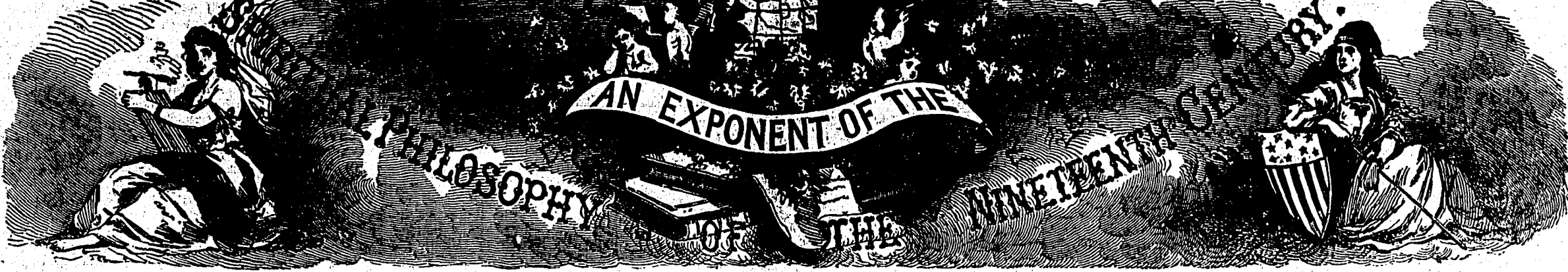


# BANNER OF LIGHT.



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## Literary Department.

### The Ghost Story Told to the Queen.

[\*] Shortly before Prince Albert's death the conversation at Windsor Castle turned on the appearance of ghosts. The Marquess of Ely narrated to the Queen what was then known of this extraordinary story. The Queen replied that she "did not believe in such things," but desired that the story should "not be mentioned before the Prince, as," said her Majesty, "he believes in these things." At that time we had not the Rev. Charles Dale's corroborator of the story. "The narrative," says the writer, "derives its value from its implicit truth. The testimonies are unimpeachable, and the long-disputed fact is, in my opinion, proved that impalpable spirits not only appear, but can exert very great force and also possess weight and voice."

The writer is a Rector and Rural Dean in the late Established Church of Ireland, and a J. P. for two counties.

About the middle of the eighteenth century there lived at Loftus Hall, in the county of Wexford, Charles Tottenham, a member of the Irish Parliament, usually known as "Tottenham and his Boots," on account of a celebrated ride which he took from Tottenham Green to Dublin at the time when it was debated in the House whether the sum of eighty thousand pounds, the overplus of Irish taxation, should be retained for the benefit of the Irish nation or sent as a gift to the English Treasury. Tottenham was ill and in bed when the news reached him. He immediately rose, and, ordering his horse to be saddled at once, set out on his memorable journey—eighty-six Irish miles.

He arrived at the Parliament House, muddy and travel-stained, just before the question was put; but, being in undress, the usher at first refused him admission, as an order had been made that every member should attend in full dress or forfeit five hundred pounds. The Speaker, however, ruled that, as a member, he had a right to enter, but was liable to the penalty. Accordingly, he came in just as he was; with his whip in his hand, and his long, heavy riding boots, and gave the casting vote in favor of his country, thereby retaining the eighty thousand pounds for its use. He at once became immensely popular. His picture was painted and engraved in his riding-dress and large, cumbersome boots, and widely circulated. Hence he had the name which in the family still cleaves to him—"Tottenham and his Boots."

His second son, Charles Tottenham, had two daughters, Elizabeth and Anne, to the latter of whom his title relates. He came to live at Loftus Hall, the old baronial residence of the Loftus family, with his second wife and the two daughters of his first wife—the Hon. Anne Loftus and Elizabeth.

Loftus Hall was an old, rambling mansion, with no pretension to beauty; passages that led nowhere, large, dreary rooms, small closets, various unmeaning nooks and corners, paneled or wainscoted walls, and a tapestry chamber.

The county Wexford, when conquered by Strongbow, in 1172, was divided among his hardy followers. The strongholds erected by them to secure their prey still impart a peculiar character to the southern portion—a large, square castle or keep, with a bawn attached, to preserve their cattle at night. The portion obtained by one of these soldiers, De Raymond, upon which Loftus Hall was afterward built, was a low, flat peninsula of limestone, stretching out into the Atlantic Ocean, and upon which its long and mighty waves beat with awful magnificence in a storm; it was fortified by De Raymond after the rebellion of 1641, and became the property of the Tottenham family. It is so separated and cut off from all communication with the outer world that a feeling of loneliness and utter desolation fixes itself on the minds of all who remain long enough to wear off the impression of its strange novelty.

Here resided, as I have said, at the time my "lower tale" commenced, Charles Tottenham,

ham, his second wife and his daughter Anne; Elizabeth, his elder daughter, having been married. The father was a cold, austere man; the stepmother such as that unamiable relation is generally represented to be. What and how great the state of lonely solitude and depression of mind of poor Anne must have been in such a place, without neighbors or any home sympathies, may easily be imagined.

One wet and stormy night, as they sat in the large drawing-room—those three—in days when literature was almost unknown, fancy work, beyond samplers and their rude decorations, unthought of, and the thousand knick-knacks, incentives to modern ladies' work, yet dormant in the womb of time—they were startled by a loud knocking at the outer gate, a most surprising and unusual occurrence. Presently the servant announced that a young gentleman on horseback was there requesting lodging and shelter for the night. He had lost his way, his horse was knocked up, and he had been guided by the only light which he had seen from their window. Now, if Dr. Johnson's saying be true, that "hospitality is the virtue of an uncivilized country," here was a claim which could not be refused. There was not another refuge to be found, while the sound of the mighty waters fell heavily upon the rocks beneath the house. The stranger was admitted and refreshed, and proved himself to be a most agreeable companion and a finished gentleman—too agreeable far for the lone son of the House of Tottenham, for a sad and mournful tale follows, and one whose strange results have not ceased to the present day.

Much mystery has involved the story at the present point, and, in truth, the matter was kept in such silence and obscurity that, but for the acts of her who was chief sufferer in it through several generations, nothing would now be known; every one had long passed away who could throw light upon it, and, when the strange facts and circumstances occurred which led the writer of this to inquire concerning her, much difficulty was experienced in tracing back her sad history.

The fact, I believe, was—that which was most natural under the circumstances—that this lonely girl formed a strong attachment to the gallant youth chance had brought to her door, which was warmly returned. The father, as was his stern nature, was obdurate; and the mother no solace to her, for she was a stepmother. It is only an instance of the refrain of the old ballad, "He loved and he rode away." He had youth and friends and stirring scenes to mingle in, and soon forgot his passing attachment, while poor Anne's reason gave way—she had but unsympathizing parents, harsh and cold—and then the moaning of the lonely sea was the only accompaniment of her deep melancholy.

The many-voiced wind!  
How sorely I weep  
When I hear its lone cheer  
As it swells o'er the deep!

The fact is but too true, she became a confirmed maniac, and had to be confined for the rest of her life in that tapestried chamber before mentioned, and in which room she died. A wild legend was at once invented to account for this sad calamity—a legend which held its place for very many years, as will be shown presently by an extract from a letter of the parish priest, dated February 8th, 1838.

The legend ran that the strange horseman proved such an agreeable acquisition that he was invited to remain some days, and made himself quite at home; and, as they were now four in number, whilst was proposed in the evenings. The stranger, however, with Anne as his partner, invariably won every point; the old couple never had the smallest success. One night, while poor Anne was in great delight at winning so constantly, she dropped a ring on the floor, and, suddenly diving under the table to recover it, was horrified to see that her agreeable partner had an unmistakable cloven foot. Her screams caused him to be aware of the discovery, when at once he vanished in a thunder-clap, leaving a brimstone smell behind him.

The poor girl never recovered from the shock, lapsing from one fit into another, and was carried to the tapestry room, from which she never again came forth, and where she shortly after died.

This story of his Satanic majesty got abroad, and many tales were told of how he continued to visit and disturb the house. The noises, the apparitions and disturbances were innumerable, and greatly distressed and terrified old Charles Tottenham, his wife and servants.

I now give a portion of the letter of the reverend gentleman before alluded to, which he kindly sent me in reply to my inquiries on the subject. He says:

"The proofs given in your letter attest the presence of some spirit, but in my mind not conclusive that it was the young lady's. This brings to my mind the traditions of the Hall, in the locality of which I have lived for upwards of twenty years. I remember conversing with one of the oldest retainers of the family, and he described that room in the house as being unused. I made further inquiries, but she could not tell how the fellow with the cloven foot arrived there—but that he was there, and gave great annoyance to the Hall family, so they determined to call in the services of the parish priest, of the name of Broders, who lived in the neighborhood about one hundred years ago. He, it is said, used all the exorcisms of the Church against him, and after this his operations were confined to a certain room—the tapestry chamber. This I have heard from many, but particularly from an old woman in Haggard, who was one hundred and six or one hundred and eighty years old when she died. She well recollected the priest above alluded to, and that the Tottenham family were ever after very kind to him to the day of his death, and afterwards were so to the members of his family as long as his good services were remembered. This latter part I know to be true, and the former I have no reason to doubt."

Here, then, we have traced from the date of the unhappy girl's misfortune that the house was disturbed by something supernatural; that the head of the family sought the aid of the Rev. Mr. Broders, the parish priest, to abate it, and, further, that the tapestry room was the scene of these visitations.

But the matter was kept dark, all reference to poor Anne was avoided, and the belief allowed to go abroad that it was Satan himself who disturbed the peace of the family. The sad story of the poor girl was too painful, the treatment (most likely) of her by the unfeeling parents too harsh, and they were ready to turn aside the keen edge of observation from her fate, preferring rather that it should be believed that they were haunted by the devil, so that the story of her wrongs should sink into oblivion and be classed as an old wife's tale of horns and hoofs. But Anne herself would not permit this. To this day, through several generations, she keeps her wrongs and sorrows alive. The harsh father and stepmother have long gone to the "place appointed for all living." The Loftus branch of the family are in possession of the Hall. Yet poor Anne has kept her tapestried chamber through all this lapse of time by nearly the same means which compelled her parents to call in the aid of the parish priest so long ago.

But to my tale.  
About the close of the last century my father was invited by Mrs. Tottenham to meet a large party at the Hall. He rode, as was then the usual custom in Ireland, with his pistols in his holsters. On arriving he found the house full, and Mrs. Tottenham apologized to him for being obliged to assign to him the tapestry chamber for the night, which, however, he gladly accepted, having never heard any of the stories connected with it.

However, he had hardly covered himself in the bed when something heavy leaped upon it, growling like a dog. The curtains were torn back and the bedclothes stripped from off the bed! Supposing that some of his companions were playing tricks, he called out that he would shoot them, and, seizing a pistol, he fired it into the chimney, lest he should wound one of them. He then struck a light and searched the room diligently, but found no sign or mark of any one, and the door looked as he had left it on retiring to rest.

Next day he informed his host how he had been annoyed in that room, but they could only say that they would not have put him in it if they had had any other to offer him.

Years passed on, when the Marquis of Ely went to the Hall to pass some time there. His valet, Shannon, was put to sleep in the tapestry room. In the middle of the night the whole family was aroused by his dreadful roars and screeches, and he was found lying in another room fainting in mortal terror. After some time he told them that, soon after he had laid himself down in bed, he was startled by the rattling of the curtains as they were torn back, and, looking up, he saw a tall lady by the bedside dressed in stiff brocade silk. He leaped up and rushed out of the room screaming with terror. Then first he heard from the old housekeeper—Anty Neal—of Miss Tottenham.

Again the room was shut up, and years passed on, when I was brought by my father with the rest of the family to the Hall for the summer bathing. I was attracted by the antique look, sombre pictures and quaint character of the tapestry room, and at once chose it for my bedroom, being wholly and utterly ignorant of a particle of the stories connected with it, or even of the fact that Anne Tottenham had ever existed. The tapestry represented a hunting-field of old, where gentlemen and ladies with long spears followed the game—stags and harts—and the attendants in the woods roused out the game and the dogs careered about. When there was a windy night the tapestry waved, and the whole scene seemed animated with a heavy kind of life. Many a night I slept peacefully on poor Anne's bed, finding food for imagination as the wind moved the figures, which seemed to thrust their spears as the dogs gave chase.

One night, however, I sat up much later than usual to finish an interesting article in *Blackwood's Magazine*. The full moon was shining clearly in through two large windows, making all as clear, so to speak, as day. I was just about getting into bed, and happened to be looking at the door, when, to my great surprise, I saw it open quickly and noiselessly, and as quickly and noiselessly shut again, and the tall figure of a lady in a stiff dress proceeded slowly to pass through the room toward one of those curious closets before-mentioned, which was in the opposite corner.

I followed her with my eyes in astonishment, until the corner of the bed hid her from my sight. I rubbed my eyes. I thought of Sir David Brewster's theories, and *deceptio visus*, and everything, except that I really had seen a woman; for the idea of a ghost did not for a moment enter my head. I quickly reasoned myself into a sound sleep, and forgot the matter.

