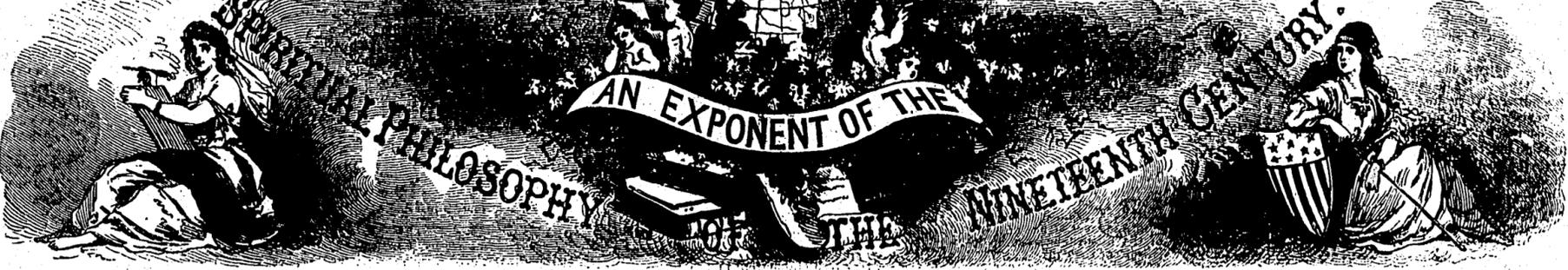


# BANNER OF LIGHT.



VOL. XXVI.

{WM. WHITE & CO.,  
Publishers and Proprietors.}

BOSTON, SATURDAY, OCTOBER 16, 1869.

{\$3.00 PER ANNUM,  
In Advance.}

NO. 5.

## Spiritual Phenomena.

### ACREDITED MANIFESTATIONS.

LETTERS FROM JUDGE EDMONDS.

NEW YORK, June 11, 1869.

To the Editor of the *London Spiritual Magazine*:  
SIR—In your number for June, and from my correspondents in England, I learn that the testimony I gave in the Spirit Photograph case has excited much interest with you as it did here. The account which I gave in my testimony of the incident in question was very brief, and most miserably reported, for I saw at the time that the reporters were too intent upon listening to take down my words, but had to depend on memory for their account.

I intended in due time to give to the world the account which I wrote down at the time, and the subsequent information; but I was requested by the parties interested in the case not to publish it here until after the argument in "Bank" on "Points Reserved" on the trial; and as I did not wish to do harm to any one, I complied.

That argument will take place this month, and be finished before you can publish the account, or, at least, before your publication of it can reach this country. I have therefore concluded to send it to you for publication, if you think it worth while to give it to your readers.

Truly yours,  
J. W. EDMONDS.

A SCENE IN THE BROOKLYN COURT HOUSE, NEW YORK, NOVEMBER 22d, 1868.

An incident occurred to me last Friday, too interesting to be lost, and so I make a minute of it. I was attending Court in Brooklyn, and was waiting for the termination of a trial then in progress, so as to bring on a case in which I was counsel. I took no interest in the case then on trial, but sat inside the bar, reading a newspaper.

On looking off the paper, I saw the spirit of a man standing just behind the jury, and so far elevated that his body from his waist up was above the heads of the jurors. He was about fifty years old, and had an intelligent countenance and an earnest look. As soon as he perceived that he had attracted my attention, he said to me, "This is not right. My folks ought not to recover this money. I killed myself."

Until then I had known nothing of the case, except that I had learned that it was on an insurance policy. I now, however, made inquiry, and learned that it was an action on a policy against accidents, and was brought by a young girl to recover \$2,000 for the loss of her father, whose dead body had been found floating in a pond, over a part of which a railroad bridge was built, with the mark of a blow on the back of the head, just behind the ear, severe enough to cut through to the skull, but not through his hat, which was found on his head. It was proved that the blow had been severe enough to produce insensibility, and thus cause death by drowning, and the question was whether his death was voluntary or the result of accident. As soon as I had ascertained these facts, I resumed my seat and gave my attention to him. He was anxious to prevent a recovery against the insurers, and to have the facts known.

He told me how his death had occurred, and he gave me a description of the place where it had happened. From his description, I sketched on a piece of paper a diagram of the place. After preparing it, and before going any further with him, I showed it to the counsel engaged in the case, and they told me it was correct as a general idea of the locality.

I then again resumed my seat, and he told me that he had passed along the road in the direction indicated in diagram, until he came to a bridge built over an arm of the pond, and he had gone there for the purpose of throwing himself into the water. There he discovered a man chopping wood on the opposite side of the pond. He had intended to throw himself off the left side of the bridge, because there the water was deepest. But he was afraid that man might see him and rescue him, so he climbed over the right side of the bridge, and let himself drop into the water, and in his fall his head had struck a stone in the foundation of the bridge, which was concealed by the water, and hence the wound that was found on him.

I supposed the bridge was a wooden one, and not far above the water, and I could not well see how a fall of so short a distance, as I imagined it to be—three or four feet only—could produce so severe a blow. So I again applied to the counsel, and they showed me a diagram of the bridge, which was in fact an arched stone culvert, some twelve or thirteen feet above the surface of the water, with a projecting foundation to the abutments.

I then resumed my seat, after thus ascertaining that his story so far agreed with the facts of the case, and then he told me why he had killed himself.

Some twenty-one years before that he had had an attack of typhus fever, during which he had been deranged. After recovering from the fever he found himself subject to occasional fits of mental derangement, which would last with him for several days at a time. Of that he was himself fully conscious, and would struggle to overcome them. He was often successful in such efforts; but there were times when, in spite of all his efforts, the derangement would get the better of him, and at these times he would go away from his family, and be absent until he recovered his self control and his equanimity.

In process of time, he found that these fits of aberration increased upon him in violence and frequency, so that about two years before his death, his friends had committed him to the Lunatic Asylum in Hartford, Connecticut. He had remained there several months, when he was discharged, the faculty of the asylum pronouncing him perfectly cured. He had thought so him-

self, and had resumed his business; but soon his fits of derangement returned upon him, and during the ensuing two years they became so frequent and violent that he finally gave up in despair. He knew that all his own efforts and the best medical aid did not cure or even help him, and he saw nothing before him but a life of confirmed insanity, and that he must live and die either a driveling idiot or a raving maniac.

Such a fate he could not bear to contemplate, and he had, therefore, determined to die.

While he was giving me this detail, Dr. Butler, the principal of that asylum, was examined as a witness, both as an expert in the disease, and as to the particular condition of this man's mind. I was listening to his testimony when the spirit suggested to me these four questions to put to Dr. B. I wrote them down from his dictation at the time:

"Can a man be afflicted with a mental alienation or derangement, and yet, at the same time, be himself perfectly conscious of it?"

"Can that consciousness be so distinct in the man as to enable him at times to exercise his will over the disease to the extent of controlling, and sometimes of actually suppressing and overcoming it, even when the fit is on him?"

"Can his condition be such, that at times he

stabbed himself to the heart with a knife that lay upon the table before him; and, upon comparing the time, it must have been nearly at the moment when his spirit was seen by Mary. It was afterwards proved that this anonymous letter was sent by James Mason, informing him that Mary, having heard of his expected return, in order to avoid him, intended to be married to another the next day. This unexpected and cruel shock deprived William of his senses, and caused him, in a moment of desperation to lay violent hands upon himself. Nor did Mason escape punishment. Shunned and despised for his treachery to his friends, he removed to a distant part of the country, where in a short time, miserable and distressed, he breathed his last in the common poor-house.

### REMARKABLE DREAM BY THE REV. JOSEPH WILKINS.

The late Rev. Joseph Wilkins, dissenting minister at Weymouth, Eng., dreamt in the early part of his life a very remarkable dream, which is carefully preserved in writing as follows:

"One night, soon after I was in bed, I fell asleep, and dreamt I was going to London. I thought it would not be much out of my way to go through Gloucestershire, and call upon my friends there. Accordingly I set out; but remembered nothing that happened by the way, till I came to my father's house, when I went to the front door, and tried to open it, but found it fast; then I went to the back-door, which I opened, and went in; but finding all the family were in bed, I went across the rooms only, went up-stairs, and entered the chamber where my father and mother were in bed. As I approached the side of the bed on which my father lay, I found him asleep, or thought he was so; then I went to the other side and having just turned the foot of the bed, I found my mother awake; to whom I said these words: 'Mother, I am going a long journey, and am come to wish you good-by; upon which she answered me in a fright, 'Oh, dear son, thou art dead!' With this I awoke, and took no notice of it, more than a common dream; except that it appeared to me very perfect.

"In a few days after, as soon as a letter could reach me, I received one by post from my father, upon the receipt of which I was a little surprised, and concluded something extraordinary must have happened, as it was a short time before I had a letter from my friends, and all were well. Upon opening it, I was more surprised still, for my father addressed me as though I were dead, desiring me, if alive, or that person into whose hands the letter might fall, to write immediately; but if the letter should find me living, they concluded I should not live long, and gave this as the reason of their fear: That on a certain night, (naming it) after they were in bed, my father asleep and my mother awake, she heard some one trying to open the front door, but finding it fast, he appeared to go to the back door, which he opened, then entered, and came directly through the rooms up-stairs, and she perfectly knew it to be my step; that I came to her bed-side, and spoke to her those words: 'Mother, I am going a long journey, and am come to wish you good-by; upon which she answered me in a fright, 'Oh dear son, thou art dead!' which were the very circumstances and words of my dream; but she heard nothing more, and saw nothing. Neither did I in my dream. Upon this she awoke, and told my father what had passed; but he endeavored to appease her, persuading her it was only a dream; she insisted it was no dream, for that she was as perfectly awake as ever she was, and had not the least inclination to sleep since she had been in bed. From these circumstances I am apt to think it was at the very same instant when my dream happened, though the distance between us was about one hundred miles. This occurred while I was at the academy at Ottery, Devon, in the year 1754, and, at this moment, every circumstance is fresh in my mind. I have since had frequent opportunities of talking over the affair with my mother, and the whole was as fresh in her mind as it was in mine. I have often thought that her sensations as to this matter were stronger than mine. What may appear strange is, that I cannot remember anything remarkable happening hereupon. This is only a plain simple narrative of a matter of fact."

Mr. Wilkins dated November 15th, 1800, in the seventieth year of his age.

### MARVELOUS EXPERIENCES.

MRS. G. W. AMESBURY, OF ST. LOUIS, MO.

EDITORS BANNER OF LIGHT—As a duty we owe to truth, allow us the use of a small space of your talented journal, to record some direct, unmistakable, and yet most marvelous experiences we have had in the presence of this unpretending, and yet most gifted woman. And that we may not burden your columns, we will embrace, so far as we are able, the distinctive phenomena manifested on several occasions.

We have seen in the presence of this medium, at one time, as many as twelve faces, no one of which was the face of any one present; but they were Oriental, Tropical and marked European faces. In some instances these faces were made visible three and four times, consecutively, and were repeated only at the request of some one who wished to observe again what had not been as distinct on the first presentation as he or she could desire. These faces were as clearly seen and as satisfactorily scrutinized, as it is possible to see and note any face of any person at a distance of from five to ten feet. These faces, also, were at times not frequent, subject to touch, and the evidence of their tangibility was as distinct as that of any human face ever touched by human hands. The features were clearly marked; the expression of the faces individualized and most impressive; the color alike of the face and hair varied; in some instances the beards gray, long and flowing; the eyes expressive, ay, beaming; and all present as well satisfied as rational



THE SPIRIT OF WILLIAM MARSTONE APPEARS TO MARY MEADOWS.

derangement will get the upper hand of him in spite of all his efforts, and he, at the same time, be conscious of that supremacy, and of his own inability to exercise any control over it?"

"Would such a state of things be likely to produce in his mind a state of despondency, and even of despair, and thus to suggest to him death as the only remedy?"

I handed these questions to one of the counsel, and asked him to propound them to Dr. B. He did ask the first one, but in such a way that the doctor answered "No," and he did not ask the others.

After Dr. B. had concluded his testimony, I asked him, "Did you mean to testify that a man could not be deranged, and yet be himself conscious of it?"

"Why, no," was answered, "we frequently have such cases."

"But Doctor, you did so testify."

"I did not mean to say so. I did not understand the question."

"Let me read it to you."

"I should answer that question as you read it, in the affirmative."

