

self in position with the medium, instead of putting his right hand on Reed's shoulder, as I and others had done, he grasped the breast of his coat by both lapels, and held them tight in his clenched hands. The light being now extinguished, and again quickly relit, the skeptic was seen by all standing in blank amazement, with his right hand grasped on vacancy, and the coat, all entire, lying some yards distant.

Reed was, individually, most emphatically one of the "weak and foolish things of earth," that God and the angels have used in all times to confound (in Scripture language) the wisdom of this world. The last time I saw him was in Philadelphia, when he told me that Spiritualists had treated him so shamefully that he had changed his tactics, and had assumed the rôle of a medium "exposer." In California and elsewhere, which he found netted him a great deal more money than he could obtain by an honest exercise of his mediumistic powers.

THOMAS H. HAZARD.

Materialization to the Front.

To the Editor of the Banner of Light:

So much has been presented to the reading public during the past year regarding the wonderful progress of the phenomena of materialization and its rapidly advancing development, that it would seem to be a work of supererogation to offer anything more; just at present; but as one can rarely have too much of any good thing, I shall venture once again to give the readers of your most valuable paper a few genuine items of my own experiences, which I trust may not be unappreciated by those whose souls and energies are enlisted for the advancement of truth over error, of Spiritualism over materialism and unbelief.

It was my good fortune to be a frequent visitor at the séances of Mrs. M. E. Williams of New York City, one year since, when in the earliest stages of her marvelous development the promise of a glorious future was given us by her worthy and most spiritual guides; and after watching with deep interest the gradual unfolding of the same, I was called away from the city, where I remained until a short time since.

I need not call the attention of those persons who have been privileged to attend her séances during this interval, to the wonderful lessons that are to be learned nightly from the cabinet. Her guides possess a wonderful control over the vocal organs, which enables them to give forth gems of instruction to the longing soul. And in this particular I would specially mention the indefatigable, diligent worker for humanity, Prentiss Holland, whose nightly greeting of love and spiritual tenderness, from that simple structure, to the numbers who have sought his intelligent counsel—and not in vain—is a privilege of inestimable worth, the results of which eternity alone will reveal.

To such as have not seen the noble form of Hiram Abiff the first grand master of the Masonic Order, no delineation of mine could convey an idea of his perfect appearance. Clothed in his spotless robes of white, with embroidered regalia, symbolic of his Order, he stands at the aperture, a living marvel of materialization.

He has given Masonic tests, including the pass-word, to many of his brethren of the craft, and in every instance, when such have conversed with him, they have returned to their seats filled with wonder and amazement, perfectly satisfied with the proofs given of his identity.

Upon the writer of this expressing astonishment that a spirit of four thousand years ago could return and be so life-like, his remark was: "No more wonderful than that the babe who passed away yesterday can do this."

To many women attending the séances he has, at times, paid just tribute to their sex, and expressed his gratification that they were rapidly finding their proper sphere, and taking their position by the side of man. This, he said, was as it should be, as they were the saviors of nations. In his time upon this planet they were only slaves.

Little Bright Eyes, whom once to be introduced to is always to recognize from her marked individuality, most truly exemplifies the oft used term of a "familiar spirit," for she is indeed such in every sense. There can be no disguise or outward covering of the immortal spirit, to her pure discerning eye, of whatever may be adverse to the unfolding and development of good. Her sweet voice, and many witty sayings, are a welcome addition to the séances. Crowfoot, the noble-hearted Indian, still has a place in the affections of all who have learned to love him, and his extreme regard for the white squaws renders him a great favorite.

To the busy unseen workers and guides who conduct the spiritual and material forces within the cabinet, which presents the loved ones in form, all praise and credit is due. Like the mysterious productions of nature, the best results are generated in the dark, and the unfolding under the right conditions and at the proper time brings joy and gladness to the children of earth.

Chief among these last mentioned, occasionally showing himself in the form, is the guide, Mr. Arthur Mortimore, whose appearances in this respect are really "like angel visits, few and far between," according to the old-time theory. But it is well-known that all his efforts are exerted toward materialization, aiding others in this mysterious process.