The next night I again sat up late in my bedroom, preparing a gun and ammunition to go to shoot sea birds early next morning, when the door again opened and shut in the same noiseless manner, and the same tall lady proceeded to cross the room quietly and deliberately, as before, toward the closet. I instantly rushed at her, and threw my right arm round her figure, exclaiming, "Ha! I have you now!" To my utter astonishment my arm passed through her, and came home with a thud against the bedpost and curtains, at which spot she then was. The figure quickened its pace, and as she passed the skirt of her dress lapped up against the curtains, and I marked distinctly the pattern of her gown—a stiff flowered or brocade silk.

Again I rubbed my eyes, thought upon the vagaries of vision, and soon went to sleep. That I had seen and endeavored to grasp a ghost never came across my mind; my pulse was not quickened one throb. I fancied I could make out some scientific reason for it. However, I told the story at breakfast next morning. My father, who had himself suffered from the lady's visit so long before, never said a word, and it passed as some folly of mine. So slight was the impression it made on me at the time that, though I slept many a night after in that room, I never thought of watching or looking out for anything, and doubtless the poor form often passed me in my sleep into her mysterious closet. I afterward heard that my father had written to a friend, telling him that I also had seen Miss Tottenham in the tapestry room.

The years wore on, and once again I was a guest at Loftus Hall. The Marquis of Ely and his large family, with a great retinue of servants, filled the house to overflowing. As I passed the housekeeper's room I heard the valet, Shannon, say to her, "What! I to sleep in the tapestry-room? Never! I will leave my lord's service before I sleep there!"

At once my former experience in that room flashed upon my mind. I had never thought of it during the interval, and was still ignorant of Anne Tottenham; so, when the housekeeper had gone, I entered the room and said, "Shannon, do tell me why you will not sleep in the tapestry room, as I have a particular reason for asking you the question?" He looked at me for a moment and then said, "Is it possible that you do not know?" I said, "I really know nothing, but I have a particular reason for asking why you will not sleep in that room." Again he said, "Is it possible that you do not know that Miss Tottenham passes through that room every night, and, dressed in a stiff, flowered silk dress, enters the closet in the corner?" I replied that I had never heard a word of her until now, but that, when I was here a few years ago, I saw twice a figure exactly like what he had described, and passed my arm through her body, and that the second time I had distinctly seen the flowers on her gown, as from her haste it had turned up in a triangular lap on my curtain. "Yes," said he, "that was Miss Tottenham, and, as well known, she was confined—mad—in that room and died there, and, they say, was buried in that closet."

Upon my visit at that time the tapestry room was allotted to a married couple, and then I learned nothing further.

Again time wore on. I had entered my profession and was immersed in hard and constant work in the North of Ireland, and had too much to do even to think of Anne Tottenham.

Another generation arose, another owner possessed the property—the grandson of my friend. In the year 1838, he, being then a child, came with his mother, the present Dowager Marchioness of Ely, and his Tutor, the Rev. Mr. Dale, to the Hall for the bathing season. Mr. Dale was no imaginative person—a solid, steady, highly-educated English clergyman, who had never heard the name even of Miss Tottenham. The tapestry room was his bedchamber. One day in that year, when autumn was fast fading into winter, I received a letter from Lord Henry Loftus, the uncle of the young Marquis of Ely, saying, "Do tell me what it was you saw long ago in the tapestry chamber, for something strange must have happened there to the Rev. Charles Dale, as he came to breakfast quite mystified. Something very strange must have happened to him in that room, but he will not tell us, seems quite nervous, and, in short, is determined to give up his tutorship and go at once to England. Every year something mysterious has happened to any person who has slept in that room, but they always keep it close. Mr. Derinky, a Wexford gentleman, slept there a short time ago. He had a splendid dressing-case, fitted with gold and silver articles, which he left carefully locked on his table at night, and in the morning found every article scattered about the room."

The Dowager marchioness told me that now Miss Tottenham had "regularly" turned them out of the house," and orders had been given to convert the tapestry chamber into a billiard-room.

Upon hearing this I determined to write to the Rev. Charles Dale, then incumbent of a parish near Dover, telling him what had occurred to myself in that room, and that the evidences of supernatural appearances there were so strong and continued for several generations that I was anxious to put them together, and should consider it a great favor if he would tell me whether anything had happened to him in that room, and of what nature. He then for the first time mentioned the matter, and from his letter now before me I make the following extract:

"For three weeks I experienced no inconvenience from the lady; but one night, just before we were to leave, I had sat up late. It was just one o'clock when I retired to my bedroom (the tapestry room), a very beautiful moonlight night. I looked my door, and saw that the shutters were properly fastened, as I did every night. I had not laid myself down more than five minutes before something jumped on the bed, making a growling noise, and the bedclothes were pulled off, though I strongly resisted the pull. I immediately jumped out of bed, lighted my candle, looked into the closet and under the bed, but saw nothing."

Mr. Dale goes on to say that he endeavored to account for it in some such way as I had formerly done, having never up to that time heard one word of the lady or her doings in that room. He adds, "I did not see the lady or hear any noise but the growling." Mr. Dale had shut the windows closely, whereas I had them fully

open, and a brilliant full moon shined in, as also had Shannon, the valet, who had seen her many years before me.

Here, then, is the written testimony of a benighted English clergyman, occupying the responsible position of tutor to the young Marquis of Ely, a most sober-minded and unimpeachable man. He repeats in 1837 almost the very words of my father when detailing his experience in that room in 1790—a man of whose existence he had never been cognizant, and therefore utterly ignorant of his knowledge of Miss Tottenham's doings in that room nearly eighty years before.

In the autumn of 1868 I was again in the locality, at Dunmore, the opposite side of the Waterford estuary. I went across to see the old place and what alterations Miss Tottenham had forced the proprietors to make in my tapestry chamber. I found that the dark closet into which the poor lady had always vanished was taken away, the room enlarged and two additional windows put in; the old tapestry and its "mimic chase" had all gone, and a billiard table occupied the space of poor Anne's bed. I took aside the old housekeeper, who had been in those long-past days a servant of my father, and who looked upon me as if I also had been a ghost risen from the tomb, and asked her to tell me how Miss Tottenham bore those changes in her apartment. She looked quite frightened and most anxious to avoid the question, but at length hurriedly replied: "Oh! Master George, don't talk about her; last night she made a horrid noise, knocking the billiard balls about!"

I have thus traced with strict truth this most real and true tale, from the days of "Tottenham and his Boots" to those of his great-grandson.

In considering the very interesting question whether there is spiritual interference in the affairs of this world, which so very large a number of educated people positively assert, and which a greater number as positively contradict, one or two remarks may help to simplify the matter. In the first place, the great preponderance in the number of disbelievers is at once accounted for by the fact that by far the larger proportion of educated and thinking men—and it is to such alone that I refer—have never seriously turned their attention to the subject, and, having never experienced anything of the kind, deny the existence of that which has not only never come to their knowledge, or even been treated by them as a matter of sober consideration. The second remark which I make is that, when spiritual interference is spoken of, no distinction is made in the mind between the spiritual interference of angels and that of departed men and women.

Of the first there can be no doubt in the mind of any Christian. St. Paul expressly tells us, "They are sent forth to be ministers unto them who shall be heirs of salvation." Also, as to the opposing influence of evil spirits, St. Paul calls upon Christians to "take the whole armor of God," because "we wrestle against wicked spirits in heavenly places."

But the spiritual interference of departed men and women is quite another question, and very much depends upon the testimony and experiences of credible witnesses. In the tale which I have related not a particle of doubt or distrust can be thrown upon the testimony of four generations, and the strange fact comes out—that Miss Tottenham, although so impalpable that my arm passed through her without my perceiving the smallest resistance, was able to exercise a force which baffled the efforts of a strong and able young man to resist, as also that she possessed weight. "Something heavy leaped on the bed." There is also the strange fact of the visibility of a particular dress, and its being apparently acted on by the laws of the atmosphere, doubling up on my bed-curtain when the figure hurried forward from my grasp, and exhibiting the brocade flowers of the dresses worn in that day.

Loftus Hall has since been wholly rebuilt, a large modern edifice standing in the place of the weird old mansion. I have not heard whether poor Anne Tottenham has condescended to revisit it, or is wholly vanished at last. I can only reassert the simple truth of my tale.

The Rev. Dr. Hepworth defines the faith cure as "that religious idiosyncrasy," and says it is "the product of the emotional nature when it is swayed by an inexplicable mysticism and becomes indifferent to such a low order of materials as facts and law. He devotes an *Independent* article to a consideration of recent cures claimed as miracles, and concludes: "Suppose my father to be attacked with typhoid fever, shall I resort at once to those means of recovery which have been providentially afforded and which the educated physician is acquainted with, or shall I send for the officers of the church to make a prayer? I think I ought to do both; but especially to send for the doctor. The messenger who does my errand should go to the physician first, and to the minister afterward. If either of them is out of town, I earnestly hope it may not be the doctor. If I ignore the agency of God in the cure of disease, I am an infidel; and if I ignore the fact that the Lord has provided for just such an emergency in the skilled physician, I am without that ordinary common sense which the Lord expects me to use."

The *Photographic News* describes an interesting experiment in heliography, or signaling by sunshine, in Egypt. Colonel Keyser succeeded one of the pyramids near Cairo, and sent up a heliographic mirror reflected a ray of sunshine all the way to Alexandria, a distance of some one hundred and twenty miles. The signals, appearing like pin-points of brightness, were distinctly readable on the coast, and took the form of a message from Sir Garnet Wolseley to the Khedive.

A clergyman and his wife and daughter have been sent to a Wisconsin insane asylum, all crazed by the excitement of a religious revival.



Written for the Banner of Light.  
**THE CHANGE.**

BY LYDIA DAVIS THOMSON.

With hand in hand one year ago,  
In happy thought together we  
Here watched the bright waves ebb and flow,  
Or white winged ships far out at sea,  
While breezes tender touched each brow  
The same, yet not the same as now.  
One little year ago.

To day we sit beside the sea,  
With folded hands and listless thought,  
Or dreaming, as the mood may be,  
Of all the changes Time hath wrought;  
And I, alone, of one long change  
That doth from beauteous life estrange—  
Ever that life and me.

What is it that I sadly miss,  
What is it Time has stole from me,  
What marred that song of perfect bliss,  
That nevermore will perfect be?  
Or have I taught thy mood, oh sea,  
And e'ermore most restless be?  
For something that I miss.

I cannot tell, I may not know,  
As here I sit beside the sea,  
And watch the bright waves come and go,  
And sigh—ah me! ah me!  
I search in vain once more to find  
That something which was left behind  
One little year ago.

Hyfield, Mass.

**William Penn, the Spiritualist.**

To the Editor of the Banner of Light:

The bi-centennial anniversary celebration of the landing of William Penn in America, and the founding of the colony and commonwealth of Pennsylvania, has turned public attention largely to the life and character of the distinguished "Friend" who made so conspicuous and singular a figure in the history of his times. Press and pulpit and platform may be expected to ring with plaudits—possibly not unmixt with criticisms—of the sturdy old Quaker who had the address to stay the tide of persecution against a small and despised sect in the mother country, and to secure for them an asylum in the New World, where he stamped the impress of his genius and his peaceful policy upon a rising State, now one of the largest and most powerful in our Nation.

The character and career of this remarkable man are worthy of study. The son of a distinguished Admiral of the British Navy, brought up in affluence, educated at Oxford and destined by his father for the public service, for which he early showed great capabilities in either a military or diplomatic capacity, he nevertheless became strongly impressed under the preaching of a disciple of George Fox, renounced the world and all the honors which were easily within his reach, adopted the garb and speech of a contemned and persecuted class of religious fanatics, as they were then esteemed, and became a successful preacher of their peculiar doctrines. Often assailed by vituperation and violence, repeatedly incarcerated in prison for his alleged heresies or non-conformity, yet—partly by his social connections, but more by his intellectual abilities, his sturdy integrity and moral force—he always retained influence among the higher classes, and at times was a favorite at court. Obtaining from the crown a grant of land in this then western wilderness, in lieu of money owed to his father's estate, he projected a colony which should not only be a refuge for his oppressed brethren in the faith, but whose government should be tolerant to all religious faiths, and be conducted on such principles of justice, equity and charity as to be maintained without arms or bloody warfare.

In this he was far in advance not only of the general sentiment of his age, but even of the much extolled Puritans of New England. They, while seeking "freedom to worship God according to their own conscience," wished it only for themselves and such as chose to worship in their peculiar way; while they imprisoned, tortured and banished Quakers, Baptists and other "pestilent heretics" who ventured among them. They, also, while no doubt kindly disposed toward the aboriginal inhabitants, willing to pay them for their lands and to live in peace, yet thought it important from the first to be prepared for war; hence erected defenses and organized a military force, with the redoubtable Miles Standish as captain, who was not long in finding bloody work to do.