"Let me read these other questions to you."

"I answer them all in the affirmative."

"Well, Doctor, you say you have been twenty years at the head of that asylum—you have had this man for months under your care, and you have heard all the testimony given on this trial; now will you be so good as to tell me how nearly these questions describe his case?"

"They describe it exactly. It could not be more accurately done."

The trial resulted in a verdict for the claimant with some legal questions reserved.

I had no previous knowledge of the man or the case. I had never heard of him before, and did not know that such a man had lived. It was all new to me, yet I obtained in my practice such a knowledge of insanity, as to recognize this as one of those cases where a man was both sane and insane, and realized Erskine's description, "Reason was not buried from her seat, but distraction sat down beside her, held her trembling in her place, and frightened her from her propriety."

Aside from the great lesson which this manifestation teaches of our intimate connection with the spirit-world, and of the extent to which it may be made apparent to our outward consciousness, by the due cultivation of powers innate in all of us, though possessed by each in different degrees—there are one or two minor lessons to be regarded.

One is the danger of our own minds mingling with, and giving color to spirit communion. In my diagram I spoke of a pond when it was a bay; of a dam where there was none; and had an idea of a low wooden bridge, when it was a high stone culvert. If I had not been aware of this danger, I should not have taken the precautions I did to verify the tale, and should have given the story with just errors enough to create uncertainty.

Another is this. They who had agreed to pay \$2,000 if the man lost his life by an accident, are made to pay it by his voluntarily taking his own life. Now if the judge and jury could have seen and learned what I did, actual justice could have been done instead of injustice. But not only could they not see, but if I had told them the story as I tell it here, they would have laughed it to scorn as an idle delusion; but the time will come when others will be as able to see and learn these things as I now can. I possess no faculty peculiar to myself, for it belongs to all mankind, and only needs to be educated and cultivated, as for eighteen years I have been cultivating mine.

May 11, 1869.  
I now add the following incident to my narrative:

There has lately occurred in this city a trial before a police justice in regard to "spirit photographs." A Mr. Mumler had begun the business of taking such pictures six or eight years ago in Boston, and last of all removed to New York and set up the same business. Enough people of sense had investigated the matter, until the idea of the actuality of such pictures generally obtained, and he was doing a good business, when some rival artist complained of him to the mayor as a cheat, and he was arrested for obtaining money under false pretences. I was examined as a witness in the case, mainly to prove that spirits could be seen; so as to raise the question: "Why, if they can be visible to the eye, can they not be visible to the camera?" In my testimony I related instances where I had seen spirits, and among them was the foregoing.

The trial was fully reported in the newspapers; and this case at Brooklyn was stated, though no names were given. This was two or three weeks ago. This evening I was waited upon at my house by two women, who introduced themselves as the daughter and sister of the suicide. The daughter was fifteen or sixteen years of age; the sister was her maiden aunt, and they both had been present at the court in Brooklyn.

They told me that the surviving brother of the suicide, who lives in Connecticut, had read the report of my testimony; had recognized the case; and had requested his sister to call on me and get the particulars of what I had seen.

The account I had given in my testimony had been quite general; but now I gave it to them with all the details.

They told me that my account was accurate in every respect but one—that I had correctly described his person, his age, and his state of mental culture; his sickness many years before, the delirium which had attended it; his confinement in the asylum, and his discharge from it; the place where his body had been found, and the state of it when found. They thus confirmed the whole story as it had been given to me, except that he had not been, they said, subject to fits of derangement; and had not absented himself from home in order to struggle with the paroxysms. They would not say that was not so; but they had never discovered it.

I inquired what his business had been. He had been an insurance agent, and had frequently been absent from home on that business.

I asked if he might not have used that business as an excuse for his absence, when in fact the reason of it had been that which he had given me. Yes, it might have been so; they could only say they had not noticed anything to cause a suspicion of the existence of his mental disease.

What, then, is the inference, to be drawn—that he was not thus afflicted or that he had succeeded in concealing it? They could not say; they could only say they had not dreamed of any insanity in him.

How, then, came he to be sent to the asylum? The family sent him because he became all of a sudden unaccountably insane.

I asked what caused his insanity. They did not know—they never had known; the first they perceived was, that he was so.

They then obtained from me a copy of the questions which I had written at the spirit's suggestion, and left me, after begging me not to publish this account until after the argument of the questions of law reserved in their case.

J. W. EDMONDS.

men and women can be, that they were actual, tangible, individualized faces—not those of any human being they had ever seen—but were faces of persons who had cast off the fleshly form.

Accompanying at times, and at other times following, were distinct voices which spoke and sang—masculine and feminine; and when they sang, the song was accompanied by a piano, ten feet from any and all human or mortal contact, and that while the piano was closely fastened down, and many articles upon its lid were unmoved. One of these songs extended through three stanzas of eight lines each, every word and almost every syllable made distinct to every ear of our company, then consisting of eight persons.

All these marvelous phenomena were presented while the medium was the only person in the room where the sounds were located and the piano placed, and she tied hand and foot, and the sleeves of her dress sewn together; while we were in the connected room, a folding-door between, with a curtain shading a space of eighteen inches between the doors; and this in a house which we, and not she, had selected.

II. This scene or form of manifestation over, we extinguished all the lights and formed a circle, each holding the hand of the other. Each person was tangibly handled, touched, sometimes manipulated from head to foot; instruments of music were carried at our backs, as well as within our circle, thrumming all the time, and at times rendering a perfect tune. Voices clear and in whispers spoke to all, and held a conversation with two. The medium's hands tied, sleeves sewn together, an iron ring was at request, and in less time than the request was making, placed on her right arm, no stitch of the sewing or knot of the tying broken or changed. These are facts. Our statement is in no respect an exaggeration, but is regarded as underrating the actuality of what we witnessed by those to whom it has been read—and we have read it to six of those who witnessed.

Mrs. Amesbury two years ago was a devout Catholic, entirely ignorant of what is claimed by modern Spiritualists. These evidences of an attending spiritual power gradually made themselves manifest, generally exciting her fear, and sometimes alarming her to such a degree as to make her seek her friends for relief and advice. At present, she talks them with evident pleasure, and seems never more happy than when, through her instrumentality, others are convinced of what she so often recognizes.

I have the authority of referring to Mr. and Mrs. Josiah Anderson, Capt. Amesbury, the husband of the medium, Messrs. Charles Levy, John J. Outley, Major John S. Mellon, Dr. and Mrs. Carrington, of this city, and doubtless one hundred others, did I take the trouble to read this plain narrative in their hearing.

I am, gentlemen, truthfully yours,  
J. B. FERGUSON.  
St. Louis, Missouri, Sept. 30th, 1869.

A VIRGINIA GHOST.  
REMARKABLE AFFAIR—UNACCOUNTABLE DISTURBANCES—THE CASE IN COURT—TESTIMONY OF A CATHOLIC PRIEST—HE BELIEVES THE CAUSES SUPERNATURAL.

A most remarkable case was tried on Wednesday in the Hustings court. The prisoner, Mrs. Fanny Baggett, who is a very respectable lady, apparently about fifty years of age, was during the whole trial (which lasted until six P. M.), cool, dignified, and self-possessed. Col. Jenkins, the commonwealth's attorney, prosecuted, and A. Moise, Esq., acted as the prosecutor. Mr. Baggett was a Catholic priest, and a highly respectable gentleman. It will be recollected that last May great excitement prevailed on Ninth street, French Garden hill, arising from very extraordinary occurrences that were transpiring at Mr. Chiles's residence.

The street bell was rung constantly by unseen hands; stones were thrown at, and windows broken in Mr. Chiles's house, when no human being was in sight. The furniture in the house was disarranged and turned topsy-turvy. Neither time nor money was spared to find the key to the mystery, but all in vain. Finally Col. Egbert, chief police, together with detectives Parker and Tyler, visited the premises, and after a thorough investigation, arrested Mrs. Baggett as the guilty party. Mrs. B. solemnly asserted her innocence, but said she knew who did it, that "it was done by the dead," and this remarkable statement she repeated to the mayor and still adheres to. Col. Egbert, Capt. Parker, and detective Tyler swore that they were satisfied from their investigations that Mrs. Baggett threw the stones, and an old colored woman swore that she saw Mrs. Baggett throw stones one morning about five o'clock; that she accused Mrs. B. of it, and that Mrs. B. denied having done it.

For the defence, Mr. Baggett, Miss Baggett and Mr. Davis swore that they saw the bell ring and stones thrown at Mr. Chiles's house when Mrs. B. was in her own house, or standing by them, and when no human being was in sight.

Mr. Chiles testified that he saw Mrs. B. early one morning in her garden pick up something and put it in her apron, but this was explained by Mr. Baggett, who stated that it was Corpus Christi morning (27th May), and that his mother was gathering flowers to decorate the Catholic Church. On cross-examination by Mr. Moise, Mr. Chiles admitted that the furniture in the house was disarranged when it was impossible for Mrs. B. to have had access thereto. Upon being questioned by Col. Jenkins as to whether his suspicions fell upon any one, Mr. Baggett said that he believed that everything was done—bell-ringing, stone-throwing, etc.—by supernatural means. Col. Jenkins asked Mr. B. whether it was not against the tenets of the Catholic religion to believe in ghosts; to which Mr. B. replied that it was, but he could not help his belief, and he was conscientiously of the opinion that no human hands rang the bell or threw the stones at Mr. Chiles's house. Mr. Baggett was about one hour in giving his testimony. He was listened to with marked and respectful attention by the court, jury, and a crowded court-house. He is a gentleman of education and very intelligent, twenty-two years of age, and officiates as a priest at St. Peter's cathedral.

Col. Danforth, Capt. Henry, and others, testified that they had been neighbors of Mrs. B. for years, and that she was a perfect lady and a most excellent neighbor. No animus was proved. On the contrary, the witnesses on both sides testified that there had never been any animosity or unpleasantness between the families. Mrs. Baggett's house is next door to Mr. Chiles's, but separated by some five or six yards. Quite a sharp skirmish took place between Col. Jenkins and Mr. Moise; on the attempt made by Col. Jenkins to let the detectives give their conclusions to the jury as to the guilt of Mrs. Baggett, Mr. Moise denying that their conclusions were evidence, and that the rules that governed evidence could not be reversed in favor of detectives. The denouement of this strange trial was an acquittal, without the jury leaving the box.

At the conclusion of the trial, Mrs. Baggett exhibited her right hand to the jury, which was so discolored by a wound, that it was evident that she could not throw a rock ten yards, and the rock alleged to have been thrown by her, must have been thrown fifty or sixty yards; so that the matter still remains a profound mystery, and the trial has rather increased than diminished the popular excitement on the subject. Mr. Baggett is a graduate of a Catholic college, and is a gentleman of education and intelligence, and is said to be a very pious young man. Miss Baggett is also a very intelligent and highly educated young lady.

The case is, altogether, one of the most remarkable that has ever been before the courts of this city.—Richmond Enquirer and Examiner, Sept. 18.

In our Saturday's issue we published a report, of the trial of Mrs. Fanny Baggett before the Hustings court of this city, on the charge of having been guilty of misdemeanor in disturbing the

family of Mr. W. R. Chiles, by ringing his door-bell, and throwing rocks at his house, and breaking the windows thereof. We were put in possession, Saturday, of some additional particulars, which add to the mystery with which the affair is surrounded. It appears that the ringing of the door-bell commenced on the 27th of April, and lasted about ten days. It was rung frequently and violently during each of these days except when Mr. Chiles dismounted the wire. He did this on the second or third day of the ringing, and then there were frequent raps on the front door. The rapping was kept up until the bell-wire was reunited. No member of the family or neighbor ever saw any one at the door, either when the bell was rung or the raps were heard.

When the ringing and rapping ceased, the furniture in the house was disarranged and turned topsy-turvy. The disturbance of the furniture was kept up for about ten days, when the throwing of stones commenced. These fell all around and about the house, and several windows were broken. The stone-throwing reached its climax about the 27th of May, at which time the annoyance was so great that Mr. Chiles called in the aid of detectives, to endeavor, if possible, to find out the author of the disturbance, and to put a stop to it. The result of their investigation was the arrest of Mrs. Baggett, who was sent on by the mayor and acquitted by the Hustings court. We are informed that Mr. Chiles has suffered no annoyance since about the 1st of June. The affair is a very mysterious one, and some persons are firmly of the opinion that the disturbances were caused by supernatural agency.—Richmond Enquirer and Examiner, Sept. 20.

