

while certain effects take place. The means is substituted for the end. Nothing is said, for instance, about the mediums being held hands and feet by persons selected from the audience, as is always the case at the conclusion of the dark séance.

As the Davenport have not exhibited in these parts for some time, the present generation may not have a clear idea of the nature of their exhibition. It may be well, therefore, to give a brief description of their cabinet séance, which is taken from my "Spiritual Experiences, Including Seven Months with the Brothers Davenport."

"To reader who I write more intelligible to such of my readers who have not witnessed the manifestations, I think it will be well to give a brief description of the sances, and explain how they are conducted. Two gentlemen first see the cabinet and its properties, to the brothers, to close the doors, to watch closely the manifestations, and to report to the audience from time to time what takes place. The method of binding and the extent of ropes are left to the discretion of the committee. The usual plan adopted is to tie the wrists together behind the back; the cords are then placed through holes in the seats and carried to the legs, round which they are passed above the ankles; the legs are also tied above the knees, in such a way as to prevent any lateral motion. The instruments, consisting of a guitar, tambourine, violin, horn and bells, are then placed in the cabinet, and the doors are closed; all the bolts, which are simple slip-bolts, being inside, the last door that is closed can only be fastened from the inside, which is immediately done. The horn will then be thrown out at the hole in the cabinet, and is frequently ejected while the doors are being shut. After every manifestation an examination of the fastenings is made, and in no instance is any alteration observable. It consequently follows that if the Davenports threw the horn out they must not only have untied themselves, but tied themselves in the same manner in the space of a few seconds. The bolts will be rung at the window, and hands appear of different sizes, long naked arms are protruded through it. The violin is turned and played upon, the other instruments accompanying it. During these proceedings the doors are frequently thrown open and generally in the midst of the noise, when the brothers are always found to be tied in the same manner as at first. At length they are released from their bonds. They again enter the cabinet with the ropes at their feet, and in about three minutes are discovered bound and tied in a very skillful and complete manner. The same kind of manifestations are then renewed, and one of the committee is allowed to enter the cabinet and sit between the brothers, testing a hand on each, so as to detect any motion if there were any. While thus seated the committee man will be manipulated by hands, and the instruments carried about and played around him. As a final test, four is placed in each hand of the Davenports, and whilst holding it the instruments will be played, even as they are, and the complicated fastenings removed, and no mark of the four is ever seen. The Davenports then come out of the cabinet and empty the hands of the four before the company. This last experiment ought to be conclusive to every impartial and unprejudiced mind, for a little reflection must enable any one capable of judging of facts, to see the great improbability, not to say the impossibility, of a person dressed in black cloth being able to disentangle himself from a cord and to be liberated by his own agency without showing traces of the four on his clothes, which is never the case with the Davenports. It is one of those things which no amount of practice would enable a person to accomplish, as well might we expect an acrobat by practice to maintain himself on a top sufficiently strong to support him."

From this it will be seen how miserably inadequate is the explanation of the writer in a first-class journal who professes to know all about it. It is probable that it had its origin in his own brain, for Houdin was not on the scene at the time, having retired from his profession, and his name was never publicly mentioned in connection with the matter. A Mr. Hamilton had taken his place. This gentleman took considerable interest in the Davenports, and was a frequent attendant at their sances. He appears to have been more honest and ingenuous than the generality of the conjuring fraternity, and publicly admitted his admiration of the manifestations and his inability to explain them. In a letter addressed to one of the Paris newspapers he says: "The phenomena surpassed my expectations, and the experiments are full of interest for me. I consider it my duty to add they are inexplicable."

A manufacturer of conjuring apparatus, named Rhys, also published a letter, in which, after enumerating the conditions under which the Davenport exhibitions take place, he says, "Under the conditions you observe none has yet produced anything singular to the phenomena I witnessed—indeed, I believe it would be impossible."

The Davenports' principal antagonist in France was a Mons. Robin, who professed to exhibit the same things as they did. The Emperor Napoleon, after paying had the Davenports twice at his palace, engaged this same Robin to exhibit in his presence. The Emperor pronounced his performance absurd as an explanation of the Davenport sances, and characterized it as "the greatest rubbish he had ever seen." Robin was paid one hundred dollars, the usual price paid for such performances, whilst the Davenports had the choice of a gold watch apiece, inserted with the crest of Napoleon, or money. Being anxious to leave Paris, they chose the latter, and were paid fifteen hundred dollars. This is sufficient to show the relative estimate entertained by the Emperor of the two performances.

From what has been advanced, the ridiculous character of the Harper article will be at once seen, so far as it relates to Spiritualism, and were it not for the influential character of the journal in which it is published would not be worth the space given in pointing out its weakness and absurdity. Both the Davenports and Mr. Home have played an important part in preparing the way for Spiritualism; the former appealing to the general public, and the latter to the select and influential few. Whilst Home has been the welcome guest of princes and emperors, the Davenports have been exhibiting displays of spirit-power to promiscuous multitudes in the most important countries of the world. Twenty years have elapsed since they commenced their work as boys in Buffalo. Within the last few months William, the youngest of the brothers, succumbing to the effects of pulmonary disease, has passed on from the scenes of time. Ira is at present at the old home-wood, Buffalo, N. Y., whether he has just returned from New South Wales. Throughout their career they have been assailed by the enemies of spiritual truth, but in spite of all opposition they have pursued their course of their way and succeeded in carrying their work to a successful issue. Their work has been the rough pioneer service—breaking the ground for the sowing of spiritual seed, and paving the way for the dissemination of higher truth and the enthronement of a system of philosophy and religion that is destined to supersede the effete systems of the past. They have done their work well, and were undoubtedly the right men in the right place.

To be had of J. Burns, 15 Southampton Row, London, England.

Free Thought.

TEST CONDITIONS.

To the Editor of the Banner of Light:

Many have been the devices to test the verity of Spiritualism. Most of them, however, in the view of skeptics are supposed to leave room for doubt or imposture. For myself, though a believer in the Spiritual Philosophy, if in anything concerning a future life, I must say that in reading reports of test sances I often feel that there is a possibility of deception, and therefore my faith is not yet crowned with positive knowledge. Meanwhile I admit that the apparent evidence afforded by the phenomena of Spiritualism is almost infinitely more copious, reasonable and convincing than that of any other theory or philosophy extant concerning the future; and it is this preponderance of evidence that compels me to say that I believe in Spiritualism if in anything of another life. And I am happy to add my testimony that this faith, even without positive knowledge, serves to lift one above the storms, the trials and temptations of life as no other faith can do. I doubt not that thousands of others realize the same. It is an ever-present Saviour.

But if possible I would have more than faith: I would have knowledge. I would know the truth. Jesus said, "Ye shall know the truth, and the truth shall make you free." He also said, "Seek, and ye shall find." So we are encouraged to persevere in our investigations.

Allow me then to suggest some new form which I have not known being tried of testing mediums, which would be more agreeable and satisfactory to my mind, and no doubt to many others, and which has been generally practiced. Many methods of confining the mediums border on the cruel and barbarous, and might well tend to disturb the calm and composure necessary to the best success. It would seem far better that the medium should be kept as unencumbered and unimpeded as possible, and being so conditioned the whole company would be in a more quiet, passive and susceptible state of mind than when thinking of the discomfort of ropes, sashes, nails and screws, or rather apparatus for a sort of mock imprisonment or crucifixion. I would suggest the use of a cabinet as follows: Let it be built in two compartments, separated by some kind of lattice work with interstices so small that no hand could be passed through. Board slats three or four inches wide, set perpendicular to the line of division, might do very well; set it on feet a few inches high, then door and cover it independent of the walls of the room, put a door in each compartment for ingress and egress, the one for the exclusive occupation of the medium, the other for the spirits' workshop, in which also should be a suitable aperture for inside manifestations. It might be made of light material, or furnished with casters to be movable. If any instruments are to be supplied, let them be placed on shelves or on the floor of the spirits' room the furthest side from the medium. For a strict test the medium and the room should be thoroughly searched, and nothing allowed about either that could be used for deception. With such arrangements we should feel sure that the medium could not enter the spirits' room, and if any manifestations should occur under these conditions their genuineness could hardly be questioned. It might be necessary to suppress the voice of the medium by some simple means, but beyond that there would be no need of re-trait.

As to the supply of instruments. If the spirits can materialize their clothing, jewelry, &c., if they can materialize birds and flowers, or transport them from a distance, could they not just as well materialize or transport their musical instruments, or even make their music without instruments? It is said we must not dictate conditions, yet I think we may propose. And if the phenomena be real, and the spirits are really wishing or willing to give us full assurance, I do not see how any in the flesh or out of the flesh can reasonably object to such conditions. Would not the experiment be worth trying? If we could get a good series of manifestations under such conditions, it might do much to allay many doubts of their genuineness. I would suggest also, if it were possible, that all the professional exponents of the spirit theory should be tested in precisely the same way, but I doubt if they would submit to it. I would like to see them try their skill with some good mediums, as magicians did with Moses and Aaron, or the prophets of Baal with Elijah, and see the result. If the spirits triumph, let God be spirit; but if jewelry succeeds, let God be man or matter. I would suggest also that our scientists who have found so many occult forces in Nature equal to the effect, be invited to take the cabinet, and show something to prove their assumptions. It is high time they gave some sign that they have found something.

Should the editor find the above worth printing, will some of our interested and interesting investigators who have means and leisure for the purpose, (for instance, John Wetherbee, Thomas H. Hazard, or others,) look at these suggestions, so if any good to our cause can come of them, and report the result to our favorite journal, the Banner of Light? A. B. Coldbrook Springs, Mass.

A QUESTION.

To the Editor of the Banner of Light:

All the so-called Evangelical churches teach that without the application of the blood of Jesus to cleanse from original sin, there can be no salvation from endless torment for any individual of humanity after this present life. Modern Spiritualism, on the other hand, has been spreading over the world for nearly thirty years; its votaries number many millions of intelligent persons, and it is beyond a question by any well informed individual that millions upon millions of communications have been given by spirits which have passed beyond this life, both from highly developed and happy spirits, and from those who were undeveloped; and by none of them has the assertion been made that the spirit communicating was saved by the blood of Jesus, or that he or she wanted to be saved by any blood, but that all depended upon the improvement or non-improvement of opportunities for enlightenment given while on earth.

Ecclesiastical history shows that previous to the fourth century there were two parties in Christendom that were fighting and shedding each other's blood during three hundred years, in a quarrel about the divinity of Jesus; one party contending that he was only a created being, and the other that he was a very God, or at least a third part of God; and this last party gained the victory by the sword, in the fourth century,

and established the creed which is now the creed of all the aforesaid churches, to wit: That the blood of Jesus—nothing but the blood of Jesus can save. Witness Moody and Sankey at the Tabernacle, Boston, supported by a large host of reverend divines.

Question: Will any one answer and say which looks the most reasonable—the Arianian creed, or the statements of our own departed relatives and friends who have given us their testimony from the spirit-world? RICHARD WALKER.

PERFECT EQUALITY.

To the Editor of the Banner of Light:

In your issue of Sept. 29th I read an essay entitled "The Relative Position of the Sexes," in which the writer, "L," has embodied a good many substantial facts—not especially remarkable for their originality—interspersed with contradictory statements which would seem to indicate a little confusion in the mind of the writer. In his second paragraph, commencing in the sixth line, he says: "Nothing will tend to improve the condition of the race more than the establishment of universal equality for men and women everywhere." What more than this do the advocates of women's rights ask? And yet, his third paragraph tells us: "Were the prominent advocates of women's rights a little more limited in their demands, perhaps the men would not be so unwilling to accede to their wishes." He is not certain that a limitation in their demands would deprive them a part of their rights—"perhaps so." Perhaps not.

"According to natural law, women should have all the privileges possessed by men, so far as their mental faculties and physical abilities will permit." So says this modern Solomon. Allow me to add: Men should have all the privileges possessed by women, so far as their mental faculties and physical abilities will permit. I would not be less generous than he.

"The reforms demanded are too radical and extensive." In the advocacy of justice and right, we cannot be too thorough or too extreme; we stop not short of "universal [and perfect] equality everywhere." Do we ask too much? "Great political and social changes like these require time to accomplish them." So we thought. It is only by slow, gradual development that the public mind can become familiar with new plans, devices and purposes. How pertinent! Is not "the public mind" perfectly familiar with the plans, devices and purposes of the advocates of women's rights? Take your time, but do not charge us with going too fast or too far.

I might follow that writer through his essay, and point out his numerous contradictions and inconsistencies, but I will content myself with one more specimen. Commencing in the fifteenth line of the fifth paragraph, we find the following tribute to the good sense and judgment of woman: "We would not like to see the mother of five or six children compelled to sit in the jury-box, for although her judgment would probably be as clear and comprehensive as man's, her presence is demanded by her family, in the discharge of maternal duties." Reasonable and considerate; but compare it with the succeeding sentence: "However quick her perception and innate law of justice, we would not like to see her on the judicial bench. Her impulsive nature and lack of reasoning powers render her wholly unfit for such a position." Will she be more impulsive and less capable of reasoning on the judicial bench than in the jury-box? Why?

