey as pitted against vinegar in the entomological field, is true of humanity also, so he pictures a Partialist deity to which Mr. Beecher himself could hardly object. Here

is a specimen of Barnes's pulpit rhetoric:

"Do you think that God sits on His high throne and looking down on the host of miserable wretches says to himself as he sees you lying in agony till you catch a chill, 'Ah I that's what I like; keep it up, keep it up two or three nights longer till you wear the flesh off your bones, till you wet your pillow with tears?' Do you, do you? Do you suppose he rubs his hands with glee and gloats over your misery? Ah! that is not my God; that is the God Col. Ingersoll is tearing to pieces with such auful success. That is the God that Talmage undertook to defend; but the Colonel demolished the God and tore Talmage all to pieces too. My God is a God of joy, joy, joy!"

Some of Barnes's statements, liberal and othis a specimen of Barnes's pulpit rhetoric:

Some of Barnes's statements, liberal and otherwise original, however, proved too "strong meat" for the Norwich pastor, Rev. Mr. Tinker, and he prefaced one of Mr. B.'s addresses recently with a wholesale disavowal of these views, and a repudiation of them in the name of his pulpit. The evangelist squarely met the issue, before the audience, and was ready, he said, to abandon the church and secure a hall for the continuance of his work. And it is a significant fact that the audience to a man (a rising vote being taken) sustained the mountain pastor, while his Reverend critic strove by some sort of apology to "Tinker up" his leaky fortunes, and recatablish his prestige with his people. As the pastor took clearly theological grounds, while the evangelist translated the creed in nearer harmony with the true affections of the human heart, this action of the Norwich Methodists can be set down as a victory, so far as it goes, for more liberal views of Deity and his claims on human recognition won in one of the chief centres of pitiless New England evangeli-

#### Boston Spiritual Temple.

The platform was occupied Sunday, Nov. 5th, morning and evening, by Dr. H. P. Fairfield, whose control in the morning took for the subject, "Ancient and Modern Inspiration and Revelation, and their Effect on Society." He divided the subject into three dispensations: first, Mosaic; second, Christian; third, Spir-

The first dispensation he subdivided into the Inspiration and Revelation of 1st, The Mineral Kingdom. The study of geology revealed the growth of the earth. Inspiration incited to the study, and revelation the result. 2d, The Vegetable Kingdom-Botany. The processes, growth, development and result. Inspired to cultivate for the lessons of its revelation. 3d. The Animal Kingdom, and the 4th, Human-the physical laws of life, all that is learned of them is revelation. Education on any subject is a revelation. Any letter is Scripture, according to Webster; is inspiration of the writer and revelation to the receiver.

The Christian Dispensation is an inspiration of new and more progressive thoughts in a revelation of the spiritual, and is an advance on the Mosaic. All Scripture is generally inspiration, and is profitable because of its revelation. The New or Spiritual Dispensation is an advance on the last. Every revelation is the result of an inspiration for better conditions, and man has constantly been progressing from the savage and barbarous to the civilized, and finally the enlightened, by the process of inspiration for better condition to the revelation of the better.

In the evening the subject was "Ancient and Modern Spiritualism," and was given to an overflowing house, in that peculiar manner and force that Dr. F.'s guides present their lectures. He proceeded to compare Abraham, Lot, Jacob, Daniel, Jesus, Paul, Peter and John the Revelator's experiences with the modern phenomena. Talking with spirits, as Abraham, Lot and Jacob did; seeing spirits in materialized form or in visious, as Daniel, John and Peter, have been repeated in modern times through the agency of spiritual mediums. The speaker quoted from the Scripture in support of his theory of the identity of Modern with Ancient Spiritualism, and closed by saying that we must cultivate the spiritual within us in order to develop to that condition which brings the soul in communion with the angelic world.

The intelligence controlling Mr. Fairfield announced himself during the course of the exercises-giving data by which he could be identified. Mr. Allen Putnam, who was present in the audience, arose and stated that he recognized the spirit manifesting, and that the gentleman had succeeded him as pastor of a Unitarian church over which he once was set-

Next Sunday, Nov. 12th, Mrs. Sarah A. Byrnes will speak for this Society morning and evening.

#### "Massage."

On our second page the reader will find a close review of the effort of Douglas Graham, M. D., in the Popular Science Monthly, to appropriate and popularize, in the "Regular" sense, the system of healing by laying on of hands. We do not know of a clearer exhibition of "learned" inanity than the ideas set on foot in this regard by Dr. G. To summarize his explanation (?)—stripping it of the adjuncts of technical medical terms, phrases calculated to 'throw dust i' the eyes" of the public, minute directions for mechanical "rubbing," special pleading in certain directions, etc.—continued through some sixteen pages, it may be briefly stated that his theory is not that magnetism is received by the operator from an outside source and by him or her bestowed as a curative agent upon the patient, or that magnetism even exists in the operator (whatever may be said of where it is obtained), but that the work done by "rubbing" awakens the "muscular sense" ("and," he says, "we know that the state of our muscles indicates and often determines our feeling of health and vigor, or of weariness and feebleness") in the patient; and outside of the augmentation by them of "interstitial absorption," (?) all the effect to be hoped for (if we understand this theorist correctly) in the efforts of the "rubber," however scientific and educated he may be in all the manners and customs of the Allopathic "Egyptians" (however cannily instructed in the "Regular" way of "kneading, manipulating, rolling and percussing the external tissues of the body"), is the awakening of that muscular sense—the amount awakened in the patient being found sufficient or insufficient. to produce a cure, as the case may be. This attempted explanation of magnetic healing, by leaving out the magnetism, strongly reminds us of a learned English critic of clairvoyance who some years since soberly attributed this phase of medial development to the action of "the optic nerve entranced by the imagination"! Clairvoyance still exists, and so in future will a true conception and practice of healing by laying on of hands-English or American. "Grahams" to the contrary notwithstanding.

Prof. J. R. Buchanan, of New York, Addressed a large audience at Gill's Hall, in Springfield, this State, last Sunday evening. The address was listened to with profound interest and regarded by many as the greatest they had ever heard. At its conclusion a number enrolled their names as friends of the Pantological University, and Prof. B. was immediately engaged to continue his lectures in December at Springfield.

Prof. Buchanan is now in Boston, at the residence of Dr. Flower, corner of Washington and Brookline streets, engaged in organizing the Pantological University. At the conclusion of Mrs. Byrnes's address before the Boston Spiritual Temple in Horticultural Hall, next Sunday evening, he will outline his convictions regarding the Spiritual View of Education.

The friends of free medicine, and the unrestricted right of remedial practice in Massachusetts, are informed that a petition is now in circulation under the name of the State Pharmaceutical Association, the object of which is to introduce the question of regulating pharmacy by law into the next Legislature. Let no one be deluded into signing it by the modest wording of the document; it is a specious plea, which if listened to will open wide the door to the establishment in this Commonwealth of statutory precedents of the most damaging character.

The Children's Progressive Lyceum of Rockland, Mass., has been reorganized. A report of the proceedings of the first meeting, received too late for insertion this week, will be given in our next.

#### Hon. J. L. O'Sullivan in Boston.

This distinguished gentleman (formerly United States Minister to Portugal) will deliver a FREE LECTURE in the hall of the Shawmut Lyceum-New Era, 176 Tremont street, Bostonon Sunday afternoon next at 3 o'clock.

Mr. O'Sullivan is a confirmed and enthusias tic Spiritualist, and one whose opportunities for investigating the several phases of the phenomena have been numerous and varied. On the occasion referred to he will speak of the séances which he was for a period of some two years privileged to attend at the home of the distinguished French savant, Count Bullet, in

His remarks will receive illustration by the exhibition of numerous large-sized photographs taken from paraffine molds of spirit forms obthe Count's residence.

The lecture cannot fail of proving of the greatest interest to the Spiritualists of Boston and vicinity, both because of the unique speciality of which it treats and the high and representative character of the gentleman who is to deliver it. Go early if you would obtain admission, as New Era Hall will, on that occasion, receive beyond doubt a severe test as to its accommodating capacity.

#### "Battle-Ground of the Spiritual Reformation."

By reference to the announcement by the publishers (seventh page,) it will be seen that PROF. S. B. BRITTAN'S new book, bearing the above truthful and suggestive title, is now before the world of readers.

This work sweeps the whole field of the contest between Spiritualism on the one side and Science, Theology and popular Materialism, on the other. While the author fearlessly, but politely, scourges the scoffers, his book is replete with instruction for every earnest inquirer.

The publication of this volume will, by readers in the coming time, be regarded as an epoch in the history of the movement; and we trust the Spiritualists of to-day may do what they can to widely circulate a work which will in due season take foremost rank among spiritualistic classics.

Dr. Allen, in the Popular Science Monthly, essays to prove that the "strictly native New Englanders "through "some change in physical organization" are dying out; that "there is only one other people or race where there has been such a natural decrease in numbers—that is, the Sandwich Islanders"; and the New York Sun felicitates itself that: "The strong men and the handsome women have emigrated; and while the physical force of New England has been declining, its intellectual strength has also fallen off perceptibly and inevitably: Boston and Massachusetts are not what they were intellectually a generation ago; vigor and courage, originality and power in literature, have been succeeded by finicism and dilettanteism, timidity, emasculation, imitation and dread of all spontaneous expression." But if these critics -even though one of them is "a New England physician "-will take a closer view of the subject, they will become convinced that the States covered by this geographic name are nowise in danger of losing the foremost position they have ever occupied from the settlement of the country. The immigration from foreign lands has exerted a strong influence on the native population, and through strictly natural causes a race of more physically healthy and fully as intellectual people will prove to be the result as time proceeds.

WOMAN SUFFRAGE.—At the regular executive meeting of the National Woman Suffrage Association of Massachusetts, held in the parlors of Mrs. Fenno Tudor, Boston, there was a large attendance, and it was voted to hold a convention some time in November. The record of suffrage work done during the months was read. The Nebraska campaign was reported a success. The President of this Association, Mrs. Shattuck, during the last three weeks, has addressed audiences in fifteen different towns and cities in Nebraska, traveling from place to place every day, sometimes going far beyond the terminus of any railroad line. and speaking in sod schoolhouses, where cowboys, ranchmen and their families were her principal listeners. A great deal of organizing has been done. "Suffrage Amendment" societies of women have been formed, and county central committees of men to help distribute ballots for the amendment on election day. It was voted that, according to the last national educational report, women, under certain restrictions, can now vote in sixteen different States. and Territories, and that they are eligible to office in nineteen of the same.

street, Cincinnati, O., writes us that he is preparing his Health series, entitled "The Science of Cure, including some Laws of Mental Upbuilding." which is to appear in five beautifully illustrated pamphlets at twenty-five cents, or one dollar for the whole, and announces a number of very, important discoveries in the science of life and health. He wishes to have progressive physicians and others who have made remarkable cures by means of light, color. water, air, magnetism, homeopathy, etc., send in a brief but exact description of how they accomplished them, and if he publishes their methods will give them credit for it. He states that he is forming an American Health Company for pushing health publications and some remarkable inventions for body-upbuilding and soul-upbuilding purposes, which he invites wideawake people to become interested in.

Prof. E. D. Babbitt, M. D., of 200 Main

The doctrine is held by a few Polish Jews that a good man may sell his claim upon heaven. This belief is based on the Rabbinical proverb, "Good deeds buy the future world," which is interpreted by most Jews to mean that by doing good one may secure for himself happy immortality. Harris Udovitch of Troy bargained to buy Louis Cohen's heavenly claim for one hundred and fifty dollars, but Cohen backed out of the agreement, and the result was a fracas which sent Udovitch to jail.

Mrs. A. E. Cunningham, a finely developed medium, has taken rooms at 41 Chester Park, this city, as will be seen by her card in another column.

#### Spiritualism in Australia.

The Annual Meeting of the Victorian Association of Spiritualists was held in Melbourne, Sept. 13th. The report of the Secretary was read. It stated that the activity of the year and its results had been very satisfactory, and that, though strong opposition had been encountered and reverses experienced, the progress of Spiritualism was a matter of record. Contributions to the Lecture Fund were coming in. Accompanying one that day received was a letter in which the donor urged all Spiritualists to come forward, "not with words only, but with their purses, for what they knew to be the greatest cause of the day-a cause that has bestowed consolation and happiness on thousands of families, that has leavened, and is daily leavening, the religious thought of the civilized world." The report further says that the following persons in the United States have been written and solicited to visit Australia in behalf of the cause: Mrs. Cora L. V. tained at these singularly successful seances at Richmond, Mrs. Nellie Brigham, Prof. Buchanan, Dr. J. M. Peebles, W. J. Colville, J. Frank Baxter, J. C. Wright, and Mrs. E. L. Watson. After the adoption of the Report, and the transaction of other business, officers were chosen for the ensuing year, a vote of thanks tendered to the retiring Board, and the meeting closed.

The materialization séances of Mr. Spriggs have been resumed. Very good results attended the opening, strangers present being fully satisfied of the separate identity of the forms, the medium being plainly in view during their appearance. Those who have hitherto had ample opportunity of testing the mediumship of Mr. Spriggs are getting up a testimonial to him, expressive of their confidence in his integrity and appreciation of his mediumship.

Mr. Milner Stephen continues his public healings. Through his instrumentality eyes are given to the blind, feet to the lame, and health to those who are diseased. The Orthodox there, as in other places, appear content to profess while the Spiritualists practice the religion of Christ, the latter establishing their discipleship "with signs following."

The course pursued by Joseph Cook in Australia has resulted in producing a strong feeling of indignation among all classes who value truth more than mere opinion. Says the Harbinger of Oct. 1st, "The Spiritualists, Freethinkers and Swedenborgians have made common cause of it in Brisbane, and are advertising and exposing his disingenuousness and selfcontradictions."

In the same paper a letter appears from C. H. Hartmann, in which Cook's assertion that Prof. Zöllner was indignant at the way Spiritualists used his name in aid of their cause is shown to be utterly without foundation in truth. Mr. Hartmann says that not only did Prof. Zöllner publish his experiments and convictions of the Spiritual Phenomena to the world in three large volumes, "Scientific Researches of the Nineteenth Century," but that only a few months before he passed within the veil he (Mr. H.) received from him a book entitled "Intelligent Four-dimensional Beings; an Appeal to the German Students for the Course, 1879." Of this book Mr. Hartmann

"It contains a description of the experiments he made with the medium Slade, and thoroughly argues the pro and con.; also soundly whips the English as well as German doctors and professors for contemning and misrepresenting the spiritual phenomena; and I am thinking that a cute Yankee soul-saver, at forty pounds per night, would justly be served the same at the courageous Professor's hands for taking the liberty of using his honored name in vain."