A room of paper could be utilized to give expression to the immensity of the work that is being accomplished through this really marvelous medium. Doctors, lawyers, judges, men of science, and even clergymen have acknowledged themselves not "almost," but wholly "persuaded" that they have at last, beneath the benign influence and guidance of such powerful spirits, of intelligence and wisdom, as Dr. Benjamin Franklin, Theodore Parker, and others, found an abiding place upon which to pitch their tents, where, no longer creed-bound, but free from danger, they fear not the powers of material darkness, but rest amid the tumult of religious dissensions, overshadowed by the angelic host whose names are Love, Peace and Progress.

VERITAS.

A Just Tribute to a Medium.

To the Editor of the Banner of Light:

Reading the notice in the Banner of M. A. H. Phillips, the "Independent Slate-Writer," I, with a friend, visited that gentleman at his room, No. 30 Worcester Square, where we were requested to be seated at a table, and to examine two slates he put in our hands to ascertain if there was any writing upon them; we found them clean and free from marks of every description, but to make doubly sure, Mr. Phillips urged us to use a wet sponge upon them. When ready, we were told to place the slates together. As we did not see that any pencil had been placed between the slates, we asked the medium if that was not necessary; he, to our great surprise, informed us that with him it was not; for the spirits could write without a pencil being furnished by us.

The question was asked of the spirits if they were present, and also if they would communicate by writing; to both questions an affirmative answer was given. I took hold of one end

of the slate, and my friend took the other end. Mr. Phillips moved away from the table. He had no sooner done this than I could hear the sound of writing between the slates, accompanied by a slight trembling motion. When the sound ceased, Mr. Phillips asked the spirits if we could examine the writing, and a reply being in the affirmative, I opened the slates, and to my great surprise, considering there was nothing to write with, I found, plainly and beautifully written, this message:

"Dear Brother—Again I have the pleasure to manifest the truth to you. If you could only realize how gratifying it is to us to come to our friends, you would feel fully compensated for your time and trouble."

Your loving sister, SARAH C. DUNBAR.

This communication, I feel, had reference to what I had experienced at Lake Pleasant. In a short time the slates were again prepared, and holding them as before—Mr. Phillips not having touched them—the words "Good-by, good-by," were written, and the name of my sister again signed. I regard Mr. Phillips as a very reliable medium for this phase of spiritual phenomena, and I hope he will meet with as successful support as his mediumship demands.

I was informed by a gentleman who was conversant with the facts, that when Mr. Phillips was in New York, some time since, a party of gentlemen were discussing his mediumship, when a bet was made by one of the party that the spirits could not tell the amount of a check which he would write and hold in his hand, and if they could do so Mr. P. should have the check. The bet was taken. The gentleman filled out his check, and called upon Mr. Phillips. The slates were carefully examined by the gentleman, and taking them in his hand, he went to a corner of the room, and desired Mr. P. to go to the other corner. The gentleman held up the slate at arm's length, when writing was immediately heard. Scarce a minute was passed when an extraordinarily loud rap was heard, announcing that the slates were ready for examination, and this message found plainly written: "Give the check for \$200 to the medium." This was a settler, for the check was for \$200, and no person had seen it but himself. The check was given to Mr. Phillips, and the gentleman lost his bet. From that day he has never questioned the intelligence of the spirits.

HIRAM E. FELCH.

16 Brattle Square, Boston.

Materializations, and Psychometric Readings.

To the Editor of the Banner of Light:

In June last I assisted at a séance for form materialization at the residence of Mrs. Stoddard-Gray, 323 West 34th street, New York, her son, De Witt C. Hough, being the medium. About eighteen full forms materialized on this occasion, and several were recognized and identified. A female, purporting to be Katie King, came beautifully illuminated, exhibiting a slender but exquisitely graceful form. A male form, which often appears there, purporting to be Rev. E. S. Gannett of Boston, also manifested. But the incident upon which I particularly want to dwell was the appearance of a male form, looking much past middle age, yet of vigorous bearing. Having saluted the circle with much dignity he proceeded to write in full view a long communication, ending with the following words:

"I am still working for the benefit of mortals, seeking to develop the powers of those with whom I come in contact, that they may sense the presence of loved ones and respond to the tunes from above."

(Signed) S. B. BRITTON, M. D.