AS HUMBLE ADVOCATE. North Plymouth, Oct. 1877.

THE COMING DAY.

BY T. K. PECK.

A brighter day is yet to dawn,
And man will gain his high estate,
And by his better thoughts be drawn,
And wiser laws inaugurated.
Then corporations will not crush
The living thoughts of earnest men,
And labor will no longer blush
Or hide within a squallid den.
Then manly toil will wear a crown,
Its noble birthright wisely seen,
And be the Franklin of renown
To give the world philosophy.
Then tollers with the hardy hand
Will also toil with throbbing brain,
And give the State a wise command,
The world's true destiny to gain.
Then Capital will bear its part
In the development of mind,
Will cease to crush the loving heart,
Or the untiring spirit blind.
Then Biecity will hide her head
With Superstition's ugly clan,
And dark theology ne'er tread
Upon the native rights of man.
Then Riot with his cruel train
Will scourge the joyous earth no more,
Nor War's grim heronombs of slain
Drench all the smiling folds with gore.
Then Want will hush her plaintive cry,
And Crime forsake his guilty way,
And gentle Pity cease to sigh,
For cruel Lust will not betray.
Then Culture will forever reign
Beside each consecrated fire,
While Love her triumph will attain,
And Hope each weary heart inspire.
Religion then will live in deed,
And not on outward forms rely,
A loving heart the only creed
That can our human wants supply.
The holy messengers of peace,
That breathe a sacred calm around,
Their loving visits will not cease
Until that brighter day is found.
Banner, Conn.

"BEYOND THE VEIL."—We have now in process of preparation, and to be completed in the course of a month, a beautiful volume bearing the above title, which we are bringing out for two friends in California—namely, Mrs. Luna Hutchinson, of Bishop Creek, and Mrs. Frances H. McDougall, of Merced. It is decidedly a spiritualistic work, and purports to be written through inspiration by the two ladies above named, and dictated by the spirit of Paschal Beverly Randolph. It treats elaborately and beautifully of the spirit homes "beyond the veil," and of the subtle forces which permeate both the subliminal and the spirit worlds. Much of it is written in poetical, flowery language, and will be read with peculiar interest by all believers in a life beyond the grave. It will contain a steel engraving of P. B. Randolph. It will be printed on fine paper, with beautiful type and neat binding. It will be such a book as many will be glad to read. A 12mo volume. Price, \$1.50 by mail. Orders may be addressed to either of the ladies named, or to D. M. Bennett, 141 Eighth street, New York, and will be promptly filled when the book is out.—The Truth Seeker, New York.

Monroe D. Cowley writes from London, Eng., that the whole police system of that city has been broken down. The four chief detectives—one the principal inspector—now being tried for conspiracy with the criminals they were supposed to be pursuing, and whose guilt has really been established, are representatives of a demoralization which has long been felt. "So it seems all the corruption is not to be met with in the United States."

ACTING THOUGHTS.—"Who maa get drunk? Autumn moon like? Autumn moon like? Autumn moon like? Uaght 'em 7—Puck.

is often objected to by its opponents as tending to demoralize the believer; but we hardly see how this is possible. How can a belief in another state of existence, especially when that existence is to be modified by this life, make a man worse? And if the general belief in immortality tends to improve—if the indefinite idea of a sort of vapory, dreamy hereafter benefits, why should not some more definite faith? How can it injure anybody to think that this life and the future are so dovetailing into each other that here and there the spheres touch and intersect, and there is a looking from one into another? Would anybody become more gross and vicious because he believed himself surrounded by an unseen throng of beings who were in a life more real than this, and endowed with powers surpassing this? We see no ground for such a theory. It would seem to us that a man would be more circumspect in his behavior if he thought that he was surrounded by beings who were near to know of his crimes; that his wife, absent from the body, walked by his side; and that his children, before whom, in this world, he sought to set a good example, were not far from him. It seems to us a child would be more thoughtful if it believed that loved parents watched over it—that a father's care had not been withdrawn, or a mother's tenderness laid aside; that in the daylight and in the darkness alike the dead whispered in the ear of the living, and that the spirit to resist temptation, and rejoiced when moral victory was attained by well-doing. How can evil come from this? How can grossness and corruption fasten upon such thoughts?

I go out into the sunlight of the morning and see all nature glad at the reappearance of the sun, the material creative power—the power that gives life, by which the seeds germinate, and plants grow, and the animals live. It implants the animus in creation, the birds sing, the cattle crop the grass, the man goes forth from sleep renewed and strengthened for the labors of the day. Should I be any better if I thought the time would ever come when there would be no sunrise? To-day that sun in the material world represents God in the spiritual, since by it all things are and subsist; by it the whole creation is improved and made better.

Other people may believe, if they will, that by-an-accident that sun will sink forever; I choose to think that it will run its course, rising and setting forever and forever; that whatever world I may reach, its early rays will tinge the sea with golden hues, and its last light rest upon the evening hills, as they did in my childhood; that the flowers will bloom and the meadows grow green; that the trees will afford their shade and their fruits; that the water will run, splashing and sparkling; that men and women and children will go to their labors and their recreations, to their studies and their amusements, and all things, as in the beginning, so into the end, only with greater powers, broader views, happier conceptions and loftier aspirations; that kind will love his kind, and like will seek its like, until eternal harmonies are reached. Is there anything debasing and degrading in a faith in eternal laws which ever will and ever must produce the same combinations and results which I see to-day? Is there anything vicious and corrupting in the belief that there is something in the spiritual world corresponding to each thing in the material world, as cause and effect, as the soul in the body, and in all the parts of the body, whereby all things are double—a spiritual hand in the material hand, and a spiritual eye in the material eye; and consequently that hands and eyes, and everything else I see and know, will remain to be seen and known to eternity; and that men and women, as men and women, more fully than they are now, will live forever; and that I shall live with them, they in their own self-hood and I in my own individuality?

Now we do not know but this is all a mistake; but suppose it is, who is hurt in the belief of it? To me it is real; and to me it is lovely; and if there be any science that would dissipate the vision—anything of plasms to cloud and make doubtful, please keep your science and your plasms; we wish not to be disturbed by them; we thank you to disabuse our mind, if it be a delusion, since to us it is rational, and to us it brings happiness.

If there be any belief that makes man worse, it is that which brings him to an end. We do not care whether that end be in death or transformation. If in the grave I am lost with the worms that shall rot on my flesh, then life is too short for suffering—too brief to be wasted in resisting temptations; nor is its prolongation of any consequence. If I am wrung of it to day, I reach not the morrow. It is in the account that the wolf is, or whether it be woven in or not. Any life is cheap that don't run over a hundred years. And little different is it if in the disorganization of the material there be only a spark surviving, and that to be swallowed up in an eternal sun. Anybody who is a man don't want to swap sights and sounds with any other man, though that other may be many times his superior; and he would prefer to be himself, though an infinitesimal being, than to be a part of what is beyond him, finally beyond comprehension. It is only when a man realizes that he is and forever will be himself that the responsibility of his situation, the grandeur of his mission, and the glory of his destiny dawn upon him. I went to sleep last night and waked this morning, and still find that I am myself, and the world is about me. If I had died, would it have been greatly different? We don't believe it would. If anybody else takes it, I shall live with them, they in their own self-hood, and I in mine. It is only when a man realizes that he is and forever will be himself that the responsibility of his situation, the grandeur of his mission, and the glory of his destiny dawn upon him. I went to sleep last night and waked this morning, and still find that I am myself, and the world is about me. If I had died, would it have been greatly different? We don't believe it would. If anybody else takes it, I shall live with them, they in their own self-hood, and I in mine. 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"WORDS AND THEIR USES."

BY A MYSTIFIED QUAKER.

Respected Wife: From these few lines my whereabouts thou wilt learn... I have been thinking of thee very much since we parted...

Banner Correspondence.

Spiritual Matters in Brooklyn, N. Y.

The present lecture season of the Brooklyn Spiritualist Society was opened on the first Sunday in August by Mrs. Cora L. V. Richmond...

Our friend of Everett Hall does not expire until the first of May next, but his seating capacity is so inadequate for the large numbers that assemble...

Resolved, That in view of the increasing numbers who attend our public services, and in view of the importance of the spirit in the various forms in which it is now coming to us...

Resolved, That with the great and increasing responsibilities which now rest upon the Executive Board of this Society...

towns in the State, where as yet we have never been able to obtain a hearing. A sum so small as \$100,000, it will give very little aid to our Association...

New Hampshire. NASHUA.—Mr. P. C. Mills writes, Oct. 29th: "I gave a course of lectures in Albany, N. H., during August and September. They never had a lecture there on Spiritualism except what I have given in years gone by and the present season..."

Everywhere I have been there is a deep interest, and Spiritualism to-day is taking a firmer hold on the thinking people than ever before. People no longer go into its investigation out of a spirit of fun and curiosity with a deep sense of the religious principle underlying its teachings...

NASHUA.—George A. Fuller writes, October 25th: "In New Hampshire the cause of Spiritualism is slowly advancing; it is a steady, but sure march onward. Nothing is done here with a rush among the Spiritualists. We have just had a very enjoyable Convention in Nashua, all the sessions being held in the hall used by the First Christian Spiritualist Society for their meetings..."

SUTTON.—W. H. M. writes, Oct. 29th: "For years past the grand truths of Spiritualism, as enunciated from the spirit-land, have found a home in the hearts of a few individuals here, and they formed the nucleus around which now have gathered many believers. Recently we have taken a more certain and positive stand, organizing ourselves into a society, with a free platform, and occasionally employ lecturers..."

DES MOINES.—Mrs. G. F. Parkinson, who when Mrs. Maud E. Lord was in this place had several sittings with her, writes describing the work accomplished in presence of this fine medium while there. "The manifestations exceeded anything of the kind ever before witnessed in this vicinity. Spirit voices whispered messages of love and affection, and identified themselves by giving names, also advice and counsel with regard to personal affairs..."

SEYMOUR.—N. R. Miller writes, Oct. 22d: "The Spiritualists of Cuba, N. Y., have been roused from their long sleep by a visit from Dr. H. P. Fairfield, made in August last, who gave us two very able and philosophical lectures at the Seymour schoolhouse, which were well appreciated. In September Rev. J. H. Harter, of Auburn, N. Y., the prisoner's friend and temperance advocate, delivered two very pleasing discourses at the same place..."

highest aim is to do the work of the angels, and to do that work well. In the absence of other speakers, M. M. Tousey, of this place, has commenced holding semi-monthly meetings. These are about organizing for business purposes, learning, at last, that in union only there is strength. It would like to have all magnetic healers or healing mediums, of either sex, who reside in Allegheny Co., N. Y., give me their address, that we may become acquainted and work together for the repeal of the M. D.'s monopoly law, which I am constantly violating...

UNIONVILLE.—J. Milton Smith writes, renewing his subscription for one year, and speaking in terms of friendly encouragement concerning the course of the Banner of Light: "I cannot describe to you my pleasure and satisfaction as I unfold the pages of the paper on its arrival, and find it so full of truth, which so cheerfully comforts and delights me, and not only myself, but I am confident thousands of other minds, who from week to week peruse your journal. May the Banner of Light forever continue to wave in the breezes of truth and knowledge, victorious over an erroneous and darkening theology, and may you, its publishers, to the world, have your hand sustained both by angel bands in the unseen, and by mortals who to the form whose faith is kindred to your own."

New Jersey. NEW BRUNSWICK.—Horace L. Fairchild, M. D., writes October 29th as follows: "In this particular section of the State, we cannot boast of a very large number of professed Spiritualists. There are a number of silent workers, the fruits of whose labors may culminate in the organizing of a Society here during the coming winter. Several influential people have the subject at heart, and there are evidences of deep feeling in the matter already. I have been for several weeks doing duty in adjacent towns, holding forth in private houses to audiences of from twenty to forty people, and I am convinced, at whatever cost to myself, that I shall be able to give the people the 'true doctrine' wherever my influence extends. I have lately been made cognizant of practical results from the hands of a very worthy lady of Hartford, Conn., Mrs. L. L. Pasco. She is a veritable 'human electric battery,' but being a lady of modest mien, has not openly declared herself to be, what I am convinced she is, one of the 'chosen' of the 'higher powers.' In establishing our Society here, we want the addresses of near by 'workers,' and though our means at present will not allow us to pay very largely for mediums, yet we will be pleased to hear from such, with particulars, &c. At Trenton, a few miles from here, they have a very prosperous organization, and as the 'Banner' will ever be our headlight, you will see from its columns the subscription list getting on. This is a 'hard' State, and the prayers of all Spiritualists are desired in our behalf."

MAINE. AUBURN.—A correspondent writes: "Dr. G. Amos Peirce, P. O. Box 87, Auburn, Me., inspirational and trance speaker, for many years an approved and interesting lecturer on subjects pertaining to the unfolding of spiritual truths to the world, will answer calls to lecture. He would prefer calls in Massachusetts, Rhode Island, or Connecticut during the fall and winter, or even further south; but will attend upon calls in Maine, within reasonable distances from his residence,—conveyance by stage or cars. A full and complete list of tests in proof of spirits present are usually given, or psychometrical delineations, or applications of his rare and extraordinary gifts of healing by the laying on of hands, the touch, or the power of spirit-will. Believe you this? Try and see!"

