

Correspondence in Brief.

From Vermont.

Again it is my pleasure and privilege to send the Banner a brief record of my labors in the field of spiritual progress.

I was in the close of my engagements in West Windsor, Vt., about a few days among friends, in attending, awakening, and attending to medical cases to the investigation of that holy and beautiful faith that, as Spiritualists, we entertain. That Sabbath found me occupying the desk in that place, and, succeeding Sabbath I spoke to the friends in Royalton. Our circle here has very warm advocates in that place, an appointment for the second Sunday in October had been made for me in Williamstown, but owing to a slight illness I was prevented from fulfilling my promise. The management of the meeting was to speak at the Town Hall in West-night, I am to speak at the Town Hall in Williamstown, and attend Sabbath at West Hill, in the same township. Mr. Septa Simons is the leading Spiritualist of the place, who contributes largely from his own funds to the support of the meetings and the cause generally. In a few days I expect to visit Mansfield, Vt., after which, for a few weeks, letters can be directed as heretofore to Woodstock, Vt., or Forge Village, Mass., care of F. A. Pelton.

I would say to friend Robinson, of Ferrisburgh, N. Y., that I would prefer waiting till spring ere I visit him, as the winter is so cold.

Spiritualism is on the gain everywhere. Mediums are becoming more numerous in every locality. I hear good tidings on every hand from brother and sister laborers in the field.

My health is failing here to-day, reminding me of the apostle, who said, "I have no winter of death to fear, only awaiting a welcome to the summer-land of fadeless bloom."

Yours for Truth,
W. C. PELTON.
Williamstown, Vt., Oct. 21, 1885.

Meetings in Worcester.

The Spiritualists of Worcester have for the month past been enjoying a feast of good tidings through the organism of Mrs. Mary M. Wood; and permit me to any she has taken us by storm. I am reminded, as I write, of what I have said in my address, "The Medium is the Message to her first lesson." Said he, "She is a Medium," which is true, in every sense of the word. Mrs. Wood possesses a rare combination of mediums, the spiritual and the magnetic, and is an inviolable power, in her normal state. She is an invalid, suffering from an affection of the throat and lungs, and at times can scarcely speak above a whisper. In her normal state, however, her influence, she seems to rise entirely out of herself, and gives off a volume of voice which can easily be heard in all parts of the large hall in which we hold our meetings. Her close analysis, and the pictures and original comparisons, have called out many who were seldom found at our spiritual meetings, and have attracted a new and interesting circle, and awakened to the plain facts and solid truths of our beautiful Philosophy.

Mrs. Wood has been in Philadelphia for the past two years, and the cares of her family have prevented her from speaking most of that time, but she has been in Worcester, and has a beautiful boy, who, she thinks, was born to be a good reformer. May he live long to fulfill the fond hopes and bright anticipations of his mother, and take up the thread of earth-life where she lays it down.

S. A. T.

BY H. S. BROWN, M. D.

...so as physical manifestations. Spirits materialize themselves so as to be seen, felt, and converse freely with the audience. Articles are carried about the room, and various other performances, such as opening and shutting doors; giving light and darkness; raising and lowering articles; or presenting spirit-lights, and many other strange and amusing performances. Musical instruments are floated about the room, and played upon. Also all the manifestations of tying, and having the handcuffs removed. All of which were done in a darkened room, before a large and great number, with the medium, drunly bound, handcuffed, and their garments sewed and waxed to the carpet.

They have, until recently, objected to having their names published as mediums; but they now wish to be permitted to go into the spiritual circle, and perform the glorious mission assigned them.

THOMAS LYONS.
LOUIE LYONS.
JOHN SHOTWELL.
Plainfield, Livingston Co., Mich., Oct. 24, 1865.

A Note from Mattie Beckwith Ewell

Am I an Intruder, dear Banner? If so, I will pause for a moment only on the threshold of your sanctum, that I may answer those who send me inquiries from the path where I have walked from the field where I have labored in the past.

