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knows when man as a spiritual being began to

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pressfing 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 su-

attendants, and through their ministrations is | that not the most gigantic intellect in the spir-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 de 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 re-

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, thether 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 cowering 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 San. 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 yon 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 dependent upon beings like yourselves, for man mountain, and so it is. But set man to work with his mechanical appliances and his marvel ous 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 locked up in the bosom of the infinite, but as soon as he becomes separated into units, even as that mountain becomes disunited and sepa-rated 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 and pure love to descend; that power which causes the human breast to heave with ecsta-sies of emotion. When the apostle was so-"journing on the solitary isle of Patmos, in de-scribing 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 piritual being, like the reflection of the light before you, the illu-mination 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; 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 intel-ligence 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 develop-ment man worshiped the beautiful nymphs of the stream, and when the river gave forth its music and the summer Zenbyrs caused the gen music, and the summer zephyrs caused the gen-tle 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 discaided as useless, and eventually he transferred the idea of a god to himself, for he could form no higher conception thereof. da no-selio codus. dely.

Spiritualism in Chicago. To the Editor of the Banner of Light:

According to promise I will now furnish your numerous Teaders, 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, 2936, 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. Con L. V. in a characteristic poem-" The Crystal River Richmond and her guides so ably minister, is of Healing Love." doing a work peculiarly its own. At the pres-

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 publie 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 "Onina's" poems were perfect gems of rhythm. At "Ouina's" kindly invitation she and "Winoona" 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 "Ouina."

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 500 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. Fur, 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 unqualified 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 almost 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 "Winoona " has held at his charming home, 23 Bishop Court, she gave him as a symbolic name

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 prisoncell, loaded with the galling chains which deprive him of freedom, manifest the same athletic skill as he who is untrammeled 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 begets 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 re-moved 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 de-populated, we positively aver that the power of the Deity, would become annihilated, for his at-tributes are there displayed through the mani-festation, of, intelligence. God, the Creative Spirit, sends forth, his myriad hosts of angelio mighty power. His influence extends into every Spirit, sends forth his myriad hosts of angelic when man did not exist. Now we boldly assert in worse, and "The Lord (datafiliate of Lin, S. wore vert seen an it some loved one who had crossed the third

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preme; who is the only individual in the vast 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.

cipients of the eternal love of God, you must be

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 supernal .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 consumedly 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

ent 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 sensitives, and spirits also, find of great assistance to them in their labors, scarcely an earnest investigator into Spiritualof love. The walls are adorned with exquisite | ism failing to read its contents with avidity and pictures beautifully arranged. The speakers' express himself delighted and surprised at the desk is always ornamented with rare blossoms, while Miss Bushnell's manipulation of a fine him.' There are many excellent mediums here, organ, and the hearty congregational singing i all doing great good in their respective spheres from "Unity Hymns and Chorals," one of the of usefulness. Among those whom I have perbest singing-books ever published, led by her sonally known to possess rare gifts, none can sweet and powerful voice, contribute to provide | stand higher than Mrs. Simpson, through whom a spiritual repast of rare value to all who are direct writing is produced, and to whom fresh ready to steadily advance in the knowledge of flowers are mysteriously brought into a closed 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. at 30 Worcester Square, Boston (my old home), Richmond's guides explain some portion of the to inform your readers publicly that his pro-Bible in their matchless way. Some Spiritual- phetic utterances, of the most improbable naists ignore the Bible altogether, because they ture, concerning my work in the West, have have never been made to understand it, but I been literally fulfilled. At the time I had a sitventure to state that any one failing to find ting with him, all my plans were perfected for sound common sense and deep spiritual mean- a trip to England. Contrary to every one's ing in many a dark passage, after Mrs. Richmond's guides have thrown their light upon it, I should be detained in America most unexpectmust 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 In singling out special mediums for reference controls have been delivering a course of Sun- from time to time, I hope at no time to seem to day evening lectures on the "Earth and the disparage the gifts of others; but as I always Other Planets." Words utterly fail to describe make it a rule to confine my statements conthe matchless beauty of these discourses, in cerning mediumship to personal knowledge, I 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.

while mention is being made of the spiritual activities of Chicago. This noble band of workers, led by "Ouina," meets in Martine's Hall every alternate Thursday at 2 P. M. for work. truth, The all fit and most files the set

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, beautiful sheet whenever it 'is unfolded before apaitment. 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 seeming knowledge, his guides assured me that edly 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. make mention only of such persons and facts as have come within the Yange 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 Ladies' Union must not be overlooked 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 W. J. COLVILLE.

LIGHT BANNER \mathbf{OF}

Pearls.

And quoted cales, and jewels five 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 motest

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. W. 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 singer, 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 1 atone. . .

Thy hand is clasped in mine—we lean together. . . Henceforward through the sad or shining weather, I shall not walk alone. -[kobert Buchanan.

That Commonwealth is happiest where the people mind the law more than they do the lawyers .- Chilon.

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 meet The self-same visions day by day? Wait I 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

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 cu-riosity authentic information on this head. Mennwhile we note a suggestive coincidence in the statement, seemingly made on good author-ity, that the fortifications of the British seaentrance 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

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 In lia and the Cape of Good Hope-the amount of traffic which then went up the Red Sea to Suez, and thence followed the criavan routes to Cai-ro and Alexandria, being inconsiderable. But with the opening of the Suez Canal in 1860, Adap because a circu of monteor only accound in with the opening of the Suez Canal in 1869, Aden became a coign of vantage 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 prolonga-tion. In conformation it suggests a slender, double-necked bottle, the canal representing one orifice and the Straits of Bab-el-manded the other. These straits open like a cullender into the so-called Gulf of Adea, on whose upinto the so-called Gulf of Aden, on whose up of the merchant fleets now plying between Europe and Asia, stands the town of the same name. Soon after its occupation the town was pr vided with defensive works deemed adequate to resist the ordnance carried by the ships of forty years ago, but almost nothing has been done since the modern revolution in the con-struction 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 ascendency 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 tax-payers 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 tax-payers 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 posi-tion in the Levant, and when British troops are actually in possession of the northern gate to be Red Sea. Obviously this sudden order to strengthen Obviously this sudden order to strengtnen the works at Aden and man them with heavy guns is in some way prompted by considera-tions growing out of the Egyptian imbroglio. It may be said that the British Government foresee a wide reaching disturbance of the Mos-lem world as a result of the collision between Christians and Mohammedans in the Nile val-ler out that the outburst of religious animosi ley, and that the outburst of religious animosi-ty 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 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 For-eign Office apprehends a contingency in which not one but several of the most powerful mari-time States would be arrayed against her. Such a contingency might arise if, either through a secret understanding with the Sul-tan or under a trigartite 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 dia-guises, proceed to treat the Nile land as conguered territory and an integral part of her co-lonial empire. It is certain that such a step would excite keen resentment on the part of all the Mediterranean States, who, with Eng-land mistress of Gibraltar on the one hand and land 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 coöperate 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

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tantamount to an irrevocable surrender of the country. Heretofore the Russian Ambassador demand that England should pledge herself not to retain possession of Egypt after the over-throw of AHABI, but to commit the final settlement of the mode of government to the confer-ence. Russia would not change front so com-pletely without a valuable consideration, and we do not see how Turkey could offer this, or how a statesman like MR. GLADSTONE, who has bitually takes high moral ground, could sanc-tion a bargain of which somebody must be the

victim. The only European power which might be willing to connive at an intimate alliance be-tween Turkey and England, cemented by a vir-tual cession of Egypt, is the German Empire, and if Lord BEACONSFIELD were at the head of the British Ministry, such a tripartite com-pact would not be incomparized. 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. has proved too strong for the Liberals to resist. At all events the rumors are gaining ground of an agreement looking to the future control of Egypt by Great Britain. Should they be con-firmed, 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 all at once give orders to materially strengthen the defenses of Aden — New York Sun. 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 possess-ing tender hearts and refined sensibilities-a ing tender hearts and reinied sensitivities 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 carry-ing her way on the second by the fail there would ing her pug or poodle by the tail, there would doubtless arise a howl from every considerate pa-ser-by sufficient to attract the attention even of a horse-car conductor! But whether he strain on the muscles and ligaments which attach a dog's tail to its appropriate connec-tions 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.

557 In the October issue of the North Amer-ican Review, H. M. Hyndman discusses the "Coming Revolution in England" with a vigor and directness which must arrest the attention of thinking people. Beginning with the state-ment that to the superficial observer the Eng-lish 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 sohow at work will produce before the end of this century at least an attempt at a complete so-cial 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 capital, machinery and credit so concentrated in the hands of a class; in no 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 ma-chinery of government so entirely in the hands of the non producing classes; in no country is justice so dear, or its administration so com-pletely in the hands of the governing classes who make the laws - *Resion Clube*.

who make the laws.-Boston Globe.

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 1 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 churchmembers, or skeptical to all forms of spiritmanifestations. 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 ndl 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 a 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 supportone 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 inherit. ed 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 inharmony, 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 continu ance. 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 authority for the proper observance of the day Mr. Wendte deprecated the movement made to 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 arrange-ment of the city, etc. He further said, that while he could not join with the other clergy-men in asking the Casino governors to stop the concerts, he would heartily join them in put-ting a stop to for hunts, which he considered cruel and harvery at how are unput-

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 communion 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 perpeit, are influences of great detriment to any satisfactory result. But a cheerful desire to commune with noble and exalted spirits furnishes an element environing the seances 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 gratis to provide in advance all the conditions for the Banner of Light, have in this city fully illustrated the truth of these assortions. Prejudiced and fraud-seeking sitters have left her circles believing in the deceptions they had pre-determined 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 foil 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 house 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 entrancement by her control, entered the cabinet. An ordinary gas-light was depressed to about onefourth 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 many things produced, must be the solution of several times, in every instance showing the as large as a table-cover. A young lady in the asked her to come to the window. She pushed and examine it. Being told that she might, the curtain aside and asked in French what I she reached forth her hand and was about to wished. Upon my saying that I desired to con- grasp it, when in a trice it vanished, and the verse more easily, she replied in French, "I cannot," alluding, I suppose, to the draft she seat. Next there came a pair of baby hands was making on the strength of the medium. through the aperture, and while these were in She appeared but once more, and we did not our view, two large naked feet were thrust again see her alone. She answered to the name from beneath the curtain, and a pair of large of Jeanne d'Arc. 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. 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" 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 stalwart, 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

together in the cabinet, one (Mellie) standing in a long trailing dress and holding up the curtain. the other (Jennie) 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 sisterin-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 tration of fraud by the medium, in order that | masses of ""illusion" that covered her head, the conceited and prejudiced sitter may detect 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 ified. Such mediums more than others require out, ran to her mother and kissed her, and the sustaining atmosphere of affectionate trust | slowly moved about the two ends and front of and confidence. To envelope mediums of this the cabinet; and finally sitting down near her character in an aura of distrust and suspicion, mother, expressed the desire that she, too, had been this evening in the body, that she might dubious manifestations. The manifestations | have seen the form of Washington. On being through Mrs. M. E. Beste, whose scances here | further questioned, she admitted that she should and elsewhere have been frequently reported in | 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 scance I attended a few evenings since. The medium, a young compositor 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 circle asked if she might take it in her hand very much astonished young lady resumed her 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, slates journeyed around the ceiling, fans were used, and trumpets 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 severa of the circle, myself among the number, permitted to enter the cabinet and hold the hands and feet of the medium. This, however, did She also sends greeting and thanks for their not seem to be in any way detrimental to the kindness in the past." Upon our asking if he manifestations ; for while I was inside, holding. would come again at some future seance, he the medium, hands and feet were seen on the replied that he should not probably come for 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 loosed, 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 oocasion. But, wonder of all wonders ! while I was surely and firmly holding the medium's hands his coat was taken off and thrown out moved just without the cabinet, closely veiled side, and an examination after the seance 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

by which the Porte gives England the

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 at 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. l 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 per-

sons, and that a woman that had claimed to be possessed by evil spirits was the first person who saw Jesus as a snirit after his crucifizion.

the medium's back. All persons present had satisfactory tests that fo to w la

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SEPTEMBER 30, 1882.

BANNER LIGHT. \mathbf{OF}

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 halfbushel 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 and his address is 278 North Alabama street, Indianapolis, Ind., at the residence of Mr. Butler Smith.

Please give this room in your paper, as Indiananolis 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., 1882. A. M. P.

MATERIALIZING SEANCE 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 seance 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 scance 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 llour to interest mo; and a brief mention of it will probably interest some of your renders.

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 charactoristic dancing. We recognized each other at once, as I had often met her at Mrs. Bliss's céances 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 a 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 after-ward 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.

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 platonic 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 churchnext door-"you know."

It takes workers to run a Lyceum; but, my indelent 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 Mesdames Baker and Enches ising workers as Mesdames Baker and Enches should fail in their worthy enterprise. Friends of Columbus, cooperate with them and help make their labor a success. Again, it will not be the fault of Miss Hattie Myers, of James-town, 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 emu-late our example, and each State in time have to convert to accomple, and each State in time have its Spiritual Institute, centered in its most ap-its Spiritual Institute, centered in its most apits Spiritual Institute, centered in its most ap-

propriate city, and when thus organized we can demonstrate we are workers as well as talkers. Until then we invite the assistance and cooperation of neighboring States in the build ing 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 | ture. sadaga 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 motio be: The Children's Lyceum—the Hope of Spiritualism, and the Pride of Spiritualism.
Ohio's Proposed Camp-Meeting.
To the Editor of the Banner of Light:

together with the towns of the surrounding counties being so thickly settled with Spiritu-alists, make it the best known locality for the alists, make it the best known locality for the purpose designated. The property is owned by Noah Merrill, who proposes to sell to the Asso-ciation if they desire, forty acres, at a price (he being a Spiritnalist) 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 kind-pess in entertaining the many friends from a Ada and Dora, for their hospitality and area ness 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 finest gold that glittering rings In purest coin and newest gloss.
- No thought impure or word unchaste Has stained the page thy pen illumes, Nor hast thou with unseemly haste
- Paid homage to what wealth 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.

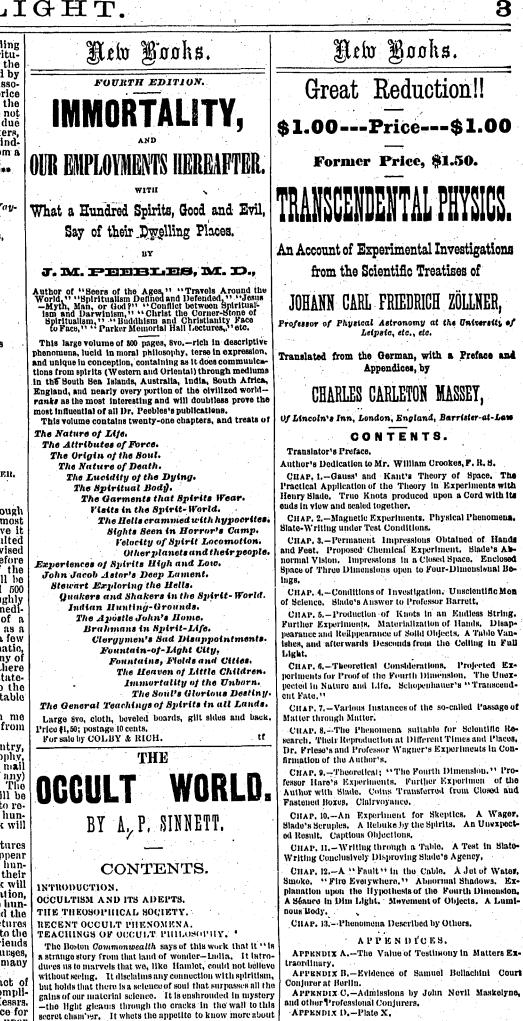
To the Spiritualistic Public: To the Spiritualistic Public: Having in my possession a correct though not a literal translation of Allan Kardec's most valuable work, "Genesis," I desire to have it published immediately; but having consulted with Messrs. Colby & Rich, they have advised me to secure five 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 ny medi-puship, and has received the sanction of a brilliant French scholar, who endorses it as a wonderfully go of free translation. As not a few of the French sentences were highly idlomatic, of the French sentences were highly idiomatic. it was found necessary to reconstruct many of them entirely, but in no one instance has there been any departure from the original state-ments, alterations having been confined to the

wording of sentences not easily translatable into good English. Messrs. Colby & Rich have made with me highly salisfactory terms, releasing me from all responsibility. I appeal to my friends all over the country,

and to students of the Spiritual Philosophy, to notify Messrs. Colby & Rich at once, by mai or otherwise, as to the number of copies (if any)

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 thus secure, upon their issuance from the press, at \$2,15-a material reduction from the press, at \$2,10-4 mate-rial reduction from the price a/ter publication. There are surely five hundred persons in the United States who will precipitate the publica-tion of so inestimable a work as Allan Kardec's "GENESIS." It would be cheap at \$5, and is one of the brightest gems of spiritual litera-ture



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, 1882.

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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 frand:

"Materialization must commence by a pecu-liar 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. Is it 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 ob taining materialization in the light and it appears reasonable to accept as probably true that which is communicated to us by mediumisthe means; i. e., that the formative spirit or spirits require a carefully selected circle to have many sittings with the same medium so as to assist the spiritual efforts at controlling a physical law and causing a deviation in it."

Faded, articles of all kinds restored to their original beauty by Diamond Dyes. Perfect and simple. 10 cents, at all druggists'.