A GREEN SPOT.

The late Noah Winslow was fond of telling the following incident of his mercantile life; and he never closed his narrative but with swarming eyes:

During the financial crisis and crash of "fifty-seven," when heavy men were sinking all around us, and banks were tottering, our house became alarmed in view of the condition of its own affairs. The partners—three of us, of whom I was the senior—met in our private office for consultation. Our junior had made a careful inventory of everything—of his bills receivable and bills payable—and his report was, that twenty thousand dollars of ready money, to be held through the pressure, would save us. Without that we must go by the board—the result was inevitable. I went out upon the street, and among my friends; but in vain. The amount of money we needed was not to be had. Men who held gold would not let it go save upon solid security—and the only security we could give was our word and our honor, for the many thousands due us were as nothing in that hour.

Two whole days I strove, and begged, and then returned to the counting-house in despair. I sat at my desk, expecting every moment to hear the voice of our junior sounding forth the words, "Our paper is protested!" when a gentleman entered my apartment unannounced. He was of middle age, with a frank, genial face; and though I fancied there was something familiar in his earnest, kindly look, yet I could not locate him, nor call him to mind in any way.

"Mr. Winslow," he said, taking a seat at the end of my desk, "I hear that you are in need of money."

The very face of the man inspired confidence, and I told him how I was situated.

"Make me your individual note, one year, without interest, for twenty thousand dollars, and I will give you a check, payable in gold, for that amount."

While I sat gazing upon him in speechless astonishment, he continued, "You don't remember me; but I remember you. I remember when you were a member of the Superintending School Committee of Bradford. I was a boy in the village school. My father was dead; my mother was poor; and I was but a shabbily clad child, though lean. When our class came out to recite on examination day, you asked the questions. I fancied you would praise and pet the children of rich and fortunate parents, and pass me by. I blundered and stammered, and quivered with shame. But it was not as I thought. In the end you passed by all the others, and came to me. You laid your hand upon my head, and told me I had done very well; and then you told me I could do better still if I would try. You told me the way to honor and renown was open to all alike—no one had a free pass. All I had to do was, to be resolved, and push on. That, sir, was the turning point of my life. From that hour my soul has aspired; and I have never reached a great good without blessing you in my heart. I have prospered, and I am wealthy; and now I offer you but a poor return for the soul wealth you gave to me in that by-gone time."

"I took the check," said Winslow, "and drew the gold; and our house was saved. And where, at the end of the year," he added, "do you suppose I found my note?"

"We could not guess," he said, with streaming eyes, "of my little explained granddaught!" (Oh, hearts like that man's heart are what bring earth and heaven nearer together.—New York Ledger.

Reform in Prison Discipline.

MESSRS. EDITORS.—In the Banner of Light dated Sept. 25th, I hailed with joy an article headed "Reform in Prison Discipline," and with many thanks to you for the kind interest manifested in the matter in thus placing it before the public I would say, God speed the work of reformation in prison discipline—discipline, indeed, judging from the standpoint that has been given us!

In the New York Weekly Sun, Aug. 18th, I find an article called "Horror of the Tombs," by one who has had an experience in the City Prison. Then follows an account of the inhuman condition of affairs, actually so horrid, it sickens one to read it.

In the same paper, next column, is a statement of facts in relation to the "Chicago Prison" equally as disgusting to every sense of justice and philanthropy in the heart of humanity.

In your allusion to the subject, you say: "We ought to practice upon the humanitarian creed, which we make profession of. We need more of the spirit of Howard in our prisons, more of the real philanthropy which is certain to reform the prisoner, while he yet pays the penalty due to offended justice." Here is the sum of the whole matter beautifully made plain.

Now, then, if legislators have come to a sense of their duty, shall the matter rest here?

Who fills our asylums and prisons, if not the unhappy victims of erroneous teachings and false conditions, that have unbalanced and diseased humanity, till crime and all its attendant evils are the result?

When the clergy shall descend from their self-elevated pedestals—practically endeavoring to atone for the errors of the past—by visiting the sick, and in prison—when legal power presents the spirit of a Howard—then shall we Spiritualists cease to grieve o'er "man's inhumanity to man."

And to you, creed-bound theologians and sectarian legalists, we say, we rejoice in our mission. Possessing the true spirit, we go forth in the name of humanity—aided by the angel-world—to feed the hungry, clothe the naked, visit the sick and in prison, thus presenting the spirit of Jesus, fully believing love is the fulfilling of the law.

Yours for truth and humanity,  
S. E. DICKSON.  
Fineland, N. J., Sept. 26th, 1869.

The wife of a modern Croesus having returned from abroad with numberless objects of art, rather promiscuously chosen, stood one day dejectedly contemplating her Parian groups. "Oh Jack!" exclaimed she at last, "what shall we do? There are no niches for our stationery."

Foreign Correspondence.

Letter from Scotland.

GLASGOW, N. B., Sept. 14th, 1869.  
EDITORS BANNER OF LIGHT.—Dear Sirs: It is my pleasing duty, on the present occasion, to present for the benefit of your numerous readers a short account of the recent visit to this city of Mr. J. M. Peebles, late Western Editor of your valuable paper. The arrival in this country of Mr. Peebles has been greeted everywhere with enthusiasm amongst those of the Spiritualists who have long known him from his vigorous and telling articles on the eighth page of the Banner. Nor did we find him in person unworthy of our sanguine anticipations.

When it was announced that he intended making a short visit to Glasgow, and that he was anxious to give a public lecture on Spiritualism here, through the active agency of Mr. S. B. Clark, of the "Psychological Society," we were enabled to show a very respectable front in the Society's Hall, on the evening of Friday, 3d inst. The hall was crowded to excess by a most eager and earnest audience of ladies and gentlemen, who were evidently most anxious to hear what could be said in favor of the tabooed subject of modern Spiritualism by a Reverend American Minister. Mr. Peebles delivered himself of an address, which was at once forcible and appealing, and in his characteristic style sent many a home thrust to the judgments of not a few determined skeptics. The most striking feature of his lecture was his fearless enunciation of what he held to be the truth, and many old Orthodox souls quailed under his heavy fire. Many might have gone away that evening still doubting, but no one could assert that he had not made a powerful case out in favor of what they held to be the greatest delusion of the age.

The success of this effort made us gladly avail ourselves of the offer of Mr. Peebles to deliver another address on the Sunday following, on "Death and the Spirit-World." It was announced in the public prints, and on the afternoon of that day our place of meeting was again filled, besides one of the ante-rooms. It was somewhat unusual to see a Glasgow audience gathered together under such auspices on a Sunday. While all other respectable Orthodox Christians were following the sound of the church bells, that invited them to hear of their own damnation and the fierce anger of the living God, a la Calvin, here was a little multitude assembled of individuals of a most heterogeneous kind. Many old free-thinkers were there, and doubting Thomases who had little faith in Orthodox theology; some had been drawn from curiosity away from their cushioned pews in the neighboring churches, and many too were there who came to receive of the nourishment for their spirits, those who had already embraced the living fact of spirit communion, and who maintained the brotherhood of all men and the universal Fatherhood of a loving God. I can only say that Mr. Peebles fully surpassed himself on this occasion. The picture which he drew of the other world and of its inhabitants, was such as is seldom painted in pulpit rhetoric in our good city, and completely won the admiration and riveted the attention of his audience. His pathetic recital of several death-bed scenes drew tears from not a few eyes, while the glorious prospect of immortality which he presented must have carried to many hearts in bereavement a bright ray of sunshine and hope. I can never forget the affectionate earnestness with which he concluded the service, his parting farewell and his benediction. Amongst all was a feeling of intense regret that he could not remain longer amongst us. The seeds which he has sown, however, will doubtless ripen in time into good fruit; nor are we without evidence of it already.

Mr. H. Nibbet, under whose kind roof Mr. Peebles abode while here, being anxious to give him an opportunity of looking upon our magnificent Highland scenery, arranged with him to have an excursion on the Saturday, to our Queen of Scottish Lakes, Loch Lomond, and a small party was accordingly made up to have a "day out." Our sail down the Clyde was enlivened to an interesting degree by the fund of information and anecdote at the command of Mr. Peebles. From him we derived a great deal of wholesome intellectual pabulum, while we shared out in turn to him the local histories, tales and traditions of our native Scotland. The watering places on the frith elicited his admiration frequently, but not till we had reached the full mountain scenery at Arrochdel did it reach its climax. There, when after leaving the steamer and crossing the hills to Tarbet, trampling under foot the purple heather blossoms, did he give utterance to his full heart and thank the Infinite Father that he had been permitted a sight of the glories and grandeur of the land of his forefathers.

A sight of Loch Lomond and the lofty Ben again threw him into ecstasies, but it was somewhat disappointing when, on arriving at the pier, we found that the steamer had just left about five minutes before, and thus was necessitated a longer stay at Tarbet than was intended.

While here we learned that a female individual, who passes, in this country, under the dignified title of "Her Royal Majesty Queen Victoria," had a few hours before sailed down the lake, and was expected to return in her special steamer in a short time. It was not long before the precious vessel bore in sight, and from the shore we had a fair view as she passed of the little lady in black who professes to rule the realm. This, however, only by the way. She received from the little group of Spiritualists not much of an ovation, and, you know, the time has gone by when Queens can command obedience.

Our steamer at last came to pick us up, but it, fortunately or otherwise, turned out to be the same craft in which the little black lady herself had sailed, and which had delivered at her destination her precious royal cargo. The little lake-boat, however, presented with a very smart appearance, decorated, as she was, with great bunches of mountain heather and full blown poppies. Mr. Peebles himself took possession, if I mistake not, of one of the latter, which he said he would keep as a remembrance of his pleasant sail on board the Queen's boat on Loch Lomond. I may mention, also, that he was so avaricious of the heather, on those noble hills, that he brought away with him such a bundle as, I verily believe, speaking perhaps a little exaggeratingly, he might readily distribute in no mean quantities amongst your numerous readers in Boston, should he take the trouble of conveying it thither when he returns to the great republic.

Little remains for me to say. I fear I have taken up too much space already, but that is my weak point in writing; probably you may require to condense this for your columns.

I can only add, that on parting with our dear brother, we each of us felt the keenest regret, for one like him is sadly wanted in our midst.

The cause of Spiritualism here has been established only for about five years, and its success has been very fluctuating. We have, however, two associations, the membership of both com-

blined being estimated at somewhat under a hundred. The great desideratum is a good reliable test medium, for there are hundreds here who are just on the border land, and who wait anxiously for a veritable confirmation of the great Truth. That Bro. Peebles's visit has not been unproductive is already observed, and I trust that wherever he may sojourn he may have the untiring aid of the immortals to lighten him of the burdens of his willing and effectual labors.

I am, dear sirs, yours in the good work,  
JAMES BROWN.

P. S.—I have just learned that the Spiritualists of London to-morrow evening intend holding a social gathering to welcome our brother on his arrival in this country. I trust it may be worthy of the occasion as it well ought.

Perhaps on some future occasion I may again take up my pen to inform you of our movements in old Scotland. Meanwhile adieu.  
J. B.

Written for the Banner of Light.  
MY WIFE'S RETURN TO HER FORM,  
AN HOUR OR TWO AFTER HER  
"DEATH."

My bride, oh Death, though loving still,  
And though from sight I grieve to spare her,  
Now flies with thee, as angels will,  
From these abodes to mansions fairer.

And though you've closed her beaming eyes,  
Add aught her mortal robes assuiler,  
And avert her soul to softer skies  
And filled it with enchanting wonder;

Yet bended o'er her features fair,  
My parting words I love repeating,  
My spirit-bride I found was there  
To bring me back celestial greeting.

For there again she silent came,  
And lit, as if she knew I'd ask it,  
With mystic light I cannot name,  
Her fair but cold and breathless caress.

And through her eyes—as gates ajar—  
I caught a glimpse beyond the river  
Of rosy paths that reach afar  
Up toward the Universal Giver.

Again her casque she forsook,  
And went the way the angels brought her!  
I'll no'er forget that loving look  
The angels thus so soon had taught her.

And yet she leaves me not alone—  
With truer love she now clasps me;  
In that pale face serenely shown  
A sweeter bride than now awaits me.

F. G. J.

The Eddy Mediums.