OHIO. CINCINNATI.—Joseph Kinsey writes: "The article of your correspondent 'W. A. D.' in Banner of Sept. 22d, entitled 'Build from the Bottom,' struck the true idea of organization."

Final Report of Missionary Work Done in Minnesota. Up to Oct. 1st, 1877, I have given lectures, to wit: 1. In London, Ontario, with Rev. L. F. Woodward, Oct. 1st, 1877. 2. In Groveland, Minn., in the hall of the First Christian Spiritualist Society, Oct. 1st, 1877. 3. In Faribault, Minn., Oct. 1st, 1877. 4. In Faribault, Minn., Oct. 1st, 1877. 5. In Faribault, Minn., Oct. 1st, 1877. 6. In Faribault, Minn., Oct. 1st, 1877. 7. In Faribault, Minn., Oct. 1st, 1877. 8. In Faribault, Minn., Oct. 1st, 1877. 9. In Faribault, Minn., Oct. 1st, 1877. 10. In Faribault, Minn., Oct. 1st, 1877. 11. In Faribault, Minn., Oct. 1st, 1877. 12. In Faribault, Minn., Oct. 1st, 1877. 13. In Faribault, Minn., Oct. 1st, 1877. 14. In Faribault, Minn., Oct. 1st, 1877. 15. In Faribault, Minn., Oct. 1st, 1877. 16. In Faribault, Minn., Oct. 1st, 1877. 17. In Faribault, Minn., Oct. 1st, 1877. 18. In Faribault, Minn., Oct. 1st, 1877. 19. In Faribault, Minn., Oct. 1st, 1877. 20. 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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 10, 1877.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 MONTGOMERY PLACE, BOSTON, MASS.

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MODERN SPIRITUALISM. The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

The Rocks of Spiritualism.

In the lecture of the Rev. Joseph Cook, delivered in Boston Oct. 17th, 1877, we find the following passages relating to Spiritualism:
"It is well known that the levitation of the body of Mr. Home, in London, is asserted on the testimony of eye witnesses, including in their number Professor Crookes, editor of the Quarterly Journal of Science, Lord Lyndhurst, and many other men of large experience, trained minds, full culture and unimpaired integrity."
Mr. Cook comes about as near the truth here as he often does in his attempts to talk about multifarious subjects in the time of one well acquainted with them. It is not true that Lord Lyndhurst ever witnessed the levitation of Mr. Home, the medium. If Mr. Cook had said that Lord Lyndhurst witnessed the levitation, he would have been right in one of his statements. He continues:
"On a single page of the guide-book to which I have referred you (Quarterly Journal of Science, Jan. 1875, p. 53), you will find a statement of the names, countries, condition and date of life of forty levitated persons." The darker and less historical the age, says this writer (p. 52), "the more miracles, but the fewer of these phenomena (of levitation). The testimonies to these, absent so far as we can see in the ages from the fourth century to the ninth, increase in number, respectability and accuracy, from the latter to the present day." In this long list of instances, the levitation occurs as a rule in states of moral elevation, or trance. "If levitation has occurred," says this authority, "it is natural. Under what conditions we may never be able to define, but whatever happens we must call natural, whether the naturalness be clear to few or many, to none or all of us (p. 39.)" Professor Crookes thinks that if we can prove that Caesar was assassinated, we can prove that there have been cases of levitation. I do not believe him. I think it very doubtful whether we can now demonstrate that physical levitation has occurred under the eyes of experts, or can be proved to the satisfaction of men of science.

"Under the eyes of experts!" According to Mr. Cook's notions, then, a spectator, in order to be sure of his eyesight when he sees a medium lifted into the air, must be an "expert." An expert in what? Why, Mr. Cook will probably say, he must be a physicist. But what sort of a physicist? How, in the name of common sense, is a knowledge of chemistry, geology, botany, zoology, physiology, or any mechanical art, going to qualify a man to witness to a phenomenon like levitation any better than any man of common sense, with his five senses unimpaired and his wits about him?
Take the slate-writing phenomenon: you bring your own slate, see that it is clean, hold it out in your hand, away from the medium, and without his touching it, and you get intelligible writing. What expert in any science, art, or trade is better qualified to testify to the fact than any shrewd, careful, cool-witted man, who can tell his right hand from his left, has steady nerves, and a sound mind in a sound body? This prattle about its requiring "experts" to satisfy one whether these purely simple phenomena are genuine is all uttered in ignorance of the actual conditions. We freely admit that there are certain phenomena where an "expert" would be of some use. For instance, where lights are exhibited, a chemist might distinguish between artificial and phosphoric lights and those that are not explicable by the employment of any chemical contrivance. But in the simple phenomenon of "slate-writing" it requires no "expertness" save that of common-sense, patience and tact, to satisfy one's self on the occurrence; and one of the best proofs that this is so is the fact that Professor Lankester, who, we suppose, would be called an "expert" by many because he claims to be a physicist, simply showed himself an impatient and ignorant simpleton when he snatched away the slate from Henry Slade upon the slightest and most flimsy and most unwarrantable suspicions of fraud, and thus lost, purposely it would almost seem, the opportunity of testing a great fact.

Mr. Cook further says:
"I do not ask you to accept Mr. Crookes's statements. I ask you only to note what some portions of the very latest science are saying, and to keep an eye on the lee shore, meanwhile taking soundings every now and then. Keep well away from the rocks of Spiritualism. [Great applause.] There are Malstroms in which, listening, it may be, to evil spirits, man sometimes mistakes the moral downward for the moral upward."

We accept the felicitous phrase the "rocks of Spiritualism." Yes, our spiritual conclusions are verily based on rocks, which, after the assaults of thirty years of constant antagonism and pretended exposure, remain firm and unshaken. As for the bugaboo of "evil spirits," thrown out by Mr. Cook, what does it mean if he sweepingly repudiates the fact of spiritual manifestations? Does he mean that, after all, the manifestations may come from spirits, but that inasmuch as they do not show themselves spirits of the stripe approved by Mr. Cook and his evangelical associates, they must therefore be shunned? Such would seem to be the significance of his intimation. But is there in it any of the moral earnestness of a veritable truth-seeker? Would not such a one say to us: "Go on; investigate; courageously get at the truth, and do not be turned back by any superstitious fear of evil spirits; for if such spirits really exist, it is important that the fact should be demonstrated to the world; and they are but blind, pusillanimous guides who would persuade you to the contrary!"

Seen and Unseen.
VISIONS OF THE BEYOND, by a Seer of To-day; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.
This little book of nearly two hundred pages is a record of visions made by a capable hand, which were imparted by a medium of rare gifts. The reporter prefers to style himself their editor simply; and his reports are condensed abstracts only; what was related to him directly by the Seer, always giving the ideas faithfully and the words as exact as possible. The mediumistic seer is Mrs. Anna D. Loucks, a person whose life experience has been one of marked severity, but out of the discipline of which has resulted a character comprising various degrees of spiritual excellence, among which a deeply religious conscientiousness is especially prominent. She has ever been reluctant to receive anything like a pecuniary recompense for the exercise of her gifts, though at all times greatly needing such aid. She is, in respect to what is imparted through her, at the inspiration of a regularly organized band of wise and beneficent spirits, to which she devotes herself with the greatest sincerity of purpose. In his thoughtful and searching introductory chapter the editor puts himself and all other Spiritualists questions which it would be well for them to heed; such as the following: How can individual spirits be positively identified? How far are these unseen intelligences of a reliable and beneficent character? Are not most of what are generally received as tests imperfect as to the precise end in view? How far are these unseen intelligences fitted to be our instructors, and how far do they themselves need instruction at our hands? And, what are the most prominent dangers and abuses of spirit communion? These questions he discusses in the most candid, intelligent and instructive manner.

He treats of circles, their uses and abuses, and discourses at considerable length on the leading tendencies of the movement, acknowledging that it is an unprecedented one in the religious history of the race. In respect to the visions which are reported by him, he asserts that "certainly there were instances in which it seemed that the seer must have been in open and present vision with the scenes she described." Then at other times, he says "it appeared as if the vision had been prepared in advance by the controlling influence, much as is a painting or panorama with us, and then psychologically imparted" through the mental capacities of the seer." There are ten separate chapters in the book, including the introductory one by the editor. They are entitled—Resurrections, Explorations, Home Scenes, Signs and Symbols, Healing Helps of the Hereafter, A Book of Human Lives, Scenes of Beneficence, Lights and Shades of the Spirit-Life, and Symbolic Teachings.

Nothing less than the perusal of these recorded visions of the beyond will convey an adequate idea of their character or value. While the language accords with an elevated state of the imagination, it is nevertheless the vehicle of the plainest truths to the simplest comprehensions. It is beyond measure gratifying thus to know, and even to see, what lies beyond the veil which we call death. The act of transition into the realm of spirits is described in a manner to dispel all doubts and make firm the faith that may be in the least wavering. The scenes and occupations of the spirit-life are depicted in glowing terms, yet the reflection is sternly forced back upon our minds that not by mere emotions can we hope to rise to the higher spheres, but by self-subjection, by actual works of charity, and by efforts that prove the sincerity of our aspirations.

Prof. Hartz vs. Spiritualism.
This adroit disciple of the sleight-of-hand art has been in Haverhill, Mass., of late, and in addition to the attractions incident to the ordinary course of his profession, could not resist the temptation to tickle the Orthodox palate by a Sabbath night "exposé" séance, intended to demonstrate the utter fallacy of Spiritualism, and the satisfactory manner in which its phenomena could be duplicated by himself and those of like ilk. But, unfortunately for this polished pretender, the proprietor of the Haverhill Publisher is a man whose eyes are open; he attended that séance, and from his editorial (Oct. 23d) alluding to his experiences we quote the following reply to the Professor's rhodomontade:
"In the rôle entered upon last Sunday night he was not so brilliant, inasmuch as the feats he attempted were of themselves 'light weight,' and not calculated to impress those who have been close observers of things in that line.
We got the impression that Prof. Hartz intended to convey the idea that there is no reality in any of the physical results ascribed to spiritualistic power, but if that is what he intended he is either mistaken in regard to a fact, or he can be beaten as a magician. We have seen a woman, entirely unprofessional, and unskilled in magic or as a prestidigitator, without parrot, rattle, with-out traps, doors or closets, and without confederates, who could so far distance Hartz, Caz-vire, and Heller, in certain things, that all they have done or can do as magicians, pale shrivels, and drops into nothingness in the comparison. There are many facts in the universe. The facts of magic are of one class, and there is another class of facts belonging to the mysterious which we do not at all understand, and which no man or set of men have yet been able to explain or fully account for. The magician, with his budget of curious things, we accept, and occasionally take pleasure in. The facts pertaining to higher and stranger results we accept as existing, because we know they do exist."

At last accounts the tergiversatory Bishop was testing the gullibility of the Philadelphians with his "exhibitions." Having escaped beyond the range of Charles H. Foster's presence (at whose hands he experienced a most signal reverse), he now bravely offers (\$?) \$1,000 as a reward to any professional medium who will produce in his presence any manifestation which he cannot expose and explain. We fear Mr. Bishop has a very defective memory.

Amory Hall Meetings.
A good audience assembled in the above named hall last Sunday afternoon, on which occasion Dr. Gardner, manager, introduced Cephas B. Lynn as the speaker for November. Mr. Lynn, by the discourses with which he opened his engagement, proved that the high reputation as a platform advocate of Spiritualism, which he has won in the West and elsewhere, is founded on solid merit and worth. The speaker took for his theme, in the afternoon, "The Spiritual Vitality of Free Thought in Religion." The following is a synopsis of his thoughtful and practical address:
Please consider what I shall have the pleasure and the honor of submitting for your consideration this afternoon as an introductory conversation. In all sincerity I desire to say that it is with considerable trepidation that I assume the arduous task of conducting the services here during the present month. Most of you have spent many years in the study of Rationalism and Spiritualism. What poor word of mine can add to the attractiveness, pleasure, or profit of these gatherings? Still I feel that you will accept my rude offering in a friendly spirit.