To the Editor of the Banner of Light:

The Spiritualists of Northern Ohio responded The Spiritualists of Northern Ohio responded fairly, Sunday, Sept. 10th, to the call of Dr. A. Underhill of Akron, for a meeting to be held at Brady's Lake (midway between Kent and Ra-venna), the proposed site for holding perma-nent 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. S. Curtis of Garrettsville, one of the original organizers, reviewed the work already done, and stated that he had received in re-sponse to the call issued last year, the signa-tures of over four hundred persons who were in favor of establishing a Camp-Meeting at Bra-dy's Lake, and willing to contribute to its im-

favor of establishing a Camp-Meeting at Bra-dy's Lake, and willing to contribute to its im-mediate 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 Messras. Frank O'Relley of Warren, Thomas Lees of Cleveland, O. P. Kellogg of South New Lyme, and Sister Mo-Dowell, all favoring the plan of a joint stock company, while Dr. Underhill held to his origi-nal plan of organizing under the law govern-ing 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 elect-ed officers will go to work. ed officers will go to work. On motion, David M. King, Thomas Lees and

On motion, David M. King, Thomas Lees and C. S. Curtis were appointed a committee to nom-inate officers for the coming year. The follow-ing 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 Secre-tary; Silas Urockar, Shaleisville, Treasurer,

Mrs. M. A. Merrill, Kent, Corresponding Score tary; Silas Crocker, Shalensville, Treasurer. Directors—Lewis King, Mantua; Samuel Fish, Milau; M. V. Miller, New Lyme; Frank O'Rei-ley, Warren; Jesse Erwin, Alliance. Trustees —Reuben Halstead, Mantua; Milton C. Dan-forth, Hudson; Dr. A. Underhill, Akron. Congratulations were in order, and O. P. Kel-logg bore his honors modestly, and under the inspiration of hissuccessful inauguration to the presidency of "The Northern Ohio Spiritual Camp-Meeting Association" he delivered one of his able and characteristic addresses to a de-lighted audience, at the close of which a gen-erous collection was taken up and presented to the speaker. A vote of thanks was tendered the speaker. A vote of thanks was tendered to the eloquent and wity orator, and also to Messrs. Merrill, Pryor and others for the gratu-itous services rendered in arranging for this

itous services rendered in ariar ging for this grove meeting. A meeting is shortly to be called by the Pres-ident to hay 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 heautiful oak grove on a hill. It is in Portage County; and very accessible by railroad from all parts of Ohio, it being at the orussing of the Cleveland and Pittsburgh and New York, Pennsylvania and Ohio Railroads, and contiguous to Connottom Valley and Tus carauras Valley Railroads. These advantages,

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

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 Republico turbatio." The year of General Ginkel's wars in Ireland. 1705, "Adversa omnia." Unfulfilled; the year of the Successes of the Duke of Marlborough and Earl of Peterborough. 1706, "Minatur Maximum excidium." The year in which war was declared against France. 1884, "Maxima adversitas." We shall not have long to wait to learn the truth onerror 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.

15 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."—

Shellin

Faith in a moral government of the world." -Fichte

Morality becoming conscious of the free moversality of its concrete essence."-Hegel. This is interpreted to mean "perfect mind be-coming conscious of itself." "Immediate self-consciousness of the abso-lute self dependence of all the finite on the in-

finite."-Schleiermacher. "The whole duty of man, comprehending in it justice, charity, and sobriety."-Jeremy Tay-

Religion is a state of sentiment toward

God."-F?W. Newman. ""Religion is the culminating meridian of morals."-James Martineau.

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- .-Ditto, on an Enlarged Scale.
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Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings Are hold at the BANNER OF LIGHT OFFICE, corner of Province struct and Montgomery Place, every TURSDAT and FulDaY AFTERNOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The pub-lic are cordially factical. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their estimates of the two the scance of the conse-relevent the scance of the construction of the scance of the scance end the scance of the scance of the scance of the scance relevent the scance of the scance of the scance of the scance wo ask the reader to receive no doctrine put forth by prints in these columns that does not comport with this or her reason. All express as much of truth as they perceive.

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We invite written questions for answer at these

Miss Shelhamer wishes it distinctly understood that she

(Miss Shelhamer Wisnes it instituctly indersion that soo gives no private sittings at any time; neither does she ro-ceive visitors on Tuesdays, Wednesdays or Fridays.) The Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case. Lewis B. Wilson, Chairman.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Scance held Sept. 8th, 1882.] Invocation.

Invocation. Oh Life ! Wonderful, Beautiful, Eternal Life ! thou Supreme Spirit of the Universe, thou Mother and Fa-ther God, in whom we may behold the divine duality of being, of omnipotent Love and Eternal Wisdom ! all things in nature praise thee, at this hour, and the soul of man bows in adoration before thee, as he recog-nizes thy power and the grandeur of thy works. We behold and recognize thy supreme goodness and be-nefficient in the cooling shower ; the crystal feet of failing raindrops make music in our ears, for they speak to us of thy power, of thy care, and of the ten-derness which thou hast bestowed upon all things in nature and in the human. Thou art everywhere. We may descend into the depths of the sea, or ascend to the loftest mountain height, and thou art there ; we may explore in spirit the inaccessible retreats of the forests, and yet thy spirit, thy power, worketh there ; in the caves, by the rocky shore, we feel the impress of thy hand and thy presence, and wherever our ex-perience may call us to go, there may we bold, per-ceive and feel, thrilling throughout our entire being, the knowledge of thy presence, of thy power, of thy eternal goodness and skill. Thou who art onnipo-tent, omniscient and eternal, we bear unto thee, to-day, the aspirations of our spirits, the acknowledg-ments of thy goodness, and that will inspire our souls anew to work diligently, wisely and well, in perform-ing whatever we have to do, and at all times to seek to do thy will and to perform our mission humbly in Mfe.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions are

ow in order, Mr. Chairman. QUES.-[By a subscriber in Oregon.] Do any of those who have recently passed from this life, see and converse with any of the old worthies, as Socrates, Plato, Shakspeare, etc., or does their interest and state of advancement conline them to those they have known on

ANS.-An individual who has recently passed to the spiritual world may have been a student, an admirer of the life and labors of ancient and scholars; the line of life of the individual and scholars; the line of life of the individual may have been influenced by his study of the works of those personages. If so, and he has come into sympathy with them, or desired to learn something from them of their life and ha-bors, he can very readily enter their sphere in the spiritual world. If he can comprehend them, and at all times be in sympathy with their par-ticular line of labor, with their thought, he will have no didliculty in coming into communion with them in the higher life. Q.-[By G. L. H., Cincinnati, O.] By what law is a spirit confuned to darkness? A.-By the law of attraction. What consti-

A.-By the law of attraction. What consti-tutes physical or material darkness? The ab-sence of light. The condition of spirit-ual darkness is the absence of spiritual light, or, in other words, undevelopment and want of

ciated with me. They, too, desire you to feel that they are guarding and protecting you, and that they are guarding and protecting you, and not you alone, but many others are under their charge. Especially do they come to you to day, because you are a seeker for truth, and they are interested in those who seek earnestly, dili-gently, and in an humble manner for truth and knowledge. We will give what we can, in the future, and I wish to say that the powers will be ctrugthered, and the instruments provided for us will be able to give forth more clearly that which we bring, and, by and-by, after a few material and physical conditions, which are now unpleasant, are swept aside, as they will be, and the clouds are lifted from your life, you will perceive the radiance of the eternal

sunshine of truth streaming down into your spirit and flooding the lives of others with whom you come in contact. To ny friend and brother, Hiram Lee, of San Francisco. Robert Dale Owen. My friend is in the audience.

Mrs. Mary A. Sander.

I hardly know how to proceed in coming here, but I wish to get a letter to my husband. The gentleman who has just been speaking said he would assist me to come, and I feel very thankful for the opportunity. I wish to say to my husband: We do not want you to feel alone nor to feel sad-that those who were once of your household have departed from the body. We away from earth; that we have found a home that is pleasant and sweet, that will in time, I feel, be prepared beautifully for your coming, and for others whom we love who yet remain in the body. I desire you to rest assured that in the body. I desire you to rest assured that your dear ones are happy; that they are not surrounded by unpleasant conditions, nor are they cramped and confined in a limited place; but their home is bright and beautiful, and they are allowed to pass out from the spirit-world to the homes of their earthly friends and visit them from time to time. I want to tell you that our Henry is with me. He has passed away from the body but a few days, and I know that the shadow of death seems to fall heavily upon you all; yet death

days, and I know that the shadow of death seems to fall heavily upon you all; yet death has no shadow to the spirit; on this side of life it is bright and beautiful; and if we can bring a little of its gladness and beauty to your lives we shall feel happy indeed. Let the shadow be little from your life; let it flee away: for if you only think and believe that those who are

your soul requires, for you are placed in a deli-cate position; you are not enabled to outwork the full powers of your being, because of mate-rial conditions; but I would say, my friend, those powers are springing forth into life and activity; they have been felt within your own spirit, stirring it to its depths during the present and in the coming future they will make themselves felt, stronger and stronger, and will burst forth to outward expression, commanding the atten-tion of those connected with you in social and business life, and bringing to them and the eternal powers of the immortal soul. I would say to you, my friend, fear not, whatever may come; allow the spirit to work within; accept what inspirations may be brought to you. The revealments which will come to your spiritual view will guide you how to act and whither to go at all times. When the guiding stat is brought before your sight, or a white hand beckons you onward, fear not, but step for-ward; you my know that the angels atten to roust for you individually, alone, ah, no ! but for others through your instrumentality. Not for you individually, alone, ah, no ! but for others through your instrumentality. Not for you individually, alone, ah, no ! but for others through your instrumentality. Not for you and knowled from other friends asso-ciated with me. They, too, desire you to feel that they are guarding and protecting you, and

Selina Pratt.

[To the Chairman.] Lor sakes ! how do you do? Who may all these people be? [referring to the audience.] I hope they are all good peoto the audience.] I hope they are all good peo-ple. Is this a first-rate, good place? [It is.] I am proper glad to hear it, for I tell you, sir, when I came in through that crowd I thought some of them were very hard-looking people, and I felt as though 1 must look after my belong-incs, or I might lose some of them, but if you tell me it is a right, good, proper place, I will believe you, and will not mind the looks of any. (Did n't you, also, see some good-looking peo-ple?] Yes, yes, bless your soul; yes, I see more good-looking, 'kind-looking people than I do ill-favored ones. I did n't know but what it might be a kind of an auction where all sorts of people go in, to see what's up for sale; then I was told go in, to see what's up for sale; then I was told that I would have a chance to speak. I do n't know why I should want to speak. To tell you the truth, my nearest people are, like myself, outside of the body of flesh, but there are those, outside of the body of flesh, but there are those, and many of them, who know of me, who have belonged to me, so to speak, that is, they came from my family, some of them have descended from myself, and I want to see if I cannot wake them up. I think they are going to sleep, and if there was anything I despised in this world it was to see people going to sleep in the day-time. I 've no kind of objection to folks getting the natural rest when night comes, and they are tired out with their day's labor, but I do n't want to see them nodding when there 's some-thing to be done, and it seems to me as though want to see them nodding when there 's some-thing to be done, and it seems to me as though my folks, especially the young folks, are nod-ding, nid-nodding at that—and going to sleep. They are wide enough awake if there 's any frolicking going on, and wide enough awake if there 's anything going on that 's going to put another dollar in their pockets, but they are going to sleep concerning the interests of their souls, and I want to wake them up by telling them they are coming up to another life, and if they do n't look out for themselves while they are in the body they will have precious few privileges when they get over on the other side. While I am here let me bring my love to them all. They are very good as far as it goes, but I all. They are very good as far as it goes, but want them to try to be better; and of course love 'em and want to help 'em all I can, so \overline{I} do n't come in the spirit of harshness, but rather in one of kindness; for I feel that it will do

em good to know something of these things Then there are a great many over on t'other side who are near to them, too, who send their love. There is old John Pratt, there is Sarah ¹¹¹ wish you to think of them as dwelling in a home ¹¹² wish you to think of them as dwelling in a home ¹¹³ wish you to think of them as dwelling in a home ¹¹⁴ where you will meet them by-and-by, the shad-¹¹⁵ these young people, and the old ones too-¹¹⁶ these is a start the storms of earthly life ¹¹⁷ are over, I hope and believe we shall all reach ¹¹⁸ that condition where we may live together in ¹¹⁹ and see if some of the past; and ¹¹¹ they will all be lifted by-and-by; your soul will ¹¹¹ after the trials and the storms of earthly life ¹¹² are over, I hope and believe we shall all reach ¹¹³ that condition where we may live together in ¹¹⁴ they will all be lifted by and believe we shall all reach ¹¹⁵ are over, I hope and believe we shall all reach ¹¹⁶ that condition where we may live together in ¹¹⁷ that is peaceful and that is peaceful and the storms of earthly life ¹¹⁸ and see if some of the some of th that condition where we may live together in happiness forever. My husband is Mr. Peter Sander, of San Francisco. I am Mrs. Mary A. anything else they can find this side of the river funder. their spirit-iriends come and tell them all about this other life it will do them more good than anything else they can find this side of the river Jordan. Well, those that I wish to reach par-ticularly are in Cohasset and surrounding places; and I was told by the gentleman who has charge here, that a lady who knows my people, and who has heard of me, reads your paper; that she is just independent enough to take it that she is just independent enough to take it into the homes of my people and show them my message. So I have come, hoping that it will be done, and you may just put me down as Se-lina Pratt. I have been gone to the spirit-world a great many years; that is, you call them a good many years, I do n't. I was pretty well along in years when I did go out of the bady but I was to home to know. body, but I want them to know I am still alive and active, and looking around to see what's what.

plans which I have for the future, but I cannot do so at this time. When I have gained a little strength I will be more than happy to come and impart these things to you. In the meantime, I feel that I am with you; that I now, knowing as I do that spirit-return is a reality, a truth, will be glad and thankful to be permitted to exsist you or any other in any memory whatso. will be glad and thankful to be permitted to assist you or any other in any manner whatso-ever. I would also send my greetings and love to my old friends, and there are many who know me and who know of me. I was brought in contact with many individuals, for I filled various positions in life, and I am sure that some of these individuals would be pleased to learn that I have returned from the spirit-world; that I have thrown off the conditions that impeded and hampered me during the last few months of my mortal life, and have entered upon the glories of a new existence; that -my Longley.

[Report of Public Séance held Sept. 12th, 1882.] Questions and Answers.

QUES.-[By G. L. H., Cincinnati, O.] Do the disappointments of this life, either of love or ambition, brought upon an individual by his own error or neglect, tend to lessen that per-

own error or neglect, tend to lessen that per-son's happiness in the spirit-world? ANS.—Unless an individual in this life learns to look upon all his disappointments in a phi-losophical spirit, and to educe a lesson of value from them, perhaps one of fortitude, of pa-tience, of endurance, or of forbearance, what ever the cause may be, and unless he realizes that the experiences thus brought to his life are brought as a means of discipline to his spirit, be will for a time continue to draw an amount he will for a time continue to draw an amount of unhappiness from the memory of these dis-appointments, even when he becomes a spirit independent of the mortal form; but as he loses a consciousness of self in the desire to assist others, and personal ambition becomes merged in the noble endeavor of working unitedly with will fade away from his life, and become swallowed up in the great light of increasing inward peace and happiness, just as the mists of morn-ing disappear before the glorious light of day. $Q_{\rm e} = [By \ C. B. Fletcher, Sturbridge, Mass.]$ Some persons born in idjocy live for a long time

existence here to such an one?

existence here to such an one? A.—Persons born in idiocy are cursed with a physical organism which their spirits cannot control. This may be the result of error or of ignorance upon the part of the parents or im-mediate progenitors. It may be an inheritance from remote ancestors, thus fulfiling an old established law, that "the sins of the fathers are visited upon the children, even to the third and the fourth generation." The continued existence in a mortal body that is not at all and the fourth generation." The continued existence in a mortal body that is not at all adapted to the requirements of the spirit, can-not be of great advantage to such a spirit. The spirit understands that it is limited in external spirit understands that it is limited in external experience; that it has been wronged by being provided with a body but illy adapted to its wants, and possibly the experience of suffering and sorrow may be of benefit—a benefit it will perceive in its future career. However, of that we are not fully sure; but advantage may be derived from the contemplation of such a conderived from the contemplation of such a con-dition of life by others, provided they learn their lessons well, and understand that in ortheir lessons well, and understand that in or in what form or condition they will meet der to bring a beautiful degree of life upon this planet, all beings must live in accordance with ne, if they do at all. Now I wish to revive old memories, and call Now I wish to revive old memories, and call natural law; must attend to physiological con-ditions; must determine that they will not propwith debilitated bodies. If attention be direct-ed to these important matters through the con-dition of the idiot, or sickly individual, then an advantage will be derived from their condition by humanity at large which will be of great importance to the future welfare of the race.

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nue which I may use for the purpose. I do not propose to speak of private affairs at this place any more than I have done. There are friends with me in the spirit-world whom I knew and with me in the spirit-world whom I knew and loved in days gone by. I have not, perhaps, ap-preciated all that they have done, nor have I paid that attention to them which they are en-titled to; but it is only because I have been so annoyed by the confusion and disturbance on the material side that may not have seemed to be of any great importance to mortals; but the material side that may not have seemed to be of any great importance to mortals; but little things affect the spirit. I understand this, as I did not when in the form, and I come to protest against them. I know that in a little while these things will subside; but their ef-fects will remain, and I do not wish to be trou-bled with them on my side of life. I did that which I thought was for the best, reasoning from my own individual standpoint, using my own judgment—and I always thought my judgment pretty good and sound. I felt that I was doing right. It is true that I listened to words from others, and that I entertained them; but they few months of my mortal life, and have entered upon the glories of a new existence; that my energies are thoroughly alive, and I intend to go forward. I wish to say to my dear brother, H. A. Longley, of Northampton, Mass.: Oh, I wish I could make you feel my presence. I have come to you since I departed the body, seeking to manifest, for now I realize how intensely anx-ious a spirit is to make its presence known to its mortal friends. I desire to impress you, to in-fluence your life, and to have you realize, as I do now, that I can come to you at various times, and bring a new power, a new impetus to the work given you that will have its effects upon the lives of those under your charge. I know this can be done in the future. I watch and wait for it. I bring you my love, and by and by I trust I will be able to bring something stronger, freer and fuller, that will make your individual life broaden out and blossom upward toward the summer-land. It is but two months since I passed from the body. Samuel W. Longley. on and on indefinitely, and the material exist-ence is but brief, at best, it is wisest for all to seek for that knowledge, to perform that labor which will be of lasting good in its results, and be felt on the eternal side of existence. I am not here to preach; I only come to free my mind and make myself a little easier in spirit, if nossible.

mind and make myself a little easier in spirit, if possible. I did not intend to bring anything from the spirit-world for others, but I will say that El-vira Conant sends her love to her son and to other friends. She is anxious for their welfare, particularly that of her son. She is working for his benefit, feeling that she may be able to guide him in the future, so that he will avoid mistakes such as have been made in the past, and perhaps achieve a grand result by-and-by, if he only endeavors to follow the right. I do not know as I send my message to any particular person, although if John V. Beal, of Randolph, should receive it, I presume it will be placed before the eyes of others. I hope it will do a little good; at least, I shall feel better myself by coming in this way. Moses C. Beal,

myself by coming in this way. Moses C. Beal, of Randolph, Mass.

