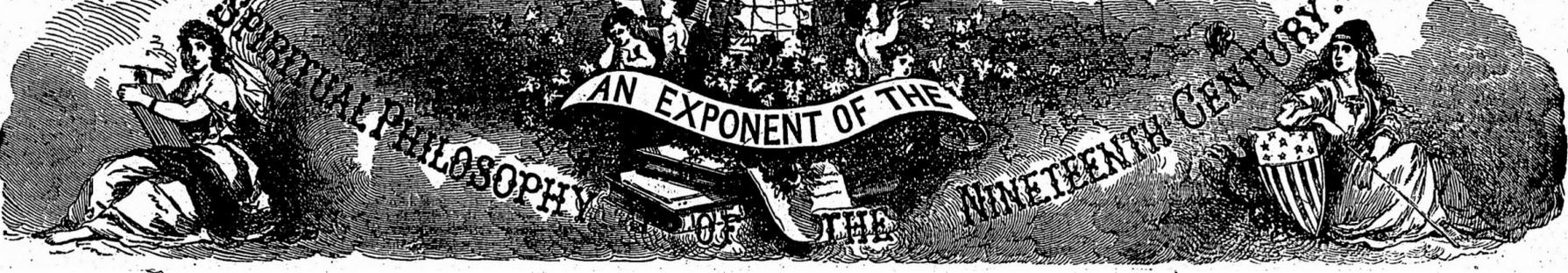


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Olympe Audouard occurs a very sensible observation: "I frankly confess that I have laughed with the incredulous, joined in their rallery against Spiritualists, thinking them to be either amiable jokers or poor hallucinated creatures; but at present I begin to ask if the fools are not the incredulous, of whom I form a part." The *Revue* gives an excellent notice of Mrs. J. W. Fletcher's lecture before the London Society of Spiritualists, in Great Russell street, on the "Identification of Spirits." Mrs. F. stated that soon after the death of President Lincoln, his widow, well disguised, came to her for a seance. The proofs given to Mrs. L. about her late husband and her son Willie were so satisfactory that she confessed who she was and acknowledged her great satisfaction at what had been revealed to her; she also went to Mr. Mumler, disguised as before, and there received further evidence of Mr. Lincoln's presence, for he appeared at her side on the photograph plate.

In 1874 Signor Sonzonio, editor of *La Capitale*, in Rome, received on his head, while in his office, the blow of a poniard, that killed him. He was interred in a white robe, with a crown of laurel on his head. Some days afterward, at the house of a Mr. T.—six persons being present, including the historian, Sr. Rondi—in a room well lighted by the moon, there entered by one of the doors a figure draped in white, with the laurel crown upon his head, which was stained with blood. He advanced toward the "circle," where, in the bright rays of the moon, he remained some seconds. He then retired by another door, and was followed by one of the party into another room, where only a sombre shade was visible, and that for only a few seconds. The apparition was recognized by the persons present as that of Sig. Sonzonio.

Dr. George Wyld, M. T. S., continues her able and very suggestive "Key to Theosophy." A few extracts from it must suffice: "When a professional medium (negative) has a seance with a number of sitters, he is possessed by spirits analogous to those of the persons present, and who can act upon him wisely or foolishly with equal ease. . . . It seems to me there are three kinds of cures obtained through magnetism. First, the patient, being negative, is strengthened by receiving the positive magnetism. Second, the magnetizer acts upon the brain and intelligence of the subject in a manner which modifies the molecular action of the elements of his nature. Third, the magnetizer being entirely pure and benevolent, imposing simply his hands upon the patient, and calling with love the benediction of God, often becomes the channel through which celestial good is transmitted." This partially accords with what was so lucidly portrayed by the distinguished contributor to the *Banner*, Mr. Allen Putnam, in an article to said paper May 27th, 1876.

From the *Banner* the *Revue* gives a translation of Mr. McEwen's account of a seance with Mrs. Thayer.

Dr. E. A. de Callhol writes from St. Louis a long and pathetic narrative of how a mother was "saved and strengthened through Spiritualism." The loss of a beloved son had nearly dethroned the reason of an affectionate parent, a French woman; but, becoming herself a writing medium, after attending a number of seances, her lost child communicated with her to her entire satisfaction. He first wrote, though nearly illegibly, "Always love you George." A few weeks later and at subsequent periods he wrote: "My dear mamma," and signed the production, "George and Edmond," the latter being the name of the still younger boy who was drowned with him; and "Courage, courage, dear mother, I am always with you." When asked if he had suffered he replied, "No; a stunning, a dream, a beautiful awakening"; and, "Why always weeping, dear mamma? I cannot appear to you in your sleep, as I promised, because your spirit is not sufficiently tranquil"; and, "Yesterday all our group came to see the beautiful portrait you had made of me." Twenty-seven seances are here recorded, and each would bring tears to the eyes of any dotting mother who had lost one of her little offspring.

Though late in the day the *Revue* gives a short but highly commendatory notice of Mr. Beecher's "Spirit Manifestations," and a short extract from the first number of the *Theosophist*.

BELGIUM.

I have in hand three numbers of *Le Messager*, of Liege, dating to Sept. 30th. The articles that first attract attention are from the *Banner of Light*—first, an account of "The continued success of Mr. Slade," in which a letter from "Mattie" announces (though then unbeknown to all present) her death in California; second, "Direct writing and the bringing of flowers," at Mrs. Patterson's seance. After these comes a notice of Mme. Audouard's new book, "The World of Spirits," which seems destined, from the high social and literary position the authoress occupies in Paris, to create a profound sensation; then there are some details respecting the young lady, daughter of a wealthy proprietor near Bremen, who has been in a lethargic state since January last, with only a partial revival every six weeks, when her parents are enabled to administer to her a little food. The *Messenger* gives, also, a letter from M. Diderot (28th July, 1762) to Mlle. Voland, in which he says: "It is only necessary to extend a string from one village to another to carry on a correspondence; but at each end there must be a little box which will be like little printing establishments, where all that is printed in one will immediately be reproduced in the other." This letter is said to have been found by Dr. Pietra-Santa.

I find here, also, an entertaining article about

Dr. Tanner's fast, beginning with a quotation from Count de Gasparin, in which it is stated that all scientific discoveries, even steam and electricity, are at first condemned as something absurd, monstrous, &c., but that finally it is said of them contemptuously: "We know it! it is old! all the world has said it!" Relative to Dr. T., one of the correspondents of *The Estafette* writes from Florence that he has just purchased, at the sale of books of the Abbe Manzoni, a "History of the Young Girl of Magna," in which it is affirmed that this youthful creature lived two years without eating or drinking. The book was printed in Florence, at Mr. Torrentino's, in 1551, in 8vo. form. The same correspondent, writing from Rome, says: "To-day I have discovered at the Vatican an old book by Father Gio-Stefano Menocchio, of the 'Order of Jesus,' printed by Felice Cesaretti, in 1689, in which, on page 545, is a history of a lady of Frankfurt, who lived from the year 1315 to that of 1333—eighteen years—without ever taking either drink or nourishment." One Grenier, condemned to death by the Court of Toulouse, lived sixty-three days, refusing every species of nourishment except a little water. Dr. Desbarreau-Bernard attests to this, and is yet residing in Toulouse. A writer from Rosteigne says: "A young woman named Claire Javoux has died of hunger, after passing sixty-three days without any food. Toward the last she absorbed a little water." *The Nationale* says that in 1875 there was a hysterical girl in the service of Prof. Lasguez. "Her lower limbs became paralyzed, her skin became insensible, and she fell into a trance (*une epree de somnolence*), and so remained for three months without taking other nourishment than tea strongly charged with rum." She recovered her health afterwards. A number of other cases are cited, but the above are the most striking.

The *Messenger* of the 30th inst. has a lengthy notice of the death of its Director, M. Adolphe Long-Prez. His noble and generous nature, his cheerful, self-sacrificing devotion to our cause, are commented upon with much feeling. We cannot afford to lose such men; let us strive, then, by brotherly love and harmony of action and design, to render the labor of those that remain to us as light and agreeable as possible.

SPAIN.

La Luz Del Porvenir, of Barcelona. Though there is nothing exteriorly attractive in this little periodical, there is probably no one of our spiritualistic papers that carries with it more pungency or power, or promulgates nobler sentiments for the good of our race. The editor's (Lady Soler's) first article, in the four numbers in hand, is a reply to Padre Llanas, who is quoted as saying that "Modern geology cannot substantiate anything against what is related in Genesis about the creation." She says: "I do not wish to enter into purely scientific details, but in transcribing the Padre's humiliating observation, I shall consider and demonstrate the insignificance of all religions as compared with science, the only religion worthy of God, because its principles are irrefutable, its laws fixed and immutable. . . . For us the sacred books are the works of man—nothing more; religious treatises conventionally adapted to the epochs of ignorance in which they were written; and we never consider them as volumes truly scientific. . . . Indeed, Padre Llanas admits as much when he says, 'We do not expect to find in Genesis a complete course of *biologia*. . . nor is it a scientific treatise,' &c. After many able observations, Lady S. exclaims, in her enthusiasm over a Deity worthy of adoration: "Oh, religions! religions! you personify God because you do not understand him—because you do not, and never will, comprehend him." &c. She then gives, in parallel columns, the six-days' creation in Genesis, and the scientific record of the same period.

The next three numbers of *La Luz* are almost entirely devoted to a further reply to Padre Llanas; and nothing could be more forcible. Mlle. Camilla Sans continues here also her graphic "Memorias de Rosa."

ITALY.

Annali Dello Spiritismo, of Turin, for September, continues the editor's translation of Viscount Solanet's "Catholicism Before the Time of Christ," in which is considered baptism, confessions, consecrated oil, &c.

Following the above are nearly six pages devoted to Rev. Chauncey Giles's lecture in New York (1870) on "The Nature of the Spirit, and Man as a Spiritual Being." Under the heading of *Quadri Dissolventi* are some pertinent observations in relation to well-cared-for clergy, costly trappings, &c., while their Teacher was born in a stable, had not where to lay his head, and taught his immediate disciples to call no man master, for all are equal, all are the children of God, and that in going about God's mission they should take with them neither silver nor gold.

The *Annali* continues its "Magnetism and Spiritualism" with unabated interest. In the present chapter, IX, there are accounts of seances in a private family, where at first by table-tipping, then by writing, "in a short time the spirit of the mother of Signora Clementina, who was present, manifested herself so unmistakably that the daughter was much affected by it"; also, at the noble house of T—i P—o, Deputy of the Italian Parliament, where the spirit of a departed wife, Virginia, invoked with ardent affection by her husband, was not long in making her presence known to him, and wrote "such instructions and such endearing responses to his questions that one heart at least was flooded with joy and gratitude."

The *Annali* does not hesitate to express its indignation at the suppression of the spiritualistic paper of Lerida, while its noble sentiments

in behalf of the rights of man and the freedom of the press cannot but make that authority which has thus arbitrarily exhibited its power, contemptible in the eyes of all the really enlightened of this nineteenth century.

SOUTH AMERICA.

La Constancia, of Buenos Ayres, comes in a handsome garb, enveloping much choice reading; but its articles are rather dissertations than records of phenomena, and cannot be profitably condensed. At a recent reunion of the "Society Constancia," the President said: "We now re-commence our gatherings; that is, those of Monday for our sisters; those of Saturday for the brethren, devoting Wednesday to work, developing mediums," &c. After these announcements, the spirit of Sr. Illario, guide and protector of the Society, took possession of the medium Donna J. A. de Navajos, and expressed the most kind and tender sentiments, those of a loving mother, urging to harmony, to charity in thought and in deed, to purity and prayer. Another spirit, with some bitterness, addressing one J. A. de N., said: "You, who set your dogs upon me! to-day your dogs cannot bite me. . . . You suffer, and so do I; for I still hear my children crying for bread." . . . Following these manifestations, are quite a number of speeches made at a "general gathering of the Society" on the 8th of August.

Mons. Cahagnet is quoted at some length. All that this pains-taking writer has contributed to our literature is well worthy of our attention. In a pleasing article contributed by Mlle. Candida Sans are these two lines: "Spiritualism is a science for the wise, light for the less studious, and peace to the afflicted"; and Lady Soler has some pertinent observations on Kardec's saying, that "the product of sleep is an emancipation of the soul; that it becomes more independent by the suspension of the active (material) life and its relations."

The *Revista Espiritista*, of Montevideo. Though limited in amount, this periodical has always some valuable sentiments from its editor, Don J. de Espada, and the "Angel Guardian"; it also in the present issue quotes from the "Lerida (suppressed) *Sentido*" what the Bishop of that district has been doing; but says that after his severe anathemas against this publication and all liberals, the subscriptions to the *Sentido* had increased, and even a serenade had been given to the liberals of Bilbao.

MISCELLANEOUS.

Die Weltbilhne (the world's stage), of St. Denis-lez-Paris. This is the first number of a small, neatly-printed German paper of eight pages, edited by Dr. Ed. Loewenthal. It has short articles on trade and commerce, theatres, music, &c., and one entitled the "Workshop of the Spirits," in which Darwinism is especially considered.

Licht, Mehr Licht. This, though printed in Paris, is in the German language. It is every way a valuable and attractive paper, and I have taken some pains to distribute it. Five numbers of it have been received since my last review. Only a few of its numerous articles can be named: "An Episode on Spiritual Sessions," by Dr. Dietrich; comments on Kardec, by Lieut. Wallper; on a new publication, by Von H. E., on "Revelation, Kabbala, and Spiritualism," beginning with the Hydesville rappings; "Reincarnation in America," by A. J. M., of Charleston, S. C.; "The Grand Mysteries," by Eugene Nus; "Arnold Henry and Dr. V. Langsdorf," &c.

Deutsche Zeitung, a German paper, of Charleston, S. C., devoted to news, advertisements, &c., has some articles on Spiritualism, one from Dr. Bloede's able pen.

Op de Grenzen von Twee Werelden. A neat brochure continuing the history of Spiritualism, and making special record of phenomena as reported in the United States. "Cor's" mediumship is particularly enlarged upon, and Mr. Ballou, Prof. Buchanan and Mr. O'Sullivan are mentioned. Mme. Blavatsky's "Isis Unveiled" is quoted from.

Garrison des Maladies is the title of another fine brochure issued by the healer Louit. He refers to the use of magnetism in ancient periods, to St. John of Patmos, St. Theresa, Simeon Stylite, Gallien, Strabo, Dioscorus, Pyrrhus, King of Epirus, Tiberius, Vespasian, Adrian (as reported by Pliny), Robert the Pious, Louis IX. and XVI. and Charles X.; then to Greutrades and the more modern. But the author says: "To accomplish grand results in healing one is obliged to withdraw himself from things material, the enjoyment of earth, give himself to prayer and the doing of good deeds with humility and faith."