The communication was written in a peculiarly rapid manner, the hand of the materialized form flying over the paper, the writing of each line being completed in the time it would take to draw a straight line across the paper. Although this paper was very thin and without sizing, and the writing done over a cloth-covered table, no indentation marks were visible on the unwritten side.

This communication having attracted my attention, I requested Mr. Gray to let me have it, and, without speaking about it to any one, I took it next day to Brooklyn and submitted it, enclosed in a thick envelope, to Mr. George Cole for psychometrization. Mr. Cole immediately wrote as follows: "A communication relating to a spirit; that spirit has materialized and has manifested in various forms. I get this [follows a sentence in French which, translated, is:] 'Truth is what is demonstrated to be true.' I now get that this spirit is about to manifest again; further, that he has influenced the very writing in envelope."

Wanting something more complete I went to Mrs. M. A. Gridley, but failing to find the lady at home, I took it to Dr. Sarah E. Somerby, merely requesting her to see what she could get from the envelope which I handed her. Here is the psychometric reading word for word as I took it down while the lady was speaking:

"This is from a materialized spirit. Male spirit, strong and positive character, highly unfolded spiritually and intellectually. While in earth-life must have been a positive and leading mind, and still more so while in the spirit. Very progressive in thoughts, and radiant in ideas, yet highly moral and religious. A strong individuality; does not lean on others, but investigates, analyzes and judges for himself, for he is of a scientific turn of mind. Very true, honest and unostentatious. He is interested in manifesting through physical demonstrations and in experiments leading to a better understanding of that phase of phenomena. This is not his first communication, and he says he will do a great deal better when he gets better control. He wants to write some ideas of his own about the phenomena in the same way this was produced, and he claims that he has original ideas to transmit."

To any one who has been acquainted with Dr. Britton this complete portrait of his character must at once become apparent, and when we consider that the sensitive lady through whom it was obtained had nothing to guide her but the influence of a written communication concealed in a thick envelope, we must come to the conclusion that the materialized spirit who gave that communication was either Dr. Britton, or some one very identical with him in character.

It is needless to say that no hint was given to the psychometers about the contents of the envelope, or the way in which it was obtained.

Truly yours, J. F. JEANNERET.

64 Nassau street, New York.

According to Chinese eschatology, the spirits of the deceased either spend all their time wandering about in this lower world, or return to it at stated intervals. The festival of the *tsing ming*, which corresponds in time to the first days of the month of April, is associated in some way with the coming of spring, and in the prayers appropriate for this occasion, which have been translated by Chinese scholars, the return of disembodied spirits to the earth, the time when the flowers and birds also come back is frequently referred to.

Written for the Banner of Light.

DEATH.

BY THE AUTHOR OF "DAIMIES."

I have been near the door of death;
Through silent lanes I reached the land;
I saw the house in beauty stand;
I breathed the honeysuckle's breath.

I knocked, when lo! he answered me;
We held discourse I ne'er forget;
Since the dew so bless the violet,
So speaks to earth the summer sea.

He showed mine eyes a wondrous sight—
Rich parks, and faces gleaming fair;
Bright forms with life and gladness rare;
A world the very home of light!

I heard sweet music's rippling song.
A chorus then of voices blent,
As hues through rainbow's arch are sent;
Now tender sweet, now nobly strong.

A wild delight my spirit knew,
My feet were eager for the way;
Why do we fear, oh, why delay?
The dream's no dream, I know it true.

'T was pain to part from his dear face,
To take once more life's common road;
But glad am I for that abode,
Though seemed it but a moment's space.

Original Essay.

A SHAKER'S OPINION OF SPIRITUALISM.

BY LEWIS HORTON.

This great theme has many times been most strangely interpreted, even by those who profess to be fully conversant with its deepest mysteries; while others have denounced, criticized, and ignored its truthfulness; but "Truth, crush'd to earth, shall rise again." The people that walked in darkness have seen a great light, and that light shines in the souls of fifty millions of earth's inhabitants; though half of this number may not have openly professed their belief.

The worldly-minded are prone to skepticism, but the spiritual seek to know something of the life to come. And where can it be found in more palpable forms of truth than in spiritual revelations, be they modern or ancient?

