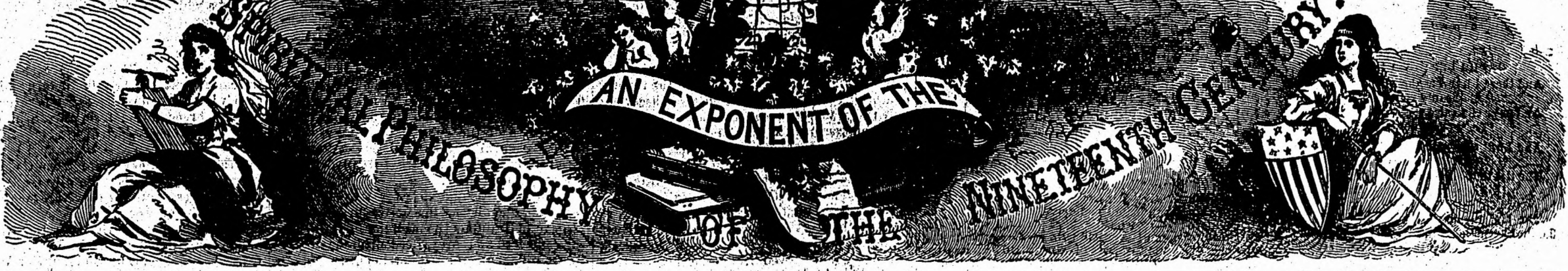


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CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum: Is the Human Soul Capable of Expressing the Attributes of the Deity?* Spiritualism in Chicago.

SECOND PAGE.—*Pearls of the Press: A Significant Move by England, Wayland Notes. Form-Materializations: Epiphany of Washington; Materialization in Indiana.*

THIRD PAGE.—*Materializing Séances with Mrs. Bliss. Conditions for Materialization. Children's Lyceums: Spiritual Camp-Meetings, and the Children's Progress. Lyceum. Ohio's Proposed Camp-Meeting. Stanzas. To the Spiritualistic Public. Book Advertisements, etc.*

FOURTH PAGE.—*Message Department: Invocation: Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Robert Dale Owen, Mrs. Mary A. Sander, Henry W. Sander, William H. Wallace, Sophia Woolridge, Selma Pratt, Samuel W. Longley, Moses C. Deal, and Joseph Emory. Verifications of Spirit-Messages.*

FIFTH PAGE.—*Four Impromptu Messages. Banner Correspondence: Letters from Massachusetts, Connecticut, Alabama, California, Arkansas, Indiana, and Vermont. Book Advertisements.*

SIXTH PAGE.—*The Total Depravity Bugbear, The Unseen, Dr. Newman Smyth, What the "Regulars" are Doing, Psychography Applied to a Sealed Letter, etc.*

SEVENTH PAGE.—*The Case of Charles H. Foster, Mr. Payne in Trouble Again, Spiritualist Meetings in Boston. New Advertisements, etc.*

EIGHTH PAGE.—*Deceased of Dr. John H. Currier, of Boston, Brooklyn (E. D.), Spiritual Conference, Quarterly Convention at Omro, Wis., October Magazines, etc.*

NINTH PAGE.—*Poetry: Two Thousand Years Ago, Communication through a London Medium—Joke in the Second Sphere: A Protest. Book Advertisements, etc.*

TENTH PAGE.—*Poetry: The Ocean of Song. Spiritual Phenomena: A Remarkable Experience: A Compact Fulfilled: Convincing Evidence of Identity: An Unconscious Physical Medium and an Unconscious Circle of Investigators: Supernatural Appearances. Exposure of Medical Vaccination Certificates. New Publications. List of Spiritualist Meetings. Retail Agents for the Sale of the Banner of Light. Business Cards.*

ELEVENTH PAGE.—*"Mediums in Boston," Book and Miscellaneous Advertisements.*

TWELFTH PAGE.—*Brief Paragraphs. Notes of Travel. Meetings in Chicago. Meetings in Philadelphia. Meetings in Portsmouth, N. H. Meetings in Portland, Me. Meetings in Providence, etc.*

attendants, and through their ministrations is His Omnipotent power displayed. Thus man as a spiritual being is made the messenger divine, fulfilling and carrying out the grand designs of God. If man was to become destroyed, then the monarch of heaven would have no vicegerents of His will, and His power would of necessity become broken. You boast that the influence of your sovereign, the Queen, is felt all over the known world, but this does not result from the power wielded by herself individually. It is because she has subjects to do her bidding, and to them alone is she indebted for glory and renown. Take away from her the means of communication; let her sit in her gorgeous palace in all her regal dignity; let her be surrounded by all that luxury and material wealth can afford, but deprive her of the possibility of communicating with her subjects, and the meanest wretch in existence is as much to be honored as she, for it requires a community of minds to render her power effectual, and to cause her to be respected by the nations of the earth. We say that man in the aggregate makes the influence of God felt not only on earth, and in the spiritual world, but also on the planets in space, of which you know nothing.

We now come to the next portion of our subject. If you take a lighted lamp into a spacious hall plunged in darkness, it will throw out its effulgent beams, the whole room will become illuminated, and darkness be put to flight. Now this is an emblem of the attribute of Omnipresence. Like this light in a darkened room, man as a centre of light throws out the effulgent beams of his soul unto every point of the compass in the spirit-world. Take man as the aggregate expression of humanity, reason lucidly and intelligently, and we will rest assured that you cannot fail to perceive that it is intelligence that makes the omnipresence of God manifest in every part of his wide and infinite domain. Think not that we are elevating man on a higher pedestal of honor than he is justly entitled to, for his nature is as incomprehensible and complex as is the Power you now regard as the Deity. Therefore, instead of groveling deep down in the dust of earth, look upward, proudly conscious of your manly dignity and intellectual superiority. You should put on the green bay leaf which is the emblem or representation of eternal life in the spiritual condition. Then look up, ye dwellers on earth, for ye are destined to become monarchs in the spiritual realm.

What is love? God is represented as the Supreme Principle of Love; but how do you become recipients of that love which enables you to partake of the crystal stream that ever flows into the receptive soul? If you want to be recipients of the eternal love of God, you must be dependent upon beings like yourselves, for man is the great factor employed to bring the rich treasures of love to the children of earth. Ever since the dawn of intellect, ever since man became susceptible to the spiritual influence from on high, has he been searching for the philosopher's stone; but has he found it? Nay, wherever you turn your eyes, mankind is anxiously searching for knowledge, and the search must be continued into the dim vista of the future, for man will never be absolutely satisfied. But who brings the sweet balm of spiritual love to the sorrowing soul? Who pours into the spiritual being that divine sympathy which the petitioner so earnestly solicits? It is the angel world; those disembodied human beings who once were engaged in deadly conflict with adverse conditions even as you are to-day.

Looking at our subject from this point of view, are we not fully justified in asserting that man is possessed of all the attributes of God? Destroy the inhabitants of heaven, and love will cease to flow from the spiritual realm on high, for these bright beings are ever descending the golden ladder, bearing with them that spiritual sustenance, indispensable for the humanity of earth. You talk consummately about the laws of nature, but do you adequately comprehend the philosophy of their operation? How many look upon laws of nature as external things, and instead of being able to penetrate into the depth of these mysteries, they are led away by chimeras of the brain. If you want to understand what power guides the operation of these laws, tear the veil aside, and you will perceive the controlling intelligence at work, which is the real source of the laws of nature.

Take away the inhabitants of the spiritual world, and immediately the laws of Nature would suspend operation. For all things you possess of a material and spiritual character you are indebted to man; and thus you are obliged to come to the conclusion that man in the aggregate is an Omnipotent being. When you become sufficiently developed, when you have acquired rich treasures of knowledge which are in store for you, you will then intelligently perceive that it is man who is the governor of the Infinite Universe. Doubtless you consider these strange ideas, and perhaps they may be entirely new to you; but ponder them over; put them into the crucibles of analysis, and bring all your scientific knowledge to bear upon them, and we are positively persuaded that you will be irresistibly driven to our conclusion in the end. From whence man derives this power is as mysterious a problem to the highest archangel in the superior condition as it is to yourselves. Therefore, those who entertain sanguine hopes of seeing God in all his glory and infinite splendor when they pass away, will be grandly and sublimely disappointed; for the Deity is a power indefinable and incapable of comprehension by the finite mind.

There is another portion of our subject we had almost overlooked; and that is infinity of duration. The ministers or spiritual teachers of the present day will declare there was a time when man did not exist. Now we boldly assert

that not the most gigantic intellect in the spiritual state can stand forth and declare that he knows when man as a spiritual being began to exist. Man doubtless existed from all eternity, and this is a term entirely incomprehensible to your minds. They tell you there was never a time when God did not exist; then how can they with impunity maintain that there was a certain period when man first drew the breath of life. We defy any man, whether in the flesh or out of it, to declare from whence he came, for there never was a time in existence when man was not. He is as eternal as the Deity himself. No man has ever been enabled to elucidate this great problem, and it will take you an eternity to understand perfectly the origin of your being. Finite applies to man in the flesh, because his knowledge is limited. Without man being finite; without fixing a time for his advent to the world; without all these ridiculously absurd dogmas incident upon such deductions, there would have been no necessity for a crafty, covetous and designing priesthood. There would have been no need for these selfishly disposed hunters for worldly wealth and position to lead men's minds captive in slavish chains; for while man is entering deep down in abject servility, he is retarding the legitimate unfoldment of the God-element within. By feeding him with knowledge suitable for his condition of advancement, by imparting to the thirsting soul the waters of life, the effulgent rays from the source of light on high will illuminate his darkened mind and afford him a more comprehensive view of his relationship to the world. There may seem to be some inconsistency in our remarks this evening, but if you carefully consider our position you will be unable to perceive any inconsistency at all. We could go deeper into this subject, but it would not be wise to do so, as you are not sufficiently receptive thereto. We have said, remove man from the spiritual condition and God would cease to exist. How is it, then, that God has been brought into existence at all? Because, being unable to fathom the profound mysteries peculiar to his being, man has introduced the idea of God; but when he becomes developed to a higher degree these ideas will vanish like the morning mist before the rising sun. Man is a mystery to himself, and there will never be a time when he will be enabled to fathom the profound depths of the vast ocean of incomprehensible secrecy peculiar to his wonderful being.

Let us take you mountain as an illustration. There it stands with its head high up in the clouds. Its foundations are firm, and may be termed eternal in duration. It is solid and substantial, and looking at it you call it a mighty mountain, and so it is. But set man to work with his mechanical appliances and his marvelous intelligence; he begins to cut away one portion after another, until the whole of that mountain is removed, and erected into dwellings for the inhabitants of earth. You would then say that the mountain was gone; but you would not presume to assert that the mountain had removed itself, but by the operation of the intelligence of man it had become deprived of its stability and solidity. This illustration gives you a very comprehensive view of the reasonable nature of our position. If we may be allowed to use the term, we say that man would be an aggregation of spiritual power when looked up in the bosom of the Infinite, but as soon as he becomes separated into units, even as that mountain became dismantled and separated into parts, so does Deity become diffused and dispersed throughout the illimitable universe of his creation.

Every human being is a spark of intelligence from the Great Creative Soul, and thus does the whole of created being become infused with divine love and wisdom. In the spiritual condition it is man that causes the balm of holy and pure love to descend; that power which causes the human breast to heave with ecstasies of emotion. When the apostle was sojourning on the solitary Isle of Patmos, in describing his vision he says: "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Wherever there is an elevated soul or spiritual being, like the reflection of the light before you, the illumination from that exalted individual lights up not only his own person, but all others with whom he may come in contact. It goes forth extending its influence until every individual in the universe is affected in a greater or lesser degree. If we have endeavored to extol man, do not suppose that we have exceeded the bounds of reason, for what we have introduced to your notice on this occasion is only one item in comparison to what we could say; but you cannot appreciate or understand it. It is only man's narrow contracted view of things which brings in the Deity.

How is it, that the most advanced minds of the present age, the leaders in the van of intelligence on this your earth, look on God with a different eye to the nations of the past? Can you not perceive that as man advances Deity advances also? In the early stages of development man worshiped the beautiful nymphs of the stream, and when the river gave forth its music, and the summer zephyrs caused the gentle ripples on the surface, he supposed that the god of the stream was pleased, and it made his heart glad. As man progressed these gods of the water were discarded as useless, and eventually he transferred the idea of a god to himself, for he could form no higher conception thereof. How many sermons are preached and prayers said to-day; how many ministers are engaged to worship man as God. They not only accord to Jesus the attributes of God, but they actually fall down and worship him. In this they do wrong, but if they worshiped man in the aggregate there would then be some justification of their course of procedure. We repeat our former assertion that without its inhabitants heaven could not exist, and without those intelligent beings the earth itself could not exist. Man in his highest phase of development is capable of manifesting all the attributes ascribed to Deity; and could you but behold him in his most advanced aspect he would far exceed the most intelligent conception you can possibly form of the great God of the illimitable universe.

Spiritualism in Chicago.

To the Editor of the Banner of Light:

According to promise I will now furnish your numerous readers, among whom I count many of my best and warmest friends, a few particulars concerning the state of our glorious cause in Chicago and vicinity. For the past six weeks I have been in this great metropolis of the West, and never have I realized its immensity so fully as to-day. The city is of course, as every one knows, growing very rapidly, and constantly subject to marked improvements; but its size is something which, like the size of London, the great English capital, is not realized until one has been for some time a resident in the city or its suburbs. One, two, or even three spiritual societies could not possibly supply the demand which increasingly exists for centres of spiritual work. The societies now existing are doing their work as well as can be expected, but they do not and cannot supply the demand more than very partially, as they are so decidedly on one side of the city. The Spiritualists of Chicago have an idea that because there are a great many people interested in Spiritualism on the West side, therefore the meetings should nearly all be held there; but I have practical knowledge that there are just as many on the South side, living five, six, seven, and even eight miles from the meeting-places of the First and Second Societies.

A most laudable attempt has been made by a few friends to start regular South side meetings; and with the valuable assistance of Mrs. Kingsbury, an excellent trance-speaker and test-medium, very successful Sunday morning services have been held for the past few months in Apollo Hall, 2730 State street. Its drawbacks, however, are that it cannot be hired for an evening meeting on a Sunday, and that it is up two long flights of stairs; but when reached it is a clean, well seated, pleasant room. The Sunday exercises consist of excellent music, a very fine address from Mrs. Kingsbury's controls, and remarks from various speakers, normal and entranced, often coupled with test communications; the hour for commencing is precisely 11 o'clock. Among the most indefatigable workers on this side may be and must be mentioned Mr. and Mrs. Coman, 2930, and Mrs. Elder (a fine medium), 3029 South Dearborn street. At both these hospitable homes your correspondent has been greeted with a crowd of friends, thronging the parlors in the event of a reception. You will probably shortly hear a good deal about the work at the South side, as steps are being taken to render it very efficient.

The First Society, for which Mrs. Cora L. V. Richmond and her guides so ably minister, is doing a work peculiarly its own. At the present time the guides of this world-renowned speaker are addressing their words more to those thoughtful and cultured minds who are ready to receive more advanced teachings than can be accepted by a crowd drawn together by large advertising, in a beautiful hall, corner of Wood and Walnut streets, on the extreme west side of the city. This gifted lady discourses, under influence of her spirit-band, to an audience not remarkable for its size, but made up of the choicest intellects and rarest spirits in the city. The hall is never used for any other than spiritual purposes, and is, therefore, highly magnetized with that subtle spiritual atmosphere which all sensitive, and spirits also, find of great assistance to them in their labors of love. The walls are adorned with exquisite pictures beautifully arranged. The speakers' desk is always ornamented with rare blossoms, while Miss Bushnell's manipulation of a fine organ, and the hearty congregational singing from "Unity Hymns and Chorals," one of the best singing-books ever published, led by her sweet and powerful voice, contribute to provide a spiritual repast of rare value to all who are ready to steadily advance in the knowledge of spiritual truth.

The services on Sunday commence at 9:45 A. M., which is the children's hour. "Opina" takes a class in the school and adds very much to the interest and worth of the proceedings. A great deal of attention is wisely paid to the careful training of the voices of the children, who are taught to sing in perfect harmony, and kept in practice constantly. At 11 o'clock Mrs. Richmond's guides explain some portion of the Bible in their matchless way. Some Spiritualists ignore the Bible altogether, because they have never been made to understand it, but I venture to state that any one failing to find sound common sense and deep spiritual meaning in many a dark passage, after Mrs. Richmond's guides have thrown their light upon it, must indeed be singularly obtuse. Let no one infer that these guides are guilty of bibliolatry; they are simply doing an inestimable good in subjecting to the closest scrutiny the contents of a volume too long venerated in the letter, while its inner meaning was all unperceived. At 7:45 P. M. lectures are delivered on all the great questions of the times. Recently, in the absence of exciting current topics, Mrs. R.'s controls have been delivering a course of Sunday evening lectures on the "Earth and the Other Planets." Words utterly fail to describe the matchless beauty of these discourses, in which the deepest spiritual instruction is superadded to the profoundest science and philosophy. Dr. Bushnell, for many years the efficient president of the society, is hale and hearty as ever, and increasingly prospered in his profession of magnetic physician, in which he is excelled by none.

The Ladies' Union must not be overlooked while mention is being made of the spiritual activities of Chicago. This noble band of workers, led by "Opina," meets in Martine's Hall every alternate Thursday at 2 P. M. for work.

At 8 P. M. a public meeting is held, which is usually intensely interesting.

Mrs. Richmond and her noble husband are looking remarkably well, and doing great good in their social capacity as well as in more public work. Your correspondent remembers no more pleasant evening than one spent a short time since in Gleason's Academy, corner of Madison street and Bishop Court, where Mrs. Richmond held a large reception. The answers to questions were replete with wisest instruction, while "Opina's" poems were perfect gems of rhythm. At "Opina's" kindly invitation she and "Winona" gave responsive poems. Much interest was also manifested in a powerful address given by Mr. Gleason's guide in a foreign tongue, and interpreted by "Opina."

The Second Society of Spiritualists is also on the West side, though considerably nearer the city proper. This newly formed organization has rented Martine's Hall, a spacious dancing academy on Ada street, half a block south of Madison. The hall can seat 600 people, and is usually moderately well filled. The society does not desire a regular speaker, but invites to its rostrum from time to time such lecturers as are open to engagements in the West. A. B. French, Dr. Samuel Watson, Mrs. Bullene, W. J. Colville, J. Frank Baxter and others have responded to calls to its platform; they have all been well received and attentively heard by good audiences. The regular Sunday meetings of the society are held at 10:45 A. M. and 7:45 P. M., but the hall is used all the afternoon as well. The Children's Lyceum meets at 12:30, and a mediums' meeting, lecture, or conference is always the rule at about 3 o'clock. For the past six Sundays your correspondent's guides have spoken for this society on a considerable variety of topics. J. Frank Baxter will sing, lecture and give tests the five Sundays in October. Among the workers in this society no one can ever deserve more unequalled appreciation than Mr. Harmount, a gentleman whose kind-hearted and unselfish labors are legion and irrepressible. After a long and hard day's work this gentleman, instead of seeking rest or amusement, will devote his entire evening to healing the sick poor gratuitously. He is a wonderful healer, and could make a fortune if he chose by the use of his gift; but in the true apostolic spirit he leaves it to those who need to earn their living thus, to treat the wealthy and receive payment, while he generously devotes time and strength, and money in addition, to the relief of impecunious invalids. At one of the many pleasant receptions "Winona" has held at his charming home, 23 Bishop Court, she gave him as a symbolic name in a characteristic poem—"The Crystal River of Healing Love."

Before drawing this somewhat lengthy and possibly prosy letter to a close, your scribe will just add that he has had most surprising success as a lecturer in Waukegan, Wisconsin, a delightful resort about fifty miles from Chicago, between that city and Milwaukee. Mr. and Mrs. Dinning, old friends from England, worked up the meetings so admirably, and were so earnest in their resolve to make everything pass off successfully, that the results of the lectures and the crowds attending them far exceeded our most sanguine expectations.

Another centre opened up is Elgin, Ill., a large watchmaking town, where there is a great desire to hear more of the Spiritual Philosophy. Everywhere the *Banner of Light* is seen to wave, scarcely an earnest investigator into Spiritualism failing to read its contents with avidity and express himself delighted and surprised at the beautiful sheet whenever it is unfolded before him. There are many excellent mediums here, all doing great good in their respective spheres of usefulness. Among those whom I have personally known to possess rare gifts, none can stand higher than Mrs. Simpson, through whom direct writing is produced, and to whom fresh flowers are mysteriously brought into a closed apartment. Mrs. Bromwell, 671 Lake street, stands deservedly high as a business and test medium for private and public sittings.

I have recently received many kind letters from Boston friends, for which I am truly grateful. If ever I fail to answer my correspondence, it is solely for lack of time. I think it only just to Mr. Caswell, a very fine medium, now located at 30 Worcester Square, Boston (my old home), to inform your readers publicly that his prophetic utterances, of the most improbable nature, concerning my work in the West, have been literally fulfilled. At the time I had a sitting with him, all my plans were perfected for a trip to England. Contrary to every one's seeming knowledge, his guides assured me that I should be detained in America most unexpectedly for a while, and outlined my career up to this point with absolute accuracy. These direct evidences of spirit foresight are to me among the most powerful evidences of spirit action upon mortal life ever presented to the human mind. I hope many of our friends will avail themselves of his remarkable gifts, which include the gift of healing to a wonderful degree. In singling out special mediums for reference from time to time, I hope at no time to seem to disparage the gifts of others; but as I always make it a rule to confine my statements concerning mediumship to personal knowledge, I make mention only of such persons and facts as have come within the range of my immediate observation.

Not venturing to trespass longer upon your valuable space, I will reserve an account of some remarkable materializations I have witnessed in a private circle for a coming issue. As the manifestations were to me unique and truly wonderful, I think the recital of my experiences will not prove uninteresting to your readers.

With best regards to all, believe me, yours for truth,
W. J. COLVILLE.

The Spiritual Rostrum.

Is the Human Soul Capable of Expressing the Attributes of the Deity?

An Address Delivered through the Medium-

ship of
MR. SIMON DE MAIN,
Of High Grange, Eng.

(Reported for the Banner of Light.)

There is one Being who is infinite and supreme; who is the only individual in the vast universe claiming the appellation of Infinite, and the only individual who has accorded to him infinity. Man looks upon Deity as vastly superior to himself, and in this he is right; but, on the other hand, he regards himself as a creature insignificant, degraded and totally unworthy of the tender love of his Paternal Parent, God. But we emphatically declare that man is not an insignificant and degraded being. On the contrary, we hope to show that he is very nearly allied to the source from whence he came. Certainly to look at him on earth you cannot be assured that he is capable of manifesting the grand and glorious attributes of Deity, but how can he display this superiority, bound as he is in the fleshly habiliments which cramp and dwarf the operations of the spirit within? Can the culprit in the prison-cell, loaded with the galling chains which deprive him of freedom, manifest the same athletic skill as he who is untrammelled by such conditions? No; but break his bonds and let him breathe the pure air of heaven, and he will then show his dexterity and power. So is it with the spirit of man.

When we follow the highly developed soul from the material condition into the spiritual world we find that he soars away denuded of all the grosser elements which tend to cripple the legitimate exercise of the spirit, and he enters his native clime where he can display that glory and spirituality which was denied expression to him on earth. He is made in the image of his Father; therefore, as a consequence, he must partake of his Father's attributes, or he cannot be in the image of God. As an illustration of our meaning take, for instance, an individual with all the glories and excellencies of humanity blended together in his own person; an individual whose manly dignity, integrity and purity of conduct command the admiration of his fellows. This man gets a son in his own likeness. Then if that son reflect the image of his father, he must of necessity be like him, and if this deduction be a feasible one, how much more so will it be reasonable to suppose that the son of man will reflect the image of his Father, God.