Journal du Magnetisme, edited by Mons. H. Durville, and *La Chaine Magnetique*, by the Baron du Potet, for September, are in hand. They are published in Paris, sixteen pages each, and are of great value to all who would be familiar with the workings of this mysterious force, magnetism—a force still ignored by many men of learning. Baron du Potet is the master-mind in Europe in this matter, and I can predict the vast and growing popularity of his publication. The "Journal" seems not behind it in interesting matter. "The Truth of Magnetism," by Professor F. Guidi, opens number six of this magazine. In it the Professor says: "Glory to Mesmer, who, in making more perfect the studies of Paracelsus, of Van Helmont, and above all, Maxwell, was the true founder of the science of mesmerism. Glory to Puysegur, who, in making the grand discovery of somnambulism, signalled to science and to humanity an horizon glittering with the marvelous." Deleuze is also named. An account is then given of the meeting at Rheims of the French Society for the advancement of the sciences; of "The Fascination of Animals," &c. Baron du Potet treats of maglo in the "Chaine"; then come

"A Magnetic Seance"; "Magnetism as a Therapeutic Agent"—of great importance, and should be taken into account by our M. D.s, as Prof. Gregory recommends; a notice of the spiritualistic work by Eugenio Nus—"Things of the Other World"; many minor notices, always attractive, concluding with a short review of an "Elementary Treatise on Magnetism," with forty-seven illustrations, by Dr. Tony-Moillon. Portions of it, highly commended, will be published in the "Chaine."

[In third column of last "Review" friend by should have been friendly; cadice should have been cadice, and Mann Mann.]

Free Thought.

The Question of Tests: Mrs. F. O. Hyzer's Reply to Thomas R. Hazard.

To the Editor of the Banner of Light:

I have read with much interest Mr. Hazard's very suggestive criticism of my address on "Spirit-Materialization," published in the *Banner of Light* of Aug. 28th, and I should have given it an earlier reply had not every moment of my time been so overtaken by the cares of my domestic and public life. Not that I suppose myself able to radiate the light that "will put the creed and every question of testing mediums once for all at rest," for I incline to the view that so long as we have anything to learn we shall be called, by irresistible necessity, to test the adaptation and consequent value of every medium through whom we are to be taught. Words, like everything else in nature, are liable to misappreciation from the influence of association, and the little symbol of thought, *Test*, has not wholly escaped the unhappy effects of being frequently found in bad company. But I find we shall gain nothing for the cause of truth or her methods of thought-materialization, by dismissing this tiny but potential word, *Test*, from our collection of thought-types. We cannot fail to see at a glance that the immortal spirit of this world is, as it were, the axis of the driving wheel of reason, since mind cannot evolve one thought-wave independent of the process of comparison, and the very existence of comparison involves the absolute necessity of test-action with its every life-pulse.

Therefore, not long ago, I made a compact with *Test*, that I would vindicate her character, for value received, promising to assist her as faithfully and cheerfully to cleanse and repair her scales when she returned with them soiled from service at the cloister, pulpit, bar and ballot-box, as when she brought them to me defaced by contact with the materializing circle and cabinet.

This very necessity of comparison in the exercise of reason holds me bound to depreciate dishonesty with the same force that I appreciate integrity. No one more highly values the services of a genuine medium than myself; consequently no one more than myself can appreciate the utter worthlessness of the opposite character. Mr. Hazard quotes this expression from my address: "I do not echo the sentiments of those who say 'We will defend all mediums because of the persecutions brought upon them by the world,'" and then asks, "Does either Mrs. Hyzer personally, or her controlling guide or guides, know of any reckless person or persons in the spiritual ranks to whom the above-quoted assertion will apply?"

Unless in cases of great self-inharmony, caused by extreme physical illness, or the momentary loss of my own self-control, through some corresponding human weakness, my spirit-friends and teachers do not control me, but teach me to harmonize with them. Whatever of intellectual or spiritual power I draw to myself beyond my normal intelligence I have found due to inspiration from the higher or super-mortal planes of thought, rather than to a controlment of myself by the personalities of others. For myself, I would assure our good brother, Mr. Hazard, that I should have refused to echo a sentiment I had never heard expressed. I regret to say that the above-quoted remarks I have not only frequently heard expressed by those in the ranks but by those among the leaders in the field of public advocacy of the truths of Spiritualism. Yet I have not considered such persons wholly reckless in this matter, but have concluded that their over-zealousness for our cause had blinded them to the sacred interests of the cause of eternal truth. Among other things which I have learned in my study of the philosophy of life is the lesson that all persons who believe in the principles of spirit-communication may not be wholly spiritual. They can acknowledge their recognition of certain principles and phenomena of nature, without showing any evidence of being particularly improved thereby. My confidence in the love and wisdom involved in the infinite system of the universe is such, that I cannot doubt the inherent goodness of humanity; but I do not think I am wholly alone in concluding that the same humanity will bear a continual testing of its qualities for many centuries to come, on the part of finite mind, since only the Infinite can dispense with experiment; and since the spirit or supermundane world seems to be demonstrating more and more plainly every day that its relation to our world is that of the flower to the bud, and of the fruit to the flower, I feel more sensibly the force of the suggestion, expressed by one of olden time, that we "try the spirits" through the mediums whom they control, or claim to have chosen for their representation.

Mr. Hazard asks, as applied to form-materialization, "Will Mrs. Hyzer or her spirit-guides inform the readers of the *Banner of Light* and the public what reasonable course of proceeding should be adopted by investigators to prove the genuineness of a materializing medium?"

I can answer for myself and the higher intelligences to whom I owe my best privileges of spiritual unfoldment and mental culture—since they and myself have little difference of conviction on these and kindred subjects—that we should consider any method of proceeding reasonable which was best adapted to placing it beyond the power of the medium to deceive the investigator. Furthermore, I sincerely believe that an honest, truth-loving medium would be first to demand such methods, instead of standing, as so many do, upon the defensive toward those who require them. We have no law in our land requiring or compelling any one to go before the public as a medium for the demonstration of the claims of Modern Spiritualism; but if one feels called upon within himself to do so, it seems to me he should not go forth, in this enlightened day, so much in the spirit of martyrdom as like one blest of God in being thus called by the laws of his own being to aid in the glorious work of wiping the tears from the cheeks of sorrowing mortals, and setting the captive to tyrannical ignorance free.

Were my own gifts more of a physical character than they are, I should as cheerfully place them before the skeptic, helping him to test their claims, as I now do my inspirational possessions. I have never been offended or had one sensation of sacrifice or martyrdom when hearing, as I almost daily have for more than twenty-seven years, the pros and cons of my claims discussed. I have sometimes almost offended investigators by insisting that they should not ascribe to me powers which were not mine, or deceive themselves by accepting as a wonderful test of the spirit-identity of friends gone before, that which I knew could not have been given them through the character of my mediatorial relations to them and the spirit-world. I hear much sympathy expressed for the "poor mediums"; but, as a general thing, I cannot help thinking that the sympathizer speaks more wisely than he considers when he thus exclaims, for surely one must be a very poor medium whose mediative character suffers by exposure. I somehow never could pity Dr. Slade since his exposure to his critics and the skeptics in the lands across the sea. I rather rejoiced in his opportunity of vindicating the glorious principles of the interblending of the intelligences of worlds; and should have envied him instead of pitying him, had I been in the habit of coveting my neighbor's wealth.

We are not so constituted as to be able to see all these things alike, and consequently differ so much in our views of the best methods of searching for truth that I suppose no special rule can be established for the government of our circles of investigation. My organization is capable of generating so little of the elements which sustain physical courage, that I should decline conditions that another might eagerly covet. For example, when a medium informs me, when organizing a circle for physical manifestations, that should I disobey a regulation established by him, or his directing spirit, for the government of that circle, I should undoubtedly "be stricken dead" or "seriously injured," I decline further relation to such perilous conditions, feeling confident that no very wise spirit would place such death-dealing forces of nature in the hands of such inexperienced and uneducated persons as such mediums usually are; while one more adventurous, or perhaps less confident of the truth of the assertion than myself, might proceed to disobey those regulations, with no more serious results to himself than having brought upon his devoted head the most natural indignation of an unmasked and consequently humiliated deceiver.

Mr. Hazard inquires, referring to the investigator who requires fraud-proof test conditions, "Had such an investigator been present with Mrs. Hyzer at Astoria, what conditions, viewed from their (the spirits') standpoint, would it have been in order for him or her to have demanded, yielding all reasonable opportunity for testing the genuineness of the medium, without at the same time nullifying the necessary conditions for the manifestations?"

Had such an investigator been invited by Mr. and Mrs. Hatch to their home, and had they been desirous of helping such an investigator to every possible opportunity within their power to settle for himself the important question, "If a man die shall he live again?" and had he desired to know beyond the possibility of doubt that no secreted paraphernalia awaited exhibition from behind the dark curtains soon to conceal the medium and the room occupied by the medium from the view of the members of the circle, I cannot understand why such a privilege granted him previous to the forming of the circle, or to the retirement of the medium behind said curtains, could have possibly disturbed or "nullified" the necessary conditions for the manifestation of spirit presences. It appears that neither Mr. nor Mrs. Hatch were inclined to disrespect this most natural inquiry on the part of those whom they did invite to their sances, since they voluntarily suggested to myself and others the examination of the room to be used as the medium's cabinet or spirit laboratory; also assuring us again and again that they had tested the medium in such a variety of ways, and in such continuous methods for months, that to them her genuineness had been placed beyond question. Thus their guests were generously permitted investigation by proxy. They having thus borne for us the burden of preparing proper conditions, we could well afford to "eschew," for that occasion at least, "the application of any and all modes whatever" of outwardly testing the medium; but for one I must say, that Test was as busy with her scales in my brain-laboratory as she ever proved herself to be in the most exacting state of public criticism indulged in by the most persistent skeptic that ever attended a sance for form-materialization; but at every point of question or speculation, I found Test placing my kind entertainers and their assurances in the scales, instead of the character of the medium behind the curtains.

That the spirits in the invisible planes also respected my natural state of questioning, they repeatedly demonstrated by physical responses to my mental demands or solicitations. The spirit daughter of Col. Eaton, or the spirit personality claiming to be his daughter, beckoned me to follow her into the hall, where she instantly disappeared through the unopened door of the cabinet-parlor, or else dematerialized in the twinkling of an eye between myself and the door; thus did both spirit and mortal vie with each other in giving physical as well as mental tests of interspherical communion and form-materialization. But such conditions as were afforded us at Astoria are very rare, and go very far in proving to me that I have not for years been wholly incorrect in concluding that the cause of truth, as it relates to those principles and their phenomena denominated Spiritualism, would be far better served were the inves-

tigating conditions confined to the sacred seclusion of the home-circle, or the dispassionate atmosphere of the scientist's laboratory, instead of being submitted to the turbid, frictional, angular conditions of a promiscuous multitude assembled in a public hall. Nevertheless I appreciate the necessity of following divine Truth wherever she is forced by the state of her special time and day to tread, even as her earlier disciples moved on after her as she bore the cross of human ignorance to the cold summits of Calvary. I know that many very sincere and earnest Spiritualists have grave apprehensions that the great cause of Modern Spiritualism will degenerate into a worse than Mosaic or Papal despotism through undue criticism of the mediatorial services necessary to its advancement, but my earliest lessons in her school taught me, most unmistakably, that there can be no severer form of mental despotism than that which a dogmatic opposition to dogmas can generate.

With the most sincere and cordial appreciation of the rights of those who do not see truth through my lens of vision, and the most grateful consideration of the generous approval of my life-work, expressed toward me by my co-workers and fellow pupils in the grandest school of truth ever opened on earth for the education of humanity, I move on humbly in my delightful labor of proving all things and holding fast to what I deem the highest good to all.

F. O. HYZER.
Baltimore, Md., October, 1880.

A WORD OF ADMONITION.

To the Editor of the Banner of Light: One of the most essential requisites to a life of goodness, usefulness and purity, is an element that is more frequently found wanting among Spiritualists than those of any other class of religionists, and that is Faith. Not erudition, but faith. A firm and unwavering confidence in the Infinite Father, of whose power and majesty we cannot have the faintest conception, and yet who is so lovingly mindful of the veriest detail of his creations, that the little insignificant sparrow's fall receives its share of his attention. It seems quite clear to me that a believer, not alone in a great First Cause—such a belief is cold and vague—but in a loving protector that includes what we know as the father and mother elements, is positively essential to a steady progress in the knowledge of truths that are constantly being revealed to us by the dear angel messengers. And then, having this belief, we must also have (it seems to me) a calm and unwavering trust (faith) which gives birth to a feeling that, however incongruous or inexplicable may be the surface view of things, "He doeth all things well." No one need fear that he surrenders any of his individuality by such a casting of himself upon a higher power. For, let it be borne in mind, that we have nothing to surrender. However much our pride may be touched, or our preconceived notions be overthrown by such a revelation, it is nevertheless a wholesome truth for us to know that we are as helpless before this power that is, as is the babe whose eyes have but just discerned the light of day. We have been told that the first lesson taught in the next life to those who wish to progress is that of humility. And I can easily understand how extremely necessary it is that such a lesson should constitute the rudimentary instruction in the schools of those wise teachers in the higher spheres. It seems to me that it is something to be unlearned, a kind of clearing away or purging of that which clogs and blunders further advancement. And when this is done, and we have thoroughly mastered this difficult lesson, and have "become as little children," we are then ready to enter the kingdom of heaven. And what is our attitude after being thus thoroughly humbled? What fills the vacuum caused by the purging of this pride that had held possession of us? I reply, Faith in the higher power. A steady and unflinching trust, a leaning upon, if you please, the Infinite Source of all Love and Wisdom, in whom we live, and move, and have our being. I know this is so. And I know, too, that we need not wait until we pass out of this life, but that we may learn this lesson of humility here if we will. We shall also find it much more to our advantage to have mastered it while here. In the body that to wait and learn it on the other side—for many reasons, chief among which is that we cannot become really helpful and useful to humanity until we have passed through this experience of learning that nothing counts here or in the next life but righteousness; helping humanity for the sake of the good done thereby, rather than for fame or name or selfish gain. And this work, this condition of the human spirit, is only performed or attained by putting on the garb of humility and leaning trustfully upon the dear Father, whose children we are, and whose love is our life.