Generally, we accept as truth the historical record of the Bible, which is Spiritualism from beginning to end. The fulfillment of its sublime prophecies; its eloquent inspirations; the startling commands by voices from the unseen; its grand and beautiful visions; the special, providential care and protection of those who sought to do God's will; the unflinching supernatural help given to those who walked the darkest paths of earth in times when those kings and rulers who waged the most cruel and bloody wars were the mightiest; when prophets were stoned to death, and Saviors crucified, and Christian truth at last triumphant—all give proof of an Infinite Will, which says, "Be still and know that I am God."

The great spiritual truths which have been set before us are not covered by the traditional dust of ages past and gone, but stand out bright and clear as beacon lights which illumine the way of all who reverence the name of the immortal Teacher.

Those who were called to a spiritual mission by this invisible power, knew of the dangers which beset them on every side, yet did not hesitate to proclaim the truth even amid the terrors of their cruel persecutions. The revelations that have been given to the Shaker Church are in the line of prophetic evidence concerning the Christ-like spiritual mission which alone can save and regenerate humanity. Here was the dawning of that "great light" which shone among the people that sat in darkness.

The writer gave to this "great light," the name of "Modern Spiritualism" many years ago, and by this name it has ever since been called. Its great truths are established, its grand possibilities no longer a matter of doubt. We are watched over by guardian spirits, who seek our best good. Why, then, trust to impulse, or natural inclinations, when we can gather inspiration from a power divine, that can in many ways make itself known? The phrase, "Still small voice," is not a simile. There are those who distinctly hear the whispers of angels. Beautiful visions are seen, prophetic dreams fulfilled, and a thousand similar things give ample proof that the spirit-world is a heavenly reality.

But what has Modern Spiritualism done for humanity? Very much. It has closed (never to be unsealed) the great Orthodox hell, and in its place given the brightest hopes of future happiness. It has found its way like sunbeams into the churches of the nations and filled the hearts of the people with fresher joys. It has shut the flood-gates of sorrow upon millions of grief-stricken souls, and brightened the homes of thousands where death had left its shadows and its gloom. It has taken away the fear of death and banished the terrors of the grave. It teaches humanity that those who have passed from this stage of existence are not dead, but rejoicing in a new life, fairer and sweeter than earth can give; and, finally, is overturning creeds, dogmas, superstitions, old school theologies, false doctrines, religious intolerance, and establishing more firmly in the minds and hearts of men the governing power of the Great Supreme.

Whatever of wrong there is in those revelations, now universally termed Modern Spiritualism, is simply the outgrowth of human selfishness and human weakness. Skeptics, bigots, scientists and unbelievers have sheathed the weapons of opposition and silently behold the incoming tide as it sweeps away the shadows of life and death and brightens the future with confidence and trust. May not the spirit of one who promised to come again move in this new light? The Omnipotent Deity is forever true, and all who believe in angel ministrations "have food to eat which the world knows not of."

The onward march of gospel work throughout the land heralds the dawning of a new era of spiritual light and truth. Christian women of the nation are catching an inspiration from a source divine and publishing the tidings of a more complete salvation. And over all and in all the angel-throng moves with its irresistible power, proclaiming, "Christ has come again! Behold! I make all things new!" May true Spiritualism be honored throughout the earth as it is in the angel-world.

The world is full of small men who would rule if permitted to do so. The nearer the coat-tails of some men are to the ground, the greater their ambition to be little despots.—*Saratoga (N. Y.) Eagle.*

Does your heart ever seem to stop and you feel a death-like sensation, do you have sharp pains in region of your heart, do you have Heart Disease. Try Dr. Graves's Heart Regulator. \$1 per bottle.

(From Daily Republic, Colorado Springs, Col., Sept. 27th.)

Spiritualism Philosophized.

The parlors of Mr. J. Way, on Nevada avenue, were crowded Tuesday evening by those assembled to hear Mrs. Cora L. V. Richmond. It is needless to say that all were deeply impressed by the commanding intellect, keen acumen, choice diction and seemingly unlimited wealth of metaphor and illustration possessed by this remarkable woman. To those who hold the belief of the Spiritualists those eloquent disquisitions count as a revelation; to others they are none the less marvelous as the exponent of phenomenal intellectual ability and an unparalleled power of improvisation.