The Deity is claimed to be all-powerful. Not even the remotest corner of the universe is devoid of his presence; not the most abject, undeveloped being that dwells in the lowest depths of vice and wickedness but what feels His mighty power. His influence extends into every portion of created being, and no matter how far the dark and undeveloped soul may be removed from the sunlight of His paternal love, that lowly individual feels His presence as well as the highest archangel in the spiritual realm. However, we will look at the spiritual nature of man as an aggregate power, not as a unit. If you take the inhabitants from the spiritual world, and let that mighty universe become depopulated, we positively aver that the power of the Deity would become annihilated, for his attributes are there displayed through the manifestation of intelligence—God, the Creative Spirit, sends forth his myriad hosts of angels

Pearls.

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

OUR DEPARTED LOVED ONES.

And there I know my loved ones are at rest
'Mid beauty vernal,
And ne'er can sorrow, care or sin molest
Their peace eternal.

And I will wipe away my selfish tears:
Death cannot sever
The ties that bind our souls through mortal years—
They last forever! —*Kate B. Barnes.*

The highway of the upright is to depart from evil:
He that keepeth his way preserveth his soul.

NOT ALONE.

Here at the Half-way House of Life I linger,
Worn with the way, a weary-hearted sinner,
Resting a little space;
And lo! the good God sends me as a token
Of peace and blessing (else my heart were broken),
The sunbeam of thy face.

My fear falls from me like a garment; slowly
New strength returns upon me, calm and holy;
I kneel and I atone....
Thy hand is clasped in mine—we lean together....
Henceforward through the sad or shining weather,
I shall not walk alone.

—*Robert Buchanan.*

That Commonwealth is happiest where the people
Find the law more than they do the lawyers.—*Chilton.*

PATIENTLY WAIT.

If, as is thought, the soul outlives
This body, which we know must die;
If death's is the kind hand that gives
Freedom from every clogging tie,
And after that, the earth, the air,
Ay, all the universe is ours,
And we may wander everywhere,
Unchecked, forgetting miles and hours,
What matters it though now our feet
Must tread a weary, beaten way,
Or that our longing eyes must weep
The self-same vision days by day?
Wait! Earth is broad, and heaven is high,
But we can see all—by and by.

—*Laura Garland Carr.*

The difference betwixt honor and honesty seems to
be chiefly the motive; the merely honest man does that
from duty which the man of honor does for the sake
of character.

Spirit of the Press.

A Significant Move by England.

The rumor that a secret compact has been arranged between Turkey and Great Britain relative to the ultimate organization of Egypt is interesting, because the existence of such an agreement might have an important bearing on the future position of the Ottoman power in Europe. We shall await with not a little curiosity authentic information on this head. Meanwhile we note a suggestive coincidence in the statement, seemingly made on good authority, that the fortifications of the British seaport of Aden, which commands the southern entrance of the Red Sea, are to be immediately strengthened. Why should such a step be taken at this juncture, when to all appearances England has less to fear from any hostile force in that quarter than she has had at any time since she has occupied that post.

No doubt the strategic value of Aden has been immensely increased since the British first took possession of it in 1839. At that date it was chiefly serviceable as a port of call and repair for English vessels passing between India and the Cape of Good Hope—the amount of traffic which then went to the Red Sea to Suez, and thence followed the caravan routes to Cairo and Alexandria, being inconsiderable. But with the opening of the Suez Canal in 1869, Aden became a cozier of importance only second in importance to Gibraltar itself. The Red Sea may be described as a huge natural canal some fourteen hundred miles in length, of which the Suez waterway is but the artificial prolongation. In confirmation it suggests a slender double-necked bottle, the canal representing one orifice and the Straits of Bab-el-mandeb the other. These straits open like a cullender into the so-called Gulf of Aden, on whose upper or northern shore, and directly in the path of the merchant fleets now plying between Europe and Asia, stands the town of the same name.

Soon after its occupation the town was provided with defensive works deemed adequate to resist the ordinance carried by the ships of forty years ago, but almost nothing has been done since the modern revolution in the construction of war vessels to qualify them to cope with the enormous guns carried by the armored ships of the present day. Even during the years immediately preceding the completion of the Suez Canal when it seemed probable that France would acquire an irresistible ascendancy in Egypt, and thus control the northern mouth of the Red Sea system, no special effort was made to fortify the Port of Aden, by which the mastery over the southern entrance to the intercontinental route was assured to Great Britain. But if it was not then worth while to expend the money of British taxpayers in creating a second Gibraltar on the coast of Arabia, it seems at first sight hard to understand why the work should be undertaken now, when taxpayers are already subject to unusual burdens, when France, the only naval power which could pretend to cope with England single-handed, has sunk into a quite secondary position in the Levant, and when British troops are actually in possession of the northern gate to the Red Sea.

Obviously this sudden order to strengthen the works at Aden and man them with heavy guns is in some way prompted by considerations growing out of the Egyptian imbroglio. It may be said that the British Government foresees a wide-reaching disturbance of the Moslem world as a result of the collision between Christians and Mohammedans in the Nile valley, and that the outbreak of religious animosity is likely to be especially violent in Arabia. They may therefore deem it needful to look well to the defense of English possessions in that quarter. This would seem a satisfactory explanation were it not that the town of Aden is almost impregnable upon the land side, being situated on a small peninsula having a very narrow neck. On the whole, we are disposed to think that it is a possible attack by sea which is contemplated; and as no single power could venture to contend with England in the Indian Ocean, it may be that the British Foreign Office apprehends a contingency in which not one but several of the most powerful maritime States would be arrayed against her.

Such a contingency might arise if, either through a secret understanding with the Sultan or under a tripartite compact to which some other power and Turkey were parties, England should refuse to leave the ultimate disposition of the Suez Canal and the adjustment of civil administration in Egypt to a conference of the powers, and under more or less specious disguises, proceed to treat the Nile land as conquered territory and an integral part of her colonial empire. It is certain that such a step would excite keen resentment on the part of all the Mediterranean States, who, with England mistress of Gibraltar on the one hand and of Port Said on the other, might be at any time cut off by her from maritime intercourse with the rest of the world. Moreover, Russia in all likelihood would share the indignation felt by the Mediterranean States, and might be willing to cooperate with them in armed resistance to the pretensions of Great Britain.

We find it hard to attach any credence to the report that Russia has assented to a secret treaty by which the Porte gives England the

tantamount to an irrevocable surrender of the country. Heretofore the Russian Ambassador at Constantinople has been most urgent in his demand that England should pledge herself not to retain possession of Egypt after the overthrow of A. R. H., but to commit the final settlement of the mode of government to the conference. Russia would not change front so completely without a valuable consideration, and we do not see how Turkey could offer this, or how a statesman like Mr. Gladstone, who habitually takes high moral ground, could sanction a bargain of which somebody must be the victim.

The only European power which might be willing to connive at an intimate alliance between Turkey and England, cemented by a virtual cession of Egypt, is the German Empire, and if Lord Beaconsfield were at the head of the British Ministry, such a tripartite compact would not be inconceivable. But the price which Turkey would expect to receive for the recognition of English rule in Egypt would be the vigorous support of Great Britain against future encroachments on the Ottoman dominions, and such a support the Liberal party and Mr. Gladstone cannot give without flagrant inconsistency. Yet perhaps the temptation has proved too strong for the Liberals to resist. At all events the rumors of a pending agreement looking to the future control of Egypt by Great Britain. Should they be confirmed, we could readily perceive that the chances of a European war would be seriously increased. We could credit, too, the report that Russia is mobilizing her army, and we could perfectly understand why England should at once give orders to materially strengthen the defenses of Aden.—*New York Sun.*

POODLE OR CHILD?—It is not an uncommon sight on our streets, after a heavy rain has fallen or the water cart been around, to see a woman with a small child and a pug dog or poodle, on approaching a mud puddle, carefully gather the dog to her bosom and trip across the obstruction, at the same time swinging the child from curbstone to curbstone by one arm. It is this consideration for dumb animals that gives some women their reputation for possessing tender hearts and refined sensibilities—a reputation that seems not to be imperiled by the harsh way in which they carry children across the streets by the weak muscles of their arms. If, however, a woman should appear on a cross-walk with a child on her arm and carrying her pug or poodle by the tail, there could be no doubt as to her real character, and credit is easily sufficient to attract the attention even of a horse-car conductor! But whether the strain on the muscles and ligaments which attach a dog's tail to its appropriate connections with the main animal is greater than that inflicted upon a child's arm and shoulder in the case above described, may well be questioned.—*Boston Journal.*

In the October issue of the *North American Review*, H. M. Lydman discusses the "Coming Revolution in England" with a vigor and directness which must arrest the attention of thinking people. Beginning with the statement that to the superficial observer the English are still the Chinese of Europe, "clinging to old forms and old reverences, which have long since been discarded elsewhere," this keen-sighted Englishman predicts that the causes now at work will produce before the end of this century at least an attempt at a complete social and political reorganization of the British isles. The causes, to his mind, of the present condition of Great Britain, and the basis of the prophecy he makes, are embodied as follows: In no civilized country in the world is there such a monopoly of land as in Great Britain; in no country are control, power, and credit so concentrated in the hands of a class; in no country is the contrast between the excessive wealth of the few and the grinding poverty of the many so striking; in no country is the machinery of government so entirely in the hands of the non-producing classes; in no country is justice so dear, or its administration so completely in the hands of the governing classes who make the laws.—*Boston Globe.*

WAYSIDE NOTES.

To the Editor of the Banner of Light:

Thinking a few incidents gathered from my experience during my summer tour might be interesting to your readers, I will briefly state some things which I then saw and heard: My first visit was on Onset Bay—the spiritualistic health-resort—which is fast taking the form of a village, with all the conveniences that generally accompany one. Many marked improvements were prominent, made since last year. The officers are energetic, practical business men, and doubtless, to their best ability, are trying to build up a place that will in the future be a credit to the cause they represent, as well as a profitable investment to those who have bought property for a retired summer home.

I then visited Cottage City, the famous Methodist and Baptist camp-meeting grounds (as well as health resort) by the seaside. This place does not improve as fast as formerly, but it has assumed immense proportions, and Spiritualism is in a quiet way making great inroads into the old theological doctrine formerly taught there. I saw two mediums entranced by spirits while there. The presence of the liberal element there is yearly becoming more and more perceptible, and doubtless the whole lump will in time be leavened thereby.

I next took a trip to Saratoga Springs. This locality is the summer resort for invalids, and all classes of people of all professions. Conventions were in session, representing different topics that interest society in general and in particular. Doctors and ministers and their subjects come yearly to sip of the healing waters. The season of 1882 has been more than usually successful in many ways. Religious opinions in their mixed condition in regard to many points of interest commanded spirited discussions daily at the ministers' meetings, but little harmony existed in the views presented regarding the faith and prayer cure for the sick—some taking the ground that all claimed cures made by prayer were fanatical in their effect, and injurious to society. I have previously shown in your paper how these teachers and doctors ("regulars") look upon magnetic and clairvoyant gifts in this age.

I attended a Universalist meeting. Rev. Mr. Skinner, of Somerville, Mass., officiated. The audience was largely composed of prominent Spiritualists, and to crown the whole, the prime mover in running the meetings was one I noticed the veteran Spiritualist of Boston, Moses Hunt, in the audience; also one of the leading Methodist Elders of New York, who after the services asked me how I liked the discourse. I said it was practical, and would suit all but Unitarians and Spiritualists—they looking upon the life of Jesus as an example, more than on his death as being a saving ordinance. I then informed him that I was a Spiritualist. He thought that it was preposterous to believe that all classes of spirits inhabited the spirit-world in one place together, as represented. I replied that I could not see why it need be different in the spirit-sphere than in earth-sphere in this regard, since the good and bad associated together here, some to help, others the reverse, but not necessarily to enjoy equally others' conditions; also that the biblical record states that Jesus associated with undeveloped persons, and that a woman that had claimed to be possessed by evil spirits was the first person who saw Jesus as a spirit after his crucifixion.

the subject on the part of my Wesleyan friend. It seems to me that there is a combined movement on the part of opposers of Spiritualism in the Church to prevent all argument and discussion on spirit manifestations, and to settle all controversy upon the subject by calling all mediums willful deceivers, and all believers fanatical or deluded.

While at Saratoga I investigated the reports concerning "the haunted house," to ascertain why there was so much conflicting testimony in what was printed in the *Two Worlds* and the Saratoga papers concerning what was heard and seen. I desired the basic facts, therefore visited the house that I might know from persons now residing there; I also called on the family which removed from the premises, as well as other persons who look upon the reports as purely sensational. Dr. W. R. Groosbeck, and family removed from the house; they willingly gave their side of the affair. They informed me that they hired the house, but left before the time they had paid the rent had expired, on account of the manifestations which took place; there were hundreds of persons congregated some evenings to witness the sights and hear the noises that had been reported as taking place. Some of the manifestations were sounds like the violent slamming of doors, also noises were heard like persons walking over the house; at other times the windows were illuminated, looking like bright lights in different rooms. Their boy, about eight years old, was taken from the sofa and carried across a well lighted room, in the presence of some six intelligent persons.

Mrs. Soaper corroborated their report, as also did several other persons I conversed with who seemed to me to be reliable.

From my close investigation, I am perfectly satisfied that genuine spirit manifestations have occurred in the house for the past thirty years, and when persons adapted in magnetic and spiritual forces reside in the house, manifestations appear in greater abundance than at other times. The most of the persons who investigated these manifestations were not claimed Spiritualists, but were either church-members, or skeptical to all forms of spirit-manifestations. The Spiritualists, from what they know and believe, consider the manifestations to originate with denizens from the spirit-world. I have no hesitation in saying that the persons I called upon (and who seem to me to be thoroughly honest in their statements), are powerful mediums for physical manifestations, though they still cling to the church to some extent.

I spent several days at the Lake Pleasant Camp-Meeting, but your reports from time to time have given full particulars of the doings thereat, therefore I will not seek to go into details. I doubt if there is any religious denomination that can show better order with the same number of persons than is to be witnessed at the Lake Pleasant Camp during one of its sessions. The officers are men of business traits, and seem determined to have good discipline for the good of the cause as they understand it. Spiritualists who have given study and investigation to the different phases of spirit-manifestation do not dictate in any particular way when spirits are to produce manifestations, but let the spirits take their own course—they being the operators, the public the spectators. A spiritual interpretation in many things produced, must be the solution of the *modus operandi* of much of the phenomena, instead of the application of the law as understood from the materialistic standpoint of observation: when the latter course is followed it is often the cause of misunderstanding that is more complete investigation would rectify. The season of 1882 has been a great success in many ways.

In my travels I stopped at a certain country village where there were two churches, Methodist and Congregationalist. There not being a sufficient number of attendants to well support one of them as it should be, I thought it strange they did not unite, as they seemed outwardly friendly. The funeral of one of the members of the Methodist Society took place at the church which I attended, and both ministers officiated. I was astonished to hear the Congregationalist minister say: "There is no death; the brother has fallen asleep and will awake at the general resurrection day." This did not seem to give satisfaction to some present, if the looks with which the statement was received may be taken as an indication. Many now, in the church even, look upon a spirit as being active after the change—death. I supposed the most of thinking people had long since given up the crude idea of a bodily resurrection as a prelude to life in the beyond. I heard another minister discussing the characteristics of Jesus, and claiming that he inherited them from his parents, describing his father as a man. I thought this statement a step in advance of what is claimed by the popular church, and wondered at its being received as truth in the particular locality in which it was made.

In my observation there has been no time since the advent of Modern Spiritualism when its philosophy needs to be so boldly asserted as to-day. Unity, not inharmonious, should be the spiritual watchword; if strife must come, it should not be with Spiritualists, but with those who are its deadly enemies. The popular churches—or their doctrines—are fearfully shaken for want of foundation, some positive knowledge to rest their belief upon; the Spiritual Philosophy comes to their relief if they will but accept it. But in such case it is to be hoped that their members may attain to a manhood or womanhood of sufficient courage to enable them to admit their mistakes in the past, to acknowledge the aid they receive, and the source from which it springs.

A. S. HAYWARD.

8 Boylston Place, Boston, Mass.

THE SABBATH WAS MADE FOR MAN.—Rev. C. W. Wendte, pastor of the Channing Memorial Church, preached on a recent Sunday from the text, "The Sabbath was made for man." He would not, he said, join with the other clergymen of Newport, in requesting that the Sunday evening concerts at the Casino should be stopped. He argued in favor of their continuance. He was of opinion that Sunday "should be used to recreate the mind as well as the soul," and Scripture was quoted to show that the day was intended for rest, in every sense of the word. Sunday of the present day, as well as Sunday as observed in Europe, was a great improvement over the Puritanical Sabbath, and the Puritans should not be considered authorities for the proper observance of the day. Mr. Wendte deprecated the movement made to prevent the concerts. He claimed that other and more important things needed reforming; such as the sewerage and sanitary arrangements of the city, etc. He further said, that while he could not join with the other clergymen in asking the Casino governors to stop the concerts, he would heartily join them in putting a stop to fox-hunts, which he considered cruel and unnecessary.

Form-Materializations.

EPIPHANY OF WASHINGTON.

A correspondent in Washington, D. C., writes us under date of August 15th as follows:

In a previous communication I have taken occasion to suggest that séances for communism with spirits are likely to be far more rich in results than when entered for mere curiosity. The motive of the sitter, I find, is a very important element in the production of manifestations. I refer particularly to séances for the presentation of forms.

Intense emotion, anxiety for a special manifestation, and above all, a desire for the perpetration of fraud by the medium, in order that the concealed and prejudiced sitter may detect it, are influences of great detriment to any satisfactory result. But a cheerful desire to commune with noble and exalted spirits furnishes an element envying the séances which that class of spirits is ready to improve; and when this is supplied, the tests which mere curiosity cannot secure come unsought and unexpected.

The more sensitive the medium, the less is a carping and exacting curiosity likely to be gratified. Such mediums more than others require the sustaining atmosphere of affectionate trust and confidence. To envelope mediums of this character in an aura of distrust and suspicion, is to provide in advance all the conditions for dubious manifestations. The manifestations through Mrs. M. E. Beste, whose séances here and elsewhere have been frequently reported in the *Banner of Light*, have in this city fully illustrated the truth of these assertions. Prejudiced and fraud-seeking sitters have left her circles believing in the deceptions they had predetermined to find; and have magnified phenomena imperfectly discerned into conclusive proofs of deceit. For this class of persons one sitting has been generally enough, and thereafter they have done honor to her veracity by persistent falsehood and calumny. Their malignant misrepresentations of facts constitute an excellent soil for the real phenomena that are evoked with a clearness that annihilates doubt, when sitters bring to her circles candor and fair dealing, and especially a yearning for affectionate communion with the departed.

On Saturday evening (August 12th) I had the pleasure of an invitation from Mr. and Mrs. Sailer to be present at a séance in their home where this lady was to act as medium. I have already informed you that these friends keep a cabinet permanently erected in their parlor for such mediums as may have the gift of materialization. Its only furniture is a chair for the person who may sit as medium. It is provided with no paraphernalia for the production of dramatic effects.

Our séance began at a quarter past eight o'clock. The medium was attired in a close-fitting dress of blue lawn, and after entrance by her control, entered the cabinet. An ordinary gas-light was depressed to about one-fourth of its power soon after she had taken her seat. A few moments later a tall female figure, in pure white, raised the curtain and revealed her own form standing, and with it that of the sitting medium. A white apron with the gloss of satin covered her dress in front, and over her head, and depending on each side, were masses of lace drapery. She raised the curtain several times, in every instance showing the medium. She did not, however, come out. I asked her to come to the window. She pushed the curtain aside and asked in French what I wished. Upon my saying that I desired to converse more easily, she replied in French, "I cannot," alluding, I suppose, to the draft she was making on the strength of the medium. She appeared but once more, and we did not again see her alone. She answered to the name of Jeanne d'Aro.

In a few moments a shorter figure appeared, similarly dressed, and came entirely out of the cabinet. She was not so tall as Jeanne, but taller than the medium, whom she also exhibited sitting as before. She proved to be the elder (Mellie) of two spirit-daughters of Mr. and Mrs. Sailer. She has so often appeared in this way that it was very easy to identify her, not only as the elder daughter, but as a familiar face. On this her first appearance for the evening, she did little more than greet her parents and retire.

Some five minutes later the curtain was lifted, and a tall figure in the uniform of an officer of the old Revolutionary army met our astonished gaze. The head seemed to me to be bare, with white locks; but as it was near the top of the cabinet, I could not clearly discern it. The coat appeared to be dark blue; the lapels and pants were cream-colored; and dark boots reached nearly to the knee. A female spirit on each side of him, with their white dresses, brought out by contrast the creamy color of the pants. Mr. S. exclaiming "It is Washington, the father of his country," the spirit lifted the curtain (which had been dropped after his first appearance), showed again the two female figures standing and the medium sitting, and spoke aloud, "The father of my country," as if partially repeating the words just uttered. He appeared six or seven times in this way, and expressed his desire to have the fact of his coming "published to the world." Mr. S. speaking of the absurdity of the supposition that the medium could make such an exhibition, he lifted the curtain, and speaking aloud and slowly said: "It is utterly impossible for a poor, fragile woman to produce a form like this." Coming again he said, "Send my kind greeting to the silver-haired gentleman in Philadelphia, Col. Kase, and to his lady, who have so much desired to see me. Tell them I have met the lady, Mrs. Lewis, who passed away in the South and through whom I materialized at their home. She also sends greeting and thanks for their kindness in the past." Upon our asking if he would come again at some future séance, he replied that he should not probably come for several months; that he only came on special occasions and for special purposes. He gave the names of the lady spirits with him as "Madam Washington and Jeanne d'Aro," gave also the name of another French lady present who had not yet been seen, and spoke approvingly of her beneficent and active labors in revealing the spirit-world to men. After warning us to "break gently to the medium" the news of his coming, after her return to consciousness, much to our regret he withdrew, and almost immediately "Madam Washington" moved just without the cabinet, closely veiled from head to foot, gave her hand to each of us, nodded to her name when spoken, and retired.

The figure of Washington was broad and stately, very strongly resembling that in the picture of the surrender of his commission at Annapolis, as it is to be seen in the rotunda of the Capitol.

together in the cabinet, one (Mellie) standing in a long trailing dress and holding up the curtain, the other (Jeanne) in the attire of a dancing girl, in a white tunic reaching to the knees. In the course of the evening the latter came from the cabinet and danced a few times about the floor.

A female figure with dark hair came next from the cabinet, walked briskly forward and peered closely into each of our faces. She succeeded in obtaining recognition from Mrs. S. as a sister-in-law long since departed.

A French lady, whose name had been given by Washington, next came from the cabinet, approaching our seats. We all rose and examined her dress, noticing carefully the glittering white satin of her corsage and the flowing masses of "illusion" that covered her head, and falling, trailed upon the floor. She spoke to us admiringly of the grand figure of Washington, but in English, slightly tinged with a foreign accent; sat down in a rocking chair, and, expressing her dislike to that kind of seat, removed to another. Then going into the cabinet, she lifted the curtain and showed herself with a young girl standing a few feet from her, and the medium partly in view.

Mellie, the elder of the two sisters, again came out, ran to her mother and kissed her, and slowly moved about the two ends and front of the cabinet; and finally sitting down near her mother, expressed the desire that she, too, had been this evening in the body, that she might have seen the form of Washington. On being further questioned, she admitted that she should have no desire to stay. Then going up to the cabinet, and so adjusting the curtain that no light from the gas-jet could fall within, she drew it slightly aside, and calling us up by turns, showed each of us in succession the form of the sitting medium enveloped from head to foot in a soft silver light. In an instant she herself flitted into the cabinet and vanished. Some five minutes later the control brought out the medium and restored her to consciousness.

Washington, D. C.

D. L.

MATERIALIZATION IN INDIANA.

To the Editor of the Banner of Light:

I desire to communicate to your readers an account of a séance I attended a few evenings since. The medium, a young composer of this city, about twenty-two years of age, Charles F. Pidgeon by name, went into the cabinet, which was made by hanging two or three shawls across the corner of the room. The circle was formed in front of the cabinet, distant from it about six feet, male and female alternately clasping hands. As soon as seated a song was sung; we were then invited to examine the medium. We went into the cabinet one at a time, and found the medium, who was perfectly free when he took his seat, firmly secured to his chair with ropes, his hands being tied behind him, while his feet and legs were securely bound to the chair. His head was tied to the chair back, and we at once saw that it was utterly impossible for a living mortal to be tied in like manner without extraneous aid. After all had examined and pronounced him "safe and secure," and resumed their seats, the spirits began manifesting.