Joseph Emory.

Well, Mr. Chairman and friends, it does me Well, Mr. Chairman and triends, it does me good to hear a man growl a little, for the simple reason that I know it will do him good, and I could not forbear smiling, while listening to the old gentleman who has just spoken, for I knew that his growls, which would harm no one, would assist him in throwing off unpleasant conditions, which had accumulated around his around his spirit. I find it to be the same in the other life that it is here: we get discouraged and disheart-

that it is here: we get discouraged and dishear-ened because everything is not so beautiful and so easy of accomplishment as we desire it to be, because we cannot grasp all the things which we wish to obtain immediately, and because our progress in life is slow and at best up-hill, and we begin to growl, complain, and feel un-comfortable generally, but when that condition of wind how proceed even we fool as though mo of mind has passed away, we feel as though we had thrown a load off our spirits, and are ready to press forward with new hope and en-couragement; so human nature seems to be the same, wherever I have found it. I will take it very kindly of you, Mr. Chair-

man, if you will receive my message. I wish to reach my Philadelphia friends, that they may know I have returned from the spirit-world for a purpose, a purpose which will not be ap-parent, perhaps, at this time, anything more than that I desire to come into connection with my friends. They have somewhat cast me aside in their thoughts ; they feel that I am dead and buried, and though they hope to meet me again sometime, the hope is very vague; they know not in what form or condition they will meet

them into active operation, and to tell my friends that I am not dead and buried. I am watching their progress; I am very much inwatching their progress; I am very much in-terested in it; more interested, perhaps, in ma-terial things than I am in those on the spiritual side. I did not live to an old age in the body. It seemed as though I put my whole life and energy into the time as it passed, and into what labors I had to perform, and so I exhausted or used up my powers within a comparatively short space of time. I acquired forty years' experience in the body, and then was called out to another life. A few years have passed away since I left the body, and I feel it to be time to return and make myself known. I would like to reach my immediate friends. I am not sure of doing so. I am told that certain ones of them are interested in Spiritualism; that they are of doing so. I am told that certain ones of them are interested in Spiritualism; that they are thinking of convening a circle in order to see if they cannot receive spiritual manifestations in their own home. I wish to encourage the idea. If they will do so, and George will not. only have his own family meet, but will also invite Susan and her family to gather with them twice a week, I think conditions may be provided whereby the spirits may return and manifest their presence in his own home. George Emory, of Philadelphia, is the person I am most anxious to reach, because I feel that through him I will be able to reach other friends and relatives of ours. If I could see my friends in private, and have a talk with them, I would be able to mention many things which I cannot do from this place. I hope they may succeed in developing their mediums, for they have mediums in their family; one of George's children is a writing medium-his old-est daughter—and Susan herself is what you call a trance medium, and I am sure their pow-ers can be developed and utilized by the spirit-world. I am ready to join in this work, and will become one of a band of spirits to unite in working out the powers of our friends. I hope they will perform this work, which they conworking out the powers of our friends. I hope they will perform this work, which they con-template doing the coming winter; that is, to sit regularly for the purpose of receiving spir-ited mould of the purpose of receiving spiritual manifestations or communications. I as sure them we will do all for them we can from our side of life, and as time, opportunity and conditions admit, we will give them instruction how to proceed so that no time may be wasted. I think, in fact I know, that I have not expressed myself on these points very clearly, but if I succeed in reaching my friends I will be satisfied, because I will then have the power of operating upon them and of impressing them how to act. [To the Chairman:] I thank you very much. A You may call me Joseph Emory, perhaps more familiarly speaking, Joe Emory.

exercise of the moral perceptions and faculties. An individual may have a keen intellect, may have the advantages of a very liberal education, may be a scholar, be able very readily to grasp and retain knowledge, and yet, if his moral or spiritual perceptions are not awakened, if he is deficient in moral quality, he will be surround-ed by spiritual darkness, by emanations of darkness from his own being; in the eternal world, the light, the pale light of his own intel-lation in the surround lectuality, will only serve to make the surround-ing darkness more palpable. On the other hand, an individual who is deficient in intellectual attainments, who has not had the advan-tages of a liberal education, but who is natutages of a liberal education, but who is natu-rally aspiring, whose moral qualities are in the ascendency, will be surrounded by a halo of light, in his spiritual condition, and on becom-ing freed from the physical conditions of the body, will be enabled to have his mental qualities unfolded; they will become quickened, and in a comparatively short period of time he will become rounded out in light and wisdom. Q.-[By C. B: Fletcher, Sturbridge, Mass.] If we do wrong to a person in this life, and it is unrequited here, have we to compensate for it in the spirit-realm? If so, in what manner can this be done? A.-We are taught that all wrong must be

A.-We are taught that all wrong must be eventually righted, that all wrong must be eventually righted, that all injury perpetrated upon another must be atoned for, either in this sphere or in the spiritual world. The first step to be taken in atonement is for the individual to to be taken in a tonement is for the individual to become thoroughly conscious of the enormity of the wrong he has perpetrated, then to seek out the individual whom he has injured and endeavor to make reparation. Possibily he may be unable to repair the injury; he may not have the opportunity to befriend, to any de-gree, the person whom he has wronged. If so, he will be exceedingly anxious to betriend and assist others who are in distress; he will feel that in this way he will outgrow and overthrow the sense of wrong within his own soul, which has come to him through the wrong he has done to others. When a man becomes thor-oughly conscious that "love worketh no ill to its neighbor, that love is the fulfilment of the law," and seeks to gauge his dealings with others by the standard of this law of love, he will not only desire to atone for the wrong perpetrated, but will also endeavor by all means to avoid the recurrence of any wrong doing in the future. avoid the recurrence of any wrong doing in the future.

Robert Dale Owen.

Truth, like the Supreme Power of the universe. is omninotent and eternal ; it can neither taken from nor added to; but the manifestations of truth, its expressions, are continually changing in their revealments to the human mind. Truth sends down its radiance upon mind. Truth sends down its radiance upon all, but all are not sufficiently unfolded to re-ceive the full glory of its beams. One may re-ceive a simple little ray of light, while others are flooded in spirit with the eternal radiance which streameth downward from above. I would seek for truth, and I would come into sympathy with those who are in search of a knowledge of this grand and vital spirit that is everywhere permeating life, and is breathing its quickening nower throughout the universe. its quickening power throughout the universe consequently I am brought, at times, into contact with individuals who are inquiring in their, nature, who are investigating, searching the realms of life, seeking to understand the laws of being and to know more of the eternal of eternals that spreads ever before the vision and experience of man; To-day I come to give a few words of greeting

and of assurance to one unto whom I am drawn in spirit. I wish to say to him: My friend, like an humble investigator, you seek at all times to know more and more of the life beyond, of the laws of the spirit, and of the nature of man. I have been attracted to you dur-ing the past, because of the searching within your spirit, and have endeavored to answer your questions and to solve the problems which occur before you, to the best of my ability, with the instruments provided for me. To-day I come, not to answer any questions, but only to bring you assurances of affection and of sympathy from friends in the eternal world. They bear to you that power and strength which

Sander.

Henry W. Sander.

Mr. Chairman, if you will allow me to add a few words to that message I shall be greatly obliged. The spirit who has just communi-cated is my mother. I accompanied her here, but I did not think of making myself known. I came so close to the lady [the medium] I could I came so close to the hady [the medulm] I could not help manifesting. I am told, however, that I will benefit by the experience. If you will please convey my love to my father, and tell him I am doing well, and am trying to become acquainted with the new life I have entered, I will feel grateful. I died about three weeks ago. My name is Henry W. Sander.

William H. Wallace.

[To the Chairman:] The individual who has charge of this meeting, sir, says that he thinks San Francisco people had better all come at once, so, as 1 hall from that city, I have put in an appearance.

It is almost one year since I departed from the body. I am not here to say that I was a native of San Francisco. That is not so. I belonged to the old State of Massachusetts, and I have friends, old friends, who no doubt will remember me in this State. I send my greeting to them, especially to those who reside in my native them, especially to those who reside in my native place, Rockport. I wish them to know that I am doing well, and am not idle, even though I am a spirit independent of a physical body. My name is William H. Wallace. I was in busi-ness in the city of San Francisco, a member of the firm of "Sisson & Wallace." As I said, I departed this life nearly one year ago; that is, very early in October, 1881. It seems to me that I shall be thoroughly gratified and satisfied if I can come into communication with my friends I can come into communication with my friends in the West. I wish them to realize that I have not left them, have not departed from the old scenes which were familiar to me in the past. I have entered the counting-room of our own establishment, and have interested and busied myself in the matters there. I have sought to myself in the matters there. I have sought to impress my thoughts and counsel upon the minds of those once associated with me, and although I did not succeed in making my pres-ence known, yet I have been pleased to observe that more than once my thought has been seized and acted upon, although it was claimed and considered to be the production of their own minds. At that, however, I do not cavil. I hope my friends will give me an opportunity of coming to them in private, through some of coming to them in private, through some medium in the city of San Francisco. I assure them I have something to impart, information concerning my past life, concerning my busi-ness (especially during the latter part of my career), and also a knowledge of my spiritual life. I will also be glad to receive something from them in return L know they can import from them in return. I know they can impart to me information which I desire to obtain.

I will not take up any more of your time, Mr. Chairman. I send my love to all who are near and dear; my remembrances to all friends and associates. I lived in the body fifty-five years.

Sophia Woolridge.

My name is Sophia Woolridge. My friends are in Montreal and in the city of Quebec. It

Samuel W. Longley.

Samuel W. Longley. Surely the world moves, when I find myself returning from another life to manifest through materiality. Of course I did not really believe that I would have the power to do this, even if I desired to, and yet, after a few short weeks of experience in the spiritual world, I find myself not only desirous of coming back and express-ing myself in the mortal life, but also I find that there is a pressure exerted upon me to do so, and I am told that it will assist me to grow strong and powerful in the other world. I still strong and powerful in the other world. I still have the conditions of the physical life pressing upon me; the weakness and debility of the body seem to send off effects which cling to my spirit, and impede me as I endeavor to learn, and my good and blessed mother has told me (and surely she ought to know, for she under-stood something of these things here, and has gained a great deal of knowledge of themsince, that by coming back to mortal life I would free myself of these unpleasant conditions. That is certainly an object for coming back, but not the important one which brings me here. I desire to come into communication with my brothers. I would speak to my dear brother, who sung his beautiful song to me, when I was laboring under such disadvantages when I was laboring under such disadvantages of physical weakness and depression. It seemed to sustain me, to bring me new life and strength, and although I felt in my spirit that I was not worthy to be a guardian angel, yet I thought to myself, that if after I had departed from the body, power should be given me to return, I would endeavor to be a guiding friend or broth-er to him in the hour of need and trial. I do not understand sufficiently of these spiritual things, my brother, he wide you clearly as yet not understand sufficiently of these spiritual things. my brother, to guide you clearly as yet, but I feel the power stirring within me that was always my own, in the body, an indomita-ble spirit to press on, to perform whatever was given me to do, and not to limit my capacities and energies to one channel or direction, but to allow them to flow out into many. That desire is still stirring within me, and I know, after a time, so long as this life is mine, and powers are given me to know, appreciate, and under-stand, that I will be able to outwork these things with the abilities and capacities which belong to the spirit. I feel that I may, in time, overflow and surcharge your own being, by overflow and surcharge your own being, by bringing you a sustaining strength and support which you will need, not only in the near fu-ture, but by-and by, because of the changeful experiences you are to undergo.

My name is Sophia Woolridge. My friends are in Montreal and in the city of Quebec. It seems to me to be very uncertain whether I will be able to reach them from this place, but I and that by coming here and expressing the risk of their losing my message. I have not a great deal to say, but I wish to tell Clara Per-kins, of Montreal, that I have been trying to come to her for three years, and have been dis-to do. I was directed to this place. I want her, if she receives my message, to send it to my friends-that is, to my father's family, to my brothers and sisters- and let them know I have come back from the spirit-world. Mother is with me, and anxious to communicate. I do not know of any medium through whom we can able to find one. I know that George is think-ing of traveling to New York and Boston, and if he does, we will be very grasteful to him if hears, onl I would say so much to you will visit mediums and try and receive commu-

Q.—Is it generally believed in the spirit-world, so far as you have a knowledge of the belief of that world, that individuality is eternal? A.—We have heard a few metaphysicians, theorists and speculative thinkers in the spirit-ual world propound the theory and belief that ual world propound the theory and belief that all life tends to one common centre, and eventall life tends to one common centre, and event-ually becomes swallowed up in one great sea of light, each separate part becoming united into one eternal whole, and that personal identity is lost. But the profoundest thinkers and stu-dents of life and law with whom we have come in contact, declare that all life is eternal; that consciousness, activity, are inviolable, and that individuality, as expressed throughout the na-ture of man, cannot be destroyed; that the perthe of man, cannot be destroyed; that the per-sonal identity of the spirits of human beings remains forever. We entertain the same opin-ion as these latter spirits; for were it otherwise annihilation, so far as human life, power, ac-tivity, consciousness and individuality are con-cerned, would practically ensue.

Moses C. Beal.

I had no intention of visiting a meeting, or of expressing myself before a congregation of peo-ple, but I was invited to present myself at this place and ventilate my opinions concerning those who were connected with me while in the body. Now that I am here, I find that I shall be obliged to speak publicly; therefore I will not make mention of certain facts which I intended to could I have met acquaintances and friends of mine in private. I would be very much obliged, however, to my friends if they will give me an opportunity of meeting them at some private place. I do not feel altogether satisfied, indeed I am not at all satisfied with the com indeed I am not at all satisfied with the com-motion and disturbance which has been made by certain persons connected with me since my passage from the body. I am not pleased with their questioning of my doings. I feel that I had a perfect right to dispose of my property and affairs as I saw fit, and that I was not in-fluenced to any degree by any individual in the body or outside of it, but that I acted accord-ing to my own judgment and reason. I confess that I am not in a settled state of mind, for I have been exercised and agitated for many months, not so much by the doings of certain individuals as by their thoughts and expressions when in private together, and I feel that I have when in private together, and I feel that I have a just cause to return and express my disap-proval of what has been done. Possibly in lookng over matters and affairs connected with myself from my present standpoint, were I able to return and arrange them at this time, I might to a certain extent do different from what I did during my last few months in the body. I am not prepared to say, however, that I would, because circumstances and conditions in earthcause circumstances and conditions in earth-life govern a man to a great degree; but my special grievance is that those who ought to know better—at least so I feel it—those who should have paid deference to my wishes have been so ready after I passed out of the body to overhaul my affairs and question my own delib-erate actions, and I do not feel at all gratified with the result.

erate actions, and 1 do not icel at all gratined with the result. I am told that by coming here and expressing myself I will be able to throw aside some of these annoyances—for they are very annoying

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE FORLISHED. Sept. 12. - Annie Ellis; Emma D., Wright; Constance Har-ard: Lotela, for Charles Johnson; George Russell, Martha D. Eaton, Mary A. Church, Quimba, Ichalod. Sept. 16. - Controlling Spirit; Henry G. Wright; Ausa H. Hinkel; William H., Young; Mary J. Stewart; Sara Thatoher; Henry O. Spencer; Susanna Arnold. Sept. 19. - John H. Currier; John F. Fisk; Daniel G. Taylor; Susan H., Flace; James P., Carpenter; James Fault-ner; Jennie Sprague.

Verifications of Spirit-Messages.

A. Y. THOMPSON.-REV. O. H. TILLOTSON. To the Editor of the Banner of Light:

At the request of near personal friends of A. Y. THOMPSON (not A. (G., as his message-given May 2d and printed July 1st-asserts) I write to say that he was a merchant in this city for a reason of women and merchant in this city for a May 2d and printed July 1st—asserts) I write to say that he was a merchant in this city for a series of years, and passed, away, as he states, quite suddenly. His prediction that his dear-est one would soon follow him has proved too true. She passed on only a few months ago. Mr. Thompson passed away something over two years ago. They never were identified in any manner with Spiritualists or Spiritualism, as the writer well knows. They attended the Episcopal Church here. His father was a Uni-tarian minister in Barre, Mass. He has a bro-ther in that denomination. His message has caused no little surprise and inquiry among his friends as to how he should have been found among the Spiritualists, com-municating his thoughts. My reply to them is he had no other avenue open to him, doubless, except such as Spiritualism afforded him. No form of religion has ever before opened the doors of our Eternal Home, so that our friends could return to earth and greet those 10 ms

SETTEMBER 30, 1882.

BANNER OF LIGHT.

sages. Blessed faith I long may it live, much of

good may it do i I see that there has been no verification of I see that there has been no verification of the message of the REV. O. H. TILLOTSON.⁶ of Northfield, VL. 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 re-sided here. He expresses himself as having started right while here upon earth, and is ad-vancing in spirit-life, desiring the good of all vancing in spirit-life, desiring the good of all mankind. mankind.

Worcester, Mass.

• The Rev. O. H. Tillotson's message was printed Dec atat, 1881, and verified by Rev. G. Severance, of Tunbridge. Vt., April 15th, 1882.-Ed. B. of 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 pres-ence 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

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 agone, we met and learned to understand each other. Then I had not the knowledge of the realities of the future which

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, one of the teachers, with your own method, set here upon this green and mighty footstool to lead men out of the bond-age 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 experiences are to come to you; great-

they may be seen or men. Greater experiences are to come to you ; great-er opportunities will be given you to observe 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 con-ditions for the use of angelic ones who desire to manifest through matter that the same time to manifest through matter, that the grand tri-umph of this century—that of the dethronement of materialism and the elevation of spiritual-ity—may be demonstrated to humanity. Go on, my friend; God and the angels bless and guide the

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 power and strength unto the workers who are to come after you.

