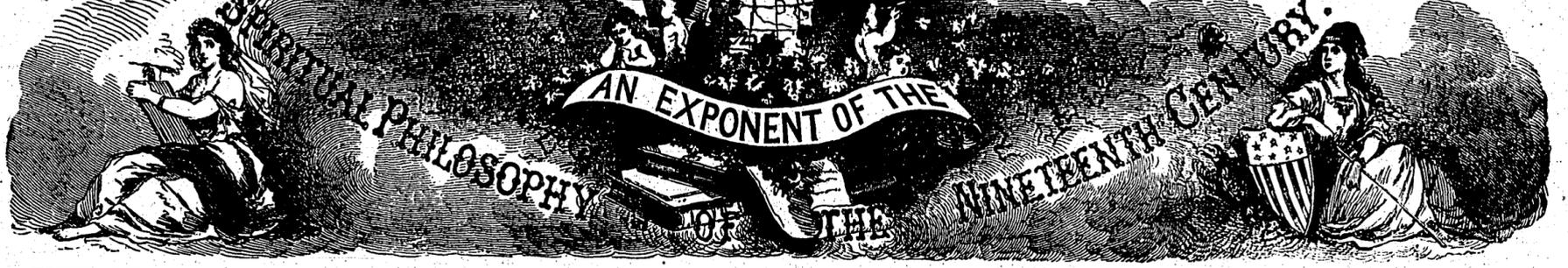


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

Revue Spirite, Paris. I find that I am getting a little behind hand in my ever agreeable work, and that I have in hand two of the montlises (August and September) above named. If I review them fully I fear that I may tax too much the patience of the readers of the *Banner of Light*; yet, they contain hardly a single paragraph that every earnest Spiritualist would not be pleased to read. I know that I cannot, in my abridged sentences, do justice to the noble thoughts, the beautiful sentiments the French is so capable of expressing; but I do the best that our harsher, poorer English, and my limited space will permit.

The first thing I encounter in opening the August number is a handsomely printed circular, on very delicate paper, addressed to the "Dear brothers of our faith," by Mr. T. Guérin. "It is to call our attention to the words of the evangelist: 'That which you have received in the ear, proclaim on the house-tops!' A new era," says the writer, "ought to come forth from the revelation of the spirits which the whole world is now witnessing, to combat on the one hand materialism and infidelity, and on the other intolerance and fanaticism. Spiritualistic phenomena are now sufficiently established as to their verity, and it is hence time to teach and to popularize, by all possible means, the great truth therein involved." Monsieur Guérin then proposes (as stated in a recent "review") to give five thousand francs, and a thousand francs annually, to carry out his project as advocated in his circular, which is to unite the various societies in all the provinces, with the end in view, by subscriptions and otherwise, to publish and circulate to the fullest possible extent the works of Allan Kardec, and elucidate among themselves all those points of doctrine so commendable and so desirable in the development of our higher natures.

M. Jésupret, son, writing of the plan above proposed to establish a fund (fifty thousand francs) for the publication of Kardec's works, says: "I find the idea an excellent one; for Spiritualism, unfortunately, is not generally known except through the pleasant, often trivial, of journalists, and invests lavishly expended from the high seats of a fanatical and intolerant clergy." His father will subscribe twenty francs annually.

M. René Caillé has an excellent article entitled "Free Thought," in which he surveys a wide field of intelligence, and in which he says: "If we advance a step into antiquity, where Spiritualism was the reigning religion, we find written at every step, in the old traditions, the doctrine of human incarnations of souls coming upon the earth, be it in a mission to work for the progress of humanity, or the expiation of crimes committed in an anterior existence. The Hindus, the Egyptians and the Chinese, believed in the transmigration of human souls into animals, which was to them their hell and their punishment. They admitted that animals were susceptible of inspiration like men, by invisible beings of the supernatural world; and Pythagoras said that it was only man who in his self-love and pride, had decided that animals were deprived of intelligence and of reason. . . . If we believe also the ancients and certain ones of our era, there are, and have been, men who understand the language of animals. . . . Apollonius heard one day a swallow tell his companions that a donkey, loaded with grain, had fallen down, and that the grain was scattered over the ground." Giving thus to inferior creatures—as they are supposed to be—a higher social position than they generally attain to with us, no brutality toward them, no killing could be conscientiously countenanced; and there was a grand moral sentiment in it, conducive, I think, to the well being of each, the higher and the lower. . . . "The Egyptians also were persuaded that man was not the only creature endowed with a divine spark—filled with divinity (as more literally rendered). . . . Among the Persians, in the mysteries of Mithras, they gave to man the name of animals. . . . But all is *metamorphosis* and progress in creation," continues Mons. Caillé, and he enlarges upon this, and the laws of analogy, with great perspicuity; adding, to some reflections naturally elicited, that it is "worthy of meditation,

that it depends upon the mother to make of her child what she wishes."

"He believes himself not dead, and troubles the living," is the heading of a singular story which I will very briefly relate. It comes well authenticated by Mons. Georges Cochet who knew the parties most interested in it: "In 1878 Mme. R., as *concerge*, took charge of a house, with apartments to let, in the Place St. Georges. The money that she received from the occupants was placed in a drawer which she kept locked. At the end of the month, when the proprietor called for his money, she found the drawer empty—some forty dollars had disappeared. She soon after discovered that her clothes were spirited away, and that no change of dressing-room, of wardrobes, no double locks and no scrutiny made any difference. The police were finally notified, and a strict guard placed everywhere with the aid of electric bells, but without any change in the strange and very embarrassing events. Mme. R. was thus persecuted for two years. In her younger days she had been quite a medium, and it now occurred to her to consult the proprietors of the *Revue Spirite*. Mr. Cochet was present, facts ascertained, and a meeting with the Psychological Society arranged. Here it was ascertained that the trouble to Mme. R. had been caused by a former *concerge*, now deceased, who had for the previous fifteen years occupied Mme. R.'s place, and now, being jealous and revengeful, and confessing that his condition in the spirit-world was frightful, returned to do what mischief he could. He communicated with difficulty and with violence, and implicated another party in his fiendish deeds, though he hesitated in giving her name. Finally, in a paroxysm of fury he said: "It is Adèle! it is Adèle!" Mme. R. then said: "It is his wife whom he accuses, whose name was Adèle." Mons. Cochet adds that Mme. R. was not at all known to the Society, that the name Adèle had not been uttered and had not entered the thoughts of Mme. R. The old *concerge* was then induced to discontinue his malpractices, as he could not regain his place (as he sought to do) which he had lost at his death, and Mme. R. recovered her tranquillity. The writer thinks that many events in our lives are thus produced without the source being suspected: that such phenomena are not sufficiently studied.

Mons. Jésupret, father, writing from Douai, Nord, says: "It is with veritable joy that I announce that our *belle philosophique* makes notable progress in this region: the adepts multiply, the clergy attack, public sentiment is aroused; people talk, they inform themselves, and those who seek the light find it. Two new groups are being formed, one at Somain, under the direction of Mme. Dufol, who is a medium and a woman of intelligence. Mons. J. was going to form a new society at Arras. At Amand-les-Eaux and at Lens they await him to establish new groups." His daughter is a medium.

Following the above is a letter from Dr. Geo. Wyld, explaining Theosophy; then comes a short account of the apparitions at Knock, Ireland, which says that "In the month of August (1879), one evening, one of the walls of the modest church of the village of Knock was suddenly illumined, then three persons appeared; one in the midst had the appearance of the Virgin Mary, the other of St. Joseph, the third of an Evangelist. These three were immovable; the Virgin appeared to pray and the saints to contemplate her. The apparition lasted for three or four hours, and was seen by a dozen or fifteen persons of both sexes. She has not been seen since. The wall remained illumined a longer time, and has been lighted up with the appearances of luminous stars."

Dr. E. Lowenthal, *docteur en Philosophie*, writing about Prof. Crookes's great discovery ("radiant matter"), and Prof. Zollner's "fourth dimension," says of the latter: "The more we approach it the more it flies from us."

"The Intelligence of Animals," a subject ever attractive, from the pen of M. de Cherville, and "Prayer," by Lamennais, I can only name. I would, however, like to transcribe in full a little dialogue between two children, one of ten, the other of five years, overheard by Mlle. Delphine (?) and reported briefly as follows: The elder was recounting to the other the life of Jesus, when the latter said: "His mother loved the little Jesus? and his grandmother loved him also?" "I think," said the former, "that his grandmother, St. Anne, died before she saw him." "But his other grandma," said the little one, "the mamma of the good God, his papa, was she dead, too?" "But," replied the elder, "God, the father, never had a mother." "Never?" was the response of the younger, and tears filled his eyes, "ah, the poor, poor God! I pity him!" The elder then recounted Jesus's death, and her listener, trembling, exclaimed: "Poor great little Jesus! and what did his mother say when they killed him?" "She wept," was the answer. "And his papa who was God, what did he do? did he not kill those naughty men who hurt his Jesus?" "No, for it was he who willed it." "What! he?" replied the little indignant blond, "oh, the villain good God! I do not wish to love him any more! Why was he so wicked?" The elder gravely considered the subject and then replied: "We must not blame the poor good God, for he never had a mother to teach him to be good!"

I must leave the September number for future mention.

BELGIUM.

Le Messenger, of Liege, (1st and 15th of Aug.) is in hand. "Deceiving Spirits" is the first of its fifteen original articles, and is rather a thesis than an exposition of how or why spirits deceive. Above may be found an illustration of the subject; and I have known two or three mediums who were compelled to give up mediumship because so many spirits were ready to

avail themselves maliciously of any passivity on the medium's part. M. Louis de Potter, mentioned in my late "review," has here several columns devoted to him as a patriot, statesman, &c.—the original, probably, from which the former was culled.

The *Estafette* is quoted as treating with no little incredulity the manifestations at Mme. Olympe Audouard's, 39 Boulevard des Capucines. It says, after giving the names of a number of the most distinguished European Spiritualists who were offered in support of what Mme. O. A. had to propose: "We were thrown last evening into strange perplexities. The spiritual conferences in the saloon of the Capucines were so enjoyable we left nearly convinced. There were many present, but not a spirit, I will avouch. . . . Mme. A., with many others, has seen the spirits. Why not believe this amiable seer?" &c.

From the *Duen Sentido*, of Lerida, is extracted an account of the suicide of the priest Barrois. He had been a very active man in the ultramontain party—had organized several expeditions, including one to Lourdes. "Is such an act conceivable," says the writer, "with one who believes in a hell, and about which he has given so many terrifying sermons? It is logical to suppose that he did not believe in these things." I find here also an extract from the *Jeffersonian*, of Ohio, under the heading, "A Case of Identity," a manifestation through a medium purporting to come from a deceased Mr. Campbell Star, who wrote the following and signed it, as he often did his friend by letters, with a five-pointed star: "Tell Miller not to mount my horse. It will kill him." Miller was not notified of this, and the next day a telegram announced that he had been thrown from said horse and killed.