First, a large hand and arm appeared. While we were gazing at it the fingers closed, and something white began to appear between the fingers, which kept growing in size until it was as large as a table-cover. A young lady in the circle asked if she might take it in her hand and examine it. Being told that she might, she reached forth her hand and was about to grasp it, when in a trice it vanished, and the very much astonished young lady resumed her seat. Next there came a pair of baby hands through the aperture, and while these were in our view, two large naked feet were thrust from beneath the curtain, and a pair of large hands appeared above the cabinet and shook a group of pictures that hung on the wall, fully two feet higher than the medium could reach, even were he standing. These disappeared, and a face appeared at the aperture, and was immediately recognized by a lady present as that of her son. We were again called in to examine the medium, whom we found tied as we left him, appearing not to have stirred. We resumed our seats, and as the last person who went in to examine turned to leave the cabinet, and while one of his hands was yet on the medium, he received a blow in the back from a fist that sent him outside. He immediately returned to the cabinet and made another examination of the medium and found him all secure. As he turned to leave the second time, a very large hand and a very small one followed him out. We were permitted to shake some of the hands, and while a lady present was shaking a hand at one corner of the cabinet, a gentleman of this city was shaking two hands at the other corner; and they were hands, without doubt; some of them cold, but the larger number warm and life-like. Only one face was shown that evening. A gentleman present being dissatisfied because the spirits did the tying, the medium was untied and the gentleman invited to tie him, which he did, and took his seat, satisfied that he had stopped any further manifestations for that evening. But he was doomed to disappointment; for he had scarcely seated himself when feet and arms and legs and hands, of all sizes, and at one time, appeared. Tea-bells were rung, plates journeyed around the cabinet, fans were used, and trumets thrown about in the cabinet, making considerable noise. The gentleman examined the medium, and gave it as his opinion that he had not moved, and the knots and ropes were precisely as he left them.

The medium was again untied, and several of the circle, myself among the number, permitted to enter the cabinet and hold the hands and feet of the medium. This, however, did not seem to be in any way detrimental to the manifestations; for while I was inside, holding the medium, hands and feet were seen on the outside, while I was being patted by both large and small hands. I felt them on my face, on my back, on my head, on my feet and in my pockets. My watch was taken from my pocket and held to my ear and sprung open; my necktie loosened, my coat buttoned up, etc., while I had firm hold of the medium, who was sitting in a strange house, in a strange cabinet, and behind strange shawls, as they were the shawls of the ladies present, kindly loaned for the occasion. But, wonder of all wonders! while I was surely and firmly holding the medium's hands his coat was taken off and thrown outside, and an examination after the séance failed to discover anything unusual about the coat. But fearing we might be deceived, my own coat was put into the cabinet, and while his hands were held as before, my own coat was put on the medium's back.

All persons present had satisfactory tests that the

One lady, while inside, felt her baby boy creep into her lap and lay his little head on her shoulder. Before the last person came from the cabinet they called to have the room darkened, when spirit-lights were seen both in and outside the cabinet. Lights as large as a half-bushel floated about on the outside of the cabinet. They were as bright as the sun, but shed no light. The medium now came out of his trance and the cabinet, and the séance was over.

This medium gives good satisfaction in answering sealed letters. You write your questions, addressed to some friend or relative in the spirit-world, and seal them up in such a manner that they cannot be opened without your knowledge. He sits, has the letter answered, and mails letter and answer to you. He makes no charge for this, though whatever the friends feel like giving is thankfully received. He holds his séances at his address is 278 North Alabama street, Indianapolis, Ind., at the residence of Mr. Butler Smith.

Please give this room in your paper, as Indianapolis seems to be behind other cities in the number of its mediums and in interest, and I would like the friends to know that we do possess some good mediums, and are not altogether dead. We have a large hall, with a good attendance, an excellent corps of efficient officers, and have quite interesting meetings.

Indianapolis, Ind., 1892. A. M. P.

MATERIALIZING SEANCES WITH MRS. BLISS.

To the Editor of the Banner of Light:

I attended a private séance given by Mrs. Bliss at her home in Wakefield, Mass., on the evening of Aug. 30th. Owing to the detention of a train I did not arrive till 9:30 p. m., when the séance was nearly over, the members of the circle being obliged to leave at ten in order to catch a return train to Boston. In view of the facts that Mrs. Bliss had given no séance for several months, that her child was but four weeks old, and that her power was nearly exhausted by various materializations before I arrived, there was no reason to hope for any striking manifestation. Nevertheless, sufficient occurred during that last half hour to interest me; and a brief mention of it will probably interest some of your readers.

1. Rosie, said to be a young Scotch girl, came out to greet me, shook me by the hand, called me by my name, and talked with me for a minute or two in her lively manner. She was of the size of a child of twelve years old, not pretty, but with a sprightly expression of face. I had never seen her before, though I had heard her speak in the cabinet at Mrs. Bliss's séances in Washington.

2. "Aunt Eliza" (colored, and said to have been a slave), repeatedly came out of the cabinet, crossed over the room to me and to the others, and entertained us with some of her characteristic dancing. We recognized each other at once, as I had often met her at Mrs. Bliss's séances in Washington.

3. Once, on being called up to the curtain, I saw standing before me, in his full height, Gen. Burnside, with whom I was well acquainted. The materialization was somewhat dim, but distinct enough to preclude all question as to his identity on my part, or on the part of another gentleman present with whom he had been on terms of intimacy.

4. Once the curtain parted, and immediately closed again, but not before the figure of a man had been plainly seen. The alphabet was called, and the spirit gave, as his initials, "J. T." A lady present exclaimed that these were the initials of her deceased husband, and went up to the cabinet. The curtain opened again, and the lady, with much emotion, recognized her husband. The interview lasted several minutes, the widow receiving from him, partly through the alphabet and partly in answer to questions, important advice respecting some property in Chicago.

5. The other members of the circle were a family from Boston, an elderly lady with her son and son-in-law. Repeatedly a daughter of the lady came outside of the curtain, called up these relatives and conversed with them, as if still in mortal form. Face, figure and dress were all as distinct and palpable as those of any member of the circle. The mother afterward told me that her daughter had died a year before at the age of twenty-four; that she had frequently come to them at their own house in Boston, through the mediumship of Mrs. Bliss, and that they all recognized her with as much certainty as if she were still living in the form. The brother and the brother-in-law both corroborated this statement.

6. Twice again I was called up to the curtain. Once, a young man showed himself very distinctly, but not long enough to enable me to scan his features. The other time there stood before us for a minute or more a lovely bride of about twenty-two, quite tall, the face and nose rather long, with light brown hair. It was the most exquisite female form that can be conceived of, and her rich and perfectly fitting dress seemed to have come fresh from Worth's. She stood like a statue, without speaking; and after the curtain closed, we endeavored to ascertain who she was, but without success.

Old "Mrs. Smith" and "Blue Flower" repeatedly spoke to us from within the cabinet. I regret to learn that there is no prospect of Mrs. Bliss's coming to Washington this winter; for, in many respects, she is the most perfect materializing medium I have ever seen.

F. J. LIPPITT.
Washington, Sept. 9th, 1892.

Conditions for Materialization.

No greater truth has ever been written in regard to the phenomena of spirit forms being made visible to mortal eyes than the following, which we find in the course of an able article upon the subject by a very intelligent correspondent of *Light*, Mr. S. Heckford. We commend it to the special consideration of those who by their words and actions manifest a disposition to propose conditions to Nature by which it shall carry on its operations or be branded as a fraud:

"Materialization must commence by a peculiar species of germination: germination in the animal sphere always takes place in the dark, and in the vegetable sphere we know that light is antagonistic to the process. It is not, therefore, reasonable to give credence to what is told to us through mediums, and presume that in what may be called the spiritual sphere the same law obtains? If this be admitted, we must be prepared to encounter great difficulties in obtaining materialization in the light, and it appears reasonable to accept as probably true that which is communicated to us by mediums: the means, i. e., that the formative spirit or spirits require a carefully selected circle to surround them, and that the medium must so adjust the spiritual efforts at controlling a physical law and causing a deviation in it."

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Children's Lyceums.

Spiritual Camp-Meetings, and the Children's Progressive Lyceum.

BY THOMAS LEES.

To the Editor of the Banner of Light:

The new departure taken by the directors of the Cassadaga Lake Free Association this year on the Children's Lyceum question during their entire meeting was a success, and thoroughly appreciated by the campers, especially those having children on the grounds. It is to be hoped this initiative step will be followed up another season, and even more extended plans matured for the continuance of the Lyceum on the beautiful grounds of this already popular Association, that others may emulate their example. It seems strange that a work of so much importance should have been so long neglected, and that other Spiritualist camps have not organized anything of the kind. The question naturally arises, are we, as Spiritualists, doing our duty by our children? Who can conscientiously say they are while neglecting the Lyceum work?

The sparse number of our Sunday schools throughout the country is a standing reproach to every Spiritualist, which unerringly points to our apathy, if not downright laziness. Spiritualists are not more platonically than their Orthodox neighbors, and average well with them in rearing children, and more than average with their neighbors in shirking their duties as to spiritual culture by thoughtlessly allowing them to drift into the church they are constantly rejoicing over having escaped from. It is so much easier to sit down and see some one else do the work, even if we have to pay some one to convert them to Spiritualism when grown up, than it is to organize Lyceums, and Sunday after Sunday, rain or shine, to go a mile or two to some hall, when there's a church next door—"you know."

It takes workers to run a Lyceum; but, my indolent friends, it more than pays. If you do not believe me, try it. A Lyceum never lacks for scholars; children will rally around a good, kind, active, cheerful "Leader" as naturally as they do around a well-stocked candy store.

The good work commenced at Cassadaga, N. Y., this season. The organizing of a Children's Progressive Lyceum there has already incited several who witnessed the exercises for the first time to go and do likewise. Steps are already on foot by the good people of Columbus, Penn., to organize a Children's Lyceum, and it will be strange indeed if two such promising workers as Messrs. Baker and Enches should fall in their worthy enterprise. Friends of Columbus, co-operate with them and help make their labor a success. Again, it will not be the fault of Miss Hattie Myers, of Jamestown, N. Y., if there is not in that beautiful little city a Children's Lyceum organized this coming fall. Jamestown is dotted all over with Spiritualist residences, and a dozen active workers could soon build up a thriving Lyceum.

When the proposed Spiritual Institute is established in this city (which we hope and expect to accomplish this fall) one of the most important branches of its work will be the organizing of Children's Lyceums over all the State; and we hope that other States will emulate our example, and each State in time have its *Spiritual Institute*, centered in its most appropriate city, and when thus organized we can demonstrate we are workers as well as talkers. Until then we invite the assistance and co-operation of neighboring States in the building up of the Cleveland Spiritual Institute.

Friends, think over the long neglected duties we owe our children. Friends, rally to the Lyceum's call. Certainly no one whose good fortune it was to be present at the Lake Cassadaga camp meeting this year will ever forget the joy and pleasure the Lyceum exercises gave the little ones, and the talent they manifested at their Friday evening entertainments. Let our motto be: *The Children's Lyceum—the Hope of Spiritualism, and the Pride of Spiritualists.*

Ohio's Proposed Camp-Meeting.

To the Editor of the Banner of Light:

The Spiritualists of Northern Ohio responded fully, Sunday, Sept. 10th, to the call of Dr. A. Underhill, for a meeting to be held at Brady's Lake (midway between Kent and Ravenna), the proposed site for holding permanent annual meetings under the auspices of "The Northern Ohio Spiritual Camp-Meeting Association," organized last year.

On invitation of Dr. Underhill, who presided, Mr. C. B. Curtis of Garrettsville, one of the original organizers, reviewed the work already done, and stated that he had received a response to the call issued last year, the signatures of over four hundred persons who were in favor of establishing a Camp-Meeting at Brady's Lake, and willing to contribute to its immediate organization.

All present seemed to agree that it was time for Ohio to have a Camp-Meeting of its own; the only question to be settled was as to the method of raising the necessary money. Short speeches were made by Messrs. Frank O'Reilly of Warren, Thomas Lees of Cleveland, O. P. Kellogg of South New Lyme, and Sister McDowell, all favoring the plan of a joint stock company, while Dr. Underhill held to his original plan of organizing under the law governing religious associations, soliciting donations throughout the State, and vesting the property (which was to belong to nobody in particular) in the hands of trustees. The former plan is probably the one under which the newly-elected officers will go to work.

On motion, David M. King, Thomas Lees and C. S. Curtis were appointed a committee to nominate officers for the coming year. The following were elected:

O. P. Kellogg, South New Lyme, President; Noah Merrill, Kent, First Vice-President; Mrs. W. S. Pettit, Alliance, Second Vice-President; Thomas Lees, Cleveland, Recording Secretary; Mrs. M. A. Merrill, Kent, Corresponding Secretary; Silas Crocker, Shaleville, Treasurer. Directors—Lewis King, Mantua; Samuel Fish, Milan; M. V. Miller, New Lyme; Frank O'Reilly, Warren; Jesse Ewing, Alliance. Trustees—Reuben Halstead, Mantua; Milton C. Danforth, Hudson; Dr. A. Underhill, Akron. Congratulations were in order, and O. P. Kellogg bore his honors modestly, and under the inspiration of his successful inauguration to the presidency of "The Northern Ohio Spiritual Camp-Meeting Association" he delivered one of his able and characteristic addresses to a delighted audience, at the close of which a generous collection was taken up and presented to the speaker. A vote of thanks was tendered the eloquent and witty orator, and also to Messrs. Merrill, Pryor and others for the gratuitous services rendered in arranging for this gathering.

A meeting is shortly to be called by the President to lay out a programme of the (hard) work essential to the successful building up of a Spiritualist Camp-Meeting.

Brady's Lake is a beautiful sheet of clear water about one mile in length by a half-mile in width, with a lawn rising from the edge of its eastern shore to a beautiful oak grove on a hill. It is in Hocking County, and very accessible by railroad from all parts of Ohio, it being at the crossing of the Cleveland and Pittsburgh and New York, Pennsylvania and Ohio Railroads, and contiguous to Conotton Valley and Tuscarawas Valley Railroads. These advantages,

together with the towns of the surrounding counties being so thickly settled with Spiritualists, make it the best known locality for the purpose designated. The property is owned by Noah Merrill, who proposes to sell to the Association if they desire, forty acres, at a price (he being a Spiritualist) considerably under the market value, or lease it to them if they do not wish to buy. A special vote of thanks is due Mrs. Merrill and her two charming daughters, Ada and Dora, for their hospitality and kindness in entertaining the many friends from a distance, they as usual keeping open house.

STANZAS, Written on reading Longfellow's "Tales of a Wayside Inn."

Like the sweet flower that earliest springs,
Like the soft air of summer skies,
Like those bright hues that sunset brings
To paint the clouds in azure dyes—
As glides the swan upon the lake,
Unconscious of its matchless grace,
As sings the bird within the brake,
Or floats the lily in its place—
So is thy verse, thou peer of kings;
Thy touch can change the coarsest dross
To nest gold that glittering rings
In purest coin and newest gloss.
No thought impure or word unchaste
Has stained the page thy pen illumines,
Nor hast thou with unseemly haste
Paid homage to what weakly assumes.
The poet now as angel sings,
And wears a crown of royal price,
And, soaring on celestial wings,
Chants the new song of Paradise.
Baldwinsville, N. Y. W. H. DOWNER.

To the Spiritualistic Public:

Having in my possession a correct though not a literal translation of Allan Kardec's most valuable work, "Genèsis," I desire to have it 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 mediumship, and has received the sanction of a brilliant French scholar, who endorses it as a 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 statements, 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 of 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 receive it at \$1.25 per copy. After the five hundred 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 hundred 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 hundred and fifty names have been obtained the price will be \$1.00 per copy. As these lectures have been electrolytically at great expense to the publishers, I make an appeal to my friends everywhere to subscribe for these discourses, for whose appearance in book-form so many have expressed a desire.

I wish to assure my friends that no act of theirs can be a greater kindness and compliment to me than their application, to Messrs. Colby & Rich, as subscribers in advance for both volumes, which they may the secure upon their issuance from the press, at \$2.15—a material reduction from the price after publication. There are surely five hundred persons in the United States who will precipitate the publication of so inestimable a work as Allan Kardec's "Genèsis." It would be cheap at \$5, and is one of the brightest gems of spiritual literature.

Owing to various circumstances I request that no one will write to me about these volumes except through the "Banner," in which paper, with the consent of the editors, I will answer any open letter they print. Trusting to the kindly co-operation of my numerous friends, and wishing all every spiritual and temporal blessing, I remain the friend and co-worker of all interested in the elevation of humanity.

W. J. COLVILLE.

Remarkable Predictions.

At a sale of books recently in London a fine copy of a rare and singular work was disposed of. It bore the date of 1654, and its author, said by Leibnitz to be the famous Capuchin Father, Yves de Paris, was burned by the public executioner of Nantes for predictions made by him in the book respecting Europe. Of those relating to England, *Light* gives the following:

1666, "Magna Calamitas." The year of the Great Fire of London.

1691, "Magna Republica turbata." The year of General Ginkel's wars in Ireland.

1708, "Adversaria omnia." Unfulfilled; the year of the Success of the Duke of Marlborough and Earl of Peterborough.

1766, "Minatur Maximus exiditum." The year in which war was declared against France.

1834, "Maxima adversitas." We shall not have long to wait to learn the truth or error of this.

The New Profession.

To the Editor of the Banner of Light:

In Europe young men and educated ladies are studying electrical engineering, the only profession not-overcrowded, and great fortunes have been made in its pursuit. The enormous extension of the telegraph, telephone, cables, and electric lights into every part of the world, will create a great demand for skilled electric engineers. We have too many lawyers, doctors, ministers and teachers, and if any of the readers of your valuable journal are interested in this new field I will cheerfully give them any information in my power.

Electrical engineering is a profession that educated women are eminently fitted for.

Yours very respectfully,
Miss H. B. MANN.

15 Milford street, Boston, Mass.

The following definitions of religion are quoted by Theodore Parker:

- "A likeness to God according to our ability."
- "Plato."
- "Reverence for the moral law as of divine command."
- "Kant."
- "The union of the finite and the infinite."
- "Shelling."
- "Faith in a moral government of the world."
- "Faith."
- "Morality becoming conscious of the free individuality of its concrete essence."
- "Angel."
- "This is interpreted to mean 'perfect mind becoming conscious of itself.'"
- "Immediate self-consciousness of the absolute self-dependence of all the finite on the infinite."
- "Schleiermacher."
- "The whole duty of man, comprehending in it justice, charity, and sobriety."
- "Jeremy Taylor."
- "Religion is a state of sentiment toward God."
- "F. W. Newman."
- "Religion is the culminating meridian of morals."
- "James Martineau."

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CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F. R. S.

CHAP. I.—Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry's Blade. True Knots produced upon a Cord with its ends in view and sealed together.

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CHAP. V.—Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disappearance and Reappearance of Solid Objects. A Table Vanishes, and afterwards Descends from the Ceiling in Full Light.

CHAP. VI.—Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexpected in Nature and Life. Schopenhauer's "Transcendental Fate."

CHAP. VII.—Various Instances of the so-called Passage of Matter through Matter.

CHAP. VIII.—The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Fresco's and Professor Wagner's Experiments in Confirmation of the Author's.

CHAP. IX.—Theoretical. "The Fourth Dimension." Professor Hare's Experiments. Further Experiment of the Author with Blade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance.

CHAP. X.—An Experiment for Skeptics. A Wager. Blade's Scruples. A Rebuke by the Spirits. An Unexpected Result. Captious Objections.

CHAP. XI.—Writing through a Table. A Test in State-Writing Conclusively Disproving Blade's Agency.

CHAP. XII.—A "Faunt" in the Cabinet. A Jet of Water, Smoke, "Fire Everywhere," Abnormal Shadows. Explanation upon the Hypothesis of the Fourth Dimension. A Séance in Dim Light. Statement of Objects. A Luminous Body.

CHAP. XIII.—Phenomena Described by Others.

APPENDICES.

APPENDIX A.—The Value of Testimony in Matters Extraordinary.

APPENDIX B.—Evidence of Samuel Bellachini Court Conjuror at Berlin.

APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers.

APPENDIX D.—Plate X.

except such as Spiritualism afforded him. No form of religion has ever before opened the doors of our Eternal Home to that our friends

sages. Blessed faith! long may it live, much of good may it do!

I see that there has been no verification of the message of the Rev. O. H. TILLOTSON,* of Northfield, Vt. He was for many years the pastor of the Universalist Church of this city, and was highly respected while a resident here. He went from here to Northfield, and was there the pastor of the Universalist Church. He died while there. The writer was a constant attendant upon his ministrations while he resided here. He expresses himself as having started right while here upon earth, and is advancing in spirit-life, desiring the good of all mankind.

L. PRINCE.
*The Rev. O. H. Tilton's message was printed Dec. 31st, 1881, and verified by Rev. G. L. L. of Northfield, Vt., April 15th, 1882.—Ed. B. L.

Four Impromptu Messages.
To the Editor of the Banner of Light:
Late in the afternoon I yesterday chanced to meet one of the best trance mediums in the world, just as she was leaving the Banner office and bookstore on her way home. The medium's time was greatly limited, but she finally consented to step into a convenient apartment, when she was at once entranced and threw off the following communications in writing almost with lightning speed. Word for word, without a single alteration, I give them.

A FRIEND TO TRUTH.
Boston, Sept. 21st, 1882.

My friend—I have communicated with you through many channels, but it always gives me pleasure to approach and to announce my presence to you, for I recognize you as a kindred spirit—one who delights to search after truth, and who, when the truth is found, seeks not to hide it beneath a bushel, but endeavors to set it where it will be a light to the world.

Many experiences, many changes have come to you during the past, and weird and varied sensations have swayed both you and I since when, in years ago, we met and learned to understand each other. Then I had not the knowledge of the realities of the future which is now mine.

From that time, my friend, I have felt near to your spirit—have realized that you are one of God's workers, and that you are using the right method, set here upon this green and mighty footstool to lead men out of the bondage of error, to liberate human souls from the prison-house of ignorance.

Then go on, my brother; keep your lamp burning; let its rays spread far and wide, that they may be seen of men.

Greater endeavors are to come to you; greater opportunities will be given you to reveal the workings of spirit-power. You are to be the faithful scribe who shall report correctly the doings of the spirits, and at the same time the honest friend who will provide the best conditions for the use of angelic ones who desire to manifest through matter, that the grand triumph of this century—that of the dethronement of materialism and the elevation of spirituality—may be demonstrated to humanity.

Go on, my friend; God and the angels bless and guide thee.

The future is bright with promise, which will be fulfilled. You will yet behold the grand achievements of Spiritualism casting their radiance down the ages yet to dawn, and from the immortal heights of heaven you will be able to send back to earth, and through you, to the workers who are to come after you.

In that day you will realize that this time of trial was one of preparation for your spirit, and also one of achievement, for you are aiding the spirit-world to fight its battles and to win the victory over error, superstition and ignorance.

Go on in your work, and the angels will bless you.

Your friend and brother,
WILLIAM ELLERY CHANNING.

My dear, darling Husband—This is a privilege indeed; I rejoice to come to you to-day, for I feel that you require all the love, care and sympathy that I can give you.

God bless you, my dear one, for the life which you have led. True, it has had its shadows, but the clear sunshine of truth has shone its full radiance upon you, and I am glad to know that you have ever been faithful to the Truth, and have never sought to shut its glory out of your own soul, or to cause others to become obtuse to it. On the contrary, you have scattered the light until it has been perceived, welcomed and appreciated by many who would otherwise remain in darkness.