Let me plead with every Spiritualist to strive to learn day by day this lesson of trust. It is the only attitude which we can hold and do the work of our Father. To my mind it is the only condition upon which we can hold communion with the angels; it is the only path to the kingdom of heaven that of all of us need within us. No Spiritualist, however varied or extensive his experience, ever knew of a message from the higher (especially the celestial) spheres wherein this loving confidence or trust was not made prominent. Let us seize upon the hint thus given. Indeed, we shall find that the nearer we progress toward the angelic state the easier and more natural will be this tendency to prayerfully and calmly trust in "our Father," and to repeat from a full heart the words of the great Teacher, "For this is the kingdom, and the power, and the glory forever." CHARLES W. GARDNER.
Portsmouth, N. H., September, 1880.

"BELIEF" AND KNOWLEDGE.

To the Editor of the Banner of Light: I read the article from Mr. C. Stearns in regard to "Christian Spiritualism" with great interest—it has the true ring in it. I only disagree with him where he says, "I believe that every one of us may receive the visits of this messianic angel," etc. I say, I know that every one of us will receive his visits if we elevate ourselves as near as it is possible for man to do so, and thereby make conditions favorable for his presence; he is always willing, but cannot always come; we must prepare the conditions for him. And that can only be done by carrying out his teachings and principles—not in the light of the world but in the innermost conscience of the soul. I must acknowledge that I am one mortal who never believed in Jesus Christ until I became a Spiritualist; and now I look up to him as our Saviour, not simply by believing in him, but by imitating him practically. A. F. M.
Charleston, S. C.

P. S.—Allow me here also to compliment Mr. B. F. Clark, of Zionsville, Ind., for his generous offer, as published in the Banner of Light for the 30th Oct. Mr. Clark is one whom I would term a true Spiritualist. A. F. M.

TRANSFIGURATION.

To the Editor of the Banner of Light: I attended recently, by invitation, a sance at the apartments of Mrs. Cobb, which was the first really satisfactory instance of materialization I have yet witnessed. It consisted in the medium seating herself in the midst of her company, the light being reduced, under which circumstances (without any cabinet) the face of the medium was greatly changed—in appearance—changes in the color and appearance of jewelry, neck wear, etc., were also plainly shown—while to crown all, eyes were in several cases plainly visible over the closed eyes of the medium, which latter were clearly seen under the added attenuated formation. Does not this throw new light upon the nature of what is termed "Materialization," namely: that it takes place on or over the medium as a foundation? Cambridge, Mass. J. F. G.

ENGLISH WOMEN AS DOCTORS IN CHINA.—A letter from China in the Times mentions that Miss Howard, an English lady, has been appointed doctor to the Countess Li, as also to the management of a hospital established at Peking by the foreign residents. The Countess Li supplies all the medicine for the patients.

Written for the Banner of Light. LEAVE ME ALONE WITH MY DEAD.

BY MRS. C. L. SHACKLOCK.

Leave me alone with my dead; Break not, for words have no balm; Break not the measureless calm; Into its hope may not come, In its first moment 'tis dumb. Reason from sorrow hath fled; Leave me alone with my dead! Nature's sweet voices around Greet me, and then I can bear— All is in harmony there; Even the falling of rain Soothes the wild throbs of my brain, Falling like tears to the ground; Welcome the silence profound! And the free sweep of the wind Sighs through the foliage green; Dirge for the joy that hath been. Leave me alone with my grief; Leave me; the moments are brief. Breathe not the words, "Be resigned," Round him my heartstrings were twined. Ay, and my sorrow is dumb! Time, in his flight may do much, Healing with tenderest touch All the dear ties that are left; And, with but memory left, Sweet resignation may come Into the desolate home. Leave me alone with my dead; Let but the alliance of prayer Fill my heart's depths of despair. Let not the tumult of words Fall on its quivering chords; Reason from sorrow hath fled; Leave me alone with my dead. La Porte, Ind.

ANSWER.

BY MISS M. T. SHELHAMER.

Leave thee alone with thy dead! That will be kindest and best; Only the angels may tread Where the Death Spirit finds rest. Silence is sweeter than speech, Twilight is better than day; Souls to the Infinite reach Out through the shadowy way. Softly the murmuring wind Sweeps through the larches and pine; Bringing no dirge to the mind, Swelling with rapture divine. "Life is exultant and free," Whispers the musical rain— Valleys and forests in glee Echo the beautiful strain. Out from thy measureless calm, Love in its fullness shall speak; Healing thy sorrow with balm, Strength'ning thy faith growing weak. Like billows of infinite light The waves of affection shall roll, For death with its touch cannot blight The lilies that grow in the soul. Sweet is the silence of prayer, Sacred the presence of death; Deeper than pain or despair Shineh the glory of faith; Piercing all darkness and gloom, Fair as the dawning of day, Hope's golden blossoms shall bloom, Chasing the shadows away. Oh, tender heart that is sad, Sweet, stricken soul, in thy grief Love is the messenger glad, Bringing his sweetest relief. Under the chastening rod, Under the shadows of night, Souls reach the presence of God— Walk in his infinite light. Heart that is shadowed with gloom, Him whom thou lovest is not dead, His presence e'en now doth illumine The shade that around you is spread; And out of the infinite calm He murmurs a blessing of love, That falls on thy spirit like balm, And guides thee to heaven above.

Nottingham (Eng.) Association of Spiritualists.

To the Editor of the Banner of Light: Mrs. Corn L. V. Richmond visited Nottingham on Sunday, Sept. 26th, and also on the 27th, 28th and 29th, during which time she delivered five trance orations to delighted audiences. At each lecture the hall was crowded to excess—many persons being unable to gain admittance.

Her Sunday morning subject was, "Spiritual Gifts and Their Various Administrations"; Sunday evening, "The Kingdom of God is Within You." These addresses will long be remembered by those who were privileged to hear them. Her language was beautiful, clear, sublime, and for nearly an hour the packed audiences were spell-bound. At the close, Ouida controlled, and delivered poems.

On Monday evening the subject selected by the audience was "The Origin and End of Evil." At the close of the lecture the control announced that on the following evening they would speak upon as many subjects as time would allow.

On Tuesday evening, sixteen subjects were sent up to the platform to be spoken upon. The following eight were selected by the Chairman, (Mr. W. Yates), and were treated by the control in a masterly manner to the entire satisfaction of a large audience, whose members showed their approval by continued bursts of applause: 1. "Our Employment in the Spirit-World." 2. "Where is the Spirit-World? has it an Objective Existence?" 3. "The Constitution of the Soul." 4. "Free Masonry—Past and Future." 5. "A Popular Explanation of Astrology." 6. "How do you know that Spirits can Return?" 7. "What did Christ mean when he said to the Thief on the Cross 'To-day shalt thou be with Me in Paradise'?" 8. "What is the meaning of the third part of the Stars falling from Heaven?" In consequence of the large number of subjects dilated upon the addresses had to be compressed within a period of from five to ten minutes each.

On Wednesday evening the subject selected by the audience was, "Is Spiritualism in accordance with Christian Doctrine?" One pleasing feature in connection with Mrs. Richmond's visit was an arrangement which was made for the Nottingham mediums to meet and take tea with her. The meeting was both pleasant and profitable. Several mediums were controlled, and the spirits exchanged mutual greetings with Ouida. At the close of the services Mrs. Richmond was presented with the following written resolution:

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS. The Committee of the above Association, in behalf of the Nottingham Spiritualists, desire hereby to sincerely express their thanks to Mrs. Richmond for her great kindness in accepting their invitation to visit Nottingham, and their admiration at the manner in which her gifts have treated them to such a feast of reason and flow of soul. And they sincerely desire that her life may long be spared, that angels and loving spirits may accompany her, assisting and encouraging her in her work of faith and labor of love; and they devoutly pray that, when her work on earth is accomplished, loving spirits may welcome her into the Summer-land, and that the Master may say unto her, "Well done, enter thou into the joy of thy Lord."

Signed in behalf of the Association, WILLIAM YATES, Hon. Secretary.

Spirit Testimony.

To the Editor of the Banner of Light:

In examining some bundles of cast-aside papers, I this morning encountered a package of spiritual communications that was forwarded to me, as they were originally given, by Mr. Thomas Child (an unknown correspondent), of Ogdensburg, New York State, under date of Oct. 20th, 1877. In reading them over a second time I thought there were some things in them (such as I send you) that might be worthy of printing in the Banner of Light.

Yours truly, THOMAS R. HAZARD.
South Portsmouth, T. I., Oct. 28th, 1880.

Charity.

"To the poor the gospel is preached."—Jesus of Nazareth. We often do the most good when we least expect it, or think of doing a worthy action to benefit either ourselves or others. Perhaps we may suspect at the time that we are doing something that may make trouble for others as well as ourselves, and feel badly, whilst eventually it proves to be for the benefit of all concerned.

Charity, sweetened with kindness, smiles and encouraging words, will find the good there is in any of our fellows, let them be ever so far down in the scale of manhood. I have never yet found the man or woman who was so far gone in wrongdoing but that there was still enough of the wreck left for a kind and encouraging sympathy to bring some good human feeling to the surface, in which you might see the germ of a bright, reformed man or woman. This is the way to help our erring brothers and sisters to stand and try again, and have self-respect, and feel that there is still enough in them to make them human beings worth saving from the consequences of the many wrongs and mistakes of their past lives.

Charity is a cheap remedy for bad surroundings, and in every way makes better conditions for the intercourse of mortals with their friends in spirit-life. FERUGSON.

First Experience in Spirit-Life.

Oh dear! how strange it seems to wake up and find yourself alive, and seem to have the same body and same clothes—the same feelings and senses—and to be talking with our friends of long ago in this beautiful land, so much like what used to be before the earth-life ended.

If this is death, there is nothing dreadful about it, for it has been such a pleasant change to me that I almost think it is a dream; and then again I know that I am not dreaming, because I go around with so many I used to know, and am myself, my individual self, and alive as much as I was when I had the sick body. But now I have a body that is light, active and young; and all things are so very different from what I was taught would follow death. I am so happily disappointed that I can almost sing for joy over waking up to so joyous a change. I don't seem to know what I am doing, but think I am writing to mother. This is your Feb. 20th, 1877. JENNIE.

Proper Names.

How unreasonable to require us to give the arbitrary names incident only to life on earth. Here in spirit-life we do not use our earth names, but spiritual names, which we understand the meaning of. This is one reason why we are so often in error in giving names correctly when we try. We would like to do everything to please our earth-friends, but when we know that we are so liable to make mistakes we often forbear, because we are so sensitive when accused of not communicating correctly as any of our earth-friends would be if accused of untruth. We are under the disadvantage, too, of having to use the language of another, and are not always able to make mediums speak as we wish them to. The process is also new to us, and although we try to do as well as we can, we are not always able to accomplish all we desire. We are never so happy as when we are recognized and listened to by our earth-friends. We will keep on trying until we gain better information in regard to spiritual laws, for we must proceed in accordance with law here the same as in earth-life.

If we were not so anxious to give and get so much the conditions would be better for both ourselves and our earth-friends. ANNE ROSS.

Doing Good to Others the Best of Progressed Spirits.

My Dear Papa: See to it that you are ready when you are called upon to take your place in the spirit-world, to resume your work of doing good to your fellow-men, by helping the needy; for we have no drones here, and the only rest we require is to help some of the human family who are in need. For we have those who are in need here as well as in your earth-life, although not in a starving condition for lack of food; they are lost and in a darkened condition, and need some one to lead them into the light. This and similar good deeds constitute our rest, and it is a most joyful rest. So be prepared to commence work on our plane of existence should you be suddenly called over. But if you should stay in earth-life for some time yet, help the unfortunate and make all as happy as you can, and I shall be pleased and gratified. JENNIE.

Earth and Spirit-Life.

Oh, how different we feel here in spirit-life! For instead of trying to magnify the faults of our friends we strive to make them as light as possible, and help them to a better state and give them better surroundings—help them to get up higher and to do good instead of evil; help them out of darkness into the bright sunshine, that they may see the beauty of doing good instead of wrong. We strive to help those who are more in the dark than ourselves, showing them the bright effects of helping some poor souls out of dark places: Thus the desire in them to do wrong is made weak, and the desire to do good gets uppermost, and they gradually grow happy. This is from HENRY S. GOULD, of Weymouth.

The Folly of the Fear of Death.

My Beloved Susan: What can induce you to live in such fear of dying, when it is so well known that the fear of death is the great weapon that the churches hold over their members, and by that means keep them in such subjection that they dare not think and reason for themselves? Such people seem to have no individuality, and are afraid to reason on their own responsibility, questioning that if they were to do so what would the pastors and fellow church-members say and think of them for thus substituting their own reason for the church creeds? We who have passed over know that the change called death is one of the happiest changes that the human soul or spirit ever passes through. Rather than fear it I would look forward to it with a longing desire, for then we are free and can roam where we please, and without the fatigue incident to this earth's journeyings; for in spirit-life space is annihilated, and duration is, as it were, of no moment, for it takes no time to accomplish any distance we wish. Now, dear Susan, do look into this new theory called "spirit messages," and your husband, CHARLEY, will be happy. From Oswego, N. Y.

Dead and Alive Again.

Me don't know what has come on me. Me one Frenchman. Not know much, but s'pose me dead; do not know. Me round same as ever, but folks do not look at me. Me about, but day walk over me, same as me no there—but me there, but me there just the same; me no in the way! Me don't know as me is dead; me seem just alive as ever; me see, me hear, me be around; me ain't dead; me got body same as me always be; but no French woman see me and no talk to me. Me feel bad. Me talk the French, me talk the English, and me no make 'em hear! Me think something is happen to me, or I's dream very long dream. Um say to me, "come and write." Me can then find what me want. June 6th, 1877. JULIUS.

No Deformed Bodies in Spirit-Life.

My Dear Papa: Do not mourn so, for I am not gone. Although you think I am dead and buried, I am not. I am as much alive now as ever, but I have not the same body that you buried in the ground, for that was all out of shape

and crooked. I have got one now that is not out of shape and s'lock, but I can't make you look at me when I stand up beside you and think I am so straight; and when I speak you do n't mind what I say—only look around, and don't act as if you see me; and it makes me so sorry, and makes me think you rather I would have the old humpback body than this one that is so much nicer.

But when I come back up here they say you could not see me, because this is a spirit-body, and I must try and make you hear me, and that I must make some noise such as I used to when I was in the other body, and then perhaps you may think of me. Well, now, papa, I am going to sing for you, and you must listen for me when I sing "Sweet Home," for now I have got one of the most beautiful homes that could be thought of. Now, dear papa, I must go, as I am so tired, and I want you to remember your little sick humpback HARRIE that has lost that body and got a spirit-body and a spirit-home big enough for all of our folks—and not think of me as poor little humpback. HARRIE.
April 17th, 1877.