Not so with the colony founded by Penn. He made it "a free colony for all mankind," without religious tests, without military defenses or force, relying on justice, fair dealing and manifest good-will for protection against the surrounding savage tribes—a reliance which was fully justified in the experience of seventy years of peace. In the words of a historian, "Pennsylvania affords the only example of a State where the executive authority was upheld without military force, justice administered without the use of oaths, and religion sustained without a priesthood or salaried ministry." Far sighted in governmental policy, Penn was an advocate of the largest liberty of conscience for all men—a principle which did not obtain general adoption in other colonies of this country until many years later, though its battle has still to be fought over to some extent by every new school of religious thought that arises. He favored a system of prison-management which aims at the reformation rather than the vindictive punishment of criminals, providing that every prison should be a work-house, and establishing such regulations for jails as have given rise to a new system of prison discipline. In which Pennsylvania has ever taken the lead. He advocated the principle of arbitration for the settlement of all national disputes, thereby seeking to abolish war with all its horrors and expensiveness; which principle is even now but struggling for recognition on the American continent—a recognition which is sure to become universal as the race advances. He even foresaw and prescribed, before arriving in this country, the sanitary requisites of the "great towns" or city which was to spring up in the new colony, and directed that the streets be uniformly laid out, advising that every house be placed in the middle of its plot, "so that there may be ground on each side for gardens or orchards or fields, that it may be a green country town, which will never be burnt and always wholesome." He also reserved five squares for public parks within the original city limits. Though these directions have not been fully followed, the "town" having far outgrown the anticipations of its founder, yet to this Philadelphia is indebted for some of its most striking advantages as a city—its older portions contrasting most favorably with those of Boston and New York, where the narrowness of the Puritan and the sordidness of the Dutchman are so strikingly exemplified. A writer (Wharton) has justly remarked, that "In the early constitutions of Pennsylvania are to be found the distinct annunciation of

every great principle; the germ, if not the development, of every valuable improvement in government or legislation which have been introduced into the political systems of more modern epochs."

In view of these facts, the question cannot fail to arise: Whence did William Penn derive the ideas or the impulse which placed him so far in advance of his time? His birth, early associations and education, surely, would naturally have identified him with the aristocratic class, and imbued him with aspirations for military glory. What was it that changed his whole career, illumined and expanded his mind, and fitted him to be the leader in an advance step in civilization? There can be no question that it was his reception of the teachings of George Fox, the humble and illiterate shoemaker of Leicestershire, who taught of "THE INNER LIGHT"—the ability of the Divine Spirit to act directly upon or within the human soul and guide it into all truth and duty, whose inner voice is more authoritative than king or priest, church or scripture. In fact, Fox was the great SPIRITUALIST of the seventeenth century—using the term Spiritualist in its highest, though not its broadest, sense. He was "led by the spirit" in his movements, and spoke "as the spirit gave him utterance." Penn, a man of broader mind and higher mental culture, was Fox's sincere and earnest disciple; he received the same spirit, was illumined, guided, inspired by it, and thus became wiser and more far-seeing than the unillumined men of his day, not excepting the partially enlightened but more narrow and word-bound Puritans.

True, neither Fox nor Penn apprehended Spiritualism in its more modern phase. They were not made aware, so far as we learn, of the presence and communion of departed friends, nor did they recognize exalted human spirits as the instruments or special agencies of the Infinite in communicating to the individual soul. Yet Fox at times appears to have received verbal messages from the invisible world, and this logically implies the agency of an individualized being—a finite spirit. And he exhibited some of the then uncommon "gifts of the spirit," such as vision, prophecy and healing power. But probably a knowledge of the full truth on this subject was not requisite or not adapted to the age in which Fox and Penn lived. The fact of a powerful impetus from the spiritual realm was through them amply demonstrated; it has been reserved for the present day to understand the immediate agencies by which that impetus was imparted. But that this spiritual impulse was essentially divine in its ultimate source is abundantly proved by its worthy and noble fruits. Bancroft, the historian, has eloquently said, "The Quaker doctrine is philosophy summoned from the cloister, the college and the saloon, and planted among the most despised of the people. The mind of George Fox had the highest systematic sagacity, and his doctrine, developed and rendered illustrious by Barclay and Penn, was distinguished by its simplicity and unity. The Quaker has but one word, the inner light, the voice of God in the soul. That light is a reality, and therefore, in its freedom, the highest revelation of truth; it is kindred with the spirit of God, and therefore merits dominion as the guide to virtue; it shines in every man's breast, and therefore joins the whole human race in the unity of equal rights. Intellectual freedom, the supremacy of mind, universal enfranchisement—these three points include the whole of Quakerism, as far as it belongs to civil history."

Here, then, is the true solution of the problem of Penn's remarkable foresight and achievements. He was a Spiritualist, in a true sense, as opposed to the externalism, formalism, sensualism and priestly dogmatism of his times; he believed in the immanence and guidance of the Divine Spirit, and was impelled by it in the projection and accomplishment of grand designs for human good; yet he was at the same time possessed of a well-balanced and cultivated mind, which preserved him from the narrowness, fanaticism and impracticability so often manifested by recipients of the divine impetus. His case finely illustrates the desirableness of a capable instrument, as well of a lofty inspiring force. In him was exhibited most admirably what a Christian apostle termed "the fruit of the spirit—love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance."

William Penn was emphatically the apostle of peace—detesting war, with all its apparatus and insensibility; and he did much to demonstrate the superiority and safety of pacific methods. In view of this fact, how incongruous and absurd—how insulting, even, to his name and memory which are professedly honored—that representatives of the military and naval forces of the country should be called to take a prominent part in this celebration of his achievements! What could be more out of place or more offensive to the now glorified spirit of the distinguished "Friend," or to his numerous and worthy followers, the Quakers of to-day? In this particular the committee of arrangements for the interesting occasion—or a majority of them—have manifested a most unseemly disregard for the "fitness of things."

All honor, then, to William Penn, as the early and uncompromising promoter of civil and religious liberty—as the broad-minded and far-seeing statesman—the practical philanthropist and benefactor of his race—the apostle of peace and good will—and the exemplifier of that INNER LIGHT which is capable of guiding into all truth and righteousness, and which constituted him the most distinguished Spiritualist of the seventeenth century!

A. E. NEWTON.

2210 Mt. Vernon street, Philadelphia.

**Farewell Testimonial to Mrs. E. L. Watson.**

To the Editor of the Banner of Light:

There assembled last evening, Oct. 15th, at Ixora Hall, one of the largest audiences which has ever gathered to listen to the eloquent addresses of this most gifted lady. Her subject for this, her farewell address, prior to her departure for Australia, was "Natural and Divine Sources of Happiness."

For over an hour she held her audience spell-bound by her wonderful oratorical power; her lofty flights into the boundless sphere of divine imagery; her eloquent pleading for a truer recognition of the "Natural and Divine Sources of Happiness." And like the soft low cadence of the murmuring brook, echoing back a tender refrain to the singing birds, did the music of her inspiration fall upon our ears, and our souls were lifted into the sublime realm of sympathy and love to find that rest and happiness which Nature alone can give.

After the close of her address the following resolutions were presented by Mrs. H. E. Robinson, and unanimously adopted:

Whereas, Our highly gifted and eloquent speaker, Mrs. E. L. Watson, is about to depart for new fields of labor—

having received and accepted a call from the Spiritual Society of Melbourne, Australia—we recognize the wide field for labor in the spiritual vineyard of Australia and adjoining colonies needing just such a consecrated, reliable and eloquently gifted laborer as our dearly beloved sister; and it is a painful duty for us to yield to the call of our sister Association across the sea.

Resolved, That the sympathy, affection and good wishes of this Society be unanimously extended to our dearly beloved sister in her journeyings abroad. May the fire of living truth which she has fanned into such a glowing flame of living truth within our hearts be the torch which shall light her pathway to higher spheres of duty and joy; may she be enabled to return to us with the renewed vigor which health alone can give, and may she be blessed to the highest degree of spiritual beatitude. Resolved, That a copy of these resolutions be presented to our sister, Mrs. Watson, and also furnished to the leading spiritual papers for publication.

Mrs. M. A. MAYO, Cor. Sec.

San Francisco, Cal.

**"Pro Bono Publico."**

To the Editor of the Banner of Light:

I was pleased to see on page six of your excellent paper, the *Banner of Light*, for Sept. 23d, 1882, Mrs. E. Thompson's note to Prof. Buchanan, stating briefly her appreciation of his book on "Moral Education," just out, and making a donation of \$500 to aid him in its circulation "for the enlightenment of mankind." It reminded me of the fact that very few rich Spiritualists (and we have many such) seem to take any interest in "the enlightenment of mankind" by raising a fund to pay for books and papers to be sent to poor applicants free of charge, as many benevolent individuals and societies have done to their credit in this life, and more especially in the other and higher life, where good deeds are better appreciated. Those people acquainted with the Rev. Geo. Muller's Aid to Orphans, in Bristol, England, where he has built "The City of the Orphans," know that he also has given away millions of dollars' worth of tracts and Bibles, scattered over all the world, "for the enlightenment of mankind" in his way; but we have a better way in circulating Dr. Buchanan's "Moral Education." The Swedenborgians have done a similar good work in sending out free of charge, every postage paid, within the last ten years, over fifty thousand large volumes of their books to the "Protestant clergy of America."

Mr. Lumerich of Philadelphia has donated over 20,000 copies of "The True Christian Religion," which sells at retail for \$3.50, I think, and as many more of "Heaven and Hell." Applications are made to Messrs. J. B. Lippincott & Co., Philadelphia. The "American New Church Tract and Publication Society" of Philadelphia send out two other valuable New Church books free, in the same way. Where is there a professed Spiritualist, or Spiritualist Society, doing anything in this way, "for the enlightenment of mankind" in our philosophy?

The *Banner* has been a bright light, to my certain knowledge for many years, to many people, who could afford to buy it. It is a very good paper, one of the best in the world, if not the best, but many thinking people with families to provide for cannot spare \$3.00 a year for light from the *Banner*. Are these poor people to be left in the dark—spiritual darkness—and starve their spiritual nature, when there is plenty of money in a few persons' hands to supply their wants, if they would? They should be a fund to send the *Banner of Light* free, not only to the "Protestant clergy," but to all poor applicants. Also some of the spiritualistic books, and above all, the last and best book out, Prof. Buchanan's "Moral Education."

What can a rich man do with his money better for himself? I need not go into that argument, for every intelligent Spiritualist knows that it is "better to give than to receive." If all accounts are true from the other life, viz., the story of the rich man and Lazarus, and communications received in this age from our departed friends and relations, corroborating the Bible story, it is unfortunate for a man to die "rich." So I will say nothing about the duty, but only refer to the privilege a "rich" man has to do good this side of the grave.

We have many noble men and women, like our friend John Wetherbee, Esq., who freely give valuable time and pen pro bono publico, "without money and without price," and without appreciation. I have heard Prof. Buchanan say that if he could feel a little appreciation in his life's efforts in behalf of mankind, it would strengthen him for his work; and so it would; we all know that; then why do we withhold it?

Let me refer, kind friends without "material aid," to the Rev. George Muller's experience in getting money for benevolent purposes in answer to prayer. He commenced with nothing, and has obtained millions in answer to prayer. I heard him say, "It pays to do good." He has a large bank account of his own, because some people divide their contributions and send him a part for the orphans, some for his publications, and a portion for his own private use; so he feels at liberty to place the latter in bank to his personal credit. Our spirit friends know our thoughts and desires, and can respond if conditions are favorable.

B. FRANKLIN CLARK, M. D.,

Pres. N. Y. Universal Educational Aid Society, 25 Cooper Institute, New York, Oct. 17th, 1882.

**A Philosopher-Journalist.**

As has already been announced, the renowned Monday lecturer, Mr. Joseph Cook, will, on his return from the land of the bushranger and the kangaroo, attempt to establish in Boston a weekly journal of great circulation throughout the world. It is possible that Mr. Cook will succeed in such an undertaking. With God all things are possible, and we do not suppose that Mr. Cook has yet taken himself out of the hands of the Supreme Ruler of the universe. But unless some miracle should interrupt the operation of natural laws, as we understand them, in Mr. Cook's favor, we do not expect to see the average intelligence of this country yearning for the journal that he proposes to inaugurate with his spirit, and embellish with his ideas and the ideas that he has so unobtrusively assimilated. The journal that succeeds, be it daily or weekly, must have an element of steadiness about it. A single idea or line of ideas will not sustain it, because they will not commend it to the constituencies that demand variety. It is a mistaken, but almost inevitable notion of those who have acquired a little notoriety or reputation in the pulpit or lecture field, that the profession of journalism has need of them; that they have been foreordained to supply a want long felt. Beecher has had that idea; so have Talmage and others we might name, nearer home, but their ventures have failed of success, except so far as more practical and journalistic minds have taken up the enterprise and been able to inaugurate. We are sorry that Mr. Cook has this fatal ambition, for it is bound to throw him, unless he conquers it at the outset. His eccentric style and ponderous ideas would weigh down a journal too much for general circulation, while such an attempt would imperil the unique standing that he now enjoys in the world of mind. Still, if he is a man who has a little to impart, and a few who are willing to receive, even if a reader man, after trying his plan for a year or two.—Boston Post.

**Spiritual Phenomena.**

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

NUMBER TEN.

Prepared expressly for the Banner of Light.