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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 arror superstition 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 my dear, during Husbana - Inis is a privilege indeed : I rejoice to come to you to day, for I feel that you require all the love, care and sym-pathy 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 shed its full rediance upon you and I can provid to know

radiance upon you, and I am proud to know that you have ever been faithful to the Truth, and have never sought to shut its glory out of and have never sought to shut its giory out of your own soul, or to cause others to become ob-tuse 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 dar-ling girls embrace you and shower their loving caress upon your spirit. Indeed, you will feel refreshed and strengthened bodily and spirit-ually, for the vital magnetism cast upon you during the last week by attendant spirits has elevated your entire being into a higher plane of vitor. of vigor. I bring you my love; oh i that I could express it in mortal language, but your vocabulary is too tame—it does not possess facilities for con-veyance of the emotions of the spirit, therefore making any definite terms at present." 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. Lovingly, —. Dear Father—I come to day bearing a crown of beautiful snow-white lilies that is for your acceptance. Oh I the offering is pure and sweet, fitting emblem of that peace and divine love with which we would crown your soul to day. 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 rough, 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 com-munity 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 hub) our belowed cause and the elevation of hu-manity. <u>E</u>—, 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 exist-ing between your soul and the dear ones above only becomes deepened and sweatened as time only becomes deepened and sweetened as time passes. From your own _____.

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 pleasantry and cheerfulness, there creeps into our hearts a feeling of sadness as we think of those with whom we clasped hands in saying goodby 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, pureminded 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 depôt 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. unequaled.

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 n organization, but hope and expect to soon. means unfortunately will not admit of our

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 1 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 1 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 scance 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 com-fort 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 heresv. 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 Pratt-ville Presbyterian Church, are hereby charged before the Session of the same with the grave offence of Her-sy in the following particulars:

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 Proventing the foundation of the world that man should be purified through all eternity by his divine laws—Love, Humility and Fervent 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 care fully 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 life time 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-muchabused mediums. God bless his earnest soul may success 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 Ixora 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 het2 ter way. Soon the fruits will appear; and notonly 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 feader 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

New Books.

Tracts for the Times! "THE TRUTH SHALL MAKE YOU FREE." THE AMERICAN LIBERAL TRACT SOCIETY.

ORGANIZED 1870. The Society have issued the following four-page Tract, and have others in preparation: No. 1, "The Bible a False Witness," by Wm. Denton; "2, "Thomas Paine's Letter to a friend on the publi-cation of the 'Age of Reason '''; "3, "The Ministration of Departed Spirits," by Mrs. Harrict Beecher Stowe; "4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon; "5, "Catechunen," Translation from Voltaire; "6, "Humanity es, Christianity," by H. C. Wright; "7, "The Bible a False Witness," No. 2, by William Denton; "8, "The Bible-1s it the Word of God?" by M. T. Dole; "9. "Spirit Manifestations," by Wm. Howitt; ORGANIZED 1870.

- Dole;
 9. "Spirit Manifestations," by Wm. Howitt;
 10. "History of David," Extract from "Exctor Hall";
 11. "Modern Phenomena," by Wm. Lloyd Garrison;
 12. "Christianity-What is it?" by E. S. Wheeler;
 13. "The Bible Plan of Salvation," by Rev. E. Har-tson;
- "14, "The Protestant Inquisition," by Rev. Charles

13. "The Bible Plan of Salvation," by Rev. E. Har-rison;
14. "The Protestant Inquisition," by Rev. Charles Heccher;
15. "The Persecuting Spirit of our Sunday Laws," by Rev. W. Calificart;
16. "The Church of Christ a Dead Weight and Dis-turber of the Public Peace," by Rev. L. L. Briggs;
17. "Orthodox Biasphemy," by Rev. J. L. Hatch;
18. "Modern Spiritualism Defined Theoretically and Practically," by A. E. Newton;
19. "The Corrupting Influence of Revivals," by Rev. T. Starr King;
20. "Who are the Saints?" by the author of "Exeter Hall";
21. "The Great Physician only a Quack," by Wil-flum Donton;
22. "Peter McGuine, or Nature and Grace," by Lig-zie Donten;
23. "Contradictions of the Bible," No. 1;
24. "Contradictions of the Bible," No. 1;
25. "A Plous Fraud," by Rev. Edward C. Towne;
26. "Mooker Space and Contradictions of Corristianity," by The Rever Science Science, "by Wil-flum Option;
23. "A Respectable Lie," by Rev. Edward C. Towne;
24. "The Great Physician only a Quack," by P. R. Shelley (trible number, 12 pp.);
23. "A Respectable Lie," by Lizzie Holen;
24. "Book of the New Testament," by Thomas Paine;
25. "A Respectable Lie," by Lizzie Holen;
26. "Book of the New Testament," by Thomas Paine;
27. "Extract from the 'Age of Reason," by Thomas Paine;
28. "Meok of the Side of Reason," by Thomas Paine;
29. "Book of the New Testament," by Thomas Paine;
20. "Book of the Bible of right and Compliation";
27. "Extract from the 'Age of Reason, " by Thomas Paine;
28. "Heelefton Stated";
29. "Book of the New Testament," by Thomas Paine;
29. "Book of the Berger and Compliation";
29. "Book of the Berger and Complication";
21. "Book of the Berger and Complication";
22. "The Holy Bible, its Origin and Compliation";
23. "The Merger and sp

VOICES FROM LIFE'S THITHER SIDE.

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viewed from the side of the ancient Magtans. The philoso-phy of greatation, ille and death is treated after a novel and vigorous fashion, and the mystical domain of psychology is traversed. The side of the viewed to both side of the viewed to both side of the side of t printed, cloth, extra, \$7,50. For sale by COLBY & RICH.

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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 I may it beautify and sweeten your life even as the rich aroma of the flowers perfumes the passing eig

the rich aroma of the howers 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 dearfather, I come to bless you at this hour; I know good that has been performed of late

My dear father, I come to bless 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 I the perfume of kind-ly deeds is waited heavenward, and finds a lodgment in the supernal 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 commenda-tion and loving appreciation of your works to you to-day. You will hear from me again soon through another, in 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 blow out a pestilent scoundrel's brains, or the scoundrel's salutary sheriff's officer's (in a sense), as you please to choose for your guinea.—Carlyle's Rem-iniscences. iniscences.

國家國口科和國家

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.'"

1914 THE OTHER SET.

the Session of the same with the grave offence of Her-esy in the following particulars: 1. In that you are known to believe and publicly ad-vocate what is commonly known as Spirifualism. 2. In that you profees to have frequent communica-tions with the spirits of the departed. All of which 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. Prativille, Alla., July 1st, 1882. At a meeting of the Session of the Prattville Presby-terian Church held this day, there were present Rev. R. M. Kirkpatrick, Moderator, Ruling Elders A. K. Mowilliams and B. W. Rogers. The charges con-tained in the indictment having been preferred, Mr. A. K. McWilliams was appointed prosecutor, Mr. W. J. Smith and Mrs. E. S. Fay, witnesse, and Saturday, 5th day of August next, 10 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 to answer said charges before a meeting of Session to be held for that purpose. By order of Session, R. M. KIRKPATRICK, Moderator.

By order of Session, R. M. KIRKFATRICK, Moderator. Prativille, 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 5th 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 seri, 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 majes-ty 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 intercourse with our fellowdirect 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 seconting its chaplings. Shall we observe have ignored some of its truths and arraigned us for accepting its teachings. Shall we obey you rather than those teachings which we con-sider so sure and steadfast? If splritual com-munications are hereay, certainly St. Paul was a heretic in his teachings; 12th chap. 1st Cor. If we look upon the teachings given in 5th chap. 44th 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 paths of 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 igno-rance of its teachings. God is a God of to day, to-morrow, and forever the same. If angels did eat with Abraham at his tent; if angels did ablde with and lead Lot out of the doomed city; if the woman of Endor did call up one of God's above. 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 intelli-gence; if Elijah was reprimanded by angels; if Daniel did tread the fiery furnace with angels; if Peter, Paul and John did talk 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 forchange, for they are to-day, to-morrow and for-

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 phenomens, hoping to meet an independent slate-writer and on the eve of my departure from the camp Mr. A. H. Phillips arrived. I arranged willy born that God did predestinate minent was great at the result on the other.

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 ANCIENT AND MODERN TIMES 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 campmeetings 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.

107 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 pretentious gilded 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 failing 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.

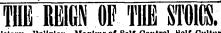
EXP A correspondent of the London Times thinks that "the earthquake is the one danger to which human nerves never become dead-ened by familiarity. On the contrary, the longer one lives with earthquakes the less one likes them, and the greater the alarm created by each successive shock. When the bells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

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



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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the vest conditions of human ignorance. It is as broad as an, as comprehensive as Love, and its mission is to 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 had 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 nature have at last revailed 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 naties 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 selfdenial 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 manly Scythians, 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 inforcing 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 Buddhistic doctrine spread from Abyssinia to Great Britain, and from the Hellespont to the shores of the Baltic. The parental Jehovah, the genial Jove and the helpful Odin were changed into an earth hating tyrant who punished joy as a crime, and who had endowed his creatures with instincts whose gratification would dcom by far the most of them to an abyss of cternal 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 come the fact and the great outlines of the unyears 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 thirteen hundred years. At the end of the fourteenth century, when the power of then the mind begins to ask its deeper questhe Church had reached its zenith, not a single | tions, and we soon forget-the mere outward ap-

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 has reduced more than eighty millions of the

of political and physical degradation. Where 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 peninsulas, who were once the masters of the world, but the ascetic dogmas of a deprophet 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 forments to be finally escaped by almost none, destroying the last solace of still often and says-"we know the world of the wretched as well as the peace of daily life. | matter; we see it; we touch it; but how The inspiring motive of this infernal dogma is | shall we know the unseen? How shall we see to secure the greatest possible misery of the. or know God?" And he answers by saying we greatest possible number. "Every appeal to must here fall back upon the methods by which common sense and mercy was punished as a crime against the authority of an infallible How do we know memory, and reason, and hope, church; every atrocity was sanctioned that and love? Not by seeing with the eye; not by would help to crush the instinct of free inquiry, the dignity of manhood, the sense of justice, analysis; but simply as states and exercises of the love of joy, freedom and nature." The the mind. We do not know how or why the final revolt in the North is accepted as a revolt, mind acts. We do not know certainly how or not against Rome, but against Asia. Says our why it comes forth and meets the world withwriter: "Our Spiritualists are bold freethink- out. We know we have these inner states, and ers. 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

natic." And once more: "Pessimism was on 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 cloquently and effectually in the following noble summary: "The abolition of witcheraft laws, of religious disabilities and ecclesiastic privileges, the divorce of church clonedias, 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 Turnerbund, 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

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 happier era. The doctrine of self-renunciation | are inner principles in all these that come out on a closer investigation. The battles that are descendants of noble races to the lowest stage | waged in the human breast, the victories that are won, the joy experienced, the sorrow enblessings are regarded only as curses in disguise, dured, 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 princistroying delusion. The followers of the manlier | ples 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 we see or know other things not material. weight and measure; not by any chemical 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 differs from the fever dream of a gloomy fa- mercy and love, and so relates us to God. And as the outward phase of our being as applied to trial for sixteen hundred years, and the result 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 ac cept 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 unscen one; precisely as the world that appears is the world of the senses. And so it is that if we look only at this Vious with one of the principal dealers in surgi-Church is in litigation; her drafts on Heaven life, it defies explanation; it is utterly dark and cal appliances, during which the latter said that history "is the history of a mad revolt against are sadly below par; her Hades has changed its meaningless. But put this life under the light the sale of hypodermic syringes (used mainly Nature, a war waged by a horde of religious fa are standy below part, her rates has changed its of eternity, lift the veil and see the souls of for injecting morphia into the veins) had inearth entering into a house not made with creased wonderfully of late. Five years ago he hands, see them gathering on the other shore, | did not sell any; now he sells them every day. and then this present life has a meaning, with He also sells morphia, though not to such an all its trials and burdens and sorrows together. This unseen world, said Dr. Thomas, is not to appliances for using it. "The physicians," far off. It is all about us. Were our eyes opened he said, "prescribe it now with much more freto behold the scenes of the eternal we should | quency than formerly, when blood-letting was 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 goinggoing 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 onen soon, and then the long hidden mystery will be clearly revealed.

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

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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 worldage 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 He did not believe in laying upon the body." 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 partialists, 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 r ports 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 22d, in an article under the heading, "Morphia's Slaves," the writer reports an interview of the day preextent as others, he confining his trade mostly 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 owe their use of the drug entirely to the family physician. Once began it never looses 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 tided 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 statuable aid. We give the facts; our readers can make their own comments and draw their own conclusions.

SEPTEMBER 30, 1882.

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 postoffice 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 on 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

"This hideous noise is utterly unnecessary 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 communi-ty, 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 homeletics (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 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.

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 in stinct 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 beace 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 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 conti nents rise up 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 laudscape, 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 beseen 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

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. avenues through which the embodied spirit | 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 crop 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

EF 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.

BT 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 Dickenson College, from the Indian Territory. and placed in the Indian Training School at Carlisle, Penn., for a five years' course

KT 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 chronicled by the busy metropolitan newsgatherers; 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." from the church."

107 The ancient building in Danvers known as "the old Parris," or "Witch House," has been sold to be taken down and removed. This house was occupied by Rev. Samuel Parris, minister of the parish, and in it during the winter of 1691-2 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. Parris, 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, "WITCHCBAFT OF NEW ENGLAND. EXPLAINED BY MODERN SPIRITUALISM," published and for sale by Colby & Rich.

ET 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 tobe 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 higgling 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 widelyknown 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 chronicle 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 preëminently "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:

language: "I remember Bro. Foster with much grati-tude. 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 him-self up to spirit-control. The tests I received were convincing. Among them were these: My mother's name appeared on his fore-arm, the entire length, in clearly defined, red letters; I threw upon the floor, by my feet, a hand-kerchief 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. 5,00

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.

BANNER OF

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 chronologist. 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 wellgoverned States, and their inheritance, by treaty, should be kept undefiled 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. To the Editor of the Banner of Light:

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 séances at my residence. To say that the manifestations occurring in his presence are wonderful, would scarcely express it; his dark séances are truly marvelous, and under such conditions as preclude all possibility of deception or collusion. During the last two séances, 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 scance 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 Splittual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. Thepub-ic cordially invited. D. N. Ford, Conductor.

Eagle Hall.-Spiritual Meetings are held at this hall, 416 Washington street, corner of Essex, every Sunday, at 104 A. M. and 24 and 74 P. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 8 o'clock.

an old-time worker in our cause, was called upon and spoke to the acceptance of all, refer-ring to our lately arisen Brother Currier. It is gratifying to us to receive the visits of early ploneers 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 Cur-rier, we could not but remember the many oc-casions when he has spoken for and in advoca-cy of the claims of our Lyceum. We shall over 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. 10th, in Paine Hall. ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1, 609 Shawmut Avenue. Assemblies.—A series of assemblies will be

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 antercoms were filled, on Sunday last, by earnest seekers for the higher truth. Judge 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 utter-ances flow at once to the heart, and many a a tear marked the 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 neeting, Plato and Yorick both seomed strug-gling for control, but as he soared off into the higher realms and grasped with mental hand the wonders of the heavens, Yorick withdrew and sat a listener. Mrs. Bagley of Chelsen, 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. L. W. Litch favored many of those pres-ent with heart solace in the form of communi-cations from their spirit-friends. The ques-tion, "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 connec-tion with that seeming quiet state of Nature called sleep. *** Ladd gave us a fine discourse, interspersed with

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 Steers 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. Steers will hold circles at her rooms, No. 53 Dwight street, Boston, every Sunday evening. Next Sunday, Oct. 1st, Mrs. Steers will occupy the platform at 3 P. M. С. В. М.

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 Spiritual 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. 8, B. L.

To the Editor of the Banner of Light :

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

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 219A Tremont street, Boston, Mass.

LIGHT.

Dr. L. K. Coonley lectured on the 24th inst. at Hatch ville, 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., \$1,50; L. S., Boston, Mass., \$1,00; Mrs. Staples, Seabrook, N. H. 50 cents; S. L., Boston, Mass., \$1,00; Lizzle 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 Chris's Letter to Jesus," song and chorus, by J. C. Bushey; "When You and I were Young, Maggle," transcription by Henri Lessing; "Message to the Old Folks," words by Dumont, music by Mullaly; "Down in de Co'n Fiel'," song and chorus, by Will S. Hays; "Once I Loved Her," bailad, by J. E. Stewart; "Sometimes Think of Me," ballad, words and music by Harry Standish; "Meg Merriles," for the plano, by H J. Schonacker; "One Summer Night," idylle for the plano, by Charles Kinkel. Published by Geo. D. Newhall & Co., 50 West Fourth street, Cincinnati, O.

Attention is called to the "NEW ENGLAND SYNDICATE AND DEVELOPMENT COM-PANY'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.

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

Spiritualist Meetings in Brooklyn. The Brooklyn Apiriualist Mockety holds meetings at Everet Hail, 398 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7:45 P. M. Speakers engaged: Waltor Howell, of England, for Octo-ber; Cephas B. Lynn, for November. Sents free, and every one invited. Children's Lyceum at 3 o'clock P. M. Con-ference meetings-John L. Martin, Chairman-every Sat-urday ovening, at 8 o'clock, H. W. Benedict, President, Development of the condition of the conditional sectors. Brooklyn Sprittuni Fraternity, -- Conforence, Freshtent, Brooklyn Sprittuni Fraternity, -- Conforence meet-ings at Brooklyn institute, corner Concord and Washingtor atreets, every Friday evening at75 p. M. sharp, Sept. 20th 10m, A. H. Dailey: '' The Churchof the Splitt''; Oct, Gih, Deacon D. M. Cole; Oct, 13th, Mrs. Milton Rathbun, The Enstern District Spiritual Conference meets every Monday ovening at Composite Room, 4th street, corner South 2d street, at 75. Charles R. Miller, President; W. H. Coffin, Secretary.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Halt, 55 West 33d street, at 10% A. m. and 7% F. M. Henry J. Newton, President; Hen-ry Van Gilder, Secretary. The Independent Association of Spiritualists and Liberals hold public meetings every Sunday morn-ing and evening at Frobisher Halt, 23 East 14th street, Speakers engaged: Mrs. Suske Wills Fletcher, for October; 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 Agaie type, iwenty cents for the first and subsequent insertions on the seventh page, and filteen cents for every ir sertion on the eleventh page. Npecial Notices forty cents per line, Minion, ench insertion. Business Cardis thirty cents per line, Agate, each insertion.