Spiritual Phenomena.

(From the Daily Times, Hartford, Ct., Monday, Oct. 25th.)

Trying "the Psychic, Watkins."

Some striking tests were tried in the case of the phenomenal "slate-writer," C. E. Watkins, at a private sitting, on Saturday, at his rooms over 680 Main street (Mrs. Prior's). Five persons were present, beside Mr. Watkins. First we tried the never-yet-explained method of getting tests of the identity of what purported to be our departed friends in the spirit-world by writing their names, putting under each name a question, then rolling the written slip into a compact wad, and finally mixing all these wads, or pellets, fifteen or twenty of them, indiscriminately together, so that none of us could possibly know which was which. Mr. Watkins had gone out of the room, and stood (where we could see him) in the doorway of another room, while the names were being written, so that he, also, could not know what was written. Each person was requested to point with a pencil to any one of the pellets he might select, and then some one in the company would be asked to pick up the one to which his (or her) pencil happened to be pointing. The person thus addressed would hold the unopened pellet in his fingers (it was all in broad daylight), when Watkins would announce the name. Sometimes, if it was an odd or unusual name, he would have a little difficulty in pronouncing it correctly the first time, but in a moment he would get it right—as a subsequent opening of the pellet would show; and before the pellet was opened he would ask the visitor to take a double slate (several of which lay on the table, none of them his, I think), and hold it out firmly, the slate being first tightly closed, and a bit of slate-pencil being left inside. A lady held out a slate in that way, and Watkins did not touch it at any time; but, listening, we could all hear the bit of pencil making a scratching or rubbing sound, as if writing. Opening the slate, there was the following writing, in a bold, masculine hand: "You ask for a test. If this is not one, I know of none."

The name was that of a former resident of a distant city, who was wholly unknown here, and who died about a year ago. Upon opening the pellet which the lady had been directed to pick up before the name was announced by Watkins, it was found to contain the name of this deceased person, and under it was written this question: "Can you give me a test?"

There is no human probability that Watkins ever heard of this man before, or that he could possibly have known that this lady in the circle had ever met that man.

Sometimes, instead of telling a visitor to hold the slate, Watkins himself would seize it and write the message or answer to the question. Sixteen pellets, containing names utterly unknown to him, were answered correctly, in rapid succession; and the correct names would be signed to each answer—as the subsequent opening and reading of the pellets proved. Not one mistake was made: the correct name was given every time, also an answer to the written question, showing an intelligence foreign to the medium and to those at the table; and an intelligence, moreover, which proved itself able to read the writing in the folded pellets.

It did even more. It showed itself possessed of knowledge beyond that of anybody present—medium or visitors; for, under one name, that of a person who died in a year I could not have named, I had written "Can you give the year in which you left the body?" The name was correctly given through Watkins, and also the figures, 1876. This date, upon subsequent examination, proved to be correct. Not a person in that room could have answered that question correctly—unless it was by a lucky guess, against which the chances would be overwhelming.

We had brought our own slate with us, and kept it in our possession. Mr. Watkins did not handle it at all; and yet, inside of that folded slate, a nib of slate-pencil was heard writing while the lady who had brought the slate held it firmly in her hands; and upon opening the double slate, there, in a delicate running feminine hand, was a message signed by the person who had been named in the pellet!

The Rev. Joseph Cook, who tried similar tests in Boston six or eight months ago, published in *The Independent* a card, over his name and the signatures of others, testifying that this slate-writing was performed by no mortal fingers. He is right. It is not. What- ever else it is or is not, it is not fraud. Mr. Cook, who shrinks from announcing that he had been to visit a spirit-medium, speaks of "the psychic, Watkins." "The psychic" is good.

Now what are the chances in this matter of the sixteen correct names and correct answers—all given in quick succession. Against the theory of knowledge of the names by Watkins, the chances are so enormous as to be almost incalculable. That theory would presuppose him to be going about the country and taking note of every person who dies, and treasuring up the name and date in his memory for possible future use.

Against the theory that he hits upon the right name and also the right answer by good luck, the chances are many millions to one single chance. Too many, indeed, to permit a moment's consideration of that idea.

As to the theory that he reads the name clairvoyantly, it is preposterous. No person ever did or could do that. Besides, he is talking, walking about, and giving information to different persons present, respecting individual departed friends, all the time this is going on. Moreover, how, if he could read the folded pellet, could he impart in the answer a knowledge beyond that of the person who wrote the question? The theory is absurd.

If two pellets were correctly answered, the fact would be surprising. If half a dozen, the chances that some outside, independent intelligence governed the answers would be enormously increased, especially if, as often happens, personal tests of identity are given. If not half a dozen, but (as in the present case) sixteen such correct names and answers are given, the mathematical formula to express the chances against fraud, or any other theory but the spirit theory to account for it, becomes astounding. The contrast alone, in the looks of the handwriting, in different messages written inside the folded slates, is itself an impressive and suggestive thing.

One other experiment having a somewhat scientific interest, was tried successfully. Mr. Watkins covered a slate with flour, then covered it with other slates, above and below, and, holding them firmly out, the slates were suddenly tipped down, and one fell upon the floor, as did much of the flour—but there, in the remaining flour, was the impress of a human hand! Watkins said the impact of what seemed to be somebody's invisible hand was so powerful and sudden as almost to knock all the slates out of his hands. Next he tried it with less flour, and lo, the imprint of a woman's hand; much smaller, and more distinct, remained on the slate!

Out of 80,000 small-pox deaths given in the latest Parliamentary Return, entitled "Vaccination Mortality" (No. 433, Session 1877), since vaccination was made compulsory, 43,000 were under five years of age, when vaccination is held by the entire medical profession to afford absolute protection.—Thomas Baker, Barrister-at-Law.

Banner Correspondence.

Ohio.

MOUNT LOOKOUT.—David H. Shaffer writes: "Under the head of 'Banner Correspondence' of Oct. 9th, B. F. Close suggests the propriety of adopting some plan to ascertain the number of Spiritualists in the United States, and he says at the close of his communication: 'I would like to hear from others on the subject.' I would respectfully inform Mr. Close that the thing is utterly impracticable, from the fact that thousands believe in the Spiritual Philosophy who have never made public acknowledgment of the facts.

Ten or more years ago a gentleman of Washington City made a similar move, inviting cooperation from Spiritualists, to whom I addressed a letter, informing him of the difficulty of arriving at or even approximating a correct estimate or enumeration. At that period Cincinnati had a prosperous organization and Lyceum, and in very many cities of the West the societies there held halls crowded with anxious listeners—prominent men and women, who manifested an earnest and zealous interest in the cause. For a number of years since then, if I remember rightly, almost or nearly all of those places have been without any organization, and the people have been deprived of those inspired lecturers that draw multitudes to hear them. But I wish to assure the world, wherever the Banner of Light waves, that Spiritualism is not dead or dying out in those cities, but lives, grows and prospers greatly.

A large number of prominent men and women in the higher ranks of society acknowledge the fact of spirit-return. These include all sects, professions and classes of society who do not adhere as tenaciously to the old dogmas, but simply to the customs and ceremonies of the church in which they were trained, and who, through media, are convinced of the immortality of the human soul. In a conversation, recently, with a youthful medium who has been giving private trance sances in many places in these Western States, I am informed that, at a recent visit at Lexington, Ky., he gave sances, at one of which there were about thirty persons, mostly gentlemen of character and intelligence, among whom were six or seven clergymen, and the rest nearly all church members; that at its close they acknowledged the truth of the wonderful tests given in describing spirits with surprising accuracy to their friends. Thus this stranger youth dispelled the dark mists of doubt and skepticism from their minds by his wonderful clairvoyant and clairaudient powers. The mighty tide of convincing truth is rolling on, and adding to the great multitude which no man can number.

Cincinnati for many years had a prosperous society and a flourishing Children's Progressive Lyceum, which became disorganized and broken up since the last Spiritual Convention was held in this city, when an effort was made to inculcate it with the title Christian Spiritualism. From my standpoint of taking observations from Mount Lookout, I discover that every endeavor throughout the country to engraft the word (which is fast becoming obsolete) Christian on the flourishing tree of our grand and sublime philosophy has been attended with fatal results to organizations and Lyceums—my noble friend and brother James M. Peebles's plan for the adoption of that word to the contrary, notwithstanding.

Conversing from time to time with intelligent citizens who know my outspoken confidence in and devotion to the cause, they confess their firm belief in its truth, but make no outward or public profession, which satisfies my mind of the assurance and certainty of its increase and growth in the public mind, silently permeating all ranks of society, as likewise of the impossibility of obtaining even an approximate estimate of the number of believers.

At a convocation of Catholic Bishops in the city of Baltimore, a number of years ago, the declaration was made by one of them (I believe Bishop Spaulding) that there were eleven millions of Spiritualists in these United States. This announcement, originating from such authority, rather shocked the sectarian nerves, while skeptics dilated its optics and Spiritualists accepted the report with some degree of doubt. It was generally believed at that time that six millions was the approximate number, and still they come, and thousands follow in their wake."

Illinois.

QUINCY.—The Secretary of the Spiritualist Society in this place writes: "Last summer we lost one of our oldest and most energetic workers, Wm. Brown, who left us at the summons of the 'angel of life.' Absent in body we realize him to be present in spirit, as he comes back from the invisible world, bringing good news in his familiar Scotch manner of expression. He passed beyond without crossing the sea, last August. His body sank to ocean's depths, and his spirit returned to us telling us we were correct in our hope, convincing us of his identity by his peculiar tongue, and the remark that it was of no consequence where the body lay, or where the tree fell. We have an organization by the name of 'Light Seekers.' We desire light from the angel-world. We contemplate holding a convention here during the month of November, commencing the 18th, and continuing about a week. We ask those who are strong in the faith to come and aid us in our efforts to advance the good cause in this place. As our numbers are small, we can only promise to entertain the mediums and lecturers in attendance, but board can be obtained near the hall at low rates. We have a beautiful hall, built by Mrs. Dr. Merrick, and dedicated to humanity, last November, by Rev. A. J. Fishback. It is freely given by that lady as a place where any Spiritualist, Liberalist, or other person desirous of expressing free thought, may speak. Persons here are very skeptical and prejudiced against this Spiritual Philosophy, but we see a great field, which only needs cultivation. We will gladly welcome persons from a distance, and most cordially invite them to visit our place, which they will find to be a beautiful city."

New Hampshire.

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BELFAST.—Albert T. Stevens, President of the Waldo Co. Spiritualist and Liberalist Association, writes: "Our Society still lives, and—what is better—seems determined to fill a place among the noble workers of our sister States. Our regular monthly meetings are well attended and never fail of being pleasant and profitable. The ladies have instituted a sewing-circle, which meets in the afternoon and concludes with the social in the evening, from which quite a fund has been raised for the good of the cause. Some new mediums are being developed, who will, we hope, add to our strength and usefulness. The blind medium, Dr. B. Merrill, is making a decided impression on the skeptical by his successful treatment of the many who come to him for help."

New York.

ROCHESTER.—R. D. J. writes: "In the Banner of Light of Oct. 20th, it is stated by a New York correspondent that C. Fannie Allyn has recently joined the Baptist church. The writer, I am quite sure, must be mistaken. Mrs. Allyn spoke for the Spiritualists of Rochester, N. Y., on Sundays during September 1st, and certainly her discourses had no leaning in favor of any Orthodox denomination, and there was no sign of old-fashioned Orthodoxy in her private conversation during her stay in Rochester. On the contrary she seemed more than ever to have the cause of Spiritualism at heart, and in public and private urged the importance of educating the young in its principles. After leaving Rochester, Mrs. Allyn spoke for the Spiritualists in Cleveland, Ohio, and the last two Sundays in October she was engaged to speak for the Spiritual Society of Detroit, Mich. Within a week the writer of

New Books.

Just Issued.

WITCHCRAFT OF NEW ENGLAND

EXPLAINED BY

MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,

Author of "Bible Marvel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witchcraft and Miracles," "Agnosts and Spiritualism," etc.

While producing this work of 482 pages, its author obviously read the entire process of New England witchcraft history in the light of Modern Spiritualism, and found that in origin Witchcraft and today's supermundane phenomena are the same; and found also that intervening Witchcraft historians, lacking or shutting out to-day's light, left unnoticed, or illogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft had its origin, and descended from an actor there and there,) in this interesting and instructive work has done much to dispense the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misleadings by the historians, Hutchinson, Upham and others who follow their lead.

The author regards Salem as the last battle-field on which the Witchcraft Devil was supposed by his opponents to be in command. There he was met in direct, strenuous and victorious encounter by brave men who dared to act out their faith. That Devil was but a legitimate child of a false creed; the creed's barbarity became then revealed, and never since has such a Devil invaded any part of Christendom.

The work is worthy of general perusal.

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 the communications condensed or otherwise of correspondents.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 13, 1880.

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

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ISAAC B. RICH, Business Manager; LUTHER COLBY, Editor; JOHN W. DAY, Assistant Editor.

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

We shall print next week an eloquent discourse by Spirit JOHN BUNYAN, delivered in Berkeley Hall, Boston, through Mrs. Cora L. V. Richmond's mediumship.

The Free Religious Index on Spiritualism.

We quote from the Index of Nov. 4th, Mr. Sargent's reply to the animadversions of that journal. We also give, on the same page, the comments of its editor on the reply, with his reasons for excluding Spiritualism in its present stage from scientific recognition.

To us it seems that the Index has failed to answer any one of the salient points which Mr. Sargent has made; failed, not because of the editor's lack of high ability, but because the points are really unanswerable.

These men all base their Spiritualism on certain facts which they know to be facts of science. "The facts beat me," says Wallace, the famous naturalist.

The Index assumes that Spiritualism is a "form of religion," and that it has come, like all other religions, "through the sway of the sentiments"; that it has had "its root and sustenance largely in man's emotional nature."

But it depends wholly on the individual and his intuitions whether he evolves from Spiritualism a religion or not. To one man it may be an inspiration; to another it may be seed unfructified, lying on sterile soil.

ings should be fairly kept in view. Our friend of the Index, by putting a wrong construction on the facts in the case, falls into the usual error of one-sided analysts in tracing back the genesis of a belief in immortality.

"That belief does not have its root in man's emotional nature." It has its root in a knowledge of certain actual, objective phenomena, preterhuman but not preternatural, and reasonably suggesting, if not definitely proving, the agency of spiritual, or invisible beings, manifesting intelligence and a supra-physical power over matter.

The assertion by the Index, that the phenomena have been accepted, not because "any very close scrutiny" into them was made by investigators, but because these phenomena "met their wishes," is merely the reiteration of an exploded theory, founded in dense ignorance of our facts.