After the entrance of Mrs. Richmond, who seated herself before a table covered with choice flowers, a hymn was sung, and, after an invocation, it was announced that the medium had passed under spirit-control. All were invited to participate in asking any question pertaining to the future, past, present and condition of man in this world or the next; the questions coming rapidly and being of a searching character. Two hours were spent in queries and replies—a brilliant display of thought-pyrotechnics, dazzling to the mind unaccustomed to peer so intently at the unseen glories. Mrs. Richmond is a modern Hypatia. As the fair Greek unrolled before wondering Alexandria the glittering scheme of Neoplatonism, so Mrs. Richmond unfolds a beautiful theory of progressive life and noble achievement, practically unbroken by the interruption of death. She brings to bear upon this philosophy an eloquence which never falters for a word or a simile, and opens a wide vista for speculative thought.

Such conversations are the despair of the reporter, crossing, as they do, from one realm of thought to another, and without the aid of stenography he can only hope to reproduce a few broken words from the eloquence which vivified them.

It was asked if a child dying, and removed to spiritual life, lost or gained by the transition. It was replied that the Infinite ordained that such election be made wisely, and that those who passed to the spiritual plane beyond death would be most benefited thereby. Were the dying one himself asked, doubtless he would elect to live here forever, and were the friends questioned whose frantic love holds parent or child back from the unseen, none would elect to be it. It was part of the universal plan, ordained by a wisdom beyond our sight. In reply to a continuation of the subject asking at what sphere the next world was entered, it was answered that this depended altogether upon the condition of the person. He enters the next world where he left off in this. What he has not found out here, he must learn there. Just in proportion to his spiritual unfolding here, will be his exaltation there. If he enters the spirit-life encased in a thick husk of ignorance, he is made to travel the tortuous path which leads him to break through it and advance to new planes. Progress—growth—those are the watchwords of spirit-life.

"Does the family relation exist in the spirit-world?"

"Doubtless. In this world are not all known things arranged in groups—is it likely this would be altered there? But those ties only formed in self-interest, those which do not bind in spiritual communion, will there be dissolved, and those which are made wisely, will be united more closely there who are spiritually akin, when the earthly barriers of matter and imperfection are done away."

"Does Spiritualism hold Christ as a Savior?"

"To all ages and climes a Savior has been sent; his unfolding of the truth and their appreciation of it is salvation. To the Hindus came Buddha; to the Persians, Zoroaster; it is supposed that five of these Messiahs have appeared, and that before time ends there will be twelve. The twelve fruits of the tree of life for the healing of the nations, Christ, as the life, is the highest manifestation of salvation the world has seen. The spirits in prison to whom he preached were the ancient dead of the Jews, of his own people, not the dead Parsee nor the Brahmin. Christ nowhere calls himself mediator nor intercessor. God needs not a mediator—it is poor, weak, puny man who demands it on his side."

"What is the commandment of Spiritualism?"

"A new commandment I give unto you, that ye love one another."

"Spiritualism, then, is an enlightened Christianity?"

"Spiritualism is a fact, not a creed. This fact that you may still hold communion with your departed is a grand hope and comfort, consonant with every theology. It has room for all creeds. It is not limited by pagan dogmas nor church anisms. The sun and the moon, though each man views it through his own keyhole."

"Is Mohammed to be regarded as one of the Messiahs of whom you speak?"

"No. Where the religion of Islam has penetrated it has been to degrade the millions of its adherents rather than to elevate. Therefore, judging by its results, Mohammed is but the prophet of a heaven which man projects from the gross part of his nature; sensual, of the earth, and of the flesh."

In regard to the ultimate salvation of mankind, it was answered that as no star could become extinct, in fact no atom of matter leave its place void without a disturbance of the whole economy of the universe, so no soul can be blotted out; and as spirit-life is progression, the soul-life becomes more blessed as that soul elevates itself into comprehension of truth and goodness, a knowledge which eventually all souls will enjoy.

Being asked if appreciation of things spiritual was away from the temporal body so that the spiritual vision becomes clearer through physical decay, it was replied that such was not necessarily the case. When a dying man is querulous and dominated by pain, his utterances and experiences are not remembered; it is only the brave soul which impresses its faith and courage upon those about it; and, remembering such, perfected by suffering, we are naturally led to believe that the strongest souls are encased in the fraillest temples. But the spirit-life should primarily quicken the body. Matter is death; spirit is life, and this being true, he is strongest who is spiritually-minded. Man, under the influence of an absorbing idea, like patriotism or piety, has superhuman energies. It is the spirit which has made martyrs insensible to tortures and the flames.