The world to-day needs the manifestation of personality; not an erratic individualism, but a strong, vigorous, philosophic personality. According to Emerson, he who puts the stamp of his personality into his utterances has secured a degree of originality sufficient to satisfy any ordinary ambition.
What shall be our theme? Think of our task as Spiritualists. We have a complex work to perform. In the first instance we are specialists. Spiritualism calls attention to a series of remarkable phenomena, both physical and mental; it presents a duplication of the so-called miraculous facts of the world, and these phenomena and facts, scientific and philosophical exposition of their significance, and to show their relations to human wants, is the paramount duty of Spiritualists. The last clause in the foregoing statement shows that the special work first alluded to is without narrow limitations. In the second place, we must assimilate the current rationalism of our day. It is to this last mentioned topic that I desire to call your attention at the present time. Let us take for a motto or text the following sentence from the Rev. Mr. Parker:
"God made men so that they might live with each other and gain sweeter, dearer and truer delight from that intimacy."
Mr. Parker was a royal preacher to humanity. His discriminating intellect was quick to detect an error. And yet he plainly saw—and so many fail to do so—that such an error, though morally legitimate, did not constitute the whole function of pure preaching. With him, free thought in religion was a creative center of high and holy influences. He called forth a constituency. His words possessed great spiritual vitality. His memory is strongly entrenched in the affections of lovers of religious liberty all over the world, and the sky-rocket rhetoric of bombastic champions of conservatism most indignantly falls in the attempt to change that sacred relation. The philosophic student of religious progress looks beneath mere theological wrangling, and affirms that the main question is one of the development of sensibility in man. The primitive man had no fine sensibility. He took cognizance simply of external things—facts. In time he began to analyze. Then came the question of the scope of things—quantity. At last, the subtle question of the quality of things came to the surface. This is the basis of religion. In religion, its solution depends largely on the spiritual unfolding of the individual.

The speaker illustrated the evolution of grades of sensibility in man by referring to the different historic faiths. Continuing, he argued that to understand the question of the spiritual nature of man must be considered as an orderly evolution. The faculties of the mind, which we call spiritual, alone solve the question of the quality and relation of things. The world wanted harmony. How can this be gained? Was the Golden Rule a myth? No! It was a practical statement of the proper relation of things. We are obliged to look to legal science for a solution of our best thought of human conditions. The professional teachers of religion fall in in that direction. The lawyer instead of the minister is the soul of man. Legal science is the evangel of a well-ordered society where in justice is enshrined as God, and wherein liberty and equality are recognized as completing the divine trinity. Dissatisfaction with old methods prevailed. It was assumed that rationalism was without spiritual vitality. The speaker argued that the dissatisfaction was legitimate; that it led to protests which were tangible proofs of the vitality of the movement. He next replied to the cry that liberalism consisted only of emotions. A genial and positive life and nourishment. But liberalism also affirmed great truths. It exalted human nature, made character the supreme requisite for salvation. Was not this full of spiritual strength?

In making the application of Spiritualism to the subject, Mr. Lynn argued that the current rationalism of our day was included in a comprehensive spiritual philosophy. Spiritualism demonstrated that the declarations of rationalism were true, by giving the testimony of those who had gone over to the spirit-life. In their communications we discover that peculiar intellectual moods do not govern the question of happiness or misery after death.
In conclusion, the speaker said: Brethren, do you derive spiritual vitality from these meetings? If you are not thus benefited, take my advice and go elsewhere. Seek spiritual strength till you find it. But if, by some sacred ministry here, feeling of love, peace, joy and good will come to you, then call it a meeting. We ought to make these gatherings a centre in whose purified atmosphere we can gain strength to soar aloft in thought on unfeathered wings into the upper air to enjoy communion with the choicest souls in existence.
The evening session was well attended. During the course of the services Mrs. T. Barnard sang "Within the Veil," and "Come in Beautiful Dreams," the music of which pieces was composed by Robert Cooper, who also acted as accompanist; Mr. Lynn prefaced his discourse with selections from the utterances of Selden J. Finney, and then continued the treatment in some degree of various points argumentative and reflective which were suggested by his afternoon discourse.

He met with a most cordial greeting from the audiences which convened during the day, and his best points elicited hearty applause. He will speak again at Amory Hall next Sunday afternoon and evening, at 2:30 and 7:30 o'clock.
It is to be hoped that during Mr. Lynn's stay in Boston he may receive that attentive hearing at the hands of the resident Spiritualists which his marked talents so clearly deserve.

Leslie M. Goodell, inspirational speaker, writes us from her home in Amherst, Mass.: "The dear old Banner comes to us every week, freighted with loving messages from the angel-world and words of wisdom from inspired ones in earth-life. I would assure you of my sincere appreciation of your noble and successful efforts in defending all good and honest mediums. May Heaven ever smile upon you its benedictions. A purer, whiter man than J. Frank Baxter never lived. Dishonesty and falsehood do not exist in his brave and sincere nature. God bless him for his grand loyalty to truth and principle."

Mr. and Mrs. Horace M. Scofield, of Sterling, N. Y., made us a call last week. Mrs. S., formerly Miss Martha M. Kellogg, is well known as a trance test medium in Central New York.

"Phantom Whispers—No. IV." by John Wetherbee, Esq., put in type for this issue, is unavoidably postponed to our next number.

Henry Slade in Denmark.
We are in receipt of a letter from J. Simmons, agent for Mr. Slade, dated "Fuglsang, Nykjøbing, Falster, Denmark," in which the intelligence is conveyed that October 21st the party left Brussels and arrived at their destination October 4th, at 10 o'clock P. M. They are now the guests of a gentleman in easy circumstances, who, after visiting Mr. Slade while at the Hague last summer, and holding séances with him, was so much pleased as to invite him to his "estate, or domain, which is called Fuglsang." The writer finds the subject of Spiritualism but little understood, but a spirit of investigation seems to crop out largely, now that an opportunity exists to prosecute inquiry. He further says:
"I think Dr. Slade's visit here will be the cause of establishing the facts of the phenomena in the minds of quite a number of influential persons, thereby laying a foundation for future growth in this direction, as they become better acquainted with the subject."
Dr. Slade has given sittings every day during the time we have been here with good success. Some are fully satisfied of the genuineness of the phenomena, some are undecided, while some few adhere to the theory of deception. However, so long as they will investigate I have no fear of the result. Mr. Neergaard [the host of the party] has sittings every day and is examining very closely. He has had excellent manifestations.
There have been a few words or sentences written in the Danish language, which is interesting as well as gratifying to know that wherever we go we soon get writing in the language spoken there.
Since our arrival here I received a letter from Mr. Aksakoff. He desires Dr. Slade to come there about the 15th of November. We are hoping to go from here to Berlin, where we may stop for a few days before going to St. Petersburg."

"Philosophic Ideas."
OR THE SPIRITUAL ASPECT NATURE PRESENTS TO J. WILMSHURST, is the title of a volume of over 150 pages, which COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, have in press, and will soon issue. The writer of this volume starts out with a list of some thirty-six topics which he proposes to elucidate "according to the light with which" he "is favored," using at the same time such suggestions as he may find at hand in the field of thought as expressed by others. Among those to whom he acknowledges indebtedness occurs the name of Andrew Jackson Davis. In the list to be considered are to be found the queries: "What is truth? and what is the test of truth?" "What is the nature of that which lies back, as it were, of all phenomena, presumably 'the unknowable' of Herbert Spencer; the 'promise and potency' of Tyndall; the 'substratum' of Huxley?" "What is Happiness?" "What is Intuition?" "What is the Spirit-World?" etc., etc.
In the course of his work, among much matter of profit, he pronounces against the God-in-the-Constitution scheme, gives advice as to the best method of escaping from a desire for intoxicating beverages; "holds out as a maxim for young people (and old ones, too, for that matter), 'Keep the mind chaste, and the body will follow suit,' and inculcates the highest order of unselfishness—translating the old sentence, 'Fiat Justitia,' etc., with the new rendering, 'Do your best for others, if the heavens fall.'" The work will be one of interest alike to the student and the active wrestler with the gnarled and knotted problems of life, and should have on its appearance a wide sale.

Revival Among the Spiritualists.
Under the above title, a writer in the Brooklyn Daily Times contributes a paragraph from which we make the following extracts, going to show the condition and prospects of our cause in that city:
"During some three months past, an unusual interest has been prevailing among the Spiritualists of Brooklyn. Mrs. Hyer, inspirational lecturer, has for several Sundays been pouring forth the most marvelous strains of impromptu eloquence in Everett Hall, always in response to questions sent up to her by the assembled audience immediately preceding the lecture. The conference meetings at Downing Hall, every Saturday night, are crowded to overflowing, and often a mysterious invisible power seems to sway the minds of the speakers, and is felt by many persons in the audience. The interest is beginning to extend to the Eastern District. On a recent Tuesday evening Phoenix Hall was well filled with attentive auditors on the occasion of the first of a series of weekly conferences proposed to be held in the same place. A large delegation of Western District Spiritualists were present, including several mediums, in whose speeches, delivered in the entranced state, the audience manifested profound interest. The gifts possessed by this class of persons are said to be similar to those exercised by the class called 'prophees' and 'energumens' in the apostolic and post-apostolic times, or at least to be governed by the same psychological laws."

Dr. Graham on Our Indian Wars.
The venerable and highly intelligent Dr. C. C. Graham, of Louisville, Ky., says in an essay in the Courier-Journal of that city:
"Being born in the 'dark and bloody ground' near ninety-four years ago, and having had much to do with the Northwestern Indians, both in war and peace, and twice a prisoner with them, I am well assured that all the wars with them for the last hundred years have been brought on from the wanton cruelty of our own border ruffians, or by the dishonest and faithless conduct of the agents sent them from Washington."

Lyman C. Howe writes from Fredonia, N. Y.:
"I have just received word from Binghamton, N. Y., officially notifying me of acceptance of terms, &c., for an engagement there for one-half the Sundays for a year—it being optional with me whether I serve alternate Sundays or alternate months or alternate half months. So I can use the other half of my time according to demand elsewhere. I expect to begin my year in Binghamton in November."
A recent communication in the Banner from Charles Lowe, of this place, is known and recognized here as true. His father resides here, and is an Advent preacher. I think there is a general awakening among Spiritualists and growing souls everywhere."

The First Annual Congress of the National Liberal League, at Rochester, N. Y., was a complete and gratifying success. The League voted to adopt the three principles of the "Call," unchanged, as their political platform for 1880, and to postpone the making of nominations to another year. The audiences steadily increased at each session, till Corinthian Hall, seating sixteen hundred persons, was well filled by the people attending. The press of Rochester gave full and respectful reports of the proceedings; numerous liberal organizations sent messages of sympathy to the Congress, and many sent delegates.

Those who desire the services of a first-class piano or organ-tuner, at reasonable rates, will find Edward W. Thompson, 251 Meridian street, East Boston, reliable and worthy of patronage, and as such we recommend him to our friends. Read his card in another column.

The Seventy-Fifth Anniversary
Of the birth of Allen Putnam, Esq.—with whose clear-cut and forcible articles and thought laden books our readers and the free-reasoning public generally are well and favorably acquainted—occurred on Wednesday, Oct. 31st, and was commemorated on a most pronounced and friendly manner by an impromptu gathering, during the evening hours, of the admirers of this venerable worker for Spiritualism, at his residence, 426 Dudley street, Boston Highlands, Mass. The occasion took the form of a "surprise party," and was one in fact as well as name. Though the descending rain brought locomotion to a discount, a goodly number of the friends braved the elemental strife, and made the parlors of their general host bright with pleasant faces. The exercises consisted mainly of social converse, a speech by John Wetherbee, Esq., remarks and tests through the mediumship of Mrs. Rudd, Mrs. Rockwood, and Mrs. Allen; a short statement from Mr. Putnam as to the causes which had led him to become a Spiritualist in the earliest days of the movement; the reading of a poem written for the occasion by Timothy Bigelow, the presentation of offerings, speech by Mr. B., to which Mr. Putnam feelingly responded, and the "good-night" words in which those present conveyed their best wishes, and their hope that for years to come this firm defender of the new gospel might be spared not only to continue the service he has so faithfully performed for the truth, but also to enjoy in some measure the fruits of his willing efforts—which desire concerning him we also endorse to the full.

"Spiritualism and Natural Law."
The splendid essay on the above topic which was contributed to our columns (No. 5) by Darius Lyman, Esq., under the signature "D. L.," has called forth the warmest eulogiums on every hand. We quote below from various correspondents in proof of this assertion: J. E. Hendricks, Des Moines, Ia., writes in the course of a letter ordering copies of the essay for distribution: "Though the Banner always contains some valuable thoughts, the last issue (No. 5) is exceptionally interesting. . . . The letter of D. L.'s addresses itself especially to persons who will read and appreciate a logical argument." Chester A. Greenleaf writes from Chicopee, Mass.: "The reply of 'D. L.' to Prof. Youmans and Dr. Carpenter should be in the hands of every Materialist and Spiritualist in the land. It is cheering to know that there are so many able men and women, and this writer, D. L., in particular, ready to write, speak and debate in defence of our Spiritual Philosophy. His article is one that the most advanced Spiritualist can put into the hands of the most scientific Materialist or the most conservative Orthodox, and feel assured that his belief in Spiritualism will be confirmed, and the respect of unbelievers be won by their perusal of it."
William Emmette Coleman writes us from Fort Leavenworth, Kansas, a letter in high compliment to this essay, and referring to the religious views of Dr. Carpenter. We shall print his contribution next week.