To intimate that the Spiritualist loves his "special spiritualistic belief" better than he "loves the truth" is simply to stigmatize him as a self-cheating imbecile. Will such a charge apply to the men we have named?

The "frauds" in Spiritualism, on which the Index lays stress, have almost invariably been exposed by Spiritualists themselves. This is notorious. The existence of the spurious is not regarded, in the ordinary business of life, as any evidence of the absence of the genuine; and why should it be brought up against Spiritualism as any proof of the non-existence of certain phenomena, susceptible like others of imitation?

But the Index has the candor to admit that Spiritualism, if it has not as yet reached its scientific phase, is likely to do so at some future time; and that when "the deep problems shall have been more adequately fathomed, the solution may throw important light on the questions of the human soul's entity as distinct from its physical organism, and of its personal continuance after death."

The Index finds fault with the "communications" supposed to be from the spirit-world; but these are precisely what ought to be expected if we preserve our individuality unimpaired on entering the next stage of being.

Henry B. Allen, (well known to the Spiritualists of New England as the "Boy Medium"), is now in Boston. On Wednesday evening, Nov. 3d, he gave a séance for physical manifestations, magnetic phenomena, etc., at the parlors of Mrs. Clara A. Field, 19 Essex street; and on Thursday evening, Nov. 4th, and Saturday, the 6th, held similar meetings at the studio of Mr. N. B. Onthank, No. 7, room 12, Pemberton Square.

The Fiftieth Anniversary of the Brahma Somaj was celebrated last January; and the sect now numbers one hundred and thirty congregations, fifty meeting-houses, a score of periodicals, and tens of thousands of adherents, many of them highly distinguished in India.

Has not Joined the Baptist Church?

A paragraph appeared in a recent issue of the Banner of Light, contributed by a New York correspondent—the letter embodying it bearing the signature of "Occasional"—wherein it was intimated that that earnest and faithful trance medium and speaker, Mrs. C. Fannie Allyn, had connected herself by membership with the Baptist Church.

"I have not thought of joining any church. Humanity before Christianity is one of my mottoes. An uncompromising Spiritualist, despite all reports to the contrary, I have spoken for the Spiritualists every Sunday but one (and then for temperance) since my recovery from my California sickness.

Letter from William Richmond.

We condense the following from a missive from this gentleman, bearing date of 31 Upper Gloucester Place, London, Eng., Oct. 7th: "Our very pleasant visit to England is drawing to its close, and various public and private engagements will keep us occupied until our departure for America, which will be about the 16th of November.

The Ponca Redivivus.

A call signed by various justice-loving citizens, and headed by His Excellency Gov. John D. Long, and Frederick O. Prince, Esq., Mayor of Boston, is published in the Advertiser for Nov. 9th, wherein, in strong and manly language, the wrongs of the Ponca Indians are restated, Mr. Tibbles is defended, an appeal to the people for funds is made, and the announcement is put forth that Miss Susette La Plesche (Bright-Eyes) of the Omaha tribe, and Mr. T., will soon be in readiness to address the people in this city and elsewhere (under the auspices of B. W. Williams's Lecture Bureau, 258 Washington street) in defence of a down-trodden race.

The National Anti-War League (in which our friend S. M. Baldwin has so deeply enlisted his sympathies) met recently at the Quaker meeting-house on I street, between Eighteenth and Nineteenth streets, Washington, D. C.; President, Hon. F. P. Stanton, Secretary, S. P. Moses. Dr. J. M. Peebles was present and addressed the Society. An informal conference and questions elicited a good deal of valuable information about the progress of the principle of arbitration.

The Massachusetts Public Health Association held a series of meetings at Hotel Wellesley, Wellesley, Mass., recently; and at the Thursday (Nov. 4th) session the subject of anti-compulsory vaccination was introduced by A. E. Giles, Esq., of Hyde Park, who supported his action by remarks setting forth the injurious character of forcing it "will ye nil ye" upon the members of society. A discussion arose, in which several physicians present participated—none of them strenuously defending compulsory vaccination, and some opposing it.

Dr. Coonley's "Fraternal Greeting," at No. 9 Davis street, this city, on Monday evening, Nov. 8th, resulted in a very fine entertainment, in which music, songs, readings and the expression of kindly sentiments harmoniously joined. The large parlors were filled to overflowing with Spiritualists of cultured minds and long experience. These greetings, we are informed, are to be continued on the second Monday evening of each month.

On Friday evening, Oct. 29th, the Cleveland, O., Lyceum commenced a series of select soirees, which will be continued every alternate Friday through the season, at Weisgerber's Hall, corner Prospect and Brown streets—Thos. Lees, W. Z. Hatcher, Chas. Collier and Geo. Rich constituting the Committee of Arrangements.

A Five-Minute Thought Exchange, or People's Meeting, is held every Sunday afternoon in Tallmadge Hall, Washington, D. C., at three o'clock. S. M. Baldwin, (Book Store 920 F street, that city), will give additional particulars to any who desire them.

E. A. Philleo, of New Brunswick, N. J., writes us that he has prepared, from a drawing made by himself, a photograph likeness of Thomas Paine, which he will forward to any address at twenty cents per copy.

Judge Nelson Cross, (a member of the Fund Committee,) has an article on "The Editor-at-Large" (fourth page) which every friend of the spiritual movement should read attentively.

An interesting account of phenomena occurring at the séances of Messrs. Keeler and Rothermel, received too late for insertion this week, will appear in our next.

M. E. Congar, of Milwaukee, Wis., has a word under "Banner Correspondence"—page third—in favor of spiritual mediums, to which the reader's attention is particularly directed.

We shall print in our next number a thoughtful paper from A. E. Newton, bearing on the lessons of the hour.

Foreign Items of Interest.

Dr. Nichols has been lecturing to very interested audiences in London, his discourses including relations of some of his remarkable experiences. On one occasion at his own house Mr. Eglington, the medium, was lying on a sofa in the room. "Joey," a spirit was present fully materialized. Slate-writing was desired; there was a slate, but no pencil. Mrs. Nichols remembered there was a piece of slate pencil in a drawer in a room at the very top of the house.

The National Conference of Spiritualists began its sessions at Manchester, Eng., on Monday, Oct. 25th. On the previous Sunday, trance addresses, as preliminary to the sessions, were delivered by Messrs. Wright, Lambelle and Morse. Mr. H. Fitton, of Manchester, was chosen Chairman. After brief discussion as to the mode of procedure, Mr. D. Richmond read a paper on "Organization among Spiritualists," at the conclusion of which Mr. J. J. Morse read one on the same subject by Mr. Stanton-Moses.

Mr. T. M. Brown, who has been serving the cause of Spiritualism at Cape Town, South Africa, arrived in London on the 20th of October.

The Ladies of the Committee, under the efficient guidance of Mrs. A. A. C. Perkins, are doing all in their power to make this Fair a success financially, and still hope (in the expression of which sentiment we cordially join in their behalf) that the practical cooperation and assistance of all the friends who have an interest in "God's poor" may be afforded them.

The Fair of the Ladies' Aid Society.

For the benefit of the poor, opened at the Ladies' Aid Parlor, 718 Washington street, Boston, Monday afternoon, Nov. 1st, and has since that time continued, with good success, when the inclement weather, the election season, etc., are borne in mind. The Fair will remain open on each afternoon and evening for the present—closing probably somewhere about the middle of the coming week.

Rothermel and Keeler.

We learn that these interesting mediums intend to hire a parlor or hall in this city, where they can give their exhibitions to select parties. They are also open to engagements at private houses. Their present address is 8 Davis street. Try them, and we think you will be both astonished and pleased.

Birthday Party.

On Wednesday evening, Nov. 3d, the friends of Dr. A. H. Richardson met at his home, 42 Wintthrop street, Charlestown District, filling his parlors to congratulate him and his wife on the return of his birthday. The party was very pleasantly entertained with music on the piano by his daughter; a speech by the good host (giving a cordial welcome to his friends), and reply by Dr. John H. Currier (in his usual interesting manner), followed by remarks from Dr. Grover, Mrs. Ireland, Mr. Burrell, Dr. Wyman, Mrs. Waterhouse and others.

A Correction.

In the tribute to Mr. Nathan Johnson, of New Bedford, published in the last Banner, Mrs. H. Kate Richmond, to whom Mr. Fred Douglass's letter of sympathy was addressed, was spoken of as "the step-daughter of Mr. Johnson." This is an error, Mrs. Richmond being a white lady, having no consanguinity with the colored race, but for many years an appreciative friend of Mr. Johnson, as well as of Mr. Douglass.

The reduction of the national debt last month was \$7,100,000.

The Editor-at-Large.

It is now something less than a year since the determination on the part of a number of Spiritualists, to employ some suitable representative to look after the interests of the fraternity, as related to the public, and particularly the press of the country hostile to its advancement—whose columns are open to the manifold attacks of a class of writers not over scrupulous in their statement of the case, but for the most part closed against any exposition of the other side of the question—resulted in the selection of Prof. S. B. Brittan, of New York City, who entered upon his duties at the beginning of the present year, under the designation of Editor-at-Large, since which period he has given his unremitting attention to the work assigned to him.

Much of the opposition to the Editor-at-Large project seems to have come from the erroneous conception that the office was a public one, whose recognition would seem to involve something like a bestowal upon it of supervisory powers over the spiritual press of the country, whereas in fact it is purely private, and has exclusive relation to the secular and (so-called) religious press and the defence of Spiritualism in its columns in answer to attacks there made upon it, the main purpose being to find access to a numerous class of readers whom no strictly spiritual newspaper can reach.

The exhaustive articles of Prof. Brittan, put forth in his new capacity, whether in advocacy of the spiritual belief or in refutation of many of the virulent attacks upon it through miscellaneous publications, religious and secular, have been numerous and wide spread. Nor have these articles been mainly promulgated through spiritualistic organs. On the contrary they have, in almost every instance, been admitted to the columns of leading opposition papers, and to such an extent that it is not too much to affirm that they have already been laid before upwards of a million of readers, few of whom could have been reached in any other way.

If these articles are productive of no further benefit to the cause which we have most at heart than to refute libelous attacks, and place its defence upon moral and philosophical grounds, in terms incapable of being misunderstood, they are not without their value, which is poorly enough recompensed by the too meager subscription to the Editor-at-Large fund. At all events they have employed the entire attention of the writer of them, and it is seriously questioned whether any one of the opposers of the project within the spiritual fold would consent to go over the same ground upon any terms, even if in a position to command an equal degree of attention from the miscellaneous press—without which the labor would be fruitless of any beneficial result to Spiritualism.

The eminent qualifications of Prof. Brittan to discharge in the best way the manifold duties of Editor-at-Large, have never been called in question. Had not his self-sacrifice and devotion to the cause, first, of liberal Christianity, and afterward of Spiritualism, left him in his declining years comparatively poor, he too might offer (as some, for reasons best known to themselves, have already done,) to do the work gratuitously, for which his thirty-four years of constant labor in the same field have preeminently qualified him. But while others, whose achievements have been no greater, have received gratuities made up of voluntary contributions, that they should not want, is it indeed so unreasonable that the Editor-at-Large should be paid for his work a sum which is really insufficient, after all, to supply his daily wants?

The force of circumstances compels Prof. Brittan to earn his subsistence in some one of the ways open to him. Certain friends of the spiritual cause have banded themselves together as a committee to secure his services in the field of labor which since his advent thereto he has conspicuously adorned; and it now remains for the Spiritualists in general to decide whether they can afford to dispense with his valuable services. For one I would say, let the good work go on; and I trust that a marked increase of subscriptions to the Editor-at-Large Fund on the part of our brethren of the household of faith may practically emphasize their agreement with the sentiment I have just expressed.

Movements of Lecturers and Mediums.

Mrs. Emma Hardinge Britten lectures for the First Society of Spiritualists during the Sundays of November at Philadelphia, and in Orange, Mass., during December. For week evening lectures on Spiritualism, science or the brilliant astronomical course lately given in New York, with splendid stereoscopic illustrations, address her in care Dr. J. V. Mansfield, 61 West 42d street, corner 6th avenue, New York City.

Dr. J. M. Peebles speaks during the Sundays of November in Orange, Mass.

The Concord (N.H.) Daily Blade, of a recent date, speaks in good set terms of the lecture-and-test meetings held in that place of late by Mrs. S. B. Woods, an unconquerable trance medium.

Dr. G. H. Geer has lectured with good success, recently, in Farmington, Minn., Brownston, Hutchinson, Gloucester, etc. He was called on Oct. 29th and Nov. 1st to officiate at the funeral obsequies of two children of Mr. and Mrs. J. Ford, who have been called on of late to part with the material presence of three children (in all) through diphtheria.

Mr. Thomas Street (of Lookland, O.) a well-known lecturer and test-medium, called on us last week, and also attended one of our Public Free Circles. He has recently made a tour through some of the Western States—working in the cause of spiritual enlightenment. His plans for the future comprise a visit to Maine, where he will stop for a time in Portland, then to New Hampshire, finally returning West by the way of Boston.

Miss Lottie Fowler has removed her office and residence to 164 K street, South Boston, Mass.

Message Department.

Public Free-Circle Meetings. Held at the BANNER OF LIGHT FREE-CIRCLE ROOM, corner of...

It is our earnest desire that those who may recognize the necessity of their spirit-friends will verify them by...

Messages given through the Mediumship of Mrs. M. T. Shelburner.

Since Oct. 8th, 1880.

Invention.

Oh, thou Great Spirit, whose gentle resteth upon the waters and floodeth the valleys with light, whose mighty breath stretcheth the leaves and maketh the rivers laugh in gladness, we come unto thee, conscious of the dignity of the human soul, conscious of our relationship to thee, our dear Father above!

N. B. Starr.

Well, friends, I am glad to be here. I have been present at this circle for the last three weeks, striving to speak to my friends, but have only just succeeded. I wish to say to my friends all through the country, that I am happy and well in the spirit-world, strong and ready for work—and I see great quantities of work spread out before me.

Willie Sprague.

My name is Willie Sprague. I lived in Worcester. My father's name is John. An older man here said to me, "Now get everything clear; don't get it mixed up"; so I tell you first that I am dead—I am, truly, honest; I am dead and gone, sure. But I wanted to turn up, because—let me see, this is October, isn't it?—the 17th of October is my birthday, and I just wanted to come round and let the folks know I was dead, that's all. But I hope you'll please, mister, send my love to them.

Starlight.