EDITORS BANNER OF LIGHT.—Will you allow me space in your columns to correct public opinion in regard to the so-called "exposé" of the Eddy mediums, some two or three years ago; as I am now engaged in giving public exhibitions through New England, with Mr. H. G. Eddy, acknowledged by all, so far as I can learn by those familiar with the Davenport and others, as the best physical medium, without one exception, of the nineteenth century. In almost every town and city here, our humble feet have trod of late, we have been questioned over and over again by friends and foes, about the "exposé" of the Eddys; and justice to them, to the cause I love as I do my life, and to Mr. H. G. Eddy in particular, induces me at this late day to write what I ought to have written long ago.

"Peter" have lived in all ages, and the most devoted Christian of this age, though firm in the faith, can hardly tell what they might not do if surrounded by a rabble mob, thirsting for blood, in like circumstances with Peter of old. And not one believer in modern Spiritualism could blame the Eddy mediums if they knew, as I know, the causes and surroundings—with the bitter hatred of opposers, and the want of sympathy on the part of the professed Spiritualists.

In the fall of 1867, I engaged Horatio G. and Wm. Eddy for six months, and advertised accordingly; but an answer from letters previously sent to Ira Davenport, Sr., induced William and Mary to travel with him as their agent; and after spending time and money in getting ready with cabinet, bills, posters, &c., &c., they started out on their unthankful mission of proclaiming to the best of their ability, the glad tidings of immortality and eternal life to the world; and with hopes high and hearts warm with love for the glorious cause of spirit intercourse, left their quiet home among the green hills of Vermont, with a hearty "God bless you" to their widowed mother and half-brother, good-byes from the younger members of the family, to try their fortunes against the terrible opposition of that popular organization—the Christian Church—whose very foundation rests only on the phenomena they now so much oppose. Times are not as they used to be of old, when what to-day would appear in Christian eyes as almost a lawless band of twelve or thirteen ignorant men, crying down the God-established institution of Moses and the Jews, with new ideas that the blood of bulls and goats could not atone for sins; then men could travel and sponge their living out of those they made believers; but to-day money is the great medium of exchange; and railroad fares, hotel bills and hall rents are high, and must be paid, although the "blessed Gospel" is free as the wind, two thousand dollar salaries to clergymen is no uncommon thing, yet the masses are continually saying to mediums and their "agents," if spirits control or manifest, why not make it as free as the teachings of the early apostles? But times have changed, and William and Mary Eddy, (now Mrs. Huntoon) with nearly three hundred and fifty dollars in their pockets, started for the West, advertising "spirit phenomena;" often not receiving enough admission fees to pay for advertising, with hotel bills for four at two dollars per day, and hall rents ranging from twelve to thirty-five dollars per night, railroad fares and extra baggage charges drawing rapidly on their purses.

At Rochester and Buffalo they were subjected to the severest tests, to the entire satisfaction of skeptics and believers to the end of the world.

At Cleveland, Ohio, a man by the name of Thomas Lees, 24 Prospect street, claimed to know what would and what would not spoil conditions; claimed to be a Spiritualist of five or six years' standing; claimed the right to go into the cabinet and remain therein, while Mary Eddy sat on the outside, he saying that if spirits put their hands out at all, they could with him in the cabinet, and she out of it; and every Spiritualist who knows anything of physical manifestations, knows full well that it is done only through the peculiar magnetism of the medium, and another magnetism might stop the manifestations entirely. But Mr. Thomas Lees "knew" what ten thousand Spiritualists know he does not; and because he cannot sit in the cabinet while she sits outside, and have the hands shown and the whole thing as he wants it, he comes out with a long notice in the Cleveland Leader of Dec. 27th, 1867, comprising fifty-eight lines of closely printed matter, denouncing them as "humbugs," and advising everybody to keep away. The result was so slim an attendance during the next three nights, that after paying their bills they did not have money enough to leave the city. Disheartened and discouraged, Mary Eddy sold her earnings to raise money enough to pay their fares to Dunkirk, N. Y., where I had been giving exhibitions with Mr. H. G. Eddy, creating quite a sensation. There, under the care of Elder George; (who, I learn, came very near losing a twelve hundred dollar salary by investigating our séances,) they gave two entertainments, advertising to expose what we had done a week before; and they succeeded in getting enough to get back home.

But what they "exposed" church members could not tell; and Bro. Howe, who lectured there one-half the time, is inclined to think that they made more Spiritualists in Dunkirk those two nights, than we did the six weeks we were there.

I know that Mrs. Huntoon, (formerly Mary Eddy,) is one of the best physical mediums living; and I have witnessed at the public and private séances given by her and H. G. Eddy, more astounding manifestations than I have ever seen recorded on any page of history; and only because I cannot drive a sharp pen as some do, I hesitate to write a chapter or two on physical phenomena.

J. W. C.

The Reviewer.

"LOVE AND ITS HIDDEN HISTORY."

DEAR BANNER—I write this article not as a criticism nor as a review of the above entitled work, but as a tribute to one who asks no tribute, if I may so judge by the *nom de plume* behind which the author hides. The subject matter of the volume is that which the great Author of Nature has written in letters of blood in every human heart. Why such false modesty—on this subject so fraught with human weal or woe—which characterizes almost all writers and teachers of the age? The author of this book is an exception to the rule; and yet, not a word or an inscription, in this work, can be found to shock the sensibilities of the most fastidious. He has dipped his pen deep into the cankering, festering heart of society, and with its corruption written words in which an angel might take pride, were it not for the picture which stands out before you as you read, in all its ghastliness, over which the good can only weep. Oh! for millions, that I might place this gem—fresh from out the throking clouds of humanity's frailties, all pure as the snow-flake from wintry storms—in the hands of the heart-reft on every hand.

The heart alone can write of and for the heart. The great heart—which prompted the glowing sentences therein written, whose life-history one glimpses faint and shadowy beyond the surface of its prolific pages—has throbbled to the music of its own and others' anguish—has sickened at the greed and ingratitude, the unfeeling rush and scramble, and trampling down of torn and bleeding hearts—until he has turned away from the world, all forgetful of its greatest benefactors, and in solitude showers upon his enemies thought such as only the great and good can think.

This greatest thought—that which the world will yet build monuments to—is not so much the corruption and abuses of society, as it is the remedies of the gigantic evils which stare civilization and heaven out of countenance.

Religion has yet to learn the fact, which science is slowly demonstrating, and which the Count claims in reference to love—that salvation must be physical and mental as well as spiritual. There can be no half-way work about it. We are as much physical as spiritual, and so long as we remain so, we must have a body, mind and spirit, the same as now, only perhaps in a different condition.

Love will have its physical moods and modes as well as spiritual. The basis of love is health, and health depends upon harmony, or a well-balanced union of body, mind and spirit. From palpable facts we reach the hidden. Through the body we reach the mind, and through its crystal walls the spirit. Spirit is God. It rules the world, and in us, our own minds, and through these our bodies. Power of spirit depends upon purity. How can a pure spirit control and use a body loaded down with the fifth and rubbish of false conditions? False conditions are results of our own follies and crimes. So with diseases of the body. I am well aware there is a great hue and cry about "ante-natal conditions," etc.; but I have yet to learn that the child in embryo is not the cause of the peculiarities of the mother while bearing it; but in either case, we who love and loathe, cannot shirk the responsibilities and penalties of our acts, no matter how caused. The measure of humanity is love—not the bastard thing society calls love—founded upon physical health and purity. How many are truly human? The measure of Godhood in man is his power of self-control. How many are there who are not blown here and there, like dry leaves in autumn, by trifles beneath the notice of a great mind? Tormented to distraction about a new dress, or for the want of something your more fortunate neighbor has! and making a hell of your home, where heaven, all smiles and joy, should sit all the year round. How devoid of manhood to go home nervous and sour because, forsooth, some one has overreached or thwarted you in your business.

All these is of us worth immortality, worth preserving and presenting to the Infinite, is our will power; which must begin at home, if at all. By virtue of will we control ourselves; and when we are perfect masters of ourselves—our passions, thoughts, desires, etc.—we are masters of God's universe of lesser Nature. How many are presentable? How many can truly say, in the face of adverse storms, and feel what they say, "Let the winds blow high or low, and let the muttering thunders of evil roll, and the lightning's glare, I am superior to all this! Do your worst—I am here first!"

Reader, do you know how to culture will? what to eat and drink to become superior physically? how to think to become so mentally? what to do to become pure spiritually? If not, read "Love and its Hidden History," and if you are sensible you will be a wiser and a better man.

Disease and Purity are antagonists—they are strangers. Do not think that Death is going to do for you what you neglect to do for yourself. He that dies of disease awakens on the other side similarly situated. Summer-Land! Stop, reader, and for your own sake, think! Is pleasure derived from external objects? If so, then you are rotten within. We make our summer and winter ourselves, and you and I are to-day as much in the Summer-Land as we ever will be. Spirit-world! Here is the spirit-world. Eternity! To-day is eternity. Disease and the kingdom of rest are as far apart in condition as the frozen north from the sunny south. A healthy mind in an impure or diseased body is an impossibility. A diseased Christian is as far from heaven as the devil and hell can be. Christ's religion was that of manhood and health, not of weakness and disease.

To the wives and mothers of the age this work comes—so full of plain home talk which all can understand; so full of counsel, and tears, which only experience can give, and hearts wrung by agony can know—like angels' footfalls in the shadows of evil. In reading it, I see the sunken rocks and the deceitful sands whereon hearts, like ships, have stranded.

The sunken, cadaverous cheek speaks volumes of heartaches, and reminds one of a stagnant pool of water, within which lies the skeleton of dear love, long since dead and sunken there, sending up to the surface the soun and slime, indicative of decay and corruption, redolent of mental and moral disease. It is contagious. We breathe it in as we do the atmosphere. Dear little children, all innocent and pure, (if there is any parity in mankind,) are most in this disease-inducing malaria. Is it surprising, then, that society is so corrupt, so full of crime and folly? She or he who only open their eyes and mouths to look at what has been, and lament and moan for lost opportunities, or to blame some one besides themselves for their present evil; who always see a skeleton in the closet at home, forget that the skeleton walks out when they do, which looks strangely like themselves. To all such I say, read the book. It is "the voice of one crying in the wilderness."  
F. B. DOWD.



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Banner of Light.

BOSTON, SATURDAY, OCTOBER 16, 1869.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 110 NASSAU STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT EDITOR.

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Unconscious Mesmerism--Obsession.

A curious case is mentioned in the Leviston (Me.) Journal of Sept. 27th. A man of the name of Downs, a shoemaker by trade, had been in the habit of influencing various persons by mesmerism; among others, Mr. Charles Woodward, of Auburn. On Thursday, Sept. 23, Downs entered Woodward's shop, and casually threw his arm around his neck, having, as he asserts, no intention of influencing him mesmerically, and soon after quitted the shop. But Woodward appears to have been thrown by the contact into a mesmeric or partially somnambulant state, for he asserts that he remembers nothing that occurred after that time (on Thursday) till Saturday noon. He behaved strangely, danced and sang, and on Friday night went to a dance-house. He would tell persons he encountered their family secrets--matters he never could have known--and seems to have given decided indications, while in this strange state, of the possession of clairvoyant powers. It was clearly not a case of intoxication; for Woodward, notwithstanding his appearance at the dance-house, is reported by the Leviston paper to have been known as "a man of temperate and excellent habits." That he was affected in some way of which he was not normally conscious, seems to be probable. His exercise of clairvoyant powers would go to prove it.