A Dastardly Outrage.
While passing quietly along Pleasant street, Friday evening, Oct. 26th, Horace Seaver, the veteran and venerable editor of the Boston Investigator was set upon by some party armed with a "slung shot" or other murderous weapon, and severely injured. Mr. Seaver refers to the event in an article from which we extract the following paragraph:
"The cowardly villain who assaulted us made his escape, but as the police are on his track he may be caught and brought to justice. We are not in favor of much punishment, as a general thing, but if any rascal deserves the State Prison, it is he who without provocation attacks with a deadly weapon a peaceable and aged man. It is a marvel, almost, that we were not killed on the spot or maimed for life; but as some people can go through a great deal and 'still live,' we may have in us a number of years yet to devote to the help of the Liberal cause."

Séance with the Flower Medium.
A correspondent informs us that at a circle given in Boston by Mrs. Thayer, on Monday evening last, before a select few, the following flowers and plants were brought into a closed room: a carnation pink plant with about fifty flowers in full bloom; six or seven varieties of ferns; smilax, several feet in length; two castor oil beans and leaf. Flowers of various kinds, viz.: Jessamine, fuchsia, Maréchal Niel rose, tuberose, azalia, lily (peculiar description), pansy, violet, calla lily, camellia (a very delicate flower, which, as is well known, will not admit of the slightest handling), rosebud, souvenir rose and other plants, names unknown. A white dove was also brought on this occasion.

"The Crowning Act of Injustice."
At the Episcopal Church Congress, in New York, on Friday, Nov. 2d, Bishop Whipple denounced the last Indian war as the crowning act of injustice. The Nez Percés, he said, were always loyal to the Government, and got nothing for it but blankets made of glue and shoddy, and shoes soled with paper. The Apaches can tell a dark story of treachery and baseness on our part. The Sioux war was the result of violation of solemn treaties by the United States. The Indians were never first to violate a treaty.

Mrs. HELEN M. BARNARD, so well known to the national capital as a brainy pen-driver, has made a hit in the artificial ice business. She is the proprietor of the Thomas Cook artificial ice machine, and lately sold the right for Alleghany County, Pennsylvania, and will shortly have on exhibition in Washington a quantity of the ice. "This machine will manufacture ice fifty per cent. cheaper than it is now put on the market, and of a quality far superior to any frozen naturally on the ponds. The indications are that it is destined to revolutionize the ice trade everywhere, of the need of which reform a long suffering public (particularly in "dog days") is fully and painfully aware.

As will be seen by a special notice on our 6th page, Prof. S. B. Brittan has removed his office to No. 2 Van Nest Place (Charles street, corner Fourth), New York City. We understand that Prof. B. has been very successful of late in his medical practice—a fact which his removal to more commodious quarters would of itself argue,—and that he has been privileged to accomplish some extraordinary cures of long standing disease, which, to use the words of a correspondent, "touch the lower limits of the miraculous." We recommend Dr. Brittan to the attention of those needing the services of a medical assistant along the road to be traversed in regaining lost health.

BRIEF PARAGRAPHS.

SHORT SERMON.—When thou doest good, do it because it is good, not because men esteem it; when thou avoidest evil, do it because it is evil, not because men speak against it; be honest for love of honesty, and thou shalt be uniformly so; he that doth it without principle is wavering.

Foreign Miscellany.

The fourth year of "Meetings of the Free Gospel of Spiritualism," in Doughty Hall, London, commenced on Sunday, Oct. 14th, on which occasion Mr. J. J. Morse delivered an address on a subject voted by the audience: "What does Spiritualism Teach, and wherein consists its Superiority over Other Religious Beliefs or Systems?"

Dr. Carpenter's Aid to Spiritualism.

In your last issue I find the first part of the revised and enlarged reply of Dr. Buchanan to the review of Dr. Carpenter, of England, and I desire to say that, according to my understanding, the Spiritualists of America, especially, are under great and lasting obligations to Dr. Carpenter, and also to Prof. Youmans of the Popular Science Monthly, because of the development of this truly philosophical and unanswerable reply from the pen of Prof. J. R. Buchanan.

Meetings in Brooklyn, N. Y.

Mrs. A. O. Hyzer's lecturing engagement for the last two months was so very successful, that the Brooklyn Society of Spiritualists have engaged her again for seven months, to commence the first Sunday in December. E. V. Wilson will speak there during November. His previous course of lectures attracted large audiences.

Complimentary Benefit.

The announcement is made that a complimentary benefit, tendered to the Keene Brothers by the officers of the Children's Progressive Lyceum and other organizations with which these fine test-mediums have been working, will take place at Amory Hall, corner of West and Washington streets, Boston, Tuesday evening, Nov. 15.

Removal of Prof. Britton.

DR. S. B. BRITTON has just removed to No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services.

THE THOMAS PAINE CONTROVERSY.

Now, with passion, Prime being Paine's dying bed with shame, While Ungeroll defends the same In savage fashion.

THE FRENCH FREE MASONS.

The French Free Masons have long been divided upon the question as to whether a belief in the "Grand Architect of the Universe" should be a dogma of their order.

ACROSTIC.

Making sunshine on your way; Aiding truth each passing day; Unabashed, with hearty glow, Doing good where'er you go.

QUESTIONS.

QUESTIONS.—What is a Spiritualist?—Why, a spirit in the flesh who believes in the fact that he can communicate with a spirit who has left the flesh.

MOVEMENTS OF LECTURERS AND MEDIUMS.

J. L. Newman, magnetic medium, has removed his office to No. 8 1/2 Montgomery Place, Room 5. Office hours from 1 to 4 P. M.

THE GOSPEL OF NATURE.

BY HERMAN N. LYON. Author of "The Hallelujah Chorus." This book contains a startling and original theory of the origin of the human race.

Message Department.

The Spirit Messages given at the Banner of Light... The Banner of Light Free-Circle Meetings...

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE M. RUDD.

Invocation.

Thou who art life and light, we come to thee bowing before thee humbly, asking thee to endow us with inspiration, power and love...

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we are ready for your questions. QUES.—[By B. F. Clark.] What is the will?

ANS.—That which pertains to the spirit, and which belongs to man, propels him and makes him do his duty. Will is all there is of an individual. The spirit says "I will," and it is done.

Q.—What is the difference between the soul and spirit? A.—One appears to be the covering of the other, and yet so closely are they allied it is hard to tell the difference between them.

Q.—[From M. T. M.] In a recent message received through a medium, it is alleged that in the Summer Land there are amusements, such as baseball and the drama. If this is true, I suppose there may be boats with water to float them on, even steamboats. If this be the case, then you will claim the invention of steam as being older in the spirit-world than with us?

A.—Most certainly shall we claim that the discovery of steam power is far older with us than with you. All that is represented here is represented with us. You will find that all the great things which we do on earth, you will find lakes, rivers and oceans in the spirit-world, on which you can float your boats and propel your steamboats. You will find all the scenery which you have in earth-life, only on a more magnificent scale. You can look upon the mountains, as they rear their heads above you, or gaze into the crystal waters that flow down from their very tops. You can view the pleasant lakes, where on great of various kinds, propelled by the power of steam, they ply their work, for it is heaven to them. Our world is not a world of rest, but of work. If you would enjoy the highest benefits of the spiritual world, perfect your spiritual and physical being. When you enter our land you will find plenty to amuse, instruct and educate you. We are older here. There has never been an invention on your planet that has not been perfected in the spirit-world. In all cases of inventions we have only been waiting to give the credit first to one medium, and then, as time passed on, and another medium became more developed, we gave the more refined portion, and so on, from medium to medium, until your inventions have reached the perfection which they have attained to. Electricity and magnetism are yet in their infancy. They will, in time to come, do a work which no other powers can do.

Q.—[By Dr. B. F. Clark.] Is liberty dangerous? A.—In one sense it is, in another it is not. Observe the children of some families who are brought up with a strict hand, kept down and never allowed any privileges whatever, and when the iron rule of parental authority is held over them with a firm hand, and they are made to feel: "I am father, I am mother, and you are a child; I am older, and I know all there is to be known; you are young and ignorant, and I will speak to you as I please, and you will obey." When such children leave the parental tutelage and liberty becomes theirs, there is danger in the unbridled use of it. Again, a man may be a member of the church; the wrath of God is held over him like a rod; his religion is one of fear. All at once the liberal doctrine of Spiritualism may come to him; he finds there is no such thing as a burning lake of brimstone, no such individual presence as the devil, and he says: "Here is liberty; liberty for me!" But in his exercise he may mistake license for liberty, and then it becomes a danger to him. But if liberty of thought, liberty of conscience, is the child's inheritance, and he is trained in the use of it, then when he arrives at manhood he will find no danger in liberty. It is only as liberty is perverted that it becomes dangerous.

George Hilliers. George Hilliers, of Dickinson, raps here to-day at your Circle Room table, and says, I still live! I have found a home not made with hands. I know that "Life is real, life is earnest, And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul."

I know that I am immortal, and yet not merely is it curiosity that prompts me, but a feeling in my soul that compels me to come here to this place again, to assert that I know I still live, and that I shall be here, that I realize no end; but I feel that there is a great eternity, and that I, a part and parcel of him, must be a great eternity too.

Rachel W. Tobias. I've come some distance; I don't know as I shall be able to manifest as I would like; yet, as the electrical wires cross the ocean, and make old England's shores and America one, and a mere touch or rap sends a message from shore to shore, then why can't I cross the bridge of life, and touching with my magnetic finger the telegraph wire between the spirit-world and yours, make myself understood. I have not been gone a long while, only a few weeks. I passed out in Liverpool, England; my name, Rachel W. Tobias. I wish to send a message to my dear one, H. W. I wish to say to him that I have not for one moment lost sight of him. I know all, and as soon as possible I will help, guide and guard him.

Arvilla Damon. This is the place where you wake 'em all up, ain't it? I am an old lady, eighty years old and more. I've seen every one of my friends go down to the grave, and I have been so tired waiting. I've wondered if the Lord would ever really call for me. And when at last the summons came, I was surprised that I was not taken to some place where I could reside, where I could stay put; but alas! there seemed to be a some-

thing which compelled me to look round earth again. I used to live in Boston at one time with friends of mine. They are gone away long ago, in fact I had outlived most of my friends. Now, I've come here for my own benefit. I never know how to preach, so I don't think of doing it, but you know, Mr. Chairman, it is a comfort to everybody to be able to speak what seems to 'em to be right. I've been to my friends down there, and I've hallowed just as loud as I knew how, and not one of 'em would listen to me. At last there was an old gentleman that told me to come this way; said he had been here and you heard him, and I could come and you'd hear me. I feel as if 't would do me a world of good to be able to hear. I do not care nothing about bringing a letter not a snap of my finger. There ain't anybody that would like to hear from me, I don't suppose, but then I would like to be an individual, an to have people know you don't die. It seems to me the strangest thing in the world that we can speak and move round, and nobody hears us nor sees us! I've come here with this old gentleman of my own, and he said, "You go there a year or two better." He's very contented. He wants everybody to come to the Banner of Light. "I ain't any matter, he says, if the columns are crowded, it will do us all good. My name was Arvilla Damon.

Anna A. W. Smith. You can say that Anna A. W. Smith, of Newark, N. J., called and presented her credentials. It would give me the greatest pleasure for my friends to meet me at some place where I could be heard. I would like very much to have them furnish me some medium, that I might come near them and talk to them. If they do not do this I shall be very happy, but if they do do this then I shall speak in strange places and send my words home to them. That is the best I can do.

Rachel L. P. Lewis. Please say that Rachel L. P. Lewis, from Richmond, Va., who went away some years ago, under the hardest kind of circumstances, found her way to Boston and has called at this Circle Room and proposes to be sent to the dear friends that I presume watch and wait for me. I have one friend who always reads the Banner, who buys it whenever he goes where it can be found. If it is not every week, he buys the back numbers, so that he may lose nothing. I know he will see my message and understand why I come. Fear not, we are with you; we will help you, guide you and keep you; the powers of evil shall not prevail against you; I will be encouraged, and not discouraged, for we are with you.

Randolph. Would you know the way of life? Then walk the path of the mediumistic individual. Would you realize heaven with all its beauties, and back in the sunshine of its mighty suns, and feel the presence of the angelic hosts, and touch the hands of the great immortal ones? or would you descend into the very depths of Hades and find there living creature, darkly hovering round some sombre hearth stone, listening to the stories of things that were? and would you view the darkness, and realize that there is a region where abide the sin-deep souls of men? Then we say, be a mediumistic individual and you will realize it! Would you stand before the world, and like a telegraph machine, vibrate to the touch of every individual in town or city that can touch the machine? Then be a medium! Would you stand with uncovered head before the great immortal world, knowing, feeling, and seeing that heaven is plain before you, and that hell is unappreciated by you? Then we answer, be a mediumistic individual!