The red maiden comes from the hunting-grounds to bring the token of love, the sweet word of sympathy, to the great chief of the talking-sheep of light; she comes to-day in behalf of the spirit-band, to bless him for his work; she comes to bring the strength of the mighty forest; to bring refreshment to the weary spirit from the gales that sweep over the hunting-ground in the spirit-world; she comes with the music of singing birds in her heart, which she desires to send into his soul, that he may feel a new blessing coming to his spirit.

Reply to the Secular Press.

We desire to make a few remarks this afternoon in relation to certain criticisms that have appeared from time to time in the columns of one of your secular papers concerning the Spirit Messages given at this Circle.

er it is perfectly adapted to his use, but is willing to take the instrument provided and make the best use of it possible.

It may be asked, if a spirit cannot use the brain of a medium as effectually as he used his own when on earth, why does he come at all? The honest and sincere spirit, however, is not reached by such a question when he feels the earnest thoughts burning in his soul, but feels only that the time has come to give utterance. It may also be asked, if a spirit cannot manifest through a foreign organism, as he would have done through his own, why does he so readily give his name? We reply that a returning spirit feels it to be his duty to attach his name to whatever communication he has to offer, and unless there are private reasons for his declining to do so, it is considered best always to give the name by which the spirit was known on earth.

It may not be possible, always to choose the most perfect and exquisite diction for the earnest thought; but when a spirit feels it to be his duty to return and speak upon any question or topic, he is willing to avail himself of the best modes of expression offered. When a message is given from a spirit to a friend, one that is purely spiritual, and is intended to reach the heart that is anxiously waiting for tidings from the immortal world, and the messenger bearing it is styled "a wearisome muf" by a member of the secular press, we regard the self-styled critic and commentator as undeserving of notice; but when the criticisms and comments are persisted in from one week to another, we are appealed to by our mortal friends to speak in reply. We would therefore say to our friends that these messages, given from the spirit-world, are not intended to reach minds like that of our unfortunate critic; they are intended to reach those earnest souls in the mortal who are looking anxiously toward the spirit-world for some welcome gleam of light, some syllables of encouragement that shall give them strength in the hour of struggle, trial and temptation.

Mabel.

[To the Chairman:] I would like to say a few words, if you please, to my medium. I find I can come to this medium here, assisted by the spirits who are present, more as I am in the spirit-world, whereas I come to my medium always as I was when I passed away. I wish to say to him that all our band are here present; that we come to bring strength and love this afternoon; we come in order to gain more power. It seems that our power is increasing daily; by-and-by we expect to do more than we have ever done before, particularly with the little one. We want you to remain as you are at present, and invite us always to come, when practicable, in the privacy, the quiet of your own home. There we are strengthened; there our power is consolidated, and we can work to advantage. In time many will perceive the manifestations we are able to give forth, who now know nothing of them.

Mrs. J. T. Waters.

[To the Chairman:] Is this the place where spirits come back? It seems so strange to me that spirits can come back and speak; but I am convinced that it must be so, although I understand it not. For many, many long years I was a member of the Methodist Church, and I believed in its teachings with all my soul. I was honest and earnest in my religious belief, and I do not regret now one hour spent in the church; but I do wish I had received a little more light concerning the future life while yet in the body, because it seems so strange to me over here, I cannot realize as yet—although it is nearly two years since I died—where I am. I have not found that heaven that I expected to reach; still, I have found a beautiful place, where all is harmony and peace. My spirit finds rest, and I am with dear friends who died before I did. Still, I do not fully understand all that I wish. I am in doubt whether my friends will receive my words or not; they may feel that this is something evil; that there is wrong connected here; that no good spirit can return from heaven; and perhaps they may think that there is some evil-disposed spirit personating me for purposes of its own. Still, I hope I shall reach them. I hope they will look at this subject, and try to gain more knowledge concerning their future life than they possess now; that they will strive to know something of where they are going. They have received a great deal concerning the mortal life—they have had many experiences. Now I want them to turn to this other life and ascertain something of its realities. If I can do anything to accomplish this, I shall be happy. I lived a good many years on earth; some of them were painful ones; I had my hours of distress, illness and weakness. But that is passed away now, and if I can reach my friends in a way they will know I have returned, I shall have nothing more to desire, except to learn as rapidly as possible all that I can concerning the world I have entered. I am from Montana township, Kansas. Mrs. J. T. Waters.

Starlight.

The red maiden comes from the hunting-grounds to bring the token of love, the sweet word of sympathy, to the great chief of the talking-sheep of light; she comes to-day in behalf of the spirit-band, to bless him for his work; she comes to bring the strength of the mighty forest; to bring refreshment to the weary spirit from the gales that sweep over the hunting-ground in the spirit-world; she comes with the music of singing birds in her heart, which she desires to send into his soul, that he may feel a new blessing coming to his spirit.

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who return from beyond the setting sun. Always has the talking-sheet gone forth with words of cheer for the red man; with the demand that justice should be done the red race, and the spirits above have noted this, and blessed all those who speak through the talking-sheet for their words of cheer and wisdom. Starlight comes to say: Spring-flower, the lively, laughing maiden, who sends the light of cheer through every heart; Woonie, the spiritual, the sweet blessed child, whose words of wisdom bring consolation and strength; Winona, the singing-bird, with her songs of cheer to bless the weary heart, and bring it peace, and many another gather in the council-chamber to sing their songs and speak their words—sending forth their smiles to lighten up the heart and bless it for the coming day. Starlight is commissioned to say that by-and-by shall the wigwam of light be ready for the brave chieftain, and the beautiful canoe will come to bear him to his sweet home by the side of the singing waters, where the rushing river flows; where the green, cool valleys lie, pleasant and sweet for the weary feet to rest upon; where the singing birds make music in the leafy trees, gladdening the heart and rejoicing the spirit; where the flowers bloom in fragrance, and no hasty hand shall pluck them to cast aside; where all things are free, and no mighty hunter comes to destroy; where peace and gladness reign, and no clouds of envy or of sorrow overcast the brilliant light; where the air is balmy and sweet, bringing gladness to the spirit; there shall the wigwam stand that is to give shelter to him who is our friend! And there, too, the dusky race gather together to join their forces, and send forth their influence all over this world. There all is beautiful; for the sorrowing, the sad, and they who are weary and worn out with the battle of life, gain strength to go forward and work for the good of humanity. Starlight is sent from the hunting-grounds to bring that love and greeting which words in human language cannot express, but which overflow from the spirit, and reach out in sweet influences, to surround the heart, to give it blessing, to fill it with sweetness, and cause the spirit to sing a new song of rejoicing because they who are still loving, still watchful, still guiding, return, day after day, to comfort, counsel and guard the weary spirit.

MESSAGES TO BE PUBLISHED.

- Oct. 15.—Margaret S. Porter; George Richardson; Julia Howard; Emma E. Grant; Jacob Friezer; John E. Lyon; Matthew Hainey; Dew Durg.
Oct. 16.—Deacon Jonathan Howe; Lucy Holbrook; George W. Schull; Nathaniel Snow; Helen Jackson; Charles Mansfield.
Oct. 22.—J. L. Dashiell; Louisa Rhule; Henry A. Thompson; Elvira G. Gardner; Ernest Collins; Charlotte Nevins; Jennie C. Arnold.
Oct. 23.—Julia Stokes; Mrs. Sallie D. Clement; Willie Carey; Charlie Bunnell; Nathaniel C. Small; David Wilford; George H. J. Jarvis.
Oct. 29.—John Heals; Nancy Green; Dr. Shaw; Mary A. Tarnell; Alex. Marshall; Walter J. Stowers; Abbie B. Wagoner; Guide of the Medium.
Nov. 5.—John Critchley Prince; Mary A. Weightman; Laura Miller; Capt. Homer Kellogg; Margaret Cunningham; Samuel Thompson; Sunbeam.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

Questions and Answers.

QUES.—[By Dr. B. Franklin Clark.] In relation to diet, the intelligences that have controlled Mr. Colville at different times have made objections to vegetables that grow underground, such as potatoes, turnips, carrots, parsnips, onions, &c.; also to fish and shell-fish, such as oysters and clams. Now it is generally understood that good roast beef, potatoes and bread, will make a healthy meal for almost any adult, and that oysters are very easy to digest and healthy for most people. Can we get any more light on this subject from the disembodied spirits?

ANS.—You must kindly bear in mind that we did not tell all persons they were not to eat potatoes, onions and roots; we only said that persons who were despondent or suffering from depression should live principally upon fruits and vegetables grown above the ground; whereas we have always said to very excitable people, those who are too easily elated, should form their diet very considerably of roots. We know the same things will not agree with all persons. We do not condemn potatoes as an article of diet, we only condemn them under certain circumstances for certain individuals. We can certainly say that for a large proportion of humanity the vegetables you have mentioned are not by any means to be shunned; still, persons who wish to be largely spiritual and inspirational, who wish their diet to be most harmonious, should live as much as possible on fruits and cereals. With regard to shell-fish, we know that they are injurious to many constitutions, whereas other persons can eat them with impunity. Certainly oysters are easy of digestion, and are also brain food; therefore it is well for persons to eat oysters unless they disagree with them. The tendency of lobsters, crabs, and similar fishes, is to distinctly develop the animal nature rather than the spiritual; if you do not wish to develop that nature do not eat largely of oysters; but if the moral and intellectual nature rather overbalances the physical, then these things may be good for you to eat. What you require is not to feed your superfluities, but to make up for your deficiencies; and consequently the diet we would recommend to one we could not properly recommend to another. Nature produces so many different things to which men are attracted by their palates, that we find it incumbent upon us to exercise the widest toleration with reference to different articles of diet; at the same time, if our opinion is asked concerning the general tendencies of certain forms of food, we give it that potatoes and roots growing underground tend to take away a considerable amount of excitement; and if you have not enough stimulus already it is well for you to eat something that will give it to you, rather than rob you of it; and fruits and those vegetables which grow directly above the ground, while they are exhilarating, are also, in many instances, particularly nourishing to at least nine-tenths of the human family. Such food as rice, sago, tapioca, macaroni, &c., may be recommended as generally desirable for the majority of people. With regard to flesh meat, it does not give you any more nourishment than you can get from the vegetable kingdom. You cannot do more work upon a flesh diet than upon a vegetable one. If you eat a great deal of flesh and fish during the summer you will be very thirsty; and if you are exposed to the atmosphere very much you will be frequently tired as well as extremely thirsty. A great deal of the drunkenness of to-day grows out of the immense amount of meat consumed by the working people. If you eat a great deal of meat and fish, and get very thirsty, you will find it almost unsafe to drink a great deal of cold water under the heat of the sun; thus men are led under the drinking saloon. If you ate more of fruit, more of vegetables, cereals and composites, you would gen-

erally find that your craving for drink would speedily diminish. As the consumption of a large amount of alcoholic stimulus grows out of the consumption of a large amount of animal food and fish, we object to an extensive use of meat and fish, because we know it leads to intemperance. If you wish to try the experiment you can judge of the general effects of various articles of diet by the effects upon yourself. Certain persons may be able to eat things with impunity which others cannot. We would not urge you to discard the use of salt altogether, and yet a great deal of salt does a great deal of harm to persons in the summer time. You can purify your system by eating lemons and various fruits; whereas taking a large quantity of salt dries up the blood, causes extreme thirst, and leads to intemperance. We deprecate the use of salt meat and salt fish entirely; we would advise you to abstain from animal food during the warm weather, and to eat fruit to a great extent; by so doing you will find yourself the gainer, both in bodily vigor and mental clearness. These remarks are addressed to humanity in general, not to exceptions. A physician might come into this room and order some one person in it to take a teaspoonful of salt every morning. It would only prove that his patient needed it, while to the majority it would prove injurious; thus exceptions should never be looked upon as rules, the rule being on the other side.

Q.—The Boston Herald says: "In the school, as in the outer world, there must be some system of punishment. Human nature is the same in children as in grown people, and over a very large number of them the terrors of the law must necessarily be held. The time may come, with an improved humanity, when unpleasant coercion of all kinds will be unnecessary, but this era in moral progress has not yet been reached." Is punishment necessary?

A.—Certainly it is, in the present state of society, provided it takes place as the result of a desire to insure the general welfare of society and to reform the one punished. Vindictive punishment is the only punishment toward which we assume an iconoclastic attitude. The paragraph from the Boston Herald needs neither comment nor improvement; the statement there made we perfectly endorse; it is moral, reasonable and true. If there are children who must be punished, they are the ones who, if they were not corrected, would inflict a great deal of punishment upon many other innocent ones. What moral right have you to let one child go unpunished while another portion of the school is tormented? You must look after the interests of society. If by punishing one justly I can do good to fifty or a hundred, it is clearly my duty to punish that one, and the one I punish I do not wrong; I do him good, I make him abstain from the commission of vices that would only injure him. The punishment which does injury is vindictive punishment; the punishment which reforms and sets an example to others cannot be out of harmony with the ordinary working of natural law; that punishment is just, and is the consequence of transgression, consequently whoever wrote the paragraph in the Boston Herald is undoubtedly a person who has a clear insight into human nature and knows the necessities of the times.

Q.—Is there any cure for shinking palsy caused by a spinal affection?

A.—There cannot be any cure for shinking palsy caused by spinal affection, unless you can remove the spinal disorder; therefore unless the spine can be set right, the palsy of course will continue. We know of no form of treatment except magnetic treatment that is likely to be efficacious in this direction. We know that magnetic treatment often has been and often will be effective. Magnetic treatment need not be accompanied, in any way, by the use of drugs or surgical instruments; magnetism, pure and simple, proceeding through a human organism, brought by spirits from their atmosphere, and conveyed through the earthly atmosphere, is what is needed. We would advise any person so afflicted to apply to a strong, able-bodied friend, who is earnestly anxious to do him good, and he will undoubtedly get relief.

Q.—[By H. C. R.] What is the philosophy of pain? and why is it necessary there should be such a vast amount of suffering and misery in this world?

A.—Pain is simply nature's voice calling your attention to an injury, telling you that it is time you set about repairing it. Pain is really the voice of nature telling you you have made a mistake; that, through attention to the voice of pain, you may be led out of the dominion in which pain is capable of afflicting you. Everything is given to man in the raw material. What man has to do is to develop all things harmoniously for himself, and thus work out his glorious destiny, by unfolding his nature. When you make a mistake you are probed, you are told you have done wrong. If you never suffered for mistakes you would never get to heaven, but always be groveling about and making mistakes; you would be forever living on a low plane of life. If you never had the opportunity of making mistakes, you would simply be machines forever. The grandeur and nobility of your nature consists in triumphing over all obstacles. When pain comes to you, you find out your errors; when persons pay attention to the voice of pain, they find they have gained a great deal through their suffering.

Corroboration of Spirit Messages.