My reply is, When I am once again the possessor of health, if I hear—as I have heard—the call of the angel, I shall turn toward you, friends of my heart, with the same desire as before; for with me mediums, cannot ever lay our armor by; with us, sacrificing the best part of ourselves, that which has been held in the hands of our soul-analysts, our spirit-comforters, our physical supporters. Shall we not, then, offer to them, as well as to the world, the all we have to give: our services? Surely we have been, and we shall ever be sustained as we ought.

...I am convalescing, gaining slowly, and excuse me many to whom I cannot write personally; and when the spirit moves you, remember my address is box 1254, Quincy, Mass.

MATTIE L. B. EWELL.
(Formerly Miss Beckwith.)

Mrs. Wittlie's Lectures in Cleveland

We have been having the most interesting time here, since the new organization of her society. Mrs. Wittlie has lectured for the society, to crowded houses, for three months, and it appears now hard to part with her, she having endeared herself to all who have become acquainted with her by her efforts to do good. She is, without doubt, one of the best lecturers of the age, who has taken in the country.

Sunday evening closed her engagement for this time; and it was quite particularly interesting by the presentation of a beautiful silver cake-basket and a set of silver spoons to Nellie and her many friends, as a token of their love and appreciation of the service she has taken in our cause, and good cause while amongst us. She goes from here to Coldwater, Mich., which is her home. I predict for the society there a good time as she is well known there. We expect Miss Emma Houston to lecture for our society at Coldwater.

ALFRED ROSE, Treasurer.
Cleveland, O., Nov. 1, 1865.

Found the Light.

A correspondent, writing from Indiana, thus warmly expresses gratitude for the spiritual light obtained from reading the Banner:

"I cannot help sending the love and gratitude of my heart, for your soul-clearing paper, the Banner of Light. For months I have been reading it, and it has done more to me than I ever received from any other book or paper. And why should I not? For over a year ago I was suddenly thrown into the deep, dark waters of affliction, and barely escaped with life, although a member of the Church; but that was no anchor for me. My friends, and the friends of the church, who had gathered round me, had to some haven of rest; when, at last, a dear friend gave me the Banner of Light to peruse. I read it eagerly, and leaped from mere of God and his divine wisdom than I ever knew before."

Message Verified.

"I note in the Banner of this week a communication from Nancy Horton, of this city. She was my aunt, and the communication is correct, with the exception of the statement in regard to the time of her death, which took place on the 18th of January of this year; but as she had been in failing health for months, it is evident that I neglected to mention that fact, and mention it, as it is evidence to me, that the medium did not know the date of her decease. The correct date having passed, her eightieth birthday, which was on the 18th of January, 1865. She was the wife of Captain J. A. Horton, recently of this city and formerly of Amesbury, Mass."

ALFRED HORTON.
Newburyport, Oct. 31, 1865.

Union of Reformers

"Pragmatism with its motto, 'What does this thing do?,' is the fact that Spiritualists generally so magnify a word to comprehend it. Nearly all have learned the practical lesson; that the battle is not to the strong or swift, but to the prudent and the 'wise.' It is 'unwise' to 'scur down' even the 'home' upon the heads of its tenants; keep rather a better 'bull' in the corral; indicate to the novitiates my role more than they saw. 'Tornadoes, earthquakes, wars, all have their utility; our illuminations worldly; but are these the instruments reformers can use? Is there not time also, to plow and sow and cultivate? We build not again, if we reconstruct but after revolution, we are only barbarians hurling his mastery into barbarism.' But as reformers gain victory they should establish the new order to fortify against the enemy." Hence "the necessity of organization and culture under the enrichment of teachables and constructive minds." "We do indeed 'seek to bless our world with love and deeds of spiritual life, to receive the pentecostal illumination and grow into the principles of our inspiring religion; we must also

er 'in' oneness of spirit; to 'f

devoted, a developing, a redeeming people. Such an aim, such a life, such a social character established in truth, exalted in righteousness, will be omnipotent in sway over all the governments of humanity. The doctrine of angelic ministrations is so natural, so well suited to the needs of the soul, so refining and rejoicing, that when it is living in the heart, it will be a governing principle.

aright, chastity and state, worshipful business, bow down before him in reverence; transfused in its pure and blessed likeness. How great! This is our responsibility, how hallowed the hope, the ends of our sacrifices!

