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The Spiritual Rostrum.

The Scientific Investigation of Spiritualism.

A Discourse delivered at Lake Pleasant (Mass. Camp-Meeting, Aug. 17th, 1882, BY PROF. HENRY KIDDLE.

[Reported for the Banner of Light.]

We hear a great deal said as to the comparative value of the philosophy and the phenomena of Spiritualism, and usually very much to the disparagement of the latter: but a little reflection ought to suffice to convince any intelligent observer that the phenomenal manifestations constitute at present the most important feature of the movement. as a movement. What, I may ask, is the source of this philosophy? On what demonstrable basis does it rest? Suppose no phenomena had ever been presented, what would the philosophy amount towhat value would it possesss beyond those metaphysical speculations of a peculiar class of minds which the literary records of all ages and climes contain? Would the researches of even such intuitive, penetrating minds as Pythagoras and Plato bring us that positive knowledge of spirit and immortality which we need in this materialistic, pragmatical age? No, my friends; phenomenal facts - demonstrable, undeniable facts-facts that appeal to the senses, that convince the common-place, matter-of-fact observer-are what this age demands; for it is an age of materialistic thought, not of intuition or inspiration. In these remarks I am keeping in view not subject to be investigated, and can be ascerthe interests or needs of a small class of believers in spiritual truth, but the grand object of this wonderful spiritual movement-the conversion of the people at large. It is true there may be those whose faith is so strong, whose vision is so clear, whose knowledge is so extensive, and whose wisdom is so profound, that no facts or phenomena appear to be needed by them. Philosophy seems to be all the food which their purified and exalted minds require; even the Harmonial Philosophy is more than enough to satisfy their cravings for truth. But what of the millions who have not yet reached that serene height-whose faith is not established - who need to be convinced, and whom nothing but "signs and wonders" will convince? Shall they starve because a few are satisfied? Suppose it does disclose poverty of spirit to need these "signs"; the poverty evidently exists, and can be removed only through the opulence of spirit-manifestations. Were the phenomena to cease at this time, it is true the philosophy would remain; but how many would accept it? How many would even accept the recorded testimony, vast as it is, to the facts hitherto observed? Only a mere handful, sufficient to constitute an insignificant sect, to be added to the thousand and one sects, religious societies, or denominations into which mankind are now divided. Such is not the The latter is, I think, the only one who ventured mission of Spiritualism as a movement. On the contrary, it is designed to permeate all classes and conditions of men-all sects and denominations: net to strengthen these party lines, but to efface them, by showing that there is no foundation for the doctrines or principles on which they depend. Let us teach the philosophy by all means, but let us not forget that the phenomena constitute the base-the strategic point, so to speak-of this aggressive movement against the all-pervading errors, social and religious, of the present age. It is true there comes a time when the manifestations, to us personally, become of secondary value; when our own spiritual condition and progress do not require them; but we are not, on that account, to lose sight of their importance (1) as the means of carrying forward the general spiritualistic movement, and (2) as the source of new light in relation to spiritual truth; that is, as the means of enlarging the boundaries of what may be called spiritual science.

the alphabet of that science? Ought not every one, then, to feel humble, when he gazes on that great ocean of spiritual truth that lies all unexplored before him? But must he stand forever on the shore, delighted with the few pebbles he may have picked up, and neglect to equip his bark for further exploration?

The science of Spiritualism can hardly be said to exist. Indeed it has, as yet, scarcely what may properly be called a "scientific basis," when viewed from, a correct standpoint; and the observers who are gathering in the facts, however numerous, are all too few to collect the materials requisite for an inductive exposition of the general principles required to constitute such a science, except in an extremely rudimental stage.

I design, in this address, to present a few considerations in regard to the scientific investigation of Spiritualism, as a plea for more rational methods of research, a wiser use of the results of observation, a more just and careful treatment of the instruments of investigation, and a phenomena demonstrated at least twenty years calmer and more philosophical treatment of the subject in general.

We hear much at present, in certain quarters, of scientific methods, chiefly from those whose narrow views in regard to spiritual principles would exclude at least ninety-nine per cent. of all the facts recorded in the annals of Spiritualism, because they were not observed under the conditions arbitrarily, and most erroneously, assumed to be scientific, nor by persons whose minds were permeated with skepticism. All observers of any other school of investigation are denominated by these scientific popes and self-appointed high priests "credulous dupes," whose testimony is to be rejected as absolutely worthless. This puts the scientific investigation of Spiritualism into the hands of a small clique, and condemns to ignominious silence the great body of observers and investigators over all the country, who have as good eyes to see, and as good minds to think, as these arrogant claimants to special scientific skill; and generally far better opportunities of observation, inasmuch as they have the use of the gifted instruments of revelation whom the members of the severely "scientific" school scorn even to look at, unless they are manacled like malefactors. Unfortunately these persons, al though so profoundly wise, seem to have no conception of anything beyond the simplest mundane, or materialistic, principles; and hence can never rise above the lowest rudimental plane of the scientific investigation of spiritual facts and laws. But, obviously, every department of knowledge has its own peculiar principles and methods of research, and those that are proper to one subject cannot be transferred.

the phenomena, and would have done so but for | ling preacher, with his sumptuous mansion, his a scientific prejudice or assumption, namely, that no one can see or report anything accurately but a physical scientist.

I speak not to disparage the work or character of such courageous and noble servants and apostles of the truth as Zoellner and the others I have referred to. Their zeal in promulgating and defending the results of their research in spite of the bigoted opposition, and almost persecution, of their brother scientists and the world at large, deserves grateful recognition and applause; but it is time we took an accurate survey of the scientific progress of Spiritualism, and considered where we are, what we have achieved in this field of labor, and what is still to be accomplished; and more especially at a time when those who deem themselves scientific Spiritualists par excellence would confine the investigation of spiritual truth to the most rudimental inquiries, such as testing the genuineness of mediums or confirming the reality of ago. This is, doubtless, needed for those who are still babes in spiritual knowledge - and

there are, indeed, many who are as ignorant of spiritual things as a savage is of the truths of astronomy, and often, it may be said, as incapable of instruction in them-but are we who are entirely satisfied in our minds as to these elementary facts, to stand forever in the vestibule of the temple of spiritual science, gazing at its portals, instead of entering to survey the glories within? Are we to be told that scientific Spiritualism consists simply in applying "crucial tests" to the elementary facts of mediumship, after the reality of such facts has been just as clearly established as the existence of the lunar mountains, the spots on the sun, or the rings of Saturn, because there still remain some minds so ignorant, or so bigotedly stubborn, as not to accept these facts? Let them reject them, if they will ; leave them to their own development, and let the science go forward, even if the car of progress has to go over their prostrate forms. Many of them are simply acting the part of the bull trying to stop the locomotive.

There has been too much pandering to the notions and demands of a tagonistic unbelievors. Certain Spiritualists, Seems to me, have been somewhat too eager to get a little popular favor for the cause, or to greet a modified expression of contempt as such. With what exultant shouts of rejoicing do they receive anything that looks like an endorsement of spirit communion by the Christian pulpit or the scientific lecture platform! The modified condemnation of Spiritualism by the English Church Congress last year threw some of the arranged so as to show the general principles without modification, to another. For exam- public exponents of the cause into ecstasics; on which they depend, by which they are con- former might be useless when applied to the and yet the pamphlet issued by Spiritualists contains, as the summing up of Canon Wilberforce, the statement that, "in the Christian religion, rightly understood, is to be found all. and more than all, of important truth than any spirit has ever taught from the beginning of the world "-a statement almost idiotic in its falseness and absurdity. If this is not an utter condemnation of Modern Spiritualism, what is it? Spiritualists have long enough consented to be patted on the back with an air of patronizing kindness by those who look upon them as only fuel for Satan's big furnaces. For the sake of the persons interested, we should of course rejoice at any exhibition of progress, however small; but really, as far as the cause is concerned, it makes but little difference what they say. The great need at present is the multiplication of facts illustrating the laws of spirit control, manifestation, and communication: and a systematic, logical coling progress among the masses of the people by means of the phenomena presented through the various public mediums and in private circles; and the very accumulation of facts thus obtained will insure the triumph of the cause. The acceptance by the people at large of the truth of spirit-manifestation, in its various forms-and new forms are being constantly presented-will compel the respectful attention of scientists and theologians; and nothing else any physical hypothesis. It will be seen that will. They cannot paddle their cances against this evidence is purely negative in that view of the general tide, but will be carried along with the matter, and positive only in demonstrating it; and, until the tide rises high enough, they est extent, the philosophy underlying them, or | ing for the tide to reach them, while they althe conditions controlling their production. It | ready feel their various craft rocked to and is important to keep this distinction in mind, | fro by the oncoming waves. When, let me ask, did any revolution begin in the upper ranks of society-among the nobles, the rich, the educated, the literati, the journalists, the preachers, the believers in accepted creeds, and the worshipers according to fashionable forms of ritual? tered the field of philosophical explanation; Never! Social and religious upheavals, like earthquakes, have their origin in subterranean forces working upward; the movement must begin in the lower strata of social life, and pothesis not at all drawn from the domain of break through the thick crust of conventionalspirit, but fancifully deduced from certain ism, ere it can throw down the proud edifices which man consecrates to error and wrong. Whoever heard of a new religion introduced by by many others. Nothing was contributed to the ecclesiastics of a particular age? What a Spiritualism but the corroborative testimony wonderful moral and religious earthquake would that be which would cause the Pope of in the eyes of the unbelieving world, and cal- Rome voluntarily to abandon the Vatican, or of facts; but the horizon of spiritual truth was | pal palace,' and divesting 'himself of all his earthly trappings of pride and splendor, to be-The fact of independent writing and the pas- come the John the Baptist of a new faith-the sage of matter, through matter, with the ac- Messiah of a new dispensation I But this is a companying intelligent communications, could moral impossibility. Calaphas cannot be transhave been observed just as well, and had been formed into a Christ. The founders of new reobserved by hundred of others, long before ligions are poor mechanics, like Jesus, or camel-Prof. Zoellner undertook their investigation drivers, like Mohammedz. The masses sympathrough Dr. Slade; and the united, consenti- thize with such persons, and are moved by their | tional observers. Of course, exact observation | his skeptical credulity. With all our boasted philosophy, can any one | ent testimony of these observers ought to have | enthusiasm, because they know it to be sincere. | is to be encouraged and cultivated; but let

say he has learned more than the first letter of | established just as conclusively the reality of | Their influence far transcends that of the hirefast horses, and his \$20,000 salary.

Be not concerned for the cause of spirit-communion; its phenomena are so convincing, its truths are so winning to the common mind, that they cannot be resisted. Hence, all that is needed is to give unrestricted opportunity to all classes to witness them. This can be done only by encouraging and supporting public mediums, and by encouraging also in every way the formation of private circles. To this, conferences, debating societies, church organizations, and every other kind of organization, however important and valuable, are all only subsidiary. What if some of the manifestations offend the conventional notions of certain fastidious people? What if there are occasionally so-called exposures of public mediums? Respectability may throw up her hands in dignified or saintly horror or disgust at such disgraceful things; but, let me tell you, every one of these occurrences, with its blazonry before the public, only advertises the manifestations and the mediums, and sharpens the curiosity of hundreds to see for themselves; besides, it seems to stimulate the controlling spirit-bands to vindicate their mediums, by more striking displays of spirit-power. These incidents are like the railway and steamboat accidents: they do not stop travel, but they incite to carefulness, and lead to the introduction of valuable improvements. What miserable places some of our cities would be, if no conflagrations ever took place? I may say that these so-called exposures have been the means of teaching me very much in relation to spirit-control, which otherwise I should never have learned; and I see that the same is true of several others. These lessons, of course, cost something; for we have to pay the price in enduring the objurgation, railing, and sneers of the wise and dignified ones who scorn to learn anything from so disreputable a source. Like the Bourbons, they never forget, nor can they be taught by painful experience. I confess, for my own part. I do not desire to make the cause of spirit-communion respectable, by crushing out public mediumship, however humble or despised; by pronouncing excited invectives against investigators, however zealous or unscientific; by crucifying mediums, however weak and defenseless; or by writing down manifestations, by whomsoever witnessed and reported. Suppose the mediums are not perfect; are their critics? Suppose the observers are not scientific ; perhaps the fastidious critics themselves are only pseudo scientists, spiritually considered, at least.

And this leads me to ask, what is science? Is it anything more than facts classified and

there be no arrogance dressed up in the disguise of learning and science, or vaunting of its extensive experience. Let all observers be

NO. 1.

treated with decent respect, as neither fools nor blind, neither insane nor fanatic; and let those who have not seen reported facts wait till they have an opportunity to see, before condemnation; and not reject them as false or fraudulent because of their own ignorance.

Observation becomes scientific when it is made with the appliances, in the manner, and under the conditions, imposed by a knowledge of principles. Only a person antecedently versed in the facts can understand these principles, or can, therefore, impose the methods and conditions required. This is true of all scientific investigation. It is true that very much of the investigation of spiritual phenomena at present is not scientific, for all the necessary conditions have not been ascertained Indeed, I am not prepared to assert that any such investigation, at the present stage of spiritual science, can be perfectly scientific, because the principles have not been sufficiently explored to enable us to prescribe the conditions necessary to insure perfectly reliable manifestations. What is usually called scientific investigation now is merely that conducted on the supposition that the medium is a deceiver, and is to be placed under such restrictions as are required to prevent him or her from making dupes and victims of the sitters. Every experienced investigator knows that the application of this as a condition prevents all reliable manifestations, instead of insuring them, and must be ruled out in one of two ways: either (1) by using a medium in whom all have confidence, or (2) by the medium's assumption of restrictions calculated to disarm suspicion and prevent deception. In the latter case, the medium's integrity is neither admitted nor impugned : it is not an element in the inquiry. But I give my preference to the former of these alternatives, because I have found that even self-imposed restrictions impair the medium's nowers.

Harmony between the medium and the circle s the indispensable spiritual condition; and when this prevails, other things being equal, the manifestations will bear their own verification, and every sitting will contribute some novel and interesting facts for the extension of spiritual science.

And here let me say, the conditions necessary to be observed in every department of this investigation, must be based on spiritual not physical principles. If you were making reearches into the properties of elastic fluids. you would not use the same conditions as you would if you were studying the laws of solid bodies. What would properly apply to the

ple, the facts of geology cannot be gathered in the same way as those of chemistry, astronomy, geography, or natural history. Different means, appliances, and modes of observation, are required; and it by no means follows that, because a man is a keen observer of one class of facts, he is qualified to deal with facts of a different class. The ornithologist does not necessarily make a good chemist, nor the astronomer an expert geologist. It is true there are certain qualities and habits of mind that all scientific investigators need; but the proper methods of research depend upon the nature of the

tained only by experience.

Now, if this is true in regard to the different departments of materialistic science. it is certainly true in relation to spiritual science. which differs far more widely from all of them than they do from one another. The physical scientist cannot, by his peculiar methods, go beyond the most superficial facts of scientific | lation of those facts. Spiritualism is now mak-Spiritualism; and such are the facts that have, thus far, in the main, occupied the attention of this class of investigators. Take, for example, the case of Prof. Crookes, whose "Researches into the Phenomena called Spiritual" have been of incalculable value to the cause, because they have shown that the resources of physical science could not successfully impugn the truth of the spiritual origin of those phenomena, or rather could not logically account for them on the reality cf. the phenomena as phenomena; will not budge from their positions of worldly for there is no attempt to present, to the small- honor and emolument. They are simply waitfor it is applicable to all the so-called scientific investigation of Spiritualism thus far, whether of Hare, or Wallace, or Crookes, or Zoellner. to pass beyond that limit of research, and enand he, still clinging to physical principles, only embarrassed the subject by the inconceivable hypothesis of the "fourth dimension," an hymathematical speculations. The phenomena attested by Prof. Zoellner had been observed of an eminent scientist-certainly important culated to give a scientific status to that class the American Cardinal to leave his archiepisconot enlarged by those interesting researches.

trolled, or by which they may be predicted? The ancient method of scientific investigation was, to start with an hypothesis, or the assumption of a general principle, and try to make all the observed facts bend to it. Thus Ptolemy, the Alexandrian astronomer, starts with the assumption that the planets' orbits are circles -must be circles, because that is the most beautiful of mathematical figures; and then forces all the planetary phenomena to conform to that supposed law, by means of his cumbrous system of

"Cycle and epicycle, orb on orb ";

and thus, too, that erudite Baptist divine, Dr. Samson, starts with an assumption that all the spiritual phenomena of all ages are due to the abnormal action of the "nerve principle"; and then, in defiance of every rule of logic and common sense, and with an absolute distortion of the truth that is almost ludicrous, struggles to bring all the spirit-phenomena of ancient and modern times into conformity with this irrational and absurd hypothesis. The rational method of scientific research, taught by the Baconian philosophy, enjoins in the first place a careful observation of facts, and, after a sufficient number have been collected, an induction from them of principles, or general truths. Had the Baptist theologian to whom I have referred banished from his mind every supposition or theory before he commenced his exhaustive perusal of the musty records of antiquity relating to magic, divination, sorcery, etc., he would, without doubt, have arrived at a different conclusion. He might then have even condescended to sit in a circle of believers, and witness the modern manifestations for which he has so much pious horror or scientific contempt.

No isolated fact is scientific, except so far as it is related to science. Many of the facts of science have been made known by the observation of quite illiterate persons. The farmer's or artisan's observations are often requisite to correct the prejudiced notions of the scientist, based on too narrow a generalization. The sailor who, in a voyage toward the north pole, has seen the dip of the magnetic needle, is as good a witness of the fact as Prof. Tyndall would be. It is true there are sometimes attendant circumstances which a superficial or careless observer might not notice; but the man who is experienced in seeing such things would be more liable to notice them than the closet student who had only read the experience of others. This principle applies to all the phenomena of Spiritualism: the people who habitually witness them are far better observers than those learned people who assume the function of judging them by their inner consciousness, without ocular demonstration; and who are always ready to rule out, or explain away, every fact that contradicts their notions, imputing it, with oracular positiveness, to psychism, double conship, or the hallucination of unscientific, emo-

latter. So it is with spirit. The materialistic school of investigators calling themselves scientific, think, by their locks and bolts, their partitioned cabinets, their wire cages, and other such material paraphernalia, to confine or prevent the action of the medium when under the control of spirits, but they might as well undertake to tie up the hurricane, or harness the electric current. The working spirit, like love, 'laughs at locksmiths." The law that spiritualistic scientists need especially to comprehend is that of spirit attraction. When dealing with spirits, thought is more powerful than action, for you are operating in the realm of thought. In the language of the spirit teacher, the rays of influence go out from the mind according to the thoughts of the mind. Every thought that you think has greater or less vibration upon the mental atmosphere that surrounds you; and you cannot think an envious or unkind thought that does not in some degree disturb this mental atmosphere, and reach the one of whom it is thought." And again, "Mind is all powerful, not matter. Spirit is the controlling force of the universe; and all other laws and forces are but the agencies by which mind works in and through matter, and fulfills the ultimate purposes of life." In spirit manifestations, therefore, it is thought-force, not material elements, that supply the needed conditions. In vain do those sitting in a circle, and waiting for the phenomena to be presented, comply with the most approved directions as to attitude, joining of hands, etc., while their thoughts are discordant, trifling, sensual, scornful. malicious, or in any respect lacking in the spiritual qualities that alone insure success. It is the pure, aspirational thought that attracts the pure, loving spirit; it is the prevailing quality and harmony of the thoughts of the

circle that determine the character of the manifestations. Hence the need of music-of singing especially, and not mechanical droning or dismal hum-drum, but soul-stirring songs that cheer, exalt, and inspire, and thus focalize all the thought-force present. There is a kind of noise, called singing, which we sometimes hear at séances that is calculated to appal both angels and devils, and thus produce a general stampede of all the spirits. Good, elevating music is an essential element in every séance at which a considerable number of persons are present, because harmony of thought without it is impossible : and without that harmony the results are unreliable, as the controlling influences become confused. The materialistic wiseacre. however, laughs at the very idea of singing; a mere device, he thinks, to conceal the mediumistic cheat behind the curtain. His august presence, of itself, should be enough to insure success, if the medium is not a "fraud"; and he demands that the spirits should show themselves or their power, at his challenge or bidding. But the spirits pity his shallow conceit, sciousness, nerve-force, fraudulent medium- and are silent, if they do not embrace the opportunity to teach him a lesson by imposing on

[Continued on twelfth page.]

LIGHT. BANNER \mathbf{OF}

Pearls.

2

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever, ''

THE SANCTUARY.

There's not a bare Untrampled spot, unblest, unconsecrate On earth, but is sufficient sanctuary For the best hour of the best life; no cloud In any heaven so dark that a good prayer -[Sydney Dobell, Cannot ascend.

What is commonly called friendship even is only a little more honor among rogues .- Thoreau.

> BEAUTIES OF AUTUMN. Fire! fire! upon the maple bough The red flames of the frost ! Fire ! fire ! by burning woodblne, see, The cottage roof is crossed ! The hills are hid by smoky haze! Look, how the roadside sumachs blaze! And on the withered leaves below The fallen leaves like bonfires glow! -[Marion Douglas,

Liberality consists less in giving profusely than in giving judiciously .- Bruyere.

> LIKE THY SHADOW, WILL FOLLOW THEE. Man 's the elm and Wealth the vine; Stanch and strong the tendrils twine. Though the frail ringlets thee deceive, None from its stock that vine can reave. Fear not, then, thou child infirm, There no god dare wrong a worm. Laurel crowns cleave to deserts, And power to him who power exerts: Hast not thy share? On winged feet, Lo! it rushes thee to meet; And all that Nature made thine own, Floating in air or pent in stone, Will rive the hills and swim the sea, And, like thy shadow, follow thee. -[Emerson.

Economy is no disgrace; it is better living on a little than outliving a great deal,

VICTOR AND VANQUISHED. As one who long hath fled with panting breath Before his foe, bleeding and near to fall; I turn and set my back against the wall. And look thee in the face, triumphant Death. I call for aid, and no one answereth; 1 am alone with thee who conquerest all; Yet me thy threatening form doth not appal, For thon art but a phantom and a wraith. Wounded and weak, sword-broken at the hilt, With armor shattered and without a shield, I stand nomoved; do with me what thou wilt; I can resist no more, but will not yield. This is no tournament where cowards tilt; The vanquished here is victor of the field. -[Longfellow.

Banner Correspondence.

Illinois.

PAW PAW GROVE. -- Mrs. A. E. Flagg writes: "About eighteen months ago Mr. Abbott's wife was pronounced by three physicians to be dying of cancer of the stomach. Apparently she had not long to live; she had been without food ten days, her stomach rejecting everything she swallowed. I called to see her; she could not talk to me, but pressed my hand as I left. I came home feeling that I might have seen her for the last time in life. About a half hour after my return I received the telegraphic signal that some spirit wished to communicate. I received through my pen in broken English a message purporting to come from an Indian spirit to the effect that my friend had no cancer. I then said: 'Can she be cured?' and the reply was 'Yes.' I then got directions, with the promise that a person from a distance would soon be here who would carry on the reatment until she should be well. I had been a medium so short a time, and feared to say anything under the circumstances—in fact, I saw no one but my son, and as he disliked the idea of my being a medium I did not mention it. This was Sunday night. The next morning Mr. Abbott came in and made inquiries how he had best prepare a certain poultice. It being one of my previous directions, I said: What are you making the poultice for ?' He burst into tears, saying: 'Mrs. Flagg, Mother Bailey (his wife's mother in the spirit-land) came to me this morning and told me my wife had no cancer; she also told me what should be done immediately, and I will obey her.' He then told me the remedies recommended by her, and said: 'I saw her as plainly as I see you, and took hold of her hand at the time. All was so real that I never once thought of her as being a spirit.' I then showed him the message I received the night before; his and my own were identically alike. For a little over a week we both received directions daily, I through my pen, Mr. Abbott by what appeared to him to be whispers. She began to improve: at the end of that time a man from Chicago, an acquaintance, a chemist, and a magnetic healer, came unexpectedly. I ceased to get directions, and as the result of his treatment Mrs. Abbott is to-day enjoying better health than for many years previous. The above is simple truth, and my only motive in giving it to the public is to call their attention to the blessed cause of Spiritualism, one with the cause of human happiness, and destined, I believe, to bring exceeding great joy to all the inhabitants of earth. My time is short at the longest for labor in the vineyard, but while my day lasts I will do all I can. My health is very poor; twice within the past six months I have been very near the borders of the Unseen. I think there is something more for me to do, else when the lamp only flickered it would have been extinguished. I have passed my sixty-third birthday, but spirits -of the angelic world assure me that they have further need of my services here, and I await patiently to have my work shown me.' PRINCETON .- I. L. Davis writes that a strong desire is expressed for the presence of a materializing medium, and has no doubt that if one could hold seances for a week or more, large numbers who have not seen that form of Spiritual Phenomena would gladly avail themselves of an opportunity to do so. Many are inquiring; all that is required.is that they see in order to believe.

friends." 'DANBURY .- Henry Perry writes: "Allow me to express, through the columns of the Banner of Light, my acknowledgments to Dr. Abbie E. Cutter and family, for the uniform courtesy and kindness extended to myself and party during our stay at Wicket's Island, in the month of August. I desire especially to testify to her ability and skill as a physician, as manifested and exemplified in many instances that came directly under my observation. The island itself is a gem of rare beauty; rising abruptly from the waters of Onset Bay to a high altitude, and surmounted with a fine grove of oaks, it possesses attractions and advantages seldom found on the eastern shore of the Atlantic. It is difficult to describe the feeling of quiet restfulness that instantly takes possession of one on arriving at this delightful spot, and which seems to grow as one's visit is prolonged. The Cutter mansion, situated on the

or hand it to some of my benighted Orthodox

extreme summit of the island, is a model of architectural skill and convenience, including all modern appliances for the comfort of the visitor and invalid. To all requiring medical advice and assistance, to all liberal-minded people, all who would take a new hold upon life, I would say : Do not fail to spend a few weeks, or days at least, at 'Wicket's Island Home.'" NIANTIC .- A correspondent writes, in order

to show that being a Spiritualist, and an outspoken one at that, does not prejudice the publie against one in this locality, that M. W. Comstock, at present Probate Judge for the District of East Lyme, Ct., formerly elected a representative, and later a Senator to the State Legislature, has been a Spiritualist since and before 1848, and a subscriber to the "Univercalum," "Spirit-Messenger," "Shekinah," "Spiritual Telegraph," and Banner of Light from its commencement.

Wisconsin.

WAUKESHA.-W. D. Holbrook writes: "On reading over the reports of the various campmeetings which have been and are now being held, and the locations of the same, I perceive that the Eastern States lead the van in the promulgation of the sacred truths of Spiritual Philosophy. Men and women, old and young, are coming to the front to learn and to enjoy the glorious feasts prepared for them and for universal humanity, as they are able to appreciate the wide difference between the old and the new. We are filled with pleasure in beholding the anxiety of thoughtful people in their aspirations for more light, more knowledge pertaining to an immortal existence.

We hall this brilliant light from the East. Its gentle rays are spreading over the mighty West.

Here let us stop and query. At the West there is hardly a ripple. Why this difference between the East and the West? In former days the West was alive and stirring in spiritual things. Our most' eloquent speakers were well sustained, all through this garden of the world. - The East is represented by the Banner of Light, whose editor preaches peace, proclaims justice to mediums-sensitives standing midway between the two worlds of mortal and spirit, without which we should know nothing for a surety of the great coming future. Yes, proclaiming peace and harmony, and the grand esult we this day see. The East is alive and moving in the full enjoyment of the spirit.

The Religio-Philosophical Journal, published in the great commercial centre of the West, representing simply the fighting Spiritualists of America, claiming to be the champion of free-thought and progressive principles, stands, as it were, as a mighty bulwark against further progress. This may seem to be a rough statement, but let me appeal to facts. Is it not true that in the city of Chicago, ever since the onslaught against mediums began, which will date back to the time of its former editor, and continuing to the present time. Spiritualism has been at a standstill, scarcely holding its own, while in the adjacent country round about, there is nothing doing, as it were? Reader, draw your own conclusions. The great seer of the age, the champion of progress and human rights, our venerable brother, Andrew Jackson Davis, in a lecture delivered in this place, many years ago, said : 'He that kicks is always hurt the worst.' That expression rung out to the world in thunder tenes, Do right.' It has rung in my soul from that day to this, and when I read that pronunciamento from New York my first thought was, who is hurt the worst? I cast no reflections, have stated what to me seems true. Men differ in opinion, and 't is well that we gently draw the veil of charity and strive to be generous."

propagate or encourage imposition and error. I spent nearly a week there, having various séances both public and private, and will say that everything I witnessed convinced me more and more of the fact that Mrs. S. is a true medium, and ranks among the first in our land. It would take up too much space for me to go into a detail of all that transpired in my presence; besides, the phenomena witnessed there are familiar to most of your readers."

Michigan.

NOTTAWA.-Thomas West, who is over three score years of age, writes that fifty years ago he had experiences he could not understand the meaning or cause of. But when the phenomena with the Fox girls occurred in Hydesville everything became clear to his mind. He mentions several instances of lives being saved, and at one time his own, by the instrumentali ty of spirit-friends through his mediumship. He further says : "I took the Spiritual Telegraph from its first number to its last, and then the Banner of Light from its first issue, take it now, and expect to so long as I remain on earth. Myself and wife were the first Spiritualists in this part of the country. I was ridiculed and persecuted to the greatest extent. My children were forced to submit to the gibes and sneers of those of Christians, and at times of teachers who relied upon the church creeds for salvation; but they bravely withstood all, and know to day in what and in whom they have believed."

Delaware.

DOVER.-B. F. Blackiston writes : "Prof. Kiddle's lecture, which came in the Banner of the 26th ult., is worth the price of your paper for one year, to say nothing of so many other excellent lectures that appear in it from time to time. Were I as rich as W. H. Vanderbilt I would send your excellent paper to at least ten thousand homes to teach the neonle that it is their interior lives that yield fruitage in the great hereafter, and not the exterior, which they are so lavish in adorning, reminding us of the "whited sepulchres, which, indeed, appear beautiful outside, but are within full of dead men's bones, and of all uncleanness." It seems to me your circulation would be trebled in a few weeks, if the people could only know of those rich compositions of Dr. J. R. Buchanan, Prof. Henry Kiddle, W. J. Colville, and others, that are weekly given in the Banner. God bless all such inspired revelators, is my prayer."

Colorado.

LAWSON .- "H. L." writes that he recently attended a séance at which very satisfactory manifestations of spirit-power occurred, Miss Ada Turk being the medium. Independent voices were heard. One of them, that of a female, says our correspondent, spoke in French and German, in the latter ten or fifteen minutes, and the speaker was identified by the person addressed. The scance was a dark one, but the medium sat under conditions that rendered the genuineness of all that transpired, claimed to be done by spirits, fully assured to all present.

Late Magazines.

THE COUNCIL FIRE AND ARBITRATOR, Nos. 8 and 9 of Vol. V. in one cover, contains the addresses delivered by Hon. Frederick P. Stanton, President of the Arbitration League before the Peace Union in Washington, D. C., May 28th. It discusses in an able and very thorough manner the question whether America can abolish war, the conclusion being that 'Peace at last achieves her final victory; America leads the way and the world is redeemed." In "Secretary Teller and the Indians," the editor corrects some misrepresentations of the present policy of the government in its treatment of the Indians. He says that it is not proposed to disarm all the Indians, but only such as manifest a disposition to be hostile, and that the statement that the Secretary "has ordered all rations to the Indians to be stopped is a wholesale misrepresentation. He has made no such order; on the contrary, he urged Congress constantly to make liberal appropriations for feeding and clothing those Indians entitled by treaty to such supplies," which is all very well provided such a course is adopted, and the supplies honestly reach those for whom they are intended. The rights of the Indians and the establishment of peace among nations are ably advocated in several articles. The address of The Council Fire is Box 718, Washington, D. C. THE VACCINATION INQUIRER for September in its first words congratulates the anti-vaccinators upon the triumph lately achieved by friends of the cause in Switzerland, and gives details of the voting prepared by Prof. Vogt. Succeeding pages contain articles upon the same subject, as also much valuable information. A death in Nottingham is recorded as resulting from vaccination. Published by the Society, 114 Victoria street, Westminster, S. W., London. NATIONAL ANTI-COMPULSORY VACCINATION RE PORTER for September contains "An Appeal to the Anti-Vaccinators of England," by the editor, Mrs. Hume-Rothery, based on the Swiss movement. A Review is given of a long and able paper by Dr. Josef Hamernik, of Prague, who has long been an open opnonent of vaccination. In course of writing Dr. H says, "An operative procedure by which, under the most favorable circumstances, nothing is to be gained, and by which, as shown by facts, health, nay, life, is put in jeopardy, should under no pretence whatever be recommended." Reports from various parts of England and the continent show that the opposition to vaccination, at least to its being made compulsory by law, is greatly on the increase. George F. Poole, publisher, Cheltenham, England. NOTES, QUERIES AND ANSWERS for the current month gives many problems for the consideration of teachers and pupils, and solutions to a large number presented in the previous issue. S. C. & L. M. Gould, Manchester, N. H. .THE PRIMARY TEACHER supplies, as heretofore, much that is indispensable to those engaged in primary education. New England Publishing Co., 16 Hawley street, Boston. THE LADIES' FLORAL CABINET is a Home Companion that lew who take pleasure in the cultivation of flowers will dispense with after once seeing. This month's number treats largely of bulbs for fall planting. Published at 22 Vesey street, New York.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES. Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE.

The Revue Spirite, Paris, for August, begins its learned dissertations on that grand subject which so deeply interests us, by letters from Messrs. Guérin and Vallès on what has been accomplished in various places, and what is anticipated for our cause in Belgium; in that realm where its very formidable opponent, the Church, has to be encountered at every step, but where in fact "there is to be an assembly of Spiritualists, a congress, on the 17th of September next"-an event of marked importance, heralding progress, harmony, power.