Woodward boarded with Mr. Edwin Blake, in Auburn. Blake summoned a physician, who recommended the rubbing of the patient in mustard-water. The most curious incident connected with the case then occurred. While Blake was rubbing him, Woodward came suddenly to his senses; but Blake was "instantly attacked with a nervous tremor--his muscles contracted--his body withered--and soon it became evident that he was himself unconscious." The mesmeric or somnambulant affection had left Woodward and taken possession of Blake. The Leviston Journal says:

"Blake was soon found to be entirely unmanageable. He showed thrice his ordinary strength, and attacked with damaging effect a plethoric physician who was summoned. He would dance and sing and cut up all sorts of antics. Nobody could do anything with him. He seemed to see beforehand what the intention of those around him was. Finding that it was impossible to cure the case it was asked, 'Where is Downs?' It was found that he had gone to Gardiner. It was then determined to carry Blake thither. Accordingly Sunday forenoon he was secured in a carriage and taken to Gardiner. They found Downs at a hotel there, and brought Blake to the room where he was. Downs put his hands on him and suddenly Blake's muscles relaxed--he was restored to consciousness. Blake says the last he remembered he was rubbing Woodward in his own house. 'Where am I?' 'How did I come here?'--these and similar questions gave expression to the ill Van Winkle wonderment that naturally possessed him on coming to his senses. Downs said that ever since he had left Auburn he had had a notion that something there was not right, but he could not tell exactly what the trouble was--he had been unusually nervous and restless, and had a presentiment that he was needed there. After he took on himself the affection of Blake he could for a time hardly contain himself. A young man who accompanied Blake, says when Downs restored him to consciousness, he himself felt a loss of nervous control, and feels that had it not been for Downs being there he should have been 'possessed' in the same way. Mr. Blake is well known as one of the most reliable and Christian young men in Auburn. His father is Rev. Mr. Blake of New York City. Mr. Woodward, so far as we know, has always borne himself in this community well, and the fact is well established that his condition as above given, was due alone to some indefinable mesmeric influence.

Blake and Woodward are now confined to their rooms, where we saw them to-day. They say they feel as though they had been 'pounded' every muscle in their bodies being swollen and sore. They are thoroughly prostrated. 'What is it?' is the question. Two theories will be applied to the explanation of these marvels--the mesmeric and the spiritual. By the advocates of the former, Woodward's case will be set down as one of spontaneous or induced somnambulism. Having been previously influenced by Downs, the latter (it will be argued) may, without willing or intending it, have brought the associations which sufficed to throw Woodward, through a sort of self-mesmerization, into the abnormal state which Downs had repeatedly induced. The fact that, in passing out of this state, Woodward should, without willing it, have been instrumental in placing Blake in the same predicament, is a singular coincidence, but mesmerists will contend that it is not out of keeping with well-known mesmeric facts. Many such are recorded in the hypnotic or biological experiments of Mr. Braid in England. The spiritual theory (and the one that seems to us the more probable) will be, that the case was one of direct spirit agency and obsession; that Downs unwittingly brought with him the obsessing spirit who controlled Woodward for some two days; that this spirit then quitted Woodward to work his mischievous will on Blake, who was laboring to dispossess him. Of course, under this theory, both Woodward and Blake will be accounted as sensitive mediums. That they were both somnambulant and subject to the mesmeric will of spirits (Incarnate of disincarnate) appears probable. Such phenomena are certainly well worthy the attention of our men of science, and have an interest quite equal to that which attends the discovery of a rare bug or butterfly. Having a bearing on questions of profoundest moment, involving psychological mysteries as yet unsolved, the phenomena ought to be studied and examined patiently, not only by physicians and physiologists, but by metaphysicians and moral philosophers. But then, it is so much easier, and accords with the prejudices of the many so much more readily, to cry "Humbbug!" than to trouble one's self in the least about it!

Read the programme for the Semi-Annual Convention of the Massachusetts State Association of Spiritualists in another column.

The Workingmen's Programme.

We find in the London Bee Hive, a paper devoted to the interests of the working classes in England, two very significant articles which apply to the present state of affairs in that country: one relating to the origin, growth, usurpation, and present rapid decay of the aristocratic class in the kingdom--and the other concerning the condition, prospects, and present rights of the class that labor and are compelled to sweat out the enormous taxes. The latter is, on the whole, as outspoken and really holds a proclamation of the wants of the working people as it is possible to meet with anywhere. In fact, the very feature about it that gives it a timely value is that it no longer keeps back the actual statement of what labor needs, but makes it so very plain to such as choose to attend, that there can no longer be any need of dispute between the claimants and those on whom the demand is made. The writer says with striking truth, that "clear and comprehensive plans for improving the general condition of the people should be fearlessly stated if we expect to enlist public opinion in their favor."

And this is the embodiment of the workingmen's demands in England, set forth in the statement which we prefer to give in their own language: "We desire equality of rights and a true fraternity; good homes, ample food, and clothing, and a sound education for every child; but these benefits cannot be universally enjoyed so long as we live in a state of rivalry and mutual warfare, and the interest of one man is to ruin another. It is this cancer of competition which drives tens of thousands into the depths of ruin and despair, and all the savage wars which have desolated the earth are but the outward glaring symptoms of those baleful elements of strife and antagonism which compose the fabric of human society. To remove these evils our reform should be in the direction of mutual cooperation and united interests, and to this end the following propositions are submitted: That the government should acquire possession of all the waste and unclaimed land in the kingdom, and purchase with the public money other lands and estates as they may come into the market. That it should hold all such lands in trust for the nation, and divide them into communes or townships; industrial associations should be voluntarily formed, comprising each from three hundred to five hundred families, to be located in suitable dwellings in these townships, where agricultural and manufacturing pursuits might be combined, and cooperative production and distribution supersede the present injurious practice of individual competition, each commune to have its public schools for the education and training of the young, whilst the State would receive the rent of all lands, and its payment would form the public revenue."

This is more distinct than anything we have seen from the same source hitherto. The writer, who utters the sentiments of his heart no less than the matured thoughts of his head, expresses the belief that under such a system of joint exertion a just distribution of wealth would be guaranteed, and every individual benefited in proportion to his labor. Whereas present arrangements produce the very reverse of this, and the same old story is reproduced, after nineteen centuries of sin and shame, that the business of the poor is to minister to the idleness, luxury, and folly of the rich, and the business of the rich to keep the poor in ignorance, subjection and slavery.

It has got to be reckoned into the new estimate and calculations of the present time, while making preparations for the future, that the march of improvement during the past fifty years and more, the introduction of steam power, machinery, and the telegraph, and the stupendous progress made in every department of scientific invention, make necessary such changes in the social economy as shall harmonize with these new creations of human ingenuity. The writer illustrates this fact by the statement, that in England, a hundred years ago, the wealth-producing power of the nation was equal to that of a population of fifteen millions; and at that time the poor-rates were exceedingly light, extreme poverty was not known, and employer and employed felt a mutual dependence and were at peace with one another. But now, in the year 1869, steam power and machinery have given to the nation a wealth-producing power of a population of two thousand million, in addition to the manual power; and yet the people as a whole are infinitely worse off than they were a century ago, when the productive power was only that of fifteen millions. Thus the wealth of the nation has in fact been increased a hundred fold and more--and yet the land is flooded with pauperism, immorality and crime, and everywhere there is going on a fierce competition for the bare necessities of life.

And the question is most pertinently asked: How comes so astonishing an anomaly? The writer himself asks, is it not that we are hampered with a false, most injurious, worn-out social system, which allows no adequate outlet for this never-ceasing stream of riches? And must we be further asked--droop with thirst because the reservoir overflows with water? Shall the people perish in the midst of a bounteous plenty which they have helped create? And his appeal to the ruling class is pointed and pathetic, moving and eloquent. "Ye statesmen"--says he--"moralists, friends of religion, it is yours to face this necessity and control this change, as you would consult your own welfare and save society from anarchy and confusion in the days to come. Through the misdirection of the vast powers at our command, cheapness and abundance are made to be the cause of starvation; but science has a higher mission to fulfill than to cheapen labor and enslave mankind, and under a system of joint ownership these new resources which science has placed in our hands, will create limitless blessings with an impartial hand. A new monetary system which shall be in proportion to production and the wants of an advanced civilization is indispensable. Coined money is not necessary, save to those who profit by its scarcity and dearthness. A paper currency, based upon the real resources of the country, will suffice for every honest rational purpose in the exchange of commodities. In this age of transition, new views and new modes of conduct are influencing the affairs of men. The spirit of change is present everywhere, while in practice its application is narrowed by local considerations and divided interests; but the time approaches when the scattered elements of truth shall be combined in one harmonious plan, a mutual bond of common interest and common happiness, and this must be achieved by the collective action of the people, fairly expressed through the medium of a people's government."

Music Hall Spiritual Meetings.

The third course of lectures opened most auspiciously, Sunday afternoon, Oct. 10th, in Music Hall, Boston, by a lecture from Mrs. Cora L. V. Tappan. This favorite lecturer will speak each Sunday during October.

We shall print the report of the New Hampshire State Convention in our next issue.

Spiritualism in Scotland--J. M. Peebles.

Our readers will be pleased to learn that our co-worker, J. M. Peebles, has arrived safely in England, and been cordially welcomed there. A letter from him will be found on our eighth page, and on our second page we print a letter from a correspondent in Glasgow, giving an account of Mr. Peebles's reception there. Below we give an extract from the Glasgow Sentinel of Sept. 11th, embodying a brief report of a lecture given there by Mr. Peebles. The paper says:

"An able and interesting lecture on Modern Spiritualism was delivered in the Psychological Society's Rooms, Sauchiehall street, on Friday (Sept. 10), by the Rev. J. M. Peebles, Mr. J. W. Jackson, F. A. S. L., President of the Psychological Society, in the chair. In introducing the lecturer, Mr. Jackson said that Mr. Peebles had done for Spiritualism in America what Mr. Colquhoun had done for mesmerism in this country, namely, traced its history in all ages and in all countries, and embodied his researches in a handsome volume. (Applause.) The lecturer, on rising, said that the question, 'What is truth?' had been asked in every age; and in the present age, the question, 'What is truth in relation to the destiny of man after his death?' is everywhere being asked, and the various answers that are given to it discussed. After reviewing the answer given by the materialist, he showed that all matter can be changed from the ponderable to the impalpable state; that all the forces can be traced back to God, therefore all the various phenomena in the universe have a spiritual cause. He did not mean by spirit an immaterial something, but a substantial entity. As the cause of all the phenomena of the external universe was a spiritual one, so also is the cause of all the phenomena we see manifested by men. The spirit is the man, the body being merely its outer covering, or a house of clay that it temporarily inhabits, death being the process by which it passes from its earthly residence to the glorious Summer-Land, and the various spheres of being in which it exists during its eternal unfoldment. About sixteen years ago he first heard of modern Spiritualism. He thought it was a delusion, or an illusion, and he preached against it from his pulpit; but, to his surprise, several very respectable members of his congregation--members that he himself had baptized--became developed as mediums. They invited him to their house to see the manifestations; and, despite his opposition, they were real and not illusive, and that the spiritual theory was the only one that could account for them. He then narrated the various phenomena he had observed--such as at the former the Rev. Mr. Lawrence, in Washington, D. C., where, in company with two senators and a governor of one of the States, he saw a piano move and rise in the air with as many as nine individuals sitting on the top of it; at another time he saw a medium, Dr. Henry Blade, take a common slate, and holding it with his arm outstretched, a pencil was placed on it, and the pencil, without any human hand touching it, stood on end and wrote out answers to his questions, and gave him some extraordinary tests; all this occurred, not in a darkened room, but in a blaze of gaslight. Again, when conversing with a spirit, through a medium, Dr. E. C. Dunn, in his own house, regarding the spirit of the three Hebrew children--Shadrach, Meshach and Abednego--in the fiery furnace, the spirit gave him a test of a similar character. He held a very large kerosene oil lamp, and the medium held his hand at the flame of the lamp for about five minutes without the hand being injured or otherwise affected by the heat. After stating other phases he had observed, he wound up with an eloquent appeal to his hearers to investigate the subject, and described in a very forcible manner what he considered to be its uses. The proceedings terminated with a vote of thanks to Mr. Peebles for his able and eloquent lecture. On Sunday last, the reverend gentleman delivered a most eloquent and impressive discourse to a very intelligent and respectable audience in the same rooms. In commencing the services, he read a considerable portion of the 11th chapter of the Corinthians, from the beginning of the subject of his spiritual address being 'Life, Death and Inspiration'; in the course of which he showed clearly that 'things are not what they seem,' and gave a very graphic exposition of the spiritual philosophy in regard to these matters. He completely riveted the attention of all present for nearly an hour and a half."

The Downfall of Lopez.

If we are to credit the very latest reports from Paraguay, Lopez and his followers have suffered a thorough defeat at the hands of the allied armies, having lost eight thousand men, all their cannon, their specie, and their camp equipage, besides being compelled to abandon all their vessels of war, and to betake themselves in scattered bands to the mountains. This finishes, then, the long war, extending now over five years, between Paraguay and Brazil. The defeat is a perfect rout. Lopez has shown himself a tyrant and a monster as well as a brave and even heroic leader; but his defence of his country has proved futile at the last, and it is extremely doubtful if he will ever again be enabled to collect together a sufficient number of his people to make a stand against his enemies. He has been declared an outlaw by the allies, who have proceeded to take possession of his late capital and to establish a government there for the future rule of the country, which they no doubt intend to divide among themselves.