The *Banner of Light* is credited with the reproduction of the *fac simile* of a message in telegraphic characters obtained between two superposed slates, through the medium Slade.

The *Messenger* gives a good deal of attention to "magnetic treatment" of the various ill flesh is heir to, based upon the supreme influence of the spirit-world which, it asserts, is prepared to aid and is aiding those who, as in Bible times, seek the true Source of all power.

It also approves, it would seem, of organization—the uniting of our forces—which, it is thought, will be more required in the future than at present, on account of persecution that is to arise in a formidable manner.

SPAIN.

La Luz del Porvenir, of Barcelona. I have in hand five numbers of this valuable little weekly, so ably edited by Lady Soler. Its latest issue is Aug. 12th.

Lady S. has just visited a new Society of Spiritualists at Sabodell. She says: "It is a centre of Spiritualism greatly advanced," and she hopes that many "groups will follow its example," and that our faith "will be propagated without any species whatever of fanaticism." Mlle. Sans, who aids materially in adorning *La Luz* with her rich thoughts, follows the above with a (continued) story.

The whole of the last number is taken up with a "Philosophical Reply" to some religious and scientific *conferencistas*, of an eminent orator, Rdo. P. Llanas. It is from Lady Soler's pen, and hence is masterly in erudition, with the flame of truth along every line.

El Criterio Espiritista, Madrid, for July, opens with a respectful but firm condemnation of the act of suppression by the Spanish government of that able monthly, *El Buen Sentido*, of Lerida, saying, "that the doctrine gains, as all have, by persecution; as gained Physics and Astronomy, Religion and Morals, with the persecution and molestations of Copernicus, Galileo, and many others.

"Spiritualism is a Philosophy," by Sr. Gonzales (treating particularly of the existence of God and its negation), and "To Know and Suffer," by Ana Maria, precede an article made up from the *Banner*, concerning an eloquent discourse by Mr. Wright, and an account of the manifestation of a little child, who was not only recognized by its uncle, Mr. Johns, but two days afterward by its mother at another séance.

"Estrella" gives two communications from the spirit-world, expressing a desire to pour balm upon the wounds of suffering human beings, but finds herself controlled by laws outside of which she cannot even lend the smiles of a loving heart; "but love impels us," she says, "and the work done where love is the inspirer is never without its effect"; and she invites to prayer, also to remembrances of the departed, as "there will never fail to be some one to transmit to them what emanates from affection."

ITALY.

Annali Dello Spirittismo, Turin, for August, opens its fair pages with "Ceremonies and Sacraments of the Brahmins," from the pen of Viscount Solanot. The Trinity, the *trimurti*, is first briefly portrayed "as one of the principal features of the Brahminical faith; and then, as there was a celestial court there: must be a demonical one, the region of Vasuky, with power to torment both soul and body. This cheat and this fear, the sacerdotal starting-point in all time and places, was an invention of the Brahmins," &c. The *Atharva Veda* is several times quoted; also the *Cadice di Mann*.

"Spiritualism" noticed in a former review as being in the *Revista*, of Montevideo, and "The Vision of Armand Carrel," recently given in the *Banner*, follow the above; then there is a continuance of D. Sebastiano Fenzli's able speech, made before the "Philological Society" of Florence, in which he shows the progress of our doctrine in spite of the obstacles it encounters; and says, what is universally admitted by Spiritualists of this country: "Every individ-

ual attracts to himself spirits like himself; the frivolous attract the frivolous, and the nonchalant the careless, indifferent," etc.; and from what proceeds from unfortunate conditions, "there is often born the belief that the manifestation is either an illusion or imposition." Conditions, imposed by the sitters, are referred to as destructive of otherwise reasonably anticipated results.

"A Psychological Problem" I can only briefly notice. A gentleman in Berlin having departed this life, his widow took one of her two daughters with her to Hamburg. There, falling ill, she one night, waking from a troubled sleep, said to the one at her bedside, "Where is Eugenia?"—her absent child. "Dear mamma," was the reply, "we have not notified her of your illness, for fear of distressing her." "You are jesting," said the mother; "Eugenia not here? She has been sitting here comforting me." "What, Eugenia?" "Yes, Eugenia; and I have felt her hand smoothing my hair." A letter from the absent one soon came from Berlin, saying: "I am desolate; something has happened to mamma. Last night in a dream I was sitting at her bedside, and comforting her and soothing her hair."

"Animal Magnetism and Spiritualism" are united in another article, in which it is stated that a certain party had been induced to consult the works of Kardec "to avoid in future falling into similar errors, and perhaps worse ones, from which they were suffering." The *Annali* credits the *Banner of Light* with its ever praiseworthy efforts to defeat the M. D. & plot; and also, with a notice of Mr. Hatch's visit to Terra Haute, and the satisfactory manifestation afforded him there.

SOUTH AMERICA.

The *Concancia*, of Buenos Ayres, for July, has just come to hand; but it embraces two numbers, and can be but briefly reviewed.

The "Letters on Od and Magnetism," (continued) are exhibitions of much research, and are not devoid of confessions that we as yet comprehend but little of what Reichenbach discovered.

It seems that at the "Circulo Concancia" a number of personating mediums have been developed.

Lady Soler and Dr. Candida Sans contribute articles highly prized by the Spanish public—the former on "The Poor," who can have no able advocate, and the latter on those fraternal sentiments expressed for her by the brotherhood in Buenos Ayres.

Materialism with Dr. Monck, in the presence of Archdeacon Colley, is quoted here as related by Mr. Burrell, and which have been of the most thoroughly satisfactory character.

Under the heading of "Double Sight," two or three accounts are given of missing persons being found through what we term clairvoyance.

The *Banner of Light* is twice quoted—giving Dr. Cooper's account of the early formation of the earth, and Mrs. Richmond's replies to questions, beginning with "Was not Jesus a materialized spirit whose medium was Mary?"

Toluca, Mexico, seems yet to be alive to the cause of Spiritualism, though nothing from that region, nor from the city of Mexico, whence formerly issued the able "Illustracion," comes now to my hands.

MISCELLANEOUS.

La Chaine Magnetique, Paris, Aug. 15th, so ably edited by the Baron de Potot, comes like a new revelation, though treating of a subject the pyramids could bear witness to.

Dr. Surville, of Toulouse, a magnetizing physician, has lately received the title of "Officer of the Order of Nichan."

The *Avenir*, of Bayonne, says that a family at Hasparren had a child fall ill, and attributed the cause to a poor woman of sixty-six years, who was supposed to have cast a spell upon it. The mother and daughter, with two others, armed with a gun and a hatchet, went to the woman's house, broke in the door, and finding her alone threatened to kill her if she did not reveal how she had affected the infant. Neighbors, hearing her cries, rescued her.

The French Academy has conferred upon M. Camille Flammarion, our excellent *confrere*, the Montyon prize for his work, "L'Astronomie Populaire."

The fourth edition of "The World of Spirits," by Mme. d'Olympe Audouard, is about to appear.

A writer under the heading of "Tribune of Magnetism" says: "From what M. R. has studied of the phenomena of magnetism, how can he affirm dogmatically that Spiritualism is only a branch of magnetism?" But this perhaps is better than what the "materialists" can say: "Nescio, nec scire volo." . . . M. R. attributes the transmission of thought to a cerebral nervousness; "but I," says M. Duparc, "after nearly forty years of practice in magnetism and mediumship, never had the idea of attributing to any nervousness whatever the result of my magnetic cures, the diverse phenomena I have obtained, materializations, direct writing, &c." . . . "In place of combatting Spiritualism," he finally adds, "let magnetists and spiritualists unite."

M. de Fleurville writes to the *Chaine* that he recalls what a countrywoman, who was not a clairvoyant, and had never been magnetized, predicted to him at different times, and which had in effect come to pass. After great grief at the loss of a daughter, she had visions during which there was revealed to her all the misfortunes that were to befall France. In August, 1869, she said that France would soon be inundated with blood. Clergymen and magistrates would be killed. She predicted the great power of Rochefort and of Jules Favre, etc., etc. M. Louis Jacollot says (quoted from the *Pe-*

titie Republique Francaise), that when in India a *fakir* told him to think of anything he pleased and in any language, and it would be repeated to him. "I put myself," he says, "to thinking (very clearly as required) of the first verse of the *Iliad*. The Hindu, who had never heard word of Greek in his life, pronounced distinctly the verse: 'Ménin acle, thea Paleteuco Achilios.'"

The *Chaine* quotes also from the *Banner of Light* its article on the defeat of the "M. D." Plot."

Licht, Mehr Licht, Paris. I have in hand five numbers of this important weekly, dating to Aug. 20th. Had I the capacity I would do justice to this beautifully-printed (in German) publication, but space will not permit an enumeration even of its varied articles. Mediumship; phenomena; reincarnation; letters from Berlin, Hamburg and other important points; manifestations with Mme. Hugo d'Alési; Louise Latéau; Mrs. Pickering's séances from the *Banner*; the Baroness Vay on Miss Fowler's mediumistic powers, are some that may attract special notice.

Op De Grenzen von Teer Werelden, &c., is the sixth number of a publication that seems to contain the history of Modern Spiritualism. The present one has an account of Mme. Blavatsky's magic séance in a Tatar tent. This reminds me to invoke particular attention to the magazine *Mme. B.* is editing in Bombay, entitled—

"The Theosophist." Words can hardly convey the superlative pleasure I have found in perusing this extraordinary work. It seems to me that, as Spiritualists, we cannot ignore the teachings of the Orient. Here we have many of the most intelligent men in the world—though some are Buddhists and some of other religions—not only expressing their sentiments respecting our faith, but their cultured views upon theosophy, ancient religions, cosmogony, medicine, the literature of a great Eastern race who seemed to have exceeded classic Greece in all that pertains intelligibly to the higher functions of our existence. No panegyric of mine can tower to that height where dwell in spiritual exaltation those sublime characters we read of in *The Theosophist*, who are even now teachers in India, and are contributors to said journal. As I have remarked above, as Spiritualists, we cannot afford to be without the instruction these Buddhist scholars are disseminating; and though we may not accept all their promulgate, no sincere seeker after truth can fail to be largely benefited by their essays, and by their elucidation of Vedic and other religions, and their heroic splendor of their own lives.

An Interesting Manifestation.