In laying the foundation of the new temple of the Mountain of Inspiration, there is danger first of the Satan of Sectarianism. The solemn past of erringly declares that every specific theology even the highest and best, when organized for an exclusive control, disellowshipping all that differs in opinion, is ultimately sacrificed into a persecuting power, oppressing in turn the lovers of progress. Inspiration can never be covered up

hottest. It is as universal and immeasurable
the sunlight. Abroad they will prove any effort
Spiritualists to secularize the element. Beware
the example of the churches to monopolize
There is no safer basis of action than the one
which all faithful reformers have been content
ing: universal truth, universal charity, universal
brotherhood. Sound the alarm, then; upon it
watch-towers; in the coming battle of the ages
whose victory shall secure to humanity the re-
gion of present aspiration, this surely must
our sentinel countersign: **UNION OF REFORMERS**

The Story of the Captives.

A documentary and statistical report of the prison experience of captives on both sides during the rebellion is in process of rapid compilation, which will be presented to the Congress about to assemble in December. It will prove most absorbing reading. It will be an accurate history of the captivity of all federal and rebel soldiers with whatever pertains to their imprisonment. From what is already known of the report in advance, it appears that the principal depts during the war for prisoners held by the Government were at Point Lookout, Johnson's Island, Alcatraz, Elmira, Chicago, Nashville, St. Louis and Ft. Delaware. There were more men confined in prisons at these points during the Summer of 1864 than at any other period of the rebellion, the number amounting to nearly eighty thousand. It will likewise be shown by this report that prisoners on both sides counted up half a million. Various particulars relative to exchange, paroles, deaths, escapes, and so forth, will be furnished.

The Voluntary Principle.

It has been found, in accordance with the motto that it is not best for the people to have too much done for them by the authorities, but that as much as possible had better be performed by the people themselves. Our own free government is a fine illustration of this idea. We have been decreasing government establishments as much as could, before the war, and the work is destined to go on to a larger extent than ever in the future. Voluntary organizations are found to be the best

The principle of individual choice is of more advantage to a person, when permitted to exercise it fully, than all that can be done for him by a power to which he does not participate. Responsibility exercises the faculties, and steadies character while developing it; take it away from a man and place it somewhere else, and growth suddenly ceases, while authority becomes tyrannical as it is more responsible.

Disease and Health.

A new theory has recently been started in in-

the principle, which startles some members of the profession a good deal more than it need to. It is the effect that disease has just as much upon the divine plan, instituted from the creation, as health itself; that at birth the principle of disease is implanted in the system; to combat the opposing principle of health continually, and to lengthen in a perfectly natural way to gather the story. We do not see why this view is not just as reasonable, as it certainly is as beautiful, as if evil was originally created by the Almighty for service to the human character. This brings back a good breath in the direction of "White"

le, is Right? In the cure of disease, the theory demands that it be left alone, and no medicinal interference with the inevitable laws of operationalist instincts has brought credit to the child-planning theories. But when an adherent becomes a High Priest of Physiology, he says: "Everything will go on up; the body does it itself; predict what point will be finally reached? At all—nineteen dollars a ton, and find that almost touched eighteen dollars a barrel. There is no more to be said. See how I am (14) at this time—1914."

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The image is a high-contrast, black and white photograph. The upper portion shows a dense, textured surface, possibly a wall or a large group of people, with a dark, solid black area at the bottom. The texture is grainy and noisy, with many small, dark specks and lines. The overall appearance is that of a heavily degraded or stylized image.

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A large glass jar with a decorative stopper and a label featuring a bird. The jar is shown in a three-quarter view, highlighting its shape and the label's design.

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