"Give a definition of personal responsibility?"

"Personal responsibility, as theologically considered, is not recognized by the Spiritualists' creed. Each day good and evil lie before a man; each day he makes his choice. No such choice is final. As he grows spiritually his power to discriminate is stronger, and eventually he will make the good his constant choice. Special illuminations, like those of conscience, may reach one not thus perfected, whereby he makes a worthy election; but no one stands on tiptoe always; and usually the decision is made, right or wrong, in proportion to the spiritual advancement of him who makes it."

"What is the life of spirits in the next world?"

"Much of it at first is passed in unlearning what is learned here. Man's earthly conception of heaven is a selfish one. He is good because he hopes to reach it; he lives right that there he may hold a high place. He makes commerce for his heaven. But there he learns that he must be good for the sake of goodness, and true for the sake of truth. The spiritual millionaires are often this world's poor in material things."

After singing the Indian girl control, Olna, was announced, and verses were composed and recited to the number of the audience, of a character selected from the spiritual nature. In conclusion the subject "Doubting," being suggested by one of the audience, a very thoughtful, graceful poem was improvised.

He was sitting in the parlor with her when a rooster crowed in the yard, and leaning over he said "Chanticleer." "I wish you would. I am as sleepy as can be." He cleared.

"We know Heart Disease can be cured, why because thousands say they have used Dr. Graves's Heart Regulator and know it does the cure.—*Phonetic News.* \$1 per bottle and 50¢ per box."

October Magazines.

THE MAGAZINE OF AMERICAN HISTORY has for its opening article an interesting illustrated sketch of "A Picturesque Corner of Three States," New York, Pennsylvania and New Jersey, a chapter of Indian history and tradition. In the narrative it gives of the conflicts with hostile Indians who, as allies of the colonies, raided otherwise peaceful settlements under the leadership of the celebrated Brant, an instance is given, showing that with all the cruel instincts that characterized that noted chief, he shrank from staining his hands with the blood of women and children. A party of Indians had attacked a schoolhouse, killed the teacher and some of the boys. Other boys fled to the woods, while the little girls stood by the prostrate body of their teacher, horror-stricken, and trembling in anticipation of a like terrible fate. An Indian, with the bearing of a superior, approaching them, hastily made some marks with wax upon their aprons and bade them, when they saw an Indian coming to hold up the mark and it would save them. This Indian was Brant, and when the Indians that subsequently approached the children saw the sign on their aprons, they passed on and left them unharmed. The little girls conceived the idea that the same sign might be used to save their brothers; and having hunted them up, they threw their aprons over the boys' clothing, impressing the mark upon it, and they, too, were passed by unmolested.

The centennial anniversary of the Webster Spelling-Book forms the interesting topic of another article, and serves to recall pleasant memories to the minds of many. The writer states that the sales of the Book have amounted to seventy-five millions. The remaining contents are of equal interest with those mentioned, and of much historical value. Historical Publication Co., 30 Lafayette Place, New York.

THE ELECTRICIAN.—The present number contains a number of finely-illustrated articles, one of which, "Photography in Medicine," is of special interest. The engraving shows the arrangement of the Photo-Electric apparatus for medical observation, the physician, standing near the patient, being able to operate the camera at a distance by means of electricity. The object of the photographing, which is done on the patient's entering the hospital, and at subsequent intervals, is to observe transformations in the patient's condition. "Sketches of Electrical History" are continued. Other articles are: "Electric Lighting of Theatres," "Underground Telegraphy," "Railroad Telegraphing," "A Combined Telephonic and Burglar System," "Foreign Correspondence," etc. Williams & Co., 115 Nassau street, New York.