To the Editor of the Banner of Light:

I have recently had stated to me another phase of the "materialized lace" phenomena of so common occurrence at materializing séances. Mrs. M. C. Pushee, No. 19 East Springfield street, Boston, informs me that on the occasion of her attending an amateur materializing séance in the presence of Mrs. Brightman (formerly Mrs. Seaver, the widely and favorably known medium), she was called to the aperture in the cabinet, when a fleecy-like cloud appeared, which soon separated into two parts, and a human form in white drapery took the place thus vacated. Though the rest of this form was indistinct and vapory, it put forth a fully materialized hand, and laid it on the back of the left hand of Mrs. P., when it soon felt as if something like a bunch was growing in the palm of her hand.

Mrs. Rockwood, the well-known clairvoyant and trance medium (who was present), said she saw something on Mrs. Pushee's palm that looked like the bud of a pond lily, and remarked that she thought they would have flowers. Mrs. Pushee was impressed to ask in a whisper whether she might take hold of the bud, when a pressure came on the back of her hand, and a nod of the head of the spirit form which she interpreted to mean assent. Mrs. P. then placed her right hand on the spot where she felt the outgrowth (though she saw nothing), and after holding it there a short time she moved it out and withdrew something visible to sight that looked like delicate silk gauze, with a silver sheen on it—or "moonshine," as a lady present observed. Mrs. Rockwood took hold of this gauze with both her hands, when it parted in two separate divisions. Mrs. Rockwood moved slowly backward some ten or twelve feet, the gauze extending in the meantime in two breadths of a yard or more in width, which all the members in the circle (some six or eight in number) both saw distinctly and handled.

After a while Mrs. Rockwood retraced her steps toward Mrs. Pushee, when the whole gauze-like material was again gradually absorbed into her hand, Mrs. Pushee in the meantime making a reversed movement of her right hand from that she had made whilst the gauze was extending outward. When the gauze-like material had, as Mrs. Pushee surmised, all gone back to the medium in the cabinet, the spirit form assumed a greater height, and upon Mrs. P. asking who or what it was, a tangible and visible hand was placed on her head, and in a distinct whisper the spirit form said, "I am the spirit of Peace. Peace go with you."

Mrs. Pushee informs me that the séance was held at Mrs. Allen's, in Harrison Avenue, and that the cabinet was made by a curtain being drawn across a bay window that was about sixty feet above the pavement beneath. I think it is to be regretted that a medium so gifted with materializing powers as Mrs. Brightman should have retired from the field.

THOMAS R. HAZARD.

A rugged countenance often conceals the warmest heart—as the rich pearl sleeps in the roughest shell.

For the Banner of Light. TO A BIGOT.

'T is bigotry, the greatest stay To human progress here below, Makes you condemn before you know, Aught but the old and trodden way.

A DIVINITY-SHAPED END. IN EIGHT CHAPTERS.

BY JOHN WETHERBEE.

CHAPTER VIII.

INTERPRETS CHAPTER ONE BY REPORTING THAT INTERVIEW IN DETAIL—THE LAMP OF THE MINISTER'S FAMILY RE-LIGHTED—THE MARRIAGE OF PIPER, AND DEPARTURE.

We left John Piper, two months since, Westward bound. Two months had elapsed, then, when one afternoon he entered the sanctum of Mr. Shadows; the business part of the day was over, and he was putting up his papers and shutting his books, and about locking his desk, preparatory for the home stretch.

As already said, the books laid aside, the papers in the safe, the office closed, no fear of interruption, Mr. Shadows and Mr. Piper were cozily seated at the table, the former listening to the latter's report, which the reader will remember (if not he can turn again to chapter one) was a pleasant as well as a long interview, and which left Mr. Shadows in a cogitative state of mind, with some considerable mental sunshine as a momentum, as was there stated after the friends had separated.

details would spin this story out into a good-sized book; so for the sake of brevity, and being able to condense it into this last chapter, we will let Mr. Piper tell the story to Mr. Shadows and the reader also at the same time, and what follows will be substantially the report made by Mr. Piper at this interview.

"I arrived in due time at Indianapolis," said Mr. Piper, "entered my name on the hotel-book—not this time as Johnson, but as John Piper, of California—went to my room and disposed of the dust of travel, and was soon ready for business; and before I retired for the night, had made many fruitless searches, not being able to find the first clew to Mr. Wadsworth, who must have reached there nearly three years before, and with a family ought to have left some mark or trace. But I was not discouraged, and on the next morning called on all the ministers of the place; but no one remembered Mr. Wadsworth, not even the Orthodox clergyman, of the same persuasion—though the type in Mr. Wadsworth, as the reader has seen, was a mild one, and that was due as much to his poor health as to any real conviction; but this minister was a new-comer; that is, his appearance in Indianapolis must have been six or eight months subsequent to the Wadsworth transit, which accounts for his ignorance.

It soon became known that I was seeking after such an individual, and in a day or two a person informed me that a family, he did not know the name, from the East, stopped a day or two at a friend's house two or three years ago which answered the description. Inquiring of that friend proved them to have been the Wadsworths that I was seeking. It seemed that they had left that friend's house after staying there a few days, and went to Honeyville to settle, a town about thirty miles distant. I concluded my best way was to go there at once, and did so. I found it a little town off of the main line of travel; but, like most small places, the people were all acquainted with each other, and all kept the general run of village matters and everybody's business. I stopped at the tavern, and soon learned that I was on the right track, and that Mr. Wadsworth preached at the meeting-house a few months, and then died, and was buried in the graveyard near the church. I found one of the saints of the parish—for there are always some saints in the church, as well as sinners. This good saint had taken quite an interest in this grief-stricken family. Mr. Wadsworth had kept his courage up, I learned, as well as he could. I suppose it did not call for much intellectual effort, as his stock of New Hampshire sermons would cover his new field for a year or two; still he waned in health, and finally took to his bed, and between two Sundays he died and was buried; and with his departure his family were without support, as the little money he had and had earned was fully used up. The good people in the neighborhood did what they could for them. The oldest daughter succeeded in just supporting herself by assisting in a school in Indianapolis, and was living there then as Mrs. Wing, she having been married a few months before to a young merchant in that city. If I had known of that before, I might have got on the family track without leaving Indianapolis; but it may have been better as it was, for I got a better idea of the family in some respects than I would have got from Aggy, who, from prudence, might have been reticent.

It seems after the burial of the minister, the neighbors took the family; one took one, and another, and the lady I was interviewing took the mother and youngest daughter and gave them a temporary home. This was kind, but a burden, and the family wanted to be self-supporting, and soon Aggy got the situation at the school in Indianapolis. Mrs. Wadsworth had met in that city accidentally, a lady of about her own age, who, twenty-five years before, was a schoolmate of hers, and who wrote her from the northern part of the State, when she heard of the family loss, to come and assist her, as she was keeping a boarding-house at a place called South Bend. Mrs. Wadsworth went, and was still there; and Alice, the second daughter, got located some one hundred miles away, in a family where they made a daughter of her; but that did not mean a modern lady, for they were farmers, and Alice, with the rest, knew what hard work was; and Ada went with her mother to South Bend, and after a while got similarly located. Thus in two years' time, or even less, this loving and attached family were all scattered miles apart, having no communication except by letter. On the result of this interview, I thought it best to see the mother first, and I went at once to South Bend, as I had the directions, and saw Mrs. Wadsworth, and made the interview one of the pleasantest episodes of my life. I knew the condition of the family, and making that fact known to her as well as my financial intentions, the consequence was she was very free with me; and when she realized that I was the Mr. Piper that had brought them into grief, that I had been an exile and had become fortunate; and then to learn what trouble and travel I had taken to find them, for the purpose of making things right, it came upon her in such fullness that it overcame her and she fainted, and when she came to she was then almost bewildered.

move to Missouri, as it could be bought for thirty-five hundred dollars, and was worth it, and it seemed to suit them. I at once bought it, and it seemed to suit them. That purchase would amount to the sum I owed her husband, the interest, and a little more; but I told her I gave her the house for the damage I had done, and that I was going to pay her the principal and interest in addition. I found she had no note, or in moving it had got lost as of no value, as it was not, then; but I knew what it was in amount, and the date, and it being between thirty-four and thirty-five hundred dollars including the interest, I said to her I should pay her in money thirty-five hundred dollars besides paying for the house. The return of this lost star in such proportions quite overcame Mrs. Wadsworth, and she fainted again; but soon revived and began to appreciate the star more and more in the form it now appeared. I forgot to mention that Mrs. Wing wrote to both of her sisters, at my request, to come there at once, of course telling them something of their late good fortune. They both arrived in about a week, from different points, and the family, after two years' separation, were once more united. All these changes, and getting the family together and settled, took time. I was much with them, and the time went by very fast; and as five or six weeks had now elapsed, I began to feel as though I must leave them soon for home. I deposited thirty-five hundred dollars in the bank to the credit of Mrs. Wadsworth, and giving her the book, remarked, all the family being present, 'I cannot restore to you your lost husband, but I have done the best thing I could do. I have now paid you back the money that I owed you and the interest on it, and with the house additional I have doubled it.' I can assure you, Mr. Shadows, at that moment they were the happiest family on the face of the earth; and using the language of one of Burns' dogs, I must say

"That I for joy hae barkit wi' them."

Said Mr. Shadows to him, as he came to a pause: "To make the story perfect, you ought to have married, not the mother," said he facetiously, "unless you wanted to, but one of the daughters; then it would have been quite a romance."

Mr. Piper replied, "Do you know that idea occurred to me. I shall hardly dare to tell Sarah fully how warmly and lovingly I was received. I really think they were drawn to me as if they wanted to have a right to me. If I had not gone there the property of another—that is, if my heart had been free—I should have brought away a Mrs. Piper, I know I should," said he, "for it began to grow interesting. Ah, Sarah, what a risk you ran! But I concluded," said Piper, "to let well enough alone, and returned as I went, the title to me being still in Sarah, and with the kindest parting, and with tears and kisses all round, I bade them farewell, and they will not forget me, nor I them."

Nothing further need be said; the connection is now made with the opening chapter, and the reader must see good reasons why Mr. Shadows should have been cogitating after the interview where he was first presented, and why the gentleman who had just left him had left sunshine behind him; if he has not now done so to the reader, the fault must be with the writer, not with the ending of the story.

WESTERN LOCALS, ETC.

Ohio and New York.

The Revival in Clyde—A. B. French and his Work—Closing Sessions of the Lake George Camp-Meeting—Able Speech by Prof. Wm. Danton—Miscellaneous Items.