In a few lines 1 must condense the "Third Voyage of Spiritual Conferences at Beziers and its Environs, by Mons. Vallès, Inspector-General (honorary) of bridges and ways, and honorary President of the Société Scientifique,' "I expressed," he says, "the reason why etc. we adopt for a standard the moral of Christ, taken in its pure and primitive expression, independent of interpretations, dogmas and mysteries, introduced by an ambitious priesthood; for the Spiritualists do not consider Christ as being the divine essence, but as a superior spirit sent upon the earth to teach the vérités morales.... But before seeking out what the soul may be, in respect to its immortality, it is best to know first if the soul exists." After ably elucidating this part of his subject, and giving an interesting account of a number of public meetings and private scances, the writer adds: "In confirmation of the principle of the immortality of the soul we had a communication from a spirit, a beloved companion of mine for thirty-nine years of my terrestrial life. Mons. Archimbaud, feeling the influence of a spirit, passed into a trance condition, well-verified; and lying upon the floor where he had fallen, was questioned by myself; and not without profound emotion did I at once recognize the presence of the spirit of my well-beloved, who for a long time entertained me with a recital of events of our long earthly and happy union; and referring to our children, prayed me not to treat them too harshly. for. she said. 'you must remember their youthfulness and their inexperience'; recommendations full of maternal tenderness, ... foretelling, also, an event that was to happen to me, so that I might encounter it without too much in patience; ... and during a half-hour of conference introducing many details insignificant in appearance, but having a real value, as they were of things known only to ourselves, constituting to me a grand and irrefragable proof of the identity of the spirit communicating." How valuable such testimony! Here we can see how, in whatever quarter of the globe our beloved ones manifest themselves, they have the power to re-twine about our hearts the chord of gentle sympathies, fold us again, as it were, and often really, in their arms-in a word, sweep away the dark clouds and the mist that hung between us and themselves, making our very tears glisten with a divine light, turning the sombre tints of despair into a rainbow of celestial beauty, hope, faith, trust, and abiding blessings.

Following the above is a continuation of Mme. Rosen's eloquent address on "Education," noticed in a former number. She takes up here a consideration of our intellectual forces-facetiously referring them to a nervous energy produced by coffee, for example-making those of Shakspeare, Newton, Hugo (and others) to have proceeded perhaps from some vast cafetière or coffee-shop. This in ridicule

of materialism; subsequently adding, to much

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and as instantly released by invisible hands: when I desired it. I wished something brought, and last evening I received a flower such as does not exist in our gardens; they made for me a flower of a beautiful red color. After our report the young girl approached my bed, and a flower which she held in her hand suddenly disappeared. Through her mediumship the spirits relieved me of parasites which afflicted me in my left ear, my mouth and nose, and the voice which spoke to her said it was by the gracious goodness of Heaven for all that I had suffered.... She went home, but, after six days, having received an order, she returned, full of anxiety lest she had arrived too late to assist in an operation I was to have performed.... She put her hands upon me, and I felt in my ear and on my eyes a very soothing influence.... Thursday she was pressed at intervals by invisible hands, and the next morning felt painful thrusts, as if with a knife, in her right leg; she shed tears, but said she was suffering to save an unhappy soul.... For three days she went without food; then as she ate I thanked God for her, but received a heavy blow upon the forehead, while something solid fell upon the floor, I being in bed. As the medium was looking for it there came upon my bed a shower of bonbons. Wishing that the same might be done in the chamber of Mr. B., we went up and they fell in all parts of the apartment, to the great astonishment of Mr. B., who thanked God for such a manifestation, recognizing his power.... The medium retired much fatigued : vaporous forms appeared above her bed, which was close to mine, and they approached me, caressed my face, pressed my hand, the young girl being in a profound sleep. I asked if the spirit would give me its name; a slight breathing sound was all the response. The following day, Mr. B. having come down stairs, at our request a shower of pearls fell around him. We were occupied in gathering them, when little white flowers were placed in his hands.... Still suffering, they made for mea sort of crown of medicated gum, of four ingredients, of a reddish color, by which I was much benefited.... Sunday, during my absence, the spirits set out a small table, in a closed room, with napkins, etc., cut an orange into four pieces, placed bonbons at the side, lighted a wax candle, took the pottage from the fire and carried it to the table. The young medium heard talking in the chamber where this was going on, and, thinking that robbers had entered the house, was nearly frightened to death. The last word she heard them utter was assez, enough." Mons. Aviragnet, who has written of the above to Mons. Leymarie, went to see for himself if the reports concerning these marvelous things were true. He spent some days in Mme. Lassalle's. and he says : "I had scarcely entered the house before I was saluted with a bonbon, and was hardly seated at the table ere we had a shower of pearls, then bonbons and other objects. Judge of my satisfaction in being a witness of such manifestations, and in plain daylight. After supper we had again the same. In the morning of the day of my departure, while taking my last meal with Mme. L.'s family, there was placed by my plate, by the spirits, a sugarbasket, a little pear, and a shoe surmounted by a sail - my bark and my provisions for the voyage. Rising from table I found near me a little flower, and the young girl medium said. It is your niece who brought it: she died very young, and she was named Marie Euphrasie.' I could not restrain my tears. I had a niece by that name who died when thirteen years old, but no one there knew anything of it. She has several times previously manifest-

"Spiritualism in Belgium." This is the title of the next article, which is highly commendatory of Mr. Henry LaCroix, his superior medi-

ed herself, and is my spirit-guide."

Connecticut.

UNIONVILLE .- Wales S. Porter, upon renewing his subscription, says : "Spiritualistic literature, in my judgment, caps the pyramid of all the world's reading, even were it all fiction, speculation, or witchcraft, as theologians are wont to call the phenomena which are reported weekly in the Banner of Light. Long ago I subscribed for the Banner for three months, and since that I have tried to stop it,

Kansas.

COUNCIL GROVE.-A correspondent writing over the signature of "A Worker," says: "The lectures and communications given us every week in the Banner of Light are invaluable, and ought to have place in every household and find lodgment in every intelligent mind, to counteract the false impressions entertained by many of Spiritualism. God speed the Banner! and unfurl its folds laden with spiritual wealth and scientific research in every dark corner, for there are hungry souls starving for the spiritual food it gives, and liberal minds that will read and be fed. That the Banner can supply that which will satisfy all such, is the testimony of one whose lack of the needful' to aid the cause and advance its interests is the only drawback to more substantial testimony."

LAWRENCE.-Dr. John E. Bangs writes: 'In the Banner of Light, Sept. 3d, I find a communication from Reuben Taylor through the mediumship of Henry-Slade, at the Lake Pleasant Camp-meeting. Reuben Taylor and myself were schoolmates, very much attached to each other in early life, both of us passing that period in Stanstead, Canada East. I know his father and mother well. I think he would have been something over seventy-five years old if living. It is over thirty years since he passed away. I was agreeably surprised to hear from him in spirit-life."

Texas.

CORSICANA.-Geo. W. Shelton writes: "] forward you these lines in the interest of truth and fair dealing. Having heard at my home in Corsicana, Texas, of the wonderful powers of Mrs. Annie M. Stewart, of Terre Haute, Ind., I determined to know for myself if these things were true. Hence I made the trip to that city, arriving there on the first of July. I am free to say that, like the Queen of Sheba, when she but some kind of influence, while perusing the last issue in hand, has compelled me to remit for its continuance. After reading it myself I lay it aside carefully until I can send it by mail went up to Jerusalem to behold the glory of

Second States and State

RECEIVED: THE BUILDER AND WOOD WORKER published at 176 Broadway, New York, by Charles D. Lakey-Fred T. Hodgson, editor. .

THE MANUFACTURER AND BUILDER, published at 21 Park Row, New York, by H. N. Black-William H. Wahl, editor.

Correction.

In an article printed on the 8th page of the Banner of Light of Aug. 5th, I use the follow-ing words:

ing words: • In a letter of Mrs. A. E. Newton to Mrs. Hull, she uses the following language," etc. In a second article on the same subject, print-ed on the 5th page of the *Banner* of Aug. 12th, in referring to the same matter, I inadvertent-ly used the names of Mr. Hull and Mrs. S. B. Nichols, instead of those of Mrs. Hull and Mrs. A. E. Newton, as it should have read. THOS. R. HAZARD.

The cab system of Paris is said to be more

that is full of, force and beauty: "If the cycle of our personal existence only opens at the cradle to be implacably closed, refermer, at the tomb. we are deceived by Nature, trompés par la nature, that demonstrates eternal life through the perpetual transformations of the elements, and we become a monstrous exception in the midst of universal survivance. There is for us, then, no conceivable harmony; we rest as strangers in a creation that envelopes us, and our conscious SELF with its profound affections, its luminous conceptions, sublime aspirations, is of no more value than an atom of dust which, through thousands of diverse forms, subsists intégralement to all eternity. Under the empire of such degrading ideas, what remains to us of human dignity and under what pretext invoke it to persuade our children to respect themselves and those about them? This brief passage here below, without antecedents as without ulterior continuation, suffices it to sanction this fraternity of whom so much is said in the materialistic camp?" (These last ten words do not quite convey, I fear, the meaning of the text.)

At the grave of Mlle. Carrier, though in the cemetery of Ivry, no little distance from Paris. there were recently gathered between two and three hundred Spiritualists who had come to pay their respects to the memory of a young medium who had departed this life, but who, as the sorrowing parents affirmed, had many times returned in spirit to console them in their deep affliction. This fact was mentioned by Mons. Levmarie in his address to the friends. relatives and sympathizing brethren and sisters in the faith who could not but be thus reas sured of the victory of life over the seeming triumph of remorseless death. Before the multitude lay the silent form of Joséphine Carrier, over which an impressive and appropriate poem had been recited by the medium Franck; but to the Spiritualist how eloquent those pale lips -sealed, cold, yet breathing of immortality; for nothing so lifts our thoughts heavenward, nothing makes us so long to be pure in heart, nothing allies us so intimately with the "loved ones gone before," as the shrouded form soon to be consigned to its mother earth-pulseless like itself yet full of promise.

Of the many marvels pertaining to spiritual manifestations which I often transcribe-records from the North, South, East, West-few are of a more surprising nature than those which I find in the present issue of the Revue, and of which I will essay a brief synopsis. The Revue, some months since, had a notice of some extraordinary phenomena that took place in the presence of a young girl, Marie-Alexandrine Torné, of St. Marie-de-Campan.

Mme. Lassalle now writes of her : "She came to see me, and she is now with me. Some superior influence brought her, for I did not send for her. A few days since I wrote a letter to you, sealed it and handed it to her. She says (reading it clairvoyantly): 'You speak of Mons. Aviragnet ;... he reads a book without looking at it; he plays dominos with his eyes shut. Hardly had a thought come to me that I would have her hands tied behind her ere it was done,

umship, his instructions, his efforts in our cause while in Poulseur, Liege, Brussels, and other places, where, in fact, he infused new life into what was organized, and organized what needed his wise counsel, his directing hand, his spiritual influence.

Bulletin de la Société Scientifique has several learned contributions; but I have space for only a few extracts-omitting, with regret, the beautiful "Hymne de Cléanthe," which, though uttered in the time of Zeno, could hardly be toooften repeated. From the "New Medical Doctrine"-the electro-homeopathic-I should take a few words : "We live in an epoch," says the writer, singularly troubled in an intellectual and moral point of view. The trouble is in our own souls-dans les ames. This is the reason why we see it manifested, at the same time, in all the spheres of social activity; . . . hence medicine is not exempt. Here the evil is great. and the more dangerous because covered by the mantle of science.... Is there, then, a medical science? No, without doubt, . . . chemistry, anatomy, physiology, have become positive sciences, ... but people are not any more cured now than they were conturies ago. So much for medicine.... But, again, it is of more importance to die properly with medicine than to be cured in spite of the faculty.... A volume might be written of confessions made by the hest and most learned in the medical profession. of the impotency of their art.... Berthès having written his works on medicine, gravely adds: "I have no faith in medicine. We are blind men striking with a stick on the disease or on the patient; fortunate for the patient if we hit the disease." ... Broussais was free to acknowledge that there was no parallel utility in. it when compared with other sciences, and he seemed to have placed it rather "with astrology, superstition, and all the grades of charlatanism. In fact, medicine is not yet in possession of such established general principles," he adds. "as to render it a science... and one cannot yet declare that it is more useful than hurtful to humanity." Prof. Malgaigue said (at a. sitting of the "Academy of Medicine" in 1856) :: Absence complete of scientific doctrines in medicine, absence of principles in the application of art, empiricism everywhere : Behold the state of medicine.". . . The system which the author of this article is to present in a future contribution is Homeopathic au point de vue spiritualiste.

La Lumiére. This new Paris monthly, under the direction of Mme. Lucie Grange, devoted. to the "Sciences, Arts, Literature, Morality, Revelations of the New Spiritualism and experiments therein," is first to be commended for its acceptable form and excellent type;: then, the learned author, M. Eugene-Bonnemère, is to contribute to it a series of articles. on "Spiritualism in History," which alone will make this periodical very desirable, while Mme. Grange's known literary ability gives promise of success, a triumph in fact that will, add anew glory to our cause. Mme. G. opens the present issue of La Lumiere with the "New-Era," in which she says: "Was there ever a time more marked than ours for intelligent. struggle and living, free and dominating

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thought? Freethought Materialists and Freethought Spiritualists lend themselves to a fierce contest; but it is strange that the former manifest the most ferocity; using toward their adversary the most degrading epithets.... Be it as it may, two flags float upon the horizon; one of the believer, the other of the négateur. Behind these two banners two different ways open-one to immortality, the other to annihilation, du néant. On each side, however, is inscribed progress, individual and social emancipation; the two parties uniting in the cry of Liberty!... In the intellectual concept of man truth forms not the only piece; and without saying, with M. Renan, that she is a 'grande coquette,' one is convinced that she dispenses herself with reserve." After illustrating her subject in a graceful and gracious manner, the authoress adds: "One can then affirm, that if, after the contest under the two flags specified, one remains floating, it will be that of Spiritualism."

"The dangers and abuse of animal magnetism " is the next subject under review. " Matharel," however, in this article is too severe upon magnetizers, I think, when he says that 'nine-tenths of them are indifferent and bru-"tal." Grave abuses have arisen and some evil results (as will presently be shown) have accrued, no doubt, but when we take into consideration the vast, the incalculable good that has been produced by animal magnetism, we can hardly give place to anything said against it. In my own practice-and I may now refer to it, for I am no longer a practitioner, and had really never dispensed any medicine after I left college-my cures have been marvelous. I have made the nearly totally blind to see and the paralyzed to walk. And what may not be said in praise of the wonderful works wrought by Newton of New York, Hayward of Boston, and, literally, thousands of others! And brave, good women have been no less successful in this great work. The renowned Gaspar Lavater's experience is that which I have referred to above. Having cured his wife of a nervous malady-Mons. Puységur having taught him how to magnetize-he persisted in experimenting upon her till she finally lost her reason. "He then persuaded himself that magnetic action was dangerous, and proceeded only from a bad principle, un mauvais principe." He had been too heedless of the caution imposed upon him by his friend and master.

After several more articles of no little moment, La Lumicre closes with a beautiful tribute from the pen of Mme. Grange to the memory of Mme. Condorcet. If space permits I will write more of her in my next review.

L'Anti-Matérialiste, a little paper published at Nantes, is devoted to "Liberal Religion and Modern Spiritualism,"... having for its programme, "The amelioration, moral, physical, material, intellectual, of the most numerous class of people and the poorest."... In its avowed politics it aims to have "a government of the people, by the people; a destruction of the aristocracy of birth and the establishment of the aristocracy of intelligence and honesty; the abolition of war and standing armies, suppression of the budget for religious-all favors, in fact, to churches, election of judges by the people, association of capital and labor, the equality of man and woman, abolition of the death penalty, instruction obligatory." In the institutions of learning it would have taught that God is the first cause of all things; morality, au point de vue social, religious, political,... the abolition of prostitution and the rights of inheritance." ... Mons. René Caillé adds an article, " Materialism," which, from the well-known ability of the writer, may be set down as an important feature of the work in hand. His closing remarks here are: "If we are to propose the principles upon which we may rest to develop in us that moral force which is essential for our guidance in the rude route of life, we find nearly all that is required in the following precepts: A respect for God, for one's self and for others. A sentiment of duty with the responsibility which rests upon us all. A horror of falsehood and duplicity. Respect for the laws of one's country. The education of the family. A del-"te courtesy in our relations with our fellowcreatures." This would tend, certainly, to make a goo Spiritualist. I will add a word or two from the pen of Mons. Brunet, who is the next contributor: "The association of all forces for a common good is a divine law. Kar-(It is from the association of ideas that his important that we study this grand law of a make Algiers a great field of action and to found there agricultural colonies of Spiritualists. Le Devoir, of Guise, established by Mons. Godin, who has been so wonderfully successful in his Familisterre, where capital and labor are united with the most satisfactory results, is a handsome quarto of sixteen pages; and as sionally enriches its pages with accounts of spirit manifestations, meetings, lectures, etc.; so that his journal may be classed among those advocating our cause. His raids upon old theology are no less determined.

lating to the conversion of the Rev. Mr. Newthe medium Jesse Sheppard," and signed by Judge Carter and many others.

The Moniteur, of Brussels, a neat little paper of sixteen pages, is sent abroad at the low price of fifty cents a year. "What God Cannot Do" is here continued by Mons. De Turck ; but it is not all of a negative character, for he says: "These fundamental beliefs, demonstrable by Spiritualism, are on a solid invariable basis of a religion which can confront the reason of all the epochs of humanity. Its rationality; its simplicity, so within the grasp of every intellect; its exclusion of dogmas and mysteries, and the pomp and ceremonies of churches, and of priests and their malign influence; admitting all the progress of science, for it is itself scientific in its experimental phase, which places it in the rank of the exact sciences"; these, with its freedom from miracles and its invariable conformity with the laws of nature, etc., etc., 'are destined to constitute a universal fraternity."... After several minor items, there comes an account of the death, in Barcelona, of Mme. Fernandez, who foresaw and announced the moment when her spirit was to take its flight, an event she met with a sweet screnity which her spiritual convictions imparted to her. The Banner of Light is quoted in four short items.

SPAIN.

La Luz Del Porvenir, of Barcelona. I have in hand four numbers of this extraordinary little weekly, so ably edited by Mme. Domingo y Soler. 'I wo articles in its second number treat of convent life and the priesthood, and should be translated here entire; but I have space for only a few lines. "To every one according to his works," is the burden of the theme. "To be a monk, to live a life of ease and tranquility, to exist without any of the struggles of life, has been the ideal one of many.... And of what service in the world are these nuns and monks? ... None What has religion made of women? Converted them into docile instruments, nothing more; automatons, without conscientiousness in their acts. Woman! she is the warmth of life. Woman ! she is the smile of the world. Woman 1 she is the sacred ark which guards in her bosom martyrs, geniuses. Woman! she is the priestess of the family. Woman! she is the complemento of man.... And we know that convent life is the most prejudicial one for woman," etc., etc. Page after page might be transcribed here upon this subject, for not only the editress of La Luz lends her graceful and eloquent pen to convent and monastic life, but Mlle. Candida Sans adds her forceful words, and I really could not do justice to either even if space permitted. The fourth number is taken up entirely with a "Discourse" by Mme. Soler, pronounced before a Society of Spiritualists, and no one could more admirably advocate the cause of woman and the value of morality in society than this intelligent, sensible editress. 'Maternity," she says, "is the glorification of woman, . . . and there is no love upon earth equal to the maternal love.... Castelar has pictured a. child without a mother, a flower without roots, a star without light (&c., &c.), its graces, its tears, its sufferings, and for love indifference.

... A life full of useful work is never lost.... We are enthusiastic lovers of liberty, but liberty conformable to law and order....Our most trivial actions, as well as those of supreme importance, suffer the fatal influence of to-morrow."...

SOUTH AMERICA.'

The Constancia, of Buenos Ayres. This is a large handsome magazine of over thirty pages, enriched by the pen of Mme. Soler, as well as other learned contributors. Several pages are given to Prof. Buchanan's discourse before the "Institute of Heredity." In an article on 'Spiritualism and Materialism" tho writer says : "Neither one of these has been the cause of the sacrifice of a single human being. This cannot be said of others, for religious wars have been the most horrible, the most cruel: ... inconceivable tortures too fearful to contemplate have marked their progress.... Talking recently with a materialist who had lost a beloved daughter, he said : 'I believe in nothing ; for me, all is a lie; but convince me that one soul lives after death and I will be a Spiritualist and proclaim its doctrines in all the streets dec, our venerated master, understood this. | and public places.' Spiritualism has, then, no cause to fear." Several other articles of inter-Book of the Spirits has emanated.) It is, then, est, including one "to materialists" from Mlle. Sans, follow the above; but I must only add, universal brotherhood." And he proposes to to the few brief extracts made, that the editor transcribes from the Banner its article respecting this magazine, in connection with those which I usually review. The second annual address before the "Constancia Society" seems to be one of much merit; but the author complains, and I think justly, of the poverty of our language in the realm of sentiment or of the spiritual faculties; the Sanscrit, according to Mons. Godin is an active Spiritualist, he occa- Mime. Blavatsky, being much richer. He also says "that there is a vast abyss between the

cause and effect, because the cause is absolute-

ly perfect, and our imperfections will never at-

tain to it, which is God." Another "address,"

and an extract from the Cuban Luz on our

philosophical, our scientific, our religious doc-

Revista Espiritista, of Montevideo. Among

various items which treatlearnedly of Spiritual-

ism - several from the pen of Don J. de.

Espada-the "Angel Guardian" has, as usual,

some good words for the readers of this maga-

out sacrifices.... Many have voluntarily been

martyrs, sacrificing themselves in the arena of

advancement.... And in all times there have

been those who from malice or ignorance have

fought against whatever tended to lift man out

more marked where the material life has the

control, the spiritual being in abeyance. The

materialized man consecrates all his powers to

the present state of things; of what importance

to him is that which may come hereafter? But

the being who scans the horizon of an infinite

permanence, commences to comprehend the

object of existence." "Variedades" and Con-

cilio Anglicano," I may have previously noticed.

Revista da Sociedad Academica, of Rio de Ja-

neiro. The number in hand being of an old

date, 1 think I must have reviewed it long since.

ITALY.

mechanism," the "city of stars," "comets,"

Annali dello Spiritismo, of Turin. This pure

trine, add interest to the number in hand.

be gaining much more credit than was at first | the persecution by the church: "Brutal force accorded to it. The Banner of Light is twice | did not succeed in obliterating in the world quoted: "The good effects of Spiritualism" (re- | justice and morality.... The results, which were so beneficial to humanity, ended in a man of Georgia) and the "Certificate given to | melancholy way for the Popes, for the tables were turned and victory was transferred from the conqueror to the conquered.... When Luther came incredulity was already dominant in the highest ranks of society.... And there is no doubt that humanity owes much to the Reform.... Luther, Zuinglio and others made grand strides in the religious movement, their influence alone being efficacious during the period of transition from a blind faith and a philosophical rationalism.... The same spirit animated Calvin and Torquemada"-referring to torture as a method of propagandism. Under the heading of "The Influence of Spiritualism in the Vicissitudes of Life," a medium says of us, "that we believe in life eternal, but not in eternal damnation. The Creator being essen-

tially good and omnipotent, could not à priori condemn his creatures to endless punishment, as he could not and would not to eternal happiness: happiness is not given, but is won. This is a necessary law in respect to absolute justice."...

"The Tears of a Child Saving a Father." a "Communication through the medium, Lidia Meroni," and another "from the Spirit of Giorgio Jan," with several other articles, conclude the present issue.

GERMANY.

Psuchische Studien, Leipsic and New York, This valuable magazine, with nearly fifty pages of matter, full of important recitals and learned dissertations, should command the attention of every German scholar. The present issue is largely taken up with the papers read before the English Church Council – Mr. M. R. Browne's and Canon Wilberforce's. A materializing scance, with a drawing of the cabinet in the presence of many noted Spiritualiststhe medium being a lady-appears to have been of a very satisfactory character. Messrs. Wittig and Hollenbach contribute several articles; Dr. Gunther one; and there is a translation of one of Dr. Fahnestock's contributions to our journals on statuvolence.

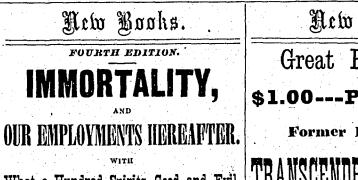
Der Sprechsaal, also of Leipsic. I have in hand five numbers of this popular periodical, dating to 22d July. It would take too much space even to enumerate their contents. "Modern Spiritualism" is continued in each number. Dr. Blöede, the able writer of Brooklyn, N. Y., is a contributor. A score more of articles that I am quite sure, could I translate. would deeply interest the American reader, I must leave, with all this injustice done to them.

Licht, mehr Licht, Paris. This should have been noticed with the other works published in France; but as it is in the German language (though in English type and beautifully printed) naturally class it with the other papers of Germany. Like Der Sprechsaal-having five numbers in hand - its catalogued contents without any translation would be almost a burden. The article "Pius IX. a Medium." I should like, were I able, to give in its full length to the readers of the Ranner of Light, for the idea and statements connected with it seem original. The "Logos" and "Spiritualism and Spiritualists" and many minor items are left with regret.

MISCELLANEOUS.

I have before me two numbers of the Deutsche Zeitung, published in Charleston, S. C., at \$2,50 a year. Though a business paper, it devotes occasionally a column to Spiritualism; and as it contains a good share of foreign news as well as home items, it may be commended to the general reader.

Mmo. Elise van Calcar, has its usual attractive appearance. Several pages are devoted to the wonderful medium, "Jacob Böhme"; others to "Magnetism"; to "Lisetto Bernard, a musical medium," and to a record of Spiritualism build



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the Experiments were Conducted. PLATE I. - Experiment with an Endless String. " II.-Leather Bands Interlinked and Knotted under

Professor Zöllner's Hands. " III. - Experiment with an Endless Bladder-Band and Wooden Rings, ** IV.--Result of the Experiment

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Rew Books.

BELGIUM.

Le Messager, of Liege. The single copy that I have in hand opens with an address to its readers as follows: "We have now existed for ten years, which is a respectable age for a journal advocating a transcendental philosophy, the soul's plurality of existences, and the incontestible intercourse of the incarnated and dis- zine. "There is no progress," she says, withincarnated. The political papers of Belgium have annually consigned us to the grave, and the dirt they have thrown upon our heads has been easily shaken off.... We are as young as when we started, and ever desirous of being useful to our human brothers.... We thank our of the abject misery in which he lived. This is subscribers for remaining faithful to us in our completely disinterested efforts.... If we have a wish it is that we may be enabled to increase the size of The Messenger, establish a library, circulate books," etc.

"Spiritualism in Antiquity," by Dr. Wahn, and "God in Creation," by M. René Caillé, are continued in the present issue. In the former, having examined the documents relative to Jeseus Chrisina, the writer says: "I have exposed in preceding chapters that which the Evangelists say of Jesus, and it is here permitted to ask if there was not some designed confusion on the part of Paul and the early Greek Christians, above all, in the school of Alexandria-rejuvenating for their profit, but modifying, the doctrine and the legend of Christnathe moral doctrines of the grand ancient philosophers of India and Persia, and applying is devoted to "diffused matter," the "solar them to Jesus of Nazareth."... But the recitals of the Indian Saviour are much more poetical than those relative to the Judean." ... to the "Bible in India"-a work that seems to tion," the writer says, in a special reference to one about here is taking it."

medium," and to a record of Spiritualism by E. C. Ware.

La Verdad Ante Todo. This is a fine brochure, issuing from the press of Merida, entitled, "The Truth before all Things." It is a touching reply to a Presbyter, one Sardá y Salvany, who had published some derogatory remarks about the "Poor Spiritualists !" by Don Enrique Manera, who had very recently become one of our faith through the loss of a beloved wife. Though lucid, plain, simple, just, so far as I have read. it is hardly possible to do justice to the writer of these forty-four pages by a few extracts ; hence this short notice. His remarks on the eternal damnation of the wicked, as promulgat. ed by the Church, are in keeping with what has been said above by another advocate of our cause. "With a single argument," he says, "I can destroy the dogma of eternal punishment; for God being everywhere and without exception, he must be in hell, also; and being a God of infinite mercy and goodness, how can he endure to see the creatures whom he has made suffering these horrible torments-authorizing the devil to this end, instead of putting out the fires in this dread mansion of misery.... And this hell was located by the ancient fathers in the bowels of the earth, but the progress of science has caused the church to transfer it to another quarter." etc.

"Catecismo de Moral, dictated by the spirit of Friar Bartolome de las Casas in the circle of St. Augustine." This is a neat brochure, but has eighty pages divided into twelve chapters. The first chapter is devoted to questions and answers respecting God; the second to Jesus, his birth, etc.; the third to Man, "a spirit incarnated on the earth "; the fourth to the "Obligations of Man toward God"; the fifth to "Man's Obligations to his Fellows"; the others to homicide, suicide, anger, sobriety, avarice, pride and envy.

La Chaine Magnetique, Paris, monthly, \$1,40 the year. The present number is taken up principally with the "Banquet of the Society Magnétotherapique" and a warm greeting and gratulation from the "Society of Magnetism" of Geneva. I see nothing of Spiritualism here except the notice of the Banner of Light on its last page. In its list of books are: "Magnetism opposed to Medicine"; "Experiences in Animal Magnetism," at the Hotel-Dieu, by J. de Potet; and "Medicine Magnetique et Somnambulique," surprising cures obtained by the aid of animal magnetism, etc.

*** "Unbidden guests are often welcomest when they are gone." Disease is an unbidden guest which Kidney-Wort almost invariably light, glowing brightly in the midst of much 'shows the door." Here is a case in point: spiritual darkness, opens its fair pages to "The Grand Mystery," (universal life, individual life, "Mother has recovered," wrote an Illinois girl social life,) by Eugene Nus. This introduction to her Eastern relatives. "She took Bitters for a long time, but without any good. So when she heard of the virtues of Kidney-Wort she etc. The deductions of a spirit-nature will got a box, and it completely cured her, so that doubtless follow in due time. In an article on she can do as much work now as she could be-The Dr. supports his statements by a reference "The Religious Movement after the Reforma- fore we moved West. Since she got well every

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Ber rea on. A nexpression in the other that these who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.
Ber Satural nevers gen our Circle-Recon table are gratefully appreciated by our angel visitants, therefore we solicit donattons of such room the piece upon the atlar of Spirituality that it is a pleasure to place upon the atlar of Spirituality there invested us.
Ber We duvite written questions for answer at these functions.

Miss Shelhamer wishes it distinctly understood that she (Miss shelhamer wishes it distinctly understood that she gives no pitvate sittings at any time; helther does she re-ceive visitors on Tuesdays. We directly so of Fridays.] **Au** Letters of inquiry in regard to this department of the Binner should not be all tressed to the medium in any case. Lewis B. Willson, Chairman,

SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELMAMURG

[Report of Public Scance held Sept. 5th, 1882.] Invocation.

Invocition. Our sould rejeter in a recognition of thee and thy works. Almighty God, while we would unite with thy angel ones and with the spirits of the just and good in offering praises into thee for thy works and for the fulfilments of all thy promises which we see revealed before us from day to day; we bear thanksgiving in our sould for the moment that is now ours. For the accomplishment of work which has been shown in times past, and for the prophery of coming labors which are to be performed in the future, we bless thee, On () thou Glorious and Eternal Spirit, receive at this time the aspirations of every earnest soul. May they be borne up to thee upon wings of light, and be ac-cepted as indeed the desires of those who look upward for traff, for knowledge, and for understanding of the laws of life.

The heavens reloce and man is glad to unite with them in prates to thee, who art so *airre* with earnest throught and energy. The universe pulsates with ideas from thy fount of supreme intelligence, which are seeking a lodgment in receptive minds; life teems with blessens; the earth is at rest and is quiet, while sonis break forth into singing because of what thou hast bestowed upon himanity. We belodt the achievements of the past, we book abroad and perceive the advancement which man has made, and, although the has been obliged to mount upward above the heat and it multiplied to mount upward above the heat and it multiplied to although clouds have pressed heavily upon him and burdens have been hand to bear, yet we realize that all these experiences have been for his ultimate good, that the discipline thus showered upon him him he brough thin forward, evalued the angles in heaven have enduring, to throw aside all that would impede his progress and to gain power as the angels in heaven have power. Therefore are we called upon to praise and bless thee and thy infustering angels at this hour. May we all feel to unite heart to heart and hand in hand with thy blessed ones who delight to do thy will, in updiffing the fallen, in strengthening the weak, in giving light and blessing into all, unitl, as the days go by, we shall feel strengthened in spirit, and our selves become even as the angels are in glory.

Questions and Answers.