To the Editor of the Banner of Light: In your paper of Oct. 23d, 1880, I noticed an interesting message from WILLIAM H. LAMBDIN, lately deceased. His message exhibits every mark and sign of identity. I have known Wm. H. Lambdin for several years. In his last letter to me he complained of being in very bad health. He worked very earnestly to do good and benefit others by teaching the ever-welcome truths of Spiritism. He was admired for his intelligence, candor and honesty. His message displays a high and noble sense of gratitude for favors received from his friends.

The Message Department, and the Questions and Answers, are very interesting and instructive, and equally so the essays of your gifted correspondents. Very sincerely your friend, M. LARKIN.

Dorchester, Chester Co., Pa., 10th mo, 28th, 1880.

To the Editor of the Banner of Light: In last week's paper you report a message as coming from G. A. DAVIS, formerly of this city. I beg to inform you that I knew Mr. Davis well; he was a prominent builder; and, having known him since 1847, feel competent to pronounce the message authentic and characteristic in every particular, and feel that it is just the message that he would send. I hope he will again communicate, and should he do so, will you remember me to him? I have no doubt he will recognize me as an old acquaintance and friend. Truly yours,

Baltimore, Md., Oct. 28th, 1880. E. TANNER.

VACCINATION TYRANNY IN AMERICA.—The Superintendents of the public schools in the United States are compelled to exclude all unvaccinated children; and if conscientious parents who object are too poor to provide their children with private tuition, this regulation consigns them to perpetual ignorance. This is a form of tyranny more mischievous than the English Vaccination Acts.—Vaccination Inquirer and Health Review.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 13, 1880.

[From the Free Religious Index for November 13th.]

The Scientific Basis of Spiritualism.

Editor Free Religious Index: My attention has been called to a paragraph in the Free Religious Index of Oct. 21st, in reference to myself, the whole tenor of which may be inferred from the first five lines, which I here quote: "It appears, from another full column in the Banner of Light, that Mr. Epe's Sargent's scientific qualifications lie in 'the substance of transcendental physics, or psycho-physical phenomena.' Ah, yes, now we see! Strange we did not think of it before."

Here the ironical intent would seem to be to depreciate a yet unpublished work by creating the impression, first, that the author has no "scientific qualifications" for the task he has undertaken, and, secondly, that there is no such thing as a science of psycho-physical phenomena. As this term simply indicates a science, under the facts and phenomena of which man is regarded as having a soul as well as a body, a mind as well as an organism for its expression, it would be interesting to learn since when it has been decided among "Free Religiousists" that the recognition of a psychical principle in the human subject must be ruled out with a sneer as unscientific?

I am well aware that the writer has the authority of certain specialists in scientific pursuits, foreign to that of psychology, in taking his extreme materialistic view. Prof. Newcomb, the astronomer, in his address at St. Louis, before the American Association for the Advancement of Science, said to his hearers: "So far are we from forming any conception even of our own souls as sensible existences that no question affecting them, even now, is a scientific one." The soul can neither be seen nor in any way be made evident to the senses of others."

But are there not many things which we can neither see nor make evident to the senses of others, but of the existence of which we have a scientific assurance from their effects? The emergence of consciousness among the processes of a purely material structure is a problem which those who deny a psychical principle in man are called on to solve. Have they yet done this scientifically? Can they ever do it?

When, in broad daylight, I enclose a blank sheet of paper in a locked box, or hold out a covered slate, and in both cases get intelligent writing, under conditions without a conceivable flaw, will my critic explain to me why such a fact, if proved by a competent amount of irrefragable testimony, is not a veritable fact for scientific scrutiny and consideration? There must be hundreds among the subscribers to the Index who can testify to the phenomenon. Has it no significance? Does it not conclusively prove the intelligent action of an invisible agent on matter?

I am aware that there are scientific specialists, like Youmans and Carpenter, who tell us that no amount of human testimony could prove to them a phenomenon like direct writing. And why? Because it is in violation of what they know of the laws of nature. But how do they know that it is also in violation of what they do not know of the laws of nature? They assume that the operation of a spiritual force is unnatural or supernatural. Where is their proof? There is a more *perpetua principii, a priori* conception, and directly in violation of their professions of loyalty to the experimental method.

From 1835 to 1847 I investigated, at every opportunity, the great facts of somnambulism, as induced by mesmerism; and for three years of that time I had a remarkable somnambulist subject, in whose presence the most impressive phenomena took place. From 1847 to the present time I have spared no labor or expense to arrive at certainties in regard to the basic phenomena of Spiritualism. In 1842, just before the death of the illustrious and revered Channing, and while residing in the same house with him at Lenox, Mass., at his request I acquainted him with the phenomena of induced somnambulism through the late Mrs. Mowatt. He was deeply interested, and was convinced, much to his satisfaction, of two great facts: the insensibility of the subject to pain in the comatose state of a limb, while she had her usual somnambulist consciousness; and the power of the somnambulist to take cognizance of an unuttered thought which he willed to communicate. Did Channing regard our psycho-physical science as unscientific? On the contrary he says: "This skepticism as to things spiritual and celestial is *as irrational and unphilosophical as it is degrading.*"

Now, Mr. Editor, with all deference and modesty, let me say that I regard a synthesis of thoroughly tested facts—for which, far back from the period of the earliest Egyptian records to the times of Pythagoras, Socrates, Plutarch, Tertullian, Porphyry, Van Helmont, Baxter, Gavioli, Blakestone, Lord Brougham, Wallace, Crookes, and Zöllner, no stable hypothesis except the spiritual has been offered by any of the great thinkers of our race—is entitled to recognition as scientific, when it presents, as it now does, such perfectly demonstrable phenomena as direct writing and the power of reading what is written on tightly folded pellets.

I ask Dr. F. H. Hedge, or any other opponent, to point to the one eminent man of science, who, having patiently and faithfully investigated these phenomena, has denied their occurrence in the manner described. In concluding the preface to my forthcoming volume, I say: "The hour is coming, and now is, when the man, claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now 'the despair of science,' as I called it on the title-page of my first book (1848) on the subject. Among intelligent observers, its claims to scientific recognition are no longer a matter of doubt."

In short, in common with some millions of my contemporaries, I have satisfied myself of certain hyper-physical facts that seem to present a scientific justification for hypothesizing a spiritual organism, associated with the physical, as the only explanation of these facts, and as supplying the vehicle of man's individuality at the transition called death. Notwithstanding the sportive references in your columns to this ancient hypothesis, and to my own "scientific qualifications" for treating it, I do not regard it as yet so obsolete that some of your readers will not be disposed to receive with indulgence any sincere testimony on the subject, together with such speculations as it may fairly suggest. EPE SARGENT, No. 63 Moreland street, Boston.

[Editorial from the Free Religious Index, Nov. 4.]

Spiritualism and Science.

We print in another column of this week's Index Mr. Epe's Sargent's statement with regard to the scientific value of the doctrine of Spiritualism, and we do it most willingly. The Index, in this matter, has no prejudices to be conquered. We have personally given to the claims of Spiritualism no little thought, and we may take this occasion to express our views on the topic.

In the first place, whether Spiritualism is capable of being scientifically established or not, we think it cannot be rationally claimed, and will not probably be claimed by any person of intelligence, that it is a belief which has risen and spread thus far on scientific grounds. Spiritualism may be considered as a form of religion by itself. And all religions and all great sects, it has had its root and substance largely in man's emotional nature—much more largely in this than in any cold, deliberate, investigating activity of reason. The vast numbers of people who have accepted Spiritualism have not done so because of anything that could be called scientific research. Religions have never come in that way. Great popular religious movements have never thus come. They have come through the sway of sentiments. And Spiritualism is no exception to this rule. It has made its appeal to the seat of the most intimate and cherished affections of the human heart. It has attempted to bring a solution to the problem of man's deepest hopes and fears. It has taken special possession of a domain in the broad territories of religion which has always been full of interest to the spiritual imagination, as well as the cause of infinite solicitudes and yearnings in human hearts—the undiscovered country beyond the sea of death; and it has presented a claim to answer with definite knowledge the questions which heart and imagination have hitherto sent out into the mystery. And it began to do this at a time when the old theology of Christendom, with its

awful day of judgment at the opening of the future life and the exile of the wicked to a doom of perdition too horrible to contemplate and the exile of the good to a heaven hardly less awful in its solemn and unnatural occupations of ceaseless worship, was already falling into discredit. Spiritualism came as a reaction and revolt from this stern theology, the very heaven of which was grim and unfamiliar and unattractive; and it spread, catching in amazing rapidity the adhesion of multitudes of a newly and secretly dissatisfied soldiery, because it presented a sterner hope—because in a more natural and familiar way, though in no very lofty mode, it answered the heart's longings; because, in life, it lifted the curtain of death, and bid eyes heavy with weeping and dim with uncertainty or despair look beyond the mystery to a life very like this present, only less gross, where suffering hearts were to be reunited. In other words, Spiritualism became established among the mass of the people, who accepted it, not because they made any very close scrutiny of the phenomena on which it was alleged to be based, but because it met their wishes. It was through their hearts that their heads were convinced, and not by any logical appealing, according to the method of science, to the head alone.

Now, secondly, among a people coming to their religious belief in this manner, it is certainly safe to say that we should not naturally expect to find the most impartial and thorough investigators of the grounds of the belief. Nor, in affirming this, do we affirm that there are not individual believers in Spiritualism who may have begun as unbelievers or even skeptical inquirers into the facts on which it is claimed to be based, and who have become believers, without any bias from their emotions or affections, on what may be their satisfactory evidence, and in the most understanding. We only say that Spiritualism among the mass of believers in it has not begun in this way; and therefore we do not find very often among Spiritualists those who seem thoroughly competent to investigate. In a purely scientific spirit, the foundations of their faith. Only he who loves the truth, whatever it may be, more than the special spiritualistic belief which he is seeking to justify, can be an impartial investigator. This is a temper of mind which is very rare. It is rare everywhere, but especially in a body of religious believers; and, from the nature of their distinctive doctrine, it has seemed to us particularly rare among Spiritualists. Credulity has certainly been a marked characteristic of Spiritualists as a body. Hence, frauds, which have been again and again exposed, have found easy access among them.

Indeed, and this is the third point to be noted—so prevalent have fraud and delusion become in connection with spiritualistic phenomena, that the greatest difficulty, at the outset of any investigation, is to get at the exact facts. That there are certain remarkable phenomena that have given rise to the spiritualistic belief, we have no disposition to deny. We do not think they can be rationally denied. But these have been so often simulated by imposture, deceiving even the very elect of Spiritualist intellects, and at best the ordinary tests of science are applied, and so little permitting of a decision, that it seems to us quite impossible, as yet, rationally to affirm just what the phenomena are.

And, fourthly, the facts being so uncertain and so ill-understood, it seems to us wholly unwarrantable to draw from them the conclusion that there is a personal spirit-communication between this world and another, such as Spiritualism alleges. So far as they are genuine, the phenomena belong to it appears most probable, to the mysterious realm (into which science as yet has made so little progress) of the relations between matter and mind. At some time, when the deep problems here involved shall have been more adequately examined, the solution may be of some important light on the question of the human soul's unity as distinct from its physical organism and of personal continuance after death. But at present we do not think any such claim can be legitimately made. The belief to which Spiritualism asks, our assent, though there may be no *a priori* reasons for rejecting it, is such a tremendous belief, so utterly beyond the range of anything else in our experience, that we are justified in accepting only the clearest and best-attested proofs for substantiating it. Incidentally, too, it is a very strong objection to the spiritualistic theory, that the alleged communications have added nothing to the stock of human wisdom, that even the brightest departed intellects, our race, though they are said to have sent many messages, have as yet said nothing to indicate that they retained the mental vigor they manifested on earth.

For our own part, therefore, while we believe that Spiritualism occupies in part a field which is to be of interest to science in the future—this field of the relation between mind and matter—and specially concerns itself, too, with questions that have always had and still have a near interest to the human heart, we cannot think that the conditions of solving the problem have yet been discovered. We must admit, also, that Spiritualism as a method for the solution of some of the deepest problems of the human soul, is entirely as distinct from its physical organism and of personal continuance after death. But at present we do not think any such claim can be legitimately made. The belief to which Spiritualism asks, our assent, though there may be no *a priori* reasons for rejecting it, is such a tremendous belief, so utterly beyond the range of anything else in our experience, that we are justified in accepting only the clearest and best-attested proofs for substantiating it. Incidentally, too, it is a very strong objection to the spiritualistic theory, that the alleged communications have added nothing to the stock of human wisdom, that even the brightest departed intellects, our race, though they are said to have sent many messages, have as yet said nothing to indicate that they retained the mental vigor they manifested on earth.

A "Hamilton" Come to Judgment!

To the Editor of the Banner of Light: I never in my life read anything so barefaced, impudent, egotistic, and I might add untrue, as the circular which I send you as part of and the text of what I may hereinafter say. It reads as follows:

PEOPLE'S CHURCH PARSONAGE, BOSTON, MASS. Nov. 2, 1880. My Dear Sir—I enclose you complimentary tickets to the exhibition, in your city, by Rev. A. A. White, of do so much as to interest you in a method for the removal of sinners, made by a people calling themselves religious. I believe all persons who accept these pretences as true to be sacrilegiously duped by wicked and designing men and women. No more unfortunate deception has occurred among public teachers than the trickery practiced by some of these experts upon the Rev. Joseph Cook, misleading him into grave errors during the last year's course of Monday Lectures. We invite you to witness an honorable and courteous explanation of every fraudulent claim made by these so-called "mediums." Mr. White challenges any Spiritualist on earth to give one single proof for the truth of his pretensions. This exhibition is with the approval and under the sanction of the most prominent ministers and citizens of Boston. And if anything is received above the expenses of the entertainment it will be devoted to the Building Fund of the People's Church in this city. Respectfully yours, J. W. HAMILTON, Pastor of the People's Church.

It seems to me it is a pretty cool assumption for a clergyman in the Christian Church—that is and has been marked with sins and errors ever since it became a power in the world—to talk about "a body of people calling themselves religious," but believing that to be "duped by wicked men." "Duped!" that is a good word, when every man and woman in his own Church who is not a hypocrite is duped; and that needs no proof; and if it did, it would be easier work than to prove that the manifestations are always frauds, as he claims, or even that they are not of spiritual origin. Pretty cool for an exponent or expert of that Church, which has now ceased to be a power, and is lying on its momentum obtained while the human mind was relatively in eclipse; not only the leading minds in the world consider it of no account, but the mass of men engaged in the activities of daily life consider it of no more account in influencing human affairs than the appearance of a comet or a Millerite prophecy does; an institution, to be sure, that has done some good, and will again, when it comes to a knowledge of the truth—our truth—but is now a spent ball, and wholly from the unwarrantable and unreasonable claims of its leaders; where its own members, when they are honest, have to admit that it has been in opposition and wrong on every progressive move in the direction of human good—from the intuitions of the race, or more likely the influences and inspiration of the spirit-world—and has opposed them one and all, from the enlargement of our conceptions of the cosmos by the discoveries of science down to the late anti-slavery movement. Only as the results conform with the multiplication table, and the said leaders find it no use to teach that two and two make five, does the church give way, ease up the cable, and make a hitch further along; and there it sticks until the strain comes again, and to avoid snapping, it takes another hitch, moving, as the boy said, "steady by jerks."