Clyde, Ohio, is an old arena of debate of Liberalism and Spiritualism. Prejudice against innovations on old forms of religious belief does not possess a strong hold on the minds of the citizens. For several years there has been but little activity in the town in the direction of maintaining public lectures on Spiritualism. Latterly, however, a call has been made for the public ministrations of the new movement. It was the writer's good fortune to take part in the initial exercises of the revival which commenced Sept. 22d.

The services were held in the Universalist Church. A. B. French, the well-known orator, who has been a resident of Clyde for many years, and who is held in the highest esteem by all classes, was Chairman. In a most felicitous speech he referred to the inauguration of the series of meetings. He hoped that the friends would rally in large numbers. He was delighted to see so many present at the opening service. He prophesied a successful meeting.

As a prophet, Mr. French turned out a success, for the church was well filled during the remaining sessions of the revival. Annie Hinman spoke on the 24th and 25th; and on Sunday, the 26th, Hudson Tuttle, A. B. French and Annie Hinman participated in the exercises. The veteran workers are encouraged, owing to the success of the meeting, to keep at work in public efforts to spread a knowledge of Spiritualism. Newark, Cleveland and other places in Northern Ohio, need just such a revival.

A. B. FRENCH. The life-work of this brother is interesting. He came to Clyde years ago, with but little money. Now he has an elegant home, and is about to retire from a flourishing business. At an early age he became an apostle of Spiritualism, speaking untraced. Of late he has been a close student, without shutting the doors against his old-time inspiration. As a speaker he has few equals. He is methodical and argumentative, and when he touches upon the emotional side of his themes he sways an audience equally with Mr. Ingersoll.

Mr. French has been offered positions of political preference by his townsmen. As a lawyer he was most cordially welcomed to the legal fraternity. From the law he went back to business, and now, having amassed a competency, he will retire, and devote the balance of his life to the spiritual cause. Friends, call Bro. French to our great cities, and help him plant the banner of Spiritualism, so that it will command the respect of the pulpit, press and people.

During December, Mr. French will speak in Philadelphia. His permanent address is Clyde, Ohio. LAKE GEORGE CAMP-MEETING. Efforts to start camp-meetings in northern New York continue. Last year at Schroon Lake an excellent meeting was held. This year the site of Fort Gage, commanding a very fine view of Lake George, was selected as a good point for a camp-meeting. Fifteen or twenty cottages were erected, and the meeting was formally inaugurated Sept. 5th, by discourses from Rev. A. A. Wheelock and Capt. H. H. Brown. Dr. H. B. Storer, Mrs. Nellie Brigham, Mrs. Morse and Geo. H. Geer addressed the people most acceptably during the meeting. Charles Sullivan's dramatic and musical entertainments were well attended.

The following were among the veteran campers present: Mrs. M. V. Lincoln, Mrs. Starbird, E. G. Severance, Mr. and Mrs. Dillingham, Prof. Huse, Mr. Sanford, Jennie Reed Warren; Mr. and Mrs. Horn and Dr. Mills of Saratoga; Mr. and Mrs. Flint of Boston, and Mrs. Pritchard of Albany. A good beginning has been made. Some money will have to be laid out on the grounds, and the question of final success is simply one of wise management.

THE CLOSING SERVICES. On Saturday, Sept. 25th, at 2:30 P. M., the people assembled in the hall. Mr. Sullivan and Mrs. Lovering sang very acceptably. Mrs. M. V. Lincoln, of Boston, spoke earnestly to the congregation. She said substantially: "We must not be discouraged. When the Lake Pleasant meetings here it was smaller than this camp. Now it has grown to colossal proportions. You will have to destroy the prejudice which exists against you here. It can be accomplished; we are not novices in this work; we have had experience. These meetings carried on successfully will modify the utterances of your local pulpits. Bigotry will gradually be annihilated. Take courage, friends, for the future is bright with promise. Mrs. Morse spoke under "influence," and the spirit exhorted those present to earnest and practical work. George Geer adverted to the question of sectarianism. He held in hearty detestation the sectarian spirit. Manhood was the final question. We should be judged, not by what we believed, but by our character.

Spiritualism. He anticipated Joseph Cook's recent attack on Spiritualism, and had a man stationed at the door of Mr. Cook's lecture-room to distribute bills to the retreating audience, notifying them that Emma Harding Britton would reply to the assaults of the noted clergyman and lecturer. Mrs. Britton's discourse is still the subject of most favorable comment in Saratoga and vicinity. Her able arguments were convincing to all unprejudiced minds, and a reaction is setting in, even among church people, in favor of Spiritualism.

Messrs. Thompson, Bates, Thomas, Noble, Horne and Mills, are among the spoken Spiritualists of Saratoga. Rev. A. A. Wheelock has lectured in this place several times; also at Dean's Corners. Mrs. Mary Lovering, the medium, is highly esteemed by the local Spiritualists. BALLETON SPA, N. Y. Rev. A. A. Wheelock preached in Centennial Hall for some time last spring. Mrs. Nellie J. T. Brigham will probably renew her week-day ministrations here, once a month, and at Saratoga as usual. Her discourses are eagerly looked forward to by the friends.

Capt. H. H. Brown, Dr. H. B. Storer and Mrs. Brigham are affectionately remembered by Lake George campers. There will probably be a meeting at Schroon Lake, N. Y., next summer. Rev. A. A. Wheelock is laboring zealously to perfect the organization of the Lake George Camp-Meeting Association. He was elected to fill the position of General Superintendent and Secretary this season. Messrs. Smith and Ferguson did all they could to make the meeting a success. The view of Lake George from the camp-ground is enchanting.

Mrs. H. Morse is ready to receive calls to lecture. Her permanent address is 203 North Pearl street, Albany, N. Y. Prof. Denton's lecture was a thunderbolt of reason. His discourse will be the subject of debate in the town of Lake George and the region roundabout until the next meeting. C. F. Taylor, of Schroon Lake, N. Y., entertained the people well in his dining tent, and made himself generally useful to the campers. The "Spiritual Harmonies," the new singing book by Dr. Peebles, is heartily welcomed by our congregations all over the country. The writer will now say "adieu" until the commencement of the camp-meeting campaign of 1881.

Convention of the Vermont Spiritualist Association.

The Vermont State Spiritualist Association assembled in the Unitarian Church at Stowe, Vt., Sept. 17th, and was called to order at 1:10 P. M. by the President, Mr. H. H. Brown, of North Ferrisburgh. The Secretary and Treasurer's report of the last Convention was read, accepted and adopted. The Chair appointed as temporary board, Sabin Scott, Mrs. Wood and W. B. Farish. After a song by the Glee Club, the Club, the remarks were made by Mr. Knight, and Mr. Durant, of Lebanon, N. H., gave some very interesting remarks in regard to some of his experiences in Spiritualism. These were followed by a song by Miss Ella Houghton, of South Ferrisburgh, and a prayer was also made by Col. Bailey, followed by Mr. Parsh and Dr. Gould; Mr. Wood and Mrs. Paul each addressed the meeting for a short period. After a song by the club, President Hovey made a few remarks on the report of the Convention, and introduced the Evening Session.—Convention assembled at the adjourned time, and the exercises were opened with a song by the Glee Club. During the hour of conference the following persons participated: Dr. Gould, Mr. Durant, Miss Houghton sang a beautiful song, and introduced and gave the first discourse of the morning, upon "Life and Its Duties." The words from the inspired lips of the speaker were eagerly drunk in by the audience. It closed the club gave a selection, and Mrs. Heath, of Bethel, gave the closing address of the session. Exercises closed with a song by the club.

Afternoon Session opened with music, and the usual hour was devoted to conference. Jennie Hagan then introduced a poem of "York." Mrs. Turner sang a piece entitled "The Little Boy that Died." The President then introduced George A. Fuller, of Dover, Mass., who delivered the only regular address of the afternoon. The subject selected for the remarks of Mr. Hagan was "The Church and Spiritualism." The address was grand and impressive, and delivered in an attractive manner. Session closed with a song by Miss Turner.

Evening Session.—The evening was occupied with a short session on the church, and notwithstanding a brief address, and a few selections were presented by the club, after which a dance was held in the hall of the Mt. Mansfield House, where all had a fine opportunity to enjoy the lively and merry party to this kind of dancing. The excellent music was by the Paul Brothers Band, of Stowe.

Morning Session.—Last Day.—Opened with a song by the club. The following resolutions, introduced by Mr. Geer, were adopted: In accordance with an immutable law our brother and co-worker, E. V. Wilson, has been called to a higher, and we trust, a better life; therefore Resolved, That the Vermont Spiritualist Association in convention assembled, extend its hearty sympathies to Mrs. Mary Wilson, wife of our late ascended brother, and her surviving family, in this their hour of affliction. Resolved, That a copy of these resolutions be forwarded Mrs. Wilson, also published with the reports of this Convention.

After the adoption of the resolution Miss Turner sang, and Jennie Hagan improvised poems on the three following topics: "Eulogy," "The Law of Sympathy and Principle." Previous to this she delivered a paper on "Mortality," and "The Christian's Religion." Mrs. S. A. Wiley gave the last address of the morning session on "The True Mission of Spiritualism." Session closed with a song by Miss Houghton. Afternoon Session.—Called at 1:30 o'clock. After remarks from several in conference, the Secretary read a letter from Bro. Thomas Middleton, and a note of sympathy was ordered to be forwarded to him. Conference closed with a song. Mrs. Emma L. Paul, of Stowe, then addressed the convention, and notwithstanding she labored under several disadvantages, we never listened to an address from her that was better. At its close Miss Turner gave a song. The closing address was given by Geo. A. Fuller, of Dover, Mass. It was one of the latest young speakers in the Convention, and was very interesting and noteworthy. Session closed with music. The Chair announced that it had been decided to hold the winter Convention at Rutland in the early part of January, and the June Convention at South Troy the first Friday, Saturday and Sunday. Last Session.—Evening.—This was devoted to tentative speeches by the different speakers. The first was given by Col. Bailey, who remarked that the first night had been a failure, and that the next time a person was expected to make a speech, make himself interesting, please everybody, and offend no one, and he was sure he should be able to do so much in so short a time. Col. Bailey was succeeded by the following persons: Geo. A. Fuller, of Dover, Mass. Hagan (poem entitled "The Gleanings of our Convention"), Dr. S. N. Gould, Mrs. Wiley, Mrs. Heath and Mr. Durant. Next was a song by Miss Turner, after which Mrs. M. S. Townsend-Wood gave the closing address of the Convention. The following resolution was then adopted: Resolved, That we, assembled in convention at Stowe, return our sincere thanks to the committee who have so kindly given us the use of this church; and to the different speakers and singers, for their able discourses and music with which we have been favored during this Convention; and to Col. Bailey for the courtesy and kindness he has shown to the Vermont Spiritualists, and to the different railroads for granting us return checks. We have not attempted to give any extracts from the several addresses delivered, not because they were uninteresting, but because we realize our inability to do justice to any of them. When we say that every address, and all remarks, even in conference, were of the best, we think we echo the voices of all who heard them. The very best of order and good feeling prevailed throughout the convention, while the pleasant days of the Stowe Convention faded from our memory. W. H. WILKINS, Secretary. South Woodstock, Vt., Sept. 23d, 1880.