Mr. Hartmann says he had the pleasure and honor of "corresponding with the undaunted Professor." and feels it to be his duty to make his public statement in his defens

The allusion made above to £40 is explained in a communication to the Harbinger from Geo. Smith of Brisbane, who, after mentioning the arrival of the Boston expounder of theology (a forty-pounder in this instance), and the fact that the clergy felt it to do their duty to avail themselves of his services, says:

"They sent for his terms—the reply was £40 per lecture and expenses; rather expensive, but money no object. They telegraphed back 'accepted,' and Mr. Cook came on—to save souls for the good of Christianity, for the glory of

for the good of Christianity, for the glory of God, and the good of his fellow-creatures; of course the £200 for five lectures was a second consideration, a mere matter of form. He has come, he will go; so will the £200.

"Is it true that Christianity (so called) is in such a dangerous condition that it requires a prop, a professional lecturer, at an expense of £40 per night? Christ did not send a letter ahead to the next town, asking a guarantee of £40 per night before he would preach to the people. No; he said, 'Take nothing for your iourney; provide neither gold, nor silver, nor journey; provide neither gold, nor silver, nor brass in your purses; freely ye have received, freely give.' It would be well to revise those passages in the New Testament as soon as possible, and substitute: 'Take nothing for your journey, but before passing on to the next. journey, but before passing on to the next town, in all cases receive a guarantee of not less than £40 per lecture and expenses; thus pro-viding for yourself gold and silver in abundance. As freely as ye receive, so freely give."

A correspondent writing from Sydney, N. S. W., says that Melbourne has lost and Sydney gained for a time an excellent medium, alluding to Mrs. Bamford, who arrived there in the early part of September, and had given many public and private séances, speaking also on the platform of City Hall to a deeply interested audience, her subject being, "In what will Spiritualism Benefit Mankind?"

A volume of between six and seven hundred pages, by Mr. W. D. C. Denovan, of Sandhurst, is to be published in Melbourne Christmas week. As indicative of the rapid and extended spread of a knowledge of the philosophy and phenomena of Spiritualism, it is worthy of mention. The book, it is said, will consist of lectures and addresses by the author, and a voluminous record of the leading spiritual phenomena classified, gathered from all reliable sources in England, America, Australia and elsewhere, illustrated with some fourteen lithographs of direct writings and spirit-photographs, original communications by colonial witnesses, and accounts of the author's own investigations and experiences, extending over a series of years.

Francis J. Lippitt, Esq., who has been assistant counsel for the United States Government in the Department of Justice for over five years past—the last four in the United States Court of Claims—has now resumed his private practice, as will be seen by his card elsewhere. He is a gentleman in every sense of the term, and deserves the attention of any person having legal business which he or she may wish transacted in Washington.

We are pleased to note the indications of success in the Mediums' Friend shown by its coming to us this week; printed from new type and with slightly enlarged pages. May its prosperity in years to come be commensurate with the value and grandeur of the work in which it is engaged.

Testimonial to Prof. S. B. Brittan.

We published last week an earnest letter from a gentleman in New York City, who reviewed the just claims of Dr. Brittan upon the generous consideration of the friends of the cause to whose interests he has devoted the best years of his life, and who closed by donating \$500 in aid of the Brittan Testimonial. We have now the pleasure of announcing that another gentleman has emulated the good example thus set forth, as will be seen by the figures below: Previously acknowledged......\$500,00

BIRTHDAY PARTY. - On Friday evening, Nov. 3d, the residence of Dr. A. H. Richardson in Charlestown District, this city, was thronged by a strong delegation of his friends—prominent among them being representatives, official and otherwise, of the Ladies' Aid Society-assembled to do kindly honor and pleasant remembrance to the sixty-ninth anniversary of the Doctor's birth. Vocal and instrumental music by Miss Mamie A. Richardson, Mr. J. Howard Richardson, Mrs. Childs (neé Adams) and her husband, and Mr. Heath, the blind medium; remarks by John Wetherbee, Esq., Eben Cobb, Miss Lucy Barnicoat, Mrs. Waterhouse, Henry C. Lull. S. W. Russell and others: an improvised poem by Jennie B. Hagan and a reading by Mrs. Childs comprised the exercises-Dr. Richardson appropriately responding to the good wishes of his guests.

R. W. Sour, M. D., and H. F. Bungardt, M. D., have established themselves in medical co-partnership for the practice of their specialities at No. 16 East Seventh street, Kansas City, Mo. Their methods of treating the sick will comprise chromopathy, magnetism, and other specialties. Those needing medical aid can visit or correspond with them for terms, etc.

We shall print next week the report (made specially for our columns) of an able and interesting address delivered by Judge Nelson Cross on Sunday afternoon last before the American Spiritualist Alliance, New York City, entitled "OBSERVATIONS OF THE PHI-LOSOPHY OF SPIRIT-CONTROL."

THE CHELSEA SPIRITUAL ASSOCIATION WILL hold its conference next Sunday, Nov. 12th, at 3 P. M. in Odd Fellows' Building. In the evening, at 7:30, Geo. A. Fuller will deliver an address at the same place.

By a brief address to the Spiritualists of Iowa, on our eighth page, it will be seen that steps are taking by workers thereabouts toward the formation of a State Convention.

Remarkable cures, we are informed, are being made through Dr. Carnes, at 37 Dwight street, Boston.

Attention is hereby called to the business announcement of Mr. James Bliss, on the seventh page, present issue.

THE INSTITUTE FAIR .- This fine mechanical and industrial display continues to attract crowds to its beautiful building at the end of Huntington Avenue, Boston. Some of the finest music-vocal and instrumental-presented in this city during the current autumn has been bestowed upon the patrons of this Fair during its day and evening exhibits. The ludicrous charcoal sketches executed at the stand have also called out great merriment. The various items in the splendid collection of human handiwork which bave heretofore been admired by thousands yet await the gaze of other thousands, as the Fair will not close, we understand, before the middle of November. Don't

#### Spiritualist Meetings in Boston. New Era Hall.—The Shawmut Spiritual Lyceum meets a this hall, 176 Tremont street. every Sunday at 10½ A. M. All friends of the young are invited to visitus. J. B. Hatch,

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

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Eben Cobb, Speaker and Conductor, Meetings also held. Wednesday afternoons at

Harmony Hall, 34 Essex Street (1st flight),—Spiritual meetings in this new and beautiful hall every Sunday, at 10½ A. M. and 2½ and 7½ 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.

Horticultural 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 Indies' Aid Society meets every Friday, at 2:20 r. 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 Chelsen Spiritual Association holds meetings every Sunday at 3 and 7% r. m. at Odd Fellows' Huilding, opposite Bellingham street Horse Oar Station. Next Sun-lay afternoon, conference. In the evening Mr. George A. Fuller, trance and inspirational speaker, will occupy the platform.
THE LADIES' HARMONIAL AID SOCIETY meets every Friday afternoon at 2 o'clock in the same hall. Husiness meeting at 4½. Entertainments in the evening. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

NEW ERA HALL -Shawmut Lyceum on Sunday, Nov. 5th, was blessed with a good audience and fair attendance of pupils. The sweet selections of Prof. Haine's Orchestra filled the hall with harmony which was feit by many hall with harmony which was felt by many present. The exercises commenced with reading of the Silver Chain recitations and singing of spiritual melodies. The Grand March was as usual one of the leading features of the day, and was executed in a fine manner. The usual time was devoted to instructing the young Recitations were delivered by Ernest Fleet, Emma Ware, Little Blanche, Bessie Brown. Remarks were made by President Hatch, in which he spoke of the visit to be given by our Lyceum to the Soldiers' Home in Chelsea. He also, on behalf of the children, presented Mrs. Lyceum to the Soldiers' Home in Chelsea. He also, on behalf of the children, presented Mrs. Maud E. Lord with a basket of beautiful flowers, also a bouquet to her friend and agent, Miss Minnie Tisdale, as tokens of love from the Lyceum. Mrs. Lord responded for herself and friend, thanking the children one and all; she also gave some very remarkable tests to strangers present, occupying in so doing over an hour, affording great pleasure and satisfaction to all. Miss Jennie Rhind made a few appropriate remarks on "The Beauties of Lyceums." The physical exercises and Target March closed the session. Mrs. Lord will give tests for an hour or more next Sunday; and George A. Fuller will also make a brief address. All are invited. J. A. Shelhamer,

Secretary Shawmut Spiritual Lyceum,

Office 8½ Montgomery Place.

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PAINE HALL.—Our session Sunday, Nov. 5th, in the Lyceum was opened by Assistant Conductor Russell calling upon Mr. Geo. A. Fuller, who made a few remarks in regard to Lyceums who made a few remarks in regard to Lycenius and the importance that Spiritualists should attach to their teachings by sending their children, and of doing all in their power to support these Spiritualist Sunday schools. The highest care should be taken with the plastic minds of the young, that they may in years to come be supporters in the grand army of Progress, whose watchwords are knowledge and charity. 

M. Dill, and a fine declamation by Benjamin

Weaver, In closing, W. P. Cherrington called upon In closing, W. P. Cherrington called upon all, children and parents, to use every exertion to increase our numbers, calling attention to the prizes offered, so that by spring we shall have a full school. It is the earnest wish that our friends do all in their power to make our school what it is claimed to be, a Progressive Lyceum.

Alonzo Danforth, Cor. Sec.

Children's Progressive Lyceum No. 1.

HARMONY HALL, 34 ESSEX STREET.-On the morning of Sunday, Nov. 5th, practical remarks were made by Father Locke, followed by marks were made by Father Locke, followed by a song. Excellent tests were given by Mrs. M. A. Charter, Mr. Perkins, Mrs. Bagley, Mrs. C. Mayo-Steers and Mr. McKenna. At the meeting in the afternoon Mrs. A. E. Cunningham of Lynn spoke to great acceptance, and her control gave many very satisfactory evidences of spirit identity. Mr. Street made remarks on the phenomena. Mrs. Maud E. Lord gave snirit descriptions which were very convincing. Mrs. Maggle Folsom made some earnest remarks, and was followed by Mr. Perkins and Miss Barnicoat in psychometrical readings with handkerchiefs. In the evening tests were given by Mr. Perkins, Mr. Brown and Mrs. Walker, and psychometrical readings by Mrs. Henley. and psychometrical readings by Mrs. Henley. The meetings at this hall are largely attended, and the earnest attention given to the several speakers and medium; is very encouraging to all workers in the grand field of spiritual un-

#### Movements of Lecturers and Mediums

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

Mrs. N. J. Willis will speak for the Spiritualists Sunday evening, Nov. 12th, in Pelham Hall, Hyde's Block, Cambridgeport, Mass. Mrs. M. Rathbun speaks for the Spiritualist Alli-

ance at Republican Hall, New York City, on Sunday afternoon next, at three o'clock. Mrs. S. Dick of this city has recently given several

addresses in Dover, N. H., and vicinity, awakening new interest in Spiritualism among believers and inquiry among the public generally. Mrs. Clara A. Field has been speaking for the friends

in Portsmouth, N. H., the last three Sundays, and is reëngaged for Sunday, Nov. 12th. A correspondent writes: "There has been a constantly increasing interest during the whole course of her engagement. The last evening not only all the seats but all the standing-room within the hall and ante-room was filled. Much satisfaction was manifested in the psychometric readings with which Mrs. Field supplements her lectures, and in every instance they were recognized and pronounced correct." Mrs. Field can be engaged on reasonable terms wherever her services may be required. Address her at her residence, Hotel Van Rensselaer, 219 A Tremont street (suite 6), Boston,

Abble N. Burnham's lectures in Worcester, Mass. have been very successful. They were delivered on four successive Sundays, and Grand Army Hall was often filled to its utmost capacity by eager listeners to her inspired words.

We are pained to have to announce to our readers that Mrs. Nellie Nelson, the trance medium, whose name is a household word in many localities in New England, now lies prostrated by serious illness at her residence in this city.

Dr. Anna M. Twiss of Manchester will occupy the Spiritualist platform at Keene, N. H., next Sunday, Nov. 12th.

Walter Howell of England, at present filling an en gagement in the Eastern District of Brooklyn, N. Y., is giving much satisfaction to all who avail themselves of the opportunity to listen to him. The series of lectures was opened in Everett Hall last Sunday and will be continued at the same place during November.

Mrs. S. Willis-Fletcher is lying seriously ill from congestive chills at her residence in New York City. She was, accordingly, unable to lecture on Sunday last, and it is doubtful if she will be able to resume her work for weeks to come.

The American Spiritualist Alliance

Held its usual conference on Sunday afternoon, the 5th inst., at Republican Hall, in this city. There was quite a large audience, and much interest manifested. The opening address, Observations of the Philosophy of Spirit-Control, was delivered by Judge Nelson Cross; and some of the topics embraced therein were discussed by Mr. Charles Partridge, Mr. F. F. Cook, and Mr. Henry Kiddle, the President of the Alliance. Dr. Slade, who is to spend this week in the city, was present, and made an excellent address, relating some of his experiences with unreasonable sitters, and explaining lucidly and forcibly the relations of spirit manifestations to the medium, as the instrument of their presentation. The doctor seemed to be in a fine condition, both physical and mental.

Mrs. Gage and Miss Billings, from Rochester, gave some beautiful illustrations of musical mediumship, singing several duets, under spirit-control. Further development promises for these ladies a very high order of musical in-

At the next meeting, on the 12th inst., Mrs.
Milton Rathbun will deliver the opening address.
HENRY KIDDLE, President.
New York, Nov. 6th, 1882.

Meetings in Charlestown, Mass. The meetings in Charlestown, under the effi-cient management of C. B. Marsh, have been very successful thus far this season. Sunday, very successful thus far this season. Sunday, Nov. 5th, the platform at Mystic Hall was occupied at 3 P. M. by Mr. Geo. A. Fuller of Dover, Mass., who discoursed upon "Evidences of a Life to Come" to the entire satisfaction of the audience. This was Mr. Fuller's first appearance before a Charlestown audience, and we would state that he has already made many warm friends here.

He will speak in the same hall next Sunday, Nov. 12th, at 3 P. M.

K.

Popular belief in the wisdom of vaccination has received a severe blow in a part of Ger-many, where a large number of children, both those vaccinated for the first time, and others re-vaccinated, after an interval of twelve years, have fallen dangerously ill, the flesh about the punctured part decaying and sloughing off, and the bodies being covered with sores and boils. It is thought unlikely that a single one of the affected children will recover. Impure virus appears to have been the cause of this unfortunate result.-New York Sun, Nov. 6th.

Those desiring to make the household bright and cheery during the long winter evenings which are about coming on, should visit Jones, McDuffee & Stratton, Boston, and purchase a Duplex or Moderateur lamp from their fine stock, which has been gleaned from the potteries of Japan, China, England, France, &c. For bridal gifts Duplex lamps are in the list of correct things.

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

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

See Dr. Stillman's advertisement, page 11.

#### RATES OF ADVERTISING.

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

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

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

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

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

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Magnetic and Eclectic Physician.