This to me has been a reality. Mediums have greater powers than other men or women upon the earth-plane, and the angels of God come nearer to them and whisper in their ears immortal truths; yet so sensitive are they that the very thoughts of humanity rap upon their organism, even as the electricity operates upon the wires and repeats the story which is being told on the hundreds of miles distant. I have cast off the shell, but I find I am a medium still; the telegraph wires of the great immortal home reach me, and tell their story upon my very soul. You cannot shirk the responsibility of life, you must do your work while journeying in the flesh, no matter how hard it may come, or do it up there after the body is put in the silent grave. The soul clothed with the spiritual body will speak to men for ages to come. I tell you there is no such thing as death, it is only the changing of old garments. You take on the very breath of life and speak again as you formerly did. You may not find your old body ready to respond to your wishes, but you will find some other body ready to be influenced by your hands, mind and spirit, and enable you to send forth your thoughts to humanity. You cannot shirk life, no matter what you do. When you cast off the mortal coil, life is there, and God is there. He speaks to you and tells you your duty, and you've got to do it. Then will you not do it here cheerfully, no matter what your surroundings are, no matter what your blood is, no matter where you are born? Are you willing to do your duty here? If you shirk your duty on earth, remember you will find it must be done after you enter the spirit-world. In spite of the fates and furies, in spite of the evil spirits of the delis, you have got to come back to earth and work your salvation. I have found it so, and you will find it so. I have found the angel world pour its inspiration through my very soul, and I have said, "Thou shalt never speak another word through my organism," yet it poured forth like the rivulet down the mountain-side. Again I said, "I will close this avenue, thou shalt never speak again." But I found myself compelled by the power of life to return to earth once more and speak to humanity. From time to time I find myself sending out my thoughts, compelling media to do my work, the work I should have done in the form. Oh, shrink not, but do your duty, and remember wherever you find sensitive recipients of the spiritual world's truths, such as we can speak through, guide them; and for God's sake, help strengthen them. Say in your souls you will help and assist the spirit-world, then still they will have no need of faltering. Then will these mediumistic individuals have something to lean on, something to hold on to, and they will be obliged to walk through the dark forests of life unheeded and uncared for, but they will feel that there is a presence which sustains and guides them.

You can say my name is Randolph. I went out of the form by my own hand, because tired of life and its surroundings.

James Augustus Davenport. Will you record that James Augustus Davenport, who left Akron, Ohio, five years ago—I think it was the tenth day of March—of bilious fever, returns with new life? I would say to my brother, whom this will find in Montreal, that I know of what he asks me, although I don't think it is best to tell him or tell my sister at present. Ask them to wait thirteen months, and I will come to them and will give them strength, understanding and knowledge.

George Davis. My name is George Davis. I lived in Wilmington, Delaware; was thirty-five years old; have been gone nine years the twenty-fifth of last December. I formerly belonged in Maine, but I gravitated to Wilmington and settled there for a little time. I am a mechanic; I know something of life and its surroundings. I desire to return, that my sister Deborah and my brother Lucian may know that I come back. It is all right. I could not get home, I tried to, but I am impossible. I was stricken down. Said to them I had no wife, no children; but that I had one to whom I sent forth a great many kind thoughts. She is now with me in spirit-life. They need not think, or conjecture, or try to understand any more. It is all right. It is all well.

William Badger. Say that William Badger, of Boston, Mass., left his old body in Chicago three years ago last January. He was fifty-three years old, and he returns hoping that some of his old friends may recognize him. At any rate I come for my own benefit, that I may receive strength, and may enjoy my own path. I am a simple man, and I have a home that will be to me more than any home I have ever known before. I long to visit the wisdom circles and hear their kindly words. I long to stand in the scientific world up here and hear what each sage and seer may say. I find myself unable to do so, but I am told if I return to earth, taking on earthly conditions, I shall be able to go back and take a place where I can enjoy life. I intend to make a purpose, if it is self-interest, you must call it so; if it is unselfish, then all right. I've come to gain knowledge, and to tell you that I have waited in a kind of darkness for many days, but when I enter your room it seems as though the shadows fell from me, the scales came from my eyes, and I seem to see more clearly than I ever saw before. I seemed to be like one who has had cataracts growing over the eyes. After taking a course of treatment, and perhaps having a slight operation, they were removed, and everything seemed to be in its old place. So it appears to me now. I am told that when I return to my spirit home I shall see things more clearly. It is my desire to do good to all, to bring about as much hope and strength as it is possible for me to. I forbear making a long speech; I would not tire anybody. As for knowing how to talk, I never did. I know how to act, and it is for this purpose I've come to-day. I understand what is required to make a power to bear, is a great mystery to me. I understand how the engine is propelled over the railroad, but the practical use of the thing I don't fully understand. So I've come here, and I am told if I acknowledge my condition and give my words for what they are worth, I shall advance into a higher condition. I realize the philosophy of the thing, but the practicality of it I don't understand. After pulling out the various stops and catching the notes you bring forth quite a number of sounds. I come here and touch this individual's head, and I also bring forth strange sounds, and speak with a force which I cannot quite comprehend. I know I am speaking; I realize the philosophy of the thing, and when I get away I trust I shall be able to put in practice what I have gained, and so be able to benefit myself and others.

Juliette T. Burton. Mr. Chairman, it affords me great pleasure to come and give my word of cheer. I have felt, as I have come to your Circle Room from day to day, that I ought to write to you, but that I myself, as an individual, had no right to walk in and take possession of your instrument, yet I have yielded to the temptation. You know how it is when you walk down street sometimes and see an inviting article placed in the window. You look at it day after day, yet you hesitate to go in and ask the price and purchase; and as the weeks pass by each day your desire increases, until you finally enter the store, and may be purchase the article for the price of the thing which you have gazed at. So I, as I said before, have frequently visited this Circle Room, looked upon the instrument, and thought how nice it would be to express my views again; but I have said, There are so many individual spirits present who need instruction far more than I, that I will not enter; I will stand outside the temple and gaze therein; I will listen to the words of others; I will refrain from speaking from the podium, as I have grown stronger, until it has become irresistible.

I know something of what it is to be a medium. I have had the higher influences take possession of my being; waves from the heavenly sphere have rolled over me, until I realized the blessedness of those above; then again I have had the dark waves from the lower circles surge all around me, until I was ready to say, "Oh, save me, Father! Keep me from the darkness, from the shadows of this life!" I appreciated every last struggle was over, and I landed on the happy shore of the Summer Land, and all my doubts were dispelled. I took the beloved ones by the hand who had spoken through my organism from time to time. I thanked God for every dark wave that had ever come to my life. I was ready to clasp the hand of each spirit that had ever manifested through me, and say to them: "God bless you; and I love you, how strange it would seem to you. You stand up here, and you are individuals each one of you, yet you are, as it were, only chessmen, being moved by a spiritual atmosphere which surrounds you. You say, 'Am I responsible?' Yes, you are responsible for the spiritual atmosphere you draw, for the aura which pervades your homes, for the thoughts that come to you.

tell you, friends, you have a work to do. I feel that I have come here for a purpose this afternoon, that I shall reach the friends of the world, and they will be glad to hear from me. As I put my arm round dear Fanny, who has so many times spoken through me, I know my old friend will recognize my presence. Juliette T. Burton. Life had its trials for me, its dark days, but sunshine is so near me now I care not for the past.

enjoy—music, poetry, reading. I enjoy my home greatly. I have met many of the dear ones. I had many names at my tongue's end when I came here, but I have lost all power to tell them—I must my friends will be some what satisfied with my coming. My name is Frankie Walbridge, and I am from North Bennington, Vt.

Francis Bacon. I am Francis Bacon. I was seventy-three years old. I went out from the town of Barnstable. I had very much to do with the insurance business during my life, and I can now travel to China and back again without the aid of any line of steamers or any steam-cars. I find an assurance of life throughout all eternity. I know that life is eternal; that there is no death; that the grave has given up its dead—it has no victory; death has no sting. I would change the saying: I would say, "The grave has its victory, death its crown of flowers," for, no matter what your life may have been, your life here is a slight improvement on it. There is no power which shall say to you, "You must stand down and I will go up." A new life is open to me, new thoughts are coming every hour. I feel that I have learned more in the last few months than I ever learned in all the three score years and ten of my life. I am a child, they say. "Once a man, twice a child." I guess it must be true, for I am a child to day, sitting at the feet of Truth, trying to learn the ways of life. I am strengthened and overjoyed by all I see and hear. Oh how many of my friends I have clasped in these arms since I have been here! How dear life seems to me! How real! I never before knew anything like it. Now I want them to know I come back, and that I can insure China and Africa and Asia, and any place they say; I will insure them that spirits will return, no matter which way they look.

Annie Denton Gridge. Mr. Chairman, I am happy to come to your Circle Room, and to feel the spiritual influences as they reach me from the higher spheres. I have been introduced here by my good sister Burton. Although I have nothing new to give, or any word which shall make you wiser or prepare you for better lives, yet I shall feel stronger for my visit here; and I trust that people will bear with me, and give me their strength as I endeavor to give forth my words.

I find the spiritual life much like this life; I find there are conditions that are cloudy and foggy. I find there are individuals who are what you would call obscure, and I find individuals of the highest grade of intelligence; and it really is a pleasure to me to pass down into those homes where conditions are such that the occupants prefer darkness rather than light, and learn all I can of their lives, and assist them up higher. I have been able to bring many here to you, some who seemed very rough when on earth, and I know you have loved and loved them, thus ministering to spirits in prison." You will judge that this is not the best thing in the world to send forth to the different countries to which you send the Banner of Light. Very true. But then, let these influences come; unfold them; do the best you can for them; and if you feel it is not acceptable to the people at large, just brush it out; say it belongs to the past. A duty devolves upon you in this Circle Room, to develop a higher degree of life. I appreciate every effort you make to aid and strengthen each one of us. I appreciate all the instruction which I used to receive from this platform while here on earth. I very many times laughed at it and called it coarse, very gross; but I have learned that all grades of society are represented in the spirit-world. Why should we not believe it, when we know that all grades of society pass into the spirit-world? Where would you put them? Surely not with the lion together! They do not mix unless we put in a little spiritual love, then we have a peculiar combination.

Every grade is represented in the material world. Take a rock and examine it. How many different formations do you find there? Each formation, placed upon your forehead, will tell a story for itself, if you possess the requisite psychical power. As different grades of rock are to be found in the crust of the earth, as there are different grades in the mineral and vegetable kingdoms, so, of course, there must be different grades of humanity, materially and spiritually.

Why should we find fault because one cannot be so far advanced as another? Have patience; we trust the time will come when man and woman will be born into advanced conditions spiritually, and when, from the moment the eyes open at birth until the closing hour, they will be able to continue in them.

I enjoy very much in the spiritual life. I am at work—an impressing my brother and my friends the best I know how. I would like to have my brother know that I return upon this platform and speak to him, and say, "Fear not. Go forth with strong hope for the future. Be not discouraged. There is a work for you that no one else can do; strength will be given you to do that which is old and build up the new." To those still near earth, bless them; the angels will be about them; I shall guide them all I can. Annie Denton Gridge.

Russell Crane. Mr. Chairman, I visit your Circle Room with a good deal of curiosity. I was not expecting to speak when I came, yet there seems to be a power which compels me to do my duty, whatever it may be. I see hundreds waiting around here. I know not why I am given the position which I hold, but I suppose I am the best fitted for it. I have been waiting many months to get hold of some subject by which I could assist myself. My brother-in-law, William Millard, has been with me many days, and has assisted me many times. I long to let the old friends know in Michigan, and the dear ones in Saybrook, that I still live. I want my friends in New York should know I am not dead—what seemed so was transition. I've only thrown the old coat off, and put on a new one. I've only thrown away the dark, dark shell, and emerged a brighter being than I was before, none too bright, I'll acknowledge, yet I long, yes, I long to see the sun shine brighter than it does. I long to embrace the powers which will give me strength; I want to progress onward and upward. I want to go down to heaven as I used to think it was—a place, and I long to find those dear ones that went on so many years ago. I want to clasp the hand of the Nazarene, and ask him of the path he trod. I feel assured I shall be able to do this, and yet it has seemed to me that I must bow before humanity, must come here and tell my story before I could go onward. My name is Russell Crane. I passed out of the form in Saybrook, Conn. My brother-in-law and I came from Michigan.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH ADANSKIN.

Abel Miller. My name is Abel Miller. I lived at Greenpoint, New York, when I was in the flesh. Departure is natural to every one. The longer one's years are numbered in this life, the more unwilling, seemingly, are some for a departure. I am not speaking now individually, I speak collectively. I, of course, like others, had my ties, my friendships; but when the word came for me to depart I willingly laid aside the flesh and partook of the spirit. My lessons were not unlearned concerning the other life, but I, like the many, will have to learn by experience, and after having passed through those, and laid down the burdens of earth, then the spiritual world, in all its beauties and grandeur, will be laid open for my inspection. There will be no idleness on my part, for, like the little busy bee, I was always employed with something. Now I have the grand universe to search into, and find out its lessons and its treasures. A sweet and thrilling voice says to me, "Learn to know thyself first, and after that it will be required of thee to learn and

know God's laws, and the laws under which you will be a dweller." Now it seems strange to me that any one should fear death, when everything on the other side of life is vastly more beautiful. All stands in harmony, one thing with another. This is a life worthy of a God whom I worshiped and still will ever worship, for he has been a father to me under all conditions and circumstances.