CHRISTIAN VS. THEOSOPHISTS.

A Report of the New Panthea Controversy, compiled from authentic Sources. Published by the Buddhist Branch of the Theosophical Society, Panadura, Ceylon.

Col. H. S. Olcott, having stated in a lecture delivered by him at Panadura, that no one seemed able to step forward and prove the divine origin of Christianity, received a letter from J. B. Pieries, Head Master of the S. P. G. Mission School, announcing that a gentleman was ready to meet him in a public discussion and support the claims of the Christian religion. This being taken as a challenge, Col. Olcott accepted it, and replied to that effect, suggesting conditions. Following this considerable correspondence passed between the two, in which not a little unfairness was exhibited by Mr. Pieries, among other things his refusing to grant Col. Olcott's request to be given the name of the individual who was to appear as his opponent, and insisting upon the discussion being held in the Mission School-Room, that would not accommodate a twentieth of the number who wished to attend, though Col. Olcott proposed a larger place, and even offered to erect a temporary pavilion at his own expense. Subsequently it was ascertained that, though the Christian party had made strenuous efforts to obtain a better champion, they were forced to put forward a Mr. Morgappah, who was a Hindu and not a Christian, but the founder of a new sect representing a mixture of Hinduism and Christianity, and who claimed that the Bible could only be interpreted by the help of the Vedas. Col. Olcott was not disposed to waste time in discussion with one who had no standing as a Christian among Christians and whose opinions on the subject were of no value. The result was that though a crowded audience met to hear the debate, none took place, and Col. Olcott and his party left for Pansala, where he delivered a lecture explaining the situation. We are indebted to the courtesy of Madame Blavatsky for copies of the "Report."

THE SWEDENBORG LIBRARY. Edited by B. F. Barrett, Vol. VI. Free Will, Repentance, Reformation and Regeneration. From the writings of Emanuel Swedenborg. Philadelphia: E. Claxton & Co.

This series of volumes contains a well-chosen and arranged selection of chapters and passages from the voluminous writings of Swedenborg upon special subjects. The editor considers that to judge correctly of the claims of the Swedish seer to the high origin of the teachings he seeks to impart, the reader should contemplate the darkness in which the church in his day was immersed as compared "with the light that is now breaking upon thousands of open and receptive minds—breaking indeed all around us." This work will undoubtedly be acceptable to Spiritualists, and pursued with deep interest; for, though in the present advancement of spiritual knowledge on earth compared to its state when Swedenborg received his revelations, all that he taught may not conform to our present deal of the truth of recent conclusions respecting the world of the unseen. WRITE YOUR OWN STORIES. Thirty Pictures for Prize Stories, with Blank Leaves to Write them on. Boston: D. Lothrop & Co., Franklin street, corner of Hawley. This is a very pretty idea well carried out, handsome full page pictures illustrating subjects and suggestions for young writers who may wish to compete for the three prizes of \$25, \$15 and \$10, offered by Messrs. Lothrop & Co., to children under fourteen years of age for original stories written on the pages of this book, and sent to them on or before July 1st, 1881. The price of the book is twenty cents.

THE END.

In the evening all of the speakers participated in the exercises, which were held in the hall on the grounds. A large audience was present. Mr. Sullivan and Mrs. Lovering furnished music for the occasion. Thus ended the Lake George Camp-Meeting. SARATOGA, N. Y. C. R. Brown, the well known jeweler, is a man of energy, who is always ready to labor for the interests of

CEPHAS.

CEPHAS.

THRESCORE.

I am not old, and will not be; I daily grow, and joys are piled About my life, as when a child I floated into Eternity.

great joy that comes to me from such direct proof of a continued life. It may be well to add that I would Frank to go with me, but he said he was sure that his mother was with him sometimes, and he wanted no more proof of her presence.

Annual Convention of the Connecticut State Association of Spiritualists.

The Fifteenth Annual Convention of the Connecticut State Association of Spiritualists was held at Willimantic on Saturday and Sunday, Sept. 25th and 26th. The Convention was called to order at 11 o'clock A. M., on Saturday, by President E. R. Whiting, of New Haven.

ing, three times. Another form soon appeared, which proved to be Mrs. Regan's brother, who materialized so splendidly years ago at Mr. Bastian's famed circle when last here. A young lady next appeared, attired very beautifully in white, about twenty-five years old.

My Experiences with the Medium, Miss Lottie Fowler.

To the Editor of the Banner of Light: Miss Fowler was a total stranger to me. She came as a dear guest, not as a paid medium, to my house. We had formerly exchanged a few letters.

New Books. IMMORTALITY, AND OUR EMPLOYMENTS HEREINAFTER.

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

J. M. PEEBLES, M. D.

This large volume of 200 pages, 8vo. in descriptive phenomena, held in mental economy, force, in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world—ranked as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications.

The first paragraph of the preface states the key-note of the book: "I give as details—details and accurate delineations of life in the Spirit-World! It is the constant appeal of thoughtful minds, death is approaching, whether old, whether 'child'—I know my friends beyond the tomb. Will they know me? What is their present condition, and what their occupations? You long have listened to generalities and vague imaginations. About the phenomena of death, that stand the firmest ground, and are the most morally related to us, and the most psychologically affect us? What shall we be in the far distant future? Upon what shall we subsist, how travel? and what shall be our occupations during the measureless years of eternity?"

Banner Correspondence.

Michigan.

GRAND RAPIDS.—That zealous and efficient advocate of spiritual truths, P. C. Mills, writes: "I wish to say to my many friends that the 25th and 26th of the columns of the dear old Banner of Light, that I have not forgotten them, nor have they become less dear to me by associations I have formed in a stranger land."

Massachusetts.

POCASSETT.—H. G. White writes: "The friends in this place were given an opportunity on Sunday afternoon, Sept. 20th, to listen to the spirit-guides of Dr. J. P. Greenleaf. The influence was mainly that of Mr. Derby, an Episcopal clergyman of England, long since passed away. Quite a number were present from Onset Bay, including Mr. W. F. Nye, President of the Onset Bay Grove Association; and all pronounced the utterances throughout sublime. In the evening a less number met in the parlour of the Doctor, while under control of another member of his band, Dr. Randall, a physician of Boston some twenty-five years ago (well known to and a neighbor of the writer of this), who, in a very characteristic manner, and on this occasion, presented fresh and new matters of the day in which he lived, and which were entirely unknown to the party controlled. On Monday evening the Doctor's organism was made use of by the writer of this, and he, through the agency of a French gentleman who passed away in the last century, and who took an active part in the affairs of his native land at that time. He showed himself to be highly gifted, and he, in a minute in his own language, matters of interest that as well as the present day. After conversing with different members of the company upon many and varied subjects, he concluded by giving two impromptu poems in verse, which persons, though they were pronounced to be very good, were nothing previously heard. The Doctor has spoken several times the past season at Onset Bay, at Sunapee Lake, N. H., and at Harwich; and the general verdict of his hearers has been uniformly in his favor. An interesting speaker, a wonderful improvement had taken place; and I would speak a word to those committees who have lists of speakers to fill for the coming season, that if they can get the services of such a man as our friend, I feel that his time should be fully occupied, and that they will thank me for the suggestion."

Maine.

LUNENBERG.—Mrs. Julia B. Dickenson writes under date of Sept. 23rd: "The Banner of Light, according to my mind, the best spiritual paper published in this country, and the only one that is read by me. J. J. Morse, while in England, Mr. Morse is a large medium, and is highly appreciated in his extensive circuit, which embraces localities scattered throughout England and Scotland. I have seen and developed some excellent and truly wonderful mediums."

Ohio.

NEW PHILADELPHIA.—C. H. Mathews forwards the following information: "The Spiritualists and Materialists of Tuscarawas county, Ohio, were addressed by the following gentlemen: Messrs. C. Helmreich, of B. C. B. B. B. Canal; Mr. Allen, of Wilnot; Mr. Zimmerman, of Franklin township; and Judge W. B. Brown and Maj. C. H. Mathews, of New Philadelphia. Many of the visitors had their baskets filled with provisions, which were generally divided and shared by all. The evening feature of the meeting seemed to be toleration in all matters of religious belief. Other meetings will probably be called, and an organization of Spiritualists and other free-thinkers is among the possibilities of the near future."

California.

ALAMEDA.—Wm. H. Long writes, urging the formation of private circles, and saying: "We hold séances at my house—such as we term family circles—and have nearly a dozen for nearly three years, two evenings in each week, the medium being a son of mine about eighteen years of age. For the last two or three months we have alternated the circles at my house one evening in each week with a sitting held at that of one of my neighbors. At these circles the manifestations have been varied, but quite numerous (mostly of a physical nature) and to us very interesting. We have had, among other phases, many messages written some through the hand of the medium, and some independently."

New Hampshire.

EXETER.—Edward V. Gilmore writes: "In renewing my subscription for the good old Banner, I would like to endorse the mediumship of Mr. Edgar Emerson of Manchester, N. H., who was with us and gave two circles on the evenings of Sept. 23rd and 30th, which were highly satisfactory to all parties present. Nearly all the facts given were fully recognized, in many cases the names being given in full. He came to us an entire stranger, but his gentlemanly and pleasing manner won the good opinion of all with whom he came in contact. We are more than anxious to have him with us again."

Missouri.

KIRKSVILLE.—F. A. Grove writes: "We have had with us Mrs. Nettie Pease Fox, who delivered three lectures to our people, and a speaker of high ability, and left among us good influences. Mr. F. Flahback will speak for our society during the next six months, four lectures each month, and will do other missionary work in the vicinity. Letters addressed here will reach him. He speaks for us. He has been very successful in his work. We have home mediums who are developing good phases of mediumship. The work goes bravely on; the angels are guiding it. Who says it will not eventually come up-ward?"

Amsterdam.

AMSTERDAM.—James Griswold, realizing the importance of firmly supporting the mediums in their heaven-inspired mission, writes as follows: "As a subscriber of the Banner of Light and Mind and Matter, and a Spiritualist who has received nearly all his knowledge of a future life, and who has been helped by writing to you after reading some of your articles in the last numbers of the Banner, and wishing you God-speed in your grand work of upholding mediums in their true and faithful work, I believe that we as Spiritualists stood by them, and gave them all the help we could, there would not be many disbelievers mediums. My wife being a medium, and having two boys who are good physical mediums, I think I know something of the matter. I have seen the spirits and their mediums. God bless you, dear old Banner!"