It would be a very difficult matter to describe in writing the many experiences I have had with spirits in and out of the body. I am sorry to be compelled to believe from those experiences that there is no change at death in the moral or intellectual condition of men and women. Once I could not comprehend the meaning of the Bible where it speaks of "preaching to spirits in prison." I have been much interested of late in the "theological mummery" of a council of "divines" in New Haven, Conn., because one of their doubtful brethren dared to think that possibly there might be such a thing as repentance and progress after death. That class of men, and their half-mesmerized subjects, whom they impress each Sabbath day from the "sacred desk," have given me more experience with spirits in the form of a disagreeable nature, than all others combined. Spiritualism was not as popular a dozen years ago as now. I am very much surprised at the almost marvelous change that has taken place in the public mind on this subject in the last few years.

By the time I closed up with the Paine mediums, I had become pretty widely known as the most prominent advocate of physical manifestations in this country; and that fact almost ruined me for a time as a public lecturer on mesmerism. Not long since I attended a séance of one of the most noted test mediums of Boston; and although this was the first time we ever met, she, not knowing me, said: "You, sir, have experienced the most intense heartaches of any man who ever advocated Spiritualism." One of two things was evident: she either did know something of my past experience, or she was a good test-medium.

After closing my engagement with the Paine mediums, I advertised to give a course of lectures on Mesmerism in one of the large manufacturing towns of Massachusetts. As I was sitting in the hotel about 4 o'clock, waiting for night to come, I heard one young man on the street ask another if he was going to attend the mesmerist exhibition that evening. I was somewhat surprised at the answer. He said he was not; for his mother, who had come home from Worcester that day, said that Prof. Cadwell was the biggest humbug on earth. "He pretends," said he, "to show spirits in a box, and mother says it's a big swindle." I made some inquiry as to who the young man's mother was, and learned that she was a prominent member of a Christian Church. A few tickets had been sold, but they were returned before dark; for the fact that I had been with spiritual mediums, and perhaps had one with me, was freely discussed on the street, and I did not have a baker's dozen in the hall that night. I was at a loss of over thirty dollars in that town, and left on the early morning train, hoping to begin anew in some place where I was not so well known as a Spiritualist.

I billed another large town full fifty miles away, and when it was time to open the ticket office about two dozen large boys who had been waiting marched up to the window, and instead of asking for tickets, the first one called out, "Spirits—two for one cent," and he went down stairs two or three steps at a time, followed by the whole gang, each of whom had a very insolent remark to offer bearing on "spirits." I overheard them talking at the hall door to those who probably had come intending to purchase tickets, but they turned away, and not one was sold for the evening.

From thence I went to the city of Waterbury, Conn., engaged the hall and began to advertise for a course of lectures; but before the bills were all up I heard some remarks, such as, "I wonder if that Cadwell-Eddy humbug is coming here."

I ordered the bill-poster to cease putting up my bills, and left the city, probably the most thoroughly disheartened man in America, and more discouraged than during my many tough times with mediums.

I shall not forget very soon the "heart ache" as I left the city of Waterbury, undecided where to go next or what to do. I little thought then that I should return within ten years and engage that same hall for lectures on Mesmerism, and have it crowded every night for four weeks in succession; and before I closed be able to advocate the philosophy of Spiritualism, and so far as I could learn, no man or woman stay away because of my being a Spiritualist. Nor did I dream then that I should be giving my second successful course of lectures in this city, while preparing this tenth number of my experiences for publication in the *Banner of Light*, by a direct and positive request of the inhabitants of the spirit-world. I am doing so, however, from manuscript long ago written with the intention of having it appear in book form. As the reader may be interested in my present success, I will take the liberty of copying one of a number of editorials concerning myself.

From the Waterbury Daily American of Sept. 16th, 1882:

"Prof. Cadwell, the mesmerist, gave another fine demonstration of his wonderful power at Irving Hall last night. He found four or five individuals who were very susceptible to his mesmeristic influence, and created much fun and great wonderment among the large audience present. The hall was doubtless packed to-night, and every one fully satisfied and immensely pleased."

I am at the date of this writing on my second week here, with a good prospect of continuing the interest for some time to come. There are many who are asking if Spiritualism is on the increase, or gaining ground in this country. So marvelous has been the change during the last ten or fifteen years, that to-day as a public lecturer on mesmerism, I would as soon be known as an earnest Spiritualist anywhere, as a member of any church on earth; that is, so far as concerns my financial interests; and I would much rather be a Spiritualist than possess all the merits attainable through the belief of every church member in Christendom.

During the fall of 1868, I received a letter from Horatio G. Eddy, saying that he had become sufficiently developed to sit for manifestations alone a part of the time, or for a part of each evening, and he wished to hire out to me again; and would go for eighteen dollars per week and expenses. I was assured by a test medium that the spirits had purposely of late prevented me from making a success of mesmerism, and would continue to do so until I had assisted in more fully establishing the great fact that, under proper conditions, spirits could materialize sufficiently to demonstrate their continued existence after the death of the

body. I knew full well that many Spiritualists did not believe in physical manifestations, and as non-Spiritualists did not, I could hardly imagine how I was to make enough out of the business to pay the expenses, as I had not at any time before while with mediums; and at this time I was very short of means, and had a wife and seven children depending on my financial success. I think that my faith must have been as great as Father Abraham's; for on the assurance of the spirits through a trance medium that all would come out right in good time, I reengaged Eddy, and before the first of Jan. 1869, I was giving spiritual séances again in connection with mesmerism.

In order to make the entertainments as interesting and instructive as possible, I devoted a part of one evening in each place to a careful and concise explanation of many feats of sleight-of-hand, more particularly some of the things performed by those who called themselves exponents of Spiritualism; many of whom would perform some intricate feats of magic, claiming that such were done by mediums, as spiritual phenomena; and declaring that as they were able to perform the same, without spirit aid, the mediums must necessarily be frauds; and as the would be exposed did not usually explain how he performed his feats, for fear of "giving the business away," I did so as far as seemed necessary, to show the vast difference between them and genuine spiritual manifestations.

I will here explain one device that was performed very successfully in this country and in England for many years, by a man calling himself "Prof. Tobin from London." When I first heard of him he was drawing crowded houses in Horticultural Hall, Boston, continuing to do so for several evenings. He claimed to do more by mortal agencies than any mediums could by aid of spirits; and thousands of intelligent people believed him. I often heard people tell of his wonderful performance in Boston and elsewhere, but did not have an opportunity of seeing him until he came to Woonsocket, R. I., while I was giving a course of lectures there on mesmerism, not having a medium with me at the time, or happening to be known as a Spiritualist.

Wires or cords were stretched across the stage, in the hall, in such a way as to support four heavy curtains, about six feet high, forming a space about six feet square, in the centre of which was a chair for Tobin's "medium."

Prof. Tobin first exhibited to the audience a block of wood which he called a post, about four inches square and about three feet in length, with a board, some ten or twelve inches long and six wide, securely nailed to one end. About four inches from the other end two pieces of brass that resembled the handle of a coffee-pot were securely fastened, one on each side, by a three-quarter inch bolt. The post was shown to be free from all possible deception, and the end to which the board had been firmly secured was nailed to the floor in presence of six men who had been chosen by the audience with a great pretence of extra need of a competent committee. Dangling from the lower part of each handle were two strings, about a foot in length, the two being tied together about four inches from the upper end. Prof. Tobin took a large wrench and turned off the burrs that held the handles to their places, and showed them separately to the audience and to the committee.

He then replaced them, turned on the burrs with his wrench, and sealed the board to the floor, the post to the board, and the burrs and handles to the post.

The "medium" then sat down directly back of the post, and placed his wrists—one between each pair of the cords below the knots, which, as before stated, were about four inches from the upper end. The committee were requested to secure the "medium" by tying another knot below each wrist.

When they had done so, the knots were apparently securely sealed by Prof. Tobin and also the upper ends of the cords were sealed to the handles. The committee were requested to examine with the utmost care every part of the apparatus and the seals; and when they had done so they were asked if it was possible for the "medium" to get away without breaking one or more of the seals, and of course answered that he could not; and at first it seemed as though it would be impossible for him to do so.

When all was ready the curtains were dropped, and the "medium" was alone and out of sight of every one. There appeared to be an unnecessary delay of many minutes, during which time Prof. Tobin seemed much worried for fear that there was to be a total failure of all manifestations. He called to his "medium" repeatedly, but could get no response, and said that he thought the "medium" must have become entranced. He finally lost all patience and pulled one of the curtains aside, and, sure enough, the young man appeared to be entirely unconscious.

After great effort he was aroused, and said that the handles must have been screwed on too tightly, and that no manifestations could take place until some change had been made somewhere. The big wrench was again brought forward, the burrs unscrewed the handles slightly changed, the burrs tightened, and the curtains again lowered to their places. One of the committee thought he had discovered the ruse, and at once demanded that those burrs and handles be sealed as before. Prof. Tobin reluctantly complied, and the vigilant (?) committee exchanged knowing glances all around. It was very evident that they believed nothing could transpire, and exhibited considerable satisfaction that they had stopped the performance. While their faces were wreathed in smiles, the young man's countenance flying over the top of the front curtain, and a sudden change came over the spirit of their dream.

Tobin drew the front curtain aside, and the young man sat there in his shirt sleeves, apparently in a deep trance. Every knot was examined, and every seal pronounced unbroken, and a puzzled look settled down on the faces of that committee. The coat was carefully examined, a dozen or more questions from the excited audience were answered by the committee; and one of them took off his coat at request of Mr. Tobin, and it was laid on the floor beside the apparently unconscious "medium." Hardly had the curtains been drawn, when, in a feeble voice, he called for a glass of water. The curtain was pulled aside, and the glass held by Tobin to the lips of the young man, as one of the committee discovered that the "medium" lay on the coat which a few moments before was lying on the floor.

Mr. Tobin replaced the curtain, and requested the committee to stand close to it, and in case they heard any movement, to pull the curtain aside and rush in, and if possible catch the spirit who performed the wonders.

While they stood in great expectancy, the coat



came flying over the curtain, and there was a grand rush of six stalwart men, but they could find nothing.

A guitar, violin, bells and other instruments were placed on chairs at the back part of the "cabinet," or curtained space, beyond the reach of the "medium"; his legs were tied with cords to the post, and the cords were held high enough to be seen above the curtain. When the curtains were drawn aside, each instrument was in its place, and every seal pronounced unbroken. The exhibition closed with a statement by Tobin that it had all been accomplished by the forces which exist in nature, unaided by any so-called spirits. He denounced all mediums as frauds, and all believers in Spiritualism as dupes of designing men and women. I stood near the top of the stairs to hear the remarks of the audience as they passed out. Although they had learned nothing, they expressed themselves freely by saying that those who really believed in Spiritualism were indeed badly humbugged—not realizing that they had just been humbugged themselves a hundred times worse than it was alleged Spiritualists were.

Fortunately I discovered the trick early in the evening, and remained quiet that I might see the "show" through to the end. Had I "spoke out in meeting" I might have been put out at once as a disturber of the performance. I made it so public, however, before noon the next day, that Prof. Tobin left Woonsocket without giving a second entertainment, and shortly afterward left New England for the far West, where I have occasionally heard of him as an "exposer of Spiritualism." The reader will ask, how did he do it? It might have cost you the price of four numbers of the *Banner of Light* to have seen the show, without learning how it was done; and I hope the reader will excuse me for using up a column in describing and explaining the mystery.

In the first place, I will say the trance part was all a pretense. The sealing of the burrs, and loosening them, and resealing, were only bluffs. The declaration that some change was necessary was a decoy.

The whole trick lay in the simple knot above each wrist. Take two smooth cords about the size of a pipe-stem, and one foot in length, and tie one end of each to a stationary object. Tie a weight to one cord to keep it taut, while you take the other and tie it around the first cord about four inches from the upper end, and then another so close to it as to make it appear as only one, and cover with hot sealing-wax. You can easily slip this knot up to the top of the taut cord and back, and if the sealing wax should happen to stick to that taut cord, it can be broken loose easily.

These were the kind of knots in Tobin's cords. His "medium" placed one wrist beneath each knot, and the committee tied them snug, and apparently secure, with good honest knots close to each wrist. The "medium" necessarily had to hold his wrists firm in place while being tied, for if he had allowed the committee to draw the cord tight enough to have moved the upper knots, they would have discovered that they were slip-knots.

When Tobin exhibited the fixings to the audience and to the committee, he called their attention to the fact that those knots were sealed every night, and would be again after the "medium" was securely tied, and they were daubed over some after the knots below the wrist had been sealed. The long delay after the curtains were dropped was only to give the young man time to slip the upper knots away from the wrists and back, and repair the seals if they should break around the edge of the knots. The unloosening of the burrs was only a blind to call the committee's attention from the deceptive part of the trick. As the "medium's" hands were only about five inches apart, he could reach the knot above either wrist with the fingers of the other hand. When the knots were in working order it required but a few moments to take out both hands and reach the instruments. And before his legs were tied to the post, he could take off his coat, place it on his foot, replace his hands, slip down the knots, say "come in," kick the coat over the curtains, and replace his feet on the floor and appear to be unconscious before the committee would have time to pull the curtain aside.