I bring you loving greetings to-day. Our darling girls embrace you and shower their loving caresses upon your spirit. Indeed, you will feel refreshed and strengthened bodily and spiritually, for the vital magnetism cast upon you during the last week by attendant spirits has elevated your entire being into a higher plane of vision.

I bring you my love; oh! that I could express it in mortal language, but your vocabulary is too tame—it does not possess facilities for conveyance of the emotions of the spirit, therefore you will know that feebly as I express myself, the soul within is glowing, pulsating, vibrating with deep seated and eternal love for you who art my king among men. God bless you, dear one.

Loveingly,

Dear Father—I come to-day bearing a crown of beautiful snow-white lilies that is for your acceptance. Oh! the offering is pure and sweet, fitting emblem of that peace and divine love with which we would crown your soul to-day.

Singing our songs of triumph we come, for our souls are exultant over the grand victory that we have won, a victory not only over death—that is but trifling—but over the old, uncouth conditions of material life, so that now in spirit we may abide with you, walk by your side, feel and know the pulsations of your life, understand the thoughts and aspirations and hopes within your being, live with you, and at the same time be members of the spiritual community that claims us as its children.

Oh! dear father, I do not feel sad to-day; I am not weary; on the contrary I am happy, glad, strong to go on and work for the advancement of our beloved cause and the elevation of humanity.

E—M—, and all send their deepest love to you. Whither you go we go; your people are our people, your God is our God. Our first care is for your welfare. Through your life and its experiences we may reach and affect many others. The tender relationship existing between your soul and the dear ones above only becomes deepened and sweetened as time passes.

From your own

Father, dear Father—I cannot permit this hour to pass without speaking to you. From the depths of my heart I take the love that is ever flowing my being and lay it upon your heart, feeling that it will be acceptable to you. Oh! may it beautify and sweeten your life even as the rich aroma of the flowers perfumes the passing air.

Yes, dear father, sweeter and more precious than the bloom and fragrance of flowers, is the love and sympathy of the human soul. It is the purest gift bestowed upon mortals by a kind and beneficent Father of all.

My dear father, I come to you at this hour. I know good that has been performed of late through your agency; I am aware that poor, unfortunate, needy ones have been assisted and made happy by you. Oh! the perfume of kindly deeds is wafted heavenward, and finds a lodgment in the spheres. My work is to look after others. How blessed I feel in knowing that I can come and impress you to perform—materially—the labor of love which I behold needs doing from my side of life.

You are indeed a true co-worker with the angels, and I bring my measure of commendation and loving appreciation of your work to-day. You will hear from me again soon through another relation to a matter of which I have spoken to you before.

Your loving daughter,

It is a strange trade, I have often thought, that of advocacy. Your intellect, your highest heavenly gift, hung up in the shop window like a loaded pistol for sale, will either be a powerful and salutary agent for the good of the world, or a deadly weapon in the hands of a villain.

As you please to choose for your gun—Carlyle's Reminiscences.

Banner Correspondence.

Massachusetts.

WORTHINGTON.—Florence S. writes: "At Lake Pleasant the good-byes for '82 have been said, the kindly wishes and hopes of again meeting in '83 interchanged. Yet with all the pleasant and cheerfulness, there creeps into our hearts a feeling of sadness as we think of those with whom we clasped hands in saying good-bye one year ago, whose faces we have very much missed from among the busy throng this season. 'Aunt Mary' and Mrs. Perkins—those earnest workers, whose presence always seemed to bring sunshine—their absent forms have caused a feeling of loneliness in our midst. With many more of us it will, undoubtedly, be our last meeting till we clasp hands on the other shore. I often notice the way—peculiar to our selves—we Spiritualists have of speaking of such a possibility; for how often we hear among the good-byes the question, 'Coming next year?' and the reply, 'Yes, if I am in the form, I intend to, and if I am out of it, I certainly shall!'"

On my arrival at the Lake, I at once attended to the renewal of my subscription to the good *Banner of Light*, for I do not feel that I can lose a single number. My stay this season was comparatively short, but on every hand I heard it remarked that a harmonious and profitable meeting had been enjoyed from the beginning, and that all the lectures were of the highest order. J. Frank Baxter, arriving on Thursday, was the speaker for the afternoon, and to say I have listened to his voice, is to say I have listened to that which cannot be excelled, both in lecture and song; while his very presence carries with it the evidence of his noble, unimpaired manhood. The lecture was simply grand; as was also the one he gave on Sunday morning, the closing day of the meeting, it being replete with eloquence, clear reasoning, and sound argument, and well adapted to the immense audience of that day. While waiting at the depot the following morning, I learned that three church-members who came to the Lake and listened to the lecture, acknowledged themselves converted by it. Of the thirty or more names given through his mediumship from the platform on the afternoon of that day, all were immediately recognized. Mr. Baxter may well be said to be doing a three-fold work in our cause, ranking among the first as a speaker, as a singer having no superior, and as a public test medium, unequalled.

On Sunday evening, Mr. Baxter and Charlie Sullivan kindly entertained a crowd of people with their inspiring music. Charlie also gave two fine recitations, and in a manner peculiar to himself, which cannot be too highly commended, being very rarely equaled. Thus, with so much that was instructive and entertaining, the closing hours at Lake Pleasant for '82 flew all too swiftly by."

LYNN.—G. W. Fowler writes: "Our meetings in Lynn were opened very auspiciously by the guides of Bro. Walter Howell, of London, England, who is not only a very gifted medium, but a thorough gentleman, and commended himself by his simplicity and gentleness of manner to all with whom he came in contact. We regret that his engagements do not admit of his remaining longer with us. A letter written care *Banner of Light* will reach him at any time, and we commend him to the consideration and patronage of spiritual societies everywhere."

We have scarcely got into working order as an organization, but hope and expect to soon, and shall then desire to correspond with spiritual and liberal lecturers. The subject of finance is an important one with us, and I will say this: that any lecturer who may be willing to come to us and accept whatever may be collected in remuneration for services, with entertainment, we shall be pleased to correspond with. We will extend the same invitation to platform test-mediums, also. Our pecuniary means unfortunately will not admit of our making any definite terms at present."

CHELSEA.—An inmate of the Soldiers' Home, Mr. C. Bradford, writes: "The first of a series of entertainments was given last Thursday evening, in the form of an address by Mrs. Abbie N. Burnham. She spoke of the sufferings and hardships that the men who left all and went forth in defense of their country had endured, and congratulated them that they were not forgotten, but that friends had remembered them in providing so hospitable a home. She also spoke of their spirit-friends who were always around to sustain them and to labor in their behalf. The address was well received and applauded, and a general invitation extended to the lecturer to come and speak to them again, to which she happily responded, signifying her intention to do so. An invitation is given to all who may feel disposed to entertain the soldiers here these long evenings, as we are crippled and suffering from disease contracted while doing what we could to save this country to freedom and humanity."

NEW BEDFORD.—Geo. Y. Nickerson writes: "I have just received a letter from Mr. J. R. Lakin, of Mount Hope, Conn., stating that he has been a believer in and worker for the cause of Spiritualism for a long time; also that he has been persecuted therefor by those who should have stood by him and helped him—but verily they will have their reward. Some months ago I saw a statement in the *Banner of Light* that if any one having spiritual books or papers which such person had no further use for would send them to Mr. Lakin he could distribute them where they would do good. I therefore forwarded to him all I had to spare, and he informs me he distributed them in five different towns. Since that time I have sent him the *Banner* every week, which gives him much pleasure. I hope that others having books or papers which they do not care for longer, will send them to some of their spiritual friends who are too poor to subscribe for them, and thereby lend a helping hand to cheer them on this journey of life to a better life to come. Mr. Lakin is over eighty years of age, and he thinks that before long he shall be able to send us a message through the *Banner of Light* from the 'happy hunting-ground.'"

Connecticut.

NEW BRITAIN.—Wm. H. Jarvis, who writes that his experience in the past with mediums has been quite unsatisfactory, reports a séance at Lake Pleasant as follows: "I went there very skeptical in regard to spiritual phenomena, hoping to meet an independent slate-writer, and on the eve of my departure from the camp Mr. A. H. Phillips arrived. I arranged with him for a sitting, took my own slates, both double, one sealed, one unsealed. I had nothing written within the sealed slates, but my astonishment was great at the result on the other

Mr. Phillips never at any time touched my slates, book, or his own slates, during my sitting with him except at the first, when he merely picked them up to look at them. I had them fully in my own possession all the rest of the time. Having examined my slate (double) to see that there was no writing on it, I closed it, and by his direction placed my hand on it. In about three minutes I heard three distinct raps on the slate. On opening it I found written inside my mother's name. Mr. Phillips then directed me to place my memorandum book between the slates. After carefully examining it to see that there was no writing in it except my own I did so, and by his direction held it under the table. Soon I heard three distinct raps; on examination the slates and book revealed nothing new. By his direction I held them under the table again. After the usual raps I examined them and found a communication written in the book, apparently with a lead pencil, signed with my father's name. I then held my hand on my slates again, and while my hand was on it distinctly heard the writing going on inside. On examination I found a communication signed with my mother's name twice, and 'Mother' written under the signature. I then held two of Mr. Phillips's slates in both of my hands, I having previously examined and cleaned them. While I held them closed together I distinctly heard writing going on inside; on examination I found a communication signed with my father's name. All the signatures except one were written upside down. No pencil was furnished by the medium or myself. The séance was in broad daylight. The medium was never at any time nearer to me or my slates and book than two or three feet."

NOANK.—S. J. Swasey writes: "The *Banner of Light* brings us each week a spiritual and intellectual feast of good things, words of comfort to those who sorrow, and of hope to those who are weary of their pilgrimage and almost despairing. May it long live to carry on its high and holy mission."

In this little town there are but few who boldly say they are Spiritualists, but there is an undercurrent which will come to the surface by-and-by. During the Camp-Meeting held at Niantic, Conn., we gathered our little force and visited the grounds for a while and listened to the inspirational addresses of W. J. Colville and others. At the same time the spirits of our friends and kindred did not forget us in our cottage among the pines. They came, and in notes of music, as well as by the tiny raps, gave names and communications to let us know that they are not dead, but living still. It is a happy thought for us to realize that each step toward our spirit home brings us nearer to them, and that one day we shall enter and join the happy throng where separations cannot come."

Alabama.

PRATTVILLE.—A correspondent writes that in August last the Presbyterian Church expelled from its membership Mr. and Mrs. Dixon Hall, two very worthy people, upon having found them guilty of what they termed heresy, the principal feature of their crime being that they professed to hold communion with the spirits of their departed friends. He says: "Mr. Hall is a poor man with a large family, and in rather embarrassed pecuniary circumstances; in my opinion poverty is in the eyes of the Church the chief cause of offence." The following is the document specifying charges and citing an appearance:

In the name of the Presbyterian Church in the United States, you, Mr. D. S. Hall, a member of the Prattville Presbyterian Church, are hereby charged before the Session of the same with the grave offence of Heresy in the following particulars:

1. In that you are known to believe and publicly advocate what is commonly known as *Spiritualism*.

2. In that you profess to have frequent communications with the spirits of the departed.

3. In that you maintain against the peace, unity and purity of the Church, and the honor and majesty of the Lord Jesus Christ as the King and Head thereof.

By order of Session,
R. M. KIRKPATRICK, Moderator.

Prattville, Ala., July 1st, 1882.

At a meeting of the Session of the Prattville Presbyterian Church held this day, there were present Rev. Mr. Kirkpatrick, Moderator, and Messrs. A. K. McWilliams and W. J. Rogers. The charges contained in the indictment having been preferred, Mr. A. K. McWilliams was appointed prosecutor, Mr. W. J. Rogers and Mrs. E. S. Pay, witnesses, and Saturday, July 1st, at ten o'clock A. M., appointed as the time for the trial to take place.

You, Mr. D. S. Hall, are hereby cited to appear at the time appointed at the Presbyterian Church in Prattville, Ala., to answer to the charges before a meeting of Session to be held for that purpose.

By order of Session,
R. M. KIRKPATRICK, Moderator.

Prattville, Ala., July 1st, 1882.

In answer to the above the accused presented the following:

To the Moderator and Session of the Presbyterian Church, Prattville, Ala., to be held on the 6th of August:

Having received, through Mr. A. K. McWilliams, an indictment made against my wife and self, at a Session held on the 1st of July, for the offence of Heresy against the peace, unity and purity of the Church; and the honor and majesty of our Lord Jesus Christ as the King and Head thereof, we deny the charge. As to the last specification, we do receive the teachings of Jesus as our guide, and hope they will always direct us in our intercourse with our fellow-men, teach us in our spiritual worship of God, and purify our lives that we may receive the rich blessings which flow from the fulfillment of his laws. We do receive the New Testament as a guide sure and steadfast, and its truths we hope to follow, while you, the Presbyterians, have ignored some of its truths and arraigned us for accepting its teachings. Shall we obey you rather than those teachings which we consider so sure and steadfast? If spiritual communications are heresy, certainly St. Paul was a heretic in his teachings; 12th chap. 1st Cor. If we look upon the teachings given in 5th chap. 4th verse, 25th chap. 35th and 36th of Matthew as against the honor and majesty of Jesus, then we are guilty. If loving all who are trying to walk in the truth of the truth and looking to God in prayer are against the peace, unity and purity of the Church, then we are guilty. If the New as well as the Old Testament does not teach spiritual communication, then we plead ignorance of its teachings. God is a God of to-day, to-morrow, and forever the same. If angels did exist with Abraham at his tent; if angels did abide with and lead Lot out of the doomed city; if the woman of Endor did call up one of God's chosen ones; if Samuel did hear angels' voices; if Jacob wrestled with an angel; if Isaac by an angel was given a test to know his wife; if Moses did commune with an unseen intelligence; if Elijah was reprimanded by angels; if Daniel did tread the fiery furnace with angels; if Peter, Paul and John did sit with and see angels, it was through the laws of God, in which there is no variance nor shadow of a change, for they are to-day, to-morrow and forever the same.

If believing the teachings of the Bible, if believing God is all-wise and that all things happen in and through his laws are against the teachings of God and the peace, unity and purity of the Church, then we are guilty. We believe the little flower, scarcely seen by the naked eye, is as obedient unto the laws of God that gave it life and being, as the largest planet that rolls in the vaults of heaven, and that the laws through which those seeming miracles were performed by Jesus, Moses and Elijah, are as potent to-day as then. We believe man must be born again, for in death he is spiritually born; that God did predestinate from the foundation of the world that man should, through his divine laws, work out his own salvation; that God did predestinate and foreordain from the foundation of the world

that man, through his divine law, would be perfected through all eternity. And further, we believe God did predestinate and foreordain from the foundation of the world that man should be purified through all eternity by his divine laws—Love, Humility and Forthright Prayer.

Respectfully,
D. S. HALL,
ESTELLE HALL.

Scarcely any attention, however, was given to the above communication, and though, in view of the position of Mr. and Mrs. Hall, the charges preferred against them had nothing to sustain them, they were dismissed from the church. Comment is unnecessary.

California.

GREEN VALLEY.—J. Lorain writes: "I have been a constant reader of the *Banner of Light* from its first issue; each week creates anxiety for its arrival, for to me it is freighted always with a feast of thought and proper food for reflection; for the arrival of no other periodical are aroused so pleasing anticipations, because it abounds in what slakes the thirst in the present, and creates thirst for deeper draughts in the future. That issuing from the pen of Dr. S. B. Brittan—cool, searching, argumentative and conclusive—is always refreshing; that from Dr. Buchanan—enthusiastic, forcible, bold and sublime—is heart-cheering and enlightening; that from A. E. Newton—plain, strong, deliberative and practical—is grand and good. These are my preferences on the intellectual and moral plane; not by any means forgetting the clear and forcible-minded Briggs of Illinois, who so signally vanquished the advocates of the mythical theory of constellation-worship."

Again, I by no means overlook the always carefully scrutinized subjects and well worded editorials; these I ever peruse carefully, finding therein fresh aliment for digestion. Also I feel like throwing up my voice to full tension for our brother, Prof. Henry Kiddle, who, under his well-disciplined mind and energetic spirit, bids fair to be a power in the ranks. A lifetime of self-government amongst children and youth has done him no dishonor. Last but not least, I would reverently mention the name of dear old Thomas R. Hazard, the vigilant, valiant and vigorous defender of the ever-too-much-abused mediums. God bless his earnest soul! I may succeed attend his every effort!"

SAN FRANCISCO.—T. B. Carpenter writes: "How goes the battle on your slope?" may be asked. My answer is, Not 'all quiet on the Potomac.' Each man here is a law unto himself, no two thinking exactly alike. Of course there is friction, heat, fire; yet we are learning tolerance for the opinions of others. Even through the smoke of our heated battles the cooling draughts of inspirational truths given us each Sunday at Exora Hall by the 'Mollie Pitcher' of California, Mrs. E. L. Watson, serve to give us joy through their teachings of charity and love to all. Our cry has been, and is, 'Harmonize'; yet we in our bigotry are only beginning to learn the better way. Soon the fruits will appear; and not only here, but throughout God's universe."

Arkansas.

VAN BUREN.—Upon a renewal of subscription Mr. Jesse Turner writes: "I really cannot do without your intensely interesting paper. With increase in the amount there is also improvement, if possible, in the quality of its matter. Not only the Spiritualist but the general reader ought to subscribe for it, and familiarize himself with one of the most wonderful movements of modern times; I mean in the moral world, and whatever may be the future of Spiritualism, it must be conceded that it has contributed very largely to the remarkable change now going on in the religious opinions and teaching of educated, intelligent, thinking people, and all for the better."

Indiana.

DALEVILLE.—I. L. Armington, M. D., writes: "Enclosed find the sum of \$3.00 for the renewal of my subscription for the *Banner of Light*. It has become as necessary to me as the air or food. I cannot dispense with its weekly visits. Wherever my destiny in this life may lead me, I wish it to follow. There are a number of Spiritualists in this vicinity. Among the number is Carl Bronnenberg, at Chesterfield, who was convinced through Mrs. Stewart's instrumentality, he having visited her at Terre Haute and witnessed the demonstrations through her mediumship of the truth of the Gospel of the new dispensation."

Vermont.

BARNET.—James Esdon writes that the *Banner of Light* comes to him each week with an abundance to minister to his spiritual and intellectual wants, and that he has taken great interest in the reports of the various camp-meetings that, in his opinion, are doing an incalculable amount of good by informing vast multitudes of truths of vital importance and essential to their spiritual growth here, preparatory to entering upon the life beyond.

A new "American Notes" has appeared in Edinburgh, from the pen of Archibald Sutter, in which the writer says, "Ice in Boston harbor forms eighteen feet thick"; our State House is termed a "town hall with its pretensions glided dome." Speaking of a Chicago church, he remarks of a collection taken, "If all genuine it must have amounted to many dollars." Alluding to the possibility of a train of cars falling from the Suspension Bridge at Niagara, he says, in such a case, "those inside the carriages might be much injured if not drowned." Very likely.

A correspondent of the London *Times* thinks that "the earthquake is the one danger to which human nerves never become deadened by familiarity. On the contrary, the longer one lives with earthquakes the less one likes them, and the greater the alarm created by each successive shock. When the bells begin to ring, and the clocks stop, every one is impelled blindly to do something, and the something which is done under an impulse of nervous excitement is nearly certain to be the worst thing possible. This, in fact, constitutes a principal danger in an earthquake. The safest thing to do, as a rule, is to remain quiet, or get under a convenient billiard-table—anything, rather than run about vaguely looking for safety."

The law which inflicts the penalty of exclusion from the public schools of all children whose parents refuse to risk their being injured for life by submitting them to the superstitious and dangerous practice of vaccination, is a monstrous injustice, an outrage on human freedom, and a violation of civil rights guaranteed by the Constitution, and condemns to illiteracy a large proportion of the people. This law is a disgrace to our civilization, and creates a medical despotism, which it is the duty of every man to oppose to the uttermost.—Prof. J. Dobson, M. D., F. A. S.

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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 has been the subject of the most extensive and complete investigation of the human mind, and the most complete and accurate of human knowledge. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—John Pierpont.

The Total Depravity Bugbear.

Asceticism and self torture have gone out of fashion. The world has nothing more to hope from its St. Simon Stylites and the men who spend their lives mourning that everything is so bad and rapidly becoming so much worse. The doctrine of Pessimism has for some time been going to pieces and disappearing. There is no longer the least sign of vitality in it. As a brilliant and very thoughtful writer puts it, our earth has awakened from the fever-dream of the Middle Ages, and the healing powers of nature have at last revealed against the most terrible disease of the human race. The world has grown weary of self-torture; asceticism, with all its brood of chimeras, must return to its native night, and it is no longer to be doubted that their doom will involve the principal dogma of our traditional religion. The time is come when we may hope to understand the true significance of the Protestant Reformation. The same writer maintains with truth that Pessimism has proved itself a stubborn obstacle to the moral development of the human race, as well as to their intellectual progress and the increase of earthly happiness. He says that its history "is the history of a mad revolt against Nature, a war waged by a horde of religious fanatics whose origin has been traced to the slave-pens of southern Asia, and who received their death-wounds on the battle fields of the Germanic Reformation." According to this doctrine, which had its origin in the East, "the living world is a huge prison house, guarded by the fear of death and recruited by illusions. Self-abhorrence is the supreme virtue and self-denial the highest wisdom, for all worldly blessings are curses in disguise. The chief purpose of morality is not to assist but to supersede the pursuit of earthly happiness. A man's natural instincts are his natural enemies; science, industry and the pursuit of temporal advantages are utterly vain; terrestrial life is a long-drawn agony, a disease whose only cure is death." Buddhism, adds our writer, spread rapidly, and soon became the accepted religion of all the degenerate nations from Ceylon to China. The many Seythians, the Afghans and Turcomans rejected it with scorn; but in the servile provinces of Asia Minor it found a more congenial soil, and six hundred years after the death of Gautama the essential doctrines of Buddhism were preached on the shores of the Mediterranean, and succeeded in forcing their unnatural alliance on the optimistic theism of the Hebrew law-giver, though his chosen people have never ceased to reject them in toto. With the chaos that accompanied the downfall of the Roman Empire, the Buddhist doctrine spread from Abyssinia to Great Britain, and from the Hellespont to the shores of the Baltic. The paternal Jehovah, the genial Jove and the helpful Odin were changed into an earth-bating tyrant who punished joy as a crime, and who had endowed his creatures with instincts whose gratification would doom by far the most of them to an abyss of eternal tortures.

But the nations are now practically emancipated from this tyranny of pessimism, which would raise the question on every side whether life be really worth living. Dogma is unable to drive out the natural instincts of humanity. The doctrine of natural depravity has done more to cause misery in the race than all other delusions and all the hostility of the elements together. The Middle Ages stand as a dark and dismal record of a period in the history of mankind which is without a parallel for unrelieved hopelessness and wretchedness. It was a series of centuries in which ignorance and inhumanity held their revels unrestrained. Our writer felicitously characterizes it as "the millennium of misdirected energies," when thousands with a restless energy devoted their lives to the suppression of reason and liberty, to the extirpation of imaginary crimes and the promotion of spurious virtues.

Two centuries after the conversion of Mecca, observes the writer, the sixteen provinces of the caliph were studded with academies, their culture and prosperity rivalled the Golden Age of the Grecian Republics, and six hundred years later the Moors of Spain were still the teachers of Europe in science and arts, as well as in industry and agriculture. Two centuries after the conversion of Rome, the sun of reason had set in a sea of insanity, and that night continued for sixteen hundred years. At the end of the fourteenth century, when the power of the Church had reached its zenith, not a single

country in Europe had gained by its conversion from optimistic to pessimistic polytheism. Every school had been turned into a seed plot of superstition, every jail into a grave of liberty; mankind slept in a fever-dream, and a swarm of vampires sucked their life-blood with impunity.