Wisconsin.

WISCONSIN.—Wm. D. Patterson writes, referring to the account of the materializing séances of Daniel E. Caswell, published in the Banner of Light, and saying: "I have seen and developed some excellent and truly wonderful mediums."

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TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 16, 1880.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province Street (Lower Floor).

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Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

THE WORK OF SPIRITUALISM IS AS BROAD AS THE UNIVERSE.

It is not the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. - John Pierpont.

Confession in Denial.

The Free Religious Inter having, through its assistant editor and business agent, undertaken to create a prejudice against its readers against Mr. Sargent's forthcoming work, "The Scientific Basis of Spiritualism," before it was even put in type, we gently reprimanded the precipitancy of "the business agent," at which he expresses his dissatisfaction.

It now tells us that "Mr. Sargent has some literary reputation, but he has no scientific reputation," and that the "issue" is, "whether Mr. Sargent has any real claim to represent science in dealing with Spiritualism?"

Do we look to the man of medical science to give us light on questions in geology? Or to the astronomer to instruct us in agricultural chemistry? Well has it been remarked by one of the most cultivated of our men of science, that the first and indispensable condition of giving a man a claim to "represent science" in any one department is, that "his mind must have been occupied directly with the subject to be investigated."

It is not apparent from the language of the "business agent" that his whole objection to Mr. Sargent's qualifications turns upon the fact that he has been so occupied with the science of psycho-physical phenomena during the last forty years that he has neglected to accomplish himself in some other science having nothing to do with it.

We are told that the aim of the Free Religious Association is "the scientific study of man's religious nature and history." "It is not strange, therefore," says its business agent, "that it should have been, in common with the greater portion of the best thinkers of the time, slow to accept, on testimony as questionable as much of that adduced in support of the spiritualistic theory, what is apparently so contradictory to the course of things in this world, and largely intermingled with crudeness of mind, charlatanism, and an uncertain ethical standard."

should condescend to examine into our facts. No man, really in search of the truth, can look into the fact of direct writing without becoming convinced of it. However questionable the testimony may be, the facts themselves are not questionable.

It is not the "spiritualistic theory" that we ask our opponents to accept. As we have repeatedly told them, the theory can take care of itself. All that the "agent" means, then, by what he says of something "contradictory to the course of things in this world," and something "largely intermingled with crudeness of mind," is that the testimony of a great naturalist like A. R. Wallace, of a great chemist like Wm. Crookes, of the eminent Professor of Physical Astronomy in the University of Leipzig, Friedrich Zollner, of Professor Corson of Cornell University, and fifty more illustrious men of science in Europe and America, to absolute facts, is not to be respected because it contradicts his a priori notions as to the possible in nature.

In this he simply repeats the objections of those specialists in science, like Youmans and others, who take the same ground. Well is it remarked by Alfred R. Wallace: "My position is, that the phenomena of Spiritualism in their entirety do not need confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

It is barely possible, then, that the science of Spiritualism, based as it is on facts and phenomena, objective and subjective, and daily demonstrable, may, to the alert "business agent," threaten to come in competition with that "science" which he tells us it is the object of his Association to prosecute and that, with a strict eye to "business," he is merely trying to disparage what he regards as an opposition. Though this view of the case may lessen the force of his criticisms, it will be creditable to him as showing his fidelity to the interests of his employers, and that he simply means—business.

We learn with satisfaction from the initials attached to this second attack, that it is not the senior editor, a man of fine acquisitions, abundant charity and superior abilities, who has indulged in these illiberal scoffs, ostensibly at the theory, but really at the established facts of Spiritualism.

British National Association of Spiritualists.

A special general meeting of the BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, London, England, was held in the rooms of that organization on Tuesday evening, Sept. 27th, for the purpose of determining the question as to carrying on or closing up its affairs. The "general purposes" committee having reported that the responses to the appeal for support sent to the membership had been satisfactory, and quite sufficient to sustain the Association, though all the members had not yet returned answers, it was moved by the President, Alex. Calder, Esq., seconded by Mr. J. J. Morse and carried by acclamation, that in view of the above report the Association be continued, and its work prosecuted with renewed vigor, the meeting so pledging itself. A few appropriate remarks from Mr. Morrell Theobald, Chairman of the Finance Committee, and Rev. W. Stainton-Moses, Chairman of the General Purposes Committee, closed the meeting.

Thus the gratifying assurance is obtained that the finest organization of Spiritualists Great Britain has ever possessed, embracing England's most cultured and eminent adherents, has tided over the danger of dissolution, and will now be preserved as an efficient agency for promoting the cause upon the external plane of action. As English Spiritualists are experiencing (secular) journalistic intolerance and legal persecution just now, a national association, presenting the movement as a united whole, is capable of assisting most effectually in the resistance that is about to be made against the injustice sought to be visited upon the cause and its advocates in that country.

Additional Notes of Interest.

Since our last report further particulars concerning Mrs. Esperance's concluding séance in England have come to hand. It was held in the drawing-room of a lady at North Shields. No cabinet was used, unless the drawing of curtains in front of a balcony window might be called such. Within the recess thus formed Mrs. Esperance sat. A correspondent of the Medium and Daybreak, (J. P. Bates) who was present, says:

"For a considerable period, the curtains being withdrawn, the medium was in full view of the whole of the audience; and when in this position, the first manifestation of materialized form took place. This consisted of the appearance of a white patch upon the floor, oscillating in movement and varying in size; this patch gradually seemed to creep on to the knee of the medium. In answer she said it seemed to have no weight, she felt as if the cabinet was full of cobwebs, getting into her eyes, and choking her. 'Yolanda' appeared, clothed with her usual drapery, and peeped timidly from the curtains. Ultimately she left the cabinet, and, advancing to the front, she affectionately saluted her with a kiss. T. C. E. here remarked, 'Now, 'Yolanda,' it will be very pleasant if while we are sitting you will bring the medium out, and standing by her side, de-materialize.' In compliance with the request she retired the cabinet, and immediately the curtains in front of Mrs. Esperance's chair were withdrawn, and 'Yolanda' and she were seen standing side by side. The process of de-materialization was rapid, the form seeming to divide into pieces by absorption, as it were, of intermediate portions. I watched the last portion, lying like a patch of light at the feet of the medium, gradually melt away, until not a vestige was to be seen, the appearance reminding one of the melting of ice in water."

From the London Spiritual Notes we learn that a composition known as Balmann's luminous paint was used at a séance given by Mr. Rita, not, as was once suggested, for simulating the spirit lights, but used by the spirits themselves. A large sheet of card-board covered with the paint was laid on the table, with a curtain over it. Every now and then the spirits pulled aside the curtain, and showed their hands by the light of the paint. Smaller pieces of card-board covered with the paint were also carried aloft by the spirits, and waved about in the air. Altogether the paint proved a very useful adjunct for the spirit-circle. At this séance very satisfactory manifestations in the form of slate-writing took place, in reporting which a Church of England clergyman writes: "The other sitters did not consider it an exceptional case, but by the time the sitters had finished their work, I was not helping asking, will Mr. Maskeyne, for whose conjuring powers I have the highest respect, repeat the slate process, allowing me to clean and dry it? That is the important proviso. Will he, or any other conjurer, allow me to cleanse and dry the slate, and then produce writing on it, without its ever leaving my hand for a moment?"

Harry Bastian's séances at The Hague are highly spoken of by Mr. A. J. Riko, who writes that they resulted in convincing many of the truths of Spiritualism. Circles have been formed, and are now being held regularly in Friesland and Limburg.

At the rooms of the Newcastle Society a very interesting séance with Miss Wood was held on the 19th of September, at which it was con-

sidered absolutely certain that transfiguration was not resorted to in the presentation of forms. Miss Wood was seated in an enclosure fastened by screws from the outside. Spirit-forms appeared and were weighed, some of them weighing more and some less than the medium. At the conclusion a large figure appeared, removed the screws from the front of the cabinet, opened it, and then dragged out the chair containing the medium's form to the outside of the curtains, visible to all.

At Birmingham the Spiritualist Society has commenced public meetings for the winter season by an address from its President, Mr. R. Harper.

A lecturing tour has been made through Yorkshire by Mr. J. J. Morse, meeting with much favor and leaving a good impression.

Education of the Indians.

The Central Church, Boston, was filled to repletion on Sunday evening last, the occasion being a meeting in behalf of the Hampton Institute. Twenty-five Indian children, brought North by Gen. Armstrong, were present. Gov. Long presided, and made the opening address, speaking plainly and emphatically of the wrongs of the Indians, saying that they had been deceived by the government, and plundered by traders, who had been given full opportunity. He spoke of his visit to Hampton Institute last spring with the company which went from Boston, and pictured the scenes which he saw there. He wondered after that, not that the Indian and black races had attained so little, but that they had accomplished so much.

Gen. Armstrong said it was two years and a half since the first Indian pupils were brought to Hampton Institute, and told the story of how the seventeen captives came to be brought there. He spoke very encouragingly of the efforts to educate the Indians. They make good progress in their studies, and seem bound to disappoint those who prophesy that they will return to their wigwams, and that their education will be thrown away.

Addresses were made by Rev. Henry W. Foote (in defence of the Indians), Rev. Phillips Brooks (who remarked that every one who had seen Hampton has a strong faith in its success), and Dr. Duryea. A contribution in aid of the Institute was collected, a benediction pronounced, and then many of the audience pressed forward to see the bright-looking Indian boys and girls, who were seated near the pulpit.

Exclusion and Expulsion.

Are the weapons of bigotry. Prof. Buchanan's essay on Cerebral Embryology was excluded from the proceedings of the National Scientific Association at Cincinnati, not expelled, as represented by a typographic error in our last. Essays are excluded—individuals are both excluded and expelled by illiberal societies; but sometimes they learn to be ashamed of the act. The Cambridge Society for Medical Improvement in 1873 expelled eight of its members for practicing homeopathy; but Dr. F. T. Moore's essay on Old School and New School Therapeutics, a part of the proceedings of this society lately published, confesses the wrong by saying, "Let us extend to our homeopathic brethren the right hand of fellowship, that the reproach of bigotry and intolerance may be removed from us; that the truth may be advanced, and the day hastened when medicine shall know no schools, but be represented by one body, with the one aim of advancing medical science and the best interests of humanity!" Possibly the Massachusetts Medical Society may also in time become ashamed of its record!

Dr. Samuel Watson's New Book.