Pay for Charity.

We have been considerably amused to read an anecdote now going the rounds, the purport of which is as follows: A French lady, who had passed her whole life in the services of charity for which she had got no visible credit, remarked after a while thus, "I have n't much longer to live, and I shall spend my last days in prayer to God that he will pardon me the good which I thought I had done during my life." The poor woman! Because she had not been paid in tangible tokens for the good deeds she had done, she imagined they had gone unappreciated. Such charity as that is based wholly on selfishness, and invariably comes to grief through disappointment, as it deserves to. It ceases to be charity as soon as the doer would secure his or her reward for doing it. So low and narrow a view of what constitutes the very foundation of a religious character, cannot fail to beget a generation of hypocrites and self-seekers.

Divorce Lawyers.

They have what is called a divorce "ring" in New York City, that take up all applications for a separation and put it through, for a "consideration." Given money enough, it is next to impossible to be thwarted in a scheme to procure the divorce sought for. In this ring are included lawyers, witnesses and judges. Its iniquitous proceedings have recently been unearthed by a startling case of a lady who eloped with a lover, abandoning her young husband, went to Europe, returned, procured one of these modern divorces, married her lover the day following, and now has suffered exposure at the hands of an outraged husband by the aid of the proper courts.

The Banner of Light.

The Sturgis (Mich.) Journal, in noticing the Banner of Light, says: "The Banner for a long time had a struggle for life and existence, but has now attained a large circulation, and is very popular among the people, and is always read by all classes. It is largely devoted to the inculcation of the Spiritual Philosophy, but does not neglect its literary character, or current news. It is a valuable paper, and now is a good time to subscribe at the commencement of a new volume."

Scriptural Infallibility.

Truth will come up to the light finally, and why should we not all of us desire that it should? The infallibility of what is known as the Scriptures has been so steadily discussed, in the light of the best reason, that it is at length beginning to produce its due effect. Not upon the clergy and church only, but upon the general mind, and through the irresistible power of the press. We were both surprised and delighted to come across, a few days ago, the following rather neat and wholly effective exegesis of certain scriptural points, in the columns of a secular journal, the New York World. It will serve to enlighten still further the public mind on a matter which it has heretofore been warned not to approach, and to provoke a greater earnestness in the search for truth everywhere, whether hedged about with authority or forbidden to the touch of those deemed profane. Says the World:

"While it is perfectly well known to scholars that the most ancient codices of the New Testament want very many of the words and phrases which we find in the ordinarily received editions, it is not a fact so clearly understood by ordinary readers of the Bible. Indeed, the interpolations in many cases have been quite serious, and in others have been of such a character as to spoil the beauty and vigor of the narrative. Of the latter, instances may be found in every chapter; of the former, the Rev. Mr. Peabody, in his edition of the Revised Bible, points out some examples. Thus, the narrative of the woman taken in adultery, the appearance of the angel to Christ in the Garden of Gethsemane, the last twelve verses of the Gospel of St. Mark, the conversation with the Pharisees on the morning and evening skies, have all been interpolated--at least, they are not found in the earliest manuscripts, while they gradually creep into the later codices. These differences, of course, arose from the difficulty of copying and from the plety of commentators, who often introduced remarks which were at the time merely meant as comments, but which later were accepted as portions of the body of the text."

Dr. F. L. H. Willis.

We lay before our readers the sad lines of Dr. Willis, the editor of the New York Department of the Present Age, which deliberately announce to his many friends and sympathizers that his physical condition renders it absolutely necessary to make the Atlantic voyage at once, with a view to passing the winter in the south of France. He is about to try what he considers the last remedy, in a case which may be called desperate. From our hearts we sympathize with our noble brother, who is consciously passing to the spirit-land, and we proffer his beloved partner every tender expression which her condition so readily suggests. May the health of the patient be rebuilt by his absence abroad, and the angels continue to watch over a life of so much value to his fellowmen. This is his letter:

16 West 24th street, New York, Sept. 20th, 1869.

DEAR BROTHER FOX--I have nothing but sad news to write you of myself. I have been very ill; have had four hemorrhages since my return to New York. Physicians here say I cannot live longer than till spring at the longest. The spirits say there is some chance for me, and that is to go to the south of France for the winter. I shall probably sail from New York on the 2d or 14th of October. My dear wife will keep up the Department, and I will send all I can from Europe to help along. I am not cast down by the prospect before me. I cannot feel that my work is done yet, or nearly done here in the physical form. But if it be that I am to go, I know to what I am to go.

Ever truly yours, FRED. L. H. WILLIS.

New Subscribers.

Since our last issue, the following named subscribers have each sent one or more new names for the Banner of Light. Their efforts in a good cause will surely be compensated: Amos N. Lowell sent one; Dr. J. H. Currier, one; William W. Allen, Sr., one; A. E. Carpenter, five; M. Keller, one; F. Cannon, one; Daniel Stevens, one; John Wilder, one; W. J. Swasey, one; J. H. Sawyer, one; G. W. Metcalf, one; S. F. Hurd, one; Mrs. E. G. Graham, one; William W. Billmire, one; Robert M. Rlesdon, one; Mrs. Mary Felker, one; N. M. Phillips, one; John E. Burroughs, one; William Hanna, one; Mrs. William H. Jewett, one; Otis Bentley, one; G. H. Allyn, one; Mrs. W. R. Michener, one; H. B. Alden, one; Wash. Peck, one; Adela C. Whealdon, one; F. D. Ramsay, one; M. W. Thomas, one; P. J. Williams, one; Mrs. S. S. Scott, one; E. G. Hubbard, three; Mrs. P. E. Bailey, one; A. E. Clark, one; Isaac Nash, one; T. V. Lawson, one; John Thomas, one; J. L. Cambridge, one; T. A. Madison, one; W. Chase, one.

Power of the Working Classes.

People are suddenly waking up to the fact that the working class really holds in its hands the substantial power of the country, and not only that, but its future destinies also. The frequency of labor conventions is quite evidence enough of this fact, and the themes they discuss with such a searching intelligence are those which notoriously underlie the structure of society. We fully adopt what the New York World has to say on this head: "The power of the working classes is unknown even to themselves. Want of organization, want of special representation, and above all, want of education, have hitherto incapacitated them for that associated action which is necessary to develop it. But now that they have begun to take counsel of each other upon those things which concern them, they cannot fail to find out their strength, and to make it forcibly felt, whether for weal or woe, upon the future of civilized society."

The Despair of Science.

Mr. Epes Sargent's excellent manual of Spiritualism, entitled "Planchette, or the Despair of Science," is having a good success in England. Even the London Spectator praises it. William Howitt writes of the book: "It is admirably done, and is the very thing wanted to lend or recommend to inquirers. Mr. Sargent has given a well-digested and compact summary of both the history and the theories, favorable or unfavorable, of modern Spiritualism. My copy is always out, doing service." This volume, published by Roberts Brothers, Boston, may be had at the Banner of Light office. Price, in paper covers, \$1.00; in cloth, \$1.25. It forms a very neat and commendable volume, and is just the thing for a holiday present for those willing to hear the truth.

Terre Haute, Ind.

A correspondent informs us that the Spiritualists of Terre Haute have reconstructed their society organization and adopted a new constitution, founded upon a more liberal basis than the previous one, and also making it a legal organization in accordance with the State laws. They have elected a new board of officers, and things look bright for the future realization of their most sanguine wishes--viz.: the "advancement of Spiritualism."

The following is a list of the officers elected: T. A. Madison, President; W. H. Jennings, Sen., Vice President; L. B. Donohue, Secretary; Dr. Allen Pence, Treasurer; Charles N. Gould, Mrs. Louisa Pence, J. H. Stanley, Trustees.

Movements of Lecturers and Mediums.

Dr. H. B. Storer is engaged to lecture Sunday, Oct. 24th, in North Bridgewater; and in Waltham, the 31st. The two first Sundays of November he lectures in Salem, and the two last in Lowell.

Miss Lizzie Doten lectures in Union Hall, Charlestown, Mass., Sunday evening, October 17th, at 7 o'clock. Mrs. Fannie B. Felton lectures in the afternoon.

Mrs. Hardy, test medium, has resumed her Sunday evening circles, at 93 Poplar street, Boston. See card in another column.

Thomas Gales Forster has removed from Washington to Baltimore, and resides at 32 Spring Row. He is engaged to lecture there till the close of November. In December he lectures in Philadelphia, and then he comes to Boston, where the people are anxious to hear his able discourses.

J. S. Loveland is engaged to lecture Sundays inATTLE Creek for one year.

The Davenport Brothers are holding sances in Ohio. They expect to reach Chicago in November. Success attends them everywhere.

J. B. Ferguson lectures in St. Louis during October.

L. K. Coonley is lecturing in Ohio.

Horatio G. Eddy continues to astonish the people of Connecticut with his cabinet manifestations. The papers have a good deal to say about the phenomena, and are not so ready to cry "humbbug" as formerly.

Mrs. Fannie T. Young is lecturing in Michigan. She intends to visit Iowa in November. Friends can secure her services by addressing her at once, care of S. Sawyer, Esq., Three Oaks, Mich.

Wm. F. Wentworth's address is P. O. box 234, Schenectady, N. Y. He will accept calls to lecture in the West, if a number are received.

Doctors' Carriages.

The number of physicians are probably increasing in this city in ratio to the population, but it is a noticeable fact that doctors' vehicles are not so numerous as the increased number of physicians would lead one to expect, says the Journal. This, we are informed, may be attributed to several causes. In the first place, unless a physician carries an attendant to watch the vehicle there is great danger that a whip, a lap robe, and even the horse and vehicle may disappear. There is scarcely a doctor in this city but has had an experience of this description. In the second place, the wear and tear of vehicles since the horse cars became so numerous imposes a heavy tax upon doctors, but the horse cars are not an unmixed evil to physicians, for many have abandoned their chaises and depend entirely upon horse cars, or rely upon them a portion of the day. The main reason for the decrease in the number of these vehicles is owing to the fact that the doctors who use vehicles constantly find that the power of locomotion becomes impaired, and in some instances the extremities are very seriously affected. A physician of eminence, speaking of this evil, says that the illness of many wealthy ladies who invariably ride down town, and seldom walk, is entirely due to this habit.

Monthly Concert.

The Boston Children's Progressive Lyceum gave their regular monthly concert on Sunday evening, Oct. 3d. A good audience greeted the performers. The programme consisted of two quartettes by the Lyceum Choir (D. N. Ford, George Woods, Miss M. A. Sanborn, Mrs. A. Morton); recitations by Warren Doolittle, Jennie Atkins, Georgie Cayvan, Minnie Atkins, Hattie A. Teel, Fred. Kendall; songs by Addie Davenport, Fattie A. Melvin, Mina Fabyan (East Boston), Mary A. Sanborn; music on the piano by Addie Morton; and a Grand Target March, with original recitations composed for the march by D. N. Ford. Groups represented by Ella Whitney, Jennie Orcutt, Emma Walker, Ella Moody, Lizzie DeMerritt, Georgie Cayvan, Hattie A. Melvin, Addie Davenport, Cora Stone, Minnie Atkins, Jennie Atkins, Bertie Lovejoy, Ella Randall, Alice Cayvan, Nellie Yoberstone, Freddy Teel, Abbie Barlow, Addie Morton. As is usual, on such occasions, success crowned the undertaking.

Cambridgeport Progressive Lyceum.

This organization commenced its fall and winter sessions at Williams Hall, on Sunday, September 19th. Conductor, Dr. S. A. Wheelock; Assistant Conductor, W. H. Bettinson. Its ranks are gradually filling up, and strong hopes are entertained of bringing it to its former standard of usefulness, notwithstanding the losses and unfavorable conditions which follow a protracted vacation. On Sunday morning, Oct. 3d, (the day it was visited,) the regular exercises were diversified with answers to the question: "Is man in his natural condition subject to the law of God?" and a recitation from Miss Florence Bullard.

Organization in Chelsea.