It is not such a creed as that that has helped forward civilization. That has made its way in spite of it. The path of progress is strewn with the wrecks of exploded dogmas. The funeral of dogmatism has been the birthday of a happier era. The doctrine of self-renunciation has reduced more than eighty millions of the descendants of noble races to the lowest stage of political and physical degradation. Where blessings are regarded only as curses in disguise, secular education counts for nothing, nor the culture of the free powers of manhood. It is not the influences of climate that have caused the degeneration of the inhabitants of the Mediterranean peninsula, who were once the masters of the world, but the ascetic dogmas of a destroying delusion. The followers of the manly prophet of Mecca have never lost their bodily vigor in a warmer climate, while the average North African of the present day is the physical superior of his Italian contemporary. Yet the ancestors of the latter were mere children in the hands of the old Roman who did not make it a rule to despise his body in order to please his Creator.

The dogma of total depravity demands the worship of sorrow and grief for its own sake. When there was no more earthly misery to threaten people with, the Church invented an endless hell, with torments to be finally escaped by almost none, destroying the last solace of the wretched as well as the peace of daily life. The inspiring motive of this infernal dogma is to secure the greatest possible misery of the greatest possible number. "Every appeal to common sense and mercy was punished as a crime against the authority of an infallible church; every atrocity was sanctioned that would help to crush the instinct of free inquiry, the dignity of manhood, the sense of justice, the love of joy, freedom and nature." The final revolt in the North is accepted as a revolt, not against Rome, but against Asia. Says our writer: "Our Spiritualists are bold free thinkers. Many of the freest and noblest nations of antiquity were firm believers in supernatural agencies; but their superstition differed from the superstition of the Church as the inspired love of nature differs from the ecstatic fury of her enemies, as the day-dream of a happy child differs from the fever-dream of a gloomy fanatic." And once more: "Pessimism was on trial for sixteen hundred years, and the result of the experiment is a lesson which shall not be forgotten, and has not been neglected."

What is that lesson, and what is its result? He answers most eloquently and effectively in the following noble summary: "The abolition of witchcraft laws, of religious disabilities and ecclesiastical privileges, the divorce of church and State, secular education, civil marriages, our newspaper oracles, lecture bureaus and encyclopedias, our republics, our railways, telegraphs, telescopes and electric lights, our life insurances and lightning conductors, mechanics' institutes and gymnasiums, our zoological gardens, Sunday excursions, and festivals of the Turners, are strange comments on the theory of the sages who ascribe our superior civilization to the restoration of the patriotic dogmas." The signs of a progressing change, he says, are getting distinct enough to be visible even through the painted windows of the Latin churches. The tenure of the infallible Church is in litigation; her drafts on Heaven are sadly below par; her Hades has changed its climate as well as its name. The spectres of the middle ages are fleeing from the morning air. Dogma after dogma has silently vanished before the advance of that reform of which the Augsburg Confession was not the consummation but the beginning. Schisms still multiply, and each new sect turns its weapons against its former allies.

A spirit of free inquiry is abroad. "An instinct which the age of miracle-worship had almost blotted out from the minds of men has again been recognized as a primary virtue." The happiest omen of the future consists in the revived love of truth for its own sake. "The religion of the future will have no foe but vice. It will be at peace with science, with nature, with the spirit of freedom, and all useful and peaceful spirits whatever. We shall keep our God, but he will be an All-Father, and not an all-but All-Tormentor." Superstitions are dying out, though they die hard. Once solve the riddle they contain, and they vanish. Total depravity originated with "the false pride of a defeated man." We deny the value of the blessings that are beyond our reach, and console ourselves by dwelling on the vanity of baffled hopes. We have yet to learn our actual limitations.

The Unseen.

In a sermon delivered some time since regarding this always interesting and impressive topic, Rev. Dr. Thomas of Chicago spoke of the avenues through which the embodied spirit reaches the outer world. Taking them together, he declared the body of man to be a marvelous medium. But greater than all, he said, is that which is back of these things; that which we call ourselves; that which uses the hands and the feet as a carpenter uses tools; that which uses the eye as an astronomer uses his glass; that which thinks and reasons. The mind has the power of seeing or understanding truths that are not revealed to the eye. Therefore we must turn to this mental seeing, and ask the mind to reveal the world that does not lie open to our vision as the mountains and continents rise before our natural sight. But we must not be discouraged if our mental sight is, not at first clear. It took us a long while to learn to see natural objects. The eye did not at first take in forms and distances and colors with clearness and distinctness.

The things that we now see easily and at once are the things that we have seen very often. One must look many days at a rich and varied landscape, or at a Niagara, to take in all its beauty and grandeur. And so it is when we first shut our eyes to the outward and visible with which we are familiar, and begin to look into the hidden world for the unseen. We may at first, like persons in darkened rooms, see nothing; and then we may see very indistinctly; but the more we look the clearer will become the fact and the great outlines of the unseen world. When we look on nature around us, we say we have seen the world; but the mind comes up with its deeper looking, and says we have seen but the surface, the forms and colors of things. The interior, the reality, the mystery, we have not seen at all. And then the mind begins to ask its deeper questions, and we soon forget the mere outward ap-

pearance in our search for the hidden mysteries of life and force. We soon discover that it was only the outside that we had been looking at. We find that the really great forces are hidden and unseen.

The laws that shape and govern worlds are unseen. Though we can see something of what they do, we cannot see the laws themselves. We may see the results of the operation; of the laws of chemistry, and of life and vital affinities, but we cannot see that which causes them. The same is true of beauty, and art, and song; there are inner principles in all these that come out on a closer investigation. The battles that are waged in the human breast, the victories that are won, the joy experienced, the sorrow endured, all the events that come forth in order into life's field of care and conflict, were first marshaled in the unseen world within. And it is thus that, as all the forms of nature are fashioned about some law of life or crystallization, so all the forms of the great social order are but the bodying forth of the thoughts and principles of the unseen world of the mind and heart of man. We cannot know, either, how subtle and invisible are the springs of action, how delicate are the scales of volition, how almost unsearchable the motives and influences that determine conduct.

And thus, observed the speaker, we have found an unseen world in nature, and an unseen world in ourselves. And from this standpoint of observation and reason we can easily take one more step; and that brings us to the door that opens out to the unseen universe and the unseen God. But just at this step, said Dr. Thomas, the thought of our age halts. It stands still often and says—"we know the world of matter; we see it; we touch it; but how shall we know the unseen? How shall we see or know God?" And he answers by saying we must here fall back upon the methods by which we see or know other things not material. How do we know memory, and reason, and hope, and love? Not by seeing with the eye; not by weight and measure; not by any chemical analysis; but simply as states and exercises of the mind. We do not know how or why the mind acts. We do not know certainly how or why it comes forth and meets the world without. We know we have these inner states, and we know we do come in contact with outer things.

And so we come to know that there is a boundary of our being that somehow touches the shores of a divine world; a side, or a phase of our being that relates us to justice and mercy and love, and so relates us to God. And as the outward phase of our being as applied to life creates and calls about it the things that belong to the body, so the inward opening phase or side of our being cries out for worship, and prayer, and love, and the life of God; and, crying for these, it cries for continued existence, or immortality. Then if it be asked how we know of these things, and how we can be assured of any reality beyond imagination merely, he replies that it may just as well be asked what we know of love, or beauty, or hope. The answer in both cases is the same.

We know these things, is the answer, as states of consciousness; we know them as experiences. And if we can trust consciousness in the one we can trust it in the other. There are many things that defy analysis; we are obliged to accept them as they are. And when prayer, and trust, and duty, and love, and hope become a life in which the soul daily lives, that is its world, though it is an unseen one; precisely as the world that appears is the world of the senses. And so it is that if we look only at this life, it defies explanation; it is utterly dark and meaningless. But put this life under the light of eternity, lift the veil and see the souls of earth entering into a house not made with hands, see them gathering on the other shore, and then this present life has a meaning, with all its trials and burdens and sorrows together.

This unseen world, said Dr. Thomas, is not far off. It is all about us. Were our eyes opened to behold the scenes of the eternal we should see the angels as they come and go; we should hear them sing the new song; we should see them bearing loved ones to the better life. One by one, he concluded, our friends are going—going from business walks and from happy homes. We in our darkness a little longer wait. We stand on the outside; we watch, we weep, we wonder; but the door will open soon, and then the long hidden mystery will be clearly revealed.

Dr. Newman Smyth.

This preacher, who has just been installed as pastor of Centre Church, New Haven, as the successor of the late Dr. Leonard Bacon, had previously been rejected, after a nomination for a professorship at Andover Theological Seminary. The council of ministers assembled on the occasion, representing some score of Orthodox churches, administered to him a pretty severe examination, but he appeared to answer all their questions satisfactorily. They signed the requisite certificate and the ceremony of installation was concluded. All the theological professors of Yale College were present. Dr. Smyth made a plain and comprehensive statement of his belief to the council. It is too long and theologically complicated to be of interest to our readers, but it contained one or two points to which we call attention, because the official acceptance of a man holding such opinions as a settled minister, under the very shadow of Orthodox Yale, shows that a vein of free inquiry is beginning to creep even inside the creedal quarry of New England Congregationalism.

While Mr. Smyth holds, for instance, that human knowledge of divine truth is real and trustworthy, he regards it nevertheless as but limited and partial. The two practical heresies that in his opinion endanger all vital faith are, the error of supposing that we can formulate a perfect system of truth, and of assuming that the Bible contains a complete vindication—by which term he means exposition—of God's ways to men. He believes the God of the Bible deals with us as with children, to save us from sin and discipline us for heaven.

On the subject of revelation, he said among other things that he believed that God has not yet left himself without witness in every nation and age. While accepting [as from the nature of things as a clergyman he was bound to do] "the Bible, as a whole, as a supreme and authoritative written rule of faith and practice," he did not regard the different kinds or degrees of inspiration as any other than matters of historical and critical study, not vital elements in his belief in the reality of a Divine revelation.

Concerning Man he held that he was a spiritual unity or person, possessed of moral freedom, and incapable of dissolution by the physical change of death. In sin man falls into a totally wrong personal relation to God. Sin is

alienation from God. Its necessary consequence is disunion and corruption within man's own personality.

Concerning the Atonement he did not pretend to comprehend the mystery of the divine grace, but he accepts with the most satisfaction those views of the atonement in which the purely ethical and spiritual conceptions of Christ's work predominate as elements.

He believed that this world-age will come to an end at the day of judgment; that this world-age is the time of probation, and that the end of probation is, for the present system as a whole, the day of judgment. He believed that "the end of probation for the individual is not, and from the nature of moral freedom cannot be, any outward circumstance, temporal accident, or physical change, like the death of the body." He did not believe in laying upon the simple gospel of the Nazarene the vain earthly and temporal imaginations of the eternal life and its moral retributions, which belong to the mere traditions of men. He rejected the doctrine of annihilation.

With regard to the Moloch of eternal punishment, which has heretofore been the chief god in the Orthodox pantheon, he significantly declared that while he would preach "the positive, verifiable, moral elements of retribution," he would "be content with an humble indefiniteness and reserve concerning those portions of the biblical doctrine of the last things, of which we can form at best only negative conceptions; and also with regard to those final issues of the creation which the God of the Bible has not chosen clearly to disclose to us in this period of our mental and moral education."

And, finally, while he accepted the historic creeds of the church, he nevertheless held his inherited beliefs in the responsibilities of Christian liberty "subject always to correction and expansion, praying ever for the teachable spirit, and hoping that in the humility of true theological science he may keep the faith of the Christian ages."

Subsequent interrogation only served to make his statements still more clearly understood, especially on the subject of probation. He said he did not consider that, on any funeral occasion, he should be warranted in pronouncing final judgment on the character of any man. And he utterly rejected predestination in its high Calvinistic form. Here, we repeat, is a step in advance, surely, when a reverend gentleman obtains a settlement over a congregation of Connecticut partisans, who refuses to be forced (as he did) into saying he believes in eternal punishment, but humors these zealots (because he sees much good work for general morality that he can do by so humoring them) by promising them that he will not make his heretical views on this tender subject the theme of prominent avowal.

What the "Regulars" are Doing.

It may be that those of the medical profession whom it has been customary to denominate "quacks," because they for the most part ignore the use of poisonous drugs to restore health to their patients and have not diplomas attesting to their skill in doing so suspended in their offices, will soon feel to be called upon to protest in more emphatic tones than ever against the practices of "the regulars." Certainly, if reports of what these regulars are doing be true, and there appears to be no reason to doubt them, they must in behalf of humanity.

In the Pittsburgh Dispatch of the 23d, in an article under the heading, "Morphia's Slaves," the writer reports an interview of the day previous with one of the principal dealers in surgical appliances, during which the latter said that the sale of hypodermic syringes (used mainly for injecting morphia into the veins) had increased wonderfully of late. Five years ago he did not sell any; now he sells them every day. He also sells morphia, though not to such an extent as others, he confining his trade mostly to appliances for using it. "The physicians," he said, "prescribe it now with much more frequency than formerly, when blood-letting was in vogue. The doses as at first prescribed range from one-eighth to one-quarter of a grain; but it steadily increases until the person using it can constantly take a dose that would kill four ordinary persons. Its use is worse in its effects than either opium or whisky, and can never be cured."

A popular druggist, Mr. Joseph Fleming, was next called upon. He said he had a large list of customers for morphia who buy it regularly. He added: "I have questioned these slaves of the habit, and I can safely say that ninety-nine out of every hundred say they use their use of the drug entirely to the family physician. Once began it never loses hold of the victim until he dies. There is no antidote, and I have yet to hear of a person who was able to give up its use after once beginning it."

Morphia is prescribed by physicians to relieve the agonies of neuralgia and sciatica. After tens of centuries of study, experiment and boasting of the possession of almost infallible knowledge in its profession, this is the best the medical faculty can do to relieve one of the prevalent ills to which human flesh is heir. At first only an eighth of a grain is used. Said the dealer, "Its use affords only temporary relief, and never effects a cure. After two or three attacks have been tide over by the use of the syringe, the patient has become addicted to the use of morphia and can never quit it.... The victims are frightful spectacles when they pass the customary time for an injection. Their cheeks become pallid and their whole frame shakes as from extreme fright. No one was ever known to quit after beginning the use of the hypodermic syringe."

It is not necessary that we should remark at any length upon these facts, or allude to the indignation that would be aroused in the public mind was such a practice as is here shown to be common among the medical fraternity, engaged in by those against whom they have been for years waging a war of extermination and pleading with our law-makers for statuabale aid. We give the facts; our readers can make their own comments and draw their own conclusions.

By reference to our first page the reader will find an interesting letter contributed to our columns by W. J. Colville, wherein he speaks of various matters of importance which have of late fallen under his notice. Attention is also called to the "meeting" announcement which reaches us from Chicago, and will be found on our twelfth page.

Thirty-three boys and twenty-seven girls, children of the Apaches, Comanches, Pawnees, Seminoles, and others, all representatives of the blood royal of their tribes, have been brought home by Professor J. A. Lippincott, of Dickinson College, from the Indian Territory, and placed in the Indian Training School at Carlisle, Penn., for a five years' course.

Psychography Applied to a Sealed Letter.

In another column, page second, will be found an account of a materializing séance held in Indianapolis, Ind., of which Mr. Charles F. Pidgeon was the medium. On the day the account was received, as a trial of Mr. Pidgeon's qualifications as a medium for the answering of sealed letters, one was carefully prepared at this office and forwarded, with a request that if an answer was obtained, it, together with the sealed letter, be enclosed in an envelope sent for that purpose, addressed to a post-office box in this city, simply by the number of that box. No names were mentioned except in the sealed letter, and no indication existed to human vision from which to know who sent the request or from whence it came. This was on the 14th inst. It reached its destination on the 16th. On the evening of that day a séance was held and attended by ten individuals, who certify that during its continuance writing was heard upon a slate, and they were given to understand that it was in answer to a letter received that day by the medium from Boston.

The writing was done in darkness. At its conclusion it was read to the company, and subsequently a copy made, placed in the envelope and posted. On the 20th it reached this office. Though, as previously said, there was no indication of the name of the writer or of the spirit to whom the sealed letter was addressed, the answer gave the names of both, a direct response to each of the inquiries made, and allusions to other matters mentioned.

In all this there are several points worthy of note, namely: precautions were taken to seal the letter, so that if opened it would be known it had been; the answer was written on a slate by an unseen intelligence, the act being wholly independent of any volition on the part of the medium; it was written in total darkness; it was done in the presence of a large number of persons, all of whom heard the sound of writing, were cognizant of the conditions under which it was produced, and listened to its reading from the slate immediately afterward—all of which go to prove psychography to be a fact, and Mr. Pidgeon's mediumship for that phase of spiritual phenomena genuine.

The Abolishment of Church Bells.

The Board of Health of the City of New York have been applied to to put a stop to the ringing of a church bell from Lexington Avenue, in the vicinity of Murray Hill, for the reason that the noise it produces destroys the rest and affects injuriously the nervous state of the residents in its vicinity. The petitioners say, and their remarks are as applicable to nine-tenths if not all church bells as to the one they refer to:

"This hideous noise is utterly unnecessary to the worship of God, and forms no part of it, and is simply a relic of the times when there were few, if any, watches or clocks in the community, whereby the people could learn the hour for repairing to the sanctuary. Its continuance is detrimental to health and ruinous to property, and we therefore pray that it may be abolished and forever hereafter prevented."

Rev. W. H. Cudworth concluded his course of homiletics (15) before the Boston Young Men's Christian Union, last Sunday evening, in their hall on Boylston street. We are glad to note that the course has been so successful, and the attendance so large, that he has been invited to preach supplementary discourses in the same vein for the next few weeks. In his address referred to above, he had for a theme: "The Best Attitude of Mankind a Restful Activity," the text being: "Come unto me and I will give you rest." Human nature, he held, is so constituted, always has been, and probably always will be, as to covet that which is restful, that which inspires satisfaction, contentment and repose. Man's body must grow from infancy to childhood, from childhood to youth, from youth to maturity, from maturity to old age. The mental, moral and spiritual nature must grow also. To secure growth, under the best conditions, exercise and activity are indispensable. A restful activity therefore is the best attitude of mankind. And to restful activity he gave the true spiritual definition that it did not mean lying down and doing nothing, but meant doing something so congenial that the body and the soul would be more restful in doing it than in abstaining from it.

We announced in these columns in the early summer that there was trouble among the Hanson Place Baptist brethren, in Brooklyn, because of the proceedings of one of their number—at least so said the daily papers. Time proceeded, but no final action was chronioled by the busy metropolitan newspapers; but now, amid the sifting leaves of autumn we find the following paragraph (a special dispatch), claiming the public attention from a secure corner in the Sunday Herald (Boston) of the 24th inst. As a summary conclusion of the matter so long held in abeyance, we give it to our readers:

"New York, Sept. 23d, 1882.—At the regular monthly meeting of the Hanson Place Baptist Church, Brooklyn, on Thursday evening last, President William Richardson, who was some months ago found guilty of violating the church covenant by building a railroad on Seventh avenue on a Sunday (last May), was expelled from the church."

The ancient building in Danvers known as "the old Parrys," or "Witch House," has been sold to be taken down and removed. This house was occupied by Rev. Samuel Parrys, minister of the parish, and in it during the winter of 1601-2 what is known as "Salem Witchcraft" first appeared, Danvers being then a part of Salem. Two young girls, one a daughter, the other a niece of Mr. Parrys, were strangely affected, so much so, and in so unaccountable a manner, that the public became excited and the authorities were called upon to give the matter their attention. A full account of these occurrences may be found in Allen Putnam's work, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM," published and for sale by Colby & Rich.

In a single almshouse in Pennsylvania are nine insane paupers, cooped up in wretched pens. One was bound to a post by a chain fastened to his leg. The rest were restrained by a ball and chain each. All were downcast and broken-hearted. The town in which this discovery was recently made is the shire town of a county, and supports two newspapers. There are four State asylums for the insane in Pennsylvania, yet this inhuman spectacle is to be witnessed in the almshouse of a county town. A Philadelphia director in the State Convention of the directors of the poor told the rest that the lunatics in this almshouse were chained like tigers and hyenas. And then began a long bickering over the cost of committing such unfortunates to the State asylums.

The Case of Charles H. Foster.

We announced, in a recent issue, that so marked an improvement had supervened in the symptoms of the malady attacking this widely-known medium, that his friends had felt warranted in entertaining hopes of his (measurable) recovery. We at that time acknowledged the receipt of a kindly donation in aid of Mr. Foster, from a munificent gentleman who did not wish his name mentioned in connection therewith; and we gladly chronicled the arrival of three more offerings intended to assist in the maintenance of Mr. F. We return our sincere thanks to the generous gentlemen who have thus responded to our call in behalf of him who has been preeminently "one of the world's workers," and trust that others who may read this paragraph—wherever they may find a home—may feel to respond in some degree to the earnest call for funds for his assistance, which we here repeat, as the expense of supporting the invalid is of necessity a constantly recurring drain on all moneys collected for the purpose. In forwarding his remittance to the Foster fund, our friend, Wm. Foster, Jr., of Providence, R. I.—an old and experienced journalist, and a firm and determined advocate of the Spiritual Dispensation—holds the following language:

"I remember Bro. Foster with much gratitude. Some twenty years ago we met in this city, and on learning my name, he invited me to his room, and for an hour or more gave himself up to spirit-control. The tests I received were convincing. Among them were these: My mother's name appeared on his forehead, the entire length, in clearly defined, red letters; I threw upon the floor, by my feet, a handkerchief and pencil, and across the corner my mother's name was written, bearing a marked resemblance to her handwriting in earth-life. I was then inquiring and investigating, and this sitting has always been a 'red-letter day' in my spiritual experiences. I trust our brother will be remembered in his hour of need by the friends everywhere, especially by those who have enjoyed his remarkable mediumistic powers."

FUNDS RECEIVED FOR BENEFIT OF MR. FOSTER.
Amounts previously acknowledged.....\$121.75
Wm. Foster, Jr., Providence, R. I., 2.00
Thomas B. Hall, Boston, Mass., 5.00
H. G. W., Buffalo, N. Y., 1.00

The New Comet.

The astronomers over all the world are taking great interest in the advent of the new comet, and all sorts of speculations are afloat in the newspapers in regard to their calculations thus far. The orbit of this, the so-called Cruls comet, as calculated at the Cambridge Observatory at one o'clock on Tuesday morning last, indicates that it will be one of extraordinary interest to the scientific world. "It appears," says the Cambridge astronomer, "that it passed so near to the sun that it may be said to have just grazed the sun's surface." This statement, say several of our spirit-friends who have been watching the movements of the new comet, is entirely erroneous, as the said comet has not approached the sun's surface at all: on the contrary, it is impossible for it to come nearer than ten million miles, as the atmosphere of the sun extends that distance, and is powerful enough to repel any body, no matter how dense it may be. Hence the above quoted statement appears ludicrous in the extreme from the higher-life standpoint.

THE INSTITUTE FAIR, on Huntington Avenue, Boston, has had an auspicious commencement, and is now in full running order. The attendance on the part of the public has been large thus far. The music of Reeves's American Band has been highly appreciated; the art galleries, the portrait alcoves, the rich and entertaining displays of manufactured articles, and the processes by which they are made, etc., etc., receive daily the attention of throngs who study this great "object lesson"—which teaches the powers of human skill over the crude elements in nature—thereby receiving the benefit which is sure to come to each beholder because of the broadened mental horizon incident thereto. The Fair continues in session till Nov. 1st.

We are in receipt of a circular from Alfred Weldon, wherein he announces that arrangements have been made for organizing an Independent Association of Spiritualists in New York City, and that the managers thereof have already secured the services of Mr. and Mrs. J. W. Fletcher as speakers. The circular sets forth, also, that the inauguration of a Children's Progressive Lyceum is greatly desired by the management. Mrs. Fletcher will speak at 11 A. M. and 7:45 P. M. on the five Sundays of October, commencing with Sunday, Oct. 1st. All the meetings will be held for the present at Frohisher Hall, 23 East 14th street, a small admission fee being charged.

The recent session of the State Universalist Convention of Connecticut yielded a sermon from Rev. Dr. A. J. Patterson of Boston, who took his text from I. Kings, xix: 7-8. In the course of his sermon he showed that angels are the spirits of our friends who have gone before us, and that they restrain us from bad acts and inspire us to noble ones. Such views on his part are identical with the teachings of Spiritualism.