WONDERFUL CURES are being made by DR, CARNES, whose office and reception parlors are at 37 Dwight street, Boston. Owing to want of space we will insert an account of but a few of the many marvelous cures that have been made through the Doctor's treatment of the following well-known parties residing in Boston and sub-urbs;

that have been made through the Poctor's treatment of the following well-known parties residing in Boston and suburbs:

Mrs. J. M. Keen, 2 Prescott street, Malden, Mass., bas suffered for sixteen years with chronic rheumatism, was under treatment of well-known physicians during all these years, and tried many patent medicines, but received no benefit, and at last grew so weak, and the limbs becoming so stiff and but the second particular and immovable, she had to take to her bed; finally the arms and even the joints of her fingers became stiff and very much enlarged. Her many friends advised her to have DR, CARNES attend the case. She had tried so many modes of treatment she had but little faith, but finally sent for him, and within an hour after the Doctor arrived she could move her arms and hands, and was entirely free from pain, and in one week she walked out of doors without crutch or cane, completely cured.

Mr. Richard Johnson, 11 Baker street, Malden, Mass., over 70 years of ago, general debility and loss of sight, an ominent surgeon advised the extraction of one eye. They sent for DR. CARNES, and he pronounced the case curable. After a short time the sight was restored and general health improved so that the patient now walks out of doors two or three miles a day without attendance.

Frank Plekering, tho son of Mr. Pickering, Baggago Master on the Eastern Raliroad, and residing at 14 Holden street, Malden, Mass. A very bad case of St. Vitus Dance, affecting the limbs, arms, tongue and speech; much wasted in flesh. Under DR. CARNES is treatment, has regained perfect health, increased in flesh, and no symptoms whatever of the disease remain.

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None but long standing and obstinate cases that cannot be cured by regular family physicians treated. Dr. Cannes will not receive a case for ireatment unless he is positive of a cure, or at least helping the patient. No matter how long standing, he will tell you before leaving his office whether he can help you or not. In many cases he will give a diagnosis of the disease without questioning the patient.

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Important Announcement ISSUED NOV. 11th. 1882.

## BATTLE-GROUND

#### S. B. BRITTAN, M. D., Editor-at-Large.

"Truth is the naked sword of the Spirit."-Author. "Take the bright sword that flashes from the skies, Oh! Man, and smite the hosts of Despotism." —(Spirit of Shelley.

"He that is first in his own cause seemeth just:
But his neighbor cometh and searcheth him."

But his neighbor cometh and searcheth him." — (Solomon.

The Author in his elaborate Introduction presents a graphic outline and dramatic representation of the great Religious Movements of the world from the beginning of the Christian era to the present time. He passes in rapid review the progress and triumph of Christianity under Constantine: the composets of the Arabian Prophet in founding the religion of the Koran; the war instigated by Peter the Hermit for the possession of the Holy Sepulcher; the founding of the spanish inquisition; the Protestant Reformation under Luther, Melancthon and Calvin; and he concludes by a more extended treatment of the great Spiritual Reformation of the Nineteenth Century, which is shown to be by far the greatest religious movement, in the entire drama of universal history, during the last two thousand years. In referring to the present Reformation the Author says:

"It is something far more significant than a resolute protest against the corruptions of the prevailing religion and the arbitrary dogmatu of ecclesiastical councils. It is not, in the highest sease, a rude conflict with heavy errors and gigantle Wrong; it is not a mere tilt with the agents of despute anthority. It takes form in a new Psychological Science and a more profound philosophy of human nature, covering the entire realm of our relations to all things visitie and invisible. The Battle-Ground of this Spiritual Reformation is not limited by geographical and national boundaries. It does not stop at the lines which separate the races of men, and is not confined to the large arraof modern civilization. Spiritualism is a slient but irresistible power in the Church and the world. It humbles the proud and exalisthe lowly: Itstrengthens the weak and rebukes the unworthy; it defles the Pope and his cardinals; the schools of science are dumb with astonishment: It oversteps all real and imaginary limitations, and promises to make the conquest of the world!"

The following brief summary barely indicates the principal the

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Prof. Henry Kiddle and his Critics." "Opposition in the Provinces.
"Strike, but hear"!"

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\*\*SWOT to our Reviewer.\*\*

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W. Edmonds—George Ripley, Lt., D.—Mrs, Frances
Harriet Green McDougal—N. P. Willis,"

"APPENDIX G.—Fraternal Salutation—To Luther
Cobby, Nestor of the Spiritual Press—The Editor-atLarge Fund—Complete list of Names and Residences
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Large Fund — Complete list of Names and Residences of the Subscribers."

Dr. Brittan's vanied acquirements, no less than his logical and foreible style, are very clearly illustrated in his "Battle-Ground of the Spiritual Reformation." No matter on what principle of materialistic philosophy or physical science; what particular system of Biblical theology or phase of popular skepticism the objector may be pleased to take his stand, the Editor-at-Large respectfully follows the assaliant to his chosen ground, demonstrating, as he proceeds, his own superior knowledge of the whole subject in its essential principles, relations and details, and in the end the stronghold of the enemy is completely demolished. This is the Book for all honest inquirers who would fortify themselves with mansaw rable arguments against the materialistic theories, cunning sophistries and special pleadings of those who oppose the truth. All such persons will find Dr. Brittan's Book a complete armory. It is also just the weapon to put in the hands of captious critics and dishonest enemies. It spikes their heaviest artillery, and will force them to retire in stience from "the Battle-Ground of the Spiritual Reformation."

A vindication at once so sincere and triumphant—so vigorous and yet so graceful and free from all evidence of personal bittorness or animosity of feeling—should speedily find a place in all the circulating libraries. Bioreover, a most effective missionary work might be accomplished by supplying avery Ortholox cipryman in the country with a copy. We venture to hope that the Spiritualists are not few in number two will purchase several copies of this book to give away, to the end that the excellent results already achieved by the Secular Press Bureau Correspondence may be indefinitely extended.

Will some friend in every city, town, village and neighborhood, where Spiritualism has a name and an abiding place, take the trouble to procure a list of subscribers for the work? This will be effective missionary labor.

Price, handsomel

### Penrls.

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

#### ENTREMES.

'The bird that soars on highest wing. Builds on the ground her lowly nest."

"T is easier for the generous to forgive than for of fence to ask it .- Thomson.

#### IT IS EVER SO.

Where you are liberal of your loves and counsels, Be sure you be not loose; for those you make friends And give your hearts to, when they once perceive The least rub in your fortunes, fall away Like water from ye, never found again, -[Shakspeare. But where they mean to slink ye.

Never give a present with a string attached to it as if you wanted to keep it, or expected it to come back

#### WINTER MOONLIGHTS

Loud voiced night, with the wind blowing Many'a tune: Stormy night, with white rain-clouds going Over the moon; Mystic night, that each minute changes. Now as blue as the mountain ranges. Far, far away,

Now as black as a heart where strange is

Joy, night or day. -[D. M. Mulock.

-[R. II. Stoddard,

It is good to be unselfish and generous; but don't carry that too far. It will not do to give yourself to be melted down for the benefit of the tallow trade; you must know where to find yourself.-George Ellot.

#### THE BEAUTIFUL.

From earliest infancy my heart was thine; With childish feet I trod thy temple aisles; Not knowing tears, I worshiped thee with smiles; Or, If I ever wept, it was with joy divine! By day and night, on land, and sea, and air, I saw thee everywhere !

A voice of greeting from the wind was sent; The mists enfolded me with soft, white arms; The birds did sing to lap me in content; The rivers wore their charms; And every little daisy in the grass Did look up in my face, and smile to see me pass!

The bold and sufficient pursue their game with more passion, endeavor and application, and therefore often succeed. - Temple.

### Banner Correspondence.

#### California.

OAKLAND.-Mrs. F. A. Logan, 825 Market street, writes: "Allow me to say, through the columns of your excellent paper, to the many friends of Mrs. Lucy L. Browne, editor of The Rising Sun, that the angels came on the 23d of September, and bore her away from all that pertained to the clayey tenement, to her celestial home; but not until she had taken her new book, fresh from the press, in her hand, and expressed gratification that the wish of those who had inspired her to write the visions and communications had been carried out in its publication, and also for the good that she hone the book would do. She bore all her sufferings like a brave martyr, almost without a murmur. for over one year, seldom speaking of herself or of her ills, but always of principles. She endeared herself to all who came within her spiritual sphere, so exalted were her inspirations, so amiable her disposition. The funeral was largely attended, and the floral offerings by neighbors and acquaintances were so profuse that every room in the house was fragrant witl their delicious odor. The casket was entwined with a wreath of white roses by our trance speaker, Mrs. Sarah Seal, who, with Dr. Dean Clarke, officiated with high and truthful laudations of the deceased, before a large audience.

The remains were deposited in Mountain View Cemetery, one of the loveliest places on this coast. Her grave was literally covered with wreaths and stars of roses and flowers interwoven by kind hearts. The floral cross Mrs. Seal placed on the foot of the coffin, to be buried at her feet.

On Sunday evening the funeral services were concluded by the same speakers to a very large

audience, in Shattuck Hall. After Mrs. Seal had spoken eloquently of the many virtues, talents and mediumistic qualifications of our departed sister, her untiring zeal in the promulgation of truth, regardless over of her own case or aggrandizement, she exclaimed, 'Would that I could give a description of her spirit-home!' when an Indian influence seized her, and caused her to sit down for a moment until an eloquent spirit entranced her, and gave a description of an advanced, progressed band, that had welcomed and came with Mrs. Browne to attend the funeral, to give consolation to the loved ones who had so kindly cared for her. The words of encouragement to sister Frances assuring her that she would help her to carry out her work, inspired us with the hope that all true appreciative souls would send for her book, that it might fulfill the mission for which it was designed.

A clairvoyant in the audience saw sister Browne standing beside the speaker, dressed in purest white, and looking very happy. We daily have the assurance of her continued existence, and hope and try hourly to carry on

the work she so carnestly begun. We will mail gratuitously the cloth-bound book entitled 'Prophetic Visions and Spirit-Communications,' worth one dollar, to those who subscribed the second time for Truth, The Rising Sun, and did not get it because of the failing health of its editor. All orders accompanied with fifty cents or one dollar will be promptly filled; for paper covers, fifty cents; cloth-bound, with gilt letters, one dollar. Postage paid by us."

#### Illinois.

PEORIA .- J. G. Phonix writes: "The Banner of Light fills the highest place in my esteem. I get impatient if its arrival is delayed. and take much interest in the 'Correspondence.' To read it is like feeling the pulse of Spiritualism. There are signs, it seems to me. that an advance is being made all along the line. Perhaps that may be because here in Peoria we are making some progress where till lately we were content to sleep. Gur Association is in a healthy condition; its members are wide awake and earnest. We are developing mediums for nearly all phases, including materialization, and we expect soon to startle the good people of Peoria into investigating for themselves the truth of the phenomena and philosophy of Spiritualism/

We are highly favored at the present time in the presence of Mrs. Anna M. Kimball, who,

engaged for three months. I cannot speak too | three years and a half we have held our gathhighly of this gifted instrument of the angel- erings; may it not be the last. I do feel we are world. As a refined and cultured lady, an eloquent, inspired speaker, and a clear and search- small places. Mediums from out of town and ing psychometer, she ranks among the first. To use a trite saying, 'she wears well,' and those who come to hear her once come again and bring their friends. She is a genuine worker, and, having infused her own energy into the lady members of the society, a 'Ladies' Union' is being formed, which will no doubt be the means of blessing many a poor unfortunate. Her motto seems to be 'Do good,' and as a means to that end she has caused a table in the hall to be supplied with the Banner of Light, six days' schooling, gaining some by close study Offering, Mind and Matter, Circular, Gallery of Spirit-Art, etc., so that the hungry may be fed | bors. I lost my father at nine, washed dishes and all may rejoice in this flood-tide of spiritu- and wound quills for my good mother, to pound al light which has come to us in these latter out on a loom a livelihood for seven children, days. As for myself, dear Banner, I rejoice that I am living in the light and have a share, | and cuffed about in a very pious community even though it be small, in this great spiritual movement. It is honor enough to work hand- been roving on the frontier among the red men in hand with the angels, and assist in ushering in the 'New Dispensation.'"

DANVILLE. - "A Cosmopolitan" writes: Believing many of your readers will be interested in knowing something of the objects and principles of the Order of Cosmopolitans, I trust you will give the following a place in your | many thousands of people East, now living on columns. The Order of Cosmopolitans is a secret organization of Spiritualists, established several years ago for the purpose of uniting the Spiritualists throughout the world into an Association for general cooperation, mutual be nevolence and protection, and concerted action when necessary in the defense and promulgation of the principles of the Order, which are: National Schools; Secular National Government and Absolute Religious Liberty.' We have been ahead of law and calomel; and oh! feel that this Institution meets the requirements of a long-existing demand, as it seeks made in my day! Can there be as many more to unite all in one grand, united body working made in the next seventy years? Could I then for the common welfare of humanity and the have had the Banner of Light every week, what establishment of the great truths of Spiritu-

The present war upon the instruments through whom we have received the grand truths of Spiritualism, demands the organization of a local Lodge of this order in every city and town where no Lodge now exists, for the protection of our mediums. Hoping that all believers in spirit return will at once see the importance of becoming members of the Order, and make an effort to organize a Lodge in their vicinity, I make this announcement of its objects. Parties desiring further information regarding this Order can receive the same by application to the M. W. G. Recorder, Box 938, Springfield,

#### Massachusetts.

EAST BOSTON. - Wm. II. Banks writes: A week ago I attended a séauce held by Miss Maggie F. Keating, at the home of Mrs. Benjamin M. Giggey, No. 192 Lexington street, in this place, and was much pleased in ascertaining the great progress that can be made in mediumship in one year's time. At this meeting I was surprised at the versatility of Miss K.'s mediumship: commencing with psychometric readings, then a short discourse by Geo. Randolph; next tests, after which came personations by several theatrical characters through her; then another discourse of an half hour's length, inder the control of Dr. Dennison, of Halifax, I. S., the subject being, 'What Consolation subject was ably treated and listened to with deep attention. Then under the same spiritcontrol the services were closed by the medium | son to my office, who has been rendered a hopesinging that well-known hymn: 'The Star of less invalid for life by having the foul poison Bethlehem, followed by a benediction. This inserted in his system. He has suffered for singing under spirit-guidance is a beautiful | years, but cannot survive much longer; and I phase of mediumship, and I wish more of our | hear of many now in this city who have sores this class I have heard three: Jesse Sheppard, Miss Annie J. Webster and Miss Keating, and gladly they are welcomed and appreciated.

After the entertainment was ended Mr. liggey, who is not a Spiritualist (his wife is, though), came into the room and made the following statement to the writer with reference to the late Robert II. Lovell, a well known citizen of this place, who passed to a higher life October 15th: On Saturday evening, 14th, these two friends were returning home from their different places of employment-met on the ferry-boat, and Mr. Lovell complained to Mr. G. of feeling ill and strange. He took the horsecar, saying he thought he did not need any help, etc. Mr. Giggey had walked up some distance toward home when a voice was plainly heard by him, saying, 'Overtake that car-you are needed.' His boy was with him, and the father asked him if he spoke. He answered No,' and then Mr. Giggey obeyed that spiritvoice, ran and overtook the car, and found therein Mr. Lovell in an apoplectic fit. No one in the car save Mr. G. knew him, and he at once assisted in taking the stricken man to his home, where he passed away within twelve hourshaving been unconscious from the first. Now did not a spirit-friend of Mr. Lovell direct his last companion and church brother to him, so that his last hours in earth-life should be in the presence of friends and relatives, to care for and do all they could for him, instead of his being probably taken away unknown, in an insensible condition, to a hospital and there ending his earth-life? .