When Spiritualists make themselves familiar with the *modus operandi* of unprincipled pretenders, the world will no longer be cursed by those soulless vagabonds who, under the sacred name of Spiritualism, make merchandise of our highest hopes of immortality, and the business of so-called expositors will come to an end. I think that I can do no greater work for the spiritual cause than to explain some of the deception practiced not only by those who are not mediums, but by some genuine mediums, who, after overtaxing their powers, resort to tricks at times, for the sake of the almighty dollar. I do know positively that I have witnessed genuine manifestations in the presence of more than one medium, and on attending another séance given by the same, have seen that which emanated from no higher source than the medium.

Had I been less familiar with slip-knots and honest tyings I might not have detected Prof. Tobin; and possibly he might have continued giving his slip-knot show till all faith in genuine physical manifestations had died out. I will explain one more slip-knot now. I know two or three impostors, who claim to be mediums, who are giving exhibitions of what they call spirit-power in the full gas-light. One of their tricks is to take a piece of dress braid, some twenty inches in length, and request the committee to tie one end of it around one wrist. The person tied sits down in a chair, asks the committee to pass the braid through the back of the chair and tie it to the other wrist. After this the curtain is drawn, or the cabinet door closed for a few moments; and on opening the door the individual's coat is found to have been removed, while his wrists are still tied together. This is called the coat test. It is impossible to tie anything but a slip-knot when tying the last wrist, if the wrists are held at the proper distance apart to keep the braid taut: One hand can be taken out by slipping the knot, the coat taken off and the hands replaced in ten seconds. Spiritualists, above all others, should be well guarded on all these points.

A man who has been engaged in a bank for forty years is a better judge of genuine and counterfeit bills than I am. A man who has had no experience in that business, or in investigating spiritual phenomena, is necessarily not very well prepared to judge correctly of either, in many cases. I am not referring now to those wonderful spiritual manifestations that are as positive and certain as is the fact of our own existence.

After reëngaging Eddy I commenced giving entertainments in Vermont; crossed over into New Hampshire, traveled through Maine,

Massachusetts, Connecticut and Rhode Island, keeping him with me for nearly a year. The *Manchester, N. H., Daily News and Daily Union* of Jan. 12th to 18th, 1890, contain lengthy editorials of our spiritual and mesmeric manifestations in that city. The *New Haven Conn., Daily Palladium* of Sept. 24th, and scores of other well-known journals, gave us many favorable notices. It would be almost a repetition to copy them, and I will only present a part of an article that appeared in the *Norwich, Conn., Bulletin* of Oct. 6th, 1890:

"Messrs. Cadwell and Eddy gave exhibitions in this place on Friday and Saturday evenings of last week. The first hour was occupied by Mr. Cadwell in exhibiting some curious feats of sleight-of-hand, and explaining how they were performed, and in experiments in psychology with several persons who volunteered from the audience, all of which was very interesting, but the cabinet performance of Mr. Eddy which followed was indeed wonderful. A committee was selected to tie Mr. Eddy, which he accomplished in the most thorough manner, and declared that he himself could not untie the knots in less than half an hour. The door of the cabinet was closed, when almost immediately hands were seen at the cabinet window, three or four sometimes appearing at the same moment. Faces also were seen, with many other wonderful manifestations. . . ."

The *Banner of Light* of Oct. 30th, 1890, contained a lengthy communication, descriptive of an entertainment in Dayville, Conn., by a well known correspondent.

I will close this number with a recital of our séance in the town of Yarmouth, Me., that the reader may comprehend in part the vast difference between the slip-knots and honest tying. I refer to this case, as it was one of the most thorough tyings I ever saw. We gave our entertainment in Yarmouth, in a hall that had been formerly used as a church, before an audience of about four hundred people. The committee chosen was an old sea captain, and resident of that town. He requested permission to act alone, and as the audience were anxious that he should do so, I willingly allowed him to. Although I had over a dozen pieces of rope, each ten to fifteen feet in length, he wanted more; and I sent out for two new bed-cords. He asked me if I would allow him to tie the medium in any way he liked; and I answered yes, if he would cause no pain. While the boy was gone for the ropes, the Captain related some of his experience.

He said that once while in an Australian port, some of his men were taken sick with a fever, and he shipped some five or six men. Three days out, those men, led on by two of their number, attempted to capture the vessel. He immediately ordered all of his sick men to get up, and he armed them with what few small arms he had on board, and overpowered the mutineers; and as he had no place to lock them up, and no spare help to watch them, he tied the two ringleaders, and left them together on the forward deck for three days, while he sailed his vessel back into port, where he delivered the prisoners to the proper officers; and they were tried and convicted of mutiny on the high seas. "I would like to tie your medium," said the Captain, "as I tied those men." And I asked him to do so.

He made a loop-knot at one end of one rope and passed it through between Eddy's legs and over the right shoulder to the front of his chest. He drew the other end through the loop, and after drawing it close, tied it securely to the loop. The rope was then passed around one arm near the shoulder and tied; it was then tied to the rope at Eddy's back, and carried around the other arm, and tied; and then tied to the rope in front. This process was repeated as many times as there was room on Eddy's arms to receive the rope from the arm-pits to the wrists. Both of the new bed-cords were used up before he got through, besides some rope that we had before. It was utterly impossible for Eddy to even touch one of those knots with the ends of his fingers.

With the utmost difficulty he succeeded in sitting down on the seat in the cabinet. The rope had been passed around his right leg and tied to his right wrist, and this process was repeated at least three or four times after the arms had been tied as described. I requested the Captain to tie the medium to his seat, but as he thought that it was not necessary, he required some urging before he did so. I then asked him to close the cabinet door. Before he could button it a bare hand and arm came through the aperture near the top of the door, and made an effort to catch hold of his hair; he dodged out of the way and opened the door instantly, and found Eddy tied precisely as he had left him a half minute before. On closing the door, musical instruments were played upon as freely as if half-a-dozen living, untied men were within the cabinet; violin, tambourine, ten or a dozen bells, a triangle and harmonica were all going at the same time, while now and then different sized hands would appear at the opening. The door was opened repeatedly, and the medium found tied securely each time. At the close I requested the spirits to untie Eddy, and he was untied by some power other than himself in about two minutes; and I do not think that any mortal could have untied him in less than an hour. Do you wonder, then, that when I heard the remarks of those people who had seen Tobin's slip knot show, I thought they little realized how badly they and not Spiritualists had been deceived?

Since coming to Waterbury this time, I have had some conversation with a prominent physician of this place, who boasted that he exposed the Davenport Brothers when they were here a few years ago, and also other mediums. I asked him how he exposed the Davenports. His reply was that he and another gentleman were the committee appointed to tie them; and after they left the city he practiced the rope-tying with a man, and after a few efforts the fellow could slip out and into the ropes again very easily. He then hired a public hall and gave an *exposé* of the Davenport Brothers; and the audience voted that his man did more than they had, and much quicker. I said to the physician that I would tie any man in Waterbury so securely that if he ever got loose I would make him a present of fifty dollars; and I would tie him precisely as I had the Davenport Brothers. He replied that it was very strange that I would not take his word that he had effectually exposed them, and require him to take my word as to how I tied them. Sure enough; but it was an acknowledgment on his part that as a committee for tying the mediums, he was as worthless as a man of straw. He did not do his duty to the audience who chose him as their committee; and he did not do his duty to his fellow-citizens when he only tied a man, and called that an *exposé* of Spiritualism! There are many here, however, who yet believe that he exposed the mediums.

Many people believe that it is impossible to tie a man securely. I think that I have explained to a hundred committees who have been chosen to tie my mediums how one man can tie another with a ten-foot clothes-line in less than one minute, so securely that he could never get out—and in the same way as I did that would be exposed in Batavia, spoken of in a previous number. I passed the rope once around one wrist and tied a hard knot; the rope was drawn close to the flesh, but not tight enough to stop the free circulation of the blood, or cause any pain; the knot was on the inside of the wrist, and I placed the back of the other wrist to the knot and tied that as tightly as I had the other; I placed that knot at the pit of the stomach, carried the two ends of the rope around, and tied the third knot at the back of the man. I have tied a number of men that way, not being over forty-five seconds in tying any one of them, and I never saw one, when thus tied, who could untie himself. As this way does not interfere with conditions, I would advise Spiritualists to insist that all traveling "mediums" of doubtful honesty shall submit to it; and the race of such men as H. Melville Fay, and a few others, would quickly come to an end.

[Number Eleven will appear November 18th.]

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BY A. P. SINNETT.

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Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of  
Fifth and Broadway streets, every TUESDAY  
and FRIDAY AFTERNOON. The hall (which is used only  
for these meetings) will be open at 3 o'clock, and  
will be closed, allowing no access until the conclusion  
of the service, except in case of absolute necessity. The  
public are cordially invited.

The Messages published under the above heading indi-  
cate that spirits carry with them the characteristics of their  
earth-life to the spirit-world, and that they are conse-  
quently those who pass from the earth-life in an unde-  
veloped state, eventually progress to a higher and  
more perfect state, and that the spirits who are not  
in these conditions are placed upon the altar of spiri-  
tualism, and are called upon to manifest their power  
and wisdom.

It is our earnest desire that those who may recognize  
the messages of their spirit-friends will verify them by in-  
forming us of the fact for publication.

Natural flowers upon our free-circle tables are grate-  
fully appreciated by our angel visitors, therefore we solicit  
contributions of such from the friends in earth-life who may  
feel that it is a pleasure to place upon the altar of spiri-  
tualism their floral offerings.

We invite written questions for answer at these  
meetings.

Miss Sherman wishes it distinctly understood that she  
gives no private sittings, and that her services are  
given only on Tuesdays, Wednesdays or Fridays.

Letters of inquiry in regard to this department of the  
Banner should not be addressed to the medium, but to  
Lewis B. Wilson, Chairman.

**SPIRIT MESSAGES.**  
GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T.  
SHELMAN.

[Report of Public Seance held Oct. 3d, 1882, con-  
tinued from last week.]

**Mabel Thatcher.**

It is only a little while since I lived in the  
body—only a very little while; and I do not  
understand many things that I see around me.  
On this spiritual side, many things seem  
strange to me. I am like a little child who first  
enters school, who does not understand the let-  
ters and the words placed before him; but I  
think in a little while I will become used to  
this life, and then, I am told, I will press for-  
ward rapidly, and be able to understand all  
that is brought before me. But I am most  
deeply interested concerning those who are  
in the body. I send my love to them. I want  
father and mother to know that I come to  
them, and I do not wish them to grieve because  
I have passed away. It was better for me to  
leave the body than to remain on the earth; I  
can understand that, and I think they will be  
able to comprehend it also; but I do not wish  
them to feel alone, because they are not left  
alone. I find I can come back to them and  
make my influence felt, and by-and-by I hope  
to make my presence known. I wish them to  
feel that I have found a home that is bright  
and pleasant. I have not been able to look  
around me much, because I have felt only a  
sensation of rest, perfect rest, which has come  
to my spirit, and which I have not yet thrown  
aside. It seems to be filling my entire being  
with such a delightful sense that I am glad to  
feel and realize its presence. By-and-by this  
will pass away, and I will be stronger and bet-  
ter for the experience. I wish to say that those  
who are with me are kind and beautiful; they  
are those who are the guardian spirits of my  
mother's household; they will bring to her  
strength and comfort, and I hope to be able to  
do so by-and-by. I tell them, then, that I  
am not dead, nor have I forgotten them; but  
greater than in the past, my efforts be to  
assist them; more earnestly I strive to  
lighten the shadows that sometimes press upon  
them, to banish the clouds away, so perhaps I  
will be permitted to become a guardian spirit to  
the household; therefore I think it is better to  
have departed from the body. I lived here  
twenty-two years, I can hardly say my  
twenty-third year, as not many days had  
passed over my twenty-second birthday before  
I was summoned away. I would like my mes-  
sage to go to my father, A. D. Thatcher, of New  
Bedford, Mass. I am Mabel Thatcher.

**Anthony O. Boyle.**

[To the Chairman:] I am right glad to an-  
nounce myself from this place, although a  
stranger to you, sir. It is just one year since I  
was called from the mortal side of life. Age  
had not despoiled me, nor had it crippled my  
powers and abilities. I was in the prime of  
my life, and I was in the prime of my  
eighty year of mortal existence. I had a home,  
a family and an occupation that was congenial  
to me; but after a few days of illness my spirit  
loosened its hold of the mortal form and de-  
parted to another world. This is very strange  
to me—that I should be an inhabitant of an-  
other world, and yet, as it seems to me, still be  
a resident of this world. I am very much  
satisfied with the new pursuits I am to en-  
ter upon. During the past year I have been  
more intimately associated with those who oc-  
cupy the old position which was mine, who fill  
the offices that I associated with when here,  
than I have been with the spirit-world; still I  
now know I shall resign my hold on physical  
life, and devote my time and attention more to  
an occupation in the eternal world. I wish to  
bring back my greetings, my regards, to old as-  
sociates, also my love and expressions of sym-  
pathy for my nearest ones who remain in the  
body. I wish these latter to feel that I am with  
them seeking to guard and guide them, and  
that I shall through all the future endeavor, if  
possible, to bring an influence to those little  
ones who are advancing along the pathway of  
life. It is strange to me to be here at the  
North, trying to make another individual voice  
my thoughts and ideas. I do not speak as I  
would were I inhabiting my own mortal form,  
but it is because I am using an instrument  
with which I am unacquainted.