Husiness Carus Lana, each Insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance. Ar Electrotypes or Cuts will not be inserted.



7

37 DWICHT STREET, BOSTON. Chronic Diseases Cured without the use of Medicines.

Till E 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:

radically curved under DR, CARNES'S peculiar mode of irreatment. Mrs. J. M. Kwen, 2 Prescott street, Malden Centre, anf-fered for 16 years with Chronic Rheamatism. Was under the treatment of well-known physicians during all these years; also tried many patent medicines, but becoming worse, was finally confined to her bed. She could not us be ribubs or arms; even her finger joints were greatly en-larged. This lady was radically curved within one week, and walked out of doors without crutches or cane. Not particle of medicine was given Mr. Richard Johnson, 11 Baker street, Malden, 70 years of age, was very feeble; thought to be beyond recovery-walked out of doors within a short time after treatment. Frank Pickering 14 Holden street, Maiden Mass, A very bad case of St, Vitus's Dance, affecting the limbs, arms, tongue and speech. Completely curved within undi-cines.

very bad case of St. Vilus's France, ancering the mano, arms, tongue and speech. Completely cured without medi-ches. Mrs. Puisffer, Kimball's Block, Malden Centre, was not able to walk or even the from her chair. After three treat-ments, completely cured. Mrs. Hasmore, 3 Wentworth street, Malden, cured in two treatments. Mr. F. Freeman, office 70 Milk street, Boston, Chronic Rheumatism. Had tried medicines and Bulments without relate. 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 physiciane treatment for some year, and found no relief, and have been cured by DR. CARNES, feel it a duty they owe to those othat are suffering as they did to have their names, published, and will be pleased to give all information, either by mall or in person, by calling at their tosidences. DR. CARNES'S office hours are from 210 6 P. M., at 37 Dwight street, Boston. Residence 66 Salem street, Maldon, Mass.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1-All Things Made New. Delivered Sunday Morning, Sept. 18th, 1881.

No. 2-Why was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 25th, 1881. No. 3-President Garfield Living After

Death. Delivered Sunday, Oct. 24, 1881.

No. 4-The Spiritual Temple: And How to Build It. Delivered Sunday, Oct. 9th, 1881.

No. 5-Houses of God and Gates of Heaven. Delivered Sunday, Oct. 16th, 1881.

No. 6-The Gods of the Past and the God of the Future.

Delivered Sunday, Oct. 23d, 1881. No. 7-Spirit E. V. Wilson's Answer to Prof. Phelps.

Delivered Sunday, Nov. 6th, 1881.

No. 8-In Memory of Our Departed Friends. Delivered Sunday, Nov. 6th, 1881.

No. 9-The True Gift of Healing: How we May all Exercise It. Delivered Sunday, Nov. 20th, 1881.

No. 10-The Restoration of the Devil. Delivered Sunday, Nov. 20th, 1881.

No. 11-The Blessedness of Gratitude. Delivered Thursday, Nov. 24th, 1881.

No. 12-The Tares and the Wheat. Delivered Sunday, Nov. 27th, 1881.

No. 13-Natural and Revealed Religion. Delivered Sunday, Dec. 4th, 1881.

No. 14-The True Basis and Best Methods of Spiritual Organization. Delivered Sunday, Dec. 11th, 1881.

No. 15-What kind of Religious Organization will best Supply the Needs of the Hour?

Dollvered Sunday, Dec. 18th, 1881. No. 16-The Origin, History and Meaning

of the Christmas Festival. Delivered Sunday, Dec. 25th, 1881.

No. 17-The New Year, its Hopes, Promised and Duties. Delivered Sanday, Jan. 1st, 1882.

No. 18-Death in the Light of the Spiritual Philosophy.

Delivered Sunday, Jan. 8th, 1882.

Ko-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 Frobisher Hall, 23 East 14th street, a small admission fee being charged.

The recent session of the State Universa. list Convention of Connecticut yielded a sermon from Rev. Dr. A. J. Paterson 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-realm, 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.

10 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.

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

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

day instead of the exception.

Harmony Hall, 34 Easex Street (1st flight).—Spir-itual meetings in this new and beautiful hall every Sunday, $at 10\frac{1}{2}$ A. M. and $2\frac{1}{2}$ and $7\frac{1}{2}$ F. M.; also overy Thursday, at 3 F. M. Several well-known speakers and mediums will take part at each meeting. Excellent votal and instrumental music provided. All mediums and speakers cordially in-vited to take part in the exercises. Prescott Robinson, (thairman.

Horticultural Hall.—Meetings under the auspices of he Boston Spiritual Temple will be held at 10:30 A, M, and ':30 P. M. every Sunday until further notice.

The Chelses Spiritual Association holds meetings every Sunday at 8 and 7½ P. M. at Odd Fellows' Building, opposite Bollingham street Horse Car Station. Next Sun-day afternoon, conference. In the evening Mrs.O. F. Loring

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 Haine'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 time was then devoted to the instruction of the young. The following programme was rendered by the children, greatly interesting those pres-ent: Song by Gracie Burroughs, Freddie Wilbur, Little Blanche, Enest Fleet, Georgie Brown and Al. Rand; 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 Octoher, as one of the Guardians. Hattie Richards spoke of her love for the children, and 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

come and by his earnest enorts give it a good start. Mr. Hatch made some interesting remarks on the passing away from earthly life of Bro. Nel-son, 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 sub-ject its due, still at some future session he although he was not capable of giving the sub-ject 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 Broi. 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 ses-sion. Remember Maud E. Lord will be with us sion. Remember Maud E. Lord will be with us

every Sunday in October. J. A. SHELHAMER, Secretary Shawmut Spiritual Lyceum, Office 84 Montgomery Place.

PAINE HALL. - Sept. 24th. - The Lyceum opened this morning by Assistant Conductor Russell, Reading, Singing and Marching, A treet, Worcester, Mass. Railway accidents seem to be the order of the ay instead of the exception. Restaurant, Balway accidents seem to be the order of the ay instead of the exception. Restaurant, Balway accidents seem to be the order of the ay instead of the exception. Restaurant, Balway accidents seem to be the order of the ay instead of the exception. Restaurant, Balway accidents seem to be the order of the ay instead of the exception. Restaurant, Balway accidents seem to be the order of the ay instead of the exception. Restaurant, Balway accidents seem to be the order of the are seem to be the order of the are seem to be the order of the are set of the exception. Restaurant, Balway accidents seem to be the order of the are set order of the are set of the exception. Restaurant and the exception of the exc

[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 Oc tober.

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, we are 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 Horicon. 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 receptions 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 19th 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 o 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 on 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. H. Brown has the following appointments for October : October 1st, Waitsfield, Vt.; 8th, Lebanon, N. H.; 15th and 22d Morrisville, Vt. [address Cady's Falls, Vt;]; 29th, Duxbury [address care of R. Child, Moretown, 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. 3d; spoke in Faxon Hall, Quincy, the 10th and 17th; in Lynn, the 24th. He speaks there again Oct. 1st; in Chelses, Oct. 8th; Charlestown, the 15th; Wakefield, 22d; Peabody, 29th.

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 where-on they are to appear.

SPECIAL NOTICES.

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

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

J. V. Manstield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.1.

ADVERTISEMENTS.

The Order of the Inspirati The UPREEF OF UPPENDER OF UPPENDER AND A DESCRIPTION A DESCRIPTION AND A DESCRIPTION A DESCRIPTION AND A DESCRIPTION AND A DESCRIPTION AND

JOHN N. EAMES. MAGNETIC AND BOTANIC PHYSICIAN, 329 Tre-mont street, Roston, Successful in Chronic Diseases, RIEUMATISM A SPECIALTY, Office hours from 9 to 4 P. M. Sept. 30,-1W⁶

FLORIDA! FLORIDA! THOSE wishing to seenro good country board, at reason-able rates, address, with stamp, MRS. II, S. GOVE, Norwalk, Putnam Co., Fla. iw -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.-3w*

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.

OF New York, can be seen at the Metropolitan Hotel, Washington street, Boston, up to Sunuay evening next. Clairvoyant examinations of the sick free. iw - Sept. 30.

SAN FRANCISCO.

ANNER OF LIGHT and Spiritualistic Books for sale ALBERT MORTON, 210 Stockton street. ov. 15.-1stf

TO LET.—Two square suppy rooms, up one flight; furnished or unfurnished. Middle aged gentle-man and wife preferred. None but responsible fruth-seck-ers need apply. For particulars, address Mits J. II., care Banner of Light office. 1w*-Sept. 30. HEALING BY THE TOUCH OF THE FIN-IL GERS. A Lady who has the gift of healing, is de-sirous of a few patients, and to avoid publicity, takes this method of introduction, Address MRS. LU NOHTON, No. 1 B street, Providence, R. I. iw*-Sept. 30. PROF. BEARSE, Astrologer, 259 Meridian atreet, East Boston, Mass. Your whole life written; horoscope thereof free of charge. Reliable on Business, Maringe, Disease, and all Financial and Social Affairs. Send age, stamp. and hour of birth if possible. Sept. 30.

YOUR CHART OF DESTINY. By a Gypsy of Bohemia. Sendage, color of eyes, with 20 cents, to G. WELLES, Parkville, L. L., N. Y. 2wis-Sept, 23.

Bisbee's Electro Magnetic Flesh Brush Will be sent by mail, postage free, on receipt of \$3,00. COLBY & RICH.

The Coming Physician No. 19 ing Institutes. Delivered Sunday, Jan. 15th, 1882.

> No. 20-The Coming Race. Delivered Sunday, Feb. 12th, 1882.

No. 21-The Religion of the Coming Race Delivered Sunday, Feb. 19th, 1882.

No. 22-New Bottles for New Wine; or, The True Work of the Religious Reformer. Delivered Sunday, Feb. 26th, 1882.

No. 23-The Coming Government. Delivered Sunday, Feb. 5th, 1882.

No. 24-Easier for a Camel to go Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God.

Delivered Sunday, March 5th, 1882.

No. 25-The Sermon on the Mount, and its Ethical Teaching. PART I.

4 Delivered Sunday, March 12th, 1882.

No. 26-The Sermon on the Mount, and its

Ethical Teaching. PART II.—DO WE ALWAYS RECEIVE OUR JUST DESERTS Delivered Sunday, March 19th, 1882.

Paper, single copies, 5 conts: 6 copies for 25 cents; 13 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage free, bilished and for sale by CULBY & RICH, Banner & Light office. Also, for sale by TIMOTHY BIGELOW, Esq., No. 3 Hancock street, Boston.

The Origin and Antiquity of Physical Man. The Urigin and Antiquity of Physical Man. Scientifically considered; proving man to have been con-temporary with the mastodon; detailing the history of his development from the domain of the brute, and dispersion by great waves of emigration from Central Asia. By HUBSON TUTLE, author of "Arcana of Nature," etc. In response to a general demand. (It having been out of print for some time,) a new edition of this scholarly work has been published. Cloth, \$1,50, postage 10 cents, For sube by COLBY & RICH.

NEW EDITION.

HELEN HARLOW'S VOW.

BY LOIS WAISBROOKER.

An interesting and helpful story, graphically portraying woman's helpless and d pendent condition, the numerous snares that beset her in every path that she may seek to travel, what timely words and friendly aid will do to a de-spairing and sluking woman, and what obstacles a deter-mined and plucky woman may overcome. Price 81,25, postage 10 cents. For sale by COLBY & RICH.

The Truth Seeker's Feast;

Comprising a Savory Picnic of Theological Knick Knacka, relating to the Groundwork of Modern Christianity. In-cluding other kindred subjects worthy of due consideration, Leading subject: The Grand Council of Nice; couplied by An Aged Veieran Spiritualist for the special benefit of Investigating Truth Seekers and Free Thinkers in general. Owing to transposition of leaves in bluding, and the me-chanical part of the book not meeting the expectations of the author, the price of the work is reduced to 25 cents per conv.

opy. For sale by COLBY & RICH.

PRICE REDUCED.

Spring Buds and Winter Blossoms. BY MRS. JENNIE H. FOSTER.

With a Lithograph Likeness of the Authoress.

This fine poetic work contains the outpourings of a heart ouched by the spirit-fingers of such as love freedom and numanity for humanity's sake. Price 31,00, postage 10 cents. For sale by COLBY & RICH.

THE DOCTORS' PLOT EXPOSED;

Or, Civil, Religious and Medical Persecution. Being the report of the hearing granted by the Senate Ja-liciary Committee, on a proposed Act, No. 46, enlitied "An Act to regulate the Functice of Medicine and Surgery in the State of Massachusetts, " Paper, price 10 cents. For sale by COLBY & RICH,

MISS H. A. BLAISDELL, Artist for Spirit Magnetic Healer. No. 25 East Concord, street, Boston, Sept. 20. -4*

BANNER LIGHT. OF

Banner of Fight.

BOSTON, SATURDAY, SEPTEMBER 30, 1882.

Decease 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 promi nent 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 Spirimalists, 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 its 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 his residence in South Hampton, N. H., and was 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 | cal painter, although he had never received any soul's triumphant progress it does not forget | instruction in the business. He then transferred 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 greater part of which he was employed in the would have them remember that he was standing before the mortal remains of his most intimate friend-of a brother tried and true. Some thirty years ago he first made the acquaintance of Bro. Currier amid the exciting the philosophy of spirit-return-a philosophy for scenes which characterized the early growth of whose unfoldment to the people he was, as a the spiritual movement, a time when many in | trance lecturer, destined to be astrumental in the community were emerging from the shadow | doing so great a work. At a seance which he of materialistic doubt on the one hand, or from attended at the residence of Charles Ramsdell, beneath the dark wings of an over-brooding on Common street, Lawrence, he was informed Christian creed on the other, into the bright by the invisible intelligences that he was to be

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 | Lee. He was informed by his spirit-friends 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 red 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, Gon-SPRED 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 hore upon them no traces of the final struggle, but were calm and composed as if in sleep. The funeral cortége then proceeded to Mount Auburn Cemetery.

DR. CURRIER was among the early chosen disciples of the New Dispensation-his commission f appointment dating back to a time when but lew 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 employed there as clerk in a store from his fifteenth to his eighteenth year, when he returned to Amesbury, and commenced work as a practihis 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 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 light of a proven immortality, and the demon- 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 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 workpainting-and, after dinner, he was influenced by an intelligence who gave his wife 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 cerning the new truth. During all that time the spirits were urging him to give up his trade could support his family in event of such a 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 himnounce himself ready to receive calls to lecture his services might be desired. The intelligences, assuming to be his spirit-guides, assured him that, if he proved true to them, they would and sustain him in every trial. The promise thus early made by the spirit-world ever remained unbroken, and Dr. Currier's is another She bore tearful evidence that when the instance of the fact which is collectively attestpotent 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 each occasion, by his various controls, have faction by the people. him in spirit whose happy feet by angels led In Feb. 1864, he entered the 14th Massachu-

had passed the Dark Valley and now trod the 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. 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, montally 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 partake 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 J Dr. H. F. Gardner, Justice of the main line. The Fox River passes through, giv-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 pre siding officers in the spiritual ranks, as many who have attended the camp-meetings at Lake Walden, Silver and Highland Lakes, Shawsheen 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 | unanimously reëlected at the present session. 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.

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. Mil-ler introduced Mr. Wilson to the Conference as one among many whom the church had edu-cated, and who had come out from the trammels

Mr. Wilson : "The distinguishing pecultarity of moth wings of Orthodoxy, the Calholic 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 haw we suffer the penalties, but this is no evi-dence of sin or depravity. Tendencies in in-fants, induced by prenatal conditions, may be a part of their organism, but that is not sin. Teach them to unfold the embryotic angel with-in, surround them with good conditions, and they will be saved from avil. Another false one wishes were false ; first, the total depravity they will be saved from evil. Another false teaching is that of the resurrection of the phys-ical 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 al 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 capa-bilities, forever unfolding through all eternity. There is nothing in nature so perfect and so in-finitely satisfying as the principle of Love, which is the soul of the universe. We are even now 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 conscious ness 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 progres-slon, ever upward and onward, through all in-faits. Mr. Miller made a few remarks in reference to the increase in the number of spiritual jour-nals, alluding 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 coöperative 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 spir-itual food was 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 blest 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 accuse God of wrong, for he created 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 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 applica-tion made to him for relief. Mrs. Mills made a few remarks expressive of her pleasure at ap-pearing once more among us after a long ab-sence, 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 diagno-sis, 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, 2d and 3d. Omro is a pleasant village of some 2000 inhabitants, situated on a spur of the C., M. & St. Paul R. R., from Winneconne, connecting at Rush Lake with the ing it water communication with Oshkosh and Fond du Lac.

reviews of new books, the contents of the "Contributors' Club" etc., round out the number in harmonious and entertaining fashion. Houghton, Miffiln & 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 ssue. These are "The Heir Presumptive," from the picture by George Boughton in the Corcoran Gallery at Washington, and "Teucer," from the Bronze by Thornycroft 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 Gil 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 Blue Beard; "The State Shield of Charles V.," and "The Orphans of Katwljk," the latter drawn by Josef Israels, repeating the sad story so often told in towns where fishing is the principal occupation of its 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.

17 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 coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

Circular. CIRCULAR. To the Freethinkers of the United States and of Canada: I propose to publish immediately a pamphlet containing "The Articles of Association," of "The New York State Freethinkers' Association," including its "creed" and "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 alpha-betical list of the members, with the full Post-Office address of each.

Jetter instort in incarse of the interview of the intervi basic and it wish to have overy person in the United States and of Canada who desires to be known as a Freethinker (who has not already done so), to at once unite with this Association, so that his or her name and Post-Office address may appear in the pamphiet. All that is necessary to be come a member is to send your name and twenty-five cents to me. The price of the pamphiet and postage will be thir-tr cents.

come a member is to send your mano and www. It be thir-to me. The price of the pamphlet and postage will be thir-ty conts. Those who are members are requested to immediately for-ward to me their names written in full, with their full Post-Office address. These addresses should be written very plain, so that no error shall appear when published. Now, Liberal Friends, whether you are known as Mate-rialists. Splritualists. Free teligionists or Agnostics, at once send in your names, that we may have a full and per-fect lies of the Freetblacker of the United States and of Canada. New York Slate Freetbinkers' Association. Salamanca, New York.