Mr. Giggey said that this whole occurrence to him was startling; and I replied that to Spiritualists there is nothing surprising or startling in this spirit-guidance or direction, or in other spiritual manifestations.

As I know the dissemination of spiritual truths is productive of good results, and having on hand about one hundred copies of the Banner of Light and other spiritual papers, I propose to distribute them, sending five copies to each applicant addressing me at 176 Lexington street. East Boston, and hope that they in turn will circulate them where they may do

good.' LEOMINSTER.-Mrs. Fannie Wilder writes: Oct. 15th we were favored with the services of Mrs. S. Dick of Boston as a lecturer and a test medium. She gave two very excellent lectures, both of which were much appreciated by the audience. Tests were given by her in the evening in a very prompt and positive manner; all but one or two were recognized at once, and our people are anxious to see her in our midst again. She seems just fitted for platform work. Wednesday evening, Oct. 18th, we held a Sociable in the hall. The inner man was well supplied with the material food which was laid upon the tables in very nice order, and looked quite tempting, after which the friends returned to the lecture room to enjoy the exercises, which were opened by singing, and a short address from Mrs. Juliette Yeaw; several pieces were spoken by the children. This is the first occa-

apt to neglect our little ones in our meetings in our own mediums lent their influence, thereby adding much to the interest of the occasion. The social element seems to be a valuable auxiliary to the success of all our meetings. The long winter evenings are now before us; let us be up and doing,"

#### Colorado.

GOLDEN.-N. G. Sayles writes: "I was born in Canada West in 1813, and had but twentyat home, borrowing books from my few neighuntil I was near twelve. I was then kicked until I was sixteen, when I ran away, and have of the forest ever since. I first came to this place in 1868, and it is now the thickest settled that I ever resided in; but I now could locate hundreds of men of families on land suitable for good farms that could be homesteaded, within twenty miles of where I now write. How their little possessions, just making both ends meet, could become independent, with the same labor, if they would only hasten to this healthy State of gold and silver; and those who have asthma, or any pulmonary symptoms prolong their lives.

I was in the Black Hawk war of 1832, and fought with flint-locks, with a flint and steel in Political Equality of the Sexes: Unsectarian | my pocket, for it was before the days of percussion caps and matches, and much of the time I what discoveries and improvements have been could I not have done? And there are so many yet stone blind to their own best interests in not grasping it now! I am sure I should lose much by omitting to take it; what should I do without it? How is it that so many Spiritualists, knowing its value, omit to take it? Should any one desire information regarding the opportunities for securing a good home in this locality, I will gladly furnish it to all who write me enclosing a stamp."

#### New Jersey.

TRENTON. - Dr. B. M. Lawrence writes: There has been a great advance in spiritual and liberal thought during the past year in this city. A very neat little hall has been secured. and regular meetings are held twice every Sunday, which are attended by some of the best minds in Trenton. Mr. J. W. Royle is President of the First Association of Spiritualists. He is assisted in conducting the meetings by local speakers, including Mr. Milton Baker, and the writer has lectured for the Society the past four Sundays. C. Fannie Allyn recently spoke very acceptably to a good audience. An ex-Mayor, one of the publishers of a daily paper here, and many of the leading people of the city are deeply interested investigators.

The Banner of Light comes regularly, a welcome visitor. A gentleman not known as a Spiritualist here, who takes more than half a score of papers, says the Banner is the only one that he reads thoroughly. But my object in writing is loes Spiritualism offer the Mourner?' The to encourage you, if possible, to continue to expose the horrible crime and filthy fraud of vaccination. Only yesterday a man brought his mediums possessed the gift. Of the few of on the arm that will not heal, on account, it is thought, of the virus not being genuine. There exists almost a panic of excitement caused by the smallpox in Paterson, N. J. The Trenton Daily Times of a late date contained a lengthy review of the situation, from which it appears that immense scars on the arm did not prevent smallpox, and that the M. D.s are likely now to reap another harvest of twenty or forty thousand dollars by re-vaccination. It is plain to see that they are pecuniarily interested in keeping the people shrouded in ignorance. For this reason I say, God, angels and good men who love the light and truth, and who believe in purity of mind and body, bless and prosper you in proclaiming the heaven-born gospel of health and cleanliness."

#### New York.

BROOKLYN .- Chas. H. Benedict, Secretary of the Brooklyn Spiritualist Society, writes that at the Sunday evening meeting of that Society Oct. 29th, the following resolutions were submitted by the Executive Committee and unanimously adopted:

Whereas, On this Sunday evening Mr. Walter Howell concludes a five-weeks' engagement with the Brooklyn Spir-tualist Society; and Whereas, Our young friend has performed the service required of him, and discharged his dules as our regular speaker in an acceptable and wholly sat-sfactory manner; therefore,

Resolved, That we tender to Bro. Howell our congratula-

Resolved, That we tender to Bro. Howell our congratula-tions at the capable and creditable manner in which, under spirit guidance and control, he has discharged his public outles, and we congratulate ourselves that the ranks of the mediumistic workers—our trance and inspirational speak-ers—have gained an acc-ssion to their number of one who is able to respond to all the exacting requirements of public audiences in giving them a knowledge of spiritual jife and interceurse, and in vindicating the cause of Spiritualism in a manner so effective and convincing that there is nothing left to be desired.

a manner so effective and convincing that there is nothing left to be desired.

Resolved, That though one of the youngest of that body of trance and inspirational speakers, who—so brilliant and effective is their oratory—have added new lustre and renown to our nineteenth century literature, we recognize in Walter Howell a prodigy of intellectual power, and we can pay him no higher compliment than to say that he has proven himself worthy to be the successor on the Everett Half rostrum of those speakers; Mrs. Hyzer, Mrs. Richmond, E. V. Wilson, Mrs. Brigham, W. J. Colville and others, whose rare combination of normal powers and "spiritual gifts" have given to this Society a public position on the subject of Spiritualism as distinctives it is influential and commanding.

ing.

Resolved. That we recognize our obligation to Mr. Howell no less than to the cause of Spiritualism, to make public and conspicuous mention of our appreciation of his services and of the reliable character of his mediumship: that, coming to us from his native country (England) an entire stranger, we gladly avail ourselves of the opportunity of introducing our young friend to the American Spiritualist public, and we express the hope that he will for years to come make his adopted country the field of his mediumistic labors and usefulness.

#### Wisconsin.

BELLVILLE .- Fannie E. Short, Secretary of "The Seekers after Truth" Spiritualist Society, writes that, through the inspired instrumentality of George H. Brooks, of Chicago, Ill.. meetings have been held at Stone's Prairie. Storytown, Faulke's Schoolhouse, near Belleville, Albany, Paoli, and Dayton. The subjects-some of which were chosen by the control of the medium, others suggested by the audiences-comprising a large variety of themes of a spiritual and progressive line of thought, were treated in an eminently instructive manner, and listened to with great attention. Psychometric readings were given, and questions propounded by those in attendance were satisfactorily replied to, the entire service of several afternoons being devoted to them. "On Monday evening, October 2d, at the resiafter filling her first short engagement, we re- sion in which they have taken any part in the dence of Mrs. James Faulkes, a Birthday

Party and Sociable was given in honor of our esteemed friend, at which the Spiritual Society presented to him a handsome gold-headed cane as a token of their heartfelt gratitude to him for the noble work he has performed while in our midst."

#### Indiana.

that he addressed a large and deeply interested audience in Pence's Hall, Sunday, Oct. 22d, and adds: "Mrs. Anna M. Stewart went into the cabinet, and before that large audience ten full forms came out and were recognized. I must say that Mrs. Stewart is one of the best mediums for full-form materializations I have ever seen. Her development is so strong that one can see the medium and the spirit at the same time in a good light; and this fact will be testified to by many others beside myself. Frequently while the spirit stands in view of all. the medium will rock in her chair, giving positive proof of two distinct personalities. Mrs. Emma Hurst is also a highly developed medium for materialization, and the phenomena occurring in her presence are very satisfactory and convincing. I will lecture and give tests anywhere in this State, also in Ohio and Illinois, during the next three months."

#### Vermont.

BARTONSVILLE.—Zella S. Hastings writes that in her journeyings through New York and Ohio she visited many places where she labored twenty years ago, in none of which has "Spiritualism died out," but, on the contrary, is rapidly growing. Of this place (Bartonsville) she says: The good work goes on. Many of our finest speakers grace the platform here. Last Sunday, Oct. 22d. I listened to one of the most profound and sublime discourses of our soul-stirring philosophy, given through the inspirations of Mrs. Emma Paul. Mrs. Gertie B. Howard, the platform test medium, was also present, and gave many satisfactory tests."

### The Reviewer.

MORAL EDUCATION: Its Laws and Methods. By Joseph Rodes Buchanan, M. D., authors, G. System of Anthropology"; Editor of "Buchanan's Journal of Man"; Professor of Physiology and Institutes of Medicine in four Medical Colleges, successively from 1846 to 1881; Discoverer of Cerebral Impressibility, and of the Sciences of Psychometry and Sargarany, 19me olethers, 305 Naw York. cognomy. 12mo, cloth, pp. 395. New York: Printed for the Author by S. W. Green's Son, 74 and 76 Beekman street.

Our readers need not be told that whatever s given to the public by the author of this volame is worthy of their perusal and the calm, thoughtful consideration of all who have the welfare of mankind at heart. Himself a student of Nature, he is at the same time a teacher of the lessons she imparts to those who have not the time or opportunity to otherwise learn them; presenting in a form easy of comprehension that which in a concrete state appears abstruse and incomprehensible.

The present work proposes a fundamental change in educational systems. The author considers, and very justly, that methods of instruction identical with those in vogue in Greece and Rome twenty centuries ago cannot meet the demands of the people of to-day, for the reason that, possessing a higher intelligence and a wiser philanthropy, they require something far better. The system which has been transmitted from generation to generation through all these centuries, and which our college students, and even professors, entertain a sort of pride in their zeal to venerate, is based on the limited degree of knowledge possessed by the ancients "when Nature was supposed to consist of the four elements; earth, air, fire and water: when the magnitude and rotundity of the earth were unknown; when the stellar universe was considered a mysterious accompaniment of the flat earth; when the climates, oceans and continents were unexplored, the vegetable and animal kingdoms almost unknown," and the structure of the globe wholly so. As for the structure and functions of the

fully neglected or blindly and aimlessly undertaken. In Dr. Buchanan's estimation, while immense progress has been made in all else that relates to man's development and happiness, that which specially concerns education has been not only allowed, but forced, to "stagnate with

of the Athenian Lyceum. It is to suggest improvements in all this, to

of a Liberal Education; in the second those of Moral Education, these leading naturally to a treatise upon the Evolution of Genius in the third. These three chapters were originally given as addresses before educational institutions in Albany, N. Y., and Louisville, Ky., but received important addenda and revisions prior to being inserted in this volume. The subsequent chapters treat upon Ethical Culture, Principles and Training; the relation of Ethical to Religious, Intellectual, and Practical Education; the Sphere and Education of Woman; Moral Education and Peace, and the Educational Crisis. The twelfth and closing chapter relates to "Ventilation and Health," and contains matter of such vital importance that were it all the book contained it would more than compensate the reader for any outlay of time or

It has already been mentioned in our columns that the well-known philanthropist, Mrs. Elizabeth Thompson, of New York City, has been so far interested in this work, and sensible of the importance of the doctrines it advocates, as to contribute liberally for its publication. The last pages contain an article from that lady, with the closing paragraph of which we conclude this brief review:

Sudden Changes of the weather often cause Pulmonary, Bronchial and Asthmatic troubles. BROWN'S BRONCHIAL TROCHES will allay the irritation which induces coughing. Sold only in boxes. Price 25 cents.

TERRE HAUTE.-Frank T. Ripley writes

human body, they were all unstudied, and the attributes of soul being inaccessible mysteries, their culture and development were either wo-

its basic sciences," and the modern university is in consequence thereof but little in advance

illustrate their importance and urge their general adoption, that this book is written. It embodies views that for more than a third of a century have been cherished by the author; and though during all that long period but few sympathized with him, he has the satisfaction of now realizing the fact that the ideas that are their living principles are looked upon by thousands as the means of redeeming the world from the thralldom of Ignorance and all its attendant evils. In the first chapter is presented the Elements

money he may have made upon it.

"I hope this volume may be the means of rousing my countrymen to the great errors now existing, and bringing into collegiate education the all-enriching and ennobling power of love

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 distre of the Spiritualists of Iowa, unite in making the following

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

\*\*CALL.\*\*

The Spiritualists of Iowa 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 Ottuniwa, 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 like or her name to be entered on the records will be at full liberty to participate in all the proceedings and become 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. Baddorf, 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 therefucypressed:

Dr. A. B. Dobson, G. Burns, Jas. E. Enos, Dr. T. J. Gile, Dr. and Mrs. T. d. Douglass, B. J. Boulton, Mr. and Mrs. Ira Phillips, John Massare, Juo, Turner, M. E. Preston, J. A. Snodgrass, Mr. and Mrs. W. M. Palmer, Rowland Noble, Jos-ph Whittinore, J. R. McCoy, Mr. and Mrs. Benedict, Mr. T. d. Phillips, Mille S. Whittinore, Fannie and Minnie Street, Mr. and Mrs. Hugh A. Benedict, Mr. Cassius M. Millisack, Louisa Walker, Mr. and Mrs. D. W. Meers, Mary T. Myers, Willia M. Pease, T. J. Holled, Dr. and Mrs. Benedict, Mr. Cassius M. Millisack, Louisa Walker, Mr. and Mrs. E. B. Bill, Mrs. C. B. Shriver, Wm. Lindsay, Jacob Millisack, Isaa. Reli

### Miscellaneous.

### A NOTED BUT UNTITLED WOMAN

[From the Boston Globe.]

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

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

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

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

For Kidney Complaints of either sex this compound is unsurpassed, as abundant testimonials show.

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

All must respect her as an Angel of Mercy whose sole Philadelphia, Pa. Mrs. A. M. D.

#### June 3. [5] HEART TROUBLES. SO ONE IN THREE HAVE THEM SO

And think the Kidneys or Liver are at Fault,

HYPERTROPHY, or enlargement of the Ven trictes. Dr. Graves's Heart Regulator has good record. PERICARDITIS, or inflammation of the heartcase. Dr. Graves's Heart Regulator meets the demand. WATER in the heart-case. (Accompanies Dropsy.) Use Dr. Graves's Heart Regulator. It acts promptly. SOFTENING of the Heart. (Very common PALPITATION. Dr. Graves's Regulator is a sure

ANGINAPECTORIS, or Neuralgia of the Heart, Dr. Graves's Heart Regulator shows immediate results. gate are inferior only to consumption in fatality. Dr. Graves's Heart Regulator is a specific. Price \$1 per bottle, six bottles for \$5, by express. Send stamp for eminent physicians' treatise on these diseases.