CONTROLLING SPIRIT, - Mr. Chairman, you may now propound your questions for our con-

 $QUES_{c}$ [By B., Eureka, III.] Is it possible for the spirits of departed friends (in any way,) to communicate with one who earnestly desires to hold converse with them when sitting alone in a dark room? And if it is possible, what is necessary for the one so sitting to do (or say) in order to know that a spirit or spirits are pres-

ent with him? Please answer fully. A.s.-It is possible for spirits to announce their presence unto one earnestly desiring to an individual be gifted with medial powers; that is, provided his spirit is sufficiently recep-tive to sense or perceive the presence of spirits, to receive mental impressions from them, or rovided his physical structure emanates a sufficient quantity of magnetism-or magnetic aura-combined with spiritual magnetism-not only that amount requisite for his own use in obly that amount requisite for his own use in life, but a superabundance which the spirits may make use of in announcing their presence physically and materially. The necessary con-ditions for such an individual possessing medial powers to comply with, are—first to cultivate a, passive, receptive, negative, condition of mind. to sit quietly and alone in a well-ventilated apartment at certain intervals of time, to enter the scance room at a regular hour, and to be sure and partake of no food whatever for at least two hours before the sitting. It would be well for such an individual to have pendil and paper at leand to note down whatever impres-sions he receives during the hour of trial. There are many conditions which the individ-ual requires to comply with that we cannot elaborate from this platform, for we have not the time for deing so. However, if your ques-tioner, Mr. Chairman, complies with what we have given, he will in a very short period of time ascertain whether or no he is possessed of medial powers. If he has the powers which spirits make use of to manifest their presence to mortals, we would encourage him to pro-ceed; but if he finds no indication of medial ceed; but if he hads no indication of medial powers, it will be just as well for him to direct his attention elsewhere, Q.--[By B. F. Gray, Beardstown, III.] Though a believer in the philosophy of Spiritualism, I have received no satisfactory evidence of the reality of the phenomena. I have sat in circles, and have received descriptions of spirit-friends, but these descriptions for same same are that and have received descriptions of spirit-friends, but these descriptions have been so meagre that they gave me no proof that those friends were present. Please give me the reason of this? A.—The spirit-friends of your correspondent are probably unable to come on rapport or in sympathy, that is, enter the sphere of those-mediums or of their spirit guides, whom he has visited. It is possible, however, that the spirit friends of your questioner would be enabled to communicate to him satisfactorily and distinct-ly, through the same mediums whose scances ly, through the same mediums whose scances he has attended, provided he would give them an opportunity of doing so at a private sitting. Frequently the spirit attendants, and the outward material surroundings of the other sitters in the circle-room, would intervene between the In the circle-room, would intervene between the spirit-friends of an individual and himself, and thus they would be unable to announce their presence. However, we would advise your cor-respondent to turn his attention to some other medium; not in attending circles or scances, but by giving his spirit friends an opportunity of returning and demonstrating their identity to him, through a personal prime interview. of relurning and demonstrating their identity to him, through a personal, private interview. Q - [By L. E. M.] If, as stated in answer to a question published in the *Banner of Light* of June 24th, "no body can be relieved of its troubles—healed or made whole — until the spirit within arouses itself to the condition of the physical, and exerts a positive will power upon the system," in what manner are cures effected upon infants, idiots and the insane? A.—Insanity and idiocy'are merely the exter-nal manifestations, results or effects of the inability of the spirit to express itself intel-ligently and clearly through its physical or ligently and clearly through its physical or-ganism, which inability is produced by some derangement of the material structure, either of the cranium, the nervous system, or some local organ of the body. We believe that, in nine cases out of ten of idlocy or insanity, the spirit is fully aware of its material condition, but is unable to overcome that condition of disability, because of its outward or material surroundings. Surround an individual thus afflicted with conditions favorable for the ascendency of the spirit, for the exercise of its power upon the body, and you will perceive the derangements subside, while the montal

vide him with beautiful objects for his contem-plation, either of nature or of art, with sweet, harmonious sounds, and with such light, pleas ant employment as will engage his attention. narmonious sounds, and with such light, pleas ant employment as will engage his attention. Never immure him in an asylum where scores of others similarly affected are confined, others who are diseased mentally and physically, and whose bodies generate a diseased magnetism, which will-press upon him and upon each other. Let him be attended by one or more loving, sympathetic, congenial friends. Provide these conditions for him who is an idiot or is consid-ered insane, and, in nine cases out of ten, you will find the spirit, the intellectual, the mental, gaining the ascendency over the body, while the derangement of the physical functions will subside. The spirit, in all departments of life, must work by instrumentalities, by means, and according to natural laws. The spirits of in-fants and children are very often strong, active and self-asserting, but are unable to clearly express themselves through external life on account of the lack of growth and development of the physical structure. In almost every of the physical structure. In almost every case, we believe that the spirit of the child case, we believe that the spirit of the ending realizes its material or mortal condition, and understands that it is afflicted. Very often it utters a protest against the treatment, or lack of treatment, of the ignorant though well-dis-posed nurses and physicians. This protest, however, is only recognized and understood by those in attendance upon it as loud outeries or computing companying outputs or contor. posed nurses and physicians. This protest, however, is only recognized and understood by those in attendance upon it as loud outeries or convulsive, spasmodic movements or contor-tions of the body. Surround the patient with conditions favorable for the spirit to put forth is power, and you will soon ind the disease subsiding and health taking its place. What are these conditions?. They are: Even tem-perature, fresh air, sunlight, pure water for drinking and bathing purposes, and the attend-ance of sympathetic, kindly disposed friends. It is true that certain spirits of children are strong and self-sielding; in short, nega-tive. Certainly those of the former can exer-cise their will-power in overcoming disease to a much greater extent than can the spirits of the latter, for these latter lack that will force which is the power used by the spirit in its work. Although we believe that no body can to its condution, exerts a positive will power to its condution, that the physical conditions surroun surrounding them are able to thus exercise their will-power, because of a lack of material conditions and surroundings which are requi-

Address by the Controlling Spirit.

site for their use.

Once more, friends, the season opens for the return of spirits through this avenue, and we are again pleased to come into communication with you of mortal life. We are ready and desirous of keeping the gateway wide open, so that your ascended loved ones will be able to throng back, bearing their messages of cheer and good will unto you of earth. It depends to a great extent upon material conditions whether this gateway is kept open; but it also depends largely upon spiritual conditions, and it is our duty to so harmonize the two-the material and the spiritual-that we may be able to bring forward such evidence of immortal life as will be of blessing and great joy unto those who travel in the darkness of ignorance concerning these things.

We come to day not to make any extended emarks, but simply to ask your cooperation with us in this great work. We ask that you remarks, but simply to ask your cooperation with us in this great work. We ask that you will receive what is given, and accept it just as far as it accords with your own judgment; your own opinion of the truth; that in all cases and at all times you will extend to us a sympathetic cord which will give us strength to go onward.

spirit of beauty, of harmony and peace, emanating from these sweet-scented blossoms. Oh may the attributes belonging to them be felt, thrilling every spirit, causing each one of us to become more spiritual, more holy, more in earnest in the search for right living, causing all to unite in harmony and peace, one with the other. To those individuals who frequently inquire, 'Why does not some friend of mine return to your circle-room and give me a message of cheer?" we reply: Whatever the cause why your friends have not come in the past may be. we know not; but while we are here we extend the welcome unto all spirits; we give that assistance and power which we have to bestow unto those who are anxious to return. It may be that your friends are unable to express themselves clearly through the organism which we now control; if so, they can never manifest themselves here, while she fills the position of medium of this circle. It may be, also, that your friends do not know how to proceed in controlling a medium; or perhaps their turn has not come, or they have been obliged to give way to others. However this may be, those who are able to control the medium without injury to herself or to the spiritual forces which guide her, will be allowed to do so as time and opportunity permit. In the meantime we will do what we can. We give you our blessing and assistance, and in all ways will seek to strengthen the material while building up the spiritual portion of humanity.

sky, whatever obstacles they may have to en-counter, their course is upward and onward, and by-and-by they will reach the goal of hu-man endeavor, the land of light and love. I see, a great work to be performed; I can perceive many obstacles to be overcome. It is the work-ers, the mediums, as instruments of the angels, who are to perform the hereulean task of ban-ishing error, super-tition and ignorance from the world, and of bringing on the era or reign of knowledge, wi-dom and reason. And this work is already proceeding. I perceive many opponents who are oppressing our instruments opponents who are oppressing our instruments and seeking to drive them from their plane of labor; but yet I say to each friend and worker: Press on ! press on! faint not by the way nor falter; you will be sustained in spite of all that is brought to bear against you. You are sur-rounded by a cloud of witnesses, and encompassed on every hand by angel helpers, there-fore you have no cause for fear, no reason to become discouraged, for in spite of all, the pure light of Truth is the beacon star which guides you onward.

you onward. The prophet Isalah has sung his songs of prophecy which have been but little under-stood in times past; yet *l*, and others with me, have been studying, in the volumes of the past, those teachings and lessons which have ever been brought for acceptance to humanity. We have been seeking to understand these things by the light of reason. We can now read them the Most High, or the Spirit of Truth. But the inspired singer goes on to say, "But thou shalt be brought down into hell, into the sides of the pit," which means, to my comprehension, that error shall be brought down from its former ex-alted position, shall be cast out into darkness, shall be known no more ; while reason, wisdom, shall be known no more ; while reason, wiscom, knowledge, three in one, shall gain the suprema-cy of power through individuals—through hu-man life—and shall go forward in triumph for-ever leading the onward march of progress. So if you apply the prochecy of Isaiah to these times you can see its fulfillment beginning even now, its splenoid prophecy of the banishment of error and the supreme reign of reason. And who are to be instrumental in bringing

about the grand fulfilment of this prophery? Who, but the humble instruments of the higher life, those mediums and workers who will be faithful to their trust and to their calling. Therefore I, as an humble individual of the higher life, who was known in the past as one of the many workers in the spiritual cause, would bring back a few words of cheer and en-couragement. Oh! that my words could be like a truinpet-blast, to inspire with courage anew each downcast, discouraged spirit! then would I feel to rejoice; but this may not be; only per-haps I shall reach the car and heart of some mourning one, of some one who is, for the time, disheartened, and bring to that soul a little ray inc. This is what i desire, this is why i fe-turn, bearing my love and sympathy into the lives of my own dear ones who are associated with me. I can truly say, from the depths of my soul. Heaven and the angels bless you all. Fannie Burbank Felton.

Philander Shaw.

onward. We desire to thank you for the kindness ex-tended in the past, and assure you that we shall certainly call upon you for whatever of magnetic power and spiritual sympathy we feel to require, knowing or believing it will be ex-tended in the spirit of good will. We desire to thank the friends who have so kindly furnished the beautiful flowers in past times, and upon this occasion. We feel the spirit of beauty, of harmony and peace, ema-

friends, wherever they are, I return, bringing briends, wherever they are, I return, bringing assurances of my welfare and of my happy life in the spirit-world. I will not say that I am perfectly satisfied with my surroundings, be-cause, were it so, I should make no effort to advance higher; yet I am pleased and gratified with what has been bestowed upon me, or rather with what I have earned by my own in-dividual offection it have arned by my own individual efforts; it brings me a gratification, a satisfaction that nothing else can bring. That which is given to us may be pleasant, but it does not bring that sense of pleasure, of active enjoyment, which the blessing we have earned always bestows. Still I am seeking to go high-er, to learn more and more to perform grater labor in order to carn a grander compensation: and so I press on from day to day. However, I halt for a moment to bring back a few words to my friends, assuring them 1 am awaiting the time when each and every one will be united with me upon the spiritual shore 1 believed in Spiritualism; it was a light, a sustaining power to my spirit; it guided me onward; it gave me strength after emerging from physical conditions to go forward and grasp that which the spiritual life had to confer upon me—knowledge and a comprehension of truth. Therefore 1 feel it is my duty to return and state that 1 have not been disappointed in the spiritual life; that what L believed has been realized, while much that 1 did not anticipate has been brought to my being. I was physically weak and weary before I passed from the body. More than three score years had passed over my head be-fore the debilities of the flesh enabled my spirit to escale; yet I returnactive, like a box earge to escape; yet I return active, like a boy, eager to make myself understood and known, and to grasp something more of power from the mate-rial side of life. I have many friends in Boston and in other places also to whom I would send ny greeting and my love. I wish all to feel that they are remembered; that although a few years have passed since I departed from the body, yet memory is active with me, and not a face or form that was dear to me in the past can be ever effaced from my loving recollection; all are contained within the depths of my soul. Philander Shaw.

sympathy to her friends, and tell them she is happy and doing well, that she has found her dear ones on the other side of life, and is satis-fied with the beautiful home which is hers; that fied with the beautiful home which is hers; that she will, as knowledge and opportunity are given to her, return to those loved ones of earth, and bring them her blessing, her assist-ance and guidance; and when they, too, are called to pass away from mortal scenes, she will meet and welcome them in her own bright spirit-home. She desires to send her words to her family, to her companion, J. B. Fessenden, of Beaver Falls, Penn. I would add my own brief message to hers, and waft my greetings to all friends, those afar and those near; and espeshe will, as knowledge and opportunity are given to her, return to those loved ones of earth, and bring them her blessing, her assist-ance and guidance; and when they, too, are called to pass away from mortal scenes, she will her family, to her companion, J. B. Fessenden, of Beaver Falls, Penn. I would add my own brief message to hers, and waft my greetings to all friends, those afar and those near; and especially would I desire to reach those who knew me in the past, in my own home at Rochester, N. H. I am, as I always have been denominated, James Tebbetts.

Myra E. Clark,

I am so thankful at being allowed to come to-day, for I have frequented this place many times in the past: I have come very near to the me-diums who have been present and tried to mani-fest, but every time I seemed to be thrown back upon myself. No one was unkind, either in the body or in the spirit, yet still I seemed to lack the power to connect myself with the brain of the medium and thus express what I had to give. To day I have gained that power, and I feel I have achieved a conquest; I have triumplied over great obstacles, and am indeed happy at the result. My friends are in New York city; they reside

there. I wish to reach them. I wish them to know I have come back from another life: that I am not dead; have not been sleeping all these years, but have been growing, learning, and trying to make the best of life as it is given me. And now that I have come back, I want my And now that I have come back, I want my friends in the body to realize that it is really 1; that I am not far away from them, and un-able to perceive their conditions and surround-ings. Oh I how well I know they have passed through severe trials since I was called from the body. How well I realize that fortune or material interests have seemed to glide away from them that they have near a purposed for from them, that they have been plunged for a time in the most extreme poverty. I have also observed the incoming tide, returning with brighter conditions and prospects for them; 1

brighter conditions and prospects for them; I bave seen them looking up and gaining head-way. Although they have not regained all that was theirs in the past, yet they have secured a good foothold, and are now upon the road to prosperity. This is what I have perceived for them in the material life. I have also noted their spiritual condition: how, many times, the spirit has been depressed and saddened because of outward circum-stances, and how, many times, it has seemed to feel that there was no hold anywhere; no light, no honor, strength or justice to be had. I know that my friends have drifted away somewhat from the old religious ideas which have failed to satisfy the demands of their rea-son and of the spiritual working within; so I feel that it will be a good time for me to tell them of these things, and to assure them that I have watched their acts, know their interior ideas and thoughts, and realized what has been pressing upon them from both sides of life. I wish them to feel that I come back in company wish them to feel that I come back in company with their loved ones; that Henry and Martha, and many friends, are with me; that my own dear mother and father bring their love and dear mother and lather bring their love and strength to assist those in the mortal, and that, all together, we work in unity for the accom-plishment of a good work for the spiritualizing of those in the body. I would especially reach Clara A. Clark, Mary W. Clark, and Charles J. Clark, of New York. Whether my message will be received by them or not I do not know, but I think it will. If so, I will do all in my power to impress upon those dear ones, and upon those to impress upon those dear ones, and upon those with them, the certainty that it is myself who returns to bring them tidings of the eternal life. Myra E. Clark.

SEPTEMBER 23, 1882.

nal to undergo experiences there which will be for the rounding out of the spiritual. Should I not rejoice? Should I not return, asking of those who remain in the body not to grieve and did not seek for spiritual discernment and ennal to undergo experiences there which will be for the rounding out of the spiritual. Should I not rejoice? Should I not return, asking of those who remain in the body not to grieve and mourn, not to call the spirit of that ascended one hack to weep with them in anguish, but rather to feel that she has passed beyond the tarkness and entered the light, that she has broken away from conditions that bound the immortal part of her being, and has now be-come a free and independent spirit, who will be able to press onward, to gain more light, glory daughter Eliza, desires me to send her love and sympat'vy to her friends, and tell them she is but sometime in spiritual. Just as fast as I but sometime in spiritual. Just as fast as I learn I will endeavor to bring my knowledge to your comprehension. I bring you the spirit of good will, and, figuratively speaking, shake

Terry.

MESSAGES TO BE PUBLISHED.

Sept. 8.—Robert D ie Oven; Mrs. Mary A. Sander; Hen-ry Sander; William H. Wailace; Sophia Woolridge; Selfna Prait: Sannel W. Longley. Sept. 2.—Moses C. Beal; Joseph Emory: Annie Eilis; Eunina D. Wright; Constance Hazard; Lolein, for Charles Johnson, George Russell, Martha D. Eaton, Mary A. Church, Quimba, Ichabod.

Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

NUMBER SEVEN.

Prepared expressly for the Banner of Light.

About the first of December, 1867, I went to the city of Buffalo, N. Y., to make arrangements for a course of experimental lectures on mesmerism and cabinet manifestations, with two physical mediums that I had with me.

I called on Mr. Ira Davenport, father of the well-known Davenport Brothers, and as I could not secure a hall for several days, Mr. D. suggested that I go to Dunnville, Canada, saying that he was there with his boys some years before, and the people seemed anxious that he return. Mr. Davenport introduced me to a Mr. Montague, a wood and coal dealer, whose father and brothers resided in Dunnville, and from his glowing description of the place, I concluded it was best to go there with the mediums. The wind was blowing a fearful gale as we crossed the ferry at the point where the Niagara River becomes the outlet of Lake Erie. I thought I had seen "sheep in wolves' clothing" once or twice before; but I had never known the meaning of that quotation till I fell in with the Custom House officers on that cold, disagreeable morning, as I left the city of Buffalo for the inhospitable shores of Canada. The government charges on the cabinet, circulars, etc., amounted to about sixteen dollars; and because 1 could not quite comprehend why it should be so much, I was treated in the most unfriendly manner by those whose "duty" (?) it should have been to treat me gentlemanly. When we arrived in Dunnville, I advertised for two entertainments in the principal hall in the town, each to close with cabinet manifestations of spirit power; and I advertised precisely what I expected would take place. I called upon the audience at the proper time, as I had announced in my circular that I should do, for them to select a committee of two reliable gentlemen to secure the mediums in such a way that they could not untie themselves, or use their hands. One of the committee selected was a prominent officer of the city: and after the mediums had

been secured to their seats in the cabinet. I reuested the officer to go in and them.

Fannie Burbank Felton.

To the loved and loving ones of earth I bring my affectionate remembrance and sympathy. I feel that by returning here to your circle-room I come into communication with those near and dear to my spirit. I realize that from this place I may send out a line of light that will reach each heart pulsating in sympathy with my own. In this way I will be strengthened and enabled to send to them thoughts that will quicken within their souls and work outward to a final and, I trust, to a practical and beautiful result. I come, not designating any one by name, but collecting all together-in the recesses of my contecting all together-in the recesses of my love, in the depths of my heart; I embrace each one, and assure them I forget not any. By and-by, when the clouds and the mists of material life have all rolled away: when you, my friends, will be enabled to transcribe your angel-names in the Book of Life, then we will be united heart to heart, and be able to see without looking through a glags and understand without looking through a glass, and understand and comprehend each other's souls. Until that time I wait; but I bring whatever I can from the immortal life to bless, encourage and cheer

those who struggle on from day to day who are yet immured in the flesh. I have a word to say to those of my co-work-ers who are engaged in the dissemination of the spiritual truth broadcast over the land. I do not now conline my remarks to any friends who were associated with me, but extend them to all workers in the vineyard of truth, to every laborer who in fidelity to the cause of truth and

James Tebbetts.

[To the Chairman:] Sir, although a stranger to you and to those present. I am permitted to come and to those present. I am permitted to come and to announce myself, and try to reach the ears of my friends and bring them some knowledge of spirit-life. I feel like one who is groping somewhat in the dark, yet who feels his way along and does not fall. I cannot bring a great deal to my friends of earth, because I am unacquainted with this mode of proceed-ing, but I will do what I can. I wish each one to know that I live. I am a man still inbabit. ing, but I will do what I can. I wish each one to know that I live. I am a man still inhabit-ing a manlike form, and I believe I shall do so through all time. My individuality has not been swallowed up in anything else, but it is still all my own, and I may express it, may act out my own being. But I am not here to preach a discourse, but to bring tidings of life, immor-tal life, to those who get remain in bondage; that is, those who are not yet acquainted with tal life, to those who yet remain in boundary, that is, those who are not yet acquainted with the life of the spirit and who are in the dark because they know not where their dear ones have gone. I would have them know that every friend who passes from earth is cared for and finds a home in the grand eternal life beyond. Recently I have been called upon to rejoice in spirit—I always do rejoice when a friend passes from the bedu and information to the bedu set the derangements subside, while the mental powers increase. You will ask: What are the proper or favor-able conditions with which we are to surround the individual afflicted? And we reply: The removal of all that tends to annoy or perplex, and the provision of that which tends to tran-diet should be provided for the body; that is, the drink should be milk or water, and the food of fruits and cereals, those edible productions which arrive at maturity under the full effects of air and sunshine. Removeal harsh, discord-ant sounds and objects from the patient and pro-

Lotela.

For Johanna J. Roach, Johnnie Anderson, and Tery y.

[To the Chairman :] How do, Wilson brave? Lotela got back again. We're going to hurry up things mighty quick, 'cause the medy is all tired out.

There's a young squaw here who has only been in the spirit-world a very little while, and she is very anxious to come back, so that her people will know she has the power. She brings her love to them, and says: "I am so pleased with the new home I have found; it is very bright and the new home I have found; it is very bright, and the people there are so kind and gentle! I don't know as yet what I am go-ing to dot I find everybody has work to per-form. I have hardly got used to the new life, but in a little while I know I shall begin to work in company with those who are with me. Then I will try to come back and tell my friends concerning the new life. If I can only give my love and tell them I passed over safely, and have not now any pains, weariness, or weakness to contend with, but will be able to live happy and free, I shall be pleased. Johan-na J. Roach, from Salem, Mass.

Iltere's a brave; he's a young man in the spirit-world now, but he passed away when he was a little brave, quite little. He wants to send a few words to his mother and sisters, and to all the family. He says: "Tell mother that although I passed out to the higher life from the mortal side, yet I did not pass away en-tirely from the spirit; I have often returned to her and her home during the past few years. I her and her home during the past few years. I have seen the pleasant home that her loved ones have been able to bring around her, and it pleases mein the spirit. I find I can come to them and bring them cheer, strength and assistance, and bring them cheer, strength and assistance. and help them to move onward in life in a good condition. I have a great deal to say concern-ing father and what befoll him, but I cannot do in public; I do not wish to ventilate It here in public; I do not wish to ventilate these things. I do not wish to give our private affairs to the world, but sometime I hope I shall find a way to return to my mother and to bring her knowledge concerning things which she has long wished to know; to explain mat-ters to her, to assure her that although much was taken out of her life which she feels was a support, yet much spicitually her here here the support, yet much spiritually has been brought to her to sustain, comfort and cheer, and that to her to sustain, comfort and cheer, and that the dear ones left to her have indeed proved a blessing through all the years of their life. By-and by I feel that more will be given, more brought to the material, more that will open the way for spiritual discernment. Until then I will wait. I wish to bring my love, my best love, to my mother, and also my love to those at home. I want them all to feel and know that the spirits of the dead do live; that they can return and manifest to friends in the body, and if they pass away as little children they have the power and opportunity of growing in statthe power and opportunity of growing in stat-ure, expanding their intellect, developing their minds and abilities more fully than they would were they allowed to remain in the body for a term of years. Johnnie Anderson, to his moth-er. Anna Anderson, of Lynn. er, Anna Anderson, of Lynn.

Lotela sees a spirit brave; he does not come so near as some spirits do, because there is a kind of vapor around him; it seems as though he had not entirely risen above earthly condi-tions, but still he has outgrown them a good deal and is constantly certing more strength tions, but still be has outgrown them a good deal, and is constantly getting more strength, going higher. He comes to some one here in this circle-room whose name is Charles, and he is very anxious to give a few words. If Lotela can get them, she will give them. He says: "I have been drawn to you because of the connec-tion with you of one dear to us both, and that attraction between you and I has been strength-end in the spiritual world. Since I have learn-ed to overcome, to a certain degree, the effects, the conditions that surrounded me, of the mor-tal life, I find the attraction deepening. I am drawn to you, and I seem to receive, a propel-to go forward and outgrow that which I wish

He had made many very insolent remarks while tying the mediums, and I surmised what might happen. He stepped in very boldly, remarking that he would defy "the spirits," and the mediums also, to do anything while he was in the cabinet. I quietly closed the doorsheard a little muss inside-and then let him out, nearly disrobed. He was very angry, and also badly frightened. He declared that the mediums had become untied, and that they had nearly killed him. I asked him if he was not smart enough to tie two young men so tightly that they could not harm him, especially as he had not used all the ropes that were provided. The audience laughed at him, and after making an examination of the tying, he said he could detect no change in the ropes, and proceeded to tie them more firmly than before. At the expiration of nearly half an hour be pronounced

them secure, but dared not risk himself inside the cabinet again. The moment I closed the doors two or three hands appeared at the cabinet window, and musical instruments were played upon within. The audience became terribly excited, and demanded that the manifestations take place with the doors open. They said they had paid their money to see 'the show," and they were going to, or have their money refunded. I read one of my circulars to them, and asked if we were not doing precisely as advertised. I tried in vain to explain the necessity of a negative condition for the materialization of hands. About half of the audience crowded up to the platform and threatened to smash the cabinet if I did not show how it was done with the doors open.

I requested the spirits to untie the mediums, while I was trying to pacify the people. I never saw men more determined than they appeared to be; and I felt certain that the lives of the mediums were in danger. I finally succeeded in convincing those angry men that everything which had been advertised had been performed. The spirits in the meantime had untied the mediums, and they stepped out free, to the great astonishment of the committee, who expressed an opinion that it was very wonderful and mysterious; and they advised the audience to use no violence. As the men went out, I could hear them denouncing us as frauds, and saying that to-morrow night they would "pull those doors open," and see how the thing was done. Believing that it would be useless to remain longer, I started for Buffalo early the next morning, forty dollars poorer for my trip to Canada. Mr. Davenport seemed very much surprised that they should be as bitter toward Spiritualism now as when he was there fifteen years before, with his boys. "I thought you

he is not; but I am very certain that no men tied as these mediums were could have ever got out of that cabinet unaided, whilst I was pacifying that excited audience.

My next engagement was in Dunkirk, N. Y., where, in the public hall, we held forth for a week. We had been in that town about four days, when two sailors who had not attended. made a bet of one hundred dollars each with two men who had acted as our committee, that they could tie the mediums so tightly they could never untie themselves; and that while thus tied, no manifestations of any kind would take place within the cabinet. Those men attended, and by their friends were nominated as the committee for the evening. I had at least a dozen pieces of rope, each about ten feet long: but as they demanded more, I sent out for six bed-cords, five of which they used, beside all I had before. Those two sailors were fifty-nine minutes in tying the mediums; and some invisible agency untied every knot within two minutes after I closed the cabinet door. Those who had made the bet and their friends occumied one side of the hall : and when I opened the door, and the mediums stepped out free, they shouted loud and long at the discouraged dooks of those crestfallen heroes, who had so confidently finished their task of tying the mediums. They reluctantly acknowledged themselves fairly beaten, and ordered the man who held the money to pay it over to the winnerswhich was the first intimation I had of the betting. They used up a half hour more in again tying the mediums, after which the usual manifestations took place, as described elsewhere.

While in Dunkirk I was somewhat surprised one day at seeing the surface of Lake Erie four or five feet below its usual level. I had been taught when a Sunday school scholar that Moses smote the Red Sea with his rod and the water became a wall on either side, making a dry walk for the fleeing Israelites; but when "I put away childish things" and read the Bible for myself. I learned that it teaches that "the water went back all that night by a strong east wind." I never realized until I was in Dunkirk the power of the wind in forcing water from its natural level. I made inquiry as to the cause of the depression which I had noticed, but no one whom I questioned in Dunkirk could inform me. The Buffalo Express of the following day, Dec. 13th, 1867, explained the cause : and believing it may aid "Bible students" in solving one "miracle" of Moses, I will quote a few lines from the above paper.

"FEARS OF A REPETITION OF THE GREAT FLOOD OF 1844.-... The situation of affairs was exactly similar to that which preceded the was exactly similar to that which preceded the great flood of 1844, when the water, forced up the lake by the wind, rolled back in a huge wave, and swept over the lower part of the city, causing immense damage to property and terri-ble loss of life, no less than fifty persons being drowned. On that occasion the wind suddenly veered around and drove the water back in a perfect gale. Instances of drowning were known as high up as Huff's Hotel, in the base-ment of which several nersons lost their lives. ment of which several persons lost their lives. Fortunately the wind continued to blow from

the northeast yesterday, and finally moderated without changing its course; and by eight o'clock the water had nearly regained its natu-ral level." I believe that Mesmerism, Modern Spiritual-

ism, and natural causes, furnish a solution to the hitherto unexplained mysteries and "miraoles" of the Bible. Undoubtedly, Moses, during his voluntary exile from Egypt for forty years. had become familiar with the tides of the Red Sea; and "the strong east wind" which forced the waters of the Red Sea " back all that night," may have occurred at such regular seasons as to have insured a safe crossing at that place by waiting a few days, as did those people, who, in all human probability, never heard of the tides before, or ever afterwards; and consequently it may have seemed a miracle to them.

well-known singer at many of the spiritual not time now to more carefully investigate neath. When I had arranged them to my camp-meetings of Western New York, I made an engagement to go to Gowanda, a town about twelve miles south of Dunkirk, for two nights. I was advertised for a four weeks' engagement in the city of Buffalo, commencing two days after my last entertainment in Dunkirk; and on the closing night in that town one of my mesmeric subjects suddenly became entranced and said I must not go to Gowanda. I demanded of the controlling spirit a good reason why I should break that engagement. The spirit asked me if I had ever made a statement that it was impossible for any mind, who did not govern the future, to foretell a coming event, and hammer drilled a hole in the brick wall on I answered that I had made such a statement many years before. The spirit earnestly assured me that the unseen intelligences could see future events, as well as they could tell me of that long-ago statement, and that I must not go to Gowanda, and before a week passed I should be satisfied for having taken their advice. I wrote to the agent of the hall in Gowanda that I could not fill my appointment, and also that I did not know why I could not. I requested him to let me know by mail how much he required as damage, saying that I would forward the amount at once. His reply which I had driven into the wall until after the was to the effect that he would make no charge, but wished to know more particularly why I could not come, as the friends of Mr. Beales were very much disappointed. I will here state that I take advice from no one, whether in or out of the body, if it conflicts with my own best convictions of duty. The fact that the spirit knew of one event in my past life of which the mesmerized person, before being controlled, did not know, would not of itself have prevented me from going to Gowanda. But there was an earnestness manifested in the request that convinced me that I could conscientiously risk the results; and with the mediums I left Dunkirk, and went direct to Buffalo. If I had gone to Gowanda I should have taken the morning train back to Dunkirk, which connects there with the half-past 11 train for Buffalo; otherwise I could not have arrived in the city until after dark. That halfpast 11 train was hurled from the track at Angola, N. Y., and dashed to pieces on the rocks a hundred feet below. Many who were not killed by the fall were burned to death, as the wrecked cars took fire immediately. On the following Sunday there were funeral services in the Union Dépôt in Buffalo, attended, so the papers stated, by twenty thousand people, where the last sad rites were performed over the charred remains of seven dead bodies. burned beyond all human recognition at the Angola disaster; and but for "being warned of God in a dream "--or rather by a spirit through the lips of an entranced mesmeric subject-I probably would have been among the number. In the funeral sermon, the preacher said the dead would sleep until the resurrection. Oh! those who would sustain him to say so, and at blind theology, that cannot comprehend the once nearly or quite every one responded—yes. The mediums responded—yes. The mediums responded as a scance held under test conditions. Mr. Wetmore spoke in approval of Mr. Has-by derisive yells and hisses. The mediums re-thon be with me in paradise." If the repent-thou be with me in paradise. If the repent-thou be with me in paradise. If the repent-thou be with me in paradise with Jesus that day, and the day he left behind? dead would sleep until the resurrection. Oh!

The fact that I broke my engagement in Gowanda, and the peculiar reasons why I did so, became so well known that many Western New York newspapers had much to say concerning my miraculous escape. Among others, the Oneida Dispatch, Feb. 1st, 1867, said:

"SINGULAB PRESENTIMENT.—Prof. Cadwell closed an engagement of four weeks at Buffalo. Jan. 11th. He had an engagement at Gowanda for the Monday and Tuesday evenings before the Angola disaster, but for reasons which he could not explain, wrote to the agent of the hall on Saturday that he could not fill the appoint-ment. Had he gone as he expected to, he would have been on the wrecked train *en route* for Buffalo, to fill his engagement there, which was to have commenced on the day of the Angola accident."

Wonderful! that in the nineteenth century of "Christian" progress, Mr. Bliss, the "sweet singer," who for many months accompanied Mr. Moody, the great evangelist, should go down amid the wreck and ruin of a railroad train at Ashtabula, some ten years later, unwarned by his "ministering angels," while I, a Spiritualist, would have been killed at Angola but for a human spirit that had survived the shock of death, and through mortal lips gave timely warning, that I might live to preach a "gospel of glad tidings" to my fellow-men.

The Buffalo Express of Jan. 13th, 1868, contained a lengthy editorial on our séances, saying, among other things, that one of its reporters entered the cabinet, and manifestations took place "in an unaccountable manner." Nearly all the Buffalo papers gave us long and highly complimentary notices during the four weeks of our stay in that city.

Immediately after commencing my seances I inserted a notice of thirty-eight lines in the local columns of the Buffalo Express of Dec. 23d, 1867, inviting the clergymen to attend, with some of their church-members, and investigate the spiritual phenomena, offering to them, free of cost, ten tickets for themselves and the members of their respective churches, to reserved seats, on any two nights while we remained in the city. Several clergymen accepted the invitation, and came with members of their churches, and so far as I could learn, were deeply interested in the manifestations. The Buffalo Express of Dec. 28th said : "Wonderful manifestations at Lyceum Hall are nightly attracting large audiences of the best citizens of Buffalo.... Clergymen, accompanied with ten members of their respective churches, admitted any two consecutive evenings free for investigation " The same paper of Nov. 30th contained nearly a quarter of a column descriptive of one of our dark séances in Batavia, N. Y., that one of its own reporters attended, before we commenced in Buffalo, which is too lengthy to copy. There was also an article in the Banner of Light of Dec. 21st, 1867, from the pen of J. M. Peebles, respecting our scances in the same place.