THE HERALD OF HEALTH.—Dr. Charles W. Page discusses, in the latest number of this magazine, the important question, "How Can We Escape Insanity?" In the course of which he refers to the high pressure system upon which work and study are now conducted, as conducive to disordered mental conditions, and very justly says: "Our school practice conforms to the general high pressure system. Encouraged by parents, enterprising teachers impose a multiplication of tasks; a complex course of study is blocked out, and all corners, regardless of capacity or ultimate ends in life, are hastily crowded through the rigid machine. During the years of tender life, when the physical growth is of prime importance, the brain is overtaxed to memorize a mass of dry, disconnected facts and generalities, for the most part to be early forgotten, and of little practical importance beyond the dress parade of the exciting, injurious examination day. Such practice may be teaching, but it is not educating in the proper sense or healthy way." Dr. T. L. Nichols gives his views of "How to Make Life Worth Living," and many shorter articles aid in the purpose of this monthly, the development of a higher type of manhood. M. L. Holbrook, M. D., 13 Light street, New York.

VICK'S ILLUSTRATED MONTHLY.—The frontispiece of this number is an elegant lithograph in colors of "Bouvardias Bride and Elegance," two varieties of one of the most useful of winter-blooming plants. "Getting Ready for Winter" furnishes many valuable hints for indoor florists at this season. An interesting description of a California fruit-farm is given, "A Home Garden" talked of, and some fine delineations of "Garden Art" traced out. James Vick, Rochester, N. Y.

THE AMERICAN TEACHER.—The combination of three educational magazines in one publication renders this monthly of great value. It has three departments—General, Primary and Kindergarten, all well filled. New England Publishing Company, Boston.

SCIENCE.—This publication of forty quarto pages, issued weekly under the auspices of "The Science Company," is one of the most complete works of its kind in the English language. In addition to elaborate articles upon various scientific matters, it furnishes a "Weekly Summary of the Progress of Science," and "Intelligence from American Scientific Stations." Published by Moses King, Cambridge, Mass.

THE MEDICAL TRIBUNE.—The ninth number of the fifth volume of this advocate of a liberal, eclectic and progressive system of medical practice is received. Its contents comprise an instructive article upon insanity and the proper treatment of its subjects, by Alexander Wilder; "Metaphysical Medicine," by Dr. A. J. Home; "Nervia," a paper read before the West Side Medical Society of New York, last month, by Lucy S. Pidgeon, M. D., and others of like general tenor. In the department of shorter articles are two on Vaccination by William Tebb and William Young respectively. Nickles Publishing Co., 45 East 22d street, New York.

THE UNIVERSE contains a variety of interesting articles in prose and verse, with a full-page engraving of "The Troubadour" as a frontispiece. Universe Publishing Co., St. Louis, Mo.

THE SHAKER MANIFESTO contains its usual variety of articles upon subjects related to its distinctive faith. United Societies, Shaker Village, N. H.

RECORDED: THE BUILDER AND WORKER, for October; published monthly at 294 Broadway, New York, by Charles D. Lakey—Fred. A. Hodgson, Manager.

Does not history everywhere prove to us that true reformers have been fearless, independent souls, against whom organized forces have waged persistent warfare? Is there not, a very serious danger of Spiritualists becoming crystallized into a hard and bigoted sect, warring with other sects, but doing very little to encourage true liberty of spirit? Speaking personally, I must say that I believe good societies in many places are doing excellent and very necessary work; but for a protracted term of labor I have always found the conditions of a perfectly "free church," the most favorable. Will it not be really best for the cause when all our workers follow conscientiously their own highest inspirations, feeling that they belong to the great human family, not merely that they are bound to advance the interest of a section of mankind? . . . The practical difficulty which frequently has to be met is this: an inspirational or trance speaker must either display his spirit guides, or act without the consent of the committee of some society. My opinion is that the spirit-world sees where mortals do not, and that, as we must, in some measure, bow to some intelligence, wisdom says, yield rather to those intelligences whom you know, and love, and who always guided you well, than to men, no doubt well disposed, but whose inspiration is of what the higher powers would not see how to accomplish.—*W. J. Condit in Herald of Progress.*

Adèle.—"Yes, your poem, 'He Loves Me Very Dear,' is a remarkable production; but if you want those pleasant relations to continue, don't let him see it. As for the copy sent him, it will be carefully placed in a little basket, not necessarily for publication, but as a guarantee of safety."

LOOK OUT FOR FRAUDS! The genuine "Heart Disease" can be cured, why because thousands say they have used Dr. Graves's Heart Regulator and know it does the cure.—*Phonetic News.* \$1 per bottle and 50¢ per box.