On our fifth page the announcement is made that this distinguished and cultured Southern gentleman has brought out another work, wherein Spiritualism is phenomenally and philosophically considered. Like all the preceding books from the pen of this author, the new volume is destined to attract to itself the marked attention of large numbers, both among the Spiritualists themselves and in the ranks of the church-members. We shall speak more fully of this work next week; meanwhile those desiring to form personal acquaintanceship with its contents, will find it on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Among the spirit-messages printed in our issue for the 2d inst., was one bearing the name "JAMES S. DODGE." As it was couched in general terms, and the spirit giving it omitted to state his place of residence when on earth, a misapprehension has arisen which we take the present opportunity of explaining. The intelligence manifesting, and claiming proprietorship in the name, was not (as some readers have mistakenly imagined) our genial friend, James S. Dodge, of 98 Tremont street, Boston (who is so well known in this locality as a worthy merchant and a devoted Spiritualist), that gentleman being still in the form, ready to greet his friends who may call on him, and to do yet more valuable work, we are sure, for the cause on the mortal plane before he passes to the next sphere of being. By reference to the sixth page of the present issue, the reader will discover that the spirit above-mentioned has again entranced Miss Shellamer at our Circle-Room, and has made matters clear by the giving of additional particulars, including his full name: JAMES SPAULDING DODGE.

We find the following pertinent item in a late issue of the Boston Transcript. That this new work by the erudite author of "Planchette," etc., is—on its appearance from the press of Colby & Rich—destined to produce a profound impression on the public mind, is a foregone conclusion: "Epes Sargent's forthcoming book on Spiritualism will contain some extremely interesting reminiscences of the author's early experiments in mesmerism, with Mrs. Mowatt as his subject, and of the lively interest taken in them by Channing, who was then near the end of his life-journey."

We learn that Col. R. T. Van Horn, editor of the Kansas City (Mo.) Journal of Commerce, and a gentleman of considerable scientific attainments, having purchased, upon recommendation of W. E. Coleman in the Banner of Light, etc., Mrs. King's "Principles of Nature," was so pleased with it on a first perusal, that he gave it a second careful reading, and is now quite anxious to have Mrs. King come to Kansas City and deliver a course of lectures.

Mrs. Mary M. Wheeler, the clairvoyant and magnetic healer, of Hartford, Conn., and husband, are at the Parker House, this city. They attended our Free Circle Tuesday afternoon.

Ed. S. Wheeler's favor concerning Spiritualist lectures, etc., in Philadelphia, will appear next week.

The Laws of Mediumship.

To the Editor of the Banner of Light:

Saturday morning, Sept. 10th, I held a séance with an excellent medium in Boston. The day was pleasant and the conditions harmonious.

After a most beautiful written message from my wife, and an oral communication from my daughter Anna, who said they were still escorting her recently-ascended sister Esther amidst the "beautiful flowers and singing birds" of the angel-world, to recuperate and give her weary spirit rest, a most eloquent discourse was pronounced by a spirit purporting to be John Pierpont, in which he dwelt largely upon the duties of mediums and the severe trials to which they were at present being subjected at the hands of professed Spiritualists. At the close of the discourse I asked the gifted speaker if he would do me the favor to write out the discourse he had just pronounced, and especially those passages in which he had alluded to the present attitude of some professed Spiritualists on both sides the water toward spirit-mediums, and explain to me their motives and the probable effect of their opposition to phenomenal mediumship. The spirit in control assenting to my request, I took from my pocket the Banner of Light, and remarked that I would peruse its pages whilst he was writing, in order that my thoughts might not disturb him, if such a thing was possible.

I herewith send you Mr. Pierpont's original communication. I hope with all my heart that mediums of all classes and denominations, wherever located, whether in America, Europe or elsewhere, will, so far as opportunities present, read it and comport themselves in accordance with its recommendations and spirit, and assert the dignity of their beneficent and heaven-inspired calling as mediators between the two phases of existence—the spiritual and the physical—and that all true friends of the cause will rally to their support; for if they do not, it does appear to me, as Spirit John Pierpont intimates, that the dictatorial elements in our ranks may succeed, as they have ever done before in the progress of mankind, to count our mediums out of existence, that they may usurp their places, and thus add one more killing illustration of the truth of the declaration of the great medium, Jesus of Nazareth, that the priestly element has ever been the murderer of the prophets or mediums, in all ages and among all the races of mankind—as witness the rise, persecution and downfall of the Christian, Quaker and Swedenborgian Churches, all of which were originally founded on "spiritual phenomena," but are now among its most persistent and deadly persecutors.

THOMAS R. HAZARD.

"My opinion, my friend; concerning the attitude of certain persons calling themselves Spiritualists is this: They are not the enemies of Spiritualism, in its philosophical and metaphysical sense, but they are the opposers of Spiritualism, in its material sense. They are the users of the cabinet and the dark séance-room, the producers of the physical and materializing phenomena—do they know what they are doing? They are placing a stumbling-block in the way of the angelic world, and are causing bleeding agony to humanity that there is life and love and friendship beyond the grave. And what may be the result of this movement through the world to-day—a movement in certain quarters that phase which brings the most undoubted evidence of immortality to the longing heart, and without which philosophy and metaphysics in Spiritualism would have no value? It will be the result of this movement to crush out materialization and its attendant phases of spirit control over matter—unless true Spiritualists everywhere rally to the support of their mediums and the defence of the powers they possess? Simply this: They will succeed in causing the spirit-world to withdraw its power from earth, and to deprive humanity of spiritual manifestations until they have grown sufficiently to receive and appreciate them."

Those who deery the cabinet manifestations will find that if they desire the beloved philosophy—as they deem Spiritualism—to advance and flourish, they will have to cease their opposition to the conditions imposed by spirits upon their mediums, and allow the visible workers, who perform the real labor, to do their own work in their own way, without let or hindrance. It is time that Spiritualists understood the necessity of a non-interference in the work of the spirits, and, in their efforts to convince, pleading agonized humanity that there is life and love and friendship beyond the grave. And just here let me add a word as to the necessity of all mediums who possess a well organized spirit-band, submitting unquestionably and quietly to whatever conditions that band may impose. Mediums must be obedient to the spirit world, and not to the whims of their own will, and must allow the spirit-conditions of spirit-power, untrammelled and unconfined by material limitations, they must obey their spirit guides, and if their demand cabinets, curtains, darkness, etc., they must be furnished with what is required, and not desire any one to accept that which appears to him to be untrue. No one can receive spiritual knowledge until he has unfolded sufficiently to perceive it. Many things may at first appear inexplicable to an inexperienced spirit, but when the spirit has unfolded sufficiently to perceive it, it will be better to run the risk of being accused of deceit and imposture, than to disobey and deny the requests of the spirit band. By saying this I do not mean to encourage any one to demand cabinets, curtains, darkness, etc., as may be presented, but I do encourage an independence in mediums, and a trusting obedience to the spirit-world.

JOHN PIERPONT.

The fourth number of Miller's Psychometric Circular has been received, considerably enlarged and greatly improved in its typographical appearance. The experimental series of six numbers will be concluded on the first of December. On the first of January it will appear as a permanently established paper, at a price corresponding with its size and cost. Those wishing to know more of this unique newspaper venture, will please address Chas. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y.

Mrs. M. A. D. Hadley, of East Lexington, will please accept our thanks for a bouquet of choice flowers for our Free Circle-Room table; which remark also applies to the other ladies who have so generously contributed these beautiful offerings.

In the message printed in our last issue, from MARK JEWETT, "Rowley, R. I.," should have read "Rowley, Mass."

Read Dr. Coonley's card—fifth page.

Movements of Lecturers and Mediums.

(Editor for this department should reach our office by Tuesday morning to insure insertion the same week.)

W. E. Coleman lectured on "Christian Spiritualism" for the First Spiritual Union, San Francisco, Iowa Hall, Sept. 6th; at the request of the Theanthropic Society he repeated the lecture in Charter Oak Hall, Sept. 12th; Sept. 19th he spoke before the same society on the question, "Will Spiritualism Supercede Christianity?" and Sept. 26th he delivered an address for the Spiritual Union of the "Origin and Authenticity of the New Testament."

Dr. G. H. Geer spoke at camp-meeting, Lake George, N. Y., Sept. 11th, 18th, 22nd and 26th; in Glenn Falls, Sept. 28th; in Lake George, Mich., Oct. 3rd and 10th. Oct. 11th he took his departure for Minnesota; to attend the State Convention Oct. 15th, 16th, and 17th at Glencoe. Dr. Geer is engaged as State Mis-

sionary by the Minnesota Association of Spiritualists, in which work he will spend a portion of the winter. He is also agent for the Banner of Light. He can be addressed, until further notice, at Farmington, Minn.

Cephas B. Lynn closed a very successful engagement with the Second Society of Spiritualists at Carter's Hall, 23 East 14th street, New York City, on Sunday evening, Oct. 10th. Prof. J. L. Buchanan will speak for this society on Nov. 7th, and Prof. Wm. Denton on Nov. 14th.

J. O. Barrett will again enter the spiritual lecturing field, commencing December next. Those societies wanting his services can address him at Glen Beulah, Wis.

Mrs. A. E. Reed, of Hartford, Conn., the well-known medium, has taken rooms at 133 West Thirty-sixth street, New York City, where she will be pleased to receive her friends and the public generally.

Ophelia T. Samuel, lecturer, will be in Chicago until the last of November. Address 419 West Randolph street.

Charles H. Foster is now giving sittings at 20 Hardy street, Salem, Mass. He will spend the winter in the South.

Mrs. Nellie J. Kenyon will speak in the Spiritualists' Hall in Bartonville, Vt., Sunday, Oct. 17th, at the usual hours, and will give tests after each séance.

L. K. Coonley, M.D., spoke last Sunday p. m. to a good audience in Chelsea. He will speak in Beverly, Mass., Sunday, Oct. 17th, at 2 1/2 and 7 p. m. He is now permanently located at No. 9 Davis street, Boston, and would like engagements to lecture on Sundays. Will also officiate at funerals in or out of the city.

Hon. Warren Chase was announced to lecture in Crane's Hall, Santa Barbara, Cal., on Sunday, Oct. 3d, at 11 A. M.; subject, "The Relation of this Life to the Next."

J. Frank Baxter, who spoke Sunday, Oct. 10th, to such full houses in Weymouth, will lecture there again on next Sunday, Oct. 17th, at 2 and 7 p. m. Oct. 24th he lectures in Bartonville, Vt.; Oct. 26th in Putney, Vt., and Oct. 31st in East Westmoreland, N. H. He will probably speak in Syracuse, N. Y., on the Sundays of November. In December he will be in Maine, and open the new year in Philadelphia, Pa. Parties desirous of making week-evening engagements will address him at once, if possible, at 181 Walnut street, Chelsea, Mass.