During my stay in Buffalo one of my mesmeric subjects became entranced one evening, and asked me what I thought now of the ability of spirits to foretell future events. I asked if he, or she, referred to the railroad accident, and was answered "Yes." I said to the spirit that if any intelligence could have foreseen the | see them at their residence, saying that perhaps accident I wondered I had not been informed | I might witness a phase of mediumship that sufficiently to have prevented it. "What would you have done if we had?" asked the spirit. I replied, "I would have notified the duties. Unfortunately Mr. Swaine was away, railroad officials of what might occur, and thus advised the adoption of measures to avert a disaster." "Yes, and they would have laughed at you," said the spirit, "for your trouble before it happened, and then arrested you as the cause of it afterward." "Coming events cast their shadows before," is a sentence often repeated by | large dinner-bell under the table on the floor, thousands of people who little dream how true | and then cover the table with some bed-quilts At the earnest solicitation of Mr. Beales, a vestigated tangible things in the past. Is it floor, so as to make it completely dark undermental phenomena? The same research that

obtained permission from the controlling spirit, by raps, to let the man go into the cabinet, and he came forward and took a seat between the mediums, who sat facing each other. He carefully placed his legs against the mediums' knees, and his elbows and hands against their arms in

BANNER OF

such a way that they could not move unbeknown to him, and very defiantly requested me to close the doors. I do not think he was in the cabinet over ten minutes, but it seemed an age to me then. I did not believe it possible for the spirits to manifest under those conditions, for it was very difficult for them to do so with any one in the cabinet, unless very mediumistic, and this person did not appear to be. I knew we could never get another audience again in that city, if the spirits failed to manifest that night. My receipts would not cover expenses for the week by more than one hundred dollars-which may seem strange to those who never realize how much it costs to bill a city of one hundred and fifty thousand inhabitants, besides hall-rent,

I had given seances through Central New York, and if I attempted to give séances again within a hundred miles, the Buffalo papers would, by being filled with "Exposé, etc.," sadly interfere. Where could I go? I came to the firm conclusion to take an early train the next morning, with the mediums, for some distant city, and there make one more effort to promulgate the great fact of spiritual phenomena. All this, and much more, ran through my brain while waiting beside the cabinet. How I suffered mentally in that hour, no pen can describe. The long silence was broken by the most insolent remarks by the man inside, who called for spirits to come while he was there. I opened the door, with great drops of perspiration on my forehead. The man called the attention of the audience to the particular position he occupied, with his legs against the mediums' knees and his elbows and hands against their arms. Directly in front of him was an upright board a foot wide, the doors opening from that to the right and left. While remarking very earnestly that the mediums had not moved a muscle, and that they could not without being detected by him, he stepped out from behind that board, only to be greeted by the most uproarious laughter; cheer on cheer burst from the lips of the audience in rapid succession. I wondered at first what they were cheering at so lustily. The man himself seemed very much confused, and began to investigate the cause, which he discovered about the same time as myself. Though he declared while leaving the cabinet that the mediums had not moved, somebody had unbuttoned his vest, from top to bottom, and he stepped out upon the platform apparently a full-fledged Mason, his shirt front having been converted into the necessary apron. He put that "apron" back and hastily left the platform and the hall; and his hat remained uncalled for during the four weeks we continued to give séances in Buffalo.

Whilst we were in that city there came to our entertainments an elderly gentleman by the name of James Swaine, sometimes accompanied by his wife. He invited me to call and would interest me. I called as requested, the first afternoon I could spare time from other and I was about leaving the house when Mrs. Swaine came to the door and invited me in. A large table was in the centre of the parlor, and Mrs. Swaine requested me to examine it closely and move it to any part of the room 1 wished to. When I had done so, she asked me to place a the saying may be. Science has carefully in- | which she brought in, letting them hang to the liking, she came and sat down at one side of the table, and I took a seat near it and watched bugs," possibly might have enabled him to her closely. She placed her elbow on the table commune intelligently with the denizens of a and rested her head partially on her hand. There was a far-away, dreamy look in her face and eyes as she quietly requested me to mentally ask any question that could be answered by "yes" or "no." I sat close to the table, my knees touching the bed-quilts, and in such a position that I could watch her every motion. I asked a question that required "yes" for the answer. Hardly had I done so before that heavy bell came up and struck the under side of the table with as much force as if in the hand of a giant.

send to Miss Luoy Hadlock, of Willoughby, Ohio. He did so, and reveived a beautiful pic-ture of "Violet." Mr. Wetmore described sev-eral materializing scances at Mrs. Williams's, of 402 West 34th street, New York, and named several spirits whom he recognized. Mr. Miller read, a letter from a lady who was at a scance on Sunday evening at Mrs. Wil-liams's, where Carrie Miller appeared and sont a message to her father, saving the would ma-

LIGHT.

liams's, where Carrie Miller appeared and sent a message to her father, snying she would ma-terialize and have her photograph taken with a calcium light. Mr. Miller commented on the message, and gave an account of one he received from the same spirit through George Cole in reference to the subject of the message. Mr. Wetmore described seeing several forms at one time in the application of the Wire Wire

at one time in the cabinet at once at Mrs. W.'s séance. Deacon Cole criticised those who lived solely

in phenomena. Mr. Haslam gave an account of several scances

Mr. Haslam gave an account of several scances at Mrs. Maud E. Lord's, saying that some con-demned physical manifestations as if they could separate them from the spiritual, whereas the two were indissolubly connected. Mrs. Mühlig said: "Spiritualism without the phenomena is a dead ism. We need the phe-nomena to teach those who are ignorant; but we must grow in spirituality, and not desire phenomena only. We can enjoy communion with our spirit friends in our own homes, and by such means grow in spirituality." Mrs. M. closed by describing her progress in medium-ship, and phenomena occurring in her own pres-ence. WM. H. COFFIN, Sec.

Communication to her Father by a Spirit-Daughter.

Given through the mediumship of Frank T. Ripley, at the office of the Psychometric Circu-lar, Brooklyn, N. Y., Aug. 5, 1882.

My DEAR FATHER:—I will give you, as well as I can, to-day, a description of your spirit-home in the Sixth Sphere. It is in a lovely place called Emerald City, on the banks of Silver River. On one side is the residence of Wm. E. Channing, and on the other that of T. Wm. E. Channing, and on the other that of T. Starr King. In front, beautiful lawns with emerald verdure slope down to the river, whose musical ripples flash like silver, hence its name. Immortal and unfading flowers bloom on each side of the pathway. These blossoms represent the many kind and generous acts toward medi-ums which you have performed. Each flower has its own peculiar significance. In front are fountains, whose perfumed waters emit a deli-clous fragrance. The building would appear to your eyes as though composed of the purest alabaster. The central portion is crowned by a dome. The four pillars which support the verandah represent Wisdom, Truth, Purity and Love-attributes of the Infinite Source of Be-ing. The entrance hall is ornamented with statues and paintings of rare beauty, and the floor tessellated with translucent marbles. From the grand entrance a broad stairway is seen, with silver steps which send out a musical echo to all who tread upon them. The beauty of all things here is beyond earthly language to ex-press. Every flower and leaf and ornament

things here is beyond earthly language to ex-press. Every flower and leaf and ornament represents some good deed of your life. The wings of the mapsion are covered with beauti-ful climbing vines. These symbolize strength and power. The full significance of all will not be revealed to you until your work on earth is completed. Oh how many will greet you when you arrive among us. Those whom you assisted while they were on earth come and assisted while they were on earth come and plant new blossoms each day. We are building a grand royal arch at the entrance upon the riv-er, whose beautiful flowers are just budding. They will not blossom until you come to us; They will not blossom until you come to us; then their fragrance will reach even unto the altar of the Infinite. Blessed are they that love media, for great will be their reward. Each room in your home, dear father, is filled with lovely flowers, and here all of your loved ones have their abiding place. There is a beautiful arbor, where you shall rest, and blessings shall come to you from all. Oh, how sweet will be your rest, my father. your rest, my father.

The reason why cabbage emits such a disagreeable smell when boiling is because the pro-cess dissolves the essential oil. The water should be changed when the cabbage is half boiled, and it will thus acquire greater sweetness.

STINGING irritation, inflammation, all Kid-ney Complaints, cured by "Buchupaiba." \$1 per bottle.

To the Spiritualistic Public:

Having in my possession a correct though not a literal translation of Allan Kardee's most valuable work, "Genesis," I desire to have it published immediately; but having consulted

Passed to Spirit-Life

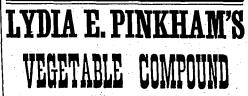
From Chelses, Mass., September 3d, Harry H., youngest son of the late Dr. Charles M. and Eliza J. Goward, aged. 18 years and 6 months,

Is years and 6 months. He was a young man of fine mental development, and dearly loved by all who know him. Bring mediumistic, ho oftentlines realized the presence of his father, as well as conversed with him, and hud a premonition of the change that awaited him. Funeral services were held at his home, No, 50 Shawmut street, at 10:30 A. H. Soptember fait, whence his romains were removed to Stoughton for interment. The loved mother, brother, sister, lover and kindred are cheered by the knowledge of an eternal refunion. J. H. CURRIER,

5

From Philadelphia, September 2d, 1882. David Danforth. From Philadelphia, September 2d, 1882, David Danforth. He was a well-known Spiritualist for the last quarter of a century, and an honest man, one who fully lived up to the philosophy he professed. Just to all and generous to many, those who know him best loved him most. He was one of Nature's noblemen. leaving behind him a record that can-not be effaced. Kind to the widow, the orphan and the poor, just and faithful in all his dealings, would that we had many such. C. M. C.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, ivenity centsfor each additional line, payable in edvance, is reguired. Ten words make a line. No poetry admitted under this heading.]



Is a Positive Cure

For all those Painful Complaints and Weakness es so common to our best female population.

A Medicine for Woman. Invented by a Woman. Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History.

Ap- It revives the drooping spirits, invigorates and harmonizes the organic functions, gives clusticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale check of woman the fresh roses of life's spring and early summer time.

-Physicians use It and Prescribe It Freely -

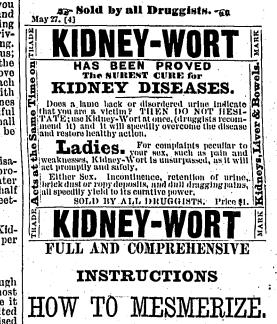
It removes faintness, flatulency, destroys all craying for stimulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight and ackache, is always permanently cured by its use.

For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'A BLOOD PURIFIER will eradicate every vestige of liumors from the Blood, and give tomo and strength to the system of man, woman or child. Insist on having it.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mall in the form of pills, or lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose sct. stamp. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constitution, billousness, and torpidity of the liver. 25 cents per box.



Prof. Agassiz bestowed in the "kingdom of spiritual world. That an unseen power and intelligence exists equal to and sometimes superior to that of mortals is an established fact, by evidence as convincing to me as that which relates to any other thing on earth.

While in Buffalo we gave a number of dark séances in Lyceum Hall, after the regular evening entertainment. Under spirit direction I borrowed a ladder one day and with a chisel one side of the hall and drove a large spike into it. about two feet from the ceiling and about twelve to fifteen feet from the floor. There were no windows on that side of the hall, and the company sat in a semicircle around the mediums that evening, who, as usual, were secured by a committee with ropes or cords to their chairs. When the seance was over, and the gas lighted, one of the mediums was missing. A general search was made in the ante-rooms, hall-way, and among the settees in the back part of the hall. I had forgotten the spike company had been searching some minutes for the medium; and I might not have thought of it again if the medium, who was in a deep trance, had not commenced talking. He was still tied securely in his chair, which was hanging to the spike by the top rail. He had been lifted some twelve to fifteen feet, as near as I could judge, by some invisible agency; and I was afraid the spirits might drop him if they attempted to take him down. I could think of no better way than to pile up the settees high enough for the men to help me take him from his rather dangerous position. Several of the company offered to assist me, when the controlling spirit through the medium requested all to take their seats, and to extinguish the light. The request was complied with, and within one minute the spirit called for "light." and the medium was found to be in his accustomed place, still deeply entranced. He had been taken down by some invisible intelligence. One of the most amusing demonstrations I ever witnessed, occurred on our second evening at Lyceum Hall in Buffalo. A lady and her husband went into the cabinet, and while sitting in the laps of the mediums, held their arms near the elbow. When they came out, they declared that while the mediums did not move, hands patted them on the face and played on the instruments. A prominent gentleman demanded permission to go in also. I had never permitted more than two persons to go in with the mediums any evening, as it seemed to exhaust their vitality vory rapidly, and I felt it to be my duty, as well as my right, to refuse. He at once appealed to the audience, requesting

It did not strike me, but I could hardly have jumped higher, or quicker, if it had. A moment later something from beneath the table that felt like a very large human hand grasped my leg below the knee with a vise-like grip that called forth an involuntary exclamation of pain.

Mrs. Swaine meekly requested somebody to be very gentle with me, for which I felt like thanking her. I think I asked more than fifty questions mentally, and that bell, by one blow for "yes," and two for no, answered every one correctly. It would require a large volume to tell of all my experiences in Buffalo during the six weeks I remained there.

I sent an account, which, though lengthy, desoribed a fraction of them only, to the Banner of Light; it appeared in that paper in its issue of Oct. 16th, 1869, and it is not necessary that I refer to that part of my experience at this time.

[Number Eight will appear October 7th.]

Brooklyn (E. D.) Spiritual Conference, **Composite Rooms, corner South 2d** and 4th Streets.

To the Editor of the Banner of Light:

On Monday evening, Sept. 11th, Mr. C. R. Miller opened the Conference by reading from The Mediums' Friend a trance address by Mrs. Dr. Mediums' Friend a trance address by Mrs. Dr. Clark. Mr. F. Haslam said: "When I was a boy I felt the necessity of education, and every evening I devoted to study. I got a little learn-ing then, and was thankful for it. Now I take my slate with the same pleasure to learn the truths of Spiritualism as I took my slate in youth to learn arithmetic." The speaker de-scribed a séance with Dr. Slade, and exhibited a pair of slates with a written message upon them from a spirit, "L.H.," purporting to be from his father. He then gave an account of his experiences, with Spiritualism, and com-mended the mediumship and character of Dr. Sour, of Cincinnati, described many manifesta-Sour, of Cincinnati, described many manifesta-tions in various scances at different times, and alluded to the conflicting theories of skepitical people, and the outrages committed by ignorant and prejudiced persons in scances, that brought reproach upon Spiritualism and disgrace upon themselves.

A lady said she was acquainted with Dr. Sour, of Cincinnati, and knew him to be an honest man and a good medium, and incapable of fraud. She described a scance held under test condi-

published immediately: but having consulted with Messrs. Colby & Rich, they have advised me to secure five hundred subscribers before they bring out the work. The price of the book, when published, will be \$1,50. It will be a handsome volume of between 400 and 500 closely-printed pages. It has been thoroughly revised by my spirit-guides through my medi-umship, and has received the sanction of a brilliant French scholar, who endorses it as a wouderfully good free translation. As not a few wonderfully good free translation. As not a few of the French sentences were highly idiomatic. it was found necessary to reconstruct many of them entirely, but in no one instance has there been any departure from the original state-ments, alterations having been confined to the wording of sentences not easily translatable into good English. Messrs, Colby & Rich have made with me highly satisfactory terms, releasing me from all responsibility.

I appeal to my friends all over the country, and to students of the Spiritual Philosophy, to notify Messrs. Colby & Rich at once, by mail

and to students of the Spiritual Finlosophy, to notify Messrs. Colby & Rich at once, by mail or otherwise, as to the number of copies (if any) for which they are willing to subscribe. The parties making application in advance will be entitled, when the book is brought out, to re-ceive it at \$1,25 per copy. After the five hun-dred names have been obtained, the book will not be sold at less than \$1,50 per copy. I also wish to state that twenty-six lectures delivered through my mediumship will appear in good binding for \$1,00, as soon as one hun-dred and fifty subscribers have sent their names to Messrs. Colby & Rich. The book will be sent to such subscribers, on its publication, at ninety cents per copy. After the one hun-dred and fifty names have been obtained the price will be \$1,00 per copy. As these lectures have been electrotyped at great expense to the publishers, I make an appeal to my friends? for whose appearance in book-form so many have expressed a desire. have expressed a desire.

have expressed a desire: I wish to assure my friends that no act of theirs can be a greater kindness and compli-ment to me than their application, to Messrs. Colby & Rich, as subscribers in advance for both volumes, which they may thus secure, upon their issuance from the press, at \$2,15--a mate-rial reduction from the price after publication. There are surely five hundred persons in the United States who will precipitate the publica-tion of so inestimable a work as Allan Kardee's "GENESIS." It would be cheap at \$5, and is one of the brightest rems of spiritual literaone of the brightest gems of spiritual literature.

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Herotofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now

Ancient and Modern Miracles by Mesmerism. ALSO



For Thirty-five years the most successful Mesmerist in America

Contains as Full Instructions as Ever Given to my Pupils for Ten Dollars Each.

Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every spiritualist.

It is the only work ever published giving full instruction, how to mesmerize, and the connection this science has with Spiritúalism.

It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 128. Price 50 cents,

For sale by COLBY & RICH.

"The Day After Death": SPIRIT EPES SARGENT,

THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. RICHMOND,

DELIVERED IN FAIRBANK HALL, CHICAGO, ILL., BUN-DAY EVENING, JAN. 16TH, 1881.

DAY EVENING, JAN. 16TH, 1831. Thisoloquent discourse, vividiy portraying the experiences of its author immediately prior to, during, and after his transition from the material to the spiritual state of human existence, is now, at the urgent request of many who read it in the columns of the Barner of Light, presented in a pamphlet form, convenient for circulation and preservation. It has attracted much attention in this country and in Eu-rope, and has been considered by those familiar with the writings of Mr. Sargent while on earth as eminenity in keep-ing with his reputation as an able and forelible writer in the olucidation and defense of the truths of Spiritualism, pos-sessing undenlable evidences of being the production of his mind. As such it cannot fail to be read with deep interest by all; being consolatory, encouraging and instructive to those who are bpiritualists, and to those who are not, highly suggestive of the possibility of the truth of Spiritualism and the reasonableness of its claims upon their thoughtful in-vestigation. In order to insure a general distribution, the pamphlet is sold at the really nonlinal price of five cents per copy, and should, at this low figure. reach an extended circulation. For sale by COLBY & BICH.

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SPECIAL NOTICES.

SPECIAL NOTICES.
BT In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of imporsonal free thought, but we cannot undertake to endorse the varied shales of opinion to which correspondents give utterance.
AT We do not read anonymous? Externate and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend for personal the around the article he desires specially to recommend f

pernsil. Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.



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THE WORK OF SPIRITUALISM is as broad as the universe, sit extends from the highest spheres of angelie life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind,-John Pierpont,

A New Volume.

Again the BANNER OF LIGHT opens a new division in the order of its existence. The rapidity with which the recurrent volumes multiply tells us of the fast flying years, which are the shuttle that traverses the threads of life to make up its variegated web. We work with time, as well as with thought and deed. That is the broad canvass on which the passing years leave their fading patterns. It seems a long while, to look back to the beginning of our work in the field chosen for us by the Highen Intelligences, yet when we review the past and try to take a faithful measure of what has been accomplished, it seems as scarcely the beginning of what is yet waiting to be done-although there is enough in it to encourage continued and carnest endeavor-whatever pessimists in the household of faith may feel to say to the contrary:

Spiritualism at this time is making progress, The phenomena are increasing in interest and significance daily, and on every hand accumulating proofs with such rapidity that it is worse than useless to attempt to explain them away or set them aside. It is upon these that the evidence of the great truth of Spiritualism finally rests; these are the constant teachers and preachers that hold up the sacred work unsworvingly and carry it on. To the exposition of the varied phases of these phenomena and a chronicling of all improved and advanced steps in the presentation thereof which may come into the field of mortal observation, the colunns of the BANNER will, in the volume now commencing (as in all the past of its career), be largely devoted : while the cheering philosophy which accompanies the demonstrative phase of spirit-communion will continue to be set forth and illustrated by some of the brightest minds in our ranks, as well as in the reported utterances of entranced and spiritually-illumined media. The circle of believers in the Modern Dispensation is, as we have above remarked, surely widening; and it is an encouraging sight to us, as we look over the field, to see the out-broadening character of the agencies made use of by the invisible ones to extend the borders of the Spiritual Zion-not in a creedal way, which overturns by an outward attack the old that it may be supplanted by the new, but in a rejuvenating and life-giving sense, which, reaching instinctively the inmost heart of the older systems, irradiates it with a diviner light, and conserves all which is good in every order of thought and action-throwing aside only that which militates against human well-being. And one of the most encouraging signs of the times is the rapid introduction which Sniritualism is receiving to the world's thought and attention through the camp-meeting system, which is plainly taking stronger and stronger hold, as the years proceed, upon the public mind. These out-of door assemblages of Spiritualists continued through weeks among the sweetest and purest influences which Nature has to offer her worshiping children, have taken root in the popular heart, and the friends in State after State are adopting (as has been amply proven the past summer by announcements contained in our columns), what have proved to be so admirably adapted to the general desire. If the simple and impressive truths of Spiritualism can be received with sincere hospitality anywhere, it would seem to be in the green lap of Nature, amid surroundings that tranquilize mere earthly ambitions. The camp-meeting is proving a powerful, because so natural an aid in drawing human hearts to the calm contemplation of heavenly truth, away from the secular duties of life. We have every reason to point to the general progress of the camp meetings during the season just closed with profound satisfaction. Another encouraging reflection, as we open a new volume for our large parish of readers, is, that the tone employed by the churches in referring to "the life that now is, and that which is to come," is a greatly changed one. They do not, it is true, speak of Spiritualism by name as the liberalizing agent whose revelations have brought about a result so desirable, nor, in fact,

descending upon the churches, coming through the people to the pulpit, however, rather than the other way. The morning light is stealing silently into the places where the shadows so long have slept, and the perfect illumination will be accomplished in due time.

We refer to the Message Department of the BANNER OF LIGHT, in opening the new volume, with peculiar gratification as having shown itself an important factor in the work thus far achieved. As it has in the past, so now, in the present, it is undeniably doing a good and great service. The invisibles who throng the Circle-Room know why they are here, and can tell far better than we can what lasting benefits are

conferred on themselves as well as on the earth's inhabitants by their communicating presence. The multiplying verifications of the spirit messages amply confirm us in our belief in their substantial reality and truthfulness, and add to that we study the principles of spiritual progress, that Spiritualism be accompanied with their value and weight in ways that to the world enlightenment. The angels of this new dispenat large are unknown. The Message Department of the BANNER, we are fully convinced, is doing a good work, and it will be maintained with faithful devotion to the interests of both

spirits and mortals. A new volume is no longer an event in the life of the BANNER; it comes along quite as a matter of course. Considered as a mile-stone, it is only another, at, the end of the long series that stretch along for a distance of more than a quarter of a century. We have done in the years that are gone such service for the noble cause as we could ; and the work of the BANNER or LIGHT will continue in those that are to come to be wrought, to the best advantage which conditions surrounding it afford, on the platform of a brotherly sympathy, coupled in such approximate degree as the angel helpers may bestow with genuine wisdom inspired by love

The Red Men of America.

and charity.

In his recent volume, entitled "The Red Man and the White Man in North America," Rev. Dr. Ellis comes to the rescue of the former, explaining his true position and showing what sort of treatment he has had from the Spaniards, the French and the English, and how they treated these invading people in their turn. It is a thorough study of the Red Man as he is related to the European civilization of this country. He uses original documents freely, and deals with his subject in a fearlessly critical spirit. Considered historically, the North American Indians are wanting. They have nothing like a history. We can trace their career for two or three generations back of the one with which we first came in contact, and beyond their legends we find it impossible to go. They have been in a state of hostility with the white invaders since the beginning of the sixteenth contury, during which period they have been constantly receding and degenerating in

consequence of contact with the whites. The volume of Dr. Ellis lays special stress on their continued contests with the whites, asserting that the difficulty was very much like that which exists to day between England and Ireland, namely, the subject of land-tenure. The causes of all these protracted troubles are recited as the constant encroachments of the Europeans and the frequent breaking of ongagements made with all the forms of solemnity. The confidence of the red man was gradu-

ally undermined and destroyed, and thereafter and it still bases its growth on the phenomenal | it was war between the races. It was invasion evidences by which it first, proclaimed its com- on the one side and vengeance on the other. At the outset the Indian had the advantage; but he was destined to be worn out at last by the increasing stream of recruits that multiplied the number of invaders. William Penn is credited with being the only European who treated the red men with fairness; and he had even to argue with King Charles that the whites had no rights to the land that was in the possession of its actual occupants. The European assumption was that they were sovereigns and the Indians were subjects from the day the former landed. Not so did the Indians look at it, and who can in reason blame them? It was from this difference in the beginning that all the subsequent disputes have arisen. On this point Dr. Ellis bears down with just and timely emphasis. He takes the part of the Indians all the way through. He vindicates the red men's rights against the Government in a manner that leaves nothing to be said. There was no such trouble between the French and the Indians to the north of the Lakes as there has always been below them between the English and their descendants and the Indians. And the latter sprung up solely on account of the unjust treatment they received. Had they been properly and fairly dealt with, in Dr. Ellis's opinion there never need have arisen in the English colonies or in their succession, the United States, any serious differences whatever. This fundamental question is here answered in full and by the highest authority, so that it need never be revised. It is fully established that the Indians have been grossly and habitually wronged by the whites, and now we are summoned to do what we can to make an overdue reparation.

dle, implies the predominance of spiritual ideas and aims in the individual mind, and in all that pertains to the general interests of mankind; a condition in which the claims of the spirit are superior to those of the body, and a positive conviction of the existence of the spirit exalts and purifies the life on earth. Therefore, to live in the spirit is to live with a due regard to the claims of the spirit. We are assured of our capacity for progress unendingly, while the progress itself depends on ourselves. In any review of the world of humanity, we shall see the universal need of exalting the grade of spirituality in men's characters. In national affairs, in the churches, in businesslife, everywhere the one need is of a higher and deeper spiritualization. The current history of every people illustrates it with an almost discouraging emphasis. It is essential

sation labor as they do with and for mankind; to save them from the consequences of ignorance. This present dispensation, thinks Prof. Kiddle, is destined to accomplish much, but others still greater will follow, till the earth shall be filled with spiritual knowledge and glory. The chief purpose at present is to impress every mind with an abiding belief in the truth of spirit-existence, in the reality of the spiritworld equally with this world. Materialism and Agnosticism are to be crushed, and Spiritualism will increase its power from the very ranks of its conquered adversaries. It is yet to be learned that there is no conflict between the science of spirit and the science of matter. The advanced position gained by spiritual knowledge through the achievements of Hare, Wallace, Crookes, Zöllner, is one from which there can be no retreat. It is indispensable that

mankind should be made to understand the relations of the world of spirits and the world of matter in which they now dwell. Reforms would rapidly follow upon a knowledge of the truths that still need to be known potentially. Confucius said that mankind live in an ocean of spirits, and for that reason it is of all things necessary that we should learn how to draw to ourselves the good and repel the evil. Inspiration is beginning to be recognized and felt as a natural, universal agency, to which human life, thought, and action, are closely related. 'I am come into the world." said Jesus. "that they which see not might see." It is a new age that has given to it a new revelation.

"The Will of God."

As stated in our last issue, Rev. John Page Hopps, of Leicester, Eng., (publisher of the Truthseeker magazine, London,) addressed Dr. Putnam's congregation, in the Highland District. Boston, on Sunday, Sept. 10th-bis eloquent discourse calling out the warmest encomiums on the part of his hearers. Obedient to our promise made at that time, we now place before our readers the exceedingly candid and thoughtful condensation of his remarks, given by the daily Herald of this city in its issue of the 11th inst. satisfied that our patrons will agree with us that the report in question is another marked instance of the good work toward approaching the public' mind with liberal, unsectarian matter on religious topics, which the secular press is now doing :

A large and cultured congregation assembled at Dr. Futnam's church, Roxbury, yesterday morning, to hear Rev. John P. Hopps of Lei-cester, Eng., whose discourse was from the text, I. Peter, iv., 19: "Wherefore, let them that suf-fer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful creator." at Dr. Putnam's church, Roxbury, yesterda The sermion proved to be one of those simple, yet effective appeals to the heart and under-standing which, in these days of stilled pulpit oratory, are too seldom heard. The hideous theory that the removal by death of the loved ones of the home circle is but a method employ-ed by the Almichty for the chastisement and ed by the Almighty for the chastisement and ed by the Almighty for the chastisement and discipline of the family, was unsparingly con-demned by the preacher, who throughout his discourse maintained that the God of all pow-er is likewise a God of law and order, whose re-wards and penalties are as unvarying and un-failing as are the courses of the sun, moon and stars, or as the laws of creation itself. The lit-gital efficacy of prayer, under purely worldly and selfish conditions, formed the topic of a most interesting portion of the discourse, and the congregation lingered about the sanctuary at its close, exchanging words of approval and appreciation at the wholesome and simple les-son from the Word of God, and pleasure at the coming among them of the distinguished Eng-the during lish divine. "In this bright and beautiful world," said the preacher, in opening, "how often have we to face suffering and deal with it as best we can. The dark, sad problem of human life, growing out of human suffering, is as old as the ages. This problem of life and suffering be-comes a still more difficult one when in the words of Peter, we are to strive that this suf-fering may be according to the will of God. In this era of church-going it is easy to give utter-adde to pious phrases, but how seldom does the heart respond to the words uttered by the lips. That this suffering may be endured by these who commit themselves wholly to the will of God—the text of this discourse—is the most difficult problem of all to understand. The apostle calls God 'a faithful creator,' and in that single phrase cuts the knot of the myster growing out of human suffering, is as old as the apostic calls God 'a faithful creator,' and in that single phrase cuts the knot of the mystery and difficulty. Much of what passes current for Christianity in England, and probably in America, is, after all, but a sort of compromise between the pagan and the modern ideas of a supreme being. Praying to the Almighty to change his mind when they become abject sup-minute is a sort of slavich carries which the sco pliants is a sort of slavish service which the so-called Christians of to day vainly believe to be the love and worship of God. We may be very cultivated and very asthetic in our modes of worship, but our religion, on such a foundation, will be a series of vain emotions and nothing but furtiless alternations between bone and but fruitless alternations between hope and but fruitless alternations between hope and fear. The pagin idea that God deals directly and immediately with men seems to pervade the minds of too many Christians. True re-ligion teaches us that the unchanging rules and laws of the Eternal, when obeyed, lead to hap-piness and well being. It teaches us to commit ourselves to God as to a faithful Creator. Let him who thinks that, because of these unchanging hws, the universe lapses into a huge piece of mechanism, consider that it is the Creator of the earth and the heavens who alone can control their destiny; and that the laws of cause and effect are as unyielding as the grave itself. It is a pitiful and a ghastly thought to believe, or pretend to believe, that, thought to believe, or pretend to believe, that, because a little child breathes, a poisonous at-mosphere and dies, that child was taken by God for the good of the parent! What mother Would was taken by would not lay down her life for her child! There is much to be deplored in this sort of su-There is much to be deplored in this sort of su-persition and ignorance. That little child was taken, not to punish its parents, but simply be-cause the laws of the universe had been dis-obeyed. The poison was not placed at the feet of the little one by God; it was the outgrowth of the impurities of the world, coupled with the carelessness and neglect of some one, and the in-nocent child was the victim, while sorrow and anguish filled the heart of the fond parent." The preacher here exclaimed: "If you ask 'Of what avail is prayer?' I answer pitilessly, 'None,' if by prayer, you hope that the laws of do they employ any descriptive designation; but it is plain enough that they know that such an agent is abroad in their midst, and their absten-tion from naming it only serves to make it the sues, which continued illumination only can

will accord to you and them that which is best and meantime you so live as to conform to this laws and commands, prayers will avail much. In the words of the text, commit yourselves to God and await his good time and pleasure, and all will be well. Do not attempt to hasten the faithful Creator in the work which is all his own. Let us try to understand the problem, and, if we cannot, let us trustingly commit ourselves to God as to a faithful Creator."

S. C. Hall on Spiritualism.

Mr. S. C. Hall, the distinguished English author, recently addressed a Spiritualist meeting in Plymouth, Eng. He said he had been a Spiritualist for more than quarter of a century. For the same length of time prior to giving in his adhesion to Spiritualism he was inclined to materialistic views, but since then he had been constantly growing stronger and stronger in the faith, and to-day his belief in Spiritualism is firmer than ever before, and he knows by his own personal experience that it is a source of the greatest comfort and happiness. It has dispelled every doubt in his mind of immortality, and he is now as well assured of a future life as he is of his existence in this. His wife, with whom he lived most happily for fifty-six years, had passed to the life beyond. He knew her to be in heaven; but he also knew she could not be happy there if, while retaining memory and intelligence, she was denied the privilege of returning to comfort him so long as he remained upon earth. This privilege he felt sure was given her; she was with him every day of his life to counsel and protect him. This faith, this more than faith, this knowledge, nothing on earth would tempt him to part with. He looked forward to the time when he would join his wife in the spirit-world, and with her return to communicate with and stimulate his friends. the Spiritualists, in the cause of which they were advocates.

Just Appreciation.

The important work on Moral Education, in which Prof. Buchanan illustrates broadly those views briefly presented by his lecture published in the Banner of Light of July 15th, is meeting with generous appreciation even before it reaches the public.