I can say, Silence how dead, sleep how profound, until we awake through that change which men call death. I am what I was, only more perfect in the spirit form. So to all friends I say, grief is useless. Rejoice as I rejoice; in your so doing my path will be made more pleasant. Adieu.

Dr. William Wallace. In Horton, Virginia, Doctor William Wallace. My sickness was of long duration. I died, I think, a Christian. Why am I here in your midst? For this reason: I have left a wife and three children to mourn my loss. I called her Sally. If this is inconsistent with my former teachings, I now ask the Divine Mind to pardon me. If it be a trespass against his laws and commands, I am not here to harm but to benefit. Those whom I have left behind have no knowledge of progression beyond the grave; thus I come to wipe away the mystery that hangs around the word death, and to make that heart which is now sorrow-stricken be raised to praise her Maker for having taken one whom she loved through the valley and shadows without any fear. Well, what more can I say? My life of beauty on the other side has been of short duration, consequently my knowledge is not very far expanded; all that I can say is, that I am content, I am happy, awaiting the reunion with myself and our little ones.

This is new to me, I am a novice. Errors I may have made in speech, but overlook them, for I am young in your Divine Philosophy, that which taketh away death and giveth eternal life. The finger of scorn will be pointed toward me. Condemnation will be given, but what care I for that, when I have truth and beauty to sustain me? I am a stranger among you, but I can see that I am not an unwelcome guest, and I thank you, each and all, I thank you.

Alfred Ross. Alfred Ross, Carthage, Missouri, age seventy-five. It's no particular interest to me to be advancing thought from the other side of life, except in this way: novelty, strangeness of things was always pleasant, and I liked to investigate things around which mystery hung. It being supposed to be a dying teacher, that after the death of the body all the earthly elements ceased, such as seeing, feeling, and hearing—so now I am on the platform of investigation. After one has gained knowledge of his own, he can then sustain himself against all doubt and skepticism. So you see I am in the right road—first to learn, then afterwards to teach others.

The spirit-world is a fac-simile of your own, only more refined and more beautiful. All the colors of the flowers which you have, every color and hue large and small. We have mountains, valleys, and landscapes in all diversity; waters, rivers, outlets and inlets of all kinds. Now this is my picture of the spirit-world. I am asking no one, but doing my own work and giving to you as it seems to me. I leave you here, for I have just come to a road the brightness and beauty of which draw me to enter. I will investigate its boundaries, and, after having done so, if permission is given me I will come again and report.

Herr Hellock. At Valley Mills, Texas, I died, of congestive fever. I was formerly of Maryland. Herr Hellock was my name. I was twenty-six years old. Not voluntarily did I die. I was taken through that change which men call death, but which to me has been life. I am looking now in the sunshine that my own labors have given me. I therefore with loud words can say that I am standing upon my own individuality, asking no one to assist me. I will do my own work, for independence was mine as a man. The only regret which now I have is that I did not live long enough to qualify myself intellectually for positions which I see in the distance. Why I am here the middle of the century, I cannot understand, unless it be to show my ignorance of the laws under which I was ushered into life and then carried through death. A whispering angel tells me it is for benefit, bids me go on, saying that I am not only advancing myself but aiding others. If that be the case, I will take pleasure in coming and going. So farewell.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. MESSAGES RECEIVED LAST WEEK: Thomas S. Jones; Ann Wood; William Hoffman; Thomas Polunau; George W. Aldrich; Susan Maria Messer; Julia M. Stearns; Lonnell M. Smith; S. C. G. Inez Preston; Willey; Jane Eliza M. C. G. Sanders; Robert M. Lehighman; Charles D. Fox; Toby; Myrtle J. Joy. Enmas; Kate; Edwar S. Strong; Eunice Bliss; George W. Babitt; Katie B. Sewell. TO BE PRINTED IN OUR NEXT: William H. Horton; John Steerer; George H. Grey; Sarah; Mrs. J. H. Ford; Hiram; Henry; Bridget; Bridget Murphy. (Owing to our limited space, the remainder of our list of announcements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.)

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. William Pierce; Edward McDowell; George Farwell; Amelia Pyle; Edward Cummings; James Lewis. Passed to Spirit-Life: From Utica, N. Y., September 30th, 1877, Richard T. Jones, father of Evan H. and Enoch Jones, aged 81 years and 2 months. He was one of our oldest and most respected citizens, and had lived at 21 Breeze street about fifty years. He came to this city in 1827, from Linnest, North Wales, in company with Dr. Wm. Dr. Everett, of Scotland. He and his wife had become devoted advocates of temperance and anti-slavery, being among the most prominent members of the old Liberty party. Dr. Jones was a man of strong convictions, strict integrity and upright character, and a devoted friend. He was also a man of much intelligence, and a great reader, especially of religious books. Up to about thirty-five years ago he was a member in high standing of the Welsh Congregational Church, and a valuable and valuable teacher in the Sunday-school; but twenty-five or thirty years ago he began to investigate Spiritualism, and became a firm believer in that doctrine.—Utica Morning Herald.

From Phoenix, N. Y., Oct. 20th, of slow consumption, Lydia, wife of the late Frank Jones, in the 67th year of her age. Our sister was a consistent and unwavering Spiritualist for twenty-five years. She was blessed with clairvoyant and healing powers. She made every arrangement for her funeral with as much care as any one would prepare for a journey. A white dress was tastefully arranged, a symbol of innocence and love. She made a special request that Bro. H. H. Barker, of Auburn, N. Y., should preach her funeral sermon. A telegram was sent, which he responded to in person. He used as a sound Bible spiritual sermon, which was listened to by an intelligent audience. The funeral was held in the M. E. Church on the 2d. Sister Jones held a séance with her departed husband and parents, who were ready to receive her. How grand the thought that we are to be ushered into our glorious home! She leaves a son and a daughter to mourn her loss, besides a host of friends who have been blessed through her mediumship. (Spiritual papers please copy.) ORBIS BARRIS.

(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of average type averages ten words.)

AN INCIDENT.—While in conversation with a gentleman in this city, last evening, Mr. Baxter, the medium who spoke in the City Hall last Sunday, remarked that while passing through the street on his way to the hall the name of "Ephraim Chase" came to him, and that he also had the impression that it was the name of some person who died suddenly. While speaking, the vision was renewed and extended, the name of "Ephraim Chase" being given, the impression still existing that there was something peculiar in the manner of his death. The fact that matches this is the death of Deacon Ephraim Chase, of the Portland-street Church, within two days or so. It will be remembered that he died on the 1st street.—Haverhill (Mass.) Publisher, Oct. 9th.

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

DURING fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

The American Lung-Healer, Prepared and Magnetized by Mrs. Danskin, is an unfailing remedy for all diseases of the Throat and Lungs.

DR. J. R. NEWTON, The Celebrated Healer, CURES ALL Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment.

Dr. F. L. H. Willis May be Addressed (all further notice) at Glenora, Yates Co., N. Y.

Dr. Willis may be addressed as above. From this point he can attend to the diagnosis of diseases, and a full and accurate description of the case, and a full and accurate description of the case, and a full and accurate description of the case.

SOUL READING, Or Psychometrical Determination of Character. Mrs. A. B. SEVERANCE, 250 North 9th Street, Philadelphia, Pa.

HEALER AND CLAIRVOYANT. FUR Examination and Treatment, 250 North 9th Street, Philadelphia, Pa.

New Life for the Old Blood! INCREASE YOUR VITALITY. "The Blood is the Life." DR. STORER'S Great Vitalizer, THE Nutritive Compound.

GLEASON'S Pocket Disinfectant and Inhaler PREVENTS all contagious and infectious Diseases, such as Small Pox, Cholera, Typhoid Fever, Typhus, Diphtheria, etc.

Boston Investigator. THE oldest reform Journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877.

ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by spirits, has been published monthly, containing many interesting and valuable articles.

AGENTS WANTED FOR CREATIVE SCIENCE, OR, MANKHOOD, WOMANKHOOD, AND THEIR MUTUAL INTER-RELATIONS: LOVE, ITS LAWS, POWER, ETC.

FREE MANKHOOD OUTFIT TO EVERY BODY. Send your name with five cents to NATIONAL PUBLISHING CO., 19 N. 7th Street, Philadelphia, Pa.

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\$10 A DAY canvassing for our books. Terms \$1000 and outfit free. HUNT & CO., Rockland, Mass.

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Mediums in Boston.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a check of \$1.00, a return postage stamp, and the address, and state age and sex. All Medicines, with directions for treatment, extra.

DR. H. B. STORER'S New Office, 29 Indiana Place, Boston. Mrs. Julia M. Carpenter, Medical Clairvoyant.

SPRITUAL SCIENCE OF HEALTH AND DISEASE. DR. W. F. EVANS, 3 1/2 Beacon Street, Boston.

MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-136 Castle St., near Tremont St. Hours 9 to 9. Sundays 2 to 9.

Susie Nickerson-White, THANCE AND MEDICAL MEDIUM, 130 W. Market Street, St. Elmo, Suite 1, Boston. Hours 9 to 10.

I. P. GREENLEAF, Medical Clairvoyant and Homeopathic Physician, Office at 8 1/2 Montgomery Place, Room 4, Boston, Mass. Nov. 3.

MRS. M. A. CARNES, 220 NORTHAMPTON STREET, near Tremont, Cir. Thursdays 3 to 5, and Sunday evenings at 7.

MR. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 943 Washington Street, (near Indiana Place.) Hours from 9 A.M. to 12 P.M. - 10 P.M. for engagements with Artists, Spectators, etc. to locate and assay minerals. 13w-10-13.

Mrs. M. J. Folsom, MEDICAL EXAMINER, under Spirit Control, 527 Broadway, South Boston. Oct. 20.

Annie E. Camron, M. D., MEDICAL, TEST AND BUSINESS MEDIUM, 8 Bennett Street, Hours 9 to 8. Sundays, 12 to 10. Nov. 10-16.

HETTIE CLARK, MEDICAL, Clairvoyant and Business Medium, Circles Thursdays 7 to 9, and Sunday evenings at 7.

A. S. HAYWARD, MAGNETIST, 5 DAVIS STREET. Kinds of diseases by VITAL MAGNETISM when medicine fails. Hours 9 to 10. (Magnetized Paper 50 cts.) Oct. 6.

MRS. J. C. EWELL, Inspirational and Healing Medium, Suite 2, Hotel Norwood, cor. of Oak and Washington Sts., Boston, (entrance on Ash St.) Hours 10 to 12. Oct. 6.

SADIE JOHNSON, 116 Court Street, Boston, tells all affairs in a clairvoyant state; also Medical and Business Medium. Magnetized treatment. 4w-10-17.

SAMUEL GROVER, HEALING MEDIUM, No. 10 Dwight St. Dr. G. will attend females if requested, Sept. 1.

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Poet, Test and Business Medium, 17 Hayward Place, Boston. Nov. 3.

AGUSTA DWINELL, Clairvoyant, (Entrance in Proprietary Medium, 23 Winter St. Terms 1. Oct. 6-6m

N. J. MOISE, ECTOPHYSICIAN and Magnetic Healer, 7 Montgomery Street, Boston. Sept. 1.

MRS. C. H. WILDES, 74 DOVER ST. Mondays, Tuesdays, Wednesdays and Thursdays, from 9:30 to 10. Nov. 3-13w

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 31 Common Street, Nov. 3-13w

MRS. PICKERING, Spirit-Medium, 28 Winter Street, Boston. 4w-10-27.

SAVE DOCTORS' BILLS! For all Liver and Stomach Difficulties, try HOLMAN'S PAD.

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 10, 1877.

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

BELGIUM.

The papers of Belgium are still quite largely taken up with accounts of Mr. Slade's séances. Besides those already mentioned in my last Review I have before me the Mens. Journal De Liege, et De La Province, La Chronique, of Brussels, and another number of the Progrès De Charleroi, devoted to politics, commerce, agriculture, literature. The latter says that a certain journal has influenced its readers to believe that Mr. Slade is an able prestidigitateur, whereas it is only necessary to visit him to obtain a very different idea. He is a person "simple et sympathique," aims to show facts without explaining the cause, and "gives such guarantees of honesty and truth that no suspicion regarding sincerity can be entertained." Coming from his séances some intelligent people exclaim: "Explain it who can!" others: "It is the intervention of invisible intelligences!" Two gentlemen, thoroughly skeptical, recently visited him. While one of them held a slate under the table a singular noise was heard, and it was discovered that a hole had been made through the slate as if done by a small bullet fired from a pistol. Another, a double slate, and in broad daylight, was wholly covered by writing, half in French and half in English—an appropriate quotation from the Bible. One of the party, Mr. D., who proved to be quite mediumic, was raised in his chair a great height from the floor, Mr. Slade simply placing his hand on the visitor's shoulder. "We left," says the writer, "as you may suppose, much excited and much enchanted."

La Meuse gives a whole column to a sitting with Mr. S. under the heading of "An hour with the medium Slade." During the séance, the writer states, "Mr. S. nervously withdrew his hand from ours, as if burned, though his fingers were icy cold, and the chair in which the interpreter had been sitting was thrown violently away from the table. An arm-chair, a yard or so distant, suddenly changed its place, and a slate was written upon in the usual mysterious way, not only in the French language, but in the Hollandish, which neither of us understood."