Passed to Spirit-Life:

From Willoughby, Ohlo, 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 dono, life's duties fulfilled, and why should he linger lorger outside the portail? Father Binart will be missed, for in his departure all have lost a friend. He lived the principles of Christ, ever doing good. A firm bellever in Spiritualism, he fearlessly proclaimed its teachings. If was to him a constant solace, and the communion with friends from the other shore cheered many a rough place throughout life's journey. For inore than thirty years he taught all with whom he came in contact the truths of this philosophy. Those with whom he daily mingled will miss his familiar form, but his infuence will ever be foit. Un-derstanding somewhat his views, and knowing how anxions he was to leave the scenes of this life for the greater and nore perfect enjoyment of the higher life, we can but re-joice with him, and cau almost hear the Tather's welcomet. 'Well done, good and faithful servant, enter life yest.' From Willoughby, Ohio, Samuel Smart, in his 83d year.

stration 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 years ago, in the summer season. Some three 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 wellwhich outwrought 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 its visitor to him, seeking for knowledge conon to try the verifies of the better life; human frailties were the lot of all-the deceased shared them in common with universal human- | and devote his entire energies to serving them ity, but not all possessed the tender sympathy as an instrument of communion, but he failed which had made his name a household word in | to find in his heart a sufficient faith that he the Spiritualist families of New England. If tears must fall at this hour, let them be for course. The unseen ones, however, continued ourselves-not for him; let our sorrow be the their work upon him, and he was at last insorrow of separation-not that he has gone, but | formed by them, through the mediumship of N.S. 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 olden pioneers in whose ranks Dr. Currier's name was honorably enrolled. Mrs. Byrnes bore testimony to the value of the efforts put | self in the medical profession with Dr. Amasa forth by the deceased in the life which for him | S. Welch, of Lawrence, (a blind medium, who had now reached its close on the mortal plane; | was then practicing in that city,) and also to anhe had weaknesses-who had not?-but the measure of his virtues would far surpass the | on the philosophy of spirit return, wherever 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 in turn take care of him in a pecuniary way, to the memory of a human soul which was encased in a body too weak to practically respond to its noble impulses.

death-angel called from her the loved of her ed to by the great army of the modern media, heart the cheering words of Dr. Currier and his viz: that the agreements of their unseen but 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 behalf, 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 and Middle States; and the words offered on hour of bereavement. We were about to consign to mother earth the form that no longer | always been listened to with interest and satisheld its immortal guest, but we would cling to.

'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 BATS." Ask druggists for it Clears out rats, mice, roaches, bedbugs, skunks. 15 cts.

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 germain to religious ethics, moral or social reform and progress. Its principal officers are Prof. W. M. Lockwood, the widely known Ripon Potographer, President, and Dr. J. C. Phillips, of Omro, Secretary, gentlemen who have so ably discharged their duties for several years past that both were 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 "Bric-a-Brac," 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 serials, 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. Hewett, 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 Whittier, Lucy Larcom, John McCarty Pleasants, T. W. Parsons and Arlo Bates, is rich in sentiment and pathos. The

Well done, good and faithful servant, enter int H. B. W.

[Obituary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is re Ten words make a line. No postry admitted quired. under this heading. 7

A NOTED BUT UNTITLED WOMAN.

[From the Boston Globe.] Mesara, Editora:-

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a lifestudy, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a mediche for good and not evil puiposes. I have personalizin-vestigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physcians in the country. One says: 'It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhea, irregular and painful Monstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

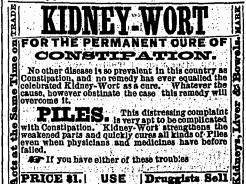
It costs only \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaints of either sex this compound is unsurpassed, as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "ars the best in the world for the cure of Constipation. Billous ness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Compound in its popularity.

All must respect her as an Angel of Mercy whose sole ambition is to do good to others.

Philadelphia, Pa. Mrs. A. M. D. June 8. [5]



BUSTS OF COL. R. G. INGERSOLL By the celebrated soulptor, Clark Mills. Cabinet size, 4. 90. Sont only by express, nearly packed and boxed. ent only by express, neatly packed. For sale by COLBY & RICH. (the supply it such as a fill in the set

SEPTEMBER 30, 1882.

Written for the Banner of Light. TWO THOUSAND YEARS AGO.

BY I. G. BLANCHARD. Two thousand years ! so long-so short, The morning of to-day;

Yet how it strains the mental sight To look so far away! How swlitly run the rolling years ! The race, its growth how slow ! We're doing much that they were at Two thousand years ago.

'T is time that war and greed were done, And thrones were out of date. True, thrones are now no easy seat, For czars it's getting late : But far wilds hear Columbia's scream To waste a feeble foe, The same that thirliled Rome's ravening hosts Two thousand years ago.

What ! is humanity within A labyrinth astray ? Is there no God, that o'er and o'er We tread the selfsame way? One twilight round the world for aye? One night before it? NO1 Our day's clear gold was only gray

Two thousand years ago. We may take courage. The dead tree That stands to-day the gale, To-morrow with a crash may fall. Although no winds assail.

So errors all. Nor courts nor priests Can stay their overthrow. Though planted in congenial soil Two thousand years ago.

With outworn and decaying things We need not yex our souls But work and smile: in due time these Shall go to bats and moles. We'll plant and rear the new time's seed Sure God will make it grow To fairer fruit than earth could bear Two thousand years ago.

Communication Through a London Medium-Parks in the Second Sphere.

To the Editor of the Banner of Light:

In writing my late book—"Immortality—Our Homes and Employments Hereafter; or What a Hundred Spirits, Good and Bad, say of their Dwelling-Places "-I was obliged to curtail and omit from the contents several valuable communications, as they would have made the volume, already of three hundred pages, still larger.

The following message was accidentally mislaid at the time, and I now apologize by publishing it. The lady, Mrs. Thomas Everittone of the excellent of earth-through whose mediumistic instrumentality the message was received, resides at present a very little distance from London. Her mediumship stands unquestioned; and what is more, she has given her services for years to the common people, and to the highly cultivated, too, without money and without price.

The controlling intelligence that does this writing, in an extraordinary short space of time, is John Watt, residing when in his body, if memory serves, in Torquay.

The following communication, written with lightning-like rapidity, was executed, so it was estimated by those sitting, in less than one minute, and in a very, very fine hand. It really seemed more like a spiritualistic photographic impression than ordinary writing. I preserve the original. Little do we know of the chemistry of Heaven, or the power of the unseen intelligences, high and low, wise and wicked, that traverse the airy spaces about us. I had asked this spirit to minutely describe his house and home, providing he had them, or what corresponded to them in our more material world. And here is the descriptive message:

Words are but symbols of ideas and enduring entities. Spiritual things are the real veri-ties; and it is difficult to translate our spiritual knowledge into the lower discrete degrees so as BANNER OF LIGHT.

"THE SCIENTIFIC BASIS OF SPIRITUAL-And the inquiry comes up, did or does Mr. Davis know these parks to be "countless"? Does he positively know one of them to be "exactly "twenty-seven million times the size of our earth? and if so, how, or by what process did he come to know it? Intelligent thinking Spiritualists are just as anxious to have mental "crucial tests " applied to clairvoyant affirmations as to physical man-J. M. PEEBLES. ifestations. Hammonton, N. J.

A Protest.

A Protest. To the Editor of the Banner of Light: In an editorial report of the proceedings of the third annual meeting of the Cassadaga Lake Free Association camp.meeting, written by John C. Bundy, and published in the *Heligio*-*Philosophical Journal* of Aug. 19th, 1882, the following reference was made:

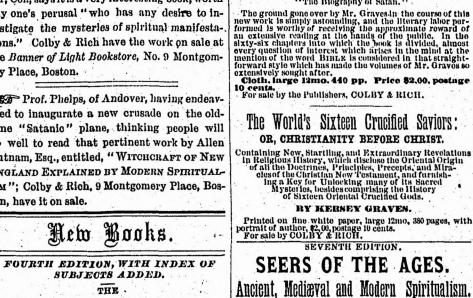
never been present at one of their scances, we consider the late action of the editor of the

Religio-Philosophical Journal as premature, un-warranted, unjust and uncalled for, and seri-ously unbecoming a publisher of a journal claiming to propagate the claims of Modern Spiritualism.

ISM," BY EPES SARGENT-HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE-IS A BOOK REPLETE WITH FACTS. SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

ET Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

"On Sunday, that brace of swindlers, Keeler and Rothermel, appeared on the ground prepared to offer their thread bare tricks to the campers, but soon be-gan to complain that their 'gits' were not appreciated there. Such fellows should not be allowed to ply their vocation on any Spiritualist camp-ground." 27 Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-We, the undersigned, having attended one or more of Messrs. Keeler and Rothermel's sé-ances, and witnessed phenomena of a charac-ter and under such conditions as to give rise to time "Satanic" plane, thinking people will do well to read that pertinent work by Allen ter and under such conditions as to give rise to no belief in any intelligent mind, so far as we could perceive, that the same were produced by any dishonest acts of the mediums, or by any pewer other than that of disembodied spirits, as was claimed, do hereby protest, in the name of Justice and Truth, against such wholesale denunciation of and slander against the char-acter and reputation of these mediums as ap-peared in Mr. Bundy's article. In view of the fact that these gentlemen were employed by the Board of Trustees of the Cassadaga Lake Free Association to attend their encampment and present to its visitors the phenomena occurring through them, there-by virtually commending them to the public patronage, and the further fact of the state-ment of these mediums that Mr. Bundy has never been present at one of their scances, we Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich. 9 Montgomery Place, Boston, have it on sale.



SCIENTIFIC BASIS SPIRITUALISM

BY EPES SARGENT. Author of "Planchette, or the Despair of Science," "The

Proof Palpable of Immortality," etc.

This is a large 12moof 372 pages, in long primer type, with an appendix of twenty-three pages in loverler, and the whole containing a great amount of matter, of which the table of contents, condensed as its, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historical-ly imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science that it is outside of mature, is unscientific and unphilosophical. All this is clearly shown; and the objections from "sci-entific," clerical and literary denouncers of Spiritualism, made since 137, are answered with incisive facts, can im-part.

Thain Trees of the Amazon, analy according to the second which only arguments, winged with incisive facts, can im-part. In all that it claims for its ''*dasts*'' the book is purely scientific, proceeding by the inductive method from facts as well confirmed as facts in any other science. The postulate is fairly presented that other supersensual or preteriuman facts, not included in the ''*basts*,'' are however made sol-entifically credible by its establishment. Mr. Sargent remarks in his preface: ''The hour is com-ing, and now is, when the man claining to be a philosopher, physical or metaphysical, who shall overhook the constantly recurring phenomena here recorded, will be set down as be-hind the age, or as evading its most important question. Spiritualism is not now 'the despair of science,' as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt.''

CONTENTS.

1. --The Basis: Clairroyance: Direct Writing, etc. 2. -Facts Against Theories, etc. 3. -Reply to Objections of Wundt, etc. 4. -Clairvoyance a Bipirtual Faculty, etc. 5. -Is Spiritual Science Hostile to Iteligion, etc. 6. -Phenomenal Proofs-The spirit-Body, etc. 7. -Proofs from Induced Somnambulism, etc. 8. -Cumulative Testimony. Spirit Communica-c. СПАР. 1. СПАР. 2.

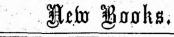
warranted, unjust and uncalled for, and seriously unbecoming a publisher of a journal claiming to propagate the claims of Modern Spiritualism. Signed:
M. R. ROUSE,) Of Board of Trustees of Cassa-O. G. CHASE, | daga Lake Free Association. J. W. ROOD, Secretary C. L. F. A.
T. B. BUEL, Sec'y-elect for 1883: Floyd M. Dyer, Youngstown Ohio; J. P. Williams, Vernon, Ohio; A. K. Smith, Willoughby, Ohio; H. Walker, Canton, Ohio; Wm. Barnsdall, ex. Mayor, Titusville, Penn.; Martin Rouse, Chief Police, Titasville, Penn.; Martin Rouse, Chief Police, Titasville, Penn.; T. P. Allen, Gowanda, N. Y.; D. P. Jacobson, Jamestown, N. Y.; Orrin O. Dell, Jamestown, N. Y.; John W. Weeks, Bolivar, N. Y.; Mrs. A. C. Denio, Baldwinsville, N. Y.; Mrs. W. H. Downer, Baldwinsville, N. Y.; Mrs. W. H. Downer, Baldwinsville, N. Y.; Mrs. J. W. Weeks, Bolivar, N. Y.; John L. Bennett, Versailles, N. Y.; J. B. F. Champlin, Little Valley, N. Y.; H. N. Whitaker, Fredonia, N. Y.; Weskey Drake, Stockton, N. Y.; D. A. Hearrick, Jamestown, N. Y.; O. H. Swift, Forrestville, N. Y.; Mrs. O. F. Stedman, Dunkirk, N. Y.; Dr. L. R. Ware, New York City; Moses Hull, Erie, Penn.; Mattie E. Hull, Erie, Penn.; J. A. Tracy, Erie, Penn.; Mrs. U. Clarke, Erie, Penn.; Mrs. Wm. Barnsdall, Titusville, Penn.; A. Smith, Titusville, Penn.; E. C. White, Mrs. B. M. Purple, Mrs. Campbell, Mrs. Casadaga Lake, N. Y., Auguat, 1882. [While knowing nothing of the subject-matter of the foregoing, I have no hesitation in stating that I attended a séance given by Keeler and Rothermel, and used my best efforts to associate in the subject matter of the foregoing, I have no hesitation in stating that I attended a séance given by Keeler and Rothermel, and used my best efforts to association in the subject on chains the prome fraudulent, and Ldiscovered nothing that bore the slightest suspicion of trickery. ulent, and I.discovered nothing that bore the slightest suspicion of trickery. FRANK H. HARCOURT, City Editor Erie Daily Despatch.] Appendix. Index of Subjects.

THE PHILOSOPHY OF SPIRIT. ILLUSTRATED BY.

A NEW VERSION

AN EPISODE OF THE MAHABHARAT.

Witnessed at the house of DR. J. A. GRIDLEY, Southamp-ton, Mass., by a circle of friends, embracing the extremes of Good and Evil. The above is the title-page of a book of 287 pages, printed in the year 1854. This work is adapted to the Biblical stu-dent, and should be read and circulated broadchst. It is just suited to the members of the Evangelical Church, as well as to thinking Spiritualists. Cloth, 41.00; postage 10 cents. For sale by COLBY & BICH.



WITCHCRAFT OF NEW ENGLAND EXPLAINED BY



BY ALLEN PUTNAM, ESQ.,

Author of "Bible Marvel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witcheraft and Mira-cle," "Agassiz and Spiritualism," etc.

While producing this work of 482 pages, its anthor obvi-ously read the darker pages of New England's earlier his-tory in the light of Modern Spiritualism, and found that in origin Witcheraft themand to-day's supermundance pho-ter and the darker themand to-day's supermundance pho-ter and the darker themand to-day's supermundance pho-ter and the same; and found also that intervening Witcheraft historians, lacking or shutting off to-day's light, left unnoticed, or lingically used, a wast amount of impor-tant historic facts, and set before their readers erroneous conclusions as to who were the real autions of the barbaric doings they were describing. Mr. Futnam, welk known by our readers, (and, as stated in the book, a native of the parish in which Salem Witch-craft had its origin, and descended from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortconings and misleadings by the historians, Hutchin-son, Upham and others who foilow their lead. The work is worthy of general perusal.

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E OF THE EPIC POEMS OF ANOTENT INDI

be readily comprehended by earthly mortals.

I will try. I dwell upon a hill, because I am in the love I dwilt try. I dwell upon a hill, because I am in the love society. The approach to my house is through an avenue of trees. The gates of my park stand wide open, and the beautiful lands, closely shorn, are as a lawn dotted with ornamental trees. Before the entrance to my residence are four columns of white marble, interspersed with the most delicate shades of blue. The house itself is built of porphyry; the founda-tions are of precious stones, onyx and jasper, and the windows are of transparent crystal. We have tables of gold, inlaid with sliver and precious stones, on which we set utensils made of stones and glittering gems. My library faces the east; the windows are of cedar-wood, highly orna-mented. The walls generally of my house are decorated in blue and covered with gold. Our usual retiring-room, corresponding to

decorated in blue and covered with gold. Our usual retiring-room, corresponding to your drawing-rooms, is about forty by twenty-five, and looks toward the south, and the ceil-ing is ornamented with original paintings by some of your best artists. The carpet is of a thick velvet pile, with a orimson, pearly and sapphire centre, bordered with exquisite de-signs. The windows of all the rooms are richly draped from ceiling to floor, some with rare pink hangings, and the furniture corresponds with the uses of the apartments. One of my rooms, in the form of a horseshoe, with cres-cent-shaped windows, opens out upon a sloping lawn, where I have innumerable beds of flow-ers, and terrace upon terrace of exquisite shells, cent-shaped windows, opens out upon a sloping lawn, where I have innumerable beds of flow-ers, and terrace upon terrace of exquisite shells, of almost every variety of form and color. In my garden is a flowing stream, with water-falls, and little rills branching off to grottos and quiet nooks. There are also crystal foun-tains ever flowing. I frequently take a walk along the zigzag way to the waterfall, where I sit and meditate; and where the leafy depths of the vale open their sylvan shadows by the bright stream that goes gliding by toward the underwood to meet and mingle with a slater stream. I have many favorite walks, where great sympathizing souls meet and accompany me; and as we walk or sit by'some fountain surrounded by pendant ferns and gracefully-waving grasses, we converse upon the laws of life, upon heavenly themes, and the divine glo-ries that we have not yet attained unto. From a grotto near this fountain we emerge into a carriage road, winding pleasantly between rows of ash and chestnut, oak and elm, with oc-casional outlooks upon a broad, silvery stream, and ranges of mountains, blue and grey, and grand beyond description. This road conducts to my mansion, which I have but faintly de-scribed.... There are those in our spirit-world who have scribed. . .

soribed... There are those in our spirit-world who have not homes or happy dwelling places. They may be compared to wandering stars. They are restless, unhappy spirits, seeking selfish ends, and reaping the blighted harvests of their sowing. 1 leave them and their conditions to be described by others. JOHN WATT."