The following note, addressed a few days since by Mrs. Elizabeth Thompson, the wellknown philanthropist of New York, to Prof. | ly loved once more. Buchanan, sets an example which might be profitably imitated by other wealthy and public-spirited individuals. If a million copies of Prof. Buchanan's lecture on "The New Era in Education" were distributed it would do an immense work in rousing the public on this great subject :

"PROF. BUCHANAN-Dear Sir : As a token of "PROF. BUCHANAN—Dear Sir.: As a token of my appreciation of your educational movement I enclose a check for five hundred dollars, to be used in publishing your ideas for the en-lightenment of mankind. When your book on 'Moral Education' is out please send as many as you feel disposed for this sum, for free distribution among progress-ive minds, and believe me, with high esteem, Very sincerely, E. THOMPSON."

A Fatal Dose.

For some days past Dr. John H. Currier of For some days past Dr. John H. Currier of this city has appeared very despondent, and Saturday morning at 10 o'clock took a dose of laudanum. Two hours later, when complain-ing of feeling very sick, he informed his wife that he had taken the poison. Physicians were immediately summoned and he was removed to the hospital, where he died at 8 o'clock Sunday morning. morning.

The first intimation we had of the

SEPTEMBER 23, 1882.

Passed On.

Thursday, Sept. 14th. Oliver F. Nelson, husband of Mrs. Nellie Nelson-whose gifts as a test medium have endeared her to thousands whose sorrow she has comforted in hours of bereavement and lonelinessentered spirit-life, after an earthly sojourn of 59 years 11 months.

Funeral services in respectful memory of his worth were held at the Ladies' Aid Parlor, No. 718 Washington street, Boston, on Sunday, 17th inst., at 2 o'clock. Dr. A. H. Richardson, of Charlestown District, Boston, presided. The hall, stairway and ante-rooms

were thronged with friends and acquaintances of the deceased. The floral display-beautiful in its profusion and eminently fitting in its character-was made up of offerings from the employes (business associates with the deceased) of Messrs. Henry Mayo & Co., Boston Lodge, No. 3, Knights of Pythias, and other friends.

Dr. Richardson called the meeting to order and announced that the present convocation had assembled in recognition of what the dear brother now passed from among the people had done for the cause of truth and the good of humanity.

A choir, composed of Mrs. L. J. Gallison, soprano, Mrs. H. V. Carr, alto, Dr. Hopkins, tenor, and Mr. Le Claire, bass, then rendered a chosen selection-Mr. Fuller officiating as organist; after which Miss Ada Blanchard read with touching effect the sublime lines : 'He who died at Azan."

Miss Amanda Bailey and Mrs. Carr joined in another appropriate vocal selection, and then the chairman introduced Mrs. Sarah A. Byrnes, who proceeded to deliver a funeral discourse, to whose kindly tone and deep vein of spiritual thought the scope of an ordinary abstract is incapable of giving expression-so no attempt thereat will here be made. It is sufficient to say that Mrs. Byrnes sustained fully her well-carned reputation as an earnest and soulful laborer in the field, and a soothing and comforting apostle by the grave-side, proclaiming the doctrine of proven immortality.

Miss Balley sang "One by One," the choir chanted 'Rest, Sweetly Rest," and then the Chairman announced that the delegation from the Lodge of Knights of Pythias, now present in the hall, would conduct the service of their Order in memory of a departed brother. The members, under charge of Dr. E. F. Townsend, formed in circle around the casket, while Prescott Robinson, Prelate of the Lodge, read the exercise, each brother depositing a sprig of green within the casket at the close.

At the conclusion of the funeral the remains were removed to Mount Hope Cemetery for Interment. May the cheering consolations of the Spiritual Philosophy. the tender sympathy of friends, the uplifting power of her angel-guides, and the love of the Infinite Father above, sustain the stricken widow and cheer the few years that yet remain ere she shall meet her earth-

Epes Sargent's Great Work - New Edition.

Colby & Rich, the original publishers, have just brought out the FOURTH EDITION of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. To this new edition has been added an index of subjects, consisting of twenty-four pages, which greatly enhances the value of the work.

This book called out the warmest encomiums at its first appearance, and the rapid consumption of the editions which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding spiritual things. Despatched as it was almost from the death-bed of this distinguished poet, literateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being-while it will a time proceeds have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

Prof. Kiddle's Lectures.

The contribution which is made by Prof. Henry Kiddle to the present number of the Banner of Light will be perused by all its readers with eager interest and unquestioned profit. We gave in a very recent issue an-address by the same author on "The Spiritualization of Humanity," and feel assured that those who read that will read his discourse in the present issue with increased attention.

The one referred to was a fine production at all points-comprehensive in its views, farreaching in its sympathies, broad in its conceptions, full in its details, and testifying everywhere to the fact of its inspiration. He said with truth that Spiritualism is a great movement, in which mortals are but workers, not prime movers; that it is bringing into human life a new reformatory impulse: that old things are passing away, and all things are becoming new. It is the reaction after long bondage The mind is awakening from its slumber of indifference and its stupefied satisfaction with error, and beginning to assert its native energies. From its very passiveness it has become receptive to the new influences. Disease in the mind incubates long before its germs show life and generate active distemper. Then it makes an effort to relieve itself of its morbid condition. This is, in the public mind, what is called revolution.

In its incipient stage, Spiritualism may be termed chaotic. Many are discouraged and go back. The darkness of error is not dispelled demise of this able pioneer worker for the spiritual cause was the perusal of the above paragraph in the Boston Globe of last Monday morning. Dr. Currier was a native of Amesbury, Mass., a schoolmate of ours, but has been a resident of this city for several years. He was a warm-hearted, generous man, a good speaker, and ever ready to lend a helping hand wherever duty called. He was sixty years of age. His funeral obsequies were observed in the parlors of the Ladies' Aid Society, 718 Washington street, Boston, on Wednesday afternoon, the 20th inst.

Meetings in Lynn.

The Spiritualists of Lynn held their first meeting since their vacation, on the 17th inst., at Templar's Hall, 30 Market street. A good attendance was had. The meeting was addressed afternoon and evening by Mr. Walter Howell of England; also by Hon. Parker Pillsbury.

The services of Fred Heath, inspirational, musical and psychometric medium, have been engaged for the next two Sundays-afternoons and evenings. These meetings are free to the public-S. W. Fowler, Chairman.

1957 The London correspondent of the Western . Morning News says: "When I was a child, I remember a Nonconformist minister of a provincial town coming into my father's house on a Good Friday, rather early in the morning, and saying, 'My brother Tom is dead.' 'Have you heard?' 'No,' was the reply, 'but I was awakened by him this morning, and know that he died at ten minutes to three, which was the hour at which I awoke. I looked at my watch. After church I went with my father to the house of the minister. The first news brought by the daughters of the house was that a message had been received, in which it was announced that 'Uncle Tom died in London this morning at ten minutes to three."" The recently published book of Miss Cobbe, in which an instance of prevision or clairvoyance is told, appears to have called out numerous accounts similar to the above. In Light of Aug. 19th Anthony Ashley writes:

"My eldest brother went to New Zealand. One morning my sister Emily came down to breakfast looking very white and queer, and directly she entered the room said—' Ben has met with an accident.' Disregarding our in-credulous amusement; she declared she had seen him with his arm bandaged up, lying in a room where there were other beds. We were longer than usual in hearing from my brother; he explained the delay, saying his arm had been broken, and that he had been for some time in the 'hospital. Comparing dates, we found he was injured the day my sister had her vision. My eldest sister married and went to Austrälia; one night she saw her mother-in-law, Mrs. H,—, enter the room; go and kiss the baby in a 'cot, come to the foot of the bed, and say— 'I'll wish you good-by now,' and glide out. My sister felt so nervous and impressed she awoke her husband, and related the affair to him. He laughed it off, saying, 'It was only a dream,' 'etc. Next mail brought news of Mrs. R—'s death; she died in England at the moment Ag-nes saw her in Australia.' "My eldest brother went to New Zealand

15 The Secretary of the Hull (Eng.) Psychological Society, J. L. Bland, reports to Light very satisfactory results in slate-writing through the medial powers of M. E. Bovine, the writing being in both English and French. This and other phenomena taking place in his presence.

10 In Prof. Cadwell's Experiences, on page four, will be found an account of an escape from serious injury, if not death, through the warning of a spirit, and the answer of the spirit at a subsequent interview, to an inquiry, why--if such a warning could be given-information was not furnished that might have averted the accident. This answer was to the effect that liad Prof. C. been given all the details that would have led him to go to the railroad officials and tell them of the danger, instead of acting upon the knowledge they would have laughed at him before the disaster and arrested him after it as the cause of it. We are credibly informed of an actual occurence corroborative of the correctness of the view of the matter therein set forth :

A few years since, at one of the coast towns of this State, a man whose business was fishing lost one of his nets. After a long and unsuccessful search for it it was suggested to him that he visit a clairvoyant in the place, who might possibly give information leading to its recovery. He did so. The clairvoyant traced the missing net, and told the man that it was hidden among some rocks under a wharf. The place designated by her was speedily visited, and the net found. The owner then accused the clairvoyant, a lady beyond all suspicion of any disposition to commit such an act, of having stolen and concealed the net, and the next day went to a justice and applied for a warrant for her arrest. The warrant was not granted, however, no evidence existing on which to issue

25 A certain Orthodox clergyman recently preached his farewell sermon to a society in this State over which he had been settled for about ten years, in the course of which he said that when he first came to them he thought he was called to minister to a church, but he had since found it was only to a club. He further gave them some pretty plain-spoken reproof for their lack of those traits supposed to exist in Christians as distinguishing marks of their peculiar excellence and superiority over sinners, the effect of which was to call forth manifestations of their displeasure that have not as yet shown any indication of subsidence. The fact is, a clergyman now-a-days is not expected to have a mind of his own, but to adopt those of his parishioners. He is not expected to teach his hearers anything they do not already know. Should he venture to do so an affront is taken, a church meeting is called, or a council of several churches, and the preacher is either told to leave, or his position made so uncomfortable that he is obliged to, as in the case above mentioned.

25 Dr. Peebles, writing us of his winter en-within a few weeks received invitations from the Spiritualists of St. Louis and Cincinnati in. the West, and from several societies in the East, such as those at Stafford, Ot., Worcester, Mass., the Spiritual Temple, Boston, and others. Now, to save other Spiritualist Societies the trouble of writing me for engagements permit me to say, once for all, that my lecture arrangements are already made for the week-day, evenings, and most of the Sundays mitil DEXL

SEPTEMBER 23, 1882.

BANNER OF LIGHT.

BRIEF, PARAGRAPHS.

THE BANNER OF LIGHT COMMENCES a new volume this morning, as fresh and buoyant as when it first made its appearance over a quarter of a century ago. It is meet, therefore, that it send out its blessings to its friends as well as to its enemies, although it has but few of the latter. To its patrons especially it returns sincere thanks, and will strive with all its might to merit their continued favors. hoping in the meantime that they will strengthen its hands for the good work by soliciting those who are not subscribers to become such without delay. The momentous work of which the Banner is an exponent should be a strong incentive in this direction. Again it says, Gob BLESS YOU ALL!

A handsome monument is being erected by military subscription to Prince Louis Napoleon opposite the Royal Military Academy in Woolwich, where he was for some time a student.

The Annual Meeting of the American Woman Suffrage Association was held in Omaha, Nebraska, Sept. 12th, 13th and 14th.

During 1881 there were in Alexandria 8,075 deaths, being 38 per 1,000 of population. Among the resident foreigners the rate was 43.76 per 1,000. Both rates are very high. The last census showed the whole population to be 212,034, of whom 164,718 were Egyptians, and 47,316 foreigners.

The Howard Athenaum is in the full tide of successful operation. It is a model theatre. very popular with the masses, and, indeed, is natronized by the very best classes of our citizens; has always been a successful enterprise, and always will be.

Evil-minded persons may rail as they please; but trustworthy ones wait patiently and quietly for a justification of their acts.

Last Sunday's Herald contains a sharp and just criticism on the Revere Beach monopoly. The writer pertinently asks, "How shall our beautiful beaches be saved for the public ?" and adds, "If the public have no legal rights of access and use, to freely pass and repass, as I think they have, it is full time their attention was called to it and the right established." - This is the correct view of the case. The Revere Beach corporation have no legal right whatever to take toll on this beach. It is a usurpation that should not be tolerated. If these encroachments are quietly allowed by the public, the time is not remote when combinations of wealthy men, for exclusively selfish purposes, will absorb the land to such an extent that the people will be in a similar condition to the squalid tenantry of Ireland.

Wakaterennaientakseraientaseronhatier the little Iroquois word that means habitual prayer. Joe Cook, Parson Fulton or Mr. Tal-mage had better not undertake to pronounce it. -Boston Herald.

The Hotel Mail thus modernizes an old saw: "Where want of information is beatitude, it is the height of absurdity to be intelligent."

Since our last issue Arabi has been defeated and made a prisoner: Cairo has fallen: the Nationalists in front of Alexandria have surrendered, and it looks as if the war in Egypt had reached its conclusion. Now comes the strife of the diplomats !

A national society for woman suffrage has been established in Paris. It will be independent of any political or religious party. The office is at 34 Rue de Chazelle (Parc Monceau), Paris.

A Lecturer and Medium from Africa. To the Editor of the Banner of Light:

Permit me to inform you, and through your columns the Spiritualists, that I am just in receipt of a letter from S. T. Marchant, late of Cape Town, South Africa, but now on his way from London to Philadelphia to become an American citizen.

This fellow-worker in the field of Spiritualism comes to America bringing with him his truly worthy family, and designing to make this country his permanent home. It is his purpose, I believe, to devote himself to the propagation and dissemination of Spiritualism. In the matters of sincerity, integrity and the noble qualities that make up true manhood. I will 'vouch for him," as say the members of the mystic craft. He speaks in the inspirational state, and is a clear-headed, logical lecturer, and an excellent medium. I write thus of Bro. Marchant unasked, because I feel that some such an introduction is justly his due. I hope and trust that Spiritualists will extend to him the fraternal hand of fellowship.

As a sample of the inspirations that come from his lips when entranced, see my book-'Immortality-Our Homes and Employments Hereafter," pp. 172-173.

I asked the controlling intelligence if he had met spirits from other planets. He replied :

"Yes. I have frequently seen spirits whose habitations were upon other planets; they are sometimes sent to your earth as messengers. I remember of recently seeing a messenger spirit from the planet Jupiter. He was enveloped in a mist, like a cloud of gold, and moved, so it seemed to me, with the swiftness of lightning-the long, flowing hair floating behind him. This aromal, gauze-like cloud completely encircled him, revealing a being of radiant loveliness. My spirit-teacher said that he was the 'Angel of Beneficence.'..."

I further inquired what is to be the future of Africa in the world's history?

A .- "This is a momentous subject, demanding careful consideration. The history of this country, with her Lost Arts, was long since buried in forgetfulness. In remote antiquity, hidden under the dust of ages, Central Africa was the garden of the world. The Sanscrit language, the pride of ancient India, was begotten and saw its palmiest days near the fountains of the Nile. Why, then, has the lion so long borne the curse of degradation? Why should the dark stain remain upon one of the fairest portions of God's universe? Why such a long night after such a glorious noonday? After the night cometh the morning. Ethiopia shall yet again stretch forth her hands to God. The baptism of fire is now upon her. After the clangor of wars and warfare come peace and prosperity.... Ancient America was the Alpha of earth's humanity, Asia the Beta, while to Europe has been allotted the fiery work of scourging and purification. But, in the dawning cycle, to Africa shall be given the full unfolding of that flower whose grateful fragrance shall fill the whole earth, and whose mellifluous melodies shall add to the harmonies."

I am not able to give Bro. Marchant's permanent address, or say more than that he intends to winter in some of the Southern States. Hammonton, N. J. J. M. PEEBLES.

BOFFIN'S BOWER.-The Eleventh Annual Report of this very commendable institution has been given by Miss Jennie Collins. It records the lamentable fact that the prevalence of low wages paid to working girls has been more disastrous in its effects the past year than for many years previous, and urges a crusade against this fruitful cause of vice. Miss Collins thinks the greatest benefactor to the poor women of the present day would be one who would sink a few thousand dollars, upon which they could draw while they were learning trades. or in other trying emergencies, either as a do-nation or a loan that they could eventually pay back without interest. The cash receints of tions of this life. We should do right because or in other trying emergencies, either as a doback without interest. The cash receipts of the past year have been \$2168; the expenditures \$2088. Persons who have the means cannot apply them to any better purpose than in aid of this work so energetically carried on by Miss Collins. "How to MESMERIZE."-The plain and practical treatise on Mesmerism, by Prof. Cadwell, bearing the above name and recently published, is receiving, as it eminently deserves, words of praise from all its readers. Not only is the subject brought clearly to the comprehension; but many things that have hitherto been mysteries, and, in the words of old. ' past finding out," are rendered as clear as the light of the noonday sun. The manner in which the Professor treats the subject invests it with an interest that, dealt with in an ordinary way, it would not appear to possess ; while the facts and anecdotes with which the work abounds lead the reader, when he reaches the last page, to regret its close and wish there was more of it.

Spiritualist Meetings in Boston. New Ers Hall, -- The Shawmut Spiritual Lyceum meet in this hall, 176 Tremont street, every Sunday at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch,

Paine Memorial Hall.—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 104 o'clock. The pub-lic cordially invited. D. N. Ford, Conductor.

Engle Hall, -Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% F. M. Elen Colb, Speaker and Conductor. Meetings also held Wednesday afternoons at Solicior.

a or clock,
 Harmony Hall, 34 Easex Mirroet (ist flight). — Spir-itual meetings in this new and beautiful hall every Sunday, at 10% A. M. and 2% and 7% P. M.; also every Thursday, at 3 F. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers corlially in-vited to take part in the exercises. Proscott Robinson, Chairman.

The Chelses Spiritual Association holds meetings every Sunday at 3 and 7% r. M. at Odd Fellows' Building, opposite Bellingham street Horse Car Station. Noxt Sun-day alternoon, conference. In the evening Mrs. S. Dick will speak and give tests from the platform.

NEW ERA HALL.-A good audience assembled Sunday, Sept. 17th, to witness the movements and improvements of Shawmut Spiritual Lyceum. A fair attendance of pupils were there to greet and entertain them, while hun-dreds of spirit children were seen by the gifted ones to be present. The day was a pleasant one, and not a single discordant note disturbed one, and not a single discordant note disturbed the harmony of the session. The exercises, as usual, commenced with the reading and sing-ing of Silver Chain recitations. After the Grand March, the usual time was devoted to imparting spiritual instruction to the young, at the close of which came a song by Gracie Bur-roughs, recitations by Haskell Baxter, Ernest Fleet, Gracie Burroughs, Bessie Brown, Emma Ware, George Pond, Frank Rand, Daisy Knee-land. Assistant Conductor Rand offered re-marks, in which he strongly urged the leaders to cultivate in the children a love for the beau-ties of spirit instruction, so that by the practice ties of spirit instruction, so that by the practice of such teachings they might grow up to spread broadcast the glorious truths learned in our Lyceum. He was followed by Conductor Hatch, who also urged upon the leaders the import-ance of the great work before them, and wish-ed them to come into close. communication ance of the great work before them, and wish-ed them to come into close communication with each child, so that they could feel their love for each other, and show to them that an interest was taken in their welfare. He said the angel world wanted this; he could see spirit children around our Lyceum Sunday after Sunday, striving to impress the young minds with some happy thought in regard to the beautiful Lyceum in spirit-life. He believed the leaders should meet often, so as to exchange their thoughts one with another, and thus be-come better fitted to teach these little ones in the beautiful truths we all enjoy. He appoints come better fitted to teach these little ones in the beautiful truths we all enjoy. He appoint-ed a meeting of the leaders and officers for Monday, Sept. 25th, and stated he should ap-point one every week to promote this great work. In closing, he thanked the audience for the interest they expressed in the children, and hoped they would extend an invitation to all their friends to visit us and send their children. The physical Exercises and Target March closed the session. J. A. SUBLIAMER, Secretary Shawmut Spiritual Lyceum, 8t Monteomery Place.

passed from this state of existence to the life continued.

A hymn was then sung by the school : "The A hymn was then sung by the school: "The work we have done." Succeeding this were reoi-tations by Sadle Peters, Freddie Stevens, Walter Waite, Ella Waite, W. Stackpole and Esther Ot-tinger. A composition, "What does Spiritual-ism Teach our Children?" by Mr. Damon, was read by Mr. Fred Cooley, and after that came "The Progressive Lyceum," a reading by Alonzo Danforth. Danforth. Gen. Wisewell was called upon for remarks,

but declined to accede to the request until our good friend and well wisher, John Wetherbee, it is right; do it with no thought of reward or punishment. John Wetherbee spoke in his usual happy vein. Spiritualism, he remarked, has and is throwing a flood of light upon us, making every-thing plain, and while we are teaching children thing plain, and while we are teaching children we are gaining inspiration from them. The "Reunion" mentioned in the last re-port will take place in Paine Memorial Hall. We intend to make it a grand affair, and the committee desire that every member engaged in Lyceum No. 1 in years past will communi-oate with the undersigned in regard to accept-ing the invitation, so that he will know how many to provide for. In regard to our new book, which will soon make its appearance, will officers of different Lyceums throughout the country communicate with us if they are in want of a book to be used in their Lyceums. ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1, 609 Shawmut Avenue.

Notes from Onset Bay.

To the Editor of the Banner of Light: The grand annual council of Indian spirits at

Onset Bay Grove will occur on the full of the harvest moon, Sept. 28th, at 10 o'clock A. M., at Central Square. The Association flag will be hoisted at sunrise in honor of the occasion, and Dr. Isaac P. Greenleaf will be the acting chairman in the

Greenlear will be the acting chairman in the body for the session. There will also be speaking at the auditorium on the following Sunday, Oct. 1st. Dr. H. B. Storer, Dr. I. P. Greenleaf and others are ex-pected to be present. This is one of the great occasions of the sea-son, to which all are cordially invited.

Son, to which all are containly invited.
 Cottage-building is in order at the grove.
 Julius Carroll, of Foxboro', is contracting for two fine cottages to be built this fall.
 Nelson Huckins is making extensive addi-tions to his cottages on South Boulevard.
 Maj. T. B. Griffith has bought some fine lots on Longwood avenue.
 The lorgest sale of cottage lots ever mode at

The largest sale of cottage lots ever made at the Grove since the first grand sale was made by W. W. Currier on the 6th inst., \$1,255,00 being realized. The Association is pushing forward the work

of clearing up all the streets on the north side of the Grove-the lots in that section having sold to a large extent. W. W. CURRIER. Old Pan Cottage, Scpt. 15th, 1882.

Meetings in Hatchville.

To the Editor of the Banner of Light :

Sept. 10th, at 2 P. M., subject: "Modern Spir-itual Manifestations Prove the Possible Truth of Primitive Christianity." Satisfactory test readings were given. A fine circle was held in the evening at seven o'clock, many tests of spirits present, who had lived in that violinity in earth-life, being given by Mrs. Coonley and others. Dr. L. K. Coonley lectured in Hatchville, Sept. 10th, at 2 P. M., subject: "Modern Spir

others. Dr. Coonley will speak in the same hall at 2:30 p. M., Sept. 24th, and hold a free circle at 6:30 in the evening. Quite a number of lectures and circles were given here about a year since, and many be-came converts to the truth "as it is in Spiritu-alism," and in consequence several mediums here hecome very finely developed both for have become very finely developed, both for writing and giving tests. OBSERVER.

Meetings in Providence, R. I.

Meetings were resumed in Providence Sun-day, Sept. 17th, in Slade's Hall. The platform was occupied by J. Frank Baxter forenoon and evening, who gave two excellent practical dis-courses, teaching the relations of Spiritualism to the affairs of life, and the duties of those who accept it. The evening discourse was followed by several tests of much significance. The atby soveral tests of much significance. The tendance was quite large. After October M Baxter will speak two Sundays each mont Prof. Kiddle will speak the first and secon Sundays of October, and E. S. Wheeler t third and fourth.

Meetings in Quincy.

Secretary Shawmut Spiritual Lyceum, 8½ Montgomery Place. PAINE HALL.—Sept. 17th, 1882.—The Lyceum session this morning was opened by Conductor Ford, a large audience being in attendance. The exercises commenced with an overture by members of Barrow's Band, followed by read-ing, singing and marching, and a fine cornet solo by A. L. Gardner, of the band. Conductor Ford announced that Dr. John H. Currier had passed from this state of existence to the life Paine the section of the bard. Conductor Ford announced that Dr. John H. Currier had passed from this state of existence to the life Neetings in Quincy. For the past two Sundays, Sept. 10th and 17th Mr. Fred. A. Heath, the blind medium an speaker, of Boston, has occupied the platfor in Faxon Hall, Quincy, Mass. His lecture were very interesting and instructive, while the audience were entertaining, and the psychemetric passing notice. On Sunday, Oct. 1st, Mr. Gale E. Pratt of East Braintree will occup the platfor form at half-past two. All are invited. HENRY CHUBHORS HENRY CHUBBUCK

> 155 Send for Raymond's Phenomenal Pape free of charge. E. A. W. Raymond, 93 Sumn street, Worcester, Mass.

J. WILLIAM FLETCHER gives medical exa inations at 2 Hamilton Place, Boston.

Movements of Lecturers and Medius

[Matter for this Department should reach our offic Tuesday morning to insure insertion the same week.

Cleveland Proposed Spiritual Institute. Cross street, Cleveland, 0.

Spiritualist Meetings in Brooklyn.

The Brooklyn Apiritanilas Society holds meetings at Everett Hail, 398 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7:45 p. M. Speakors engaged: Mrs. P. O. Hyzer, for September; Wal-ter Howell, of England, for October; Cephas B. Lynn, for November. Sents free, and every one hwiled. Children's Lycaun at 3 o'clock P. M. Conference meetings-John L. Martin, Chairman-every Saturday evening, at 8 o'clock. H. W. Benedict, President.

Brooklyn Spiritual Fraiernity.-Conference meet-ings at Brooklyn i nstitute, corner Concord and Washington Streots, every Friday evening at 75 P. M. sharp, Sept. 22d, W. C. Bowon: "A Step Forward "; Sent. 2sch, Hon. A. H. Dalley: "The Church of the Spirit."; Oct, 6th, Deacou D. M. Cole: Oct. 13th, Mrs. Milton Rathbun.

The Eastern District Npiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 24 street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

Spiritualist Meetings in New York. The First Moclety of Apirituniists holds meetings overy Sunday in Republican Hall, 55 West 33d street, at 1024 A. M. and 75 P. M. Henry J. Newton, President; Hon-ry Van Glider, Secretary.

The Independent Association of Npiritualists and Liberais hold public meetings every Sunday morn-ing and evening at Frobisher Hall, 23 East 14th street, Speakers engaged: Mrs. Suske Wills Flotcher, for October; Mr. J. William Fletcher, for December, who will give tests of spirit presence after each testure. The Response of Cob Mr. J. William Fletcher, for December, who will give a of spirit presence after each lecture. The Banner of Lig is on sale at all our meetings. Alfred Weldon, President

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page. Mpecial Notices forty cents per line, Miniou, each insertion. Business Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance. Af Electrotypes or Cuts will not be inserted.

AT Advertisements to be renewed at continued rates must be left at our Office before 19 M. on Naturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

DR. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. Jy.1.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. S.2.

1	
	J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy,1.
	ADVERTISEMENTS.
	CARPETS
	<u>A</u> T ,
	MANUFACTURERS' PRICES!
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	Royal Wiltons at \$2,00
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Marshfield, Mass., Sept. 17th.

The word "book" is derived from the Saxon language. Before the invention of paper the Saxons used to write on blocks of wood. The wood of the beech tree, called in the Saxon language bok, being close-grained and hard, was mostly used for that purpose, and hence the word book.

> THE PARDON. Two white-robed spirits cleansed from sin Who count not time where time is not, Walk hand in hand, God's courts within ; Fair Guinevere and Lancelot.

They look into each other's eyes. Nor passion know where all is pure : God gave them this sweet, glad surprise ; His promise to forgive is sure. —Boston Transcript.

In accordance with the call previously issued, the Suffragists of Wisconsin met in Madison Wednesday and Thursday, the 7th and 8th insts., for the purpose of forming a Woman Suffrage Society.

According to the Herald, the Watchman accuses Mr. Beecher of "traveyisting theology" -whatever that may be!

One of England's most noted clergymen, the Rev. Edward Bouverie Pusey, has just passed to spirit-life at the ripe age of 82 years, to renew his youth and work more efficiently than ever for the welfare of the human race.

The steamer Asia, of the Great Northern Transit Company's Line, on its way to French River and Sault St. Marie, with about one hundred passengers, encountered a storm, Thursday the 14th, and on being struck by a heavy sea, foundered and sunk. Only two of the passengers were saved.

Bought friendship is a dear commodity.

What requires more philosophy than taking things as they come? Parting with things as they go.

Be true to yourself, whatever comes, even if damnation come. Better hell with an honest heart than heaven with cowardice and insincerity.-Froude.

The attendance of young ladies at the Harvard Annex promises to be greatly increased this year.

There is a wealthy brewer in Montreal who built a church and inscribed on it, "This church was erected by Thomas Molson, at his sole expense. Hebrews x." Some college boys got a ladder one night and altered the inscription so as to make it read, "This church was erected by Thomas Molson, at his soul's expense. He brews XX."

Under a new law three women are to be appointed in each county of Ohio, in conjunction with two men, as a Board of Visitors for the charity and correctional institutions. They are to serve without pay, keep themselves advised of the condition and needs of the institutions in question, and make a report once a year. It is hoped that real philanthropists will accept the appointments.

Alexander M. Sullivan, one of Ireland's most brilliant orators, it is announced, will visit this country next month to plead the cause of the Irish tenantry.

J. WILLIAM FLETCHER answers letters upon business, 2 Hamilton Place, Boston.

107 The spirit-message of FANNIE BURBANK FELTON, which may be found on our fourth page, is a grand production, and should encourage all true Spiritualists to persevere in the work before them, notwithstanding the jarring elements in their midst. This true woman and beautiful spirit speaks earnest words of encouragement to all the laborers in our ranks, and especially to the mediums, who are the instruments of the angels, to benefit mankind.

A JUST DECISION.-Two Sunday excursion managers who had been arrested at New Haven, Ct., were released by Judge Studley on Saturday, Sept. 9th, on the ground that the statutory prohibition does not merely imply a physical and absolute necessity, and that some things may be necessary and merciful in a crowded city that would be neither in a farming district.

13 A. S. Hayward, magnetic physician, has returned to Boston from his summer trip, and will take rooms next Monday at 8 Boylston Place, near the Public Library, where he will exercise his healing gift, notwithstanding the Saratoga (N. Y.) Medical Society look upon his relieving the sick without medicine as a crime.

ST Mrs. H. S. Crawford of Ida Grove, Iowa, writes under date of the 11th inst., that a good medium and inspirational speaker would find a ripe field for missionary work in that locality. Address as above.

A reliable test and business medium is wanted at Kirksville, Mo. Correspondence in regard to the matter may be had with F. A. Grove of that place.

17 Mrs. Dr. Still has a card on our eleventh page, to which the reader's attention is hereby called.

Attention is called to the New England and Colorado Mining, Milling and Prospecting Company's advertisement, which appears on the twelfth page of this issue. This Company and its officers come to us well recommended by Zion's Herald, of Boston, and other worthy papers, and also by several leading business men and bankers.

CHARLESTOWN-MYSTIC HALL, No. 70 MAIN STREET .- The opening meeting of the season will be held in this hall Sunday, Sept. 24th, at Avenue, Meriden, Ct. 3 P. M. Mrs. Clara Mayo Steers, test medium and speaker, from San Francisco, Cal., will oc-cupy the platform on that occasion. All inter-ested in meetings in this part of the city are invited to be present.

C. B. MARSH, Manager.

Meetings in Portsmouth, N. H.

Mr. J. William Fletcher continued his lectures at Mechanics' Hall on Sunday afternoon and evening, with his usual gratifying success, though suffering somewhat in voice. A number of friends from Dover, N. H., Kittery and adjacent places were present; also several rep-resentatives of the United States Navy, who were warm in their praises of the speaker. The evening lecture was in answor to the question : "Does Evil Exist as a Positive Element?" and from first to last the speaker held the closest attention of his auditors, sometimes provoking great amusement by the happy hits he made at the Bible Devil, at others awakening the sym-pathies as he plead for more charity, more love, more foreiveness, for those who err.

more forgiveness for those who err. At the close of the lecture the medium justi-fied the claim made for him by his friendsfied the claim made for him by his friends-that of being a remarkable platform medium. Among other descriptions that were given the lect two or three of the most important: "I see a gentleman dressed as a soldier. He puts me in great pain. Now he writes on that board: No. 83, Alpha Council. Now he brings me into connection with a large place, saying, 'It has succeeded'; he now writes, 'Frank W. Hil-ton,' and says, 'This confounded rheumatism won't let me do any more.''? Recognized as being correct in every particular, by friends present, Mr. Hilton having died of rheumatic fever.

"I am so hot; now the fire is burning, and a machine falls upon me. Now I am burning. Now I am in the spirit. My name was James

Now I am in the spirit. In J hame was James Lewis." Recognized. "I wish to come to my mother, who is pres-ent, she is so sad just at this time, and say to her, 'Do not weep, dearest one, for I am with you until we meet to part no more. Ernest Holbrock.'" Recognized by Mrs. Holbrock as correct correct.

correct. The above are only a few out of the many given. Mr. Fletcher will close his engagement with us next Sunday. There is much interest in Spiritualism in private circles. The Banner of Light comes to us weekly, laden with good things, and, if possible, becomes more valuable every week every week. В.

MESSES. JOHN AND JAMES DOBSON, the largest manufacturers of carpets in the United States, are offering special lines of their goods at marvelously low figures. A visit to their elegant salesrooms will repay all who are looking for N.