In Nervous Prostration and Steeplessness. Dr. Graves's Heart Regulator has no equal. F. E. INGALLS, Sole Agent in America, Concord, N. H.

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### FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case this remedy will overcome it.

PILES. This distressing complaint is very apt to be complicated with Constitution. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before

If you have either of these troubles PRICE \$1. | USE | Druggists Sell

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BY M. A. (OXON.) This work is full of good advice and excellent hints, terse-iy and vigorously presented. English edition, paper. Price 20 cents, postage free. For sale by COLBY & RICH.

INAUGURAL ADDRESS OF

Prof. John Tyndall, D.C.L., LL.D., F.R.S. Delivered before the British Association for the advancement of Science, at Belfast, Aug. 19th, 1874.

Paper, 25 cents.

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### A DISCUSSION Between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Subject discussed—Resolved, That the Bible, King James's version, sustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism. Price 10 cents, postage 2 cents. For sale by COLBY & RICH.

ACHILLES' WRATH.

# A Composite Translation of the First Book of Homer's Iliad. Prepared by P. ROOSEVELT JOHNSON, M. D. This neat brochure in verse is printed on elegant tinted paper, paper covers, 12mo. 42 pages, 25 cents, postage free. For sale by GOLBY & RICH.

### God Dealing with Slavery. God's instrumentality in emancipating the Africas Slave in America, Spirit-messages from Franklin, Lin-coln, Adams, Jackson, Webster, Penn, and others, to the author, Thomas Richmond. Cloth, \$1.00, postage 6 cents. For sale by COLBY & RICH.

# Rules and Advice

For those desiring to form Circles, where Medis may be developed, through whom they may commune with Spiriteriads; together with a declaration of Principles and Black with Hymns and Songs designed for Circle and Social Singing. Compiled by James H. Young.

Paper, 45 pages, Price 15 conts, postage free.

For sale by COLBY & RICH.

IN ARCADY.

Years ago across the sea
Dwelt a child in Arcady;
Pulled the petals of a flower
Just to while away an hour,
Saying as the petals fell,
Tell my tortune, truly tell;
Who is coming now to me,
Prince or peasant will he be?"
For maldens questioned there, you see,
Even there in Arcady.

Presently a lover came,
But she never asked his name,
Only smiled when he grew sad,
And said "I 'm but a peasant lad;"
Only nestled to his side,
'Dearest, I will be your bride,
Prince or peasant, what you be,
You are all the world to me,"
For love was only love, you see,
Long ago in Arcady. Long ago in Arcady.

We have still an Arcady,
Where true hearts alone may be,
Spite of all the greed and strife
Of this restless present life.
Wealth and tatters there abide,
Prince and peasant side by side,
Never growing hard or old,
And the key is not of gold.
For whereso'er Love deigns to be,
That is always Arcady.

— [F. E. Weatherly, in London Graphic.

### Spirit of the Press.

#### Pennsylvania's Two Hundred Years.

Pennsylvania and Philadelphia have celebrat-Pennsylvania and Philadelphia have celebrated the two hundredth anniversary of their birth. They date from the 24th of October, 1682, and probably to no two communities ever went more of forethought than was bestowed upon the creation of what was to become, and long to remain, the second State of the American Union; while Philadelphia early and long was the chief place of the kind in English America. In the later Colonial time Philadelphia was the best known place in the country, and it was of as frequent mention in books and letters as any city or town that had been found. and it was of as frequent mention in books and letters as any city or town that had been founded by men from the mother-land. It had something very like a metropolitan character, before the Revolutionary contest began; and when that struggle assumed an extreme character, it seemed as if Philadelphia must become our capital should victory be with us. There were several sessions of the early Continental Congress that began at Philadelphia. The first meeting of that Congress began there, in September. of that Congress began there, in September, 1774; and so did the second, in May, 1775. The third began there in March, 1777. It was in that Congress which met there in 1775 that the Declaration of Independence was adopted, in 1776, an incident that gave to the place great importance, which yet exists. In the last seven years of the Continental government Philadel-phia was the seat of such national rule as we had. That rule was then for a short time trans-ferred to the City of New York, where the existing form of government was organized, in 1789. It was soon restored to Philadelphia, where it remained till it was transferred to that swamp upon which was bestowed the noble name of Washington; and Washington City came into existence as the consequence of an "arrangement" between Hamilton and Jessergon.

"arrangement" between Hamilton and Jefferson....
In 1800, when the capital was established among the Washington bushes, Philadelphia had every requisite for a capital. It had a population of more than 70,000, and it was the largest place in our America. It had a great commerce, and both in population and in business it was growing rapidly. Philadelphia did not retain her place as the first of American cities long after the opening of the present century, but still its growth has been large and steady, and it stands well in the country. Its business is very extensive, and equally various; and in literature and in science its reputation is very high indeed. Some of the earliest of our principal publishing-houses were there established, and achieved great success. Some of the earliest and the ablest of our authors belonged there, or were connected with the place. Charles Brockden Brown, the most original of American authors, was a native of Philadelphia, and there authors, was a native of Philadelphia, and there he passed most of his life. It would be a very useful task to make out a very long list of learned men and authors, and scientific men in every department, who were natives of Philadelphia, or who were connected with that city, or are so at this time. It has a special reputa-tion in medical science, and in everything ap-pertaining to that important branch of knowl-

In what is commonly known as the press, Philadelphia is second to no American city in he number, the variety an the value of its oublications. There is a solidity and a sobriety about Philadelphia that speak well for that city, and help account for that increase which it has known for two centuries, and allow us to assert that we see in its past and its present the picture of its future. The City of Ponn—which is a very beautiful city—affords us the power to judge of Penn's State. There is a correspondence be-tween the two, in all respects, that is not often to be seen, and which comes, in great measure from the circumstance that not only were they of the same origin, but that the Colony and State long were fed, and kept up substantially, on the same material that went to the origin and the growth of Philadelphia. If the resemblance between the two is gradually declining, it is because of that change which is unavoidable, and the workings of which are to be seen in all parts of the country, and which will be all but trium-phant by the close of the second century of our national life—July the Fourth, Nineteen-Hundred-and Seventy-Six. The resemblance between Town and Country in Pennsylvania is all the more pronounced because of the decided all the more pronounced because of the decided character of the "Quaker State," not only as a positional community, but as a producing country, which have made of its various industry a bond of local union that is unknown to any other men ber of the American Republic. What with its immense coal fields, and its enormous yields of petroleum, and its most general and agricultural productions—so rich in almost everything that belongs to the temperate zone,

Pennsylvania is well nigh without a rival.

In manufactures she is surpassed by no community in the Occident; and if the American system be a good thing—as most of us believe it to be—we should remember that it is to Pennsylvania is to Pennsylvania is to Pennsylvania in the Pennsylvania is to Pennsylvania in the Pennsylvania is to Pennsylvania in the Pennsylvania is to Pennsylvania is well night without a rival. sylvania that we owe its existence here, and all that it has done. Pennsylvania has always been great in commerce, and she has produced many of the best of American seamen of every grade. The Delaware River seamen have a permanent place in American history. Above all things, we should keep in our minds the great fact that Pennsylvania owes her greatness—all that she is, all that she has reason for ness—all that she is, all that she has reason for believing that she is to be—to the liberal course she has followed for two hundred years. As one of the wisest and most learned of Pennsylvanians (Prof. I. Daniel Rupp) has told us, "Religious persecution, political oppression, drove thousands [of Germans] to Pennsylvania—to the asylum for the harrassed and depressed sons and daughters of the relies of the Reformation, whither William Penn himself invited the persecuted of every creed and religious the persecuted of every creed and religious opinion. From 1682 to 1776, Pennsylvania was the central point of emigration from Germany, France and Switzerland. Penn's liberal views, and the illiberal course of the government of New York towards the Campana induced many not the little are course of the government of New York towards the Germans, induced many to come to this Province." Pennsylvania's extistence, and her prosperity, are the best proofs of the excellence of liberality of sentiment and of conduct, and show that they pay well, in every sense.—Boston Traveller.

In their thirst for knowledge, professional men have been recently much engaged in vivisection, which means the cutting up of living animals. The practice seems brutal, even at its best. Dissection, or the cutting up of the dead, has ever been productive of good. An autopsy often reveals hidden diseases and brings out startling facts. Here is a case in point: "Out of more than 500 dissections witnessed by the renowned Dr. Clendenning, about one-third presented signs of heart disease." As a matter of fact Dr. Graves's Heart Regulator is the only cure so far discovered for this disease. At drug-

#### Hymenial.

BANNER

MARRIED, at the residence of the bride's parents, 439 West Randolph street, Chicago, Ill., on Thursday, Oct. 19th, at 10 A. M., Miss S. Jeanette Bushnell and Mr. Fred Ashton, by the guides of Mrs. Cora L. V. Richmond.

Miss Bushnell is the eldest daughter of Dr. and Mrs. Bushnell-the former being President of the First Society of Spiritualists of Chicago. The house, on the occasion of the marriage, was beautifully decorated with smilax and flowers, and choice baskets, in one of which were designs of two hearts linked together, and in the other a horse-shoe for good luck. There were many valuable presents, gifts of loving friends, displayed, and many continued to arrive during the day: Entire setts of dinner and tea knives, forks and spoons in silver, a gift of the groom. A silver water pitcher, and one of glass with goblets and tray. A large steel plate engraving beautifully framed, the gift of the teachers in the school where Miss Bushnell has taught for years. A flower piece from the Ladies' Union, painted by Mrs. C. L. V. Richmond, including all the floral names of the Union, in an antique vase. A china dinner sett, from members of the First Society of Spiritualists, in token of their appreciation and love. Toilet articles from brother of the bride. A valuable clock from Dr. Bushnell and wife, and a pair of bronze vases; while other gifts too numerous to here mention were sent in from loving friends.

The ceremony was performed in the presence of the family and two intimate friends. Four generations were present: The aged father of Dr. Bushnell, the doctor (father of the bride.) the son, and infant grandson of Dr. Bushnell, forming a picture not soon to be forgotten. The bride and groom looked their very best. The bride wore a brown moire, with white satin collar, trimmed with duchesse lace, and painted with lovely flowers by Mrs. Richmond. After the ceremony, which was unusually impressive, the bride and groom left for an absence of a few days.

They gave their farewell reception Tuesday afternoon and ovening (Oct. 24th), when the house was thronged with numerous friends, from an early hour until nearly midnight. All of the members of the First Society thronged to pay their respects and offer their congratulations to the bride who had so faithfully served the interests of the Society as treasurer, organist and leader in the singing, and who is so universally beloved; while to the groom they also wished to offer their cordial congratulations, holding him in high esteem and having only one fault to find, i. e., that he takes the bride away from Chicago. Both will be missed in the society where they have labored and listened to spiritual teachings so long. The teachers in the public school and the personal friends of the bride and groom all thronged the lovely parlors, decorated as before with wreaths and flowers and smiling faces.

Mr. and Mrs. Ashton have left for New York -where they will for the present reside-bearing with them the love and prayers and blessings of hosts of friends in both worlds.

The following preamble and resolutions were offered by the speaker for the First Society Sunday morning, Oct. 29th, and adopted unanimously by a rising vote of the whole congrega-

tion:

Whereas, The hand of Hymen has taken from our midst our dearly loved sister, our valued friend, our able Treasurer and Organist, Miss Neitle Bushnell,
Recolved, That the members of this Society tender their sincere congratulations to Mr. and Mrs. Fred Ashton (nes Neitle Bushnell) First, for the added happiness that has come to them, offering them their best prayers and wishes for continued happiness; and Second, tendering their sincere thanks and appreciation for the assistance, they both have rendered in the past to this Society, particularly (as her labors have been greater in her various duties and offices here) to Mrs. Ashton.

Resolved, That the First Society of Spiritualists of Chicago, cannot but feel that they are losing in the departure of these friends most valuable and sincere assistants, but we extend to them wherever they may go the ties of fraternal affection, and still consider them members of this congregation with whom they have labored so lovingly and failthfully in past time.

Resolved, That we carnestly commend our sister and our brother to the friends of the cause alsewhere, particularly.

Resolved. That we carriestly commend our sister and our brother to the friends of the cause obsewhere, particularly in the city of New York, where they will reside. May the tie that unites them in its holy bond extend in loving and fraternal fellowship to all who are favored by their presence as it has to the members of this Society.

Chicago, Ill. OCCASIONAL.

#### Late October Magazines.

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.-Under date of October 1882 appears Part I. of Vol. 1, the contents of which consist of 1. Address by the President. 2. Report of the Committee on Thought-Reading, by Prof. W. F. Barrett, Edward Gurney and Frederick W. H. Myers. 3-4. Notes on Thought-Reading, by Prof. Stewart and Rev. A. M. Creery. 5. Appendix to the Report on Thought-Reading by Prof. Barrett. 6. List of Members and Associates. 7. Constitution and Rules of the Society. London: Trübner & Co.

ANTI-COMPULSORY VACCINATION REPORTER .-The larger part of this number is occupied by a report of the Eighth Annual Conference at Banbury, which embodies a large amount of valuable information respecting the present condition and prospects of the movement. The remaining pages are well filled. Among the items they contain is one from the Daily Chronicle, London, Aug. 26th, giving an account of a woman whose mind had been so wrought upon by hearing of the effects of vaccination (seven or eight children recently killed at Norwich) that to save her infant from being forcibly poisoned she tore up the flooring of one of the rooms of her house, and in the cistern beneath drowned herself and infant. Published by G. F. Poole, Cheltenham, England.

THE SIDEREAL MESSENGER contains "Small Planetary Nebulæ Discovered at the Harvard College Observatory." "The August Meteors." Two articles on the "Transit of Venus." "The Solar Eclipse of May, 1883," etc. Northfield, Minn., Carleton College Observatory.

SHAKER MANIFESTO for October contains its usual variety of readable articles upon matters relating to the United Societies. Granville T. Sproat commences an interesting series of reminiscences of years passed among the Indians of the Northwest, in 1836 and

thereabouts. Speaking of the Ojibways he says:

among the Indians of the Northwest, in 1836 and thereabouts. Speaking of the Ojibways he says:

"They believe in, and often speak of the return of the spirits of the dead. They say that they often see them and talk with them. One night Ke-che Be-zhe-ka (Big Buffalo), Chief of the Ojibways, came into my wigwam. He had been with me the evening before and had left late at night, after spending the evening very pleasantly in friendly conversation.