The Spiritualists and Liberalists of Chelsea organized on Sunday, September 20th, for the purpose of sustaining a liberal platform in that city. Their meetings are held in Granite Hall, in the new block of buildings recently erected corner Broadway and Fourth street. For three successive Sundays, Rev. Rowland Connor, Miss Lizzie Doten and Rev. J. V. Blake, lectured before them. The Children's Progressive Lyceum meets every Sunday morning, at half-past ten, in Banquet Hall, (same building,) under the efficient Conductorship of Mr. E. S. Dodge.

B. B. Russell, of Boston, has a fine steel engraving from the firm of J. A. O'Neill & Co., 4 Bond street, New York, which will make an ornament in every home, and inculcate a lesson of true charity in every heart. It represents a widow sitting by her desolate hearth with her four children, with every evidence of destitution around them, and the sudden entrance of a lady and her little girl, the latter bearing in her hands the welcome relief they seem to be suffering for. The contrast between the givers and the receivers is so striking and impressive as to naturally suggest the true title of the picture, which is "SUNSHINE AND SHADOW." It is a faithful and artistic copy from a picture by D. Brooks, the English painter. The story is too pathetic, it is too graphic in the telling, and it teaches too sound a moral not to achieve a wide and immediate popularity, which it is enjoying in different parts of the country.

The "Hall Fund," donated to pay half the price of a year's subscription to the Banner of Light to those who could not afford to pay the full price, was exhausted some time ago. We mention this fact, because we are daily receiving half-price subscriptions, with the request that the other half be taken from the "Hall Fund." Of course, we cannot furnish the paper at half price to such, and therefore we earnestly hope that our friends who are able to do so will donate the means to enable us to continue to send the Banner of Light to those who can only pay half price, and thus perform a noble act of charity, and aid in furnishing spiritual food to those craving it.

ALL SORTS OF PARAGRAPHS.

Read the list of contents of the new work just issued, giving the experiences of the Davenport Mediums.

John Wetherbee has a card in another column, in reference to Colorado mines, which will interest some of our readers.

Mrs. E. P. THORNDIKE NEWMAN, whose fine poetic effusions have often graced the columns of this paper, accompanied by her husband, left Boston, last week, for San Francisco, Cal.

The "Autobiography of Andrew Jackson Davis" has been translated into German, in which tongue it is having a wide circle of readers. It has been reviewed at some length by Rudolph Gottschall, a noted seaman, who accords to it great ability, while denying that more than human significance should be ascribed to its experiences or the teachings of the writer.

The New England "Church of Christ," which lately held its annual session at Worcester, does not differ materially in belief from other Orthodox churches. The members simply adopt the New Testament for their only creed or article of faith, and profess to endeavor by their labors to bring back the Christian professors of this time to the faith and practice of the apostolic times. They reject the title of "Reverend" for their preachers.

The Infidel Convention is to be holden in Philadelphia, Nov. 8th.

Mrs. Julia Ward Howe is said to be writing a work of fiction of a reformatory character.

"Come out here and I'll lick the whole of you," said an urbin to some sticks of peppermint-candy in a confectioner's window.

NOTE OF THE MINISTRY FOR LAY DELEGATION.—The Annual Conference of the Methodist Episcopal Church, consisting of ministers only, are now voting on the Lay Delegation question, and by their vote the matter is settled. Twenty-two Conferences have voted, and the vote stands 1600 for Lay Delegation and 412 against, being 91 votes in favor more than the requisite three-fourths vote. There are forty-three Conferences more to vote, and these may turn the voting tide in the other direction. The matter is watched with great interest.

"Mamma mamma!" bellowed the angel of the household from the top of the stairs, "I'm mad, and Hannah won't pacify me."

Empress Eugenie has gone to the East to be present at the opening of the Isthmus of Suez Canal. The cost of the canal and the improvements connected with it will be about \$85,000,000. The canal is ninety miles long, three hundred and twenty-eight feet wide at the surface, seventy-four feet wide at the bottom, and twenty-six feet deep throughout.

In the last illness of the witty George Coleman, the doctor, being later than the time appointed, apologized to his patient, saying that he had called in to see a man that had fallen down a well. "Did he kick the bucket, doctor?" groaned Coleman.

An excellent car-toon—The whistling of a locomotive.

An undertaker having apartments to let, posted his bills upon the coffins in the window, announcing "lodgings for single gentlemen."

Ex-Governor Low, of California, has been appointed Minister to China.

THE REV. J. D. FULTON—the Baptist exhorter at the Tremont Temple in this city—has preached a sermon on the recent gale, and calls the disasters that event "God's voice." This is the way that pre-arranged and superstitious always attempt to mystify a natural occurrence, and therefore preachers of the small calibre of Fulton are very particular on such occasions to point out the "ways of heaven to man," as though he had had a revelation on the subject, and spoke by Divine authority. But if the disasters in the gale were really "God's voice," then he has spoken most decidedly against the buildings that have been dedicated to him, for we see it mentioned in the papers that reports have been received of damage to not less than fifty seven churches in New England by the late storm. If they had been the only buildings injured, not much harm would have resulted.—Investigator.

There is a demand for women on the Board of Directors of city institutions.

Dr. Davy says that the average temperature of women is between 97 and 97 1/2 degrees, and that of men is between 99 and 99 1/2 degrees. This is probably the reason why men, in a love affair, have to do most of the courting, as women are naturally colder than men.

A lad died in Albany, a few days since, from paralysis caused by a dose of whiskey given to stimulate him while ill.

As storm following storm, and wave succeeding wave, give additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to character.

The public debt shows a decrease the past month of nearly seven and a half millions.

A lawsuit was recently tried before the Sullivan Circuit Court in Indiana, in which the matter in controversy was the key of a Sunday school library and two testaments—some twenty-five cents. The sheriff's costs for summoning witnesses amounted to \$19.40.

Gen. Rosecrans on one occasion asked his staff officers for a pencil. Not one had any. The General remarked: "Had I asked for a corkscrew every one of you would have had one."

A misg, who felt slighted at having received no invitation to a neighbor's funeral, on meeting a daughter of the deceased soon after, said to her: "We shall probably have a funeral at our house one of these days, and you may rest assured you won't be invited."

DOES IT PAY TO ADVERTISE?—A leading book firm in this city answers the question as follows: They published an edition of a book of five hundred copies and did not advertise it. In about a year nearly the whole edition remained on their hands, as the author, who was largely interested, did not think it would pay to advertise. Finding his book did not sell he followed the advice of his publishers and advertised freely. His book has now gone through seven editions of five hundred copies each and the eighth is ordered. The author now believes in advertising.

A young lady contemplating matrimony was one morning handed a testament by her father, with the leaf turned down at the following passage: "He who giveth in marriage doeth well, but he who giveth not in marriage doeth better." She immediately returned it with the following reply written underneath: "Dear father, I am content to do well; let those do better who can."

A sailor, recently landed, seeing a little lady with a large muff, politely offered to carry it for her, as he was going the same way.

New Publications.

THE NATIONAL QUARTERLY REVIEW presents the following table of contents in its September number: The Byzantine Empire; Popular Illusions; The Primitive Races of Europe; The Queen of Scots and her Traders; The Troubadours and their Influence; The Ethics and Aesthetics of our Summer Resorts; King Arthur and the Round Table Knights; Our Higher Educational Institutions, Male and Female; Notes and Criticisms. It is a varied, attractive and able number, scholarly, critical, and abreast with the movements of this living age.

THE WOMAN'S ADVOCATE, a monthly journal, published in New York. The October number has an excellent variety of live articles on subjects pertaining to woman.

Lycium Notice. The South End Lycium have been deprived of their Hall, No. 80 Springfield street, in consequence of which the school is discontinued. Boston, Oct. 5th, 1869. A. J. C.

SEMI-ANNUAL CONVENTION OF THE Massachusetts Spiritualists' Association, AT TREMONT TEMPLE, BOSTON, On Wednesday Afternoon and Evening, Oct. 20.

The afternoon session will commence at 2 o'clock, and be principally occupied by addresses from distinguished speakers, and conference upon the objects and methods of the Society. Admission free.

In the evening, commencing at 7 1/2 o'clock, an Exhibition will be given by the First Children's Progressive Lycium of Boston, comprising the following PROGRAMME:

- Opening March, Silver-Chalm Recitations, and Wing Movements. Questions and Answers. Recitation, "Dotty Dimple," Jennie Atkins. Song, "The Bashful Girl," Hattie A. Melvin. Recitation, Warren Goodittle. Recitation, George Cnyvan. Song, Miss E. C. Fahyan. Recitation (Costume piece), Hattie L. Teel. The Seasons, Bortio Lovejoy, Addie Davenport, Minnie Atkins, Hattie A. Melvin. Song, "Tapping at the Garden Gate," Miss M. A. Sanborn. Recitation, Willie French. Recitation, "The Loud Call," Minnie Atkins. Piano, "La Scintilla," Mary Ada Morton. Ballad (Costume piece), Charles W. Sullivan. Grand Target March, with original recitations, written for the occasion by D. N. Ford. Groups represented by eighteen misses and young ladies. After which, addresses will be delivered by PROF. WM. DENTON, MRS. CORA L. V. TAPPAN, and others, if time permits. Tickets of admission to the evening session, 25 cents; reserved seats, 50 cents, which may be obtained at the office of the Banner of Light, and at the door.

Boston Music Hall Spiritual Meetings. THIRD COURSE OF LECTURES.

The third course of lectures on the philosophy of Spiritualism commenced in Music Hall—the most elegant and popular assembly room in the city—on

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Season ticket, with reserved seat, \$4; single admission, 15 cents. Season tickets are now ready for delivery at the counter of the Banner of Light Bookstore, 158 Washington street.

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To Correspondents.

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In Stowe, Vt., Aug. 28th, at the residence of A. T. Tenney, by James Still, assisted by Rev. Mr. Frothingham, Rollin C. Paul of Stowe and Miss Emma L. Morse of Alstead, N. H.

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Banner of Light.

LETTER FROM J. M. PEEBLES.

THE ROUND TABLE—SEALED LETTERS—MEDIA—FOREIGN TRAVEL.

MESSENGERS. EDITORS—Some ten days or more before sailing for Europe, I received your very kind letter, enclosing a clipping from the Round Table. It contained a cowardly attack upon Mrs. Waterman's mediumship, hinting at duplicity, and questioning the capability of this lady to answer sealed letters under the control of her spirit-guides. Though the poisoned arrow was aimed directly at Mrs. W., it indirectly involved myself and the Banner of Light, inasmuch as we had previously written in praise of this lady's mediumship in its columns. The critic signs himself "N. D." Who is he?—what his life-purpose?—what his moral status?—is he really worthy a response?—were inquiries that flashed upon our mind. If deserving a reply, justice demanded its publication in the Round Table. On our way to Hammon, N. J., with this thought uppermost we repaired to the office of this aristocratic New York weekly to plead for a column's space, when lo! the Round Table that was—was not. It had been merged into another paper; equivalent, in newspaper parlance, to death. In brief, though in many respects an excellent paper—it kicked—or permitted a correspondent to kick at the truth—the divine truth—of Spiritualism, and then it died.

How futile every attempt to injure a worthy medium, or stay the onward march of Spiritualism! Three thousand years ago, the silly Assyrians shot arrows at the lightning. To-day, lightnings are our message-bearers. A thousand years since, an old withered king sat by the sands of the sea, and cried to the free waves—Hail! To-day, these ocean-waves are burdened with shipping and commerce. A certain individual, hiding behind initials, attacks Spiritualism in the Round Table. The periodical dies; but the truth, like John Brown's soul, goes "marching on." Before the year nineteen hundred, Spiritualism in some form will be the philosophy, the religion of the enlightened world.

It has been our privilege to personally know Mr. and Mrs. Waterman for some twelve years, and in any matter of veracity between Mrs. Waterman and "N. D.," we should not have the least hesitancy in giving the preference to the lady assailed. This whole matter may be summed up thus: either "N. D." lacked the necessary tact or skill to put answerable questions to the spirit-intelligence, or the spirit addressed lacked the wisdom to successfully answer the test-questions, under the given conditions. The insinuation of this writer that Mrs. W. opened the letter in question, is simply an insult to a lady.

To those at all familiar with those occult laws relating to mesmerism, magnetism, psychology, psychometry, clairvoyance, it is not necessary to say there must be a compliance with certain conditions to obtain desirable results. To send a telegraphic dispatch from Boston to San Francisco, metallic wires are among the conditions. The substitution of ropes, destroying conditions, would necessitate a failure. But is telegraphing to be dispensed with because of an occasional uncertainty?