Dr. Samuel Watson lectured Sundays Sept. 10th 7th in Cincinnati, O.

Mrs. Simpson has returned to Chicago, after a ple ant and restful trip to Dakota.

A. B. French spoke in Schoolcraft, Mich., Sept. 8th Battle Creek, 9th and 10th, and is now in Chicago where it is rumored he will eventually make his home

J. Wm. Fletcher lectures in October and November in Springfield; Deccember, New York City; January Philadelphia; February, Brooklyn, N. Y. (Everet Hall); June, Stafford, Conn. Address 2 Hamilton Place, Boston. After Oct. 1st he will be in New York City (50 West 12th street) Mondays and Tuesdays of each week, and at 2 Hamilton Place, Boston, the remaining four days. He can be engaged for week evenings on the N.Y. route.

Juliette Yeaw has permanently located in Leominster, Mass. She spoke for the Spiritualists there Sept. 17th, and will speak in Manchester, N. H., Oct. 15th; in West Duxbury, Oct. 29th; in Worcester, Nov. 19th and 26th.

Prof. J. W. Cadwell's permanent address is 320 Cook

THE PSYCHOLOGICAL REVIEW for September is received. M. A. (Oxon) occupies thirty-six pages with a treatise on "Psychography," being a reprint, with revisions and additions, of the book published some time since by that name. The other articles of this number are : "Convito," "Glimpses of Spiritualism in the Past," "The Dreams of the Poets, "The Kingsbury Puzzle," "Notes and Comments," etc. Publication Office, 4 New Bridge street, Ludgate Circus, E. C.,

107 Miss Ida L. Spalding, a thoroughly competent phonographic writer and a worthy young lady, desires to make engagements to furnish verbatim reports of lectures (Sunday or otherwise). Any person employing her, will, we feel confident from personal experience, be fully satisfied with the results of her labors. She can be addressed care Banner of Light. tf

London, Eng.

To Correspondents.

AS No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot underlake to preserve or roturn communications not used.

A. C., BOISE CITY, IDAHO .- The writings you have sent us appear to be the result of an effort of some spirit to so control your hand as to communicate with you, but who fails to write intelligently. We have no means of doing as you request, but would do so gladly were it within our power. Your case is, however, no exceptional one, as nearly all writing mediums have passed through similar experiences in being developed-writing for a shorter or lo time that which has no meaning, for the mere exercise of the hand. Probably if you sit with other mediums you can obtain further and in the end complete development.

Circular.

CITCHIAT. To the Freethinkers of the United States and of Canada: I propose to publish immediately a pamphlet containing "The Articles of Association" of "The New York State Freethinkers' Association," including Ita "creed Viand "platform," viz: "The domands of Liberalism," the Resolutions passed at the late Watkins Convention, with the names of the officers of the Association and an alpha-betical list of the members, with the full Post-Office address of each.

the names of the officers of the Association and an alpha-botical list of the members, with the full Post-Office address of each. This Association, in many respects, is national in its char-neter. Its articles of association confine its membership to no section of country, and at each convention the Freethink-ers of all the States and of Canada are invited to partici-pate. And I wish to have every percon in the United States and of Canada who desires to be known as a Freethinker (who has not already done so), to at once unite with this Association, so that his or her name and Post-Office address may appear in the pamphiet. All that is necessary to be-come a member is to send your name and twenty-five cents to me. The price of the pamphiet and postage will be thir-ty cents. Those who are members are requested to immediately for-ward to me their names written in full, with their full Post-Office address. These addresses should be written very plata, so that no error shall appear when published. Now, Liberal Friends, whether you are known as Mate-rialists, Spiritualists, Free Keilgfonists or Agnostics, at once send in your names, that we may have a full and per-fect list of the Freetlinkers of the United States and of Canada. New York State Freethinkers' Association. Salamanca, New York.

Tapestry Brussels	•		•	75	
- Three-plys -	•	•	•	1,10	
, Extra Superfines	•	• .	-	85	
Extra Superfines .	-	-	•	75	
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MRS. M. E. RHODES,

ELEOTRIC AND MAGNETIC MANIPULATIONS for Nervous Diseases, Rheumatism, &c., &c. Also Tunnors Cured. Contracted Cords a specialty, Holel Tre-mont, Room 2, 297 Tremont street, Boston. Hours 10 A. M. to 4 P. M. Iw - Sept. 23.

SAN FRANCISCO.

BANNER OF LIGHT and Epiritualistic Books for sale, ALBERT MOBTON, 210 Stockton street. Nov. 15.-istf \mathbf{B}'

Nov. 16.-1817 MISS HATTIE LANE, Medium for Spiritual Communications. Advice given on Business. Sit-tings & to 12 A.M., 2 to 8 P.M. Communications sent through mail by lock of hair or handwriting, full diagnosis of dis-cases and advice on Business, sending return stamp, \$2,00 full communication, \$1,00 brief. Address No. 11 East 18th street, New York City. Sept. 23.

street, New York Oity. Sept. 23. DR. CARPENTER will give free diagnosis of list, 1882. Send lock patient's hair, ago, sox, and 25 cents. 219 A Tremont street, Boston, Mass. 2wis*-Sept. 16.

TRANCE DRAWINGS, Portraits, etc., by a Trance Medium. Sample sent for 26 cents in stamps. Address ALEX P. FRAYN, Flatbush, N. Y. Bept, 23.-11*

Sept. 23.-1W VOUR CHART OF DESTINY. By a Gypsy of Bohemia. Send age, color of eyes, with 20 cents, to G. WELLES, Parkville, L. 1., N. Y. 2wis-Sept. 33.

An Examination of the Bliss Imbroglio. Both in its Spiritual and Legal Aspect; to which is supplemented what occurred at an interesting Spirit Sance en-titled A Family Reunion. By THOMAS R. HAZARD, Paper, 140 pp. Price 10 cents. For sale by the Publishers, COLBY & RICH.

LIGHT. BANNER OF

For the Banner of Light. LISTENING FOR THE FOOTSTEPS.

- Oft we listen for the footsteps Of the loved ones "passed away" To a life of higher knowledge, To the realm of endless day!
- There will ever be unfolding All the powers of the soul, Love eternal ever holding Over all its sweet control!
- Onward, upward, e'er progressing, More and more of truth to know. Life is there a constant blessing, There no tears of sorrow flow.
- Still they come our earth-life cheering, Though unseen by mortal eye; We that " better land " are nearing Where none evermore will die!

Faith reveals the joyful vision Of that realm while journeying here; Thoughts of those sweet fields elysian,

Off our weary spirits cheer! When Fate draws the vail around us, And we bld adieu to time Bursting from the ills which bound us, We shall wing a flight sublime!

M. A. S.

Penumbral Shetches.

"SHADOWS" SHADOWED.

BY JOHN WETHERBEE.

CHAPTER TWO.

"Know then unnumbered spirits round thee fly, The light militia of the lower sky : These, though unseen, are ever on the wing, Hang o'er the box and hover round the ring. For spirits, freed from mortal lives, with ease Assume what sexes and what shapes they please.

Here "Shadows" stopped reading and thought to himself that that was not exactly the fact. but it was a tolerable approximation to the truth, considering it was written a hundred and fifty years ago. Many people to-day, with all our light, are not up even to that; not even his pious old friend, Bob Fowler, who had just left him, who did not believe in spirits at all, though he believed thoroughly in the levelheadedness of his friend "Shadows," who was a firm believer in a spiritual environment ; but what has all this to do with our narrative? We left old Bob and his friend "Shadows" talking over and rather enjoying the whiskey incident in its connection with his friend and patron, Octavio.

Some changes in Bob Fowler's business had necessitated a change of office, and he and "Shadows" were no longer joint tenants. The latter had moved into a new office by himself ; it was in an almost unoccupied new building. and up two flights, where he had more light and room, and saved also somewhat in rent. One day "Shadows" sat at his desk in this new office; this was several months after the incident mentioned in the last chapter. He was in quite a disturbed state of mind, and had good reason for his disturbance; he had gone beyond his depth; his business troubled him; he did not know which way to turn. This was in the beginning of the civil war; everybody was suspicious, confidence was gone, the banks had all suspended, specie was at a high and advancing premium, and merchandise and raw materials, and everything else, was advancing, teo. He had undertaken too much on too limited means, and was not equal to the emergency of carrying out his plans. He had been on the strain for some time, had used up his securities and his credit, and was at that moment expecting the expressman to call for a package of | offer and the trade was made, and afterward, pocket-book to raise it with, the jig seemed to days came round. That paid for the shoddy, was disaster at any rate. Fifteen hundred dollars was not a large sum of money, but if all "Shadows" had, and all he had been able to borrow was exhausted, and the string was still not long enough to reach, then - whether wanting fifteen hundred dollars, or even one hundred dollars--if the procuring of it was impossible it was all the same. That was the situation of "Shadows" as he sat hoping against hope. He dreaded the event ; had waited till the last minute, like Micawber, for something of the enterprise would be. It will be seen as to turn up; and in this case it did turn up, and calling it an angelic influence. We must not | him at 0-that is, the \$1,000 in cash that he had here anticipate the point; the proof of what is here but hinted at will be brought into notice hereafter. It was now 11 o'clock; the dreaded express was liable to look in at any moment, and " Shadows's" heart died within him as the door at that -moment indicated a presence. It opened a little ways, and was then closing as if the party had made a mistake and was retiring ; then it opened a little as if the party had a second thought, and "Shadows," looking that way, as the door began to open wider, observed that there stood, hesitatingly, old Mr. Octavio, not knowing whether to enter or retire, as he caught the eye of "Shadows," who had not seen him since the whiskey transaction. It was a relief even to see old Octavio rather than the expressman, and he said to him, "Walk in." Entering timidly, the old man said inquiringly, "Do you keep here, Mr. "Shadows?" adding, somewhat embarrassed, "I have no business; I was looking in to see what this building was. I noticed a good many vacant offices, and did not know as there was anybody in this one." It was very evident that the entering "Shadows's" office was accidental; that he was simply a straggler, had no object in view, except apparently an idle curiosity that had led him up two flights without any definite object, and yet the subsequent circumstances will pretty strongly indicate that it was a spirit direction. In order to better understand the situation, or the circumstances referred to, it is necessary to go back a year or two into a little dull history, or details of a transaction which had culminated apparently at this little end of the horn ; and this Mr. Octavio, it would seem, and did afterward prove to have been spiritually directed to come in contact with "Shadows," and be the fulcrum that would enable him to change an imminent failure into a marked success. This was no accident twisted to this end. it was divinity-shaped; but the reader will see this clearer as he follows the logic of events referred to. One Miles Mason was a small manufacturer he had a mill and a water-power on a small stream in the old State of Massachusetts-that is, if owning the fee or equity on such a property mortgaged for more than it was worth is ownership. Miles made in a small way cheap satinets out of shoddy. He was always under a strain, having no capital, and was hardly ever

ting some advance on them, to be paid when marketed. His industry had made an impression on "Shadows," who assisted him in a small way; and being moreover kindly disposed, Miles had got, after a period, indebted to him several hundred dollars, and "Shadows" had to continue to help him, trying to reduce the amount, and hoping some way in time to get his pay. This Miles Mason was an honest man, but lacked skill, or thrift, and the load continued and was a burden to both. A very worthy man, who dealt in hay and grain, a friend and neighbor of Miles, who had accumulated a little property, had been induced, prior to this, to lend a round sum of money to him, and take as security a second mortgage on the plant. That was why it happened to be mortgaged for more than it lose his money, paid the first mortgage, and so principal nor interest, and the man of hay and grain found all his means tied up in an unproductive piece of real estate, one for which there was no sale. The disturbances of the times made matters with it and him still worse, and, like a great many people of retail minds, he thought all his money, about sixteen thousand dollars, the hard earnings of twenty five years, was all gone. It was not gone; but, knowing nothing but how to sell hay and grain in a small way, in this new condition he thought so; and as a man thinketh, so is it. It quite unbalanced his mind; and just at this time Miles's embarrassments had increased, and he was obliged to go into bankruptcy. At this juncture he came to "Shadows" and told him how the man of hay and grain was fixed; that he had got to sell out and save what he could or die, appealing to "Shadows" by adding, "You can buy it dog cheap, and on easy terms." "Shadows" did not want to go into the manufacturing business, but he did want to save if he could the eight hundred dollars that Miles owed him. Miles said he would superintend any work, and thought "Shadows" could gain something by making satinets; and "Shadows" thought so too, for he had seen the want of thrift and good management in Miles for a long time, so he said he would listen to any proposition the man of hay and grain wanted to make; but he would have to sell it cheap and on easy terms to tempt him. An appointment was made to meet this grain dealer, whom we will call Giles; and when he appeared, according to appointment, he came in company and under the supervision of an ex-sheriff, an old friend, who was also an old friend of "Shadows." The fact was Mr. Giles was so shattered he did not feel competent to transact business, hence the company of his

friend, and it was also evident that he must get this mill off his hands or die. 'Shadows" was a generous-hearted man, but did not feel it to be his mission to save other lives than his own; and if he bought this elephant he was going to do it cheap or let it go; so after the circumlocutory business twaddle

usual"on such occasions, Mr. Shadows offered Mr. Giles \$10,000 for the property, paying \$1,000 in cash, giving a mortgage back for \$9,000 in nine annual payments of \$1,000 each. The shoddy that was in the mill was not included, as "Shadows" did not want it; the offer was accepted, and was settled for in that way. Miles said to "Shadows," a little one side, that the shoddy would be very useful and profitable, and would be cheap at \$3,000; so "Shadows,' upon second thought, said to Giles, or his supervisor, the ex-sheriff, that he would give him \$3,000 for the shoddy, payable in thirty days, or he might take it away. Giles accepted the mency to meet the labor pay-roll due that day. | not needing the shoddy in what he proposed to With no money on hand, and nothing in the do, he sold it for \$4,000, and before the thirty pocket-book to raise it with, the jig seemed to be up, and a defalcation at this time was disas-ter: he could never gather again the hands, or not in season to save a broken contract, so it was defalcation at this time was disas-thousand dollars just made good the \$1,000, the not in season to save a broken contract, so it not in season to save a broken contract, so it not in season to save a broken contract, so it not in season to save a broken contract, so it not in season to save a broken contract, so it not in season to save a broken contract, so it not in season to save a broken contract, so it not in season to save a broken contract, so it cash part of the mill purchase. When "Shad-this thousand dollars profit, and the broken contract, so it cash part of the mill purchase. When "Shad-this thousand dollars profit, and the broken contract, so it cash part of the mill purchase. When "Shad-this thousand dollars profit, and the broken contract, so it cash part of the mill purchase. When "Shadows" made his thousand dollars on the shoddy transaction a feeling came over him whether he had not better go and give it to Mr. Giles to help assuage his grief; the idea may have been an influence from some of Giles's spirit-friends. "Shadows," as was his habit when ideas popped into his mind, gave it a thought, but immediately remembered that nobody ever thought of assuaging his griefs, and he guessed he would wait and see what the final outcome matters then stood "Shadows" owned the mill the circumstances warranted "Shadows" in subject to a mortgage of \$9,000, and it stood paid down was made good by the \$1,000 made on the shoddy. It may as well be said here, though it has no further bearing on the narrative before us, that Mr. Giles's nervousness increased, and ended in insanity, and a few months after he com mitted suicide. There was no cause ; he was not poor, his family got as agreed the \$13,000 from this transaction and were comfortable. but he had got it into his head he was ruined after he had become owner of the mill, and he never seemed to have reached a level condition again. Giles once. after he was a spirit, communica ted with "Shadows," and gave him a very good test, one of the best identifications he ever had, and conveyed the idea that the transaction from beginning to end was an influence from 'over the river." "Shadows" hardly saw it in that light, there not being disinterested or elevated motives enough, yet still it may have been; but the object not being to write up the history of Mr. Giles, we will leave him and go back to the enterprise that is more particularly the subject of this narrative. In the mill that "Shadows" had just purchased was some unused stocking machinery that belonged to the Hon. Joe Porter, who nersuaded "Shadows" to use it and make stockings, instead of satinets, as was proposed ; if he would do that, Porter would use his influence to get him a contract with Government to make stockings for the soldiers, and that was, after due reflection, concluded upon. For the convenience of doing business a cor poration was formed, based on this property, which cost "Shadows," as has been said, 0, but to look respectable the nominal capital was called \$100,000, or 1000 shares of stock of the par value of \$100 each. It will be seen that this stock did not cost a cent a share, still it was as well worth what it was called as half of the things are that are floated on to the public resting on equally large figures. Mr. "Shadows," however, did not propose to sell these shares until they were of proved value ; but the sham helped to get the contract. In this way, the corporation, which was christened the "Sagadyhoc Woolen Co," proposed to make the stockings, and Mr. "Shadows" was proposed as surety for the contract, which was satisfactory. As part of this assumption of virtue, one reading the quotations of stock sales in those able to finish off a batch of goods without get- | days would see now and then the "Sagady-

hoe" quoted at 80 or 85 percent.; this is no real directly, is, or, as the writer puts it, "was" indication of virtue or merit, but it indicated a It is not one of the prerogatives of a human It is not one of the prerogatives of a human. market value that answered every purpose, and under the circumstances there was no harm done.

There was great profit in these stockings, and the Company contracted for one hundred thousand pairs to be done at a certain time. The Government would pay say twenty-five thousand dollars for the one hundred thousand when approved and delivered, and the cost would be from fifteen thousand to eighteen thousand dollars, according to the quantity of shoddy that could with safety be worked in and the stockings not be rejected. Everything in those days was rushing, and it required cash to get wool; buying that on credit was a lost art; was worth. The lender had also, rather than | and "Shadows" found himself on the strain, as was mentioned in the early part of this chapowned both; in fact, as the saying is, he had an | ter. He had got beyond his depth; had spent "elephant on his hands," and could neither get | his money and exhausted his credit; and still the machinery called for wool. No wool, then no stockings; then breach of contract. Lacking cash, wool was lacking, and the pump sucked. Just at this critical point the pay-roll was due; everything had been used for the item of wool, and the machinery was still hungry, and no money in sight until the wool was supplied to produce the one hundred thousand pairs, and that was not in sight either; and what was equally important, the labor pay-roll was due that day, and must be paid, or no stockings even if there was wool. It was the gloomiest hour "Shadows" ever saw, notwithstanding his gloomy name. Though success was sure with the raw material, without it it was ruin; and in "Shadows's" mind that had come. He had often said to himself, in the words of the poet: "Over the river are friends of mine." but he was in no mood to say it then; his resources, sentimental as well as financial, were dried up. This was the state of the case when, as has been said, old Mr. Octavio, like a bird of ill-omen, put in his unexpected appearance. At that moment light was so near breaking into his depressed mind, it is a wonder he did not sense the influence of his spiritual environment, at least enough to make him sentimental, and say: Are old earth-memories lost to them forever?

Is the 'dread past' forever dead to them?

Do visions of Lang Syne revisit never Those eyes that view the New Jerusalem?"

"Some whisper that the dead we knew Hover around us while we prav. Anxious to speak. We cannot say:

We only wish it may be true."

He did n't even reach that half-way consolation; but his words, if not his thoughts, expressed themselves in the usual form of superficial hospitality to this, at this time, rather unwelcome visitor.

The interview, or colloquy, that followed after the entrance of Octavio into the office of "Shadows" is rather spiritually important, and at the same time of some length; so it will be better to wait for the next chapter before narrating it.

SECULAR PRESS BUREAU,

Organized under the Direction of the American Spiritualist Alliance, 61 Irving Piace, New York.

A LAYMAN DISCOUNTS A TITLED GEN-TLEMAN.

HENRY J. NEWTON'S REVIEW OF PROFESSOR ALDRICH.

To the Editor of the Oakland (Cal.) Daily Times: My attention has been called to an article, published in your paper of Feb. 6th, entitled "Cogitations on Spiritualism," written by Prof. B. L. Aldrich. As this article may be of some importance, from the fact that the author is a a member that some notice be taken of it. Our Bureau, it will be seen, is willing that the learned Professor shall have all the benefit of his title, and to make this manifest has delegated a layman to do the work where it might have authorized a Professor or a Judge to perform One would suppose from reading the first two paragraphs of the article in question, that the Professor was laboring under the hallucination that he was a confidential clerk of Nature and knew all about her methods. If simple asser-tions can become equivalent to established facts by any process of mental legerdemain, or by any method known to Prof. Aldrich, he should give the process to the public. The Professor evidently thinks an assertion The Professor evidently thinks an assertion all that is necessary to settle any of the ques-tions raised by the phenomena of Spiritualism. Before referring, however, more definitely to the assertions to which I have alluded, I shall confine myself mainly to two points which ap-pear in the Professor's article. First, the ap-parent assumption that he can solve all the problems involved in the phenomena of Spiritproblems involved in the phenomena of Spirit-nalism in general, by the observance of a single manifestation, or a variety of manifestations brough a single medium. Second, the value of his conclusions as to the probable cause of the phenomena described by him when tested by what he knows, or what is known in science or nature, of the effect of mind pure and simple upon ponderable bodies. The first assertion of the Professor to which I call attention is this—". The genuine manifesta-tions, limited by a year's faw warities are scom call attention is this—:: The genuine manifesta-tions, limited by a very few varieties, are seem-ingly preternatural; while if perfectly natural should honestly be attributed to the extraordi-nary power of the human mind." I will couple with it the one immediately following: "In Nature is every expression of every sort of form?" Those two essentions imply in the with it the one immediately following: "In Nature is every expression of every sort of force." These two assertions imply, in the first place, that the Professor supposes that Spiritualists attribute the phenomena to super-natural causes. This revelation by the writer is sufficient to show to any well-informed Spir-itualist how superficial has been his investiga-tion of this subject. For the information of the learned Professor, I will state that Spiritu-alists hold that there is not and cannot be the learned Professor, I will state that Spiritu-alists hold that there is not and cannot be, within the sphere of our observation, anything outside of or beyond Nature. To the latter part of the assertion, where he says, in speaking of the phenomena, "while perfectly natural should honestly be attributed to the extraordinary power of the human mind;" to this I say honestly is not a factor in the question and cannot by any method be used to establish or disprove a fact. the question and cannot by any method be used to establish or disprove a fact. Whether we attribute the phenomena, hon-estly or dishonestly, to a cause which has not been proved, and cannot be, the simple fact that we do it honestly can have no force on the mind of any intelligent searcher after truth. I will ask the Professor what he knows about this averaged on the searcher and the searcher at the searcher a I will ask the Processor what he knows agout this extraordinary power, and if he knows as much about it as he seems to wish your read-ers to infer he does, and will honestly tell the truth about it, we shall discover that what he wishes your readers to think he knows will prove to be pure speculation—an hypothesis built on mental quicksand which the Professor would have not believe to be called

being to use, handle or apply irresistible pow-er; if it were so then we would be omnipotent, and the simple fact that such power in the hands of one individual might make it very un-safe for mankind in general, is sufficient reason safe for marking in general, is sumcent reason why it has never and probably never will be delegated to humanity. Just what the writer means by this assertion is by no means plain, especially when he says "applied indirectly." Does he mean the application of mind through mechanical appliances? If he does not, then I confess to my utter inability to discover any meaning in it

confess to my utter inability to discover any meaning in it. If, however, that is what he had in his mind, it can readily be shown that his position, con-sidered from such a standpoint, will not be ma-terially improved. If we contemplate the pow-er of the screw, the lever, and the steam-engine as the most conspicuous illustrations of the ca-pacity of the mind to perceive and apply prin-ciples in Nature with a view to discover and ciples in Nature, with a view to discover and locate the power exerted, we will learn that in these mechanical instruments we simply have illustrated some of the laws of Nature which exist without any connection or dependence on the human mind.

In view of such facts can we believe it possible that Prof. Aldrich seriously supposes there is any analogy between the manifestations of power through the phenomena of Spiritualism and the force ordinarily observed in a machine constructed by the human mind? As improbable as such an hypothesis may seem we are compelled to adopt it, from the fact, as before stated, of our incapacity to conjecture what meaning he intended to convey if it was not this. How superficial must have been the ob-servations of this writer, and how poorly quali-fied to instruct the public on such an interest-ing and important subject 1

Ing and important subject 1 The facts which we are called upon to con-template, as exhibited through mediums and machinery, are so dissimilar, and so apparent. that to undertake to set them forth in detail seems entirely unnecessary at this time. We

may, however, allude to them further on. As we proceed with our review of Prof. Al-drich's article, and quote the next assertion im-mediately following the last and it, would seem mediately following the last and it would seem directly connected with it, instead of its afford-ing any light on what he is driving at, it mate-rially increases the fog and multiplies the difficulties in the way of forming any satisfac-tory conclusion or idea as to just what he means. He says, "Equally potent is that brain power that is facilitated by a peculiar condition of nerve medium to a direct contact with materi-al objects." "Equally potent," he says, that is, in other words, irresistible. What is it that is irresistible or omnipotent? The Professor says it is brain power. What a marvelous dis-covery? Many persons have earned immortal fame for having made discoveries, the imporcovery? many persons nave earned minortal fame for having made discoveries, the impor-tance of which, when compared with this, seems insignificant, and fades from view as the stars of night fade and disappear in the full light of the sun. But the sun is not shining on his co-nundrums, or, if it is, as we before stated, the fog has so increased that its rays cannot be utilized so we will have our readers in posses

fog has so increased that its rays cannot be utilized, so we will leave our readers in posses-sion of this part of the learned gentleman's statements, and proceed to quote the hext as-ertion which immediately follows the last. "No person has ever been able to say to a table move, and be obeyed." I am disposed to be chari-table enough to suppose the Professor meant more properly to say, that so far as he was aware or knew, such an occurrence had never taken or knew, such an occurrence had never taken place. Modesty has always been a commend-able virtue, and when I am called upon to witable virtue, and when I am called upon to wit-ness such a conspicuous lack of it as exhibited in the last quotation, I am, as you see, disposed to exercise one of the other virtues, charity, which has the reputation of being able to cover a multitude of sins. If, however, the Profes-sor should decline to avail himself of the ad-vantage of this charity mantle, then I would ask him how he knows that the last-quoted statement is true; and without giving the gen-tleman time to answer, will answer for him and say, as a matter of fact, that it is not true that a table and other ponderable bodies have not responded to the call or request of not only one person but many, ay, thousands; and if the Professor is ignorant of this fact he alone is to blame for it, and before he again attempts to write on this or any other subject for the pur-pose of enlightening the public, he should ac-quaint himself with at least the rudimentary principles involved.

futint nimeer with at least the rutimentary principles involved. As I'rof. Aldrich has introduced into his arti-cle some of his own experience, evidently to fortify his position, I will relate one or two instances in my own experience which will be sufficient to prove the soundness of my position in reference to the last-quoted assertion. At the time to which I desire to call attention, my the time to which I desire to call attention, my family consisted of four persons beside domes-tics, viz,: my book-keeper and his wife, my wife and myself. The wife of my book-keeper was at that time an extraordinary medium, both for physical and mental phenomena. I will, however, only relate one phase of the physical which will apply directly to the ques-tion under consideration. At our request the invisible intelligent force, acting through her, would lift one end of a large centre-table from invisible intelligent force, acting through her, would lift one end of a large centre-table from the floor without visible contact. In the pres-ence of Mr. Henry Slade I have witnessed the needle of a mariner's compass—in an ordinary metallic case covered with glass and securely protected from any possible contact—moved by requesting the intelligence purporting to be present and acting through his mediumship; not only moved, but moved in any direction re-quested, to any point on the dial-plate, or whirled rapidly around in any direction de-sired. I could go on relating similar instances sired. I could go on relating similar instances ad infinitum, but for the purpose in hand these two will answer. What I have here stated as facts on he verified her competent with the facts can be verified by competent witnesses, and in numbers sufficient to place the state-ment beyond the pale of peradventure or rea-sonable question. Therefore it will be observed that the value of the testimony which I present, when com-pared with Prof. Aldrich's statement, is in the ratio of the difference between positive and negative testimony. It endeavors to prove that certain occurrences have not happened, because he has not witnessed them, while my testimony relates to what I have seen. This process, which the gentleman has introduced to prove the cor-rectness of an assumed position, is not original with him or new: it is a very common practice, I am sorry to say, especially with those whose knowledge of the rules governing the laws of evidence, or by which its value is determined, is very limited; but as a general thing it car-tions : particularly is this the case when met by positive testimony. Before leaving this part of the subject, I Therefore it will be observed that the value sups : particularly is this the case when met by positive testimony. Before leaving this part of the subject, I would call attention to a very narrow avenue through which an escape may be attempted. It is stated that no one has ever said to a table, move, and be obeyed. It will be observed that in mystatements I have not said to the table, move, or to the needle of the compass, move this way or that, but that I have addressed what I proved to be an intelligent force. But in view of the fact that the writer does not claim to possess a table endowed with intelligence, or presume that any one else does, and that he attributes the movements of his table, not to any inherent intelligence, but to the action of the mind in contact with and through the muscles of the hand or fingers, he is not in a good position to take advantage of this small ayenue of escape, and after this statement of his position, it may be a question whether it is not effectually closed. The next assertion to which I desire to call attention is that, "All slate-writing which pretends to form letters without touching slate and pencil, is previously prepared." To this my reply is short. The Professor has not and cannot prove the truth of this statement, and that I can easily prove that it is not true; but as a matter of fact it is as grave and serious an train about it, we share indicate the wint the work will be readers to think he knows will prove to be pure speculation—an hypothesis built on mental quicksand which the Professor would have you believe to be solid granite. This we think will become more apparent when we quote the next assertion which we propose to notice. He says, "This power of mind when applied indirectly to matter was proved irresistible." We would respectfully ask the learned gentleman when this most important discovery was made, and by whom? Also what methods were or can be used by which the truth of this assertion can be demonstrated? We deny that it either has been or can be proved that the power of the mind, whether applied directly or in-

SEPTEMBER 23, 1882.

all who got on it. If we called up in the same jestful manner the spirit of a frail woman the table would barely tip, which corresponded to our conception."

In this statement he seems disposed to tease In this statement he seems disposed to tease your readers by suggesting questions and leav-ing them to answer for themselves without at-tempting to furnish even so much as a hint as to the why or the wherefore. For instance, we are led to suppose that in order to succeed in this experiment we must be in a jestful mood, and call up our imaginary and mythical chosts and call up our imaginary and mythical ghosts in jest. If this is so, he certainly should tall us why, and at the same time point out just what the difference would be if we should take on a serious mood and call in a solemn manner for

The underence work be in the should take on a serious mood and call in a solemn manner for exhibitions from the same source. If I may be permitted, I would suggest a line of experiments for the Professor when next an opportunity offers, the result of which I have no doubt would be exceedingly interesting to your readers. It is this: instead of taking a frail woman as the minimum of strength, start with Samson. You will see that this is wholly practical, as it is simply a matter of compari-son, there being many things infinitely weaker than woman. Having started with Samson, then, call up a mythical steam engine of say at first one hundred horse power, and note the difference. When the relative difference has been established between Samson and the en-gine, you will have added something to the sum of human knowledge, and we should be able to determine with a degree of accuracy hitherto determine with a degree of accuracy litherto unattained, the comparative merits of Sam-son's muscle. When this is settled, then sub-stitute the one hundred horse power to repre-sent the weaker, and call up say a five hundred horse power engine to represent the greater power, and note the result; then go on in this direction as long as prudence and a proper re-gard for self-preservation would justify. An account of the results would be highly inter-

Without devoting more attention to the asser-tions contained in this article, and the queer philosophy evolved by this mental phantasma-goria, I will consider what I stated at the comgoria, I will consider what I stated at the com-mencement to be the important point involved. The fundamental error made by the writer is the apparent conviction in his mind that he has, by observing a few phenomena through a single medium, qualified himself to instruct the pub-lic upon one of the most intricate and difficult problems which has ever engaged the attention of the human intellect. Not only intricate and of the human intellect. Not only intricate and difficult, but of more universal interest than it is possible for any other to be. So thorough seems this conviction that he proceeds to dis-

Is possible for any other to be. So thorough seems this conviction that he proceeds to dis-pose of and settle it as flippantly and as dog-matically as any clergyman would dispose of questions in theology. If he can be persuaded to enlarge his field of investigation he will soon discover that he has as yet hardly entered upon the threshold of the marvelous and wonderful, not only in physical nature but in mental phe-nomena as well. During the time which has elapsed since pub-lic attention was first called to this subject, some thirty years since, many have played the part now being enacted by Prof. Aldrich. Learned Doctors and Divines have written books, pam-phlets and essays upon it, and as a rule have succeeded in only one thing, namely, making a public exhibition of their ignorance and folly. As a general thing they have endeavored to ex-plain it in harmony with what they had been taught to believe, especially if the writer was a theologian. Many examples of this might be cited; one, however, will have to answer. Some fifteen years since the Association of Congrega-tional Clergymen appointed the Rev. Charles Beecher to make a thorough investigation of Spiritualism and report to the Association. The reverend gentleman entered upon his work without any adequate conception of the task he had undertaken. He supposed, as did those who appointed him, that he would in a very short time be able to report the whole thing a delusion, and the so-called phenomena all chicanery, fraud and tricks. He was not long, however, in realizing, to a great extent, the magnitude of the work which had been im-posed upon him. His report stated his unquali-fied convection that the phenomena were facts and that they were produced by spirits; no other conclusion seemed possible. This being settled in his mind, the next ques-tion was how to explain it so as not to conflict with the creed and doctrines of the church.

lion was how to explain it so as not to conflict

no other conclusion seemed possible. This being settled in his mind, the next ques-tion was how to explain it so as not to conflict with the creed and doctrines of the church. This task he performed by charging the whole thing to the devil. He and his associates no doubt thought it, under these very trying cir-cumstances, an exceedingly fortunate thing that such an animal or spirit was generally supposed to exist, and also that they did not incur the risk of the devil entering his protest or denial to such a charge. Mr. Beecher, how-ever, continued his investigations on his own responsibility for many years, and some three or four years since published a book in which he appears to have abandoned almost entirely his devil theory and accepted, as a general thing, with some slight taint of old theological no-tions, the theory usually held by Spiritualists. A volume could be written in giving similar examples. I would cite the more recently pub-lished account of the proceedings of a conven-tion of the clergy of the Church of England, held in London, and convende especially for the purpose of considering the subject of Spiritual-ism in its relation to the church. Both in Europe and in our own country, men engaged in scientific pursuits have given more or less attention to this subject. This, however, has been the case to a much greater degree in Eu-rope than in this country. I will only mention the names of two of the most prominent—Prof. Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leip-sic. Prof. Zöllner has published several works on the plenomena of Spiritualism. Hislast book on this subject was published several works on the subject was published, I think, in 1880, and is entitled, "Transcendental Physics." This book has been translated into English, and I would earnestly recommend it to the atten-tion of Prof. Aldrich. It would furnish him with instructive reading, if not interesting. I also refer to Prof. Wm. Crookes, F. R. S., of Lon-don, editor of the *Chem*

ed by Spiritualists. It is a fact well known to investigators of this ed by Spiritualists. It is a fact well known to investigators of this subject that there have not been two mediums developed through whom the same manifesta-tions, identical in all respects, occur. When we consider that this applies to thousands of me-diums, and that the facts are of almost infinite variety, both as relates to the physical and mental phenomena, and that new problems are continually being presented, how preposterous and absurd must therefore appear the claims of opposers who speak authoritatively on this sub-ject, and who, by their own showing, have been limited in their investigations to what has oo-curred through one medium, and that evidently of a very ordinary character. There are many mediums for physical manifestations through whom ponderable bodies cannot be moved with-out physical contact. The Professor has had his experience in the presence of such a me-dium, and if he had simply stated that fact, and sought to inform himself by investigating the phenomena through other mediums before at-tempting to philosophize and promulgate theo-ries, he no doubt would have written very dif-ferently. It is evident, as the case now stands, that he did not, and it was hardy nossible under the

It is evident, as the case now stands, that he did not, and it was hardly possible under the circumstances that he could have known enough upon the subject to be of any material

advantage to himself or any one else. I would say, in closing, that I hope Prof. Al-drich will extend the field of his investigation in this interesting and important subject, know-ing full well that if he will do so, many if not all of his theories will be materially modi-fied, if not entirely abandoned.