By his notice in another column it will be seen that Dr. Henry Slade, whom we fully endorse as an excellent medium of communication between this world and the spirit-world, is now located at the Metropolitan Hotel, this city, for a brief time, where he will be pleased to meet his friends and the public generally. Those who have never tested his mediumship can now have the opportunity of doing so.

The Sunapee Lake Spiritualist Camp-Meeting closed Monday, Sept. 25th. A report of its concluding sessions, furnished by George A. Fuller, and put in type for this issue, is unavoidably delayed publication until our next number.

Mrs. Susan H. Place, widow of the late Edward R. Place, of Cambridgeport, Mass., passed to the higher life Sept. 12th, at the age of 69 years, after a long period of severe suffering.

The New Orleans Association of Spiritualists meets at Odd Fellows' Hall, Camp street, every Sunday at 11 A. M. Investigators are invited to attend.

Dr. Carnes has an announcement on our seventh page, to which the reader's attention is called.

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

Railway accidents seem to be the order of the day instead of the exception.

See Dr. Stillman's advertisement, page 11.

Mr. Payne in Trouble Again.

"Oklahoma" Payne, who derives the prefix to his surname from his determined effort to open up for the white settler lands already ceded by solemn treaty to the Indians and his desire to christen such settlement by the euphonious title of Oklahoma, has again come to grief. He has been arrested, with a handful of followers, in the very act of trespassing upon the lands in the Indian Territory, and despite a writ of habeas corpus issued by a civil authority has been ruthlessly confined in Fort Smith under military surveillance. To keep an accurate record of the number of times this man has been in similar circumstances would be a tiresome task, even for a newspaper chronicler. He seems to enjoy the notoriety gained by his successive invasions and to have some sort of an idea that some time in the not distant future the Indian Territory lands will be "opened up" by the government for the use of the white settler. The sentiment of the country, however, is not in favor of such an open breach of faith as this realization would incur. The tribes settled in that territory, the Creeks, the Cherokees, the Seminoles and fragments of other tribes, have proved themselves capable of a degree of civilization highly gratifying to all well-minded citizens; they are no more troublesome to the general government than are communities of whites in well-regulated and well-governed States, and their inheritance, by treaty, should be kept undisturbed from the hands of all visionary fanatics of the Payne stripe. The more Payne is immured in a dungeon for his trespasses, the better it will be for the honor of the government.—Boston Daily Globe.

Harry Powell's Mediumship.

W. Harry Powell, the noted slate-writing and physical medium of Philadelphia, has been with us three days, during which time he held four highly successful sittings at my residence. To say that the manifestations occurring in his presence are wonderful, would scarcely express it; his dark sittings are truly marvelous, and under such conditions as preclude all possibility of deception or collusion. During the last two sittings, my little niece who passed to the beautiful shore two years ago came to us all. Her little hands I felt plainly, caressing me and playing with my hair, as was her habit when in the physical body. A number in the sittings had gentle hands laid upon them; bells were sounded, instruments played with, and beautiful spirit-lights floated about the room. Very satisfactory messages were written and signed by some dear friend or relative, and in every instance recognized among those present. I would like to mention the names of some who were present who can certify to the account: Mr. and Mrs. Commons, two indefatigable workers for our beautiful philosophy in Kansas; Mrs. Tamer Bond, Hannah Wilson, J. K. Bond, J. H. Roler, and others. We all wish Mr. Powell a safe journey through life's pathway, and hope to meet him soon again in our midst.

In closing, allow me to congratulate you on the noble stand you are taking in the cause of truth. Long may the Banner of Light live to do the work of the angels.

Yours in the cause, NATHAN BOND.
Washington, Wayne Co., Ind.,
Green's Fork P. O., Sept. 20th, 1882.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets in this hall, 70 Tremont street, every Sunday at 10:30 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 11 A. M. in this hall, 100 Washington street, commencing at 10:30 A. M. The public cordially invited. D. N. Ford, Conductor.

Eagle Hall.—Spiritual meetings are held at this hall, 100 Washington street, every Sunday at 10:30 A. M. and 7:45 P. M. E. E. Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Essex street (1st flight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10:30 A. M. and 7:45 P. M.; also every Thursday, at 8 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Morticultural Hall.—Meetings under the auspices of the Boston Spiritualist Temple will be held at 10:30 A. M. and 7:30 P. M. every Sunday until further notice.

The Chelsea Spiritualist Association holds meetings every Sunday at 10:30 A. M. and 7:45 P. M. at the Chelsea Hotel, 100 West Broadway street, near the City Hall. Next Sunday afternoon, conference. In the evening Mrs. C. F. Loring will speak and give tests to the platform.

NEW ERA HALL.—Although the day was somewhat stormy a fair number graced our school with their presence, and Shawmut Lyceum, Sunday, Sept. 23d, had one of the most interesting sessions of the season. The Lyceum opened with some choice selections by Halme's orchestra, after which the reading and singing of the Silver Chain Recitations, and the Grand March performed by the children. The usual time was then devoted to the instruction of the young. The following programme was rendered by the children, greatly interesting those present: Song by Grace Burroughs; recitations by Daisy Ellis, Grace Burroughs, Freddie Wilbur, Little Blanche, Ernest Fleet, George Brown and Al. Band; remarks by Mrs. Maud E. Lord, who spoke to the children on the beauties of the Lyceum. The work she loved best in this life was to be with the children. She thought the Shawmut Lyceum one of the best she had ever attended. On invitation of Conductor Hatch, Mrs. Lord will be with us every Sunday in October, as one of the Guardians. Hattie Richards spoke of her love for the children, and stated she soon was to have a meeting away up among the Adirondack Mountains, N. Y. She should strive to have a Lyceum established there, and hoped Mr. Hatch would be able to come and by his earnest efforts give it a good start.

Mr. Hatch made some interesting remarks on the passing away from earthly life of Bro. Nelson, who said to him some years ago, "Mr. Hatch, I am not afraid to die. I only wait for my angel wife to call me on." Spiritualism has done this for me, and I understand the beauties of the spiritual world." Mr. Hatch then spoke of the death of Dr. Currier, as one of the hardest workers in the cause, working early and late, and always having a good word for the children, whom he loved. Mr. H. said that the spirit Dr. C. stood by his bedside one night last week and asked him to speak on this text at the Lyceum: "Our Spiritualism; do we live the life pertaining to the same?" He said although he was not capable of giving the subject its due, still at some future session he would do his best. He then extended the love and sympathy of the entire Lyceum to Dr. C.'s relatives and friends in their bereavement. The thanks and good wishes of our Lyceum are due to Bro. I. M. Rich for flowers sent us every Sunday this season. That he may live long and prosper, is our prayer. The Physical Exercises and the Target March closed the session. Remember Maud E. Lord will be with us every Sunday in October.

J. A. SHELHAMER,
Secretary Shawmut Spiritualist Lyceum,
Office 83 Montgomery Place.

PAINE HALL.—Sept. 24th.—The Lyceum opened this morning by Assistant Conductor Russell. Reading, Singing and Marching. A fine Cornet Solo by A. L. Garden. Recitations by Allie Waite and Amy Peters; song by Jennie Smith; piano solo, Etta Parr. Word "Progression," was answered by Jennie Smith; Amy Peters, Frank Woodbury, Jennie Bicknell, and Mrs. Jones and Mrs. Bicknell. Mrs. N. J. Willis,

an old-time worker in our cause, was called upon and spoke to the acceptance of all, referring to our lately arisen Brother Currier. It is gratifying to us to receive the visits of early pioneers in our cause, to show them that the seed they planted in the years that are gone has produced a good harvest.

In allusions made to our arisen Brother Currier, we could not but remember the many occasions when he has spoken for and in advocacy of the claims of our Lyceum. We shall ever cherish his memory with kindly feelings.

The outgrowth of the literary and musical abilities of this Lyceum has taken the name of "The Appleton Literary and Musical Society," with Benjamin Weaver as President. The "Reunion" will occur Oct. 19th, in Paine Hall.

ALONZO DANFORTH, Cor. Sec.
Children's Progressive Lyceum No. 1,
609 Shawmut Avenue.

Assemblies.—A series of assemblies will be given by the Leaders at this hall, the first to occur on Monday evening, Oct. 2d, 1882; to be followed every other Monday evening. A. D.

EAGLE HALL, 616 WASHINGTON STREET.—Hall and ante-rooms were filled, on Sunday last, by earnest seekers for the higher truth. Judge Ladd gave us a fine discourse, interspersed with many interesting details of his own experience in the spiritual field. Maud E. Lord was with us afternoon and evening. Her warm utterances, first at the heart, and then in a clear marked impress her words had upon those who listened. Mrs. Lord gave a number of tests which were all acknowledged by the parties addressed. When John Wetherbee first opened his olio of thoughts, in the evening meeting, Plato and Yorick both seemed struggling for control, but as he soared off into the higher realm, and grasped with mental hand the wonders of the heavens, Yorick withdrew and sat a listener. Mrs. Bailey of Chelsea, spoke in a highly entertaining strain of thought, and gave several excellent tests. Spirit John W. Draper, through Harry Donnelly, favored us with remarks truly characteristic of that eminent scientist. The psychometric readings by Mrs. L. A. Coffin were remarkably correct.

Mrs. W. L. W. Litch, gave many of the present with heart-echoes in the form of communications from their spirit-friends. The question, "Where is the spirit when the physical body sleeps?" given Eben Cobb to discourse upon, brought into consideration many deep scientific truths seldom thought of in connection with that seeming quiet state of Nature called sleep.

CHARLESTOWN—MYSTIC HALL, No. 70 MAIN STREET.—The opening meeting was held in the afternoon of Sunday, Sept. 24th, at the usual hour. Mrs. C. Mayo-Stears of San Francisco, Cal., occupied the platform as speaker and test medium. An intelligent audience was present, and the remarks and tests that were given by her control received close attention. Mrs. Stears will hold clairvoyant sittings, between 10:30 and 11:30 A. M., every Sunday evening. Next Sunday, Oct. 1st, Mrs. Stears will occupy the platform at 3 P. M. C. B. M.

HARMONY HALL.—The meetings at this hall, 34 Essex street, are well attended. Mr. Twichell, Dr. Smith, Dr. Richardson, Mrs. Leslie, Mrs. Dr. Still and others generally officiate as speakers. Mrs. Still's addresses are pithy and are, in particular, listened to with marked and increasing interest. E. P.

CHELSEA.—Mrs. S. Dick closed her engagement Sunday last with the Chelsea Spiritualist Association. The hall was filled with an intelligent audience, who paid strict attention to the lecture, also poem and tests. We would highly recommend Mrs. Dick as an able exponent of Spiritualism. S. B. L.

To the Editor of the Banner of Light:
It gives me great pleasure to inform you that the church of the New Spiritual Dispensation has secured the edifice formerly occupied by Rev. Dr. Fulton, on Clinton Avenue, between Myrtle and Park Avenues, Brooklyn, for the great Religious, Charitable, Educational and Humanitarian work it has undertaken. We are having the aid of the spiritual world in our work, and we hope the best results. The services will be held each Sunday at 10:30 A. M. and 7:30 P. M.
A. H. DAILEY, President pro tem.
Brooklyn, N. Y.

Movements of Lecturers and Mediums.

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

Mrs. S. Dick lectured for the Spiritual Society of Chelsea, Mass., in September. Will lecture and give platform tests in West Duxbury, Mass., Sunday, Oct. 1st.

J. Frank Baxter speaks for the Second Society of Spiritualists, Chicago, Ill., during the Sundays of October.

Mrs. Emma Jay Bullene was at last accounts in Leadville, Col., the Press of that city speaking highly of her remarks in Union Hall.

Frank T. Ripley, were informed, is having good success in Wisconsin through his lectures and tests from the platform. He is ready to answer calls to speak and give public tests in any locality where his services are desired. Address him at Horton, Wis.

Bishop A. Beals spoke in St. Louis, Mo., Sunday, 24th, and then started for California, where he is to commence his ministrations for the Oakland Society the second Sunday in October.

W. J. Colville is lecturing to crowded houses in Chicago, twice each Sunday. He holds frequent recitations during the week in various parts of the city, and also responds to calls to lecture elsewhere. He spoke to between 500 and 600 people in the Opera House, Elgin, Ill., Sept. 10th and 20th, and will speak there again in the Town Hall, on Monday, Oct. 2d, at 7:45 P. M.; subject, "Egypt, Past, Present and Future," to be followed by impromptu poems on subjects chosen by the audience. Western societies can make favorable arrangements for week evenings, by addressing him at 23 Bishop Court, Chicago, Ill.

Mrs. Nellie J. T. Brigham was to resume her regular monthly visits to Saratoga, N. Y., by addresses to be delivered in the Supreme Court Room, Town Hall, on Monday and Tuesday evenings, Sept. 25th and 26th.

Allen Putnam, Esq.—who was among the earliest of the Spiritualist speakers in Boston, and who for years past has done excellent service for the cause by his ready and trenchant pen—announces that he will answer calls to lecture on themes embodying his extended spiritual experiences, and the lessons therefrom to be derived, together with spiritual topics generally, anywhere within easy distance of this city. He deserves the careful hearing which should certainly wait upon the utterances of a cultured mind which has added to its gifts long experience and direct spiritual illumination. He may be addressed for the present in care of this office.

Mrs. Maud E. Lord arrived in Boston on Saturday, Sept. 23d.

Capt. H. E. Brown has the following appointments for October: October 1st, Waltham, Vt.; 5th, Lebanon, N. H.; 15th and 22d, Morristown, Vt. (address Cadys Falls, Vt.); 20th, Duxbury (address care of R. Child, Morristown, Vt.). He has several week day engagements in vicinity of these places, and will make a few more. Address as above, or to 369 Bridge street, Brooklyn, N. Y.

Mrs. Mary A. Charter has returned from Sunapee Lake Camp-Meeting, and is now in Boston.

Mr. F. A. Heath, the blind medium and speaker, lectured at Onset Bay, Sunday, Aug. 27th, held a reception at the same place, Sept. 2d; spoke in Faxon Hall, Quincy, the 10th and 17th; in Lynn, the 24th. He speaks there again Oct. 1st, in Chelsea, Oct. 8th; Charlestown, the 15th; Wakefield, 22d; Peabody, 29th. Would like engagements for the month of December. Address him 27 Lawrence street, Charlestown District, Boston, Mass.

Mrs. Clara A. Field lectured in Madison, Me., at the Camp-Meeting, Sept. 10th; at Bingham, Me., Sept.

17th. Will speak in Peabody, Mass., Oct. 1st, and in Berlin, Mass., Oct. 8th. Mrs. Field has returned to her home rested and refreshed, and is ready to make engagements to lecture wherever her services may be required. Address her 210A Tremont street, Boston, Mass.

Dr. L. K. Conley lectured on the 21st inst. at Hatchville, East Pembroke, Mass., at 2:30 P. M. He will speak at the same place every other Sunday at 2:30 P. M. Wishes engagements for the intervening Sundays, or week evenings, for the fall and winter. Address Marshfield, Mass.

Edgar W. Emerson, of Manchester, N. H., will be in Woodstock, Vt., Sunday, October 1st.

God's Poor Fund.

Amounts received since our last acknowledgment:
From J. H., Concord, N. H., 50 cents; C. L., Boston, Mass., \$1.00; Mrs. S. L., Boston, Mass., \$1.00; L. S., Boston, Mass., \$1.00; Mrs. Staples, Seabrook, N. H., 50 cents; S. L., Boston, Mass., \$1.00; Lizzie Richards, Attleboro Falls, Mass., 50 cents; M. S. L., \$2.00.

[Thanks, friends, for your thoughtful remembrance of the sick and destitute who are deserving of help. The season is again near at hand when their necessities will be most pressing; and as all the funds we have received for that purpose have been judiciously distributed among that class, we ask those who are blessed with means to kindly remember the suffering and destitute.]

SHEET MUSIC RECEIVED.—"Little Child's Letter to Jesus," song and chorus, by J. C. Bushey; "When You and I were Young, Maggie," transcription by Henri Leasing; "Message to the Old Folks," words by Dumont, music by Mullaly; "Down in de Co'li Fiet," song and chorus, by Will S. Hays; "Once I Loved Her," ballad, by J. E. Stewart; "Sometimes Think of Me," ballad, words and music by Harry Standish; "Meg Merriles," for the piano, by H. J. Schonecker; "One Summer Night," idylle for the piano, by Charles Kinkel. Published by Geo. D. Newhall & Co., 50 West Fourth street, Cincinnati, O.

Attention is called to the "NEW ENGLAND SYNOPTICAL AND DEVELOPMENT COM-PAN-Y's" advertisement, which appears upon the twelfth page of this issue. This Company's officers come to us well recommended by several leading business men and bankers, and its plans recommend themselves to the public.

Miss Ida L. Spalding, a thoroughly competent photographic writer and a worthy young lady, desires to make engagements to furnish weekly reports of lectures (Sunday or evening). Any person employing her, will be well satisfied from personal experience, be fully satisfied with the results of her labors. She can be addressed care Banner of Light. If

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at 50 West 4th street, between Smith street and Galtin Place, every Sunday at 11 A. M. and 7:45 P. M. Speakers engaged: Walter Howell, of England, for October, 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. Children's Lyceum at 3 o'clock P. M. Conference meetings—John L. Martin, Chairman—every Saturday evening, at 8 o'clock P. M., Bonded, President. Brooklyn Spiritualist Fraternity—Conference meetings at Brooklyn Institute, corner Concord and Washington streets, every Friday evening at 7:45 P. M. sharp, Sept. 20th, 27th, 28th, 29th, 30th, 31st, Oct. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. The Eastern District Spiritualist Conference meets every Monday evening at Composite Room, 41st street, corner South 4th street, at 7:45 P. M. sharp, Sept. 20th, 27th, 28th, 29th, 30th, 31st, Oct. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. W. H. Coffin, Secretary.

Spiritualist Meetings in New York.

The New York Spiritualist Society holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10:30 A. M. and 7:45 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

Independent Association of Spiritualists and Liberos hold public meetings every Sunday morning and evening at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher, for October, 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. Mr. J. William Fletcher, for December, who will give tests of spirit presence after each lecture. The Banner of Light is on sale at all our meetings. Alfred Weldon, President.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page.

Special Notices forty cents per line, Minion, each insertion.

Notices in the editorial column, large type, headed matter, after cent per line.

Payments in all cases in advance.

Electrotype or cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon 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 advertisement in another column. S. 2.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 66th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy. 1.

ADVERTISEMENTS.

The Order of the Inspirati
Founded on a belief in immortality, in the ministrations of powerful spiritual beings, and in a divine resignation. Perpetual membership, Ten Dollars; Special Request for full initiation, one dollar. Full and complete instruction through unlimited space with no vehicle but spirit—consequently, in most cases, on receipt of request (verbal, written or telegraph) by the student and immediate instructor. CALVIN COOPER BENNETT, Master. Sept. 30.—4th St. 533 Fifth Avenue, New York City.

JOHN N. EAMES,
MAGNETIC AND BOTANIC PHYSICIAN, 329 Tremont street, Boston, Successful in Chronic Diseases, Rheumatism, Gout, and all Physical and Social Affairs. SUNDAY SPECIALTY. Office hours from 10 to 4 P. M. Sept. 30.—1st

FLORIDA! FLORIDA!
Those wishing to secure good country land, at reasonable rates, address with stamp, Mrs. H. N. GOVE, Norwalk, Putnam Co., Fla. 1st—Sept. 30.

MRS. FLANDERS,
MEDICAL AND BUSINESS MEDIUM. Healing by rubbing and laying on of hands. No. 30 Madison street, 2 doors from Shawmut Avenue, Boston. Sept. 30.

W. A. SIMPSON,
WRITING MEDIUM, Stockton, Tenn. Will give the result of a sitting for Spirit Messages on receipt of a letter written by the inquirer and one dollar. Sept. 30.

DR. H. SLADE,
New York, can be seen at the Metropolitan Hotel, Washington street, Boston, up to Sunday evening next. Clairvoyant examinations of the sick free. 1st—Sept. 30.

SAN FRANCISCO.
BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street. Nov. 15.—1st

TO LET.—Two square sunny rooms, up one flight, furnished or unfurnished. Middle aged gentleman and wife preferred. None but responsible truth-seekers need apply. For particulars, address Miss J. H. care Banner of Light office. 1st—Sept. 30.

HEALING BY THE TOUCH OF THE FINGERS.—A lady who has the gift of healing, is desirous of a few patients, and to avoid publicity, takes this method of instruction. Address Mrs. L. M. NUTTON, No. 1 B street, Providence, R. I. 1st—Sept. 30.

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written; horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send stamp, and hour of birth if possible. Sept. 30.

MISS H. A. BLAISDELL, Artist for Spirit Pictures of friends in Drawing and Painting, also Magnetic Healer. No. 25 East Concord street, Boston. Sept. 30.

YOUR CHART OF DESTINY. By a Gypsy of Bohemia. Send age, color of eyes, with 25 cents to G. WELLES, Parkville, L. I., N. Y. 2nd—Sept. 23.

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

DR. CARNES,

37 DWIGHT STREET, BOSTON.

Chronic Diseases Cured without the use of Medicines.

THE following parties, residing not in a remote part of the country, but in Boston and the suburbs, have been radically cured under DR. CARNES'S peculiar mode of treatment.

Mrs. J. M. Kew, 2 Prescott street, Malden Centre, suffered for 16 years with Chronic Rheumatism. Was under the treatment of well-known physicians during all those years; also tried many patent medicines, but becoming worse, was finally confined to her bed. She could not use her hands or arms, even her finger joints were greatly enlarged. This lady was radically cured within one week, and walked out of doors without crutches or cane. Not a particle of medicine was given her.

Mr. Richard Johnson, 11 Baker street, Malden, 70 years of age, was very feeble; thought to be beyond recovery. He walked out of doors with a short time after treatment. Frank Pickering, 14 Holden street, Malden, Mass. A very bad case of St. Vitus's Dance, affecting the limbs, arms, tongue and speech. Completely cured without medicine. Mrs. Pulsifer, Kimball's Block, Malden Centre, was not able to walk or even rise from her chair. After three treatments, completely cured.

Mrs. Hasbrouck, 3 Weymouth street, Malden, cured in two treatments.

Mr. B. F. Freeman, office 70 MUK street, Boston, Chronic Rheumatism. Had tried medicines and liniments without relief. Cured by DR. CARNES without medicines in three treatments.

The above are only a few of the many cures that have been made under the doctor's treatment. But these patients like many others that had been under other physicians' treatment for some years, and found no relief, and have been cured by DR. CARNES. He is ready to cure those that are suffering as they did to have their names published, and will be pleased to give all information, either by mail or in person, by calling at their residences.

DR. CARNES'S office hours are from 2 to 6 P. M., at 37 Dwight street, Boston. Residence 60 Salem street, Malden, Mass.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 30, 1882.

Death of Dr. John H. Currier, of Boston: Sketch of his Obsequies: Outline of his Life-Work.

In our last issue we announced the sudden and totally unexpected demise of this prominent and faithful medium, and cited some of the immediate circumstances surrounding his physical dissolution. The intelligence of his passage from the mortal was received with sorrow on every hand, for Dr. Currier had a wide circle of friends over all the country, to whom the knowledge that they should meet him no more in the domain of material life came with a startling emphasis.

The mortuary services in respectful memory of his work among men were conducted under the auspices of the Ladies' Aid Society of Spiritualists, at their hall, 718 Washington street, Boston, on the afternoon of Wednesday, September 20th—Dr. A. H. Richardson presiding, and representatives being in attendance from the Shawmut Spiritual Lyceum, and Children's Progressive Lyceum No. 1, of Boston, "John A. Andrew" Post—No. 15—G. A. R., and the 14th Mass. Battery Association.

Floral and other insignia, contributed by Messrs. Colby & Rich and various friends, were disposed upon and in front of the coffin; and during the meeting Miss Amanda Bailey, Prof. Alonzo Bond and others joined in the service of harmony and song.