The above message is vivid in detail, so far as it goes; and yet it only whets the appetite for more. Knowledge-a clear, rational knowledge of the future world, is what the soul craves.

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"Immortal chieftains of the ages past" are invoked, and are asked:

"Be ye my guide." "Give me, ye shades, the vision that is true !" The appeal is answered from the spirit-land, and a vision of a golden circle of stars leads to the declaration:

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BOSTON IN 1780.-Boston, a town containing about eighteen thousaud inhabitants, is built on a semi-island which is greater in length than breadth. I think that it is larger than Geneva; on a semi-island which is greater in length than breadth. I think that it is larger than Geneva; there are gardens, meadows and orchards in the centre of the town, and each family has generally a house to itself. These houses are seldom higher than one or two stories. They are of brick or wood, covered with boards and slates, having flat roofs and, in many places, lightning conductors, nearly all of which are three-pointed. There are one or two straight streets : there are no remarkable public build-ings ; there is a very spacious harbor, protected by islands, which leave only two narrow chan-nels, a state of things rendering the town im-pregnable if fortified—this is all that I have to tell you about Boston. The inhabitants are de-void of delicacy, honor and knowledge, and there is not much to be said about their up-rightness, any more than as regards that of the French who are settled here and whom the na-tive-born citizens detest. Life in Boston is very wearisome. There are no public amuse-ments; and so much superstition prevails that singing, violin-playing, card-playing and bowls are forbidden on Sunday.—Life of Albert Galla-tin.—Adams."

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in a land beyond sight or conceiving. In a land where no blight is, no wrong, No darkness, no graves and no givering, There lies the great occan of song. And its waves, oh ! its waves unbeholden By any save gods and their kind, Are not blue, are not green, but are golden, Like moonlight and sunlight combined.

10

It was whispered to me that their waters Were made from the gathe red-up tears That were wept by the sons and the daughters Of long vanished eras and spheres. Like white sands of heaven the spray is That fails all the happy day long, And, whoever it touches, straightway is Made glad with the spirit of song.

Vp, up to the clouds where their heary-Up to the robust where then nota y-trowned heads melt awity in the skies,
 The beautiful mountains of glory Each side of the song ocean give.
 Here day is one splendor of skylight— Of God's light with beauty replete— Here night is not night, but is twilight, Pervading, enfolding and sweet.

Bright birds from all climes and all regions, That sing the whole giad summer long, Are dumb till they flock here in legions And live in the ocean of song. It is here that the four winds of heaven-The winds that do sing and rejoter-It is here they first came and were given The secret of sound and of voice.

Far down along beautiful beaches, By night and by glorious day, The throng of the gifted ones reaches, Their forch ads made white with the spray; And a few of the sons and the daughters Of this kingdom-land hidden from sight. on in the beautiful water And bathe in those billows of light.

And their souls evermore are like fountains, And their souls evermore are like fountains And liquid, and lucent, and strong, High over the tops of the mountains Gush up the sweet billows of song, No drought time of waters can dry them; Whose r has bathed in that sea All dangers, all deaths, they defy them; And are gladder than gods are with glee. (From Ella Wheeler's " Maurine and Other Poems.

Spiritual Phenomena.

From the Troy (N. Y.) Standard, J.

A Remarkable Experience. In the year 1550 I was engaged in business and resided at West Troy. There lived in the town a family named Thalimer. The family was composed of father, mother, three sons, Peter, James and Henry, and Elizabeth, the daughter. James, desired very greatly to em-bark on a sea voyage. His parents opposed him for some time; but he finally, without their from backer run away one day and shinned for a knowledge, ran away one day and sldpped for a three-years' yoyage in the whale fishery, from New Bedtord, Mass. About this time, or short-New feedbord, Mass. A boot this time, or sport-ly after, the Fox girls visited Troy, and there was considerable excitement in reference to the claims set forth by them. The opposition by the press and people was very marked against them. James had been absent about one year and a half, when Elizabeth, his sister, including a fact wat the function to a blog on the was holding a party at the family residence one evening. The company assembled was com-posed of Miss Thalimer's friends, young people

In the midst of their sport that evening one of the party said by way of a satirical sally at Spiritualism or spirit return; "Ob, let's form a circle !" No socier said than done : the table was moved out into the middle of the room and was moved out into the induce of the room and several of the company. Elizabeth among the number, gathered around it. They had not rest-ed their hands on it more than a norment or two when Elizabeth's was seized by a power foreign to her own, which very much trightened her. She tried to extricate herself, but without avail. The intelligence, moving her hand mo-tioned as them it defined to write. One of tioned as though it desired to write. One of

and wanted my opinion. I replied that I home as a maternalized form '- we both knew he was apalled on me and related the circumstances, and wanted my opinion. I replied that I home will give you that grip which has united us here estly believed James had fallen, as stared, and that it was a genuine spiritual manifestation. I advised him to be patient and await the verification which I assured him would no doubt to know that on such a subject I would not be be a super the subject to know their but the state in me to know the subject I would not be be a super the subject to know the subject I would not be be be a super the subject to know the subject I would not be be be be a super the super the subject I would not be be be be be be been the super the super

literature and science, some of them ousted from the lofty positions they occupied, and still ayowing their knowledge of the Spiritualistic Philosophy, there must be something in it." Philosophy, there must be something in 40. Well, now my mental soliloquy was this: I may be too fast; these men have very likely greater natural brain capacity than I have, and added to this, their education and sphere in life are vastly superior. I now made answer to my friend: "We will try it." And so we did, in my room in Kent street, and the result was no to relief other which greatly next was satisfactory, which greatly astonished deased me. My friend and I agreed that and pleased me. whichever of us two departed this mortal life first, would, if possible, return and let the other know.

. .

er know. Well, my friend went into spirit life about seven years ago. The night and time are vividly impressed upon my memory. I had finished reading the history of Sir William Wallace, and retired to bed. I closed my eyes to sleep, when Forbes was before me, and I knew his mission. Toroes was before me, and I knew his mission. Opening my eyes, the snow white form was equally clear before me. I then thought thus: Fraser, ideality is highly developed in you; it must be your imagination playing you a trick; it cannot be possible. The form seemed to sweep over me, and I myself stood upon my feet, and my friend stood facing me, his nose within a fow inches of mine no bat on bis head within a few inches of mine, no hat on his head, but otherwise he was dressed as usual. A brightness like the noonday sun was around me. I examined him from head to foot and form for the body with a prove this from foot to head with my eyes wide open. from foot to head with my eyes wide open. His blue eyes were clear to my view. I gratefully thanked him for his message of truth to me, ex-claiming, "It is a positive fact !" and he was gone. This was very strange to me. While I stood on my feet in the beautiful light of the spirit-world, my body lay like a dark mass, or log of wood, on the bed, and I cared as little for it. Next morning before my breakfast I went to my friend's residence in Sussex street, and at my friend's residence in Sussex street, and at my request I was, by his wife, introduced to his bed chamber, and there lay on the bed his body cold and stiff, and I learned from Mrs. Forbes that the very time her husband departed this life he fulfilled his promise to me, for which I feel forever grateful. The immortality of the woul being proved, it is to me a very bright knowledge. A. FRASER. Sydney, N. S. W., June 12th, 1882.

Convincing Evidence of Indentity.

In a narrative of events occurring at a materializing seance of Miss Wood in London, the writer, "T.S. P.," relates the following:

"Toward the end of the scance a form ap-peared, apparently several inches taller than Miss Wood. In saying this I am making every allowance for the difficulty of judging of the size of a draged figure in comparative darkness. This figure advanced into the circle quite eight feet from the curtain. It seemed to desire to tect-from the curtain. It feemed to desire to communicate with some member of the circle. One hand was stretched out. It pointed at length to me. I released my hand from the grasp of my neighbor. It was seized in a mo-ment by the form, and I was nearly lifted from my chair by the violence with which the grip of a secret society of which I am a member was given to me. Not only was the grasp of the hand substantial, but the fingers were visi-ble through the dranery. Now, of course some ble through the drapery. Now, of course some people can never be convinced by evidence; but I put it to any reasonable person that this form could not have been an impersonation on the part of the medium. In the first place, it was taller than Miss Wood. It was, secondly, not on tin-toe, for the feet were distinctly visible on the-toe, for the feet, were distinctly visible through the drapery, walking on the soles. Thirdly, it gave me the grip of a society of which I an certain no one present was a mem-ber, and of which, as few members exist in England, Miss Wood could have no knowledge,

Now, by way of clinching the matter. Three years ago a friend of mine, a medical man, died in Australia. He and I, both Spiritualists, were long friends. Shortly previous to his death, from phthisis, we became acquainted James Thallmer." The company was very much excited and broke up at once, going to their respective his father, knowing me to be a Spiritualist, called on me and related the circumstances, and wanted my opinion. I replied that I hon-estly believed James had fallen, as state?

[From Light, London, Sept. 9th.] Supernatural Appearances.

I send you some passages from a book long forgotten-"Personal Recollection of Forty Years Ago"-by Cyrus Redding. He may be added to the long list of those who "cannot account" S. C. HALL. for what they have seen.

"While thus alluding to supernatural appearances I was myself puzzled sorely by a very singular incident connected with these unac-countables. I had called on a lady about noon, in the height of summer, in one of the streets north of Orford street

in the height of summer, in one of the streets north of Oxford-street. I had not been in the house a moment before I saw that something unusual had occurred. Presently the mistress came in and said they had been alarmed by a strange circumstance an hour or two before. A female servant had taken down her mistress's breakfast. The girl was approaching thirty years of age, and ap-parently of a temperament not likely to be easi-ly alarmed; no fellow servant was in the kitch-en at the time. She went to the chimney-place ly alarmed; no fellow servant was in the kitch-en at the time. She went to the chimney-place for some water, and, fancying she heard a roise, and turning her head, looking over her head, she saw a young man who lived not far off and who, some time before, had paid his addresses to her but had heen repulsed, for she did not like him. Startled, she fell on the floor sense-less, where she was found, and afterwards re-lated the foregoing circumstance. Something prompted her mistress to send and ask if the man was at home. He might have got in by stealth. How were they struck to find he had died that morning, and it was sup-posed about the same time the girl had seen him. I questioned all the parties, but found no dis-

I questioned all the parties, but found no discrepancy in their statements. The death of the young man was confirmed. The girl re-peated that she had never encouraged his ad-dresses, because she felt she could never attach

herself to him. I placed this incident to the same account as another I will relate, equally unaccountable as far as human testimony goes. They make just the two out of a dozen, not more, to which alone I am unable to find any solution :

Capt. W., a gentleman I have long known, of unimpeachable honor, now living, after having served throughout the whole Peninsular War, was ordered from Spain to Nova Scotia, when peace was proclaimed in Europe, we being at war with the Americans. He was lounging in the mess room of the barracks with another of ficer, I think in Halifax. It was noonday and the sun shone brightly. Presently an officer in uniform walked in at a door in the further part of the form walked in at a door in the further part of the room, looked at them, and passed out

again. "There is your brother l' said Capt. W. to his

companion, who recognized him also. Supposing the brother really had arrived in port and would return, they stood looking out for him to enter again, but he never came. A for him to enter again, but he never came. A mail or two afterwards, from Europe, brought an account of his death. It was still mere sin-gular that the intruder had upon his head a new regulation hat or cap, of which no pattern had reached A merica, and that both observers remarked the fact. When Admiral Coates saw his wife in India twice, and, coming home, found her dead, it was no donkt the effect of imagination. How many husbands dream of dead wives, and *vice versa*, and find the contraof Capt. W. it was, and is, to me, a great puz-

Exposure of Medical Vaccination Certificates.

Fo the Editor of the Banner of Light:

Considerable interest and anxiety have been aroused in the public mind lately by the exposure in the London press of a system which is all but universal amongst public vaccinators, of issuing false medical certificates in fatal cases of vaccination, in order to hide from the parental mind the dangers of the operation, which must intensify the agitation against compulsion to a large degree. A volume of similar testimonies to those already published might be collected without difficulty. I was dining with a medical man a short time ago (a well-known member of the British Medical Association) when the question of vaccination came up for discussion. I said: "Doctor, how is it you relinquished the practice of vaccination?" To which the Doctor, who has been a public vaccirator many years, promptly replied: "Because I killed so many I" It was not suggested, nor is it conceivable that inquests were held. or certificates of death by vaccination given. Indeed, the cases rarely leak out at all. Doctors who continue the practice of vaccination never tell when they kill, which would be a confession of manslaughter; and the pressure put up n them by their professional brethren to observe a discreet reticence is well-nigh omnipotent. Nevertheless, the truth occasionally escapes, as when Dr. Swanwick, a year ago, gave evidence that a death at West Hartlepool was "due to syphilis from inoculation," upon which the editor of the Lancet for Aug. 21st, 1881, said: "It is much to be regretted that medical men should lend themselves to the purposes of anti-vaccination agitators." Indeed, Jenner himself set an example which his followers have not been reluctant to follow, when he wrote: "I wish my professional brethren may be slow to publish fatal cases of smallpox after vaccination." Dr. Thomas Skinner, a physician of high standing, residing at Liverpool, states in the Liverpool Post that he vaccinated a charming girl, aged fifteen, some years ago, with "lymph as pure as any." The blooming girl died eleven days afterward, killed by the operation. 'Dr. Skinner brought the case before the Medical Institution of Liverpool. On hearing the facts the members admitted that the death was entirely due to vaccination, but they expressed a wish that the facts should not be revealed to the public, and for some years the secret was kept. Dr. J. Garth Wilkinson, of London, a medical author not unknown to Americans, says that hundreds of cases are reconded of a similar character; "but the vaccinating doctors for the most part deny all connection between vaccination and the death, and influence coroner's juries to pronounce death from some other cause. The difficulty is that the circumstantial witnesses of death are only mothers, fathers, and relations, and their testimony is of no weight in scientific scales." An instance in point was incidentally disclosed to the writer of this letter a few days ago at Eastbourne, a town on the south coast. A respectable builder was summoned a few weeks since for non vaccination with fourteen other recalcitiants. He instructed his solicitor to plead, as a reasonable defense, the fact that he had already lost a child by vaccination, and could not conscientiously comply with the requirements of the law. "The child," said the mother, "was the picture of health up to the day of vaccination, that the poor thing never looked up, so to speak, afterward." An ulcer broke out on the arm at the seat of insertion as large as the bottom of a tea-cup and full of matter. When the doctor called, the father t ld him the child was dying from the effects of vaccination, to which he made no reply, and three weeks after the rite was performed the child was dead. There had been no mention of any ailment except that caused by vaccination, but to the astonishment of the parents the publie vaccinator certified the cause of death as Diphtheria, which disease was non-existent in the house and its neighborhood. Those who are curious to pursue this subject

are referred to an able article in the Modern Review for April, 1881, entitled "The Medical Profession and its Morality."

It may be asked whether, after all, it is not expecting too much of human nature to suppose that a public vaccinator will certify the primary cause of death in such cases, unless he means to relinquish his office and its emoluments. The State should abolish compulsion, and make medical men responsible for the consequences of vaccination.

It will interest some of your readers to know that a movement has been set on foot in France by Dr. Charles Pigeon, of Fourchambault, with the object of calling public attention to the numerous fatalities attending vaccination, and to obtain from the French Chambers a law containing this important penal provision. This. it is believed, would speedily bring the Jennerian system into desuetude. With responsibility attached the risks of vaccination would be repudiated by the profession to save them from Yours faithfully, financial ruin.

WILLIAM TEBB. 7 Albert Road, Regent's Park, London.

New Publications.

TRUE WOMANHOOD. Hints on the Formation of Character. By Franklin Johnson, D. D. 16mo, cloth, pp. 139. Cambridge, Mass.: Moses King

The purpose of this book as stated by the author is to aid woman "to distinguish the good and the evil in the tendencies of the times that affect her most strongly." His views, however, of what is good and what evil differ materially from those held by the liberal and progressive classes of society. For instance, among the cvils he places the woman's rights move ment. He designates a desire on the part of women to take part in public affairs "a perversion of their being," having a tendency to "render her hard and coarse," thinks every effort in that direction "an attempt to blot out the distinction between the sexes,' and loudly "protests against all influences which tend to produce a result so monstrous and so surprising." Many good thoughts and much good advice the book contains is overshadowed by a conservatism of be lief and a dogmatism that, unfortunately, will render them nugatory to many into whose hands the work may come.

THE PEERLESS; for Singing Classes, Institutes, Academies and Schools. By W. O. Perkins. Mus. Doc. Long 8vo, boards, pp. 192. Boston: Oliver Ditson & Co.

The long and varied experience of Mr. Perkins has enabled him to produce a course of instruction in vocal music that will prove very acceptable to both teachers and pupils. The lessons and exercises are new, and the selections of music comprise some of the best of glees, hymn tunes, anthems, charts and miscellaneous pieces.

LA FAUSTIN. A Life Study. By Edmond De Goncourt. Translated from the French by John Stirling. Philadelphia: T. B. Peterson & Brothers.

The heroine of this book is a popular Parisian actress who in the rôle of " Phedre " scores an immense triumph before an audience composed of the wealth and fashion of the city. Following this, the most glow ing and realistic descriptions are given of the spien dor, elegance and excitement, as well as of the lower and more repulsive grades of life in the French capital.

*We are persuaded that the ancient Hermes with all the subtle art and natural resources of the Alchemists, was a very poor doctor compared with Mrs. Lydia E. Pinkham, of Lynn, Mass. Hermes may have been after all only a clever practitioner of the Black Art; but we know there is no humbug in the pharmaceutical chemistry of Mrs. Pinkham's Vegetable Comnound.

SPIRITUALIST MEETINGS.

BEVERLY, MASS. - The Spiritralists' Union holds meetings every Sunday at 2% and 7 p. M., in Union Hall, Charles Hoviden, Bresident; E. T. Shaw, Treasurer and Secretary. The public cordially invited. CHICAGO, ILL. - The First Society of Spiritualists meets each Sunday in Martin's Spirit Rooms, corner Wood

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GALLERY OF SPIRIT ART. An Illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 enĭs.