Now comes a new discovery, with the elements of truth, success, and human good in it, and is the salt that will save the Christian Church, or rather bring it back to first principles, when a man (as Renan says, "incomparable so great that although everything here should be considered from a scientific point of view, I do not wish to contradict those who, struck with the exceptional character of his works, call him God") by his life and teaching turned the world right about face, that now carries his name (Christian), but who would not be believed in any church in Christendom. Henry Ward Beecher is my authority for this, but it is true for all that. This exceptional man had gifts in an extraordinary degree, which are indigenous in human

nature, and have in a multitudinous manner come to the front to-day, though this head-centre of the "People's Church Parsonage" is blind to the fact that is so apparent to the Rev. Charles Beecher (who writes a book on the subject and says the Church is neglecting a demonstrated national truth that it needs for its own salvation), and says "no more unfortunate deception has occurred among public teachers than the trickery practiced on the Rev. Joseph Cook." &c. Well, who is competent to say that? J. W. Hamilton, who says there is no Notary Bay, because he has not been there, or Charles Beecher, an erudite scholar in a peculiarly bright family; who has seen the "disputed place," and says there is one? We think Hamilton will kick the beam, and we will let him say there—"holded!"

With regard to Mr. Cook himself, he does not say there was trickery, he knows there was not; what right then has this Reverend, who was not there, to talk of trickery to Mr. Cook who was there, and was gratified at the opportunity of witnessing phenomena which fraud did not account for, and to use his own words, were the death blow to materialism? When Mr. Cook found that of two evils he must choose the least, either admit the fact, and step down and out of his evangelic hearing, or deny his Spiritualism, and call it evil, and almost as bad as the society of publicans and sinners that his Master was in fellowship with, and continue to be a star, he chose the latter. Well, he paid his money, and he took his choice, but all that does not make Mr. Watkins's independent slate-writing a trick. J. W. Hamilton is an ignoramus or a traducer. I pronounce him both, on my own experience.

Here is a large body of people, millions, without as much pretence but full as much religion as Hamilton's Christian Church, who have unmistakable evidence of a spiritual environment, that to their mind makes the Scriptures a book of truth instead of fiction; and the only people who really believe that the *Dealogos* was written by super-natural power, for the writer has seen something analogous, only he had Watkins instead of Moses for a medium; or really believe that the handwriting on Belshazzar's walls was a fact, and because "Aho, mono, tekel uphersin," is written in the same mysterious way to day, and the church rather than Belshazzar "is weighed in the balance and found wanting," but will be saved not by the few righteous men in it, but because it is ankle deep in Spiritualism now, and the tide will continue to rise. The real consolation the disciples get now is in it (Spiritualism), not in the preached word, so ministers are sensible enough to preach it, muffled to be sure, calling it something else; but by-and-by "the [Church] daughter of Zion will awake from her sadness and put on her beautiful garments" of Modern Spiritualism, and the stone which the builders like Hamilton and others rejected, "the same will become the head of the corner."

Where this people's parson challenges in the name of another any Spiritualist on earth to give him one single proof, how silly it seems to the writer, who has had it so many times. But why take the trouble to "cast pearls before swine"? Who cares whether such blind see or not? At the cross one said, looking up to the "Incomparable," "Come down, and we will believe in thee." It is not written that he came down. Many are called, you know, but few are chosen.

JOHN WETHERBEE.

The November Magazines.

THE ATLANTIC MONTHLY—Houghton, Mifflin & Co., Riverside Press, Cambridge, publishers—presents the initial installment of a new serial story, "The Portrait of a Lady," by Henry James, Jr. Among the many good things which follow, Elizabeth Stuart Phelps considers the query "What is a Fact?" "The Future of Weather Forecasting" is discussed by Prof. N. S. Shaler (the celebrated geologist of Harvard University); Richard Grant White has a paper entitled "Letters and Notes from England"; "The Tyler Administration," etc., is treated of in "The Washington Reminiscences"; poems, longer or shorter, are contributed by T. B. Aldrich, E. H. Clement, and Anna Head; other excellent matter is also embodied in its pages for the present month, and the Book Reviews "Contributors' Club," etc., round out a good number of this standard periodical.

A. WILLIAMS & Co., 283 Washington street (corner School street), Boston, furnish with the current installments of SCRIBNER'S ILLUSTRATED MONTHLY MAGAZINE and ST. NICHOLAS, both of which publications they have on sale. ST. NICHOLAS with the present number begins the eighth year of its eminently useful life, and the high estimation in which it has been heretofore held, both by adult and young readers, will, we feel assured, lose none of its tone and value in coming time. This month the frontispiece is entitled "Once upon a Time—"; Sophie Swett tells of "The Crew of the Captain's Gig"; a Russian Folk-story, "Golden Hair," is contributed by C. D. Robinson; Frank R. Stockton depicts the state and doings of "The Magician's Daughter"; "The Agassiz Asses" is attractively discussed upon by Harlan H. Ballard—which remark is also true of the theme of "Lacrosse," by Charles Barnard; "The Swiss Glaciers," by James B. Marshall, is a paper embodying much information. Mollie Norton, Henrietta R. Elliot, Palmer Cox, Sarah Winton Kellogg, et al., furnish poems; and the departments appropriately crown the work. Rare announcements are made concerning the Christmas number.

SCRIBNER'S for the present month is arrayed in a grotesque cover—which novelty, to our way of thinking, is not an improvement over the honest, intelligent face of its old wrapper. This magazine now celebrates its tenth birthday, and has every sign of living to a hale old age. Among the many excellences which crowd its table of contents may be noted the current installment of "Peter the Great" (illustrated); a very attractive historical-geographical sketch of "Borden-town, and the Bonapartes"; and "The Secret of Second-Sight" (wherein an ex-conjuror gives an exposition of the ingenious trick which has astonished so many—and has by some been held akin to clairvoyance, *per se*, but never by any person who knew the real article.) Poems, pictures, sketches, reviews, and an added number of pages, unite with what we have specified to make this a charming number of a highly-useful publication.

WIDE AWAKE is received from its enterprising publishers, Messrs. D. Lothrop & Co., 30 and 32 Franklin street, Boston. "The Ball that did not Keep a Secret," is the frontispiece. "Comor Magan's Luck" (illustrated) opens the current number with a dash and swirl of interest matched with the matter of which it speaks; Miss Harris, in "Buy a Broom," tells the story (backed by eight excellent drawings) of a trip to the workshop of a blind broom-maker, from Perkins Institute for the Blind, located in South Boston; Clara Doty Bates, with the aid of numerous illustrations, and a vehicle of charming verse, puts the story of "Goody Two Shoes" before the young readers of this magazine in most attractive form; "Concord Picnic Days," No. IX., shows what the Chapel of the Concord School of Philosophy looks like, and has letter-press in accordance with this theme; Miss L. B. Humphrey has several excellent drawings in this issue; "Two Young Homesteaders," which story we venture to assert every reader of the *Wide Awake* has followed with intense interest from its very inception, now approaches its end. There are many other articles, poems, etc., which contribute a generous quota to the value of this number. The Prospectus for 1881 shows that no effort will be spared to keep this publication *Wide Awake* to the best interests of its patrons.

THE MAGAZINE OF ART—Cassell, Petter, Galpin & Co., 506 Broadway, New York, comes to us freighted, as usual, with many choice specimens of literature and fine engraving. The principal features in the number we have received are "The Dying Copernicus," illustrated from the picture by Leighton in the Royal Academy Exhibition of 1880; "Art in the Streets" (five engravings); "Our Living Artists" (Jean Leon Gerome), with portrait; "Tapestry Painting"; "Art in the Netherlands"; "Zanders in the Tyrol"; "The Giants at the Gates"; "Their Only Harvest"; "Indian Metal Work"; and "Pictures of the Year." The present issue contains twenty-six engravings, all of which are remarkably fine specimens of the art.

GOOD COMPANYS.—The latest number of this excellent serial presents a continuation of "Rose and the Doctor," by Ellen W. Olney; also a timely article upon "Organization in Charity," by Mr. D. O. Kellogg. "The Interior Department" gives interesting details

of an institution of our Government that ranks next to the Treasury in the number of people in its employ. Pleading reminiscences of home life in Germany are related in "My House and My Handmaidens," "Pennycroft Church" is an capital story, as is also "An Exceptional Case." "The Horace Mann School for the Deaf" will be found of special interest to those who watch the progress of all humanitarian efforts. The remarks on the use of opiates—among the suggestive articles at the close of this number—are exceedingly instructive and useful to all. Good Company is brought out at 309 Main street, Springfield, Mass.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAGAZINE, for November. James Vick, seedsman and florist, publisher, Rochester, N. Y.

W. J. Colville's Meetings.

On Sunday, Nov. 7th, Berkeley Hall, Boston, was crowded at both services; many persons being unable to obtain sittings, stood throughout the services. Mr. Colville was the speaker, as usual. In the morning he commenced a series of discourses on "Immortality, and our Employment Hereafter." The intelligences directing his utterances paid a well merited tribute to Dr. Peebles's new work, to which they alluded frequently in the course of the lecture. The main ideas presented in the discourse were the following: However much spirits may differ concerning all speculative points in philosophy, in all ages of the world and in all countries, they have distinctly taught that the human spirit enters the future life as it leaves the present, and that whatever we receive in spirit-life we have because we earn it. There, no one can beg, borrow, or steal, but everything possessed belongs to the spirit rightfully. While not endorsing the Oriental doctrine of the transmigration of souls, the speaker said that underlying it a great truth might be discovered; symbolic language was often employed to convey spiritual truths, whereas the Evangelical Churches teach doctrines entirely at variance with the gospel of Jesus, which is far more in harmony with Buddhism than with Orthodox Christianity.

With regard to evil spirits the lecturer said that they continue to do evil, and that previous to their being unable to rise above this mundane sphere until they had atoned for their sins by rendering good to the human family which they had formerly wronged. They could and did communicate under certain conditions, but they were not to be depended upon. If they ever frequented our circles we should invoke higher spirits by the purity of our desires, and endeavor to help the dark ones into light.

When we pass out of the body we always meet those who are at the disposal of our previous earthly life. Spirits gather together for mutual education and form societies and families. Whatever we earnestly strive to accomplish on earth we accomplish spiritually, and through our own efforts bring forth fruit. The personal individuality of every soul was most strongly insisted upon—immortality being entirely unconditional. The lecturer, in the course of his remarks, paid a glowing tribute to the work of Mrs. Fannie A. Hony, in her "Theosophy of the Future," and to the lecture Mr. Colville recited a brilliant poem in honor of Benjamin Beecher, written by Mr. Thwing of Beacon street, a contributor to the *Transcript*.

In the afternoon, the subject of the discourse was a reply to the audience in answer to their previous remarks. The lecturer proved, to the entire satisfaction of all impartial critics present, that Mr. Walte's position was illogical, inconsistent, and decidedly opposed to modern facts and Bible teachings alike. As a defence of Spiritualism, he was unable to effect a single point, and as the audience contained a very large delegation of the skeptical element, it was pronounced one of the most successful efforts Mr. Colville's guides have ever made. The names of the audience were prolonged, and many were the congratulations the inspired orator received at its close.

Next Sunday, Nov. 14th, Mr. Colville's subjects are: In the morning, "Immortality, and our Employment Hereafter," and in the afternoon, "What is Mediumship, Who are Mediums? How to Develop Spiritual Gifts." Services precisely at 10:15 A. M. and 3 P. M.

Receptions, Engagements, etc.

Mr. Colville cordially invites all readers of the *Banner of Light* to attend his Friday afternoon receptions at 94 Fenmore street, Boston. He is still continuing his course of lectures on Revelation, in the same place, on Friday evenings with marked success.

Prof. Zöllner will lecture on "The Future of the World" on Wednesday, Nov. 10th, in Waltham, Mass. Every Thursday, at 7:45 P. M., he speaks in Highland Hall, Waltham street.

On Wednesday, Nov. 17th, he lectures in the Town Hall, Newmarket, N. H., on "Will Spiritualism be the Religion of the Future? If so, why?" All persons wishing to engage his services for week ending lectures should address him at 94 Fenmore street.

Prof. J. R. Buchanan at Cartier's Hall.

To the Editor of the Banner of Light: The two lectures of Prof. Buchanan developed fully the principles, philosophy and practical aims of Christian Spiritualism. In the morning lecture he showed that Christianity was the proper name for the absolute religion of humanity, and that whoever among the followers of Confucius, Buddha, Mahomet, Jesus, or Modern Spiritualism, really followed the teaching of heaven and approached nearly to a divine life, should be regarded as a Christian.

The Lord Christian, he maintained, did not signify the follower of a sect or of a man, but a man perfectly devoted to any form of narrowness and bigotry. It meant a devoted follower of divine teaching, whether by inspiration or messianism. Inspiration comes to the world, and may be transient and irregular, but the words of Christ, or Messianic (in different terms), signifies one who has not only occasional inspiration but a permanent development, qualifying him to teach divine principles and to live a divine life. The follower of Christ, or Messianic, who follows a permanently inspired or another teacher, and lives, as nearly as possible, a truly religious life.

There may be, in proportion to divine beneficence, many fully inspired teachers, or Christs, and may be many who are not so perfectly devoted to the service of Christ who has known as Jesus of Nazareth. The spiritual religion that he taught, which inspired his followers to lose their lives in his defence, had a wonderful conquering power, and if the Church had followed the principles which he taught, it would have conquered the whole world a thousand years ago, and would have developed in the Church all that Modern Spiritualism has developed outside of the Church.

street, but will, on Sunday, Nov. 14th, speak at Cartier's Hall, No. 23 East 14th street. Our cosy hall is well filled every Sunday, and our meetings are very enjoyable and harmonious. ALFRED WELTON, President of the Society of Spiritualists, New York City, 23 East 14th street, Nov. 13th, 1880.

To restore nerve and brain waste, nothing equals Hop Bitters. Believe this.

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Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY,

Of Lincoln's Inn, London, England, Barrister-at-Law.

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