The largely attended meeting was called to order by Dr. Richardson at a little past two o'clock; he proceeded in a few well-chosen words to pay tribute to the services which the deceased had performed for the cause generally; his earnest interest for the successful advancement of the benevolent purposes of the Ladies' Aid Society; his attachment to the Children's Lyceum movement. We had met in his bodily presence for the last time to pay our respects to the brother whose spirit was now "with us," but in a mortal sense "not of us." He was pleased to see so many gathered on the present occasion, and felt that his sentiment of grateful remembrance would find a reciprocal echo from the friends of Spiritualism in every part of the country where his old co-laborer, Dr. Currier, had found his way as a promulgator of the New Dispensation. How beautiful the thought that when the night of life on earth reaches its close, the morning of a new day dawns on the spirit, disclosing another plane of being, a new sphere of continuous individualized life—new fields for advancement, new pathways toward improvement; and also that other thought that in the risen soul's triumphant progress it does not forget those left behind, but returns, extending to its earthly loved ones the helping hand.

"Passing Away" was then executed as a solo by Miss Amanda Bailey, after which N. S. Greenleaf, one of the earliest in development among the trance and inspirational speakers of New England, rose to pronounce the address. He was visibly affected, and asked that his hearers might pardon the emotion which nearly prevented his continuing his remarks. He would have them remember that he was standing before the mortal remains of his most intimate friend—a brother tried and true. Some thirty years ago he first made the acquaintance of Bro. Currier amid the exciting scenes which characterized the early growth of the spiritual movement, a time when many in the community were emerging from the shadow of materialistic doubt on the one hand, or from beneath the dark wings of an over-brooding Christian creed on the other, into the bright light of a proven immortality, and the demonstration that mankind was walking hand in hand with angels!

The speaker said his mediumship and that of Dr. Currier were developed almost simultaneously, and that from those early days nearly to the present, the friendship formed had remained unbroken. Dr. Currier and himself had mutually promised that the survivor of the twain should perform the funeral services for the other, and in discharge of that promise he was present to take upon himself the duties of the hour. Mr. Greenleaf spoke of the great changes which had taken place in human opinions regarding death and the after-life since Dr. Currier, and others of the old pioneers now gathered in this hall, begun their labors; referred to the vicissitudes, the changes, the saddening experiences which crown human life at its best, and proclaimed it as his belief that the solution of these puzzling enigmas was to be found in the action of an overruling power—a divine providence which doeth all things well—which wrought in us and through us a work whose final result could not be other than for our best and highest good.

He bore witness to the gentle nature, the noble, unstinted manhood of him who had gone on to try the verities of the better life; human frailties were the lot of all—the deceased shared them in common with universal humanity, but not all possessed the tender sympathy which had made his name a household word in the Spiritualist families of New England. If tears must fall at this hour, let them be for ourselves—not for him; let our sorrow be the sorrow of separation—not that he has gone, but that we are left behind.

Miss Bailey sang "The Beautiful Gate," after which Dr. Richardson introduced Mrs. Sarah A. Byrnes, as one of the ablest among those old pioneers in whose ranks Dr. Currier's name was honorably enrolled. Mrs. Byrnes bore testimony to the value of the efforts put forth by the deceased in the life which for him had now reached its close on the mortal plane; he had weaknesses—who had not?—but the measure of his virtues would far surpass the defects. We shall meet, and we shall miss him: miss his kindly voice, the cordial grasp of his hand, his ready sympathy for the suffering and the sad. We are met to pay tribute to the memory of a human soul which was encased in a body too weak to practically respond to its noble impulses.

She bore tearful evidence that when the death-angel called from her the loved of her heart the cheering words of Dr. Currier and his generous sympathy then expressed had awakened the pulse of hope once more within her, and the recollection of that hour of trial and what he therein wrought for her spiritual benefit, rendered his a blessed memory to her, now that he had crossed the river of change. And there were hundreds of families over all the land whose members could tell a like story of kindly consolation from him in the hour of bereavement. We were about to consign to mother earth the form that no longer held its immortal guest, but we would cling to him in spirit whose happy feet by angels led

had passed the Dark Valley and now trod the Mountain of Light!

Mrs. N. J. Willis, of Cambridgeport, Mass., was then introduced to offer a closing word. She endorsed all that the previous speakers had said regarding the nobility of manhood and the singleness of purpose which had characterized the brother who had gone to the Better Land, but who in interest for the betterment of human conditions was our brother still. Though the tears of affectionate sorrow might flow over his weaknesses, yet there were none who knew him who would not be benefited by the effort to imitate his virtues. She also referred to the many, many times that stricken hearts had called him to speak beside their dead; to his love of little children and his interest for the Lyceum cause; to his bravery which led him, when his country called for defenders, to answer that call with his life in his hand, ready, if need be, to lay it unshrinkingly upon the altar of war! To those present at this time, who were once enrolled with him in the armies of their country, she would say that their brother was now enlisted in a service over whose deathless ranks waved the white banner of unending spiritual unfoldment. As days passed by, the memory of that which earthly weakness wrapped around his now enfranchised soul would perish from among men, but the lesson of his loving charity, his soulful sympathy, his earnest deeds for truth, would broader grow. Out of the earthly shadow into the eternal sunshine his glad spirit had now emerged, and in the name of a love that would never die, she bade it, in the name of all here convened, God-speed in the path of progression, forevermore!

The services closed with another musical selection, after which those present availed themselves of a last opportunity to look upon the quiet features which bore upon them no traces of the final struggle, but were calm and composed as if in sleep. The funeral cortege then proceeded to Mount Auburn Cemetery.

Dr. CURRIER was among the early chosen disciples of the New Dispensation; his commission of appointment dating back to a time when but few were found in the land who felt that any good could come out of the Nazareth of Spiritualism. He was born in the town of Amesbury, Mass., on the 25th of March, 1822, and in that place his early years were passed—at which time Luther Colby (now editor of the *Banner of Light*), and others whose names are widely known to the public, were his playmates and companions.

At the age of thirteen young Currier took up his residence in South Hampton, N. H., and was employed there as clerk in a store from his fifteenth to his eighteenth year, when he returned to Amesbury, and commenced work as a practical painter, although he had never received any instruction in the business. He then transferred his attention to milling, and served as an operative in a factory at Amesbury; at which town, in 1843, he was married to Olive A. Dow.

He continued labor in the mill at Amesbury for some time afterward, then removed to Lawrence, still continuing to work at the same business, the time, in all, devoted to this calling being about five years—though his residence in Lawrence lasted some fifteen years, during the greater part of which he was employed in the business of painting.

When he had attained the age of twenty-nine his curiosity was for the first time aroused by the remarkable phenomena which supported the philosophy of spirit-return—a philosophy for whose unfoldment to the people he was, as a trance lecturer, destined to be instrumental in doing so great a work. At a séance which he attended at the residence of Charles Ramsdell, on Common street, Lawrence, he was informed by the invisible intelligences that he was to be developed as a medium for control, which assurance was repeated by other media at various sittings held in different places which it was his fortune to attend. The first instance of his complete control as a medium for the expression of the wishes of a spirit foreign to his organism was at the home of David Farrington, in Lawrence. This occurred about thirty years ago, in the summer season. Some three or four ladies called at the house of Mr. Farrington to pass the afternoon, and in the evening a number of gentlemen joined them, Mr. Currier being of the company. He became conscious that he was being worked upon by a peculiar influence, thought he saw forms before him other than those of the mortals in attendance, and was confirmed in his feelings by recognizing among them the spirit of his deceased mother.

The next day he came home from his work—painting—and, after dinner, he was influenced by an intelligence who gave him a message which she at once recognized as coming from her spirit-brother. After this initiatory experience he continued at his regular business for about a twelvemonth, but scarce a day or evening of that year passed which did not bring its visitor to him, seeking for knowledge concerning the new truth. During all that time the spirits were urging him to give up his trade and devote his entire energies to serving them as an instrument of communion, but he failed to find in his heart a sufficient faith that he could support his family in event of such a course. The unseen ones, however, continued their work upon him, and he was at last informed by them, through the mediumship of N. S. Greenleaf, that they were determined he should accept their proposition. Yielding finally to their will, as expressed by the force of circumstances which were arranged by the invisibles in a manner for the sure production of the end they sought, Mr. C. was directed to unite himself in the medical profession with Dr. Amasa S. Welch, of Lawrence, (a blind medium, who was then practicing in that city,) and also to announce himself ready to receive calls to lecture on the philosophy of spirit-return, wherever his services might be desired. The intelligences, assuming to be his spirit-guides, assured him that, if he proved true to them, they would in turn take care of him in a pecuniary way, and sustain him in every trial. The promise thus early made by the spirit-world ever remained unbroken, and Dr. Currier's is another instance of the fact which is collectively attested to by the great army of the modern media, viz: that the agreements of their unseen but potent guides have been faithfully carried out, provided the mortal instrument has been true also. From the time of his embarkation upon the stormy sea of the public advocacy of Spiritualism, the compass of spirit-guidance ever proved reliable to him. His field of labor, as a lecturer, has been widely extended, his name being familiar in many localities in the Eastern and Middle States; and the words offered on each occasion, by his various controls, have always been listened to with interest and satisfaction by the people.

In Feb. 1864, he entered the 14th Massachu-

setts Battery, and served in that organization till the close of the civil war—being present in all the engagements from Gen. Grant's first battle of the Wilderness to the surrender of Gen. Lee. He was informed by his spirit-friends that should he enlist as a soldier they would do their best to save him from danger, which promise they kept, as he returned unharmed from the field of action, though often exposed to death in its most startling forms. As an instance of the protection afforded by his guides, the following incident, as related by him while in the mortal, will prove of interest:

While working at his post beside a gun, which was one of a battery section stationed in a small outwork before Petersburg, he was suddenly seized with what appeared a species of vertigo, and staggered as if shot. The lieutenant in command at once called out to him and asked if he were wounded. He replied in the negative, but the officer, noticing his strange appearance, ordered him to leave the gun, go to the bomb-proof (which was only a few steps distant) and take some medicine which was there kept; he hastily obeyed, and scarcely had he entered the place and raised the glass to his lips when a Confederate shell bounded over the parapet, and, exploding, killed two of his comrades instantly, mortally wounded two more, and severely injured several others. Upon his return from the service, he was at one time sitting in a circle to most of the members of which he was a comparative stranger, and to the medium totally so, when the spirit controlling asked him if the promise made to protect him if he enlisted had not been fully discharged? He replied that such was certainly the case. The spirit then asked him, in further consideration of the same subject, if he did not remember "Fort H—," before Petersburg, and what happened there?—no one in the circle, save the Doctor, being cognizant of the circumstance—and said the state into which he was then unexpectedly thrown was produced by a powerful influence that was suddenly brought upon him by his guides, who, foreseeing his imminent danger, had adopted the course as the only one feasible at the moment for withdrawing him from his exposed position.

The date of his muster-out from the service of the United States was June 24th, 1865, and for about two years after that event he was employed at the cabinet-organ factory of Mason & Hamlin, in Boston—making his home in Cambridgeport. At the expiration of this period he again took the lecture field, and continued to labor efficiently therein up to the time of his decease.

On the 25th of March, 1869, his home in Cambridgeport was made the scene of a pleasant gathering, a large number of his Spiritualist and other friends from Boston and vicinity assembling to wish himself and his estimable wife joy at the attainment of the twenty-fifth anniversary of their marriage. Shortly after this date Dr. Currier removed with his family to 39 Wall street, and commenced the practice of medicine in Boston. To this new home the death-angel came, July 22d, 1869, and called from his side the loved one who had been for so many years the faithful partner of his joys and sorrows. She departed from this life, leaving behind her not only "that memory of the just" which "is blessed," but the full assurance of her continued loving presence, in spirit. At her funeral appropriate remarks were offered by N. S. Greenleaf, of Lowell, and Fannie B. Felton—herself now gone to become a partaker of the happy realities of that higher life which she so feelingly portrayed in words while on earth.

On the 21st of September, 1871, Dr. Currier was united in marriage with Clarinda B. Drury, [who now survives him, and is the recipient of the respectful sympathy of all who know her worth.] Dr. H. F. Gardner, Justice of the Peace, officiated at the service. Subsequently he removed with his family to 36 Wall street, Boston, and afterward to 71 Leverett street, Boston, where he resided at the time of his transition.

Dr. Currier was one of the most effective presiding officers in the spiritual ranks, as many who have attended the camp-meetings at Lake Walden, Silver and Highland Lakes, Shawsheep Grove, etc., together with other convocations on various occasions in Boston and elsewhere, can abundantly testify. In addition to his gifts as an eloquent platform speaker, and popular conductor of public services, he possessed a rare tact and ready sympathy, which made him a comforter indeed on funeral occasions; his kindly words at such times endeared him to all who listened, and his presence and ministrations were widely and instinctively sought by those who dwelt in the house of mourning.

The record of this worker's life may not abound in startling passages, neither has pecuniary wealth crowned his efforts; but he has ever been known as an eloquent and logical lecturer, a reliable clairvoyant and trance physician, and a faithful friend. Another has written: "To be just, we must respect the intrinsic merit rather than the outward splendor of human deeds and characters. The man who fills a respectable place, even in the quiet walks of life; who neither transcends the limit of his privilege nor stops short of the measure of his duty, needs no lordly titles to make him honorable; and the unassuming, indefatigable character of the subject of this sketch, finds in the quotation an apt pen-photograph. As Samuel of old, he unexpectedly heard in the midnight of poverty and hard physical labor the voice of higher intelligences calling on him to arise and rebuke existing evils; like him he answered: "Lord, here am I!" and from that time to the hour of his demise such was his straightforward though unobtrusive reply to every demand made upon him by the interests of that loved cause for whose advancement the dearest energies of his life have been devoted.

Strong in spirit though weak in flesh—and often having occasion to join with the Apostle when, in acknowledgment of the inherent imperfections common to humanity, he moaned in anguish of soul: "When I would do good, evil is present with me"—our arisen brother has now gone to the land where no frail body shall be able to cramp with its limitations and proneness to err the spirit's aspirations after better things.

"Rest thou in peace! Beneath the sheltering sod, There is a lowly door, a narrow way That leadeth to the Paradise of God. There, weary pilgrim, let thy wanderings stay. Rest thou in peace! With blessings on thy head Pass to the land where souls immortal dwell—Gone but not lost! We will not call thee dead—The angels claimed thee! Brother—Fare thee well!"

He is not poor that little hath, but he that much desires.

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bedbugs, skunks, etc.

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. 18th, Mr. C. R. Miller introduced Mr. Wilson to the Conference as one among many whom the church had educated, and who had come out from the trammels of Orthodoxy.

Mr. Wilson: "The distinguishing peculiarity of the wings of Orthodoxy, the Catholic and Protestant, is the upholding of creeds that each one wishes were false; first, the total depravity of man, a dogma opposed by the affection of all for their loved ones. True, if we transgress law we suffer the penalties, but this is no evidence of sin or depravity. Tendencies in infants, induced by prenatal conditions, may be a part of their organism, but that is not sin. Teach them to unfold the embryotic angel within, surround them with good conditions, and they will be saved from evil. Another false teaching is that of the resurrection of the physical body; another, the Trinity—a body of three Gods; the vicarious atonement—the substitution of an innocent person for a guilty world, and laying all our sins on him, an old heathen dogma transferred to the Christian system, and abhorrent to every reasonable mind. The fact is, no soul was ever lost. A person may be temporarily lost in the mists and fogs of error, but lost from the Infinite Father of all we can never be, for God is within each soul. Each human soul is a part of the Great Over-soul, the Father of all being—infinite in capacity, and forever unfolding through all eternity. There is nothing in nature so perfect and so infinitely satisfying as the principle of Love, which is the soul of the universe. We are even now in the spiritual heavens, while yet upon the earth, which is the first sphere of unfoldment."

The speaker predicted that in ten years there would not be an unbeliever left upon the earth, and discussed our relationship to the Divine. "The Spiritualist with the glorious consciousness of immortality has no fear of death; it is to him merely the gateway to eternal joy and new activities and employments, increased knowledge and goodness, and endless progression, ever upward and onward, through all infinity."

Mr. Miller made a few remarks in reference to the increase in the number of spiritual journals, and to the *Spiritual Offering* and the *Mediums' Friend*, saying that the spirit-circle was the centre of the new civilization and the new humanity, that the cooperative power of angels and men will uplift and redeem the planet.

Dr. Weeks related some amusing anecdotes, saying he had been in the country where spiritual forces were scarce, and even the orthodox food was not desirable to those to whom it was supplied. He gave a general review of creeds and varying beliefs, saying that the inhabitants of cities like Brooklyn did not realize how blessed they are in the privileges they possess in their facilities for gaining spiritual and mental food, while those in country towns and villages are shut out from it.

Capt. Duff said that "those who preach total depravity are not good at all, for they are creating all things." He believed evil as such did not exist—but error and ignorance did, even in the spirit-world, for the inhabitants of that world are neither more nor less than human beings of varying degrees of progression. "Let us live Spiritualism as well as preach Spiritualism, and show by works the faith that is in us. As organization is throughout the universe, so let every body of Spiritualists be organized into a cooperative organization for beneficent work."

Mr. Dunscomb gave an account of an application made to him for relief. Mrs. Mills made a few remarks expressive of her pleasure at appearing once more among us after a long absence, and gave an account of some of her mediumistic experiences during the summer with some skeptical individuals.

A lady alluded to the recent development of a little child of four years and a few months for writing, and of a youth for medical diagnosis, both in private circle.

Dr. W. H. Coffin, Secretary, 852 Fulton street, Brooklyn, N. Y.

Quarterly Convention at Omro, Wis.

The Quarterly Convention of the Northern Wisconsin Spiritual Association was held at Omro, Sept. 1st, 2nd and 3d. Omro is a pleasant village of some 2000 inhabitants, situated on a spur of the C. & St. Paul R. R., from Winneconne, connecting at Rush Lake with the main line. The Fox River passes through, giving it water communication with Oshkosh and Fond du Lac.

The Association has been organized a dozen years or more, has a fine brick edifice owned and paid for, and numbers among its members many of the best residents of the village as well as residents of many other localities in that part of the State. It holds Conventions quarterly, and offers a free platform for the discussion of all subjects germane to religious ethics, moral or social reform and progress. Its principal officers are Prof. W. M. Lockwood, the widely known Ripon Photographer, President, and Dr. J. C. Phillips, of Omro, Secretary, gentlemen who have so ably discharged their duties for several years past that both were unanimously re-elected at the present session.

Conference meetings and addresses by Mrs. E. C. Woodruff, of Michigan, and President Lockwood, were the order of exercises on Saturday evening, and Sunday morning, afternoon and evening. The lectures were mainly illustrative of the general subject of Spiritualism, able and eloquent, and were listened to with keen attention by good audiences. Excellent music was furnished by Dr. Phillips, wife and daughter, and Prof. Lockwood.

Mr. A. F. Ackerly, a materializing, and Mr. F. H. Pierce, a clairvoyant and trance medium, were present. On Saturday evening a private séance was held at the residence of Dr. Phillips, and on Sunday a public séance was given in the hall in the presence of a large audience. The manifestations at each were very satisfactory. The attendance at the Convention was larger than at any previous one. Mrs. Woodruff was so much liked that she was engaged to attend the next meeting, which will be held on the 1st, 2d and 3d of December.

October Magazines.

THE CENTURY with this number closes its first year under its present name. Two portraits of Abraham Lincoln, one of them full page size, taken two days after his nomination in 1860, the other a copy of the last photograph for which he sat, six weeks before his death, are interesting as showing the change wrought in his features by the fierce struggle in which the intervening years had been passed, and this is very marked. Interesting letters in relation to the portraits are given; also, from the pen of F. B. Carpenter, an article, "How Lincoln was Nominated." Several well illustrated papers render this number one of rare excellence; of these are: "Negotiations for the Obelisk," "Life in a Mexican Street," "The Corcoran Gallery of Art," "The Gibraltar of America" (Quebec) and "A Georgia Corn Shucking." Mr. Howells's "Modern Instance" is concluded. Short articles of fine literary flavor, charming stories and sketches, choice poems and the always-readable and spicy "Brick-Brace" serve to make up a most attractive issue.

THE ATLANTIC MONTHLY for October is the vehicle of a charming display of miscellaneous reading, in which series, essays, poems, etc., are harmoniously blended. Thomas Hardy's "Two on a Tower" finds further continuation, which is true also of Mr. Bishop's "House of a Merchant Prince." Harriet W. Preston, Lieutenant Cushing, Prof. W. T. Hewitt, Agnes Paton, Horace E. Scudder and others contribute short stories, papers and sketches of rare interest; the poetry given in the current issue by John Greenleaf, Whitman, Lucy Larcom, John McCarty Pleasants, T. W. Parsons, and And Bates, is rich in sentiment and pathos. The

reviews of new books, the contents of the "Contributors' Club," etc., round out the number in harmonious and entertaining fashion. Houghton, Mifflin & Co., Boston, publishers, bring out this magazine in the excellent style as to typographic arrangement which has long been such a distinguishing feature in the ATLANTIC.

THE MAGAZINE OF ART is richly supplied with engravings in its October number, there being two frontispieces to make up for the omission in the last issue. These are "The Hairdresser's Parlour" from the picture by George Boughton in the Corcoran Gallery at Washington, and "Zeuxer," from the Bronze by Thorneycroft in the exhibition of the Royal Academy. Five other prints of the same size as these are also given: "Laboremus," a picture in the production of which the artist may have been inspired by G. H. Blas; "Rabelais," an imaginative representation of the old humorist, from a Bronze by Emile Hébert; "Un Passage Palpitant," a group of children listening to the reading of a book, from the Bronze by Charles V., and "The Orphan of Katwijk," the latter drawn by Josef Israels, repeating the old story so often told by J. M. W. Turner, where fishing is the principal occupation of the people. Numerous smaller engravings and very excellent letter-press serve to render this a superior number. Cassell, Petter & Galpin, 739 Broadway, New York.

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*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

Special Notice.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

Circular.

To the Freethinkers of the United States and Canada: I propose to publish immediately a pamphlet containing "The Articles of Association" of the New York State Freethinkers' Association. It includes a review of the "platform," viz: "The demands of Liberalism," the resolutions passed at the late Watkins Convention, with the names of the officers of the association and an alphabetical list of the members, with the full Post-Office address of each.

This Association, in many respects, is national in its character. Its articles of association confine its membership to no section of country, and at each convention the Freethinkers of the States and of Canada are invited to send delegates. And I wish to have every person in the United States and of Canada who desires to be known as a Freethinker (who has not already written to the Association) send a delegate to the next meeting. All that is necessary to become a member is to send your name and twenty-five cents to the Editor of the pamphlet, and postage will be thirty cents.

Those who are members are requested to immediately forward to me their names written in full, with their full Post-Office address. These addresses should be written very plain, so that no error shall appear when published.

Now, Liberal Friends, whether you are known as Materialists, Spiritualists, Free Theologians or Agnostics, or once send in your names, that we may have a full and perfect list of the Freethinkers of the United States and of Canada.

H. L. GREENE, Cor. Sec. New York State Freethinkers' Association, Salamanca, New York.

Passed to Spirit-Life.

From Willoughby, Ohio, Samuel Smart, in his 83d year. For a long time he awaited the summons to depart, and with only a few hours' sickness he entered into rest. His work was done, life's duties fulfilled, and why should he linger longer outside the portal? Father Smart will be missed, for in his death a noble and true friend of the principles of Christ, ever doing good, a firm believer in Spiritualism, has fearlessly proclaimed his teachings. It was to him a constant sorrow, and he once united with this Association, that he might be able to do good to his friends from the other shore chosen many a rough place throughout life's journey. For more than thirty years he taught all with whom he came in contact the value of the philosophy. Those with whom he daily mingled will miss his familiar form, but his influence will ever be felt. Unhappily, for the sake of a few dollars, he once united with this Association, that he might be able to do good to his friends from the other shore chosen many a rough place throughout life's journey. For more than thirty years he taught all with whom he came in contact the value of the philosophy. Those with whom he daily mingled will miss his familiar form, but his influence will ever be felt. Unhappily, for the sake of a few dollars, he once united with this Association, that he might be able to do good to his friends from the other shore chosen many a rough place throughout life's journey. For more than thirty years he taught all with whom he came in contact the value of the philosophy. Those with whom he daily mingled will miss his familiar form, but his influence will ever be felt. 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five dollars; mineral or mining examinations, ten dollars.
Aug. 5.—if

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DR. F. L. PATCH (205 East 36th street, New York City), offers his services in the magnetic healing of diseases and in diagnosis. For success in practice, he refers by permission to Prof. Buchanan, Chas. F. Mather, Capt. David and Prof. Conings, and hundreds of patients in Brooklyn and New York. 8w-Sept. 20.