SEPTEMBER 30, 1882.

advised run to be part in would no doubt cation which I assured him would no doubt come by mail. In about ten days after, Mr Thalimer received a letter from the captain of the ressel confirming the truth of the commu-nication through lis daughter's hand. After a lapse of thirty years, in August, 1980, I was at Lake Pleasant camp increting. One aftern on while stated on the stoop fronting the hotel, two Troy gentlemen approached and invited me to take a walk with them. I ac ept and we walked wherever, inclination led us, not having in view any particular place we de-sired to visit. We were passing along by what is called the open square, and discovered under a large tent a great throng of people, ladies and centhemen, who seemed intently interested in what was taking place. Being desirous of learning what it was, we drew near, and discov-éred a lady under what was chimed as spirit control, giving tests of spirit-identity to the people assembled. This I, dy, I desire to state, beither my friends nor myself ever met before. She was an entire stranger to us. We noticed that she gave a number of tests, names, dates, circumstances and events which were corroborated by different ones in the andience. All at once she exclaimed under great excitement; "I see an immense ship nearing me; this vessel seems to be laboring in a terrible storm. It seems as though this vessel would come upon me. I see now lashed to this ship a large tish, a whale. Now I see a young man going aloft. My Ged !" she said, " this man will fall and will be killed." She watched him with intense interest, and then she suddenly shricked so loud as to be heard in all the surroundings: "Oh I my to be heard in all the surroundings: "Oh ! my God ! be talls to the deck and is killed." Her eyes were riveted to the spot for a moment in

eyes were inverted to the spot for a noncent in perfect silence. She then said, "This young man gives me his name. He says he is James Thalimer, of West Troy, N. Y." I at once replied, raising my hat, "Yes, that is correct." The lady then moved from the platform, and motioning with her hands for the people to make way for her, she came to where I was standing, and threw her some to where I was standing. "Yeshirah. arms around my neck, exclaiming, and threw her arms around my neck, exclaiming, "Yosburgh, God bless you I am glad to meet you here. This is the second time I have been able to re-turn and identify myself. First through my sister, which you knew of, and second through this lady, a stranger to us both. God bless you, Vosburgh?" W. H. VOSBURGH.

Troy, N. Y., Sept. 4th, 1882.

(From The Harbinger of Light, Aug. 1.) A Compact Fulfilled.

Ten years since, I had a bosom triend named James Forbes, a saddler and harness-maker by trade. He was a rationalist like myself, only naving a better education and very likely being otherwise superior, he was more advanced in his wirws. He entertained the idea that there is a continued individual conscious and prois a continued individual conscious and pro-gressive existence, and through the geological strata progressing upward to the surface on which we stand, he gave a good illustration of the eternity of being. Picking up a smooth pebble one morning as we two were walking together from the bath, he said to me: "This pebble is composed of a great number of atoms, a space existing between each atom, although we cannot with our eyes see; 6 ch atom re-volves in its othit as the planets revolve in we cannot with our eyes see, 6 ch alom re-volves in its orbit, as the planets revolve in itheir orbits; this little perble represents the universe in miniature." This I at once recog nized as the truth; such were the lessons I re ceived from my friend. He next informed me of Modern Spiritualism as he read of it in the papers coming from the United States of Amer-ten. He seemed deeply impressed with the in formation. I laughed and said: "Ohl it is a Yankee humbug; the Yankees are a clever people; we are rid of one humbug, and we will not have another imposed on us." One morning these remarks of mine seemed to vex him, and he replied: "Well, I do n't know so much about that. When such men as Judge Edmonds, Professor Hare, and others of equal eminence in century.

my deceased filend was not a member of any such association, and that although a Freema son, the Order to which 1 refer is not directly associated with Masonry, further than that many foreign members of the craft and a few English brethren belong to both."

An Unconscious Physical Medium and an Unconscious Circle of Investigators.

Fo the Editor of the Banner of Light : 0.

Harner's Monthly for November, 1881, contains an article under the head of "Cornwall with an Umbrella," by Wm. H. Rideing, from which 1 make the following extract:

"A chilling wind and a pouring rain did not affect the business [a country fair] or the amusements. A shivering acrobat, whose white cot-ton tights were wet through, went on with his performances unconcernedly in the mud of the open street, while a very small and pathetic clown with a pinched face squeaked his well worn with a priched face squeaked his well worn witticisms to an audience under unbrel-las and mackintoshes. One of the poor tum-bler's feats was the familiar rope trick, and an old farmer, with a face in which cutning and resoluteness were blended in marked propor-tions, accepted his challenge to the him up in which a way that he could not release bigsolf There was no nonsense in the way the old farmer went about the business; he pursed up his thin blue lips, and never a smile passed over his hard features. Here was the old Puritan witch burner destroying an impostor and exact-ing in merciless justice. He used length after length of the rope; he pinioned the wrists, bound ankle to ankle, and secured the waist to the neck so that his victim could not move with out turning purple in the face. Theodds seemed out turning purple in the face. Theodos seemed to be wholk against the poor Bohemian, who made unavailing objections to the manner of his treatment, while the modely little chown, in the vermilion of whose cheeks the tast falling rain had-left some dingy streaks, endeavored to divert the farmer from bis purpose by irritating and even insulting remarks. But the farmer applied hundleft undfuided to the tast bed set applied himself undvidedly to what he had set about, and when he had nearly exhausted him self and wholly used up the rope, he contempt uously shoved Jack, the acrobat, into the center of the ring which had been formed, and passed without a word into the surrounding crowd. Jack had evidently caught a Tartar; he stood shivering, abject and dismayed. This was

but for a moment, however. Then an involut tary thrill seemed to pass through his body, and the tope fell in a tangled heap at his feet, as the nusician of the troupe with Pandean pipes and a drum sent up a victorious flourish from his instruments The farmer went off in silent discomfiture,

but in recognition of the performance the crowd threw many pennics into the ring, and united in the opinion that 'it was a stunner-it To any experienced Spiritualist the lines I

have placed in italics reveal the secret of the trick. The acrobat was simply an undeveloped spirit medium, as doubtless were most of the nine millions of witches and wizards who were hanged, drowned and burned through the influence of the priesthood during the thousand years of darkness that preceded the eighteenth THOMAS R. HAZARD.

and Walnut streets, at 10:45 A. M. and 7:45 P. M. Mrs. Corn L. V. Ri Immond, regular speaker. Dr. L. Bushneit, Pres-ident, Childret's hour, 9:45 A. M. All are cordially in-vited. Collins Eaton, Sceretary. *The Progressive Lycetum meets* in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at *Construction and Court and Court and Court and Court and Science Weetry Standary*. All are invited, Z. T. Griffen, *The Spiritual Progressive Society* nuests at Grimes Hall, Somin Halstends preed, Sundays, at 3 P. M. H. O. Lonse, President; H. S. Cornford, Secretary; Mrs. N. Moore, Treasurer, Mrs. Harrison and others will speak and give tests.

tests, **CLEVELAND, OH10.**—The First Religious Society of Progressive Spiritualists meets trregularity in Weisger-ber's Hall, conter Pro-peet and Brownell streets, at 74 r, M. Thomas Lees, President'; Tillie II. Lees, Sceretary, The Children's Progressive Lyceum meets in the same place at 104 A. M. Wm. Z. Hatcher, Conductor; Mrs. Ella Wil-liamison, Guardian; Tillie H. Lees, Treasurer, 105 Cross street.

CEDAR RAPIDS, IOWA.—First Society of Chris-tian Spiritualists meets every Sunday, at 7% r. M., at Enor Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Scoretary and Treasurer, HANSON, MANS.-Regular meetings are held on al ernate Sundays. W. Hood, President; Mrs. Imogen icClellan, Secretary; Mrs. Barnabas Everson, Treasured McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLLS, IND.—The First Society of Truth-Seekers meets for religious service overy Sunday at 24 and 75 p. M. J. R. Ruell, President: S. D. Buell, Secr. tary. The First Society of Spiritualisis meets Sunday and Wednesday evenings, In Paknee Hall, W. P. Atkinson, President; W. P. Smith, Secretary; Jacob Eldridge, Treas-ters.

LEOMINSTER, MANS. - Meetingsare held overy other Sunday in Allen's Hall, at 2 and 6% o'clock p. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fan-ule Wilder, Corresponding Secretury.

LOS ANGELEN, CAL.-The First Spiritual Society meets every Sunday at 2P. M. at Good Templar's Hall, Malt str ot. All conducily invited, especially strangers, Press, dent, J. Tilley; Vice-President, J. H. Cotton: Secretary, Mrs. Nettie C. Welr; Treasurer, F. Lindguist,

MILWAUKEE, WIS.-Spiritualist meetings are hold at Boynton's Hall every Sunday evening at 74. Mrs. L. M. Spencer, regular speaker.

NEW HAVEN, CONN.-New Haven Association o spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7% P. M.

NEWBURYPORT, MASS.-The First Spiritual Sectory holds meetingsevery Sundary Tomary Tomary Standard Standard Tomary Standard Standard Tomary Standard Standard S cloty holds meetings every Sunday at Temple of Honor Hall 48 State street, at 2% and 7% P. M. Vice President, J. W Ricker; Secretary, R. E. Braun; Treasurer, Moses A Plummer.

Plummer, PORTLAND, ME. The People's Spiritual Meeting i Mentional Sunday afternoon and evening at Mercantile Hall held each Sunday afternoon and evening at Mercantile Farrington Block, Congress street, at 2% and 7% o'cl Speakers and mediums desirous of visiting Portland m the auspices of the Society, will address H. C. Berry L'inclustreet.

PHILADELPHIA, PA.— The Second Association of Spiritualists holds conferences every Sunday atternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Charles W Yard Negerster: V. Yard, Secretary,

PEORTA, ILL.—The Peorla Progressive Association holds regular meetings every Sunday at 10½ A. M. and f P. M., at Workmen's H.I.I., corner Adams and Fulton streets. Speakers and mediums desiting to visit Peorla un-der the auspice s of the Society, will address Robert Bolton, Corresponding Secretary, 1805 North Adams street,

SALEM, MANN.-Conference or lectures every Sunday at Prat's Hall, conner of Essex and Liberty streets, at and 7 P. M. S. G. Hooper, President.

and P. M. S. G. Hooper, President, SAN FRANCINCO.CAL, The First Spiritual Union Soclety holds a conference and séance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third, Also meetings for lectures and séance in the sevening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

10 A. M. VINELAND, N. J.-Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary: Susan Cornell, Corresponding Secr-tary; Mrs. Porth dage, Treasurer. Children's Progressive Lyceum meets at 12% P. M. Charles E. Greene, Conductor, s Progressive Lyceum meets at 12% F. M. Charles E. Greene, Conductor, WORCENTER, MANS. — The Worcester Association o Spiritualists holds meetingsevery Sunday at 2 and 7 P.M. In Grand Army Hall. Woodbury O. Smith, President; Hattie W. Hildreth, Vice-President; E. P. Hoves, Secre-tary; John A. Lowe, Corresponding Secretary; F. L. Hil-dreth, Treasurer. WEYMOUTH LANDING, MANS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetingsevery Sunday in Williams' Hall, Weymouth Land-ing, at 2 and 7 o'clock P. M.

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BANNER OF LIGHT. 11 SEPTEMBER 30, 1882. Miscellaneous. Miscellaneous. new Pork Advertisements, Mediums in Boston. Advertiscments BALTIMORE ADVERTISEMENT. The Spiritual Offering, THE VOICE OF ANGELS DR. ELIZA STILLMAN HAS wonderful success in aling by correspondence. Ad-''I take pleasure in testifying to the skill and ability with which you treat medical questions,'' From Grace Green-word: "Am happy to testify to the almost miraculous heal-ing power of Dit. STILLMAN. She does not need to question her platients to discover their secret pains.'' Address The Windermere, 57th street, oth Avenue, N. Y. Sept. 16.-tf A LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE INTERESTS OF HUMANITY, PHOM A SPIRITUALISTIC AND SCIENTIFIC BANDFOINT, ISSUED WEEKLY AT OTTUMWA, IOWA. A Semi-Monthly Paper, SARAH A. DANSKIN. Devoted to Searching out the Principles Under-Physician of the "New School." lying the Spiritual Philosophy, and their TRANCE AND MEDICAL MEDIUM FOX & WILSON, Publishers. 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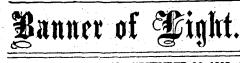
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Rules and Advice

BANNER OF LIGHT.



12

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 Shlyantoku, 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 11,522 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 corritant of things beyond the ken Of those who only use the pungent pen,-Ex.

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 the smallex 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 multiple user baseling to be been been been smallpox were nearly a hundred a week, a large proportion of them persons who had been vacci 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 An-

drink in its natural beauties and scan its won- and I care not who shall write its laws." Let derful resources rather than talk. In this he is the Grattan Smith family sing, and no matter the hope of renovating his precarious health, 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 Digby thinks The old Earth drinks Just now too much of water, And brings us chills

And other ills. Much oftener than it orter.

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.

ship Edam for Amsterdam, collided in midocean 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 property loss of millions of dollars has been inand railroad accidents which marked its prothrown 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 addressed a large independent meeting at the custom of united action for the carrying out of any scheme for the benefit and elevation | The meetings are held annually at Schoolcraft, 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 Limet at Lake Pleasant and turned my face toward the sunset. As the train bore me away with rapid speed I generous their praise of my humble work; and how hearty the welcome extended to me personally. Six weeks previous 1 had reluctantly left home 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

to be commended. He has come among us in who does the speaking, the meeting will be a success. Mr. Lillie also made all happy by his which we earnestly hope he will accomplish, as 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 schoolhouses. 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 toil grow lighter on the homeward march. What heroism the defense of home has called forth I 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 shricking 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 deathdirge of wind and wave. To rest again my-The steamer Lepanto from Hull, and steam- 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 last ten days has been, in its influence in all of the 1st inst., and found a large number campparts of the country, unprecedented for years. | ing upon the Fair Grounds near the city. The Bridges, mills, and other movable fabrications | meeting had already been in session for a week, of man have been swept away by the avalanche and a general good feeling prevailed. I have of water it created; crops have been injured; not found anywhere so large a number of railroad "washouts" have been in order, and a speakers congregated as at Lansing. Messrs. Stewart, Burnham, Andrus, Stebbins, Spinflicted. Some lives were lost during the freshets | ney and Mrs. Pearsall were all present the last days of the meeting, and each took part in gress. Hundreds of workmen have also been 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. Silverson 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 Fliday. the 8th inst., Bro. A. B. Spinney and myself

SCHOOLCRAFT, MICH. 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 Goguac Lake, one mile from the city. The meeting was very largely attended, and the best of feeling pre-vailed; Mr. Stebbins delivered two very able could but think of the kind hearts I had met in vailed; 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. to fill my engagements, dreading the unkind | Mr. Lillie furnished the music for the meeting; Mrs. Silverson 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 of Dr. Robinson. The doctor is an old veteran | convened. Mrs. Olie Denslow, who sang at the Schoolcraft meeting, furnished the music for passed seventy milestones on life's dusty high- this occasion. She is the Sankey of Spiritualism in Michigan, and her songs added much to 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 ences, extending over thirty years. On Sun- the stand and took a seat by my side. Thinkday, the 20th, I addressed a large audience in a ing he might be a public officer from the city I grove in the village, and returned on the 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 audi-I see my letter has grown lengthy, and I will defer further items. Personal business will occupy most of my time until November, when hope to begin my regular monthly engagements for the winter.

Meetings in Philadelphia.

To the Editor of the Banner of Light: The First Association of Spiritualists will commence their fall and winter course of leccommence their fall and winter course of lec-tures on Sunday, Oct. 1st, at the hall 810 Spring Garden street. The hall has been newly pa-pered and painted throughout, and many otler 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 come down, and in its place "Hall of the First Asso-ciation 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 re-moved, 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 rs at present by the outside people of all de-non inations 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 Spiritual-ists, 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 In-finite Spirit of all spirits send forth many more inite 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 unit-ed. household of harmony. C. Fanny Allyn 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.

Meetings in Portsmouth, N. II. Mr. J. William Fletcher's third and last Sun-day for the present, at least, was of unusual interest; the afternoon was devoted to the an-swering 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. This 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 con-tinually sent out from certain quarters are caus-ing 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 suf-fering. We regret to state that this animosity against mediums is not wholly with those of the outside work who or the more that are in a against mediums is not wholly with 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 he ranks, whose great desire to rule is leadit in to sacrifice the truth on the altar f 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. In the evening the largest audience of the season listened with rapt attention to an ora-tion 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. Cor-liss, 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. B.

Meetings in Portland, Me.

Fo the Editor of the Banner of Light: Sept. 17th and 24th Mrs. C. Fannie Allyn of

Stoneham, Mass., occupied our platform. Mrs. Allyn is one of the best inspirational speakers we have had in Pertland. 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 for the lecture was "The Mission of Spiritualism"; in the evening, "What Positive Proof have we of Life After Death?" She treated these sub-jects in an able manner, holding the close at jects in an able manner, holding the close at-tention of her audience; her evening lecture in particular was the best we have listened to for



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nuals, 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 Glotious 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 myththe "deadly upas 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 wasn't 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 adays 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. Digby 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 Godlike 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, has said, "let me write the songs of a nation,

MCLEAN, N. Y.,

And was made welcome at the hospitable home in the ranks of Spiritualism, and has already way. In the afternoon he drove me to the summit of a large hill to the west of the village, and the interest of the meeting. from this Piscah 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 experievening 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 ence. 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 soulstirring.

Manager Kellogg bore his honors meekly. He is the soul of wit, and always has a story to suit the occasion. So certain am I that he was born a joker, I rositively 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 Rothmerel's séances 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

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 Eearth." Seats can be rented by the month on application to Mr. Eustis Stuart, at the church, after the morning service. BELL MELALTY Visitors will always be provided with good will be made at each service. the service of the principles is all the principles is al

Sunday, Sept. 24th, notwithstanding the rain. good audiences were present at each service. Mrs. Allyn gave two very interesting discourses,

and answered several questions. She also gave two very satisfactory glove readings. This was Mrs. Allyn's first appearance before a Portland audience, and we sincerely trust it may not beher last. She has made many friends here whose best wishes will go with her in all 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 "Universality of Spiritualism," with a sharp and critical comparison between Bible sharp and critical comparison between Biole-recoided 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 com-plete, and if any Bibliolaters were present, they had facts and philosophy enough to ponder over for the next very

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 sub-

I noticed many new faces among the audi-ences, 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.

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