The ensuing evening he came in, seated himself, and bowed his head in deep silence, as if wrapped in solemn thought. 'Gush ken-dum? nah?' was my first question (Are you sad?). 'Ka-get? (Yes) replied the old man. 'I am sad. Listen! After leaving your wigwam last night, as I was going home, I thought I heard footsteps close beside me. I looked. There was my wife.' Now the old man's wife had been dead about a dozen years. 'Well. I did not wish to speak with her last night, as I often do. Bo I drew my blanket far over my face and walked directly on. Presently I heard footsteps the other side of me. I looked, and there was my daughter.' The old man's daughter had been dead twenty years. 'I drew my blanket still further over my face, and went to my wigwam. Now what does this mean? what do you Pale Faces say that it means, when the spirits return again from the Land of Souls?' I replied, 'Some of the Pale Faces, but not all of them, do not believe that the spirits return from the Land of Souls.' He said, 'You Pale Faces are not wise. You understand but little; I will tell you what it means. Two of our number will soon go on their journey across, the river. ittle; I will tell you what it means. Two of our numher will soon go on their journey across the river. One of them old; the other in the summer of life. And these spirits came last night to give me a warning." Published by United Societies, Shaker Village,

\*Lydia E. Pinkham's Vegetable Compound is a positive cure for all those weaknesses so common to our best female population.

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

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "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

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chapter).

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For the Banner of Light. A SPIRIT-MESSAGE. Sad heart, why weepest thou? Tell us why leapest thou Over the precipice brink of despair? Ready, we willingly Wait to give aid to thee, But thou ignorest our comfort and care. By thy will's prejudice Thou dost our succor miss. Wholly surrender thyself to our charge: Cease all thy worriment, Be not on hurry bent, Then we can better thy labors enlarge. End thou our keen suspense. Grant us thy confidence; Faith is the channel through which we assist. Oh! If ye mortals would Take of our offered good! Why be so tardy your friends to enlist? Long have we been repressed, Strong is our interest

Ever in aught that to earth-life pertains: Off are we leading you, Never unheeding you, But unbelief our assistance restrains. We as God's Instruments. Use his love's influence, Subject to forces that govern the soul;

Thence comes our sympathy, Hence our relief are we anxious to dole. Give we our benefit Unto those needing it Who to their limit of striving have come; Trust us unwavering, Prayer will its answer bring;

To his child's pleading God cannot be dumb.

HENRY W. STRATTON.

Once in the flesh were we,

Neponset, Mass.

#### Spiritualism in Chicago.

To the Editor of the Banner of Light: Since writing last for the Banner of Light several important events in connection with the spread of Spiritualism in Chicago and neighborhood have transpired. After giving your readers a few details of spiritual work in the West, as it appeals publicly to the masses, I will give a short history of my experience with a few public and private mediums with whose, gifts I have been most agreeably brought in contact. In my last letter, published in your issue of Sept. 30th, I informed you that the Ladies' Union, connected with the First Society of Spiritualists of Chicago, met fortnightly in Martin's Spirit-Rooms, corner of Wood and Walnut streets. The meetings of this valuable benevolent association are now held weekly in the same place. The ladies meet for work every Thursday, about 2 P. M., and work steadily until 6, when they and their invited friends partake of a very pleasant social supper in the dining-room adjoining the lecture hall. At 8 P. M. a public entertainment or spiritual meeting is held, to which gentlemen are admitted on payment of a dime, and the receipts from this source are found very useful in assisting to defray the necessarily large expense incurred in the purchase of suitable materials for the ladies' work. At this approaching winter season friends of humanity can do no better than sustain the efforts of this noble band of industrious workers who are struggling hard to relieve actual suffering and supply real want wher-

It affords me sincere gratification to read of translated fellow-workers, Aunt Mary Stearns | manity. and Philanthropy.

ever found to exist.

and 14th, for the benefit of the First Society of never felt the want of money, has never taken Chicago. Though there were comparatively but anything for her services, and never allows few articles for sale, they were so valuable and strangers to be present at her séances unless sold so readily, while the expenses were slight, that the amount cleared could not have been much less than two hundred and fifty dollars. refreshment counter was constantly and most liberally patronized. I hope the Boston Spiritual Temple will not forget to hold a Fair about Christmas; the ladies belonging to the | inally unfolded. I have been privileged to sit society have put many pretty and useful things away for it, which were not sold at Berkeley Hall in April. The Secretary of the Temple, Miss Helen Mar, as devoted a worker as we have in our ranks, has written to me about ref turning to Boston and accepting an engagement with the Temple, but as yet my guides have not announced my destination for the winter; at least not in my liearing.

Mrs. Cora L. V. Richmond is attracting large are building up a fine congregation on the South pleasant church to which you have several columns. Its situation on Indiana avenue. northwest corner 25th street, is central, and close to Michigan avenue, the most popular and desirable avenue of residences in Chicago. Our services are held at 10:45 and at 7:30, on Sundays. The meetings formerly held in Apollo Hall, State street, have been removed to our church, and in the form of conference and me-P. M. Mrs. Kingsbury, Mrs. Elder and other very fine mediums address the people and often give convincing tests. Mrs. Kingsbury is alit is very rarely the public get finer discourses than are delivered through her mediumship. Mrs. Elder is a very excellent test and business sustain the high character they have justly the parlors of 3029 South Dearborn street. The attendance has thus far been remarkably good, and all who have attended have expressed themselves highly pleased with the entire proceedings of the evening. To supply a demand made by friends at the West Side to hear these lectures, arrangements have been made for the delivery of a similar course, on Tuesdays at 8 P. M., in the elegant parlors of Mrs. Bromwell, 671 West Lake street. Mrs. Bromwell is one of

know her.

sit with her. During the sitting, which was a quiet, pleasant conversational affair, she described a gentleman of my acquaintance perthousand miles distant. She told me of interviews I had had with him, and of business letters we had exchanged. Her guide must have read the letters, apparently, he was so familiar with their contents; yet as I knew all about them, the hypothesis of mind-reading up to this point may be tenable, but beyond it, it utterly fails to explain the facts of the case. I had admired for his nobility and good nature. A lost sight of the person referred to, and having nothing whatever to write to him about, I made no effort to discover his whereabouts, but this control assured me that in a month from then I should hear from him concerning important business. She went so far as to tell me the nature of the business, the purport, style and effect of the letter; and sure enough, exactly at the predicted time the letter came, freighted with just such news, under conditions proving the prophecy to be unmistakably exact. I do not know how far the fame of a Miss Ada

Turk, living at 696 West Madison street, has extended East, but if any of your readers want to know of a very good physical medium, they can hardly do better than seek this amiable and estimable young lady, who is now giving public circles at her home twice a week, and is open to engagements to hold circles at other times at her residence or elsewhere. On Friday, Oct. 6th, Mr. J. N. Ingalls, the Vice President of our Society, and myself were invited to attend one of her dark circles, at which there was an abundance of spiritual light, though the gas was extinguished. I sat on one side of the medium. Mr. Ingalls on the other, and we both knew that the manifestations could not have been produced by her. She was very anxious to sit under test conditions, so at her urgent request I sewed up her hands and arms in a bag. She could not possibly have released either hand without tearing her dress near the shoulders, as I sewed the ends of the bag to the sleeves of the dress, with coarse thread, very firmly, and to make assurance doubly sure, I made curious stitches, crossed over each other in a most original fashion. When the scance was over, every stitch remained intact; not the faintest rent was to be seen in her dress of delicate fabric, and during the entire evening at frequent intervals hands like and unlike the medium's played with us, while musical instruments in all parts of the room were sounded. every person present declaring that hands were not unclasped an instant. If any one should dare to insinuate that Miss Turk is a "fraud," I have only to reply to so base a suspicion that my common sense assures me that nothing could have released her hands but spirit-power; and to me the fact of a spirit undoing every stitch and replacing every one exactly, in the dark, so that no one could possibly detect that they had been tampered with, is in itself a triumphant spiritual manifestation. What right have we, any of us, to limit spirit phenomena, or declare what the spirits may or may not do through their chosen mediums? The article in the Banner of Light, a short time since, entitled "The War on Mediums," has sent a thrill of joy through the hearts of thousands of friends of spiritual and personal liberty. That you may long be spared to employ sharp lead pencils and plenty of strong thick, white paper in your edithe renewed and increased activities of the torial sanctum "in praise of the right and in Boston Ladies' Aid Society. I trust in their blame of the wrong," is the heartfelt prayer of pleasant and commodious new quarters they all who have eyes to see and minds to compremay receive additional support and encourage- hend the beauty and worth of your noble work ment, and ever feel the near presence of their on behalf of embodied and disembodied hu-

and Mrs. Perkins, both of whom I have long | Before bringing my letter to a close I will known as among the most active and earnest give a brief account of some materializations I workers in the united causes of Spiritualism have witnessed recently in a private house through the mediumship of a wealthy lady, A Fair was held in Martin's Rooms, Oct. 13th | whose circumstances are such that she has specially summoned by her guides, as she is of a retiring disposition, shrinking from all publicity. The scances are held in her own draw-One quilt alone realized fifty dollars, while the ing-room, those present being herself and husband, and members of her immediate family: the only others admitted being four regular sitters, in whose company the lady's powers original only once with this wonderful medium, but that once was sufficient to convince me that materializing possibilities have not been exaggerated, even by the most enthusiastic. We were all sitting in a pleasant shaded light, talking somewhat listlessly on the current topics of the day, not expecting any apparitions, when our eyes were suddenly riveted to the table, at which we distinctly saw some one writing. Approaching the table the form vanished; but on examaudiences at the West Side, while my guides ining the paper, in blood red letters, in a most ining the paper, in blood red letters, in a most singular handwriting, we found on a sheet of ordinary note paper the name of an intimate friend of one of the sitters, who had recently passed to spirit-life. The medium during this was reclining sound asleep apparently on a sofa several feet from the table. Wishing to thoroughly test this wonderful phenomenon I took. Side. Our Sunday meetings are held in the ordinary note paper the name of an intimate times kindly called attention in your hospitable passed to spirit-life. The medium during this oughly test this wonderful phenomenon I took a leaf out of my pocket-book, and laid it, carefully marked, in the centre of the aforesaid table. Scarcely had I regained my seat when we were all startled with a bright flash of light. Turning our eyes to the table we saw a tall, diums' meetings are held every Sunday, at 3 | handsome man busily writing and drawing, He beckened to me to come up to him, and patting me on the shoulder, said, in a pleasant, friendly voice, "Won't this convince you?" and looking most as fine a trance speaker as I ever heard; at the leaf from my pocket-book I saw written out legibly and fully my uppermost thoughts at the time of placing the paper on the table, and in addition two symbols perfectly drawn, with medium. Both ladies in their private life fully two letters in envelopes addressed to me accompanying them. On returning home I found two earned by their efficient public labors. On letters awaiting me from persons to whom "Wi-Wednesday, Oct. 18th, a very successful and noona" has given symbolic names, they signing much enjoyed entertainment was given at our these names under their society appellations. I church. The artists all gave their services am told that these manifestations are of conmost kindly and cheerfully, and their efforts stant occurrence, and that what I have dewere of the highest order. On Friday evenings scribed is by no means as remarkable as the my guides are giving a course of lectures on the experiences of many others. The spirit who spiritual side of Astronomy and Astrology, in wrote when I was present was perfect in form, feature and apparel, but his body was by no means of so solid a texture as our own.

The visit of J. F. Baxter to Chicago has excited warm interest in his test-mediumship, as well as in his scholarly and fascinating lectures. Every one who can appreciate a good lecture and fine music enjoys Mr. Baxter; but when he adds striking proofs of individual spirit-presence to eloquence and song, his auditors are fairly in ecstasies. On Sunday evenour very best mediums, and deservingly relings the hall in which he has spoken has been ceives the unqualified endorsement of all who so crowded that it has been found necessary on more than one occasion to lock the doors soon freedom which spirituality demands: While mentioning reliable mediums, of whom after the commencement of the exercises, as there are many in Chicago, I cannot evade jus- every inch of available standing-room, as well tice by avoiding mention of Mrs. Silverston, 16 as every regular and additional seat, was occu-North Sheldon street. Shortly after my arrival pled. It has not been my good fortune to hear.

in the city in August, this lady invited me to Mr. Baxter speak, as he has only lectured in Chicago on days and at hours when I have had pressing engagements; but for his great kindness in assisting so cheerfully and effectively feetly, who was then and still is living nearly a at the entertainment in our church I shall always feel deeply indebted to him.

Mr. A. B. French, a very fine speaker and earnest worker, is now at South Chicago, eight or nine miles from the city, where he is superintending the erection of buildings, and lecturing with great success on Sundays, and occasionally during the week. He is everywhere reception was tendered him recently in Chicago, which was a very pleasant affair. The ex-Rev. Geo. C. Miln has made a great hit upon the Shakspearian stage; he seems far better adapted to the stage than to the pulpit. The Unitarians are missing Rev. Brooke Hereford greatly; he is no doubt a great favorite in Boston by this time. Liberal thought in Chicago is very popular, both among Jews and Gentiles. One of the finest preachers in the city is a progressive Jew, Dr. Hirsch, who in addition to his Sabbath services preaches in Sinai Temple, a magnificent synagogue, Indiana Avenue and 21st street, every Sunday at 10:45 A. M. Drs. Swing and Thomas crowd Central Music Hall and Hooley's Theatre respectively; they are as popular as ever. Emma Thursby and her company have been giving charming concerts at Music Hall. Miss Thursby sang at Professor Swing's service Sunday, Oct. 22d. A new magazine has been recently started in Chicago, The United States Monthly; it is about the best monthly periodical I have ever seen. Mrs. Brainard, the literary editor, is doing an immense good work by her fearless advocacy of all reforms.

I fear I have exhausted your patience by this long communication, and will now abruptly close. Wishing you and all your readers every blessing, believe me yours sincerely,

W. J. COLVILLE.

#### An Inner View of Spiritualism.

To the Editor of the Banner of Light: I have before me two remarkable articles on Modern Spiritualism, published in the Unitarian Review, the first in November, 1879, and the second in September, 1882. They are written by Mr. Thomas B. Hall, of Boston, who appears to have been a Spiritualist from the early days of the movement, and who writes in the calm, clear and impressive manner of one who knows whereof he speaks. His object appears to be, not so much to deal with the phenomena of Spiritualism, as to portray its internal effects upon a thoughtful and religious mind that is earnest in seeking the way of truth and duty. To this class, rather than to phenomenalists, does the author address himself, and his observations should commend themselves to spiritually-minded people of all classes, as well in the churches as outside. Advanced Spiritualists who have become acquainted with the deeper internal experiences to which Spiritualism legitimately leads, will be especially interested in these essays. The fact that they have obtained publication through a religious journal outside the recognized ranks of Spiritualism is of no small sig-

The author says of his own experience:

"Drawn first to examine the external phenomena seemingly from motives of curlosity, we had learned upon entering deeper into the examination, that we had found no bauble with which to amuse an idle hour, but had taken up the cause, the very cross of Christ-the cross, because it had been the occasion of the deepest suffering in our life hitherto; and of Christ, because the suffering had come ever out of our desire and persistent search after the true way of life in all things, both of the body and spirit."