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Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all other had failed. All letters must contain a return postage stamp.

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OR,

THE RELIGION OF THE FUTURE.
BY EDWIN A. HOLBROOK.

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The theme of the author is growth from the lowest to the

The moral and religious precepts of the book cannot fail to strike a responsive chord in every earnest and thoughtful mind without regard to faith, creed or sect; and its doctrines are so attractive that they can hardly fail to leave an impression for good upon the mind, however skeptical. It effectually puts to silence the cry that the doctrines of true Spiritismism in any way can lead to immorality. On the con-

In its development theory it advocates the idea that souls are *transmigrated* until they arrive at a point where they are spiritually self-sustaining, then they are *transmitted* from parent to child as are the bodies, and become self-

The author claims to be *en rapport* with the spirit of John Howard, who guides him through circles and spheres of spirit-life, interviews some of the inhabitants, who relate their past history and experience, giving the bearings, acts and conditions in their former lives upon their spiritual progress, the hindrances to their advancement, and the sure rewards of right living. In the unerring law of compensation

The last saint interviewed is George Washington, who speaks as a philanthropist rather than as a patriot. He makes a thrilling plea for peace and gives a scathing rebuke to the war-spirit, opposes capital punishment, advocates the election of Federal officers by the people of each locality, in order to save from jeopardy the life of the President, whom the responsibility of appointments rests. The re-

following verses end the poem:

**"The night is but the shadow of the day,
The tempest brings the air a purer calm,
Behind the darkened clouds the sunbeams play;
The dew-drop is the image of the sea;
Man's power the product of a mighty arm,
An integration of eternity.
Now back to earth with strength of will renewed.**

I wait to hear the boatman's muffled oar,
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."

We have no hesitation in saying that this little book will be a valuable accession to the family literature, and no liberal mind will regret its purchase. We therefore confidently

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In Spirit-Land—Attendants In Spirit-Land—Return to Earth—Life—Some Spirits still Worship a Personal God—Spirit Attend a Marriage Ceremony of Earth—Marriage in Spirit—Life—Temple of Science—Library—Modes of Travelling—Visiting Another Planet—Meeting of Husband and Wife—where earthly marriage had been unfortunate, and many important and deeply interesting revelations are given—life and its employments in the spirit-world. Only 41, sent postage paid to any part of the world.

Aug. 19.—8w

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OR,
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Truthful ideas dependent upon an even and harmonious activity of the elements as they pass from the brain to the spiritual organism. The value of sleep and its nature. Paralysis of the brain explained. How a child develops the power to think. The effect of Language in developing the power to think. How the Reason originates. How the spirit masters the brain. How special talent is developed. Gradations of Mental Power in the Races of Men. How the Nature of a man affects the

break the power of ignorance. The science of spiritual Development. How language broadens under the reaction from the spirit. How the body refines under the influence of high grades of thought. How knowledge transcending human attainments can be transmitted man. How spirits can help humans to higher thoughts. Why each spirit seeks companions of its own grade; mentality. The elevating effect of spirit intercourse.

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A Critical Examination of Biblical Theology.
BY M. B. CRAVEN.

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 30, 1882.

BRIEF PARAGRAPHS.

An equestrian statue of Paul Revere is to be the latest addition to Boston's collection, making three portrait monuments which are in immediate prospect—the other two being the high relief of Colonel Shaw, by St. Gaudens, and the statue of Theodore Parker, whose artist is not yet decided upon.

A lady was the honored originator of the art of printing in Japan—the Empress Shiyantoku, who reigned in the eighth century A. D.

Nothing new from Egypt. Gen. Wolseley and Admiral Seymour it is reported will be raised to the peerage, in acknowledgment of their recent distinguished services there.

Eleven hundred and forty trains a day pass the signal-tower of the Pennsylvania railroad at the junction of Seventeenth and Filbert streets, Philadelphia.

There are 11,722 newspapers published in the United States, according to the latest estimate.

The railway companies and banks of France give employment largely to women for clerical work. The corporation of the City of Paris offers three hundred situations for women as clerks.

William Peak, formerly manager of the family of bell-ringers of that name, who ten years ago possessed \$100,000, is now a pauper, supported at public expense. "He was always liberal to a fault," says an exchange, "and this is said to be the cause of his poverty." A state of society that produces such results offers a premium on selfishness.

The Boston and Providence Railroad Corporation have voluntarily increased the pay of the brakemen in their employ.

The pen, indeed, is mighty, but the men who wield the shining shears with skill and taste, and then so carefully apply the paste, are constant of things beyond the ken of those who only use the pungent pen.—Ez.

Miss E. A. Ormerod, who has given years to the study of insects injurious to agriculture, has been elected by the Royal Agricultural Society as consulting entomologist.

The smallpox epidemic in London has died out. In the first week in August there were two deaths; in the second only one—that of a man who had been vaccinated; in the third week—none. A few months ago the deaths from smallpox were nearly a hundred a week, a large proportion of them persons who had been vaccinated. How can any one pretend that these epidemics are in the least degree influenced, unless they are increased by vaccination!—*Herald of Health (London) for Sept.*

Sister Mary John, who for over half a century has been the matron of the St. Joseph's Orphan Asylum, in Philadelphia, died there a short time since. During her last sickness hundreds of well-to-do women, once "waifs" under her charge, besieged the asylum with inquiries or loving mementoes.

Much of Washington's fame rests upon Weems's story of the cherry tree, or in other words, all on account of a lie, sir.—*Boston Transcript.*

Some years ago Messrs. Lee & Shepard, of Boston, began the publication of a series of illustrated hymns and songs, including such favorites as "Nearer, my God, to Thee," "Rock of Ages," "Home, Sweet Home," etc. This series has proved the most popular set of Holiday Annuals, probably ever issued in this country. This year two new books are added—Tennyson's "Ring out, Wild Bells," with illustrations by Miss Humphrey, and Dr. Sears's "That Glorious Song of Old," illustrated by Fredericks.

The London *Christian World* finds fault with the recent special prayer of the Archbishop of Canterbury, asking God's blessing on British arms in Egypt, because "there is no request that the nation should be saved from the guilt, the rashness, the pride, the ambition of avarice, in going to war." This is sharp and just criticism.

A statue of Harriet Martineau, by Anna Whitney, is proposed to be erected in Boston. Those favoring the enterprise are requested to send their subscriptions to Messrs. Houghton, Mifflin & Co., No. 4 Park street, Boston. The smallest as well as the largest sums will be gladly welcomed and faithfully acknowledged.

Another matter of history proved a myth—the "deadly yucca tree" of Java. A late traveler and naturalist has visited the valley where, it was said, neither bird, beast nor reptile could exist, and found it a fine healthy place to live in.

Fall has come—a great fall of rain.

An international convention of electricians is to meet in Paris in October. The Chambers have appropriated 90,000 francs toward the expense that will be incurred by French participants.

The Czar of Russia paid a visit to Moscow recently, and was not dynamited. Let us hope he never will be.

One of the Social Science Sisterhood of San Francisco says she means to don the trousers whether the law allows it or not.

During the short time that he has been at the head of the Treasury Department, Secretary Folger has paid \$150,000,000 of the public debt. The saving in annual interest is \$5,000,000.

Kings and princes are getting down now—a days to the same prosaic, business-like ways of thinking and doing as other mortals. Oscar II., sovereign of Sweden and Norway, being about to undertake a journey to the latter country, has had his life insured in favor of his family for the sum of six hundred thousand crowns.

The topic of conversation just now in London—or rather discussion—is the propriety of shooting burglars. Numerous writers advocate the summary process, while others say it would be manslaughter. *Dilby* thinks the former method the most expeditious and least expensive.

The cost of modern warfare is so great it probably deters nations from getting into serious troubles, and for that reason aids in making arbitration popular.

Mr. Herbert Spencer, the English philosopher of evolution, whose great thoughts have oscillated between the earth-worm and God-like man, between the atom and the universe, is on a visit to the United States. He has refused to be interviewed, has declined ovations, preferring quietly to see "our vast domain,"

drink in its natural beauties and scan its wonderful resources rather than talk. In this he is to be commended. He has come among us in the hope of renovating his precarious health, which we earnestly hope he will accomplish, as such eminent teachers are needed more than ever upon the earth at the present era.

JO COSE'S LAMENT.
We cannot praise
September days—
They're cold, then hot, then wet;
They come by stealth
To mar our health,
And that's what makes us fret.
But Dilby thinks
The old earth drinks
Just now too much of water,
And brings us chills
And other ills,
Much oftener than it ought.

A singular theft occurred in Boston recently. As the well-known publishers, Lee & Shepard, were about to print a new edition of the works of Dickens, they found that the plates of eight or nine volumes had been stolen. Their value to Messrs. Lee & Shepard is about \$5000, while as old metal, that being the form in which their sale will probably be effected by the thieves, it would not be more than \$200. A reward of \$500 is offered for the recovery of the plates.

The steamer *Lepanto* from Hull, and steamship *Edam* from Amsterdam, collided in mid-ocean on the night of the 21st—the latter vessel blowing up and sinking in a short space of time after the accident. Fortunately, however, although she carried thirty passengers, all were saved by the boats, as were the crew and officers, with the exception of John Von Gyt and Nicholas Leondecker, third engineer and assistant engineer.

The rain storm which occurred within the last ten days has been, in its influence in all parts of the country, unprecedented for years. Bridges, mills, and other movable fabrications of man have been swept away by the avalanche of water it created; crops have been injured; railroad "washouts" have been in order, and a property loss of millions of dollars has been inflicted. Some lives were lost during the freshets and railroad accidents which marked its progress. Hundreds of workmen have also been thrown out of employment.

Miss Mary Berger of Portland, Oregon, on returning from a picnic, found the timbers of the Elk Creek bridge on fire. She disrobed, dipped her clothes into the creek, wrapped them about the burning timbers, and thus kept the fire in check until help arrived.

REV. M. J. SAVAGE preached his first discourse last Sunday since the summer vacation, his subject being, "The Place and Function of the Church in the Modern World." He held that it is the duty of the Church to lead mankind to higher and grander views of life and its creator, and that the continuance of the Church means not so much the maintenance of any particular sect or creed, as the sustaining of the custom of united action for the carrying out of any scheme for the benefit and elevation of the human family.

Notes of Travel.

McLean and Cassadaga, N. Y.—Lansing, Battle Creek and Schoolcraft, Mich.—South Bend, Ind.

To the Editor of the Banner of Light:

On the evening of the 18th of August I hastily bade farewell to the dear friends I met at Lake Pleasant and turned my face toward the sunset. As the train bore me away with rapid speed I could but think of the kind hearts I had met in New England, and how generous had been their praise of my humble work; and how hearty the welcome extended to me personally. Six weeks previous I had reluctantly left home to fill my engagements, dreading the unkind criticisms of Eastern audiences. But I had learned the human heart is everywhere the same, and the darkest clouds which shadow our lives are woven of our fears. The nearer we approach a dreaded gloom the more luminous it becomes. In childhood and youth we shudder at the pallid face of death, but age leans tremblingly upon a staff with wrinkled brow and smiles at a coffin and an open grave.

On the morning of the 19th I reached

McLEAN, N. Y.

And was made welcome at the hospitable home of Dr. Robinson. The doctor is an old veteran in the ranks of Spiritualism, and has already passed seventy milestones on life's dusty highway. In the afternoon he drove me to the summit of a large hill to the west of the village, and from this Pisgah height we looked over the beautiful farming lands of Tompkins County, lit with the mellow beams of the setting sun. The view was lovely, and the Doctor enlivened the ride by giving many of his spiritualistic experiences, extending over thirty years. On Sunday, the 20th, I addressed a large audience in a grove in the village, and returned on the evening train to Owego.

On the evening of the 21st I reached

CASSADAGA, N. Y.

Here I found a company of old friends waiting to greet me. A year had passed since I visited this camp, and I was surprised to note so many improvements. Thirty-five cottages are now built upon the ground, and the last built are artistic and permanent. The weather during the last week was not favorable for the camp, and reduced the size of the audiences very much. Mrs. Shepard-Lillie was with me during the closing week, and not only sustained her former enviable reputation, but added new laurels to her well-earned fame. It affords me great pleasure to note her rapid improvement, and I can assure the friends everywhere there is no more earnest and faithful laborer in our ranks than Mrs. Lillie.

Mrs. Colby delivered one lecture during the week. Like all her public efforts it was radical to the core, and provoked some criticism, but all conceded her address able and soul-stirring.

Manager Kellogg bore his honors meekly. He is the soul of wit, and always has a story to tell the occasion. So certain am I that he was born a joker, I positively announced on introducing him at a reception that he told a story the evening of his birth for the amusement of the family.

Mr. Thomas Lees and Miss Tillie Lees added much to the pleasure of the campers with their Lyceum Entertainments. Charles E. Watkins gave numerous tests of his wonderful mediumship, and Messrs. Keeler and Rothmire's sances were largely attended from day to day. Cassadaga has been very fortunate in the vocal music provided for the meetings. For two years the Grattan Smith family have made the woods vocal with their progressive songs. Some one has said, "let me write the songs of a nation,"

and I care not who shall write its laws." Let the Grattan Smith family sing, and no matter who does the speaking, the meeting will be a success. Mr. Lillie also made all happy by his songs, and the assistance he rendered to the family. The writer was assigned the honor of delivering the last lecture and pronouncing the farewell, and to stand by the side of my old friend Kellogg on that occasion facing an audience of four thousand, while the echoes of the parting song floating away on the breeze, was a pleasing contrast with our earlier experiences at family gatherings and in the country school-houses. Monday evening, the 28th, found me once more

AT HOME.

What a blessing is home! How universal the love of home! Beasts have their sacred retreats. Birds build their nests. The heavy feet of toll grow lighter on the homeward march. What heroism the defense of home has called forth! What gems of genius have adorned its altars! How hot the tears wounded love has shed over its broken columns! The eye of the wanderer always looks homeward. When the mariner is rocked by the angry waves, and the shrieking winds have torn away the last remnant of the tattered sails, he thinks of home and clings with a still tighter grasp to the cracking, bending mast, and even defies the death-dirge of wind and wave. To rest again my tired feet at home; gather the little band around me and hear our daughters' welcoming song, "Brown Eyes were Waiting for Papa," called forth an unbidden tear I was only too glad the twilight hid from their view. But the home rest was indeed short, and forty-eight hours found the traveling bag again filled, the good-byes repeated, and the writer on his way to the camp-meeting at

LANSING, MICH.

I arrived at the Lansing camp on the evening of the 1st inst., and found a large number camping upon the Fair Grounds near the city. The meeting had already been in session for a week, and a general good feeling prevailed. I have not found anywhere so large a number of speakers congregated as at Lansing. Messrs. Stewart, Burnham, Andrus, Stebbins, Spinney and Mrs. Pershall were all present the last days of the meeting, and each took part in the public lectures. It again fell to my lot to deliver the closing lecture, which was given on Sunday afternoon, the 3d inst., to an audience of something over two thousand. Mrs. Maud E. Lord, Mrs. Silvester and Mrs. Isa Porter (daughter of E. V. Wilson) were the principal mediums present, and each did a good work, and many were made acquainted with the facts of Spiritualism. The writer had a very pleasant and satisfactory sitting with Mr. J. P. Whiting, who is also an excellent medium. The general feeling at the Lansing meeting was earnest and enthusiastic, and the friends in Michigan will no doubt soon be established upon grounds of their own at Nemoka, some nine miles distant from Lansing. On Friday, the 8th inst., Bro. A. B. Spinney and myself addressed a large independent meeting at

SCHOOLCRAFT, MICH.

The meetings are held annually at Schoolcraft, Mr. A. Burson being the projector of the movement. Two years ago Robert G. Ingersoll delivered the address. The meeting this year, although held upon a week-day, was largely attended, and Bro. Spinney delivered a very able lecture. On the 9th inst. I again reached

BATTLE CREEK, MICH.

And assisted on the 9th and 10th Bro. G. B. Stebbins and Mrs. Shepard-Lillie in a two days' meeting held at the beautiful Gogua Lake, one mile from the city. The meeting was very largely attended, and the best of feeling prevailed; Mr. Stebbins delivered two very able and scholarly lectures. Indeed, I never heard Bro. Stebbins speak better or more earnestly than on this occasion. Mrs. Lillie gave also two lectures, and all were delighted with them. Mr. Lillie furnished the music for the meeting; Mrs. Silvester and Mrs. Porter were the mediums present, each of whom gave public tests which were very convincing, and were eagerly sought for by the audience.

On the 16th inst. I reached

SOUTH BEND, IND.

Here Bro. Stebbins and myself held a Grove-Meeting on the 17th inst., at Island Park Grove, two miles distant from the city, on the banks of the beautiful St. Joseph River. A new pleasure steamer, "J. C. Knoblock," made hourly excursions to the Grove, and a large audience convened. Mrs. Olie Denslow, who sang at the Schoolcraft meeting, furnished the music for this occasion. She is the Sankey of Spiritualism in Michigan, and her songs added much to the interest of the meeting.

Bro. Stebbins poured hot shot and shell into the Orthodox camp, and his lecture was well received. As the writer was about to deliver the afternoon address, a tall, well-dressed gentleman came off the boat and marched up to the stand and took a seat by my side. Thinking he might be a public officer from the city I did not resent his impudence. But when about half through the lecture he interrupted me, and proposed to take my place at once and show the audience I was an infidel, and that the Bible taught a personal devil, etc. I took in the situation at a glance, and administered the reverend gentleman a lesson which he will no doubt long remember, that greatly amused the audience.

I see my letter has grown lengthy, and I will defer further items. Personal business will occupy most of my time until November, when I hope to begin my regular monthly engagements for the winter.

With a heart full of gratitude to the kind friends who have lightened my labor, and best wishes for the success of the *Banner of Light*, I am yours fraternally,
A. B. FRENCH.
South Chicago, Ill., Sept. 20th, 1882.

Meetings in Chicago.

To the Editor of the Banner of Light:

W. J. Colville enters upon his duties as regular speaker for the Independent Spiritual Society of Chicago, Ill., on Sunday morning, October 1st, when public service will be held in the Southside Spiritual Temple, northwest corner Indiana Avenue and 25th street, commencing precisely at 10:45 A. M. The church contains an excellent organ and comfortable seats for over five hundred persons.

Mr. Colville's guides will deliver an appropriate discourse and poem, subject: "The Sure Foundations of the Temple of the Spirit." In the evening, at 7:30, they will lecture on "New Heavens and a New Earth." Seats can be rented by the month on application to Mr. Eustis Stuart, at the church, after the morning service.

Visitors will always be provided with good sittings free of charge. A voluntary collection will be made at each service.

Meetings in Philadelphia.

To the Editor of the Banner of Light:

The First Association of Spiritualists will commence their fall and winter course of lectures on Sunday, Oct. 1st, at the hall 810 Spring Garden street. The hall has been newly papered and painted throughout, and many other improvements made in the platform, ante-rooms, etc.; new chairs and settees have been furnished to the full seating capacity of the hall; the old name, "Academy Hall," is to be done down, and in its place "Hall of the First Association of Spiritualists of Philadelphia" put in its place. The committee will see that the hall is kept in good order, and the many objections that have heretofore been complained of removed, so that we can invite our friends and strangers to come and meet with us, listen to our lectures, examine into our facts and philosophy, and become acquainted with us.

There never was such a desire manifested as at present by the outside people of all denominations to learn and hear something of what we believe, and the demand for good, reliable test-mediums never so great.

I am personally acquainted with some who are engaged every hour daily, until they are almost worn out for want of rest, not Spiritualists, but strangers, inquirers who are earnest, and desirous to know of the knowledge we have of the hereafter, and to hear from the loved ones that have passed on. May the Infinite Spirit of all spirits send forth many more workers into the field, and the seeds of inquiry that shall be sown spring up, grow, and bear golden fruit of joy, peace and love, until all mankind become united in one grand and united household of harmony. G. Fanny Allen is to open and be with us during October and Mrs. A. H. Colby in November.

Yours truly, JAMES SHUMWAY.

Philadelphia, Sept. 23d, 1882.

Meetings in Portsmouth, N. H.

Mr. J. William Fletcher's third and last Sunday for the present, at least, was of unusual interest; the afternoon was devoted to the answering of questions presented by the audience. In speaking of "Mediums and Mediumship," the control stated that "during the present and coming year many of your best and most sensitive mediums will be seriously affected. The condition will apparently be the result of the physical state, and will be partly so; but the chief cause is more remote. The great waves of influence against mediums which are being continually sent out from certain quarters are causing this condition, and you may expect that immense suffering, and in many instances death will ensue. In fact the more developed your mediums are the greater will be their suffering. We regret to state that this animosity against mediums is not wholly of those of the outside world, who, for the most part, are in a more receptive state than at any previous time, but with certain selfish persons inside the ranks, whose great desire to rule is leading them to sacrifice the truth on the altar of their own selfishness, and much more, following on in the same strain, which was of great interest to the assembled audience.

In the evening the largest audience of the season listened with rapt attention to an oration upon "Robert Ingersoll—is he right?" The lecture was pronounced the best of the six given, and was followed by tests.

The success of the meetings has also been due to the efforts of Mr. Wm. Critchley, Messrs. Corliss, Moulton and others. Mr. Chas. Gardner, the President, having been ill for some months, Mr. Fletcher left with an expression of good wishes from the friends, and will begin a two months' engagement before the Spiritualists and Liberals in Springfield, Mass.

Meetings in Portland, Me.

To the Editor of the Banner of Light:

Sept. 17th and 24th Mrs. C. Fannie Allen of Stoneham, Mass., occupied our platform. Mrs. Allen is one of the best inspirational speakers we have had in Portland. She takes all her subjects from the audience, giving skeptics a chance to test her by supplying the subjects. Sunday afternoon, Sept. 17th, her theme was "The Mission of Spiritualism"; in the evening, "What Positive Proof have we of Life After Death?" She treated these subjects in an able manner, holding the close attention of her audience; her evening lecture in particular was the best we have listened to for some time. A number of other questions were answered briefly. At the close of each lecture she improvised a poem from subjects given by parties in the audience.

Sunday, Sept. 24th, notwithstanding the rain, good audiences were present at each service. Mrs. Allen gave two very interesting discourses, and answered several questions. She also gave two very satisfactory glove readings.

This was Mrs. Allen's first appearance before a large audience, and we sincerely trust it may not be her last. Still she has many friends here, whose best wishes will go with her in all her travels.

Next Sunday Mrs. Sarah A. Byrnes will occupy our platform.

H. C. B.

Meetings in Providence.

To the Editor of the Banner of Light:

The Spiritualist meetings at Slade Hall, Sunday, the 24th, were well attended both afternoon and evening—the latter being quite crowded. Mr. J. Frank Baxter was apparently in a happy vein, as his discourses were given with much power and effect. The afternoon discourse was on the "University of Spiritualism," with a sharp and critical comparison between Bible-recorded and modern manifestations—most clearly setting forth the inconsistencies of those Christians who accept the former and deny and ridicule the latter. The analysis was very complete, and if any Bibliolaters were present, they had facts and philosophy enough to ponder over for the next year.

The evening lecture was on the "Possibilities and Probabilities of Spirit Materialization." The subject was quite exhaustively discussed, both from the Bible and scientific standpoints. It was a very timely presentation of the subject.

I noticed many new faces among the audiences, most of whom came not out of idle curiosity, but as honest investigators and inquirers. The seeds of Spiritualism are evidently taking root—in time to grow, bud, blossom and fruit.

F.

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