I want my friends to seek out an opportunity  
for me to come to them at home so that I can  
express myself—that is my earnest desire. I  
call to them from this place to give me an op-  
portunity of coming, and I trust they will do  
so. I belonged in New Orleans. Many in that  
city remember me. I was employed in the  
Custom House, and known as a very rapid  
writer—so my powers were made available by  
the officers of that institution. I was formerly  
in earlier life connected with other estab-  
lishments; but I speak more particularly of the  
work which was mine during the latter part of  
my earthly career, because I feel that friends  
who knew me in that situation will see my  
message. Anthony O. Boyle of New Orleans.

**Charles Fletcher.**

[To the Chairman:] I am permitted to address  
you to-day, sir; not that I have any speech to  
make, nor would I come to you in particular  
could I reach my friends otherwise; but those  
who knew me when I was here are looking for  
a message from this place; not particularly  
from me, but from some one of their spirit-  
friends. Others have experimented with the  
medium and have tried to manifest, but have  
failed to do so, and as I find I can control, al-  
though, of course, imperfectly, I am allowed to  
express myself for the entire company of friends  
who desire to manifest to those who remain in  
the body.

I wish to say that John sends his regards, and  
would come in person had he been able to do so,  
but I can speak for him. He is trying to  
guide a certain individual in the form, who  
knows that he is with him, in the right direc-  
tion; and although that friend of earth cannot  
see plainly at present yet the way is opening  
clearer and clearer before him. John says in a  
little while it will be made plainly apparent  
that he is treading the right path; that he need  
not fear or tremble, but go forward, placing his  
trust in the spirit-world at the same time ex-  
ercising his reason, using his judgment upon  
the affairs which are brought up for his con-  
sideration. Samuel, also, desires to have his  
regards transmitted to our friends, to assure them  
he is interested in their welfare, and will do all  
he can to assist them from the other side of life.  
He is not so powerful working in material  
matters, says John, still he brings a beautiful  
spiritual influence, which will elevate and en-  
lighten the souls of those who are still strug-  
gling with the cares of mortal existence. I will

not mention others; we are all together; those  
who are in sympathy here are all working for  
the one end; are all performing that work  
which we outlined to mortals, and which we  
feel is needed. By-and-by these things will be  
made perfectly plain, and our friends will be  
able to understand those matters which have  
perplexed them during the last two years.  
Charles Fletcher, to Worcester friends.

**Clematthe.**

Yes, I have come in obedience to the request,  
the earnest desire of a dear one in the mortal,  
through whose organism I at times seek to ex-  
press myself, and to bring messages from the  
angels of the higher life to their friends of earth.  
I desire to assure her that all is well, and that  
we are still pressing forward. It is possible that  
she shall withdraw the powerful influence which  
has been exerted upon her for the last few  
months, to a certain extent, for a little time,  
but only that her mediocrity powers may become re-  
cuperated, that physically she may gain strength  
for the work that is before her in the future.  
I bring the love and sympathy, tenderly ex-  
pressed, of the entire spirit-band who surround  
her and her friends with their loving mes-  
sages, which strengthen and elevate the spirit,  
and draws it above the cares and turmoil of  
earthly life. I wish to say to my dear one: Be-  
fore many months have rolled away those  
things which have tried you severely will have  
become adjusted, you will have no such trouble  
again in the future. You can perceive how  
they are working in the present, but do not un-  
derstand what the ultimate result will be. I  
assure you that the work which is best for  
your own experience and unfoldment; it will  
be bright and beautiful, more so than you can  
anticipate at the present time. I would have  
you tell Mrs. Morse, our friend, that we are  
also bringing to her new powers, new energies.  
She will be able to go forth and do that which  
she desires by-and-by; may she be to give what  
comes to her to those with whom she comes in  
contact, because it will not only unfold her own  
powers but will bless others. In a little while  
that which we have promised her will be ful-  
filled. She is to wait patiently for a few weeks  
before the first beginning appears, and it will  
take many months before the final ending is  
shown. However, all is for the best. We feel  
encouraged to-day to press forward, knowing  
that the work given into our hands is for the  
benefit of humanity, and although it brings  
crosses and trials to our instruments, it also  
brings great glory to many; it uplifts and  
strengthens those who are weak and worn and  
weary. My medium will see my message and  
understand. She is looking for a sign, some-  
thing which will be given her that she may  
know she is treading the right path. Clematthe.

[Report of Public Seance held Oct. 6th, 1882.]

**Invocation.**

With joy unspeakable in our hearts we turn to thee  
this beautiful day, oh Father God, as a com-  
munion of the love, protection and tender care  
more fully upon the necessities of our souls. May  
each one present feel the inspirations of the hour  
pouring down upon their heads; may they realize that  
the guiding hand of God is ever with them, lead-  
ing them upward and onward toward the land of  
perfectness. Our Father God, may we at all times feel  
thy presence and comfort, and may we be able to  
perform our missions in life faithfully and well, so  
that the glory of thy word and thy power may be  
known and loved by all. We thank thee for the  
associations of life, for the endearments of home,  
for the family relationship which binds heart to heart  
and soul to soul. We bless thee for love and sym-  
pathy, and for the knowledge of the love of God  
in our souls, burning and glowing with quicken-  
ing and elevating power. We adore thee because thou  
hast given unto thy children a knowledge of immortal  
life. Bless all thy children, and may they be  
widened and extended; may it be able to send  
forth from shore to shore tidings of great joy unto all  
people, until thy dear humanity can look upward above  
the clouds of sorrow and sorrow, and see the  
knowledge that there is death, that the loved ones  
who pass from the mortal side have only pressed for-  
ward to a brighter and more beautiful condition, that  
they have been promoted to a higher and more de-  
lightful school, where they are learning more  
wisdom and a comprehension of truth forever.

**Questions and Answers.**

**CONTROLLING SPIRIT.**—We will now attend to  
your question, Mr. Chairman.

**Ques.**—[By Geo. R. Moore, Opelika, Ala.]  
Under what conditions, if any, will spirits aid  
me to accumulate money?

**Ans.**—There are some spirits who still live  
very near to the material plane of being, spirits  
who, while in the body, were energetic, shrewd,  
successful in business, and possessed of the tal-  
ent of accumulation. These intelligences are very  
often anxious to assist their mortal friends in  
accumulating money. They do not stop to con-  
sider ways and means, from the highest view of  
honor, nor do they always scruple to take ad-  
vantage of the necessities of others, but they  
seize upon conditions, they operate upon men's  
sins, controlling them for their own purpose.  
Such spirits will assist their friends in accumu-  
lating money, without consideration of the  
means for doing so. These are the spirits who  
more exalted than the former, who will assist  
individuals to accumulate material wealth, pro-  
vided they perceive that such wealth will be  
expended for the benefit of humanity, and not  
be hoarded up or laid away from sight and use,  
but will be dispensed judiciously, wisely, and  
for the benefit of the many. These spirits work  
through conditions, and, therefore, they vary the  
conditions with each individual, and they vary the  
circumstances. Other spirits, further advanced  
than those of whom we speak, will not assist  
men, under any condition or circumstance, to  
accumulate wealth; while they will, as far as  
possible, assist human beings to accumulate a  
sufficiency of means to provide themselves with  
a comfortable living, they will go no further,  
believing that no one individual has a right to  
anything more.

**Q.**—[By J. L. Traugber, Jr., Mandeville,  
Mo.] What spiritual agency produces sounds,  
as of light footfalls of animals, and the dropping  
of water? Are such sounds accidental or pro-  
duced by design?

**Ans.**—This is a question of which the circum-  
stances of the case must determine the answer.  
Sounds such as these may be produced by cor-  
respondent may be made by spiritual beings who  
are endeavoring to draw the attention of in-  
dividuals in the body; possibly they may be slight  
convulsions of the atmosphere produced by elec-  
trical disturbances—these electrical forces being  
operated by spiritual intelligences. There are  
many other causes which may be given for the  
sounds, but we cannot enumerate them at pres-  
ent, not understanding the merits of the particu-  
lar case under consideration.

**Q.**—How are we to know, with certainty, that  
raps and other sounds are produced by spirits?

**Ans.**—By seeking to ascertain whether or no in-  
telligence can be manifested through the agency  
of such sounds. Establish, if possible, a code of  
signals agreed upon by yourself and friends,  
by which the spirits desiring to make them-  
selves known may manifest to you their desires.  
It matters not what code of signals these may  
be, provided it is clearly understood by your-  
self and those with whom you associate. Question  
the spirits; ascertain if possible if an in-  
telligence is at work producing the sounds  
which you hear. At first you may not receive  
any decided answer, but by persevering, in  
seeking, in a calm, clear and earnest spirit, you  
will soon be able to determine whether or no  
there is intelligence behind the sounds pro-  
duced. If so, in a little time you will readily  
comprehend what the spirits desire to convey to  
your mind.

**Robert O. Tyler.**

It is not necessary for me to make the state-  
ment that I have been seeking for the last few  
hours to operate upon the brain which I am  
now controlling to an extent, but as that is the  
work and as I have become very much interest-  
ed in the mode of operations which spirits un-  
dergo in manifesting through you their desires,  
I feel to make this announcement. I have  
endeavored to return here before, but have  
not been able to do so. To-day I am  
pleased that, after some hours of partial trial,  
I am enabled to announce myself through this  
organism, trusting that I shall be met by my  
friends who are upon the mortal side; that  
those who knew me, who were interested in  
my life-work, will be pleased to hear of my  
thing concerning my spiritual existence and its

conditions, for I have been marching onward;  
I have not been content to remain idle; unlike  
those spirits whom you have mentioned, I  
am seeking to march to higher ideas, while I may  
look backward upon the fields which have been  
won in previous battles.

First, I would send my greetings to my  
friends, and assure them that every kind  
thought of those who have come up after me,  
directed toward my memory, has been felt  
and understood by my spirit, and all kindly  
words spoken in remembrance of deeds per-  
formed that have been connected with myself,  
and have come forth from the hearts of those  
yet in the body, present themselves before me,  
making a glowing picture. I appreciate all  
these things, and I wish to acknowledge them.  
From the spiritual standpoint I recognize the  
fidelity of spirit existing between kindred  
souls, and so I come back to stretch forth my  
hand unto those who are in harmony with me,  
even though they still inhabit forms of flesh;  
and I say to them that I will be pleased to come  
into communication with them at any time.  
To old army comrades I would say: I will be  
glad to bivouac by your camp-fire at any time,  
and to present before you and your comrades  
the spirit of peace, extending the hand of in-  
struction; at the same time I would present  
to you representations of the future which  
awaits your spirits, and which I hope will be a  
grand and glowing one to your souls. I believe  
and know that the arts and triumphs of war  
are grand and glorious; but I have come to the  
conclusion, through the knowledge that I have  
gained in the spirit-world, that the arts and tri-  
umphs of peace are more grand and beautiful;  
they can never decay; they can never be  
swept aside; and although the clouds of battle  
may hover over the land and obscure the bril-  
liant sun of peace, yet the clouds will disappear,  
and the beautiful light will shine forth, more  
radiant than ever before. So I come back in  
the spirit of peace, extending the hand of in-  
struction, to those who are yet on earth.  
I would reach them, if possible; if not,  
I will be content; for I feel that by coming I  
shall individually receive a benefit that will be  
of use to my spirit.

I mean to press onward; to march before,  
seeking to open the way for those who are to  
come after me, and if possible to join in the  
work of peace, in order that we may be able  
that will be for the enlightenment of others.  
I am not here to boast; but I feel that I must  
reveal something of the inner workings of my  
spirit in order to be comprehended by those of  
earth. I know there is much yet for me to at-  
tain, many things to achieve, many battles to  
win; and I understand that it is to follow by  
the spirit of peace, that I shall be able to  
achieve them. I feel that I will be able to  
time be ready to assist a brother comrade over  
the upward way. I would like very much to  
reach friends in Hartford, Conn. My memory  
is still kept green by faithful hearts in that  
city. I would also reach others in the vicinity.  
I believe that my words will be seen and recog-  
nized by those who knew me. I would send  
my greetings to my friends in the spirit-world,  
and I would like to communicate the hand of  
friendship, of affection, to those who are yet on  
earth. I would reach them, if possible; if not,  
I shall individually receive a benefit that will be  
of use to my spirit.