SEPTEMBER 23, 1882.

OF LIGHT. BANNER

Stray Leabes.

HIS CRAZY BONE. The man that struck his crazy bone All suddenly jerked up one foot And hopped three vivid hops, and put His elbows straight before him, then Flashed white as pallid Parlan stone, And clinched his eyes-and hopped again. He spoke no word-he made no moun-He multered no invective-but Just gripped his eyelids tighter shut; And as the world whizzed past him, then He only knew his crazy bone Was stricken-and he bopped again. -[W. Riloy. HIS CRAZY BONE.

In the matter of vaccination it is said to be the heifer that gives the physician his best points.

Brown loudly boasts that his heart is always in his hand. Fogg says Brown is so close fisted that he is in no danger of ever losing it.-Boston Transcript.

Of what use is the letter C? Can any one name a sentence where the letter S or K would not serve as well?

Fishermen, in order to handle eels securely, first cover them with dirt. In like manner does detraction strive to grasp excellence.-Douglas Jerrold.

Vanity Fair credits some one of the writing fraternity with describing an adversary's mouth as "stretching across the wide desolation of his face, the sepulchre of ice cream and the geyser of falsehood."

An ex-drug clerk declares that during four years at the business he never put up a pre-scription with pure drugs. Honest druggists should be heard upon the subject of adultera-tions.—New York Mail.

The late George Ripley is reported to have said that the rapidity with which Darwin's views found acceptance with scientific men was without a parallel in the history of knowledge.

The man who invented the gas meter never thought he had found perpetual motion. But he did, though. Just you leave home a couple of months, and you will find that meanwhile it goes right on, just like the salary of a clergy-man who has gone to Europe for his health.-The Tea-Cup.

Early rising affects many people the way it did Archbishop Whately, who was one day asked if he rose early. He replied that once he did, but he was so proud all the morning and so sleepy all the afternoon that he determined never to do it again.

Wouldst thou discover Nature's true path to happiness? Listen to her first command : La-bor 1 The hours fly swiftly to him who has daily occupation. A lifetime creeps slowly away with the idle.—Leopold.

A picture gallery is at last open in London on Sunday afternoons. It is that of Miss North, which some time since was given by her to the Royal Gardens at Kew; and consists mainly of paintings of the flora of many countries painted from actual observation by Miss North herself.

At a recent examination for clerkships in the London post-office, fifteen hundred women presented themselves. This would seem to indicate that women, as a class, are not so indifferent to the emoluments or so averse to the cares of public office as many opponents of the woman's movement would like to make appear.

Cleaning horses by steam is the latest innovation. A curious machine for this purpose is in daily use at the Third Avenue, New York, railroad stables, replacing the currycomb. Its standard rate is one hundred horses in ten hours, but recently it cleaned one hundred and twenty-two between 7:30 A. M. and 4:40 P. M., with " an hour's intermission for dinner."

Palue's Last Years. DENIAL THAT THEY WERE SPENT IN DIRT AND DRUNKENNESS.

To the Editor of the Courier-Journal:"] WASHINGTON, July 12th.—A friend from your city has enclosed to me an editorial item cut from your paper in answer to a Texas corre-spondent's inquiry about Thomas Paine. You say, truly, that you find no evidence that Paine ever retracted his sentiments on religion. In his last will, written less than six months be-fore his death, in his own hand, he says : "Au-thor also of a work on religion, 'Age of Reason,' parts the first and second." And his last words, as recorded by his pious physician, in answer to the question, "Do you wish to believe that Jesus is the son of God ?" were, "I have no wish to believe on the subject." But, my dear sir, you do a great wrong to the memory of Thomas Paine when you say : "He died, as he lived in the latter part of his life, a [To the Editor of the Courier-Journal :*]

"He died, as he lived in the latter part of his life, a miserable, drunken wretch. No man could have known more about him than the little Scotch seed-merchant of New York, Grant Thorburn, and his tes-timony is clear and unnistakable as to the horrid end of Tom Patne."

Paine's biographer, Gilbert Vale, whom I personally knew and esteemed as an honest man, in the preface to his book, published in 841, says:

1841, says: Mr. Jarvis, the celebrated portrait-painter, with whom Mr. Paine lived, informs us distinct-ly that Mr. Paine was neither dirty in his hab-its nor disputer. M. John Fallows dived in its nor drunken, ... M. John Fellows lived in the same house with Mr. Paine above a twelvethe same house with Mr. Paine above a twelve-month, and was his intimate friend for many years after his return (in 1802) to this country, and never saw him but once even elevated with liquor, and then he had been to a dinner-party. We know of more than twenty persons who were more or less acquainted with Mr. Paine, not one of whom ever saw him in liquor.... The story of his intemperance during the last seven years of his life rests almost entirely on an insinuation in an angry letter from his land-

an instruction in an angry letter from his land-lord, Carver, in a dispute about a board-bill. The correspondence was treacherously pub-The correspondence was treacherously pub-lished by the malignant Tory and convicted li-beler, Cheetham, after Paine's death, and was re-published by Grant Thorburn. Mr. Carver's dispute had been amicably settled, and he was so incensed at Thorburn's re-publication of the letters that he cut them out of the book; and when-Paine lay on his death-bed, Carver wrote him a very tender letter of apology and esteem. That letter is printed in Vale's preface, who follows it with this comment: Mr. Grant Thorburn, mentioned above, scarcely knew Mr. Paine, as Mr. Carver ob-serves, nor does his conduct command respect. I will only add, upon personal information,

I will only add, upon personal information, that Grant Thorburn was himself constrained

by advice of counsel to retract a libel affecting incidentally Paine's moral character in order to save further costs in a suit. W. H. B.

* Louisville, Ky.

New Publication.

KING'S HANDBOOK OF BOSTON HARBOR. By M. F. Sweetser, author of "The Artist Biog-raphies," "Osgood's New England," "White Mountains," etc. With over 'Two Hundred Original Illustrations. 12mo, cloth, emb., pp. 268. Cambridge, Mass.: Moses King, pub-lisher, Harvard Square.

The result of five years' close application to a study and research of Boston Harbor, and the traditions, legends and historical incidents relating to it and the islands that diversify its scenery, is found in this handsome and attractive volume-a volume valuable and interesting alike to citizen and stranger; for, as the localities and personalities of which it treats were intimately connected with the early struggles of a people that have become a great nation, the record cannot be otherwise. Boston Harbor has a world wide reputation among those who admire Nature in Its finest moods. Said James Freeman Clarke, " Why go to see the Bay of Naples when you have not yet seen Boston Harbor?" and all who read this book will not wonder at the suggestive inquiry. It is charm ingly written : so familiar in its style that, reading its pages and looking at its engravings, one may easily, while seated at his own fireside, wander mentally, or spiritually if you prefer the term, over the ways and among the scenes it describes. We are first given a description of a sail down the harbor, with a chart that informs us of every point of interest, and one will be surprised to find how many nooks and crannies are among these that have hitherto been thought of no account. Accompanying this are panoramic views be-

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tions." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

10 Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen. Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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Superintendent of Schools, New York City.

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HYGIENE OF THE BRAIN,

And the Cure of Nervousness.

A St. Louis editor accidentally received in his morning mail proof sheets intended for the em-ployes of a religious publication house, and, after glancing over them, rushed to the city editor, yelling, "Why in the world did n't you get a report of that big flood ? Even that slow, old religious newspaper across the way is ahead of you. Send out your force for full particu-lars—only one family saved. Interview the old man. His name is Noah."—Independent. Use the summer resorts and Huil, followed by full chapters de-scribing both shores from the city to the ocean, with all the summer resorts and towns bordering the bay. **Hints to Housewives.** Stir cakes one way only. Never put pickles in a jar that has had lard in it. Put sugar on top of your jelly to keep it from moulding. Sliced tomatoes really do not need yinegar.

Observations of the transit of Venus, to take place Dec. 6th. will be made under the auspices of the United States Government at Washington, D. C.; Cedar Keys, Fla.; San Antonio, Tex.; Fort Thorne, N. M., in the United States; and at the following foreign stations: Cape of Good Hope; Santa Cruz, Patagonia; Santiago, Chili; and one in New Zealand.

A THIRTY-YEAR-OLD CHOWDER. - A local paper in New England, recently, in giving an account of a family reunion, said: "The day was all that could be desired, the company were in the happiest mood, and the famous chowder. presided over by Mr. Fisher, was partaken of with as much-if not more-relish than when he first made it, some thirty years ago."

There is a story in the Chinese of a great general who was found one day by a courtier performing the most absurd antics in the presence of his aged father and mother. The general soon took his guest aside, and told him with tears in his eyes that he daily exhibited himself thus, in order that his beloved parents might think themselves still young !

This is the way in which a Bucharest firm lately opened a circular announcing its insolvency: "With the woe and heart-rending anguish of those who are in the last agony and preparing to bid a final farewell to their beloved one, we take up the pen to inform you that, etc., etc." This language probably did not deter the creditors from making a careful search after assets.

PROFESSIONAL DIALECT .- A late Boston paper vouches for the truth of the following: "Yes," said the actor to the clergyman, as they met after service, "I was in front this morning. Business good, is n't it? Why, you must have had fourteen hundred people in the house; all the best seats filled, and a good many standees. I call it good business for this season, and strong attractions against you. You 've caught on in this town, and no mistake." And the actor walked away, convinced that he had said the handsome thing to the clergyman.

Among the herring fishers of Shetland, the pilchard catchers of Cornwall, in Northern Africa, in Samoa—in brief, over all the world— oil is used more or less systematically, as every salor knows, for the purpose of southing the sea when ruffled by the storm. Sometimes a mop steeped in oil is hung in the water along-side, at other places pricked bladders are used; but the rationale of the operation is the same.— London Standard London Standard.

A plan has been suggested, and, if we mistake not, has been patented in the United States, for a "sea-anchor" or "drag," which can be used for its old purpose, while at the same time it will slowly shed oil from a magazine attached to it, making smooth water in which the ship can float securely.

moulding. Sliced tomatoes really do not need vinegar.

They are better without it. A little salt rubbed on a discolored egg spoon will restore its silver tint. Lard alone will make a tender, but not so

flaky a pie crust as butter, or butter and lard

One pint of good vinegar and three pounds of r are right for seven pounds of fruit in spic-No need to seal air-tight. sugar

ing. No need to seal air-tight. Hang up everything you can find about the kitchen. It saves trouble when sweeping, and is so convenient to know just where to find things when wanted in a hurry.

837 The "Woman's Institute of Technical Design," in New York, has issued its first re-port. The school opened in November, 1881, with five pupils. It closed in the following June with thirty, who received certificates. The instruction was given in two classes, called. first and second elementary, and included the branches of wall-paper and calico designs and flower-painting, with a carpet and oil-cloth class. The school is the owner of a Jacquard loom. Prizes of from fifteen to thirty dollars loom. Prizes of from fifteen to thirty dullars were awarded to several during the year. In all, four hundred and seventy five drawings were made, many of which were sold. A mong the practical instruction the pupils were given opportunities to visit the large carpet and wall-paper factories, where the practical details of manufacture were explained to them.

*Both Lydia E. Pinkham's Vegetable Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3c. stamp. Send for "Guide to Health and Nerve Strain."

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be due on or before ten years from date; and Where-as, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, We do hereby agree to take, and do sub-soribe for the number of such bonds we have below set opposite our individual names, to he delivered to and paid for by us, at one hundred dollars each, when all of such bonds shall have been subscribed for as afore-said.

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OF LIGHT. BANNER

10

(From the Valley Visitor, Newburyport, Mass.) ¹(From the Valley Visitor, Newburyport, Mass.1 The poets in goodly numbers have had at-tachments to this locality. The ancestors of Longfellow and Whittier and Lunt were early settlers in Newbury, the town which furnished the first poetry of note in the period of Massa-chusetts Bay. Here lived John Pierpout and Hannah Gould: and here sing Wm. W. Cald-well and Harriet Prescott Spofford. Many other names might be added, but none of these have uttered sweeter or more beautiful words than ALLEERT PIKE, who, through long years for he has now rounded his three score years, for he has now rounded his three score and ten, has had a place in the front ranks of the world. We give the following from his pen:

THE OLD MAN'S STORY.

The spring has best of brightness Every year. And the snow a chasiller whiteness Every year. Nor do simmer flowers quicken, Nor does autumn fruitage thleken As they once that, for they steken Every year.

It is growing darker, colder, Every year. As the heart and soul grow older, Every year. I care not now for dancing,

Or for eyes with passion glaneing – Love is less entraneing Every year.

Of the loves and sorrows blended Every year. Of the charms of filendship ended Every year. Of the thest that still might bind me Until time to death resigned me, My infimities resided me Every year.

Ah! how sad to look before us

An't now shal to look before us Every year. While the clouds grow darker o'er us Every year: When we see the blossoms faded That to bloom we night have aided And in humorial gailands braided Every year.

To the past go more dead faces Every year. As the loved leave vacant places Every year. Everywhere the sad eyes meet us, In the evening's disk they greet us, And to come to them entreat us, Every year. Every year.

"Yon are growing old." they tell us, "Every year?" "You are more alone." they tell us, Every year?" You can wh no new alloction; You have only recollection, Deeper sorrow and dejection, Every year."

Yes, the shores of life are shifting Every year ! And we are seaward th ifting Every year. Od places, changing, fret us, The living more forget us, There are fewer to regret us Every year.

But the truer life draws nigher

Ind the truer of a draws nigher Every year, And its morning star elimbs higher Every year; Earth's hold on us grows slighter, And the leavy burdens lighter, And the down immortal bighter, Every year?

(From Light, London, August 26th.) A TOKEN OF DEATH.

"Skeptical" was the expression used regard-ing myself by Madame Blavatsky on a card of introduction to Mr. C. C. Massey, which she gave me in Bombay in August, 1879. The word was used in regard to my attitude toward Spir-itualism and p-ychological phenomena gener-ally. The expression was fairly accurate of my position, and I think I may say is so still. Con-sequently, the marrative which I am about to sequently, the narrative which 1 am about to give of a personal experience is told with, per-haps, a bias against marvelous manifestations. In the autumn of 1877, Dr. J. M. Peebles, of Hammonton, New Jersey, U. S. A., author of "The Seers of the Ages," "Spritualism De-fined and Defended," and other works? on a second four round the world visited Madras, where twee of the other works? second tour round the world visited Madras, where I was editing one of the daily newspapers in that city. Dr. Peebles called upon me at my office, and finding him most agreeable in con-versation and pleasant withal, I asked him to dine with my wife and myself. He did so, and after dinner we sat on the verandah of our house till nearly midnight, discussing various topics, but as was natural in Dr. Peebles's company — chiefly Spiritualism. Dr. Peebles

"You needn't wonder. Nellie is beyond all pain and suffering now. I have watched with her so long, and am so weary. Besides I know the is at rest." Then I woke, and as certainly she is at rest." Then I woke, and as certainly as I ever saw anything in my life, I saw my wife's form lying on the bed, with such a look on her face as I should expect to see had she a few moments before passed peacefully away. Rather impatiently I wheeled my chair round to the writing-table, and thought, rather than said, with a sigh, "Oh! dear, it seems no good. If I leave my work for a moment only, I am worried about Nellie." Again, by an effort of will, I shut all thoughts of her from my mind, and proceeded with my work oblivious of what

had just passed. nau just passed. Exactly a quarter of an hour later, my "boy" came into the room with the words, "Telegram, sar!" on his lips, and with one of the dull red oblong envelopes used by the Indian Telegraph Department in his hand. Without any foreboding, as I had got into the current of my work again, I opened the envelope rather carelessly, again, I opened the envelope rather carelessit, and was at once startled at noticing that the folded telegram was on yellow paper, a sign that the message was from England. I pulled the envelope open with a start, and found in it a message from my brother at Cambridge, saying, "Nellie is dying, here!" Strange to say, no thought of the intimation which I had received dust show my brother that we would be descend by thought of the infimation which I had received that she was at that moment dead crossed my mind. I was oblivious of the experience with which I had been favored. Ordering my car-riage to be got ready as quickly as possible, I drove to the telegraph office, and sent a long message to Cambridge, containing the words of contributed and here in God and the hereafter

message to Cambridge, containing the words of contidence and hope in God and the hereafter which a Christian husband would naturally wish to whisper into a beloved wife's ear as she was crossing the dark waters of the River of Death. Then I returned home. The friend with whom I was living was on a holiday tour in Geylon, and, with the exception of the native servants, no one was in the house. I passed a weary, anxious afternoon and even-ing, awaiting the telegram which I felt must soon come announcing death. It did come, about half-past eight-in the evening, and ran as follows : — "Nellie died peacefully between seven and eight this morning." Partly to occu-py my mind I drove to the telegraph office and sent off another message. On my way back, it struck me for the first time that there was it we hours' difference of time between Madras live hours' difference of time between Madras and Cambridge, that eight o'clock A. M. at Camand Cambridge, that eight o'clock A. M. at Cam-bridge corresponded with one 'P. M. in Mad-ras, and that I had had the "token" of death which my wife spoke of when Dr. Peebles visit-ed us, and I, in my skepticism, had not appre-ciated it. All the night through I remained in an agonizing state of mind, mentally praying that if I had had a "token" the vision might be repeated. But the hours of darkness passed and no vision appeared. Nevertheless I could not shake off the sense of reality of that noon-tide scene which came back upon me with won-der ful vividness. derful vividness.

1 afterwards learned from my brother, in I afterwards learned from my brother, in whose house my wife died, that soon after seven in the morning all her sufferings ceased. She was lying very quiet, with her eyes closed, when my brother stooped and said: "Nellie, is there anything we can do for you?" "No, thank you," she replied; "I am feeling so rest ful. And, do you know, it seems as if William were here by my side." Without again opening her eyes in a short while she died no further works were here by my side." Without again opening her eyes in a short while she died, no further words passing her lips, and the affectionate watchers by her side not knowing the exact moment of her death. I may add that my telegram with the words of comfort and assurance reached Cambridge too late to be of the service I in-tended. With a feeling which I cannot blame, my friends laid the yellow telegram form upon the breast of the dead and it was buried with her.

[We have the pleasure of a personal acquaint-ance with the writer of the above narrative. Ile is a gentleman of the bighest honor and in-tegrity, and complete reliance may be placed on every word he has written.—En. "Ltourt."]

Thoughts by the Seaside. To the Editor of the Banner of Light : An esteemed correspondent, L. M. C .- whose good taste and scholarly attainments are duly recognized and cordially appreciated-has sent the present writer some lines by Lord Lytton, doubtless with a view of eliciting some expression of opinion concerning their merits. If one who makes no profession of the fine art of versification may venture to criticise a true poet who has achieved a lasting fame, I may observe that the first stanza violates our sense of the congruity of ideas and the proprieties of speech. Following the suggestion of my fair correspondent, I copy the poem (for convenience in fragments) and respectfully submit the same, with the accompanying comments, for publication in your excellent journal. The distinguished author here, as elsewhere in verse and prose, recognizes the subtile powers which belong to the department of psychological science, but as already intimated, the lines immediately following are not felicitously expressed: "As the flight of a river, That flows to the sea, My soul rushes ever, In tumuit to thee." The first line taxes the power of imagination beyond the limits of healthy action. A river is a large inland stream, flowing from some source to the ocean, or to some large body of water into which it empties its current. The river includes both the water and the channel in which it flows, and we cannot conceive of a river without a channel. We may, therefore, with some little license, speak of a river as flowing, rising, running and "rushing," but never as flying. The act of flying is not the function of inanimate things. It implies a rapid and, usually, a voluntary change of position with respect to surrounding objects; and rivers do not leave their channels. The hyperbolical representation of a flying river really transcends all rules of reason, and the possibilities of Nature. quite as much as the assumption that the elephant Jumbo may take wing, or Plymouth Rock run a foot race !

resist the tendency to satiety resulting from frequent contact, much less increase the pleas ure of constant repetition. It is only the di-vinest love-if I may modify Milton's language and its application without changing the sentiment-that ever

"-With grace divine Imbued, brings with its sweetness no satiety."

" But all that I care for, And all that I know, Is that, without wherefore,: 1 worship thee so."

This is the expressive language of that irresistible gravitation of souls which-without regard to time and space and every possible obstacle-brings together, consciously, the natures that live the true conjugal life of mutual confidence and reciprocal love. It is not the mission of such love to assign logical reasons for its own precious, existence. It makes no special appeal to the reasoning faculties and does not listen to argument. It is supreme over homiletics and has no special cognizance of the statute. In all ages and among all peoples, Love has had her own sweet way, and will continue to worship her own ideal divinity.

It is well known that the writer devoutly believes in the invisible agents and subtile forces of the Universe. We have reached a proper termination of this letter, and cannot discover the unseen intelligence that inspires what follows:

THE VOICE OF MY LOVE. RESPONSIVE TO MY LORD AND MY LADY.

I list to the beating Of thy loving heart,

The story repeating-"How precious thou art !" Like the hum of the bee.

In his little cone, Is the voice of the heart That is all my own,

Shall thy fortune be cast, Together with mine? It is well, if at last Our two lives combine.

Like the voice of the dove, That flies to its nest. Is the voice of my Love, That calls me to rest,

On the bosom so fair Of my gentle One; How I long to be there, When the day is done!

Like the solos above, In songs of the blest, Is the music of Love, In the heart at rest.

"Dis the end of all strife. In soft undertone, And the beauty of life

In the Spirit's Home. S. B. B. Old Orchard House,

Old Orchard Beach, Me., Sept. 4th, 1882.

Ray The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are like myself, dwelling in the great parental mansion of God; they still The story I have told above is a plain, unvar-nished narrative. It was a year and a quarter after the above incident had happened that Madame Blavatsky termed me "skeptical" re-garding occult science generally. I am not sensible of any change of opinion since August, 1879, and, as I have said if I have written with any bias at all, it is with a bias against, and not in favor of, Spiritualism. (We have the pleasure of a personal accuration of the start of the story of a personal accuration (We have the pleasure of a personal accuration). (We have the pleasure of a personal accuration of the pleasure of a personal accuration of the pleasure of a personal accuration. (We have the pleasure of a personal accuration of the pleas society? During their methics I was not us-contented because I could not have them around me. If a journey took them from me I was not therefore unhappy. And why is it differ-ent now? They have gone on a journey. Whether they are living on earth in a far-distaut city, or in some higher world in the infinite universe of God, what difference is there? Are we not still in the same house of the Father, like loving brothers who inhabit sepa-rate rooms? Have we therefore ceased to be brothers?-Roman brothers ?- Rowan.

Spiritualist Camp-Meeting. The Solomon Valley Spiritualist Camp-Meeting will be held in Delphos, Kansas, Sept, 22d to Oct. 1st, ten days. Accommediations can be had in town if the weather should be stormy. Those who can will bring tents or covered wagons. Board \$3 per week, Horse feed cheap. A good attendance is looked for. J. N. BLANCHARD, Pres. S. V. S. Association.

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partated many most interesting incidents which had occurred in his own experience, incidents which I met now and then with good-

On another occasion we had a visit from Dr. On another occasion we had a visit from Dr. Peobles and much pleasant talk, chiefly of a spiritualistic nature. After he had left us on the second creasion my wife and I had a chat mon the evening's talk, she seeming somewhat impressed with what had been stated by our American friend. I good humorelly chaffed her on becoming a convert to Spiritualism, when she remarked in accents of sincerily which startled me at the time, "Well, William, you may laugh as much as you like, but I am sure of this, that it would not matter how many thousands of miles sparated us if you were to thousands of miles separated us, if you were to die I should know at that moment; while if I were to die away from you I am sure you would know," I did not answer the remark, and I do not remember that we ever touched on spiritualistic matters agaid. At that time my wife was in fairly good health; but during the win-Was in Jarily good health; but during the win-ter and early spring symptoms of decline ex-hibited themselves so unmistakably that she was ordered home for the summer. She left Madras in March, 1878, with the confident ex-pectation of returning to me in August of the same year. We neither of us had any idea that her death was near.

The letters I received from England were of a generally assuring nature until Friday, June 21st. So, indeed, was the letter I received by the mail delivered on that day, but certain symptoms were described which gave me grave concern, more especially because my wife seemed to have no conception of their significance. I talked the matter over with some friends who called at my house in the evening, and they pool pooled my figures. But I could not shake off the alarm I felt, and I determined next day to keep myself free of worry by bury-ing myself completely in my work. At that time Messrs. Longmans, of London, were bring-ing out my book on the "Famine Campaign;" by the Friday's mail I received from them near-by a hundred wages of wrocks which I bed on

by the rindry's main received from them hear-ly a hundred pages of proofs which I had en-gaged to send back in the mail steamer leaving on the following Wednesday. I began working at six o'clock on Saturday morning, and continued steadily at my proofs till eight, when I bathed and had breakfast. I resumed my work and kent on without a break resumed my work and kept on without a break resumed my work and kept on without a break or interruption of any sort until about half-past twelve. Throughout the whole period I am not conscious that my thoughts once turned to my distant wife. Knowing I could do her no good by fretting, by an effort of will I shut all thoughts of her from my mind, and concen-trated my sole attention upon my work. At half-past twelve, what with the concentrated attention upon the proofs and the effect of the intense heat of the city, I felt so wearied that I determined to rest a short while. (I should perhaps state that my writing table was in my perhaps state that my writing table was in my bedroom, a large, airy place, but a room con-nected with which were no associations special was "chumming" with a friend in a house which my wife lad visited three times only, I think.)

I wheeled my office-chair round, and placed it with its back to the table, noted the time by At with its back to the thole, noted the time by my watch, which was on the table (it was ex-actly twenty minutes to 1), and at once dropped off into a deep slumber. I awoke with a start, was sensible of a strange experience, and found that only a very few minutes had elapsed since I shut my eyes. During that period I/seemed to be in England, in a room I did not recognize, with my wife who was lain the table in the recognize. with my wife, who was lying, looking very pale. on a bed. I was holding her hand in mine. I do not remember that any words passed be-tween us, but I recollect a look of sweet rest and peace seemed upon her, and I knew, was perfectly conscious, that she had just died. While room, and said, "I wonder, William, you can sleep, with Nellie only just dead." I answered,

"A twofold existence, I am where thou art, My heart in the distance Beats close to thy heart."

"Look up, I am near thee, I gaze in thy face, I see thee, I hear thee, I feel thy embrace.'

All this is not only intrinsically possible, but it is psychologically true, and verified by the actual experience of many persons whose natures have been truly spiritualized and uplifted to the higher planes of feeling, thought, and life. The writer has experimentally demonstrated the truth of the poet's words, and realized that one may be present. in the most essential sense, with the most distant objects of his love. Time and space are nothing to the spirit. and distance between conscious souls is only the lack of that affinity which determines conjunction and coalescence.

> "And absence but brightens The eyes that I miss,

27 The Scarlet, Cardinal Red, Old Gold,

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Anti-Computery Vaccination

We, the undersigned, respectfully and earnedly invite all persons opposed to Commissory Vaccination to a Confer-ence to be held in the Common Council Chambers City Hall, Hartford, Conn., on Tuesday, Sept. 2ath, 1852, at 10 A. M., for the purpose of considering the best means to adopt to effect the betal abolition of Compulsory Vaccina-tion, and also for the purpose of organizing a League for united action. mited action.

anopt to chert the total anomation of Compansory Vaccination, also for the purpose of organizing a League for united action.
 Prominent gentlemen have promised speeches or papers, and a good meeting is expected.
 We appeal to all ritends of physical purity, human ilberty and heaven-both personal rights, regardless of sectional differences, to come and help us to abolish the compulsory diseasing of the person.
 We are yours respectfully,
 J. DOBSON, M. D., Fairfield, Conn.
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And several others, or deliver ad-tresses will oblige by communicating the fact, with title of same, to J. Dobson, Fairfield, Conn.

Sumapee Lake Spiritualist Camp-Jiceting.
 Sumapee Lake Spiritualist Camp-Jiceting.
 The Spiritualists of New Hampshire will hold their fifth annual camp-meeting at Biologett's Landing, Newbury, N. H., commenchag Soptember sth and closing September 25th. The plenic days will be September 12th, 14th, 15th, 19th, 21st and 22d. On these days there will be a concert of half an hour previous to the morning service by the Sunapee Lake Cornet Eand, and the Sunapee Lake Orchestra and the Sunapee Lake Orchestra the following Speakers have been secured: Dr. H. B. Storer, of Boston; Geo. A. Fuller, of Dover, Mass.; Joseph D. Stilles, Weymouth, Mass.; Miss Jennie B., Hagam, South Royalton, Yt.; Mrs. & Emma Paul, of Morrisville, V1; Dr. I. P. Greenheaf, of Boston, Mass.; Mrs. Addle Stevens, of Claremont, N. H.; Mrs. Asidle Stevens, of Claremont, N. H.; Mrs. Andle Stevens, of Claremont, N. H.; Mrs. Anna M. Twiss, of Manchoster, N. H. The celobated materializing and physical mediums. William and Horatio Eddy, have promised to be present during the entire meeting. The sentaurant will be managed by Mr. and Mrs. Lorenzo Worthen, of Manchoster, Caterers of twenty years' experience. They had charge of the restaurant at this faction. Circulars will be issued soon containing full particulars, and may he obtained by addressing any of the officient. Geo. A. FulLErn, Dover, Mass. President.
 Y. G. BHOCKWAY, Newbury, N. H., Committee on Grounds.

Spiritualist Convention

Npiriualist Convention At Capitol Hall, Montpoller, Vt. Friday, Saturday and Sunday, September 22d, 23d and 24th, 1882, under the aus-pices of the Vermont State Spiriualist Association. This Convention, coming as it does after the close of the camp meeting season, and with the large number of speak-ers which will be in attendance, cannot fall to be one of the most attractive meetings of the soumer. Capt. II. H. Brown, of Willingantic, Cf., an inspirational speaker of rare power and ability, will be present. Also Mr. Edgar W. Emerson, of Manchester, N. H., and Mrs. Gertrude B. Howard, test mediums, will give publicedances. Mrs. Emma L. Paul, of Stowe, Mrs. Fanile D. Smith, of Brandon, Mrs, L. S. Manchester, of West Randolph, Mr. A. E. Stanley, of Loicester, and Mrs. Sarah A. Wiley, of Rockingham, will be present, and other speakers and me-diums are expected. Good music will be provided by Mr. Rip'ey, of Montpeller; and the usual courtesy will be ex-duns are expected. Good music will be provided by Mr. Bood accommodations at the Bishop Hotel and American House at \$1,00 per day. Horse-keeping, 50 conts per day. W. H. WILKINS, Scerciary, Lebanon, N. H.

The New Hampshire State Spiritualist Associa-tion

tion Will hold its quarterly meeting at B'odgett's Landing, Newbury, N. H. in connection with the Lake Sunapee Spiritualist Camp-Meeting, on Friday, Saturday and Sun-day, September 22d, 23d and 24th. An interesting and profitable season is antiripated, and a full attendance de-sired. By order of Board of Managers. E. J. DUBANT, Chairman.