La Chronique states that it has received many articles respecting Mr. Slade's mediumship, but it has space for only a couple one by a M. de Turk, in which are given some reasons why the materialists, athletes, clergy, oppose Spiritualism, the other from Mr. Bemy, of London, which supports the claims of our faith by the testimony of some of the leading scientists in England and France.

Le Messager, of Liege, gives its entire issue of Sept. 1st to Mr. Slade, his séances, and what the press has to say about him. I edit from it, however, nothing of importance that I have not already reported, except, perhaps, a trivial affair that made no slight impression on the party to it. "When the slate was withdrawn," says the correspondent, "what was the stupefaction of my neighbors to find on it a knot of ribbon from her dress, probably taken when it had been violently pulled a short time before."

Le Messager of the 13th of September, remarking on Mr. Slade's séances, assures us that M. Victor Hallaux, who pretends to be competent authority in prestidigitation, affirms that the arts of Robert Houdin and Maskelyne have nothing to do with these manifestations. The editorial on the matter is valuable in argument, and cannot be gravely and sensibly refuted. Sneers have lost their force. I will give from the same Messenger a brief account of an event which occurred to a young lady voyaging from Havana to Genoa. Mlle. Henriette could not sleep one night, and so got up and went on deck. As she leaned against the captain's head she distinctly called: "Henriette Henriette." As it seemed to be familiar French, and as no one on board spoke that language except the Captain, and he but little, she was greatly surprised, and turning to that other a-ked if he called. A reply in the negative caused her to resume her former position, when she again heard, "Henriette Henriette." Hastening down to the cabin she was again addressed: "Henriette, you evidently do not wish to recognize me," while there beside her bed stood her maternal grandfather. In a moment he disappeared. Two days later, on the 8th of January, arriving at Genoa, she found a telegram announcing the decease of said relative on the 6th, at the time of his appearance on board ship.

Judging from some remarks in the Messenger taken from the Journ. des Deux Arts, there is at Bruges a wonderful little girl, a child, Louise Van de Kirkhove, who paints with such marvelous skill and rapidity that she attracts vast crowds to her studio. In the presence of more than two hundred individuals who came to see her and be convinced of her powers, she has produced her beautiful works; and nearly all her visitors have received some souvenir of her genius.

The Messager, of the Federation of Belgium, a very little paper, is nearly a new publication. The eight pages of the September number are devoted entirely to Mr. Slade's mediumship—giving, however, nothing that I have not already transcribed. The next issue will be devoted to a consideration of the attitude (doubtless regarding Spiritualism) of the liberal Journal de Gand and the Catholic Courrier de Brussel. I hope to receive it.

FRANCE.

The Revue Spirite, Paris, October issue, has nearly fifty pages of valuable matter. No brief synopsis of it can do it justice. "That which the dead say," is the first of its lengthy articles, and certainly in one of its aspects portrays in graphic language the misery that envelops like a tight-fitting garment earth's evil-doers. Antoine D. gives further account of the development of the young medium, Amélie. In June, 1875, at a séance, the spirits caused the music box to play, stopping and starting it at will. When visiting a Mme. X., a letter which should have been sent to Antoine D. some time previous, but had been lying in a receptacle with many others, was brought by the invisibles and placed in his hands. Having been to the theatre to see the Chate blanche, which amused Amélie very much, a communication by direct writing was received, which said: "At last I have found a medium through whom I can communicate, thanks to the Chate blanche" (white cat). This spirit afterward took an active part in Amélie's manifestations. One evening, Amélie's hands were drawn behind her

and fastened very firmly with a cord, whose ends were carried down and "fixed solidly" to the leg of her chair. The spirits also essayed a duo on the harmonica and tambour, and themselves give the signal for applause—produced seemingly by the hands of little children. The following was given by direct writing: "We love these séances, and will do our best to materialize. (Signed) La Chate blanche." In the following month flowers were brought by the spirits—une masse de petites plantes—blue flowers, moist, with fresh earth. Their name, however, had been forgotten. Amélie took a pencil and wrote: "Forget me not." Under the head of "Intelligence of Animas," the Revue, quoting the Independent de Douai, gives a couple of interesting facts—briefly as follows: "Eight days since a butcher boy was buried. He had a bull dog to which he was much attached. During the boy's short illness, the dog could not be driven from the room. He crouched by the bed and refused all nourishment. He went with the body to the cemetery, and with difficulty could be got away. Some days afterward, Mr. D., passing near the spot, saw a large hole in the centre of the grave, and on going to it found the boy's dog lying in it. Pitying the poor animal, he notified the boy's parents of the affair. The dog was taken home, but refusing all food, soon died. Mr. Degans, of Verona, Italy, communicates the following to the Revue: A Mr. Dundo, of Lima, had a dog very faithful and much beloved. During the winter of 1877 Mme. D. was so very ill that death seemed imminent, and Mr. D. was anxiously awaiting the doctor; but as a violent snow-storm was impeding travel, he was despairing, and finally said: "No, he will not come." Just then he heard foot-steps in the adjoining room, and supposed the doctor had arrived, but only the dog entered and quite out of breath. The animal at once placed himself by the bed of his mistress and began licking her hand; then, to the great surprise of Mr. D., he licked the pallid cheeks and the parched lips of the invalid, who seemed to revive under the operation. Indeed she was sufficiently aroused, warmed, invigorated, to ask what it was so near her face, and on being told, she caressed the dog. He was then taken to the kitchen and fed. Shortly after, Mr. D. called and sought for the animal, but he could nowhere be found, and the servant said that neither in the evening nor during the night had the dog been about the place. On the following morning, however, he arrived from the route of Verona (thirty kilometres distant, where Mr. D.'s relatives lived), panting and weary. The dog, though never but once at Verona, and then taken in a carriage, had in reality hunted up Mr. D.'s friends, as if to tell them that Mme. D. was better and would recover. "The dog," to use the writer's words, "had felt the grief of his master, and after reflecting, and without doubt guided by invisible friends, filled the place of the doctor." Mr. Raphael (author of du Tourte) gives also in the Revue an interesting account of an apparition that had appeared to an aged relative of his—confirming the statement that everywhere and in all ages, the ghosts of departed ones have been seen and recognized. It seems that Baron du Potet, now eighty years of age, is still giving lectures in Paris, on magnetism, and to an admiring multitude. In a recent address he referred to the sacrifices he had made and the secess he had endured in introducing this great truth to the people. "But," he says, "never has one of my detractors, nor one of my greatest adversaries, dared to treat me as a charlatan."

The October number of La Quarta Espirita, of Mexico, has thirty-one quarto pages, double columns, of such material as go to build up and strongly fortify our good cause. It opens with the "Philosophical Study of Dogmas," (continued) from the able pen of Don Juan Cordero, and is followed by "Catholicism before the time of Christ"; "The Earths of Heaven," by M. C. Flammarion; "Death," by Don E. Alvarez; "The True Religion," by Donna Amelia Dorrigny y Soler, and various minor articles and mediumistic communications. Among the latter is a characteristic one on "Harmony," the divine harmony of the "Superior Regions," etc., by Silvio Pellico. In the "confession" of spirits who have lived immortal lives in the flesh there is the same agony, the same grief, remorse, anguish which we find characterizing the expressions of those who have returned to us here. "And then," says one, "if all is to be paid for, even to a bad thought, when shall we be able to liquidate our account?" Another, who had betrayed a trusting young girl and laughed at her consequent perturbation, was soon removed to the spirit-world. "The first remembrance that assailed me," he says, "was of the woman whom I had so much injured. I returned to the abode of my unhappy victim, and saw her, pale and sad, bending over the cradle of our child. Deeply penitent, I asked forgiveness and sought with tenderness to assuage her tears. I madly fondled the little one I had left upon the earth without a name. But all was silence. No one heard or heeded me. Always at her side and hearing her murmur my name between her sobs and tears, but my penitence and grief reaches her not, and I must seek the aid of the good who practice their virtues in silence and know something of the life beyond the tomb." Could Spiritualists realize that in our selfishness we are making for ourselves a Procrustean bed that our morally mutilated forms must fit, perhaps the gauge of virtue would be more closely watched.

In a lengthy poem in the Illustration, by Rafael Luna, occur these words: "Devotion without charity cannot reach heaven, nor purify the soul, nor satisfy the good God. Devotion without charity is a sound without an echo, a flower without aroma, a light without reflection."

The Siglo XIX, of Guadalupe, reports in a jesting manner a spiritual manifestation which occurred to a young girl, religious and much respected, and of a good family in Guadalupe. The little medium experienced certain phenomena which were augmented till she saw and heard the phantom of her god-mother, or guardian, who came to reproach herself for not having had the child baptized, and to have the ceremony performed. Other manifestations occurred in the child's presence, such as the flying open of doors, which doubtless aided in convincing the bishop, to whom the affair was named, that there was something in it. The baptism took place, and during the ceremony the girl and she who was serving as god-mother saw the attending spirit.

Le Ley de Amor, of Merida, Yucatan, Sept. 1st and 24th, is also at hand. Its little pages have much interesting matter, such as is found under the heading of "Spiritualists, to the Work"; "The Voice of Truth," etc. Its closing paragraphs: "Spiritualism makes progress in our Republic in spite of the intolerance and the sarcasms of the unbelieving. Full of joy we announce to our readers the appearance in the are-

na periodicals of four new publications dedicated to the propagation and defence of our cause. They are: La Discusion, organ of the 'circle' called the 'Friends of the Truth' of the populous city of Guadalajara; La Nueva Era, organ of the 'circle' of 'St. Augustin and St. Matthew,' of Vera Cruz; Abism de Ultratumba, being a collection of articles dictated by the spirits in the 'circle' 'Esperanza' of Tezulitlan and Pajina Teatal, published in the city of Zaragoza."

SOUTH AMERICA. The Revista Espiritista, of Montevideo, has a valuable contribution from Don S. Sierra, on "Spiritualism and Rational Socialism"; and an editorial dissecting the opinions of one Perujo, a Catholic canon. The "Angel Guardian" communicates here also some pleasing sentiments, and says: "That the notions we hold respecting the science of Spiritualism are the bases on which rest the science that is to-day studied; and it is certain that Spiritualism is as ancient as mankind."

La Luz de Sion is the name of a new spiritualistic periodical published at Bogota, in the United States of Columbia. It has very attractive matter taken from the work, "Roma and the Evangelio"; some "Letters of Lavater," and miscellaneous articles, among which is one that draws a parallel between Moses and Christ.

La Redencion, of Buenos Ayres, reappears again, "after a suspension caused by the Jesuits, the principal barriers to modern progress," says a European paper.

ITALY. No periodicals from Spain have reached me this month. The Messenger, however, says that El Criterio of Madrid states that there are now more than fifty journals devoted exclusively to Spiritualism. In Barcelona there has been published a "New Spiritual Catechism" written by the President of the "circle," called El Progreso Moral, of Chamberi. Regarding the telephone a late number of the "Critic" remarks: "We cannot doubt that in a short time we shall be able, without leaving Spain, to converse with the Emperor of China, the Shah of Persia, and the President of the United States."

ITALY. The September number of Annali dello Spiritismo, of Turin, has come to hand. The first lines that I read are: "Sig. Gasparin attributes the phenomena of Spiritualism to the table to the action of a fluid put in motion by the will of the operator." After some able remarks by Don N. Filateo upon this stupidity, the opinions of Faraday of England, and Bobinet of France, upon this subject are given. Explanation follows, though it would seem late in the day to devote any time to the puerile fancies of these wise (in their own conceit) and astute (?) observers. "Know Thyself" is another interesting communication in the Annali, in which is discussed, "Whence do we come? What are we? Where do we go?" Under the head of Bibliography is a notice of a work by Don Ernest Volpi entitled "The New Faith," &c. Its views are discussed relatively to those of Prof. Schiff, P. Bresciani, Moleghutti, and others. Several pages are devoted to a consideration of the origin of man, and several more to what is evil and what is good, in which it is maintained that the former is subordinate to the latter. Following the above is an article on direct writing copied from the London Medium; a notice of the little orator Shannon; of the Abbé Durana's book, in which spiritual phenomena (allowed to be genuine) are attributed to the Devil; of a communication in the Banner of Light from East Saginaw and from Rochester, and of that strange phenomenon which I lately gave to the Banner, where a girl, dying in great agony, and exclaiming all the time that she was being beaten, bore upon her body the evidence of such a castigation.

A neat brochure of one hundred and forty-two pages, published in the Dutch language, and for sale at the Banner of Light office (price 25 cents), has been received from the publishers at Munich, Bavaria. It is a translation, by Mr. Philip W. Kramer, of one of A. J. Davis's valuable works "The Principles of Nature." It embraces remarks from "The Teacher," from "Arabela," from "The Life of a Seer," "Views of our Heavenly Home," notes on John Quincy Adams, and "Answers to Questions."

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