**Eliza M. Bagley.**

It is only a little while since I died, but I  
have wanted to come back so much and bring  
my love to my father and mother and all who  
were dear to me, and to tell them I have not  
left the home circle; it has not been broken;  
I am still with them, although unseen. I did not  
know I could not communicate with them, I did  
not understand that spirits could come back to  
take care of their friends who are in the body;  
I did not realize that I could come and perhaps  
sometimes make my presence known to those  
who are so near; but I am told that all this is  
true, and I am brought here in order to become  
acquainted with the method of communicating  
with the spirit-world, and to be able to speak to  
strangers in public in this way, but I want  
to send my love home. I wish to tell my  
dear sister that I will try to help her and be  
with her many times, so that she will not feel  
the loss of my companionship, but will rather  
feel that I am still present to give counsel and  
assistance wherever possible. I would like to  
have her thoughts go out to me as one living—  
to have one of her thoughts go out to me as one  
with loving affection. I would like to tell her  
brother and father and all feel the same. I  
come to mother bringing my love, seeking to  
assuage the grief that naturally will well up in  
her soul, trying in all ways to bring peace to  
her heart and consolation to her mind, so that  
she will not be so distressed; so that the physi-  
cal pain which she is under the weight of grief  
will be relieved. I feel that I will be able to  
work now, as I am gaining strength and power  
as the hours roll by. I would like to tell my  
friends of my sweet home in the spirit-world.  
It is like a beautiful garden, or an immense  
park laid out with smooth green lawns and  
with beds of bright and fragrant flowers.  
There are fountains there of clear water, play-  
ing in the air, and the flowers are like streams,  
tossing by over bubbling bottom; it is beau-  
tiful, natural and sweet, and I am delighted  
with it. I am with dear loving ones, who ex-  
tended such a welcome to me that I at once  
felt at home; it seemed as though I had been  
taken into a haven of rest, where all pain and  
weariness had been swept aside, and nothing  
but joy unspeakable had come to my spirit.  
I did not feel that I had been taken away from  
home, nor was it so strange as it might seem;  
for it seemed like home, only more beautiful;  
more delightful to my spirit. Since that time  
I have been gaining strength and trying to learn  
about this new life which I have found. I have  
seen schools here where spirits go to attain  
knowledge, to gain a comprehension of wisdom,  
and I have seen one of these schools in order  
to learn and perfect in the love of life. I  
send my best love to all, and wish them to feel  
that I am still one of them; and I would have  
my remembrances go to my friends outside of  
the home circle. Tell them, please, that I have  
not forgotten them; that sometime I hope to  
have the power to come and manifest to them  
in private, so that they may know that spirits  
do come back, and that they arrive at beautiful  
homes prepared for them, that they are work-  
ing to help their mortal friends and to draw  
their spirits onward. I lived in Campton, N.H.  
My father is John S. Bagley. I am Eliza M.  
Bagley.

**Clark S. Merritt.**

[To the Chairman:] The only excuse I have  
to offer, sir, for troubling you, is that I cannot  
seem to reach my friends as I desire, in any  
other way. There are parties in White  
Plains, N.Y., whom I desire to move in a cer-  
tain direction, and there are others in Port  
Chester, where I belonged, whose attention I  
am seeking to draw to spiritual things. There  
was a little misunderstanding or disturbance  
concerning the parties who settled my affairs,  
which annoyed me somewhat, early last spring,  
and I have not been altogether pleased since  
that time, but now I think things will straighten  
themselves out, and I hope so, for I wish to get  
away from them. My friends will wonder why  
I cannot do so, but for the last number of  
months I have felt drawn and tied to things  
concerning the material, concerning my affairs  
and estate, and I wish to break away from  
them. I have been attracted here, in order to  
get power for doing. I send my greetings to  
my friends, and I assure them that the world I  
have found is a very good one, and it seems to  
me that anybody might be satisfied with it. Of  
course, the conditions of all are not as pleasant  
as they might be—that is, the result of their  
own past lives—but as I understand and have  
ascertained, every spirit has the power of im-  
proving his condition, and I think we all should  
make the most of our circumstances, and go to  
work and better them, as much as possible. I  
have not come back to earth, as you may think,  
I am not going to do so; I only give these re-  
marks for the benefit of my friends. I will be  
pleased to come to them, if they will give me an  
opportunity. I cannot do all the work myself,  
but will do my part, that is, I will meet them  
half way, and a little more than half way. If  
I can use, I will be glad to put in an appearance.  
To one friend of mine who has been under  
the shadow somewhat since I passed out, I  
would bring greetings and the assurance that I  
will try and assist him all in my power. I do

not understand as yet, very well, how to work  
for his benefit, but I think I can see a way be-  
fore him, which will be for his advantage to  
follow, and I believe that I can impress him  
sufficiently to direct his movements in that  
way. Be kind enough to report me as Clark S.  
Merritt, Port Chester, N. Y.

**Delia Maloney.**

[To the Chairman:] Please, mister, may I  
come? [Yes.] Oh! I don't feel very good, be-  
cause I don't breathe way down deep. Oh,  
dear! Do you want to know who I am? Well,  
I will tell you in a minute. Will you find my  
father and mother for me if I tell you who I  
am? I lived in Lynn. I wanted to go home,  
and I have been home since I died. Aint it  
funny that I am dead, and I can talk? Don't  
you think so? I want to tell them that I come  
round to see what they are doing, and I want  
them to think I am there, too. I don't want  
them to think I am way down in the ground,  
because I'm not. I don't like to have them  
think so. I want them to think I am right  
there. I think if mother shuts her eyes and  
keeps real quiet, she can see me. My father's  
name is William Maloney. I am over eight  
years old now. I am getting to be a big girl,  
and I want to tell them at home that I am  
growing up big, I am, and I know when I was  
eight years old, when my birthday came, just  
the same as I was here. I know they thought  
of it, too, and felt bad about it. I didn't feel  
bad at all. [To the Chairman:] Of course it  
was the same as any other birthday.

I went away in the winter. I didn't go very  
far. They thought I did, so I have come to tell  
them I didn't go very far, I only just went off  
to school. I have been having a good time ever  
since. I am leaving just like the other school-  
ars, and I guess by-and-by I will be as smart as  
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 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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THE WORK OF SPIRITUALISM is based on the universe. It extends from the highest sphere of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—John Pierpont.

### Mr. Wallace on Materialization.

The article by Alfred Russel Wallace, from "Light," which was published in the last issue of the Banner but one, was of such sterling quality in itself, and contained such a number of good points on the subject treated, that it deserves reproduction in all the forms possible that are likely to impress its broad and strong sense upon the minds of spiritualistic readers. It sets out with claiming for a positive certainty what seems to be generally admitted by Spiritualists, that there is such a thing as genuine materialization, by which is meant "the appearance of visible and tangible human forms, in the presence of a medium, which are yet not ordinary human beings; and that this is the case when such forms are witnessed by several persons at once, the medium being at the same time visible, or when the body of the medium can be felt, or still more clearly, when these forms are seen to come into being and to vanish away again in proximity to the medium." Mr. Wallace adds that hundreds of Spiritualists have witnessed some of these phenomena, as he admits that he has himself.

He states that they have been witnessed with a considerable number of different mediums under the most varied and rigid test conditions, and with none perhaps more frequently, for a longer period and testified by more trustworthy witnesses, than with Miss Wood, over whom so active a controversy has been going on of late in England. Mr. Wallace regards it a good test when the form seen is palpably larger or smaller than the medium, and especially when the fact can be confirmed by exact measurement. Yet it is allowed that in no case, even the most satisfactory, is there any proof that the form was separate from the medium; it being known to all investigators that mediums can be loosed from any bonds, or from clothing, and be re-introduced into them; and that the medium's body can be transfigured and made to assume a totally different aspect from its normal one, and much larger or smaller dimensions than those which are natural to it.

It is conditions, Mr. Wallace truly observes, that determine the nature and character of the manifestations; the conditions being favorable, the forms can be produced separate from the medium's. And when the conditions are less favorable, the forms can only be produced by releasing and transfiguring the medium. The latter he asserts to be only a single degree less marvelous than the former. He says he has himself seen very many examples of the latter class with several different mediums, the tests being a close examination of the countenance, seeing the medium only a few seconds after the form had retired, accurate measurement of the form and of the medium, and a rigid search of the medium's body and surroundings immediately after the séance, when no particle of the copious draperies of the forms which had appeared could be found. Yet he thinks it highly probable that in some or all of these cases the form was the medium, but transfigured, "under conditions which rendered it a marvelous exhibition of superhuman agency." Now, he reasons, if in any of these latter cases of transfiguration the form had been violently seized and found to be the medium, free from bonds and divested of a portion of his or her clothing, that fact would not in any degree have affected the genuineness of the phenomena as regards the medium.

But if the seizure and recognition had occurred before the tests above enumerated had been applied, the opportunity of getting such tests at all would have been lost, and hence an undesired stigma would have been cast upon an innocent person. This is clear and conclusive reasoning. But Mr. Wallace goes a step further, and maintains the extreme probability that if a form is seized which is really distinct from the medium, the result may be that the form and the medium will be forcibly brought together, and a false impression created that the form was the medium. He calls the whole matter, with perfect truth, a "most stupendous phenomenon," and he asks with proper humility, what we can really know of it all, "except the constant conditions under which it appears and the uniform statements of the agencies who produce it." "Whenever," he explains, "the form is seen in process of formation, it grows, or seems to grow, out of the body of the medium, or in close proximity to it. To depart, it goes back to the medium."

It very commonly returns temporarily to the medium "to gain strength."

Marks made on the form or injuries done to it appear on the body of the medium. Food taken by the form has reappeared in the mouth of the medium, to witnesses enough to put the matter beyond the reach of suspicion. The forms vary greatly in weight, and some proof exists that the weight of the medium is simultaneously diminished. All these facts, says Mr. Wallace, prove an intimate and real connection between the form and the medium—a connection which it is utterly out of the power of our material science to understand. What applies to the matter of the forms applies as well to the matter of the drapery in which they appear. We are likewise told, adds Mr. Wallace, that the forms are mainly produced from the body or aura of the medium, and that injury will result to the latter unless the former return to it again. He says that this is so likely in itself, and so accordant with all the facts we can observe, that we are bound to accept it, at least till we know more of the matter. Those, therefore, who think that the fact of materialization can be tested by seizing the form and keeping it away from the medium, must ignore all the above considerations.

Not only that; they must also apparently believe, in the face of all the evidence, that the forms are real, independent entities, coming from some other world, having no connection whatever with the medium, excepting as somehow helping them to come to us, and that they can be kept by force away from the medium for our examination and amusement. And it is a still greater wonder to him, he says, that a considerable number of advanced Spiritualists, including many who are regarded as teachers, should adopt this improbable and unfounded hypothesis, and affect a horror at the immoral imposture either of the medium or of the beings who produce the phenomena. And in this expression of astonishment we fully sympathize and agree with him. And we likewise fully agree with Mr. Wallace in the belief that "the fact of a person seizing the form and finding the medium is not and cannot be a proof of fraud, but is in all probability the natural and inevitable effect of trying to keep apart two beings who are really one, and who cannot be rudely interfered with without danger to the human body, whose abnormal organization supplies the material for the temporary materialization of these marvelous existences."

It could not be better stated. The statement also carries its own explanation. It is, in Mr. Wallace's opinion, the only hypothesis which the facts directly support; and hence it follows that the only "exposure" made "is of the incapacity of experimenters, who deal with the greatest mysteries of an unknown universe as if they were mere questions of terrestrial mechanics."

### Material and Spiritual—Knowing and Seeing—Subject and Supreme.

We may describe all forms of evil as nothing more than efforts of the powers of darkness to obstruct the great supreme power of light. It will forever be a useless effort, but it will doubtless continue to be made so long as the spiritual creation is to be developed and disciplined, and so long as it continues to be necessary to bring the life that is enwrapped by natural law into subjection to the life that is enwrapped by spiritual law. We learn from this ceaseless struggle, which we deplore simply because we fail to comprehend its meaning, that the divinely creative intention was to present to us these two apparently opposing conditions—the material and the spiritual—and to impose upon us as the grand purpose of our lives the problem of reconciling these two conditions, apparently so contradictory, and at last to produce from the soil of the material condition a spiritual flower and fruit that will bear transplanting for a new and larger growth to an entirely different clime. This is therefore but our nursery existence, in which we are not suffered to take root permanently.

At death we have grown and ripened as much as it is possible for us under our existing conditions. But for the obstructions we are encountering all along the pathway of our lives, we should have missed of this growth and maturity. These come, as the necessities which are over our best friends, to compel us to do precisely what we ought to do in order to answer the highest ends of our existence, but precisely what we should never do if we were left to our own choice, as we are constituted. This, then, being the real problem of life, and these being the conditions, it should be apparent to all such as have gained any breadth or depth of experience, that everything which is related to the spiritual life is to be welcomed and treasured as a hint and a help in the line of our progress; and hence that all things which are grouped under the head of psychological law deserve to be carefully noted by us and adopted, since they are related parts of the supreme force that originally created us and still controls the current and destiny of our lives. Therefore the laws of magnetism, of influence, of habit and of nervous force are to be jealously accepted as a potent factor in the problem of individual development and growth.

From a persistent study of these adjuncts and illustrations of the great spiritual power that controls the universe we shall not fail to discover that holy thinking and living beget holy inspiration, and never something else; and that unholy living is sure to beget evil inspiration. Is there anything in the whole volume of our knowledge of materialism that is worth as much to us as this single truth in the spiritual? Is it not the highest of all knowledge that above these laws of the material world are supreme (though natural) laws which rule the spiritual world, and compel these material laws to become subordinate and to subject themselves? Now nothing is plainer to one who has come into almost any knowledge of the subject, even the rudimentary, than that the Divine Spirit, doubtless through divinely appointed agencies, acts directly upon the human spirit, and that the human spirit feels the contact, or the new breath of the inspiration. It feels it just so much as it is open to the reception of spirit influence; in other words, as much as it can. More could not of course be expected. And this carries with it a most important lesson in relation to the spiritual life that is bound up with our material life.