He points out the mistake of those who "think that in their simple acceptance of the spiritual phenomena they have not only found the way to heaven, but have entered the very gates." and proceeds to answer the question. What good is there in Spiritualism? in a very candid and reasonable manner. His first point

"The most obvious good from the advent of Modern Spiritualism would seem to be the demonstration or evidence of things heretofore 'unseen,' which is given in its simplest manifestations. Doubtless there are many minds so well settled—it may be only through inheritance and unquestioning habit—in their convictions at a the momentum question of convictions as to the momentous question of the after-life, that it is not easy for them to understand the needs of the very many others, who, in secking a reason for the faith that was in them, have been led off into the wilds of mysticism or lost in the desert sands of materialism, and to whom the lowest forms of modern spiritual manifestations have brought the only light that could help them out of their difficulties. The tiny raps, so much abused by the wise in the wisdom of earth, have brought such comforting assurance to minds desponding of the future state, as all the reasoning of the pulpit and the demonstrations of mundane communication, the bare fact of these little sounds being produced under the guidance of an intelligent power, and coming plainly from behind that veil hitherto so impenetrable, has reached the minds too long habituated to matereached the minds too long habituated to material evidences to be able to spiritually discern a spirit-presence. This age of material advancement could not, at first, have recognized the nearer approach of the spirit-spheres, except through material manifestations; and in time we believe the age will lift its hands in gratitude for the evidences, however humble, vouchsafed to its great need."

Mr. Hall goes on to specify, as other goods of Spiritualism, its illustrations of the nature and rational value of faith, so much pondered over by Christians-the light it has thrown on the efficacy of prayer-its encouragement of individuality and independence of the old bonds of creed and church (albeit sectarians will probably regard this as an evil rather than a good) -its testimony on the question of an eternal hell, said to be "still dwarfing by its terrors no small portion of the Christian fold"; also its testimony as to the suffering consequent upon neglect of opportunities for good, as well as for wrong done-its demonstration of the folly of attempting to conceal wrong-its development of the ancient gifts of the spirit, which had so nearly died out—and lastly and most important, its bearing upon social questions, especially upon the marriage relation.

All these points are elaborated with great good sense, and in treating the last mentioned the author is careful to wisely discriminate between the loose notions of affectional freedom sometimes taught by spirits "yet groveling in the mire of their old earth-life," and the true

"That this freedom in its spiritual sense," he "That this freedom in its spiritual sense," he says, "does not mean wild license; that it has regard to the eternal principle of truth, and must ever be held to that 'service' of God 'which alone is perfect freedom,' there can be

no doubt. Its practical application to the marriage relation is a call for purity; for freedom from the tyrannical power of lust and the abuse from the tyrannical power of lust and the abuse of opportunity under cover of law. It asserts the right, the bounden duty, rather, of woman, to whom the duty first belongs, to protect the fountains of life from every approach that is not actuated by love, and to hold the marriage relation sacred to the cause of parentage, for which it was divinely instituted. The free love of pure Spiritualism is, in fact, above the present development of most men and women, and not to be easily attained."

Speaking of the misinterpretations and follies

Speaking of the misinterpretations and follies of some Spiritualists in relation to this matter, Mr. Hall truly says:

"The fault has not been in Spiritualism, but in its professors, who have fallen into error out of their former states. Early Christianity had to pass through similar experience. The sharp rebukes in some of the epistles to the recently converted heathens of Corinth show plainly how they committed excesses of intemperance, and yet graver offences, at their love-feasts. They could not bear the opportunity offered in the new rites, which proved a temptation to their old conditions. How mistaken the more sober-minded of the unconverted Corinthians would have been to attribute to Christianity the vices which seemed thus to find expression through the Christian rites, we of this day can easily see. Not less mistaken are those who attribute to Spiritualism the excesses of its believers, which are only evidences of the low grade of development they had attained under their old dispensation." "The fault has not been in Spiritualism, but

Much more might be quoted of equal import and interest on this point, but I must forbear. I cannot however refrain from taking a single additional passage from the first essay, showing the author's appreciation of mediumship in those who rightly value and worthily use it. He speaks evidently from experience:

"That it is no light calling has been too oft-en proved in the labors and sufferings of its subjects. It has been, indeed, a heavy cross to bear; not, however, without its crown, for it brings ever an underlying sense of happiness through all the suffering, with periods of ex-altation hardly known without it. But none can know, who have not had the experience, what agony of spirit, and sometimes acute physical pain, have been horne by persons of what agony of spirit, and sometimes acute physical pain, have been borne by persons of mediumistic development in their contact with and rough usage by conditions of earth-life wholly inappreciative of their delicate organization and sensitive state. 'Father, forgive them, for they know not what they do,' has been wrung from the lips of many a martyr since they were first uttered by the great sufferer; but never more than in these days of modern mediumship. Surely, these things modern mediumship. Surely, these things ought to be and soon will be better understood and the chosen laborers better cared for."

In the second essay, Mr. Hall discusses the proper attitude of mind necessary for the successful investigation of spiritual as well as scientific truth, and portrays some of the high advantages resulting from a development of the spiritual perceptions. In addition to the spiritual gifts of which the Christian world has read so much and understands so little, "comes now the possibility of unfoldment and insight into all the spiritual elements underlying the whole natural world." He describes some of the conditions necessary to the exercise of mediumship, and sets forth the grand results which Spiritualism is to effect in the elevation and spiritualization of humanity, showing a profound insight into the deeper meaning of the grand movement of our day. But further quotations would extend this article to too great a length.

That so excellent a presentation of the claims of Spiritualism should have found place in the pages of a denominational magazine is specially gratifying, as well as highly creditable to the

liberality of its conductors.

I am informed that Mr. Hall (with whom have no personal acquaintance) intends soon to issue these articles, together with another he has prepared, in a small volume. It cannot fail to be a valuable contribution to Spiritualist literature, of a class of which there have been too few. A. E. NEWTON, 2210 Mt. Vernon street, Philadelphia, Pa.

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## Banner of Bight.

#### BRIEF PARAGRAPHS.

Villains may prosper for a time, but their end

Louis Kossuth recently celebrated his eighty first birthday, and the thirty-first anniversary of his condemnation to death as a traitor.

The bills presented by President Garfield's "Regulars" for the eighty days of his illness average on the part of Drs. Bliss and Hamilton, a little over three hundred dollars per day; Mrs. Edson claims over one hundred and forty dollars per day for her services; while Dr. Boynton more modestly demands only fifty-six dollars per day. These, with other medical attendance, foot up a total of ninety thousand dollars to come out of the people's assumed-tobe capacious pocket.

Matthew Arnold says that the great want of the French is morality; the great want of the Germans civil courage, and of the English lu-

I would rather live under newspapers without government, than under a government without newspapers.—Jefferson.

Arabi is still untried; the False Prophet has not yet (Nov. 7th) invested Khartoum, and the Egyptians claim to have worsted him before that city. The Egyptian problem is far from settled, either as to its exterior or its interior

On the Five New York Reporters who Interviewed the Author of " Oakspe."

Now, Gabriel, blow your little horn, And blow it loud and strong: I never thought, since I was born-And that ago was long-That I should ever live to see Five "sinful" men-newspaper men. With eager look and busy pen, And Bible on each knee! What do they mean, these wondrous wits?-

They mean to give that Bible fits! -QUIZ. The Woman's Journal calls him: "Rev. Justin Diabolus Fulton, D. D."

There are so many sane persons confined in New York lunatic asylums that one wonders if the insane ones are all outside. - Boston Herald.

"Sermonette" is a new Western word. It is supposed to be appropriate to a milk-and-water sort of a sermon by a lah-de-dah preacher.

Hon. Josiah Quincy died at his residence, Wollaston, Mass., Nov. 2, in the eighty-first year of his age. He was mayor of Boston in 1845-48, and President of the State Senate in 1843-44, and held other high offices, and was distinguished in various other ways, especially for havinglintroduced water into Boston in 1848

Thanksgiving-National and State-has been appointed for Thursday, Nov. 30th.

The pastor of a church in New Bedford, Mass, has resigned because his society clamored for a clam-bake to aid it in paying his

Bronson Alcott, of Concord, is, in the opinion of his physicians, slowly giving up his hold on

The Commonwealth of last week said: "The polling places for Boston will be found in our advertising columns." So it seems the city is in the Commonwealth yet.

Sixty thousand families were rendered homeless by the recent typhoon at Manila.

in Washington, D. C., Nov. 5th. He entered the service in 1825, and was honorably retired

The New York Sun remarks: "It appears to the Banner of Light precisely as if certain dis-satisfied and constitutionally unhappy persons were angry because Spiritualism is beyond the reach of their arbitrary and irresponsible con-trol. Hence they seek by every method known to the ingenuity of malice to drive out of the field all prominent mediums for phenomenal manifesta-tions.' But the Banner has trustworthy in-formation that the movement will be thwarted by invisible power.'"

A lady of Providence, R. I., brought suit against a horse railway company of that city to obtain compensation for damages received on its road. As a defense the counsel for the defendants claimed that as the accident occurred on Sunday, all contracts made to carry passengers on that day were void, and hence they rode at their own risk. The judge ridiculed the folly of such a plea, sneered it out of court, and awarded the lady a large sum.

The Goddess of Liberty in the dome of the Capitol at Washington courtesies to the sun, and when he sinks in the west she again courtesies, but without turning around. Some time since Architect Clark suspended a plummet line from the interior of the dome, and it was found by actual measurement that the lead swung over a space of four and one quarter inches. This is caused by the alternate contraction and expansion of the iron.

A Montana paper has discovered a gorge in the Yellowstone where, it asserts, the atmosphere is a non-conductor of sound. "No matter how loud one shouts, he can't be heard." Some of this atmosphere should be imported to Boston and induced to linger around Court

A peculiarity of the Wilmington, Wrightsville and Onslow Coast Railroad Company in North Carolina is that it is owned by colored men, and will be operated exclusively by them. E. F. Martin, an enterprising colored man of Wilmington, is the manager.

Cardinal Newman, when Vicar of St. Mary's, Oxford, speaking of the non-attendance upon the services of the Church, said, very beautitifully: "I only lament your absence from religious ordinances. I do not complain of it. But perhaps when one is busy with his farm and another with his merchandise, and, therefore, cannot come, the vacant aisles are filled with invisible angels, and the discouraged pastor may, with the eye of faith, be conscious of their presence, and see the waving of the skirts of those whose faces see God."

Two boarding-house keepers are comparing notes. "It 'pears to me, Mrs. Miggles, that your chicken salad is never found out-leastways, I never heard none of the boarders complain." "You see," explained Mrs. Miggles, "I always chops up a few feathers with the veal."

M. Duprez, at the Munich Electrical Exhibition, worked a plow by means of electricity, the current being transmitted about forty miles.

Spiritualist Meetings in New York.

The First Nociety of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 104 A. M. and 74 r. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

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

#### Mr. William Fletcher's First Lecture in New York. To the Editor of the Banner of Light:

"The Body and the Spirit" was the subject,

Oct. 31st, of Mr. W. Fletcher's first of his coming course of lectures at Frobisher's Hall, on Tuesday evenings. He presented the relations of the body to the spirit as held, first, by science, and secondly by theology. Science, he argued, had in all its efforts at discovery in Nature, dealt only with what it is pleased to term "matter." It seems to start out with the assumption that matter originates spirit, and that the mental is a product of the so-called material. It refuses to acknowledge the existence of aught save what comes within its limited domain of sense, and which it terms "reason." It will, in investigation even, allow itself to be warped and hedged in by prejudice and hatred. It discovers from seeming causes a few results, and gravely lays these down as "laws." It is like a traveler who should insist "laws." It is like a traveler who should insist that the only way of exploring some vast continent was by sailing up and down a single river, while scores of rival streams and hundreds of tributaries stretched away to the right and left. It cramped itself in a crucible, and fettered itself in a retort; it reduced man to a pile of "chemicals" and "elements," and because these were seemingly lifeless, would infer that on the so-called death of the body this was the last of that individual life.

last of that individual life.

Theology (not religion), on the other hand, made our existence dependent entirely on the will of a personal God, a Being who had oreated man for his own pleasure, and had then apparently become angry at the effort he had made to please himself. Man, his unfortunate puppet, could do and could n't do as he pleased. was predestinated and foreordained to a certain immutable, unchangeable course, in which he was inexorably forced to pursue, yet at the same time he could "save" himself if

Coming thence from these presentations to the relation of body and spirit as revealed by Spiritualism, Mr. Fletcher argued that what we term spirit lies behind and is in a sense the creative spirit lies belind and is in a sense the creative power of matter. It is the spirit which creates the body and clothes it with flesh. It is the spirit which gives to the face its expression of character. It is the spirit which modulates the voice to tones also expressive of that same character. It is spirit which makes the gesture, manner and bearing of the outward body conform to the predominant sentiment within. Death means simply the rassage of spirit from the body. It is as if the great mill had stopped work. The machinery may all be in place, the stream furnishing it with power rollplace, the stream furnishing it with power rolling on below, but the mill-hands, the animating principle, have gone elsewhere—perhaps to work another mill. So in death, the spirit—the mill-

hands, so to speak—has simply left possibly a worn-out machine for one newer and better. Mr. Fletcher reminded his hearers, and especially the Spiritualists present, that Heaven was of no locality: that it might be as to personality here as well as in the beyond; that as far as the attainment of happiness was concerned, "bright and happy spirits" might now walk the earth in mortal form; that this was as much the spirit life or life of spirit as any other much the spirit-life, or life of spirit, as any other condition of existence; that a sad mistake might was to cease when the "river of Death was to cease when the "river of Death was crossed"; that the "Summer-Land" and that "Bright and Shining Shore" must be attained and realized by and through the spirit, and not from external conditions; that the care of souls meant largely the care of bodies; that when the body in any way was prefected so was the meant largely the care of bodies; that when the body in any way was neglected, so was the spirit; that the more elevated and refined the spirit, the more refined healthful and symmetrical would be the body; that bodies entirely healthful meant healthful and happy spirits; that the truest spirituality did not hang out as its symbol the pale face and lackadaisical, languid manner, but rather the rosy cheek, the height eye the firm poise the elestic step, the Rear-Admiral Charles H. Poor, U. S. N., died bright eye, the firm poise, the elastic step, the washington, D. C., Nov. 5th. He entered be serviced in 1825 and was honorably retired exercise, and the greater the advancement of exercise, and the greater the advancement of the spirit, the closer became its relations and the more eestatic its communings with the great world of Nature, where, in the midst of so-called solitude, it found company and answering tongues in every shade of light, in every breath of air, in every herb, tree and flower.

I can go no further save to say that every portion of Mr. Fletcher's lecture was full of apt and happy illustration. His audience were held by the peculiar and speaking silence of an

held by the peculiar and speaking silence of an absorbing interest. Though not large of statue, he seems to loom up on the platform as he warms with his subject, and his bearing and gesture are almost as efficient in conveying thought as his words. The presentations of his subject are masterly. He brings Spiritualism in its proper relations with the things of every-day life, and at the same time preserves it in all its dignity. He neither soars nor grovels. He maintains a plane appropriate to his hearers, and shows the sacredness and the uses of the life now about us and all it involves.