With all the apparent perfection attained in photography, the best artists cannot photograph colors, and a very slight change in the chemicals prevents the making of any picture at all. "N. D.," using an "adhesive envelope," "gum," paste, and probably non-conducting substances, writes to a spirit, doubtless quite unacquainted with etherized elements and spiritual laws, and then complains of a failure. Ten thousand successes against this pretended failure would doubtless weigh nothing in this gentleman's estimation. Several weeks a guest in Mr. Waterman's family, we know she is a genuine medium—know she answers sealed letters—know she has given remarkable tests, comforting friends and converting skeptics to a belief in immortality.

That all media—heaven bless them—are subject to an occasional failure, is no doubt, to a certain extent, true. This will happen until we have a perfect spirit-world, perfect conditions, perfect human organizations and perfectly developed mediums. All this attained—then with perfect N. D.s to put perfect questions, there will be no imperfect answers—no failures.

"Nature works everywhere in accordance with established law, and physical science dealing with phenomena only, is at most but an effort at an exposition of these laws. It is only, therefore, with the best conditions that satisfactory results can be expected. Give the scientist the microscope, the artist sunlight, the medium proper conditions.

MEDIUMS. All principles, all forces are mediative. Our organs, faculties, senses, are the media of life, thought, knowledge. Mediumship is universal. Through the mediation of angels and spirits God speaks to us as he did to the inhabitants of the Hebrew ages. Deep, soul deep is our interest in the media of all lands. Sensitive and tuned to the angel-touch, they are the message bearers between the heavens and the earth. All we know of any future existence—all we know of the conditions pertaining to that existence, is through others and our own mediumship. Spirit unulates to spirit. The better the condition the more sweet the response—the greater the harmony the more beautiful and perfect the responsive undulation. How important, then, that media grow into the inspiration of this divine life—how important that they think right, live right, and have the right conditions for the exercise of their medial gifts. What but an angel's tongue could tell, what instrument but an angel's pen could write, who save an archangel could measure the good that Mrs. Conant has done and is still doing to benefit mortals and immortals through her superior mediumship?

While reason beats away in my brain, I shall not only esteem it a pleasure, but feel it a duty to aid all genuine media in their appointed work of demonstrating immortality and evangelizing humanity.

J. BURNS'S SPIRITUAL LIBRARY. Friend Burns, 15 Southampton Row, Holborn, London, W. C., publisher of the Spiritual Magazine, and editor and publisher of Human Nature, is a live man, full of energy, and thoroughly consecrated to the work of reform. In connection with a reading-room, drawing-room and circulating library, he has a fine store for the sale of Spiritualist books and pamphlets. His establishment is the spiritual centre in London, as is the Banner of Light in Boston, and the Universe in Chicago.

Independent Society of Toledo.

The Rev. F. E. Abbott, who left Dover, N. H., for too faithfully presenting the truths of a liberal, searching, and abiding religion, has been invited to become the minister of what was formerly the Unitarian Society of Toledo, Ohio, but which, on account of the ecclesiastical action of "The National Conference of Unitarian and other Christian Churches," broke away from the shackles of creed and established itself on an independent and liberal basis, with the corporate name of the "First Independent Society of Toledo." On Sunday evening, August 1st, Mr. Abbott delivered a discourse to the Church upon the Sunday Question, in which he goes into a pretty thorough examination of the claims set up for the puritanic observance of the Sabbath. It is in reply to a printed sermon on the same subject from a clergyman of that place, which he had delivered in criticism of the celebration by the Germans of the Fourth of July, which fall on Sunday. In lieu of any remarks on this liberal and excellent discourse, we append the following extracts: "The debate on the Sunday question is not between Americans on the one hand and Germans on the other, but rather between conservatives and liberals throughout the world. The line of demarcation is by no means one of race or birth. The fathers of this republic were found on both sides of it; and if the strongest and most influential minds among them had not been largely imbued with the thought, our American Government would have become what Massachusetts, my native State, once was—a Christian commonwealth in which church-members alone could vote. The sermon relies too confidently on the orthodoxy of the men who founded the republic. The man whose writings, according to Lossing, made the earliest and most powerful appeal in behalf of independence, and probably did more to fix that idea in the public mind than any other instrumentality, was no other than Thomas Paine, the boldest free-thinker of the time. It was Thomas Jefferson, another free-thinker, who laid the cornerstone of American liberty by writing the immortal Declaration of Independence, and of whom Bancroft says, 'From the fullness of his own mind, without consulting one single book, Jefferson drafted the Declaration,' (vol. 8, p. 405). Benjamin Franklin, John Adams, and many another who did yeoman's service in building up the American Republic, were also free-thinkers; and it is to these, and men like these, that America owes to-day the religious liberty she enjoys. But for their influence, Christianity would be now the established religion of the State, and we should be hampered with oppressive Sunday laws, Church taxes, and many other burdens from which we are free. No day of the week is too sacred to celebrate the memory and services of men like these; and so far from grieving that our countrymen feel this as now, we should congratulate the country on its independence on Sunday, we ought rather to rejoice that they have been moved to celebrate it at all; that they have so completely caught the spirit of patriotic enthusiasm as to love and honor the birthday of our common country. When such men as Paine, Jefferson, Franklin, Adams, and their contemporaries, were foremost among the achievers of American independence, it is idle to claim their authority for the perpetuation of Sabbath superstitions.

Best, however, what I have said may seem to imply that I am in favor of repealing all Sunday laws, when I am only opposed to Sabbath laws, I ought to say that I think the institution of a weekly holiday for rest, recreation, and culture in the highest directions, a great public benefit. In America, especially, where competition is intense and business so engrossing, one day in seven is only too little to be saved from the treadmill of the week. Sunday is preeminently the poor man's friend. The rich have greater leisure and greater variety of occupation; they are not tied down to one unvarying round. But the poor man, exhausted and worn by the week's work, which is usually a grinding routine with little change, needs more than any one a quiet day of refreshment, enjoyment and culture. No man is above this need of a weekly holiday; and it is simply common sense to secure all in the enjoyment of it by protective statutes. On this universal day of rest and recreation, the culture which is based on the institution of the Sabbath, and whatever statutes are necessary to make it a quiet, happy, and improving day to all, if regarded as mere police regulations, are sound in principle and just in practice. But the utmost to be aimed at by the Sunday statute is to protect, not to direct. How Sunday should be spent, whether at prayer or at croquet, whether in the church or in the woods, is no concern of the law, provided no one is molested or disturbed by his neighbors.

But how comes it that the Sabbath is now Sunday, and not Saturday? The Orthodox answers to this question are very lame. Nowhere in the whole Bible is the name Sabbath applied to the first day of the week; it always signifies the seventh day. In vain will you search for a single text stating that the Lord's blessing was transferred from Saturday to Sunday; in vain will you search for a single text teaching men to observe Sunday as a Sabbath. The Fourth Commandment has no more to do with Sunday than it has with Thursday. For the mistaken notion that Sunday is the Sabbath, not a single text in the Bible can be adduced as proof. About three centuries after Christ, Athanasius asserted that 'the Lord changed this day from the Sabbath to the Sunday;' and the doctrine of the Sabbath observance of Sunday can rest no weightier authority than the simple tradition of the Church—an authority repudiated by all Protestants. Those who really follow the teachings of the Bible on the matter, like the Seventh Day Baptists, observe Saturday, not Sunday, as their Sabbath.

Taking the Bible, therefore, as the only Christian authority, Protestant ministers ought to preach that the Sabbath observance of Sunday is no part of Christianity; no duty, therefore, of Christians. For some reason they have ceased to preach this, and adopt all sorts of devices to prove the contrary. This question whether the Sabbath observance of Sunday is a part of Christianity, came up recently in the Supreme Court of Pennsylvania; and Chief Justice Read, admitting that Christianity is part and parcel of the common law of Pennsylvania, nevertheless decided (for we took the trouble to investigate the matter honestly and thoroughly) that the Sunday of the Christian world is not the Jewish Sabbath, of the Fourth Commandment, and such was the declared opinion of Luther, Calvin, and all the early reformers.

The strongest possible statements against the Sabbath observance of Sunday can be found, by any one who will take the trouble to investigate, in Luther, Calvin, Melancthon, Bucer, Beza, Zwingle, Cranmer, Milton, Knox, Paley, Jeremy Taylor, Dr. Arnold, Archbishop Whately, William Penn, Bishop White, the late Dr. Alexander of the Presbyterian Church, and a whole host of the highest authorities. Why, then, do Christian ministers assume the unnecessary defense of the Sabbath observance of Sunday? Sunday is as good as Monday, if as well employed—otherwise not. It is no part of Christianity to keep it holy; much less of Free Religion. All days should be kept holy alike, by many and womanly lives; but to reverence Sunday as any better than Tuesday or Friday, is superstition alone.

Philadelphia, Pa. Henry T. Child, M. D., sends us the following statement: "The First Association of Spiritualists of Philadelphia," having taken the Church at the corner of 11th and Wood streets, had the same dedicated under the name of "Harmonical Hall," by our sister Emma Hardinge, on Sunday, the 3d of October. A very large and intelligent audience greeted the speaker on her appearance.

The annual meeting of the Association was held the same day, at which the following report was read, and directed to be published in the spiritual papers: "Seventeenth Annual Report of the Board of Trustees of the First Association of Spiritualists of Philadelphia: Another revolution in our solar system brings us to a point in which it becomes our duty to make a report to the Association and the public of our labors.

Our year ago we commenced a course of lectures in Concert Hall, opened by Thomas Gales Forster, who gave twelve lectures; Cora L. V. Daniels gave eighteen; Nollie J. T. Brigham, eleven; Dr. Robert T. Hallock, two; Warren Chase, two; N. Frank White, twenty; J. G. Fish, six; making in all seventy-one, an increase of eleven over the last year, given to audiences varying from two hundred to twelve hundred persons.

In various circumstances tended to diminish our audiences; among these was the fall, which was seldom sufficiently heated in cold weather, and had also the annoyance of an echo, which was painful to both speaker and listener. Notwithstanding these objections, we had proposed to continue these another year, but the lessee informed us that we could not have the hall longer than the first of January next. Under these circumstances, the Board have made considerable effort to obtain a suitable place, and have concluded to rent this hall, which has been known as the Rev. Mr. Stockton's Church, and which we now designate as Harmonical Hall. In assuming this responsibility we have incurs our expenses very materially, but we feel confident that the liberalities which have been manifested by some of our members will be continued, and that others, seeing this beautiful hall, will come forward and aid us in maintaining meetings worthy of our Association, of the noble city of Penn., and of the angel hosts, who, through all the past years, have been our blessed ministering spirits.

We have engaged the services of our beloved sister, Emma Hardinge, for two months; she will be followed by Bro. T. Gales Forster and others, and we look forward with pleasant anticipations to a successful course of lectures, in which hundreds and thousands who are asking for the bread and water of spiritual knowledge, which are the only true thoughts, may be fed with living truths from the never-failing fountains above.

By the Treasurer's report, it appears that we have received during the past year in— Subscriptions, \$1,244.25; Donations, 110.50; Proceeds of the 21st Anniversary Celebration, 263.55; Total, \$1,618.31.

And have paid out— Balance due last year, \$ 14.11; Rent of hall, 912.47; Compensation for lectures, 958.33; Expenses of anniversary, 184.63; Advertisements, 61.92; Total, \$2,161.46.

Leaving a balance due Treasurer of \$ 267.15 The term of office of four of the Trustees expires at this time, namely: Christian Sharpe, Ellen M. Child, Clayton B. Rogers and Joel H. Rhodes. There is also a vacancy caused by the resignation of Louis Belrose; it will therefore be your duty at the annual election, which occurs at this time, to elect five persons to serve as Trustees.

At no time during the past seventeen years has our cause been in such a prosperous condition as it is now. The position of the liberal organizations of the day, and the constantly increasing interest in the investigation of the phenomena upon which our knowledge of immortality is based. We have ever demanded full and candid investigation of the phenomena, and each succeeding year confirms us in the propriety of this course.

Spiritualist Meetings. Alphabetically Arranged. ADRIAN, MICH.—Regular Sunday meetings at 10 1/2 A. M. and 7 P. M. in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 P. M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

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