Mrs. Abbie N. Burnham spoke in Marshfield, Mass., on the evenings of Oct. 2d and 3d; a pleasant reception was also extended to her on the first-named date. She lectured in Providence Tuesday night, Oct. 12th. She will be in New York City and address the Second Society of Spiritualists on Sundays, Oct. 17th, 24th and 31st.

Messrs. P. C. Mills and W. H. Powell were at Saranac, Mich., Saturday and Sunday, Oct. 9th and 10th; Lowell 11th; Grand Rapids, the 12th. They will be at Sparta Centre the 15th, 16th and 17th. They will visit any place in Michigan where their services are required, to speak and give sittings. Great wonder and much satisfaction are expressed everywhere at Mr. Powell's manifestations. They may be addressed at Grand Rapids, Mich.

Mrs. Mary A. Charter is now located for a short time and can be addressed at 36 Vale street, Chelsea, Mass.

George A. Fuller speaks for the Second Society of Spiritualists of Beverly, Mass., the first two Sundays of November.

The October Magazines.

No. 12, Vol. 5, of GOOD COMPANY, published at 309 Main street, Springfield, Mass., is received. This issue closes the volume, and does so worthily, while it is evident that the publishers propose to bring out Vol. VI. in a manner equally as creditable to their management as have been its predecessors. In the present number Prof. S. W. Johnson, of the Yale Scientific School, treats of food adulterations; Rev. Oscar C. McCulloch, of Indianapolis, writes concerning "Associated Charities"; John Bascom, President of the Madison, Wis., University, has a paper on "The Destruction of the Poor"; wherein he gives it as his opinion that only in the spiritual unfolding of mankind can be found the remedy for this crying evil which has assailed all the nations of the past, as well as our own; "The Christian Camp," by James Clement Ambrose, embodies many common-sense views on Sabbath observance, etc.; "Savannah and the Renaissance" is a painstaking digest and critique, by Noble C. Butler, of that bold reformer and his immediate work. Several stories of marked interest, personal sketches, poems, etc., etc., blend harmoniously with the usual departments in making an agreeable display of reading matter.

THE HERALD OF HEALTH—M. L. Holbrook, M. D., publisher, 13 and 15 Light street, New York City—has, this month, several articles of more than usual merit, among them being one on "GIRLS," by Elizabeth Oakes Smith, in which much excellent advice is given in an attractive fashion. J. Mortimer Granville is indeed to be congratulated (?) at the know-it-all manner in which he refers in this number to "the notion" of "communications, super or extra-natural," etc. This writer evidently feels that "there is nothing like having a theory"—you know."

THE PHRENOLOGICAL JOURNAL—Fowler & Wells, publishers, 73 Broadway, New York City—has come to hand. Pictures of "Sofroner Truth," "James B. Weaver," and "Henry S. Tanner, M. D.," are supported by appropriate descriptions; among other articles it may be noted that O. S. Fowler, the well-known leader of practical phrenology in the United States, presents an address to the patrons of this magazine, also a brief essay on "Intellect as a Means of Oblivating our Faults." "Liberal Culture for Women" is a capital editorial; but somebody has given a snarl at Spiritualism in the notice of Howells's (no one else's) "Undiscovered Country" which is entirely uncalled for.

The Vermont Medical Law, Etc.

To the Editor of the Banner of Light: As the biennial session of the Legislature of Vermont is now in progress at the capital of the State, I would suggest that the people of that Commonwealth express their views through their representatives in relation to the restrictive medical law now upon the statute books, which does not allow them, unless under a penalty to the healer, to employ persons blessed with natural gifts of relieving the sick, by and through magnetic and clairvoyant treatment. Any law which aims to deprive the citizens of Vermont from employing healers and clairvoyants, or sending to other States for individuals to heal them when disease afflicts themselves or their families, is an act which belongs properly to the locale of the dark ages; and it behooves the people there to ask (through petition and otherwise) their representatives at this time to cause them to be stricken from the statute books. In this connection I would suggest that the voters of Massachusetts inquire of the men nominated for the next session of the Legislature as to the views entertained by them regarding the question of a proscriptive medical law framed in the interests of the fossilized Regulars, and aimed against all progressives in remedial practice; and if such nominees are in favor of passing such a law, putting the people under guardianship, let such men receive no liberal's vote. Now is the time to act, as rumor asserts that the Massachusetts "medicos" are already "girding up their loins" for the fall and winter campaign. A. S. HAYWARD, Magnetic Physician. Boston, Oct. 2d.

Card-Canceling Engagements.

To the Editor of the Banner of Light: Permit me to say through your columns that, after due correspondence, I have canceled my engagements to lecture upon Spiritualism in Pittstown, Ravenna, Mantua, Chicago, Cincinnati and other localities in the West, and desire to make no further Sunday engagements. I have entered into an arrangement with parties to lecture nearly every evening in the future upon Travels, Eastern Religions, Archæology, Anti-Vaccination, Hygiene, and cognate subjects. J. M. PREBLE. Hamonton, N. J.

Advertisements.

BALTIMORE ADVERTISEMENT.

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

DR. H. B. STORER, Office 29 Indiana Place, Boston.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 60 DOVER STREET, BOSTON.

MISS JENNIE RHIND, TYPICAL MEDIUM, Psychometrist and Seer.

Mrs. Emma E. Weston, TEST AND BUSINESS MEDIUM, No. 2 Hamilton Place, Room 6, Boston.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass.

MRS. M. E. JOHNSON, TRANCE, Writing and Medical Medium, No. 77 Walnut Street, Boston.

FREDERIC CROCKETT, MAGNETIC HEALER, Dexter House No. 2, Room 21, Lenox street, near Tremont street, Boston.

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MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-130 Castle Street, near 300 Tremont street, Boston.

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CLARA A. FIELD, BUSINESS MEDIUM and Clairvoyant Physician, No. 19 Essex street, off Washington, Boston.

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MRS. IDA RANDOLPH, Tests and Magnetic Medium, 3 Tremont Row, Room 23, Boston.

SAMUEL GROVER, Healing Medium, 102 West Concord street, Dr. G. will attend funerals requested, Mass.

LIZZIE NEWELL and BELL EDMONDS, Medical and Business Mediums, Magnetic Physicians.

MRS. LESLIE, Test and Business Medium, 29 Winter street, Boston.

MRS. E. J. KENDALL, would inform her patrons and friends that owing to severe illness, she will not be able to resume her sittings before January 1st, 1881.

I. P. GREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER.

ASTROLOGY, Or Naturalism.

OLIVER AMES GOULD, Scientific Astrologer or Naturalist.

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MAGNETIZED PAPER, To Heal the Sick or Develop Mediumship.

Special Notice from "Bliss' Chief's" Band.

SOUL READING, Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription herefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage and matrimony; and finally, the price of full delineation, \$2.00, and four 3-cent stamps. Brief delineation, \$1.00.

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Bisbee's Electro-Magnetic Flesh Brush will be sent by mail, postage free, on receipt of \$3.00.

Spiritual Notes. THIS journal is now the recognized organ of the leading organizations in England, containing important reports of their transactions, with brief editorial notes on current topics; leading articles by eminent writers, on important phases of Spiritualism; notes of new Councils, General Assemblies, etc.

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FORMER PRICE, \$2.00. The Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME. A Large, Beautifully Printed and Bound Volume.

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SENT FREE. RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTON. Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.

Published and for sale by COLBY & RICH.

STEEL PLATE ENGRAVINGS, FREE!

IMPORTANT ANNOUNCEMENT.

After Jan. 1st, 1880, and until further notice, Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3.00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional engraving 50 cents extra.

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MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOWING FINE WORKS OF ART BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

"NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "musically hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, clarifying visualization and melody of music, have placed it among the never-fading songs.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rippled clouds and the partially curtained window, produces the soft light that falls over the woman's face and illumines the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the necessities, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we irresistibly inhale the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2.50.

"LIFE'S MORNING AND EVENING."

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the (time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to "live good and pure lives, so that when their bark shall float at eventide, they may be like "Life's Evening," fitted for the "crown of immortal worth."

A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore. "Be kind," "Near the water's edge, mingling with the sunlight grass, in flower letters we read, "God is love." Just beyond sits a humble wail, her face radiant with innocence and love, as she lifts the first letter of "Charity," "Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's "Phanoxia," "They will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat, is the song of the heavenly messengers, "Gently will I wait him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.

"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds lightened their burdens, shifted away before the wind, leaving a clear, bright sky above the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataraet the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resolute impulse that hurried through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew tolls the knell of parting day;..." from the church tower bathed in sunset's falling light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are earnestly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my coil." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." Now fades the glimmering landscape of the sight."

This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the "Curfew of Life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art-achievement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds eloquent expression. Here the "inspired song of homo and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

"Homeward" is not a Steel Engraving, but Stein-Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

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"THE DAWNING LIGHT."

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1827 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house, and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art. To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quivering ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawn-well, with its chain and wooden bucket. A little farther to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toil, while above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

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Free Thought.

REJOINDER TO THOMAS R. HAZARD. DR. BRITTON'S ANSWER TO HIS REVIEWER.

Never came to my mind in a book. With such a heavy current, swirling...

perform—for the small purpose of his own personal gratification—would occupy all my time for two or three months. I cannot regard...

Mr. Hazard seems to lose sight of the fact that the presence of his peers (and he is entitled to demand himself accordingly)...

It has been because I found it necessary to lift a shield over myself, and to parry the blows of pretended friends of our common cause...

People who love "Peace and pursue it" get away—as far as possible without slurring the responsibilities of life—from all dogmatic babblers and common scolds. The reverent mind becomes sick of ceaseless and ceaseless strife...

Spiritualist Meetings in Boston.

- Palme Memorial Hall—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10 o'clock.

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Pythian Hall.

Pythian Hall—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 72 North Street, Boston, every Sunday morning and afternoon.

Children's Progressive Lyceum.

Children's Progressive Lyceum No. 1, Boston, Oct. 16th, 1880.

New Era Hall.

New Era Hall—Our Lyceum met at the accustomed hour yesterday, and after listening to selections by the orchestra, the school joined in singing.

Wadman Hall.

WADMAN HALL.—Prof. Toohy delivered a lecture in this place last Sunday evening upon "Maternity and the Organization of the Human Character."

Pythian Hall.

Pythian Hall.—The exercises at this place took the form of tests last Sunday morning—Mrs. Lizzie Newell and Mrs. Bray occupying the platform, each giving several very fine tests, which were so acknowledged by those receiving them.

To Correspondents.

No attention is paid to anonymous communications. Names and addresses are indispensable as a guaranty of good faith.