Mr. Fletcher's personal dignity is a quality and element most valuable on the platform. He comes as an institution, and not as a proxy for any set of individuals. He is a voice, and not the mouthpiece of an organization. He comes to speak the truth at all hazards, whether outside or inside of spiritual phenomena: the truth, and so much of the truth, and that quality of truth, which is demanded of the hour, the place, the occasion and the condition. He

place, the occasion and the condition. He stands independent of the demands of his audiences, but fully capable of answering and ministering to their needs.

I venture to predict that Mr. Fletcher will take a most important and commanding position in the great city. His advent is the inception of a New Departure in the method of presenting Spiritualism and the truths involved in it. I believe he is to speak to great masses out. it. I believe he is to speak to great masses out-side of spiritualistic organizations, and will show them how intimately connected is this still scouted development with all that is involved

in their personality and their existence.

In this city I think a great field is quite ripe for the harvest. There are, I believe, here thousands on thousands who have for years all unconsciously to themselves been steadily travelbigher spiritual truths. In the primary de-partment, and on the lower steps of this im-mortal temple, the fitting teachers have from time to time appeared and given needed instruction, and have either passed away, or their pupils becoming the equals if not the superiors of their instructors, now await the next higher rade of professors.

grade of professors.

"Beecherism" here has done and is doing its work; but to hundreds if not thousands "Beecherism" is not satisfying. Frothingham for years talked to thousands every Sunday, and occupied himself in tearing down the false theological structure; but Frothingham at last reached a point where he could not see his way clear to go on further, and he was too conscientious to keep on when he doubted his own ability as a leader. Here also Universalism and Unitarianism are steps on which many are tired of standing. They are not satisfied. Souls there are not only weary, but hungry for somethere are not only weary, but hungry for some-thing more vital than either of these faiths can thing more vital than either of these faiths can give. Even in Orthodoxy, of whatever denomination, are many who half recognize their so-called "religion" as a formality, and who are, strange to say, quite as ready as the "Liberals" for the modern Revelation. Materialism is too cold and hard and dry and cruel and hopeless, and sends away many who listen to its. principles as affecting human life with a shud-

So I believe that the field here is ripe, not only for Mr. Fletcher, but for all who have passed through that hard and severe training which is indispensable to the proper presentation of the truths involved in what we term "Modern Spiritualism," and that in this city's

great spiritual movement is at hand, in which both Mr. and Mrs. Fletcher are to be the cen-

both Mr. and Mrs. Fletcher are to be the central and prominent figures.

After the lecture Mr. Fletcher gave several tests and communications from spirits, all of which were recognized by persons in the audience. While granting these their appropriate place, use and importance, I am constrained to say (speaking entirely for myself) that the lecture contained the most of interest. This, however, cannot be assumed for all, since the condition of mind and the relative interests in 'tests' varies much between those to whom the phenomenon is a new thing, and one like myself, or whom its truth has been established beyond a doubt for the last fifteen years. To those like myself, Spiritualism becomes the study of existence, and the exploration of the numberless channels in which it branches out, rather than the investigation of one class of its phenomena; and I will add, though arguing no superiority over others, that the highest and happiest spirituality can never be attained unsuperiority over others, that the highest and happiest spirituality can never be attained until tests and phenomena are relegated to their appropriate plane in the universe, and then cease to be matters of one-sided and all-absorbing interest.

AN OLD NEW YORK JOURNALIST.

#### Phenomenal Spiritualism in Cleveland, O., through Charles E. Watkins, the well-known Psychic.

To the Editor of the Banner of Light: Since the advent in this city of Mr. Watkins some two weeks since, the Cleveland public has been particularly excited. The press of this city gave such fair reports of Mr. W.'s mediumship that great attention was attracted to him, and then naturally commenced the pros and cons, and many were the various theories presented in explanation. The curitheories presented in explanation. The currosity-seekers had their marvelousness appealed to; the materialists called it od force and legerdemain; the churchmen attributed it to the Devil: the Spiritualists were delighted, and acknowledged the phenomena as spiritual, and everybody said it was wonderful.

Mr. Watkins's daily sitters are composed of the elite of the city—professors lawyers does

the *elite* of the city—professors, lawyers, doctors, artists, etc., and his services are eagerly lors, artists, etc., and his services are eagerly sought after for evening scances at the residences of some of our most prominent citizens "on the Avenue." Mr. Watkins will probably make Cleveland his headquarters for a time, and make flying visits occasionally to the different towns contiguous to it, in answer to the many demands made on him.

Of course different professors of magic are volunteering as usual to duplicate the phenomena, and trying to gain a little cheap advertising at this Psychic's expense; but Mr. W. do n't bite at any such bait. As a sample of the cheek

ing at this Psychic's expense; but Mr. W. don't bite at any such bait. As a sample of the cheek and downright dishonesty of this class of gentlemen I may mention the publication in the Herald of the 1st inst. of a letter from some one over the signature of "Professor," proposing an arrangement by which Mr. Watkins would visit cities and towns, give public exhibitions of the phenomena, and he, the "Professor," follow the next night as an "exposer." In this way, the writer said, full, paying houses could be secured—the public need not know they were connected; but they would be nevertheless, and would share the proceeds. Mr. W. publishes the letter verbatim et literatim, and thus exposes the exposer.

In answer to some unjust insinuations in the

In answer to some unjust insinuations in the Herald of the 2d, as to the pellet test reading of Mr. Watkins, by keeping one pellet ahead and reading it unobserved. Mr. W. issued the following reply in the Herald of the 3d inst.:

To the Editor of The Herald:

To the Editor of The Herald:

Your criticism in to-day's issue, on the phenomena which took place through me at my Wednesday evening scance, is plausible enough probably to a novice in these psychological phenomena, but the suggestions you venture as explanatory of the methods I use are wholly inadequate to those more versed in phenomenal Spiritualism than your reporter seems to be.

While I utterly repudiate your reporter's insinuations I hope the public will heed them in their investigations, that they may not be fooled; as a rule, I caution my sitters and tell them how the "pellet test" is sometimes imitated by charlatans, and use the same explanation your reporter makes. In answer to your reporter's questions, "Can the medium answer the contents of the pellets?" etc., I would say, Yes, to all of them. I answer sealed letters by the independent slate-writing every day it is required of me.

I hereby agree to deposit \$1,000 in the hands of the Mayor of Cleveland or any other responsible person against a similar sum, I to lose my \$1,000 providing I fall to answer in the dark pellets which are written in the letisht; the test to be conducted by fair-minded and impartial men. This challenge is open for two weeks.

Respectfully, Charlezs E. Watkins.

The Cleveland Lyceum commenced its regular semi-monthly sociables last night, Nov. 2d, at Weisgerber's Hall, and was a success.

CLEVELAND SPIRITUALISTIC INSTITUTE. "A meeting was held at Weisgerber's Hall last "A meeting was held at Weisgerber's Hall last night," says the Cleveland Leader of Oct. 30th, "Mr. Thos. Lees presiding, to further consider the proposition to start a Spiritualistic Institute in this city. Quite a number of Spiritualists were in attendance, and the matter was freely discussed, the general opinion being in favor of perseverance in the undertaking. The committee appointed at the meeting held July 13th reported that, in pursuance of the wish of those present at that meeting, two thousand prospectuses, setting forth the object, plan and aims of the proposed institute, had been issued. These prospectuses, which also contained subscription blanks, were sent to Spiritualists in this city and various parts of the country, with a request that the blank be filled out and returned. The responses have not been very liberal, but up to last night three honorary memberships valued. last night three honorary memberships, valued at \$75; thirty-one full memberships, valued at \$372; four lecture memberships, valued at \$32; cleven resident memberships, valued at \$55; and twenty-eight non-resident memberships, valued at \$28, making a total of \$562, had been taken. The committee, which was increased to fifty members, was instructed to make personal applications, and was given three months more time. Another report will be made the last Sunday in November. Mr. R. P. Wilson, an old ploneer in the cause, attended the meeting."

So the ball is kept rolling; by ridicule, argument, investigation and conviction, the cause of

Spiritualism advances through its media, o

whom none are doing a greater work, that I know of, than Chas. E. Watkins. Yours for phenomenal and philosophical Spiritualism, Cleveland, O.

#### Meetings in Oakland, Cal. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The Spiritual Society of Oakland is in a flour ishing condition, owing to the increasing interest in the philosophy it labors to make known. They have secured a larger hall. On Sundays an informal meeting is held at 10:30 A. M., a mediums' meeting at 2 P. M., and a lecture by Mrs. Seal at 7:30 P. M. I am informed that Mr. Walter Hyde, through whom these meetings were established and for the success of which he is deserving of much credit, talks of leaving town; but there seem to be worthy and well town; but there seem to be worthy and well qualified men and women coming forward to fill vacancies. And thus this grand work of Spiritualism goes on. Respectfully yours, B. H. Carter.

B. H. CARTER.

23 The Echo sneers at an article in the Gaulois on "a faithful picture" of the life of Queen Victoria at Balmoral. The reason assigned for her preferring that residence is because it is there more than anywhere else she communicates with the spirit of the late Prince Consort, John Brown being the medium. John Brown refused titles of nobility, and his statuette is placed in the Queen's chamber amid portraits of members of the Royal Family, because, as this French newspaper alleges, John Brown is "the Queen's Minister for spiritual relations with the late Prince Consort." At Cabinet Councils the Queen will sometimes say, "I must first consult the Prince," and accordingly retires to the proper room for the purpose. The Queen there, with the aid of John Brown, makes her inquiries, and the answers are rapped out by the spirit in the usual way. "The Prince's nightclothes," continues The Echo, "are placed, according to this authority, on a chair every evening in his own room, in readiness for him, and the faithful John Brown regularly brings, on a tray, the basin of grael which his master; was accustomed to take twenty-one years ago. Out of such materials as these the modern journalist fabricates history."—The Medium and Daybreak, London, Esg.

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

J. Frank Baxter had a hearty welcome Sunday from his many friends. He was in excellent spirits and gave two timely discourses. In the afternoon his topic was the importance of the Now—the present time, which under the light and inspiration of Spiritualism should be full of activity. The past was all well enough, but we should not stand facing it continually; if we did, progress would be at an end. We must face by turns all points of the horizon of life, and seek the duties of the hour in all directions — religious, moral, political and social. Among the live issues were the equality of the Frank Baxter had a hearty welcome Sun-Among the live issues were the equality of the sexes, good government, the relations of labor and capital, finance and socialism. Each was briefly considered, and its importance shown as related to the development of civilization as a whole, lifting humanity to a higher plane both individually and in the aggregate. Frequent applause attested the interest and sympathy of the auditors.

pathy of the auditors.

The evening discourse was on "The Education of Children," a clear and practical presentation of the subject in all its phases. The opening was a critical analysis of an education based on theological dogmas, showing its one-sidedness, dwarfing and cramping tendencies, as well as hurtful. From a true educational system the crude and contradictory notions of Orthodoxy must be eliminated; such a system Orthodoxy must be eliminated; such a system must be based on the spiritual idea as the inspiring influence, and comprehend the moral, intellectual and physical. He counselled Spiritualists to set about an educational reform at once, and not subject their children to theological and sectarian training, to become slaves to a creed and devotees of a soulless religion logical and sectarian training, to become slaves to a creed and devotees of a soulless religion and a heartless morality. Correct principles could alone produce true man and womanhood and a vitalizing life. The subject was most happily presented and met with a hearty response mentally, it is to be hoped, to a work in the educational field in Providence.

At the close of the address Mr. Baxter gave several tests remarkably accurate as to names, dates and peculiarities, all of which were at once recognized by individuals present. F.

#### The Fact Meeting.

To the Editor of the Banner of Light : The second meeting of the above name was held at 3 o'clock on Saturday last in Horticul-tural Hall. The audience was very encourag-ing, the number in attendance being more than double that of the first assembly, and giving every reason to hope for success in the

future.

Mr. Whitlook, the editor of the magazine Facts, stated that the intention was to make every one feel at liberty to state his experience relative to any strange or wonderful mental phenomena, whether the facts belonged to the class distinctively known as Spiritualistic, or to that which the Materialist would claim as originating in matter, etc.

His remarks, while very brief, were evidently

calculated to make everybody feel perfectly at

Several spoke in pleasant terms of these gatherings, and also gave facts which had come under their notice. The meeting was enlivened by music tendered by Prof. C. P. Longley, the composer and publisher, and was highly appreciated by the company present.

\*\*X Y. Z.\*\*

Boston, Mass.\*\*

#### Cleveland (O.) Lyceum.

To the Editor of the Banner of Light:

On behalf of the Children's Progressive Lyceum I hereby acknowledge your kindness in donating the Banner of Light for its benefit, and hereby extend to you our heartfelt thanks for your kind remembrance of us. May you be remembered by the angels in whose cause you

are so deeply interested, is our prayer.

I am much gratified in being able to say that I am much gratified in being able to say that the Cleveland Lyceum is in good condition and is becoming quite popular. Were not our financial resources so limited we might accomplish a great deal more; still we have reason to be proud of the Lyceum as it stands at present. The attendance is good, and the officers and leaders are doing their best to make it in every point what it should be.

Mr. Charles E. Watkins is in the city at present. He gave a public seance Sunday evening.

ent. He gave a public séance Sunday evening to as large an audience as the hall would hold, and was successful in getting slate-writing while three persons held the slates in plain sight of all. It is a pleasure to record that the daily papers gave a correct statement of the proceedings.

CHAS. L. WATSON, Sec'y.

No. 43 William street Clandard O. Proceedings. Chas. L. Watso No. 43 William street, Cleveland, O.

### Meetings in Chelsea, Mass.

A good audience assembled in Temple of Honor Hall, Chelsea, Mass., Sunday, Nov. 5th. At 3 P. M. quite a spirited conference meeting was participated in by many who had the interest of the cause at heart. In the evening at 7:30 a fine address was given by Mr. Geo. A. Fuller, of Dover. Mass., upon the subject, "What Can we Do with our Spiritualism?" The tendency of the entire address was to show the necessity of Spiritualists practicing the precepts incul-cated by its inspired teachers, and showed that if we take care of ourselves Spiritualism will take care of itself.

Mr. Fuller will speak in the same hall next

Sunday, Nov. 12th, at 7:30 P. M.

Elsewhere will be found the prospectus of the Banner of Light, the "oldest and largest journal in the world devoted to the Spiritual Philosophy." The Banner is an ably edited and handsomely printed paper of twelve pages, and specimen copies will be mailed free to any address, and the curiously minded as well as those who desire enlightenment on the subject of which it treats should send for it.—Havre de Grace (Md.) Republican:

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Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society holdsmeetings at Everett Itali, 38 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7:45 F. 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.

President.

The Church of the New Spiritual Dispensation having secured the Church edifice formerly occupied by Rev. Dr. Fulton, on Clinton Avenue, between Myrtle and Park 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 sernous will be delivered. Scats free, and all are cordially invited to attend. Hon. A. H. Datley, President.

Brooklyn Spiritual Fraternity.—Removal: The riday evening Conference meetings will be held in the ecture-room of the Church of the Now Spiritual Dispensa-ion. Clinton Avenue, between Park and Myrtle Avenues, 1742 P. M.

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

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