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BANNER OF LIGHT. SEPTEMBER 23, 1882. Miscellaneous. Miscellaneous. Reto Pork Advertisements. Mediums in Boston. Advertisements. BALTIMORE ADVERTISEMENT. The Spiritual Offering, THE VOICE OF ANGELS DR. ELIZA STILLMAN AS wonderful success treating by correspondence, Ad-'I take pleasure in testfying to the skill and ability with which you treat medical questions,'' From Grace Green-wood: 'Am happy to testify to the almost miraculous heal-ing power of DR. STILLMAN. She does not noed to question her patients to discover their secret pains.'' Address The Windermere, 57th street, 0th Avenue, N. Y. Sept. 16,-tt LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE INTERESTS OF HUMANITY, FROM A SPIRITUALISTIC AND SCIENTIFIC STANDFOINT. ISSUED WEEKLY AT. OTTURWA, IOWA. A Semi-Monthly Paper, SARAH A. DANSKIN, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Physician of the "New School," TRANCE AND MEDICAL MEDIUM FOX & WILSON, Publishers. Adaptability to Every-Day Life. 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To con-vince skeptics, and theroby uake business for myself, I will make the following propositions, viz.: I will give a personal test and proof of the science to whom-scover will send me their sox, place and date of birth (gfo-ing hour of the day), and Socents, money or postage stamps. I will write briedly in answer to two questions for whom-scover will send me the same data as above and \$1. I will write briedly in answer to five questions for whom-scover will send me the same tasta sabove and \$2. I will write briedly in answer to five questions for whom-scover will send me the same to five questions for whom-scover will send me the same to five questions for whom-scover will send me the same to five questions for whom-scover will send me the same to five questions for whom-scover will send me the same to five questions for whom-scover will send me the same to five questions for whom-scover will send me the same to five questions for whom-scover will send me the same to five questions for whom-scover will send me the same data as above and \$2. I will write a notifient antivity for whomsoever will send me their nationality, sex; place and date of birth (giving hour of the day) and \$6. Mativities of this klud consider the physical and mental condition of the native, with the principal events and changes in the highwayof life, viz.; Sickness, its character and time; Business, years of loss and gain; Marriage, its time and condition, togother with other matters of impor-tance. The most sensitive may be assured that no statement will Dr. F. L. H. Willis May be Addressed till further notice. DR. M. H. CARLAND, MAGNETIC PHYSICIAN, FIIROAT, LUNG AND CATABBIL SPECIALIST, Clenora, Yates Co., N. Y. Clenora, Yates Co., N. Y. D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosting of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Wills claims special skill in treating all diseases of the blood and nervous system. Cancers, Scroula in all its forms, Epllepsy, Paralysis, and all the most delicate and complicated diseases of both secres. Dr. Wills is permitted to rofer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage atamp. Send for Ofreculare and References. 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It effect-ually puts to silence the ery that the doctrines of true Spir-trary, it shows the grand exuitation and spiritual growth that must attend a right understanding of the Spiritual Phenomean and the relations of this world to the spheres beyond. DR. H. B. STORER. Editors. This journal is published bl-weekly (every two weeks), at the low price of \$2,00 per year in advance. It is the only Spiritual Journal on the Pacific Coast, and having a constantly increasing circulation, it is one of the finest advertising mediums on the coast. MR. & MRS. A. S. WINCHESTER. Editors. A. S. WINCHESTER & CO., Publishers and Proprietors. Addross all letters to Post Office Box No. 1997. 321 Sutter Street, San Francisco, Cal. May 27. SAMPLE COPY FREE. Postage free. Address Office 29 Indiana Place, Boston. My specialty is the preparation of New Organic Reme-size for the cure of all forms of disease and debility. 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In its development theory it advocates the idea that souls are transmiorated until they arrive at a point where they are spiritually self-suitaining, then they are transmitted from parent to child as are the bodies, and become self-sustaining in a spiritual body at the dissolution of the earthy Dr. E. D. Babbitt has repared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Proincite licatift; How to De-stroy Health; How to euro Diseaso; How to Bathe, etc., teaching people to be their own doctors on the powerful and yot simple plans of Nature, Price, Scients, postage 10 cents. **TERRE HAUTE, IND. GEORGE R. MOORE.** The Mediums' Friend is a first-class family newspaper, containing 24 columns of interesting and instructive mat-ter, embracing the following departments: Biographical Sketches of Mediums; Contributions from Practical Writ-ors; The Skance-Room; Editorial Department; Original Essays upon Spiritual Philosophy and Scientific Subjects; Reports of Spiritual Philosophy and Scientific Subjects; Reports of Spiritual Lectures, etc. Terms of subscription, in advance: Per year, \$1,50; Six months; 75 cents; Three months, 40 cents. Postage free. Our patrons can remit us the fractional part of a dollar in postage stamps-once and twos preferred. Advertisement published at 10 cents per line for the first, and 8 cents for each subsequent insertion. No advertisement taken for a less amount than 25 cents? AND D. E. CASWELL, austaining in a spiritual body at the dissolution of the earthy. The author claims to be en rapport with the spirit of John Howard, who guides him through circles and spheres of spirit-like, interviews some of the inhabitants, who relate their past history and experience, giving the bearings of nets and conditions in their former lives upon their spiritual progress, the bindrances to their advancement, and the sure rewards of right living. In the unerring law of compensa-tion it reconciles the evil with the good, and vindicates the ways of God to man. The last spirit interviewed is George Washington, who speaks as philantirous ther than as patriot. The makes a thrilling plea for peace and gives a scathing rebuke to the war-spirit, oppose capital punishment, advocates the elec-tion of Federal officers by the people of each locality, in order to save from jeopardy the life of the President, on whom the responsibility of appointments rests. The two following verses end the poem: **COOKING RANGES** TRANCE and Healing Medium, 30 Worcester Square, Boston. Hours 10 A. M. to 3P. M. Will attend funerals. Sept. 2.-4w* EMBODY all the essentials for PERFECT OPERA-TION, CONVENIENCE, ECONOMY and DURABILITY. It will not pay to make experiments in selecting so impor-Price, 50 cents, postage 10 cents, For sale by COLBY & RICH. MRS. L. A. COFFIN, NO. 226 Tremont street, Boston. Psychometric. Test and Business Medium. Office hours from 10 to 9 P. M. By letter, \$1,00. iw -Sept. 23. NINTH EDITION. tant an article of domestic economy and home comfort as By letter, \$1,00. thé Cooking and Heating Stove or Furnace. THE VOICES. A. H. PHILLIPS GET THE BEST and you will'find it true economy in Jess amount than 25 cents: AG-SPECIMEN COPIES SENT FREE. July 20. GIVES Sciances for Independent Slate-Writing and other Tests. 1044 Washington street, Boston. Sept. 9.-4w BY WARREN SUMNER BARLOW. The author has revised and enlarged the Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parabile of the Prodigai's Son," of vicarious atonement, etc., in this part of the work, is of especial interest. THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and giorious attributes. THE VOICE OF A PEBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF BUPENSTITION takes the creeds at their toord, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Gar-den of Eden to Mount Caivary! THE VOICE OF PARYER enforces the idea that our pray-ers must accord with limmutable laws, else we pray for ef-fects, independent of causo. Ninth edition—with about one-fourth additional matter; with a new stippied steel-plate engraving of the author from a recent photograph. 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The second number of this Magazine contains over one hundred pages, finely illustrated with full-page engravings, as follows: They are for sale by the principal dealers in every city and nearly every town in the United States. If your local dealer cannot supply you, send to the manu-MRS. CLARA A. FIELD, An integration of eternity. Now back to earth with strength of will renewed, I wait to hear the boatman's muffled oat, And trusting that the scenes in vision viewed I may review; upon this truth I rest To evil's problem solve, and ask no more; Eternal Love and Wisdom knoweth best." as follows: Independent Writing in Chinese Characters on Slates. Independent Writing inside a Block of Paper. Independent Drawing on Slates in Colors. Message written in a Blank Book placed in a Stand. Drawer, without contact, by Epes S. Knots Tied in an Endless Cord. Writing without contact on the Exposed Surface of a Slate in Davilght. BUSINESS and Medical Clairvoyant. Psychometric Readings. Hotel Van Rensselaer, 219 A Tremont st., Suite 6. Sept. 9. 32 and 34 Union, and 19 to 27 Friend Streets. MRS. ALDEN. We have no hesitation in saying that this little book will be a valuable accession to the family literature, and no lib-oral mind will regret its purchase. We therefore confident-Jy bespeak for it a wide circulation, and solicit orders for the book on the principle of mutual exchange, and full value received. TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. Sept. 9.-4w* in Daylight. Price: Single copies, 50 cents; or \$1,50 per year. BOSTON. Address the MISS HELEN SLOAN. Sept. 9, -6teow recolved. Cloth, 12mo, pp. 156. Price \$1,00; postage 6 cents. For sale by CQL BY & RICH. FACT PUBLISHING COMPANY, THE GREAT SPIRITUAL REMEDIES

11



BANNER OF LIGHT.

[Continued from first page.]

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This school of inrestigators appear to know nothing of spiritual conditions or methods, and are too vain and pompous to learn them. It is fruitless, therefore, to expect that spiritual science will ever make any advancement through their misdirected efforts. The lowliest observer will learn more-will be shown more in one séance-than this whole school of pseudo-scientists would acquire in a life-time. When a circle is permeated with spirituality-and one element of this is humility-the sitters will, individually and collectively, receive all that the spirits are able to give under the circumstances. They scan the wants and desires of all present, and try to satisfy them; and circles formed for scientific investigation, if operated on this principle, would be able to collect, by patient and persevering observation, a vast body of facts, which would throw a great deal of light on the laws of spirit-force and activity. Tests of mediumship would be useless in such circles, for spurious mediumship would be immediately apparent, since the character of the manifestations would declare it. It is only by researches thus conducted that the foundation of spiritual science can be laid.

Let me suggest a few points to which for this purpose the attention should especially be given, premising that physical science presents but few analogies with spiritual science; and that the principles of the latter are far more subtle and profound. This must be obvious to every reflecting mind. These principles refer to (1) the nature of spirit as compared with matter ; (2) the relations of spirit to matter, and the power of one over the other : (3) the nature of spirit-control, and psychological action in general : (4) the rationale of mediumship, with the laws governing its various phases and regulating its exercise, and the most effective means of cultivating, preserving, and ennobling it, as well as of protecting the mediums from all physical and moral deterioration. All these branches of inquiry should be conducted by experienced observers, with good, strongly endowed mediums, and under the best conditions. This is not the work of skeptics or unbelievers, but of advanced students-of those who have passed beyond the rudiments, who do not need to have their faith confirmed by tests, because their minds are not forever haunted by the suspicion that the whole matter is a delusion or a cheat, but who know how to apply the best tests for the discovery of truth. Let all, however, who wish to use tests of any kind be unrestricted in their employment ; but let public mediumship be also free and unrestricted. Whatever evils exist will then cure themselves, without savage denunciation on the part of the excessively righteous, or invoking the legislature to pass laws restraining mediumship, as some have intimated should be done. Spiritualism is not esoteric, as some would fain to have it. Thank God, the distinction between croteric and esoteric has vanished with the civilizations of antiquity, or is left to the antiquated forms of Oriental conservatism and the vagaries of what is called Occultism. We condemn the confinement of any of God's blessings to a select few ; we know of no specially favored class or "chosen people"; but we would throw the doors of the Temple of Truth open to all, and let all enter who can. If, when they get there, they find themselves unprepared for its scenes, or dazzled by its splendors, let them retire and seek the proper means of unfoldment and preparation. If they attempt to scale the walls instead of seeking admission at its portals, they must suffer the consequences; and if they approach the entrance-gate with irreverence they will learn a lesson, that will teach them to put Such is spiritual law; and let it have its perfect sway, untrammeled by the attempted limitations of vain and arrogant mortals. In a discourse of this nature, I can but touch on a few points, without attempting anything. like exhaustive treatment; but, before closing, I have a few words more to offer upon mediumship, which is unquestionably the cornerstone of Spiritualism, and without which no investigation would be possible. Mediumship is a special gift, not peculiar to this age, in its general character, or in the law controlling it, but peculiar in its special characteristics, in the mode in which it is exercised, and in the objects which it is designed to subserve. Its very name-the invention of this time-implies that it is better understood than ever before. It is not divination, sorcery, magic, necromancy, witchcraft, nor psychomantia; although the enemies of Spiritualism cunningly endeavor to confound it with these things, that belonged to past ages, and, different orders of civilization. It, of course, depends upon kindred laws; but it is differentiated from them in many important respects. A spirit speaking through Mrs. Richmond very suggestively said: "Spiritualism is an impulsion into modern thought as distinct as an act of creation. It is not the result of an evolution of past thought, or of preceding states of mind on the earth. There was invisible preparation in the spiritual realm. It came to contradict, on the one hand, the materialism of theology, and on the other that of science, in answer to the challenge, of one against the exercise of spiritual gifts, and of the other against the existence of spirit. It came in obedience to the laws that govern the world of intelligence-the world of spirit, not the world of matter. It has never been checked or deteriorated by anything man could do to it.' The Spiritualism of this age has the peculiarities of the mediumship of this period. The modern mediums have, it is true, very much in common with the seers and prophets of old; but, in many respects, they are widely different from them: the people to whom they belong are different, and the spirits controlling them are different-different in purpose, feeling, ideas, and general grade of progress. A medium is simply the passive instrument of an active spirit-intelligence; not, like the adept of the occultists, the active controller of passive or obedient spirit-workers. When mortals are rash and foolish enough to undertake to control the spirit-powers around them, they summon to their service only such as are willing to is always a quid pro quo. Such spirits are of the earth earthy; and they serve their earthly master or mistress only for the selfish gratification of their own appetites or desires. They serve their own interest in the end. What that is we can sometimes only conjecture; but we may be sure it is not for the benefit of the mortal. who soon finds himself or herself betrayed into the power of a low-graded demon. It is the old story of "selling one's self to the devil" in a somewhat modified form. Mediumship has only a remote analogy to this. The medium

necessarily subject to any spirit-power, gives up no individuality nor disowns any moral accountability; that is, when in his proper normal condition. The medium, as I have said, is an instrument, and becomes such by temporarily relinquishing his volitional power, in order that his mental or bodily organization, or both, may be employed by some spirit personality. In proportion to the passivity of the medium is the strength or completeness of the spirit's control. The spirits obey no command; they come at their own will and pleasure, attracted by their relation to the medium, or to the nerson to whom they desire to manifest their presence. When there are several persons with the medium each one exerts his own sniritual attractive force; and the spirits brought by it will be as various as the characters of those who attract them. Hence, without some regulative force, confusion and conflict ensue. This state of things is always more or less injurious to the medium, who often suffers very greatly from the spiritual conflict. Lower controlling influences then take the opportunity to manifest, because the higher cannot endure inhar-

monious conditions. As Tennyson says: "They haunt the silence of the breast, Imaginations calm and fair.

The memory like a cloudless air, The conscience as a sea at rest."

Hence, mediums sitting habitually under inharmonious conditions, suffer a deterioration moral, physical, and spiritual, becoming the prey of debased and debasing spirits. Consequently they should be protected against this evil, not condemned and crushed, because they have been made to suffer from it. Mrs. King, in her book, "The Principles of Nature," justly speaks of these mediums as "victims of a perverted public taste," and attributes their deterioration to the "debasing influence of circles" though I am sorry to say in some of her recent utterances she seems to repudiate that undoubtedly correct doctrine. Being negative or sensitive in proportion to their excellence as mediums, they are obviously amenable to all the influences of the circles, and are not to be held accountable for what takes place while they are under control. This principle must not be lost sight of. Mr. Stainton-Moses, in an article recently published in the English journal Light, bears witness to its truth in the following words: 'The first step will be taken to a better and nobler spiritual epoch when we revise our methods, purify our own selves and discountenance those conditions which invite and harbor fraud, buffoonery, and delusion, which sap the health of mediums and expose them to unknown perils, and the cause of Spiritualism to merited obloquy and contempt. It is by no means easy to do this without overstepping the bounds of a wise discretion. The criticism which starts with the assumption that every medium is an impostor till the reverse is proved, is only less reprehensible than the credulity that swallows everything that professes to come from a spirit without thought or discretion."

Of the latter fault here referred to I think there are fewer examples than many suppose. Credulity is not a prevailing trait among Modern Spiritualists, but rather the reverse; and the more experience some of them claim, the greater is the skepticism they manifest. The cultivation of the believing rather than the skeptical spirit is what is required for the real progress of spiritual truth. Let phenomena be studied as phenomena, without regard to the character of the medium. The integrity of the medium need not, indeed should not, ordinarily, be an element in the investigation at all. The manifestations should bring their own verification, or the contrary; and they will do off their shoes ere they tread on holy ground. so if the proper course is pursued. You can learn nothing if you begin by destroying the instrument of research; and to condemn the medium in advance is equivalent to a destruction of his or her medial powers. If you have no medium in whom you have confidence enter upon no investigation; ask for no manifestations. There is one thing that investigating Spiritualists need especially to understand; and that is, there is a connection between the manifestation, whatever it may be, and the medium, which it is impossible to analyze on any known laws. Spirit becomes cognizable to the material senses of mortals only through mediumship; and I do not go too far in saying that no manifestation whatever is entirely independent of the medium or the medium's personality. In the trance you have still the me dium's voice, the medium's language, the medium's ideas, to some extent, at least; in materialization you have always more or less of the medium, even when the form is entirely separate from the medium's; and even in independent writing and speaking you still have some of the medium's mentality. The medium is never totally eliminated; for if he were you would have nothing of the spirit which you could cognize, unless you were a medium yourself. How careful should we be, then, in judging spirit manifestations, and especially in judging the medium ! Spiritualism, as a science, would have made far greater progress, if the public advocates-I do not say investigators-had manifested a less feverish anxiety to give the cause a respectable status with the skeptical scientists, the journalists, and the clergy. The effort to afford to these people a "crucial test"-- to overwhelm their skepticism, and to compel their acceptance of the reality of the phenomena, has rarely, if ever, been truly successful; because they have no wish to accept the truth, but on the contrary are determined to reject it. If their minds were open to conviction, the records contain ample evidence to convince them; and there is no use in arranging special séances to gain their assent. Was not that proved by the case of the Rev. Joseph Cook, about two years ago? Through the medium Watkins, the most absolute test was presented to him; but the result was only what the lawyers call a "confession and avoidance"; and it led to an abuse of Spiritualism not only by that distinguished clergyman, but by all his confréres of the pulpit. Some good was indirectly done to the cause of spirit-communion through the admissions of Mr. Cook; but no progress was made display power at the command of the mortal in in silencing the denunciations of the religious order finally to get control of that mortal. There pulpit and press; on the contrary, they were made more virulent, and the status of Spiritualism was not rendered any more respectable by means of the supposed triumph. The fundamental fact of spirit-communication in various forms has been proved-has been established as clearly as any truth of science : and to deny it in the face of the recorded evidence on which it rests, is to impugn the honesty or intelligence of him who makes the denial. That evidence thus far constitutes nearly all the "scientific basis" which Spiritualism has; but surely spiritual science is not to be summons no spirit, makes no incantation, ob. confined to the single fact that spirits do com-

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than that; and it is into that domain that the investigation of which I am speaking would introduce us. Upon this great field of research we have at present scarcely entered. What is known as yet of the conditions and limits of the psychological control of embodied spirits one over the other? What of the province and scope of psychometry and its relation to mediumship-a world of research in itself? What of the subtle and complex relations of the spirit-world to the world of matter? How little do we know, as yet, of the true tests of spirit identity ! All these departments of inquiry claim a calm and patient investigation; and there are many others of scarcely less interest and importance. The intervention of evil-disposed spirits, under certain conditions, to vitiate, obstruct, or destroy manifestations, presents an interesting and important topic, which quite recently has been discussed with far more heat than light; because it has been between theoretical dogmatism and railing on the on side, and a positively-alleged experience on the other. The question involved in this topic should be

thoroughly and calmly considered from the standpoint not of preconception and prejudice. but of experience, and with no desire or effort to rule out facts in favor of mere hypothesis. The interests of Spiritualism, both as a movement and a science, demand this, since, without a proper regard for the principles involved, the best and strongest instruments for investigation are liable, to be destroyed. The statements of investigators 'and theorists in regard to this matter are diametrically opposed, and therefore one or the other must be in error. While the school to which Mrs. King belongs deny the existence of evil-disposed spirits, or the possibility of their intervention, others assert, with Allan Kardec, from the facts which they have witnessed, that "light, mischievous spirits multiply around us, and seize every occasion to mingle in the communications, for truth is the least of their care." I believe the contrary view is a monstrous perversion of the truth, and as mischievous as it is monstrous. The experience of all ages shows it to be so, for the record of that experience is filled with instances of the persistent intervention of the powers of darkness - the "cosmocratic powers," as Charles Beecher calls them. The revelations of Swedenborg overflow with proofs of this fact, which indeed led to his condemnation of spirit intercourse as being disorderly and dangerous, and on this account there are no more determined. or bitter opponents of Modern Spiritualism than the so-called Swedenborgians. But I cannot go further into this subject at present.

In connection with this, as well as all other mooted questions in which phenomena are involved, there is a principle which should be constantly adhered to; and that is, to use the language of the editor of the Religio-Philosophical Journal, in its issue of the 22d of last month -" each seance or experiment must stand on its own merits independent of all others, when the question of genuineness is raised." For example, it would have been not only unjust but foolish to condemn the manifestations afforded to Prof. Zoellner and very many others by Dr. Slade, because the doctor was charged with deception at Belleville, and under duress, like Gallleo of old, confessed it; and it is equally unjust and illogical to condemn all the manifestations of Mrs. Reynolds, Mrs. Hull, and other mediums, because identical charges were made against them. I contend, my friends, for even-handed justice-the same consideration for female as for male mediums, and for every class of experimenters, whether they are journalists, professors, phy-sicians or only "simple folk," provided they are honest ; and every man is to be held honest, until the contrary is shown. rou cannot promote the investigation of spiritual science on any other principles. But, my friends, to you who are interested in witnessing spiritual phenomena, as a means of edification as well as elevation, let me particularly say, you will find the progress of spiritual science contested at every step, not merely by the unbeliever in spirit-communion, but by those who have graduated from the school of experience twenty or thirty years ago. They will dispute your facts, deny your ability to use your senses, attack your intellectual integrity, and almost pronounce you morally depraved. But be not dismayed; the car of progressive Spiritualism is moving on, and will move on in spite of every impediment placed before it by the conservative obstructionists. The spirit-world is on your side, and will overwhelm this opposition with an avalanche of facts. Wider and wider will the horizon of spiritual truth expand, as its patient and humble servants climb to higher and higher points of observation, while they leave the self-satisfied dogmatists groveling on the plains below. And. moreover, by thus constantly searching out for new truths and clearer views of that which has already been acquired, you will beget within you that habitude of mind which in the life of the spheres will ever keep your faces to the light. and spur you on to grander and grander, loftier and loftier attainments in the endless progress of the soul toward the boundless wisdom of its Infinite Creator.

Sullivan of Boston, assisted by Mrs. Minnie D. Emerson of Boston, Mrs. Fannie Hartshorn of Lebanon, Miss Jennie B. Hagan, and Mr. Ed-ward Sargent of East Princeton, Mass., gave a very successful character concert. By the way, "Charlie" and his companion, "Aunt Dorcas," have already made many warm friends at Sunapee.

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SUNDAY, SEPT. 17TH.

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SUNDAY, SEPT. 17TH. A beautiful day, though quite cold. The ex-cursion trains to Newbury from Concord and Claremont brought crowds of people—and the boat Lady Woodsum, also. Many carriages were busy all the morning bringing people to the grounds. It is estimated that about thirty-five hundred people were assembled on the grounds. We have only one policeman, and this day he was detained at his home, some four miles from the grounds, yet absolute quiet reigned. At 10:30 fine selections of vocal music were rendered by Mrs. Minnie D. Emerson, Mrs. Fannie Hartshorn and Mr. Chas. W. Sul-livan. Miss Hagan improvised a most excellent his, Fainle Hartshorn and Mr. Chas. W. Sul-livan. Miss Hagan improvised a most excellent poem, and Mrs. Emma Paul gave a discourse in which she seemed to excel all her previous efforts, taking for her subject these words: "The word of God is not bound."

"The word of God is not bound." In the afternoon, at 1:30, the choir having rendered in a very pleasing manner some ap-propriate selections, Miss Hagan improvised a poem upon "Eternity." Then Dr. H. B. Storer followed with a thoroughly philosophical dis-course upon "The Invisible and the Visible Worlds."

At 3 P. M. Mr. Edgar W. Emerson of Manchester, N. H., held a test scance in the Pa-vilion, which was largely attended and very satisfactory. NOTES.

Cold weather, terrific winds and severe storms have been unwelcome yet unavoidable

visitors at Sunapee this season. Dr. Henry Slade and his gentlemanly agent, Mr. Simmons, tarried a few days with us. The Doctor, as usual, gave the best of satisfaction to all who visited him.

William and Horatio G. Eddy are with us. Their scances are crowded every day, the very best of manifestations obtained, and all who visit them are satisfied.

Mr. A. W. S. Rothermel, of Brooklyn, N. Y., is giving general satisfaction with his light se-We have a long list of test mediums with us,

and all of them are excellent. Among them may be mentioned Mr. Edgar W. Emerson of Manchester, N. H., Lucius Colburn of Ben-nington, Vt., Charles Harding of Salem, Mass., Edward Sargent of East Princeton, Mass., and Jason Knowlton of Sutton, N. H. Magnetic physicians and medical chairvoy-ents also abound Due Frank Pairso of Putnay

ants also abound. Dr. Frank Peirce of Putney, Vt., Dr. Wright of Bartonsville, Vt., Dr. Crockett of Boston, Capt. L. H. Stone and Miss Ada L. Bond of Greenfield, Mass., Miss Field and Mrs. Mary A. Charter of Boston, may be men-tioned as representatives here of this phase of mediumetic

Hone is the second seco Association.

Mrs. Emerson and Mrs. Hartshorn, also Mr. Mrs. Emerson and Mrs. Hartsnorn, also and Sullivan, add greatly to the interest of our meetings with their fine rendition of the choicest of selections of vocal music. In spite of cold weather and storms we are

having a larger attendance that storms we are Every room in the "Forest House" and "Lake View Cottage "is occupied, and also many tents, besides quite a number are stopping at neighboring farm-houses. Mr. and Mrs. Worthen, caterors, deserve great

credit for the excellent manner in which they minister unto our earthly wants. Mr. George W. Blodgett, the owner of the

Mr. George W. Biodgets, the owner of the grounds, is one of the noblest men to be found in our ranks. His whole ambition is centered in making Blodgett's Landing the centre of liberalism for New Hampshire. GEO. A. FULLER.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Punctually at the date adjourned to, the Children's Lyceum convened in Weisgerber's Hall the first Sunday in this month, and with a very fair attendance of scholars, leaders, of-ficers and friends, all seemingly pleased at pros-pect of meeting regularly every Sunday, after the two months' vacation enjoyed by them. The Conductor, Wm. Z. Hatcher, rejoices in his usual good health once more, and the pres-ent Lyceum session will no doubt compare in its average excellence with those of the past, and only needs the coöperation and symmathy of the

SEPTEMBER 23, 1882.

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VESTMENT TF you desire a SAFE AND PROFITABLE IN VESTHENT, then purchase INHEDIATELY BE FORE THE NEXT ADVANCE IN PRICE, th Preferred Treasury Block of the NEW ENGLAND AND COLORADO MINING, MILLING

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LTEQUENT DIVICENCS, but that the company will become one of the **LARGEST AND RICHEST** mining corporations in the country. It will also buy and sell mining properties at good profits for the benefit of its Stockholders. The company owns fifteen mining claims, besides a large tunnel site, the whole comprising over 150 ACRES OF **RICH MINERAL LANDS** near Alma, Park County, Colorado, surrounded by several of the best paying mines in that State. Soveral of the offeet have had a PRAC-TICAL EXPERIENCE in the mining districts of over TWENTY YEARS, and their ability and integrity is vouched for by leading business men and bankers. The nost conservative papers, such as "ZiOn's Herald," "Cottage Hearth," "Connecticut Courant," "Denver Tribune," "Denver World," "The Woman's Journal," and "American Cultivator," unhesitatingly endorse this company.

and "American Cultivator," unhesitatingly endorse this company. In these days of LOW INTEREST people are looking for a safe investment for unemployed money that will en-sure large oreturns, which this company aims to furnish. The guarantee of dividends and security mentioned above is printed upon each Certificate of Slock. Parties should state in their orders the number of shares desired at \$1,75 per share. They can remit oNE-THIRD the whole amount with order, and make balance payable in 30 and 60 days in equal installments, and stock will be sent immediately upon acht bare and stock at \$1,75 per share cure the stock at \$1,75 per share

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Sunapee Lake Spiritualist Camp-Meeting.

To the Editor of the Banner of Light : TUESDAY, SEPT. 12TH.

Mrs. Addie Stevens, of Claremont, gave a very fine address, which was fully appreciated by the entire audience. In the afternoon and even-ing dancing assemblies were held at the Pavil-

WEDNESDAY, SEPT. 13TH.

A large audience assembled in the Pavilion at 10:30 A. M., and were addressed by Capt. H. H. Brown of New York, upon "The Objects of Life," This address was one of the Captain's best efforts. At 2:30 P. M. Dr. I. P. Greenleaf gave a very elaborate address upon "Our Standards of Judgment."

. THURSDAY, SEPT. 4TH.

At, 10:30 A: M. a conference meeting was held in the Pavilion, and was participated in by Dr. H. B. Storer, Mr. Simmons, and Miss Jennie B. Hagan. At the close Mr. Edgar W. Emerson of Manchester, N. H., gave tests of spirit-pres-ence. Fifteen names, were given, and all but two fully recognized. In the afternoon and evening dancing, assemblies were held at the Pavilion. Pavilion.

FRIDAY, SEPT. 15TH.

At 10:30 Mrs. Emma Paul of Morrisville, Vt., delivered an admirable discourse in the Pavil-ion. Miss Jennie B. Hagan, of South Royalton, Vt., improvised a poem. The afternoon and evening were devoted to dancing.

SATUBDAY, SEPT. 16TH.

SATUBDAY, SEPT. JOTH. Dr. H. B. Storer delivered the address of the morning. He chose for his subject "The Religion of the Body," and gave a thoroughly practical and eloquent discourse. The address of the afternoon was given by Miss Jennie B. Hagan, of South Royalton, Vt. The subject was presented by the audience: "Our Duties Toward our Invisible Friends." At the conclu-sion Miss Hagan improvised four poems, all of a high order. In the evening Mr. Charles W. serves no rites, solemn or trifling. He is not | municate. It has a far more extensive domain | a high order. In the evening Mr. Charles W.

average excellence with those of the past, and only needs the coöperation and sympathy of the adult portion of the Spiritualistic fraternity in the city to give it the prominence it deserves. Efforts will probably be made the coming win-ter to increase its usefulness. There is some talk of, and steps will no doubt soon be taken to inaugurate the Lyceum semi-monthly so-ciable—a source of rational enjoyment for the young folks. *Prof. W. Malmene*, who so kindly coöperated with us at our meetings and Lyceum entertain-

with us at our meetings and Lyceum entertain-ments the past year, with his musical ability, and to whom the Spiritualists of this city are much indebted, has left Cleveland and now makes his home in Wheeling, Va. We trust the friends of that city will give him a kind welcome.

welcome. The Good Samaritan Relief Society.—We are happy to report that this, the ladies' sewing so-ciety. has again resumed its semi-monthly meeting, and met the first time, since its vaca-tion, at the residence of Mr. and Mrs. Wilseys, 9 Lodge Avenue. Mrs. P. T. Rich, its Presi-dent reported fifty or sixty memory taken at dent, reported fifty or sixty names taken at Cassadaga Camp-Meeting for the autograph guilt the society is now engaged in, and desires her kind remembrances to the contributing friends.

Mrs. E. Price, a medium from San Francisco, Cal., met with them and entertained the com-pany with tests of her mediumship. She de-serves a helping hand from the friends she meets while *en route* for her distant home.

Many mediums have lately passed through here on their way westward-Mrs. L. Hopkins and Dr. J. H. Kimball, of Boston, and Dr. D. J. Stansbury of New York, who concluded to re-main in Cleveland a short time, and is report-ed as having plenty of business and doing a good work through his clairvoyant and healing nowers. Dr. S. is a require graduated W. D.

powers. Dr. S. is a regular graduated M. D. "The Proposed Spiritual Institute." In Cleve-land.—The committee having this matter in charge have distributed through the city and charge have distributed through the only and State to every known Spiritualist, a neat pro-spectus detailing what seems a practical plan for establishing a centre or head-quarters for all work pertaining to Spiritualism. Until suf-ficient funds are raised, it is proposed to rent temporary quarters, containing store and apart-ments for reading-rooms, library, and séances. Friends in and out of the State are requested to send for a prospectus, which will be sent free on application to Spiritual Institute Commit-tee, 105 Cross streat.

tee. 105 Cross street. Your humble scribe takes this method of Your humble scribe takes this method of thanking the many friends in Kent, especially Noah Merrill and family, for hospitalities ex-

Noah Merrill and family, for hospitalities ex-tended during his recent visit to "Brady's Lake," the proposed location of the Northern Ohio Spiritual Camp-Meeting Association, which met there last Sunday (10th). Birthday Present.—We had almost forgotten to state that Mrs. P. T. Rich, one of the very best workers in the cause in this or any other city, was on the evening of the 12th made the recipient of a pair of gold spectacles, as a birth-day gift, and as a token of the esteem in which day gift, and as a token of the esteem in which she is held by her numerous and appreciative friends; the evening, after the presentation by Mrs. L. E. Morse, was spent in social converse, interspersed with music, singing, recitations and games. and games.

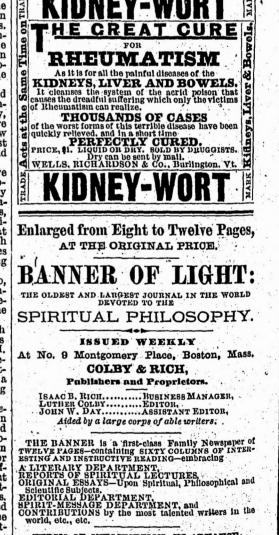
and games. Continuous Sunday meetings in this city will depend entirely upon the response met with by the committee of the proposed Spiritual Insti-tute. Yours in the faith, THOMAS LEES.

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