It is this: that all life is primarily spiritual, and can be no other, and hence that this physical life of ours is of itself nothing, but has to be sustained and stimulated by that which is higher, which descends into it from above. Having once learned this, it would appear that we have learned everything. And we can readily understand from this, too, how it is that some persons are at times more inspired than they are at other times, and how some persons are inspired so much above others.

The law becomes more or less luminous to us along its entire pathway. We can see that our present career is but brief and temporary, and so intended to be; and instead of indulging in useless lamentations that it is so, we shall become the more eager to crowd into our lives all the purpose possible to make them subserve the end for which they were given, and to grow large and ripe for the transplanting to a richer soil in the act which goes with us by the name of death. Slow as the process of learning in the spiritual school may be, we can all see that progress is making. Theology is gradually becoming biology and psychology, and science itself is clothing itself in a spiritual garb.

This new attempt to reconcile, as we call it, science and religion, creed and conduct, as it is to be seen on every hand, is but a symptom of the great and general movement going on for bringing the material and the spiritual into closer relations in our consciousness and subjecting the lower to the higher. Science comes to drive superstition from its hiding-places and make the material world more thoroughly understood; while Spiritualism comes to take humanity in its state of emancipation and carry it to a higher level than ever before in its limited and low experience. All things occur in their due order; knowledge brings about reconciliation, and reconciliation clears the way to a larger life. We do not always reflect that it is not nature, that is, materialism, that is the parent and inspiring motive of science, but that we should have no science if there were no mind. It is nothing but classified and formulated knowledge, and it needs revising continually. Theology dies at the top and becomes barren of fruit, simply because it passes by psychology, mental physiology, and the natural and spiritual science of the mind, and vainly thinks to live on itself, with no primal regard to religion while emphasizing its theory of religion.

Religion, that is, spirituality, belongs at the top of all knowledge, of which it is the ordained summit and crown. We are to lay the foundations for this science, whether we come to the other or not; for it enters into our lives as nothing else does. We see far more than we know; that is why, when we feel very sure that we comprehend a thing, we do not say we know it, but that we see it. It implies that the matter has become illuminated for us—that we now have more light—that our mere knowledge of it is mastered by an act of still more penetrating insight and still larger comprehension—that our science has been subordinated to our Spirituality. We may philosophize as much as we will, but we believe far deeper than we think. We believe more than we can actually know; we see far more than we can ever formulate; we feel what we cannot hope to express. This is why science and religion do not necessarily conflict, and why the former must ever be subject and not ruler.

### Boston Spiritual Temple.

The Sunday meetings of this Society at Horticultural Hall continue to attract large audiences. Mrs. Colby's utterances under influence of her control have been continuously clear and incisive as well as instructive.

On Thursday evening, Oct. 26th, a reception was given, when she answered about twenty questions sent to her by the audience. These queries were all replied to in her usual prompt, frank and clear manner, to very general satisfaction.

On Sunday, Oct. 29th, she occupied the platform both morning and evening, which services closed her present engagement in Boston. In the morning she essayed to answer the question of Pilate to Jesus: "What is Truth?" "Truth," she replied "is reality *deguerroyed* on my consciousness. What is expressed on my consciousness is not on another's. No matter how much knowledge any being possesses, that information cannot be imparted to another save to the extent of the power of that mind to receive it: the amount that might be imparted is not to be judged by what is really given. The processes of life are through development, not creation. We never can attain our highest as long as we are oppressed by a stronger power. Slavery to the opinions of others, whether political or religious, keeps us from growth. I would not cause any being to suffer only as a correction, but would relieve such; and I cannot accept any God that is not as good as I am. I look for something higher and better, that will exceed myself. What comes to my consciousness as truth is so to me and only to me."

In the evening the house was filled to overflowing to hear Mrs. Colby's control on the question, "Who was Jesus Christ?" "Let us inquire," said the speaker, "who, when, where and what he was. According to the four gospels he was a remarkable man—a wonderful man. What does history say? So wonderful a personage would be spoken of in the history of his time. After looking into every writer's work, his name only appears in Josephus once, and that is acknowledged to be an interpolation. Not before the fifteenth century is there any information in history (outside of church history) of his existence."

The evangelists were compared, by the speaker, in their statements of him, especially their accounts concerning the resurrection, in which they do not agree.

"If," said the speaker, "he laid down the rule to know who are his disciples, suppose we apply the test to the Christian minister. Does he lay his hands on the sick that they may recover?—not to say aught regarding the drinking of poison or the handling of serpents."

The speaker closed by a radical analysis of the record regarding the characteristics and the doings of Jesus while on earth. The influence controlling announced itself to be Thomas Paine. Good singing by Mrs. O. P. Smith, morning and evening.

Next Sunday the lecture will be by H. P. Fairfield, a highly inspirational speaker; and as he will be at Horticultural Hall only one Sunday the friends should improve the opportunity to hear him. He will speak on "Ancient and Modern Inspiration and Revelation."

On our first page the reader will find "The Ghost Story Told to the Queen," which is now going the rounds of the secular press. Whatever doubts Queen Victoria may have had at the time of its recital, regarding spirit return and communion, good reasons exist for the belief that after the decease of the Prince her views underwent a radical change in this regard.

### "The Whirligig of Time."

Under the above caption the *Commonwealth* notes the great changes that the popular creeds of quarter of a century ago have been and are now undergoing, and remarks that "the so-called Orthodox religious world seems to be in a state of hopeless confusion," neither heartily affirming its own dogmas nor heartily denying them. It plainly sees the chasm before it, is deeply impressed with the fact that some change is to be made, and as yet has not fully determined whether to leap into the chasm or over it. The first will be irretrievable ruin; the second will oblige it to depart from all its old stakes and moorings. "It is," says our contemporary, "as a consequence, confusedly inconsistent with itself. It damns here what it blesses there." As an illustration of this the case is cited of Dr. Newman Smyth, who is rejected at one Orthodox stronghold, and accepted as a champion of Orthodoxy at another.

In the meantime Andover grows frantic over disharmonious elements within its theological borders, and proposes to set up the ancient devil as a scarecrow at the gates of its fold, to keep the sheep from wandering out, and those who, having got out and had their eyes opened to the light, from going in with their heretical accounts of the greener pastures and purer waters of life they have found.

Referring to the recent act of Henry Ward Beecher the writer expresses the wish that Orthodox Congregationalism might make up its mind to pursue a consistent course toward those who reject its standards, saying: "The fact that a great heretic like Mr. Beecher is implored not to sever his connection with the church of his fathers, while, ever and anon, we hear of smaller men, guilty of a much smaller heresy, cast out from their pulpits and thrown ruthlessly upon the world, would seem to indicate that in theology, as in other matters, 'that in the captain is but a choleric word which in the soldier is flat blasphemy.'"

But the *Commonwealth* finds reason for hope in the "Whirligig of Time," and reasons that since changes have occurred there exists the possibility, and the probability, that other and even greater ones may come; and it may be that small offenders against the regulation code of a true Orthodox faith will not be dealt with more summarily or with greater severity of discipline than large ones. As one of the many landmarks of progress it refers to the late Dr. Pusey, who about twenty years ago "held himself bound by his duty to God to prosecute Professor Jowett in the Vice-Chancellor's Court as a false teacher, who had conspired with others in a systematic attempt to revolutionize the Church of England," and suspended him from his pulpit at Oxford University. "To-day the same Professor Jowett, as much a heretic as ever," is nominated to the office of Vice-Chancellor of that same University.

"Time was," concludes the writer, "and heretics, great and small, were whipped at the cart's tail, branded with hot irons, stuck up in the pillory, and thought themselves lucky to escape with life itself. Time is, and the great heretics are implored to remain in the churches whose doctrines they deny, and are rewarded with high official position in grand historic Universities. Thus does the whirligig of time bring about its revenges, and verily the small heretical fry may take grace. Their turn is coming."

### Timely Appreciation of the Life and Labors of Prof. S. B. Brittan.

We print, in another column of this issue, a communication from a well-known and prominent Spiritualist—whose name, for obvious reasons, is withheld from the public—in relation to the years of time, thought and labor which Prof. S. B. Brittan has devoted to the service of Spiritualism; and in the course of which article the writer calls upon all those who appreciate and endorse the unselfish and arduous work which Prof. B. has performed for the cause of truth to show their sentiments of approval in this direction by donating whatever sum they have to bestow toward a testimonial of gratitude to him for his useful services.

Those who are at all acquainted with the rise, progress and work of Spiritualism, do not need to be informed as to the active part which Prof. B. has ever taken, not only in its promulgation, but also in its defense from uncalculated attacks; and it is to these that this appeal is made to show their appreciation of his work and efforts, by contributing of their means toward a fund that will place him in a condition of independence during the remainder of his earthly years, and thus leave him free mentally to accomplish even more for the cause during the period of time that may yet be allotted him on earth.

The letter of our correspondent—to which we refer our readers—amply explains the reasons for such a movement on his part, therefore we will not enter into more elaborate details of the subject at the present time, but will simply say that we heartily endorse the idea, and will gladly receive and place to his account whatever sums our readers have to bestow for such a worthy purpose.

Our spiritual friends assure us that they are in sympathy with this movement, and will do all they can to forward it to a successful result. It will be observed that the writer of the article before referred to is by no means one who does not intend to practice his own professions, for he closes by subscribing a munificent sum—that of five hundred dollars—to the proposed testimonial. All may not be able to do likewise, but all who are in sympathy with the plan can perhaps contribute something, and whatever they have to bestow will be gladly received and acknowledged in these columns.

Joseph Cook is getting considerable advertising as one who investigated spiritual phenomena and found them to be no myth. Wherever Chas. E. Watkins locates he is announced by the local press in manner similar to the *Plain Dealer*, Cleveland, O., which last week referred to him as "the gentleman whose demonstrations in the presence of Rev. Joseph Cook of Boston dumfounded that very critical gentleman and compelled him to admit that there were things which in his philosophy he had never dreamed of."

A correspondent writes: "W. J. Colville will speak every Sunday in Hershey Music Hall, Madison street, Chicago, at 3 P. M.—commencing Nov. 5th, when his subject will be: 'Legerdemain, Psychology and Spiritualism.' Grand organ at 2:45. This is one of the finest and largest halls in the city, and is situated in the most eligible position, close to State street, facing McVicker's Theatre."

A. W. S. Rothermel contemplates a trip to the Southward shortly. All wishing to make engagements can address him at 111 Myrtle street, Brooklyn, E. D. N. Y., for the present.

### The Treatment of Criminals.

At the Episcopal Church Congress at Richmond, Va., the subject of "Christianity and the Criminal" was discussed at considerable length. Dr. H. C. Potter of New York designated the present mode of dealing with criminals of both sexes as "one of the darkest stains on our Christian civilization, and as a fruitful source of crime and the moral murder of human souls." New modes of treatment were suggested and strongly urged.

Rev. Dr. Newton of New York said, "The old system of punishment may be summed up in one word—retribution; the new system in one word—restoration." He sketched a plan of reformation, showing that by a judicious system of education, the fostering of the convict's self-respect, he was made to leave the prison restored in manhood and a new man.

Mr. L. L. Delafield proposed education as a preventive of crime. He thought more of striking at the roots than hacking and hewing the branches of the tree of evil to stop its growth.

Several members took part in the discussion, and great interest was manifested in the subject by all. Bishop Gallaher of Louisiana closed. He said that while criminal law needed reforming, there is also a need of reform among criminal lawyers. One of the most discouraging things to a criminal as he sat in court was that he should be tried by the creatures who often fill the jury box, and sit in judgment in the police and criminal courts of our cities, men who ought to be within the prison walls to welcome him. Jurors and lawyers should be governed by as good and wholesome a sentiment as judges, and the criminal law administered with dignity, solemnity and purity of purpose. The speaker also urged the necessity of extending a helping hand to prisoners upon their release as a means of enabling them to keep their good resolutions and to become honorable and useful members of society.

### "Inspector Jewett's Good Work while Asleep."

The following account appears in a late issue of the New York Sun under the above title. Spiritualists will readily see a solution of this "good work," while by non-Spiritualists it may be reckoned as a lucky and singular "coincidence":

"It is hinted that the Brooklyn police have found a witness of the alleged murder of John Leonard by Kenny the bill-poster. Kenny was before Justice Pratt on a writ of *habeas corpus* yesterday. His lawyer complained of not being able to see him in jail without a Sheriff's permit. The Court said he had a right to see his client at reasonable hours. Kenny was locked up in a cell at a distance from that which looked up Frank McGovern, who may be accused as a principal or used as a witness, according to the evidence obtained. The District Attorney is said to be receiving a great deal of evidence of ruffianism and brutality on Kenny's part in the past. He neglected his family and squandered his earnings, which amounted to about sixty dollars a week.

Inspector Jewett went to bed on Tuesday night thinking of the murder. He dreamed that Kenny's pistol had been found in McGovern's saloon, Fulton place and Fulton street, which place had not been searched. On Wednesday he found the pistol there, hidden in a closet faintly."

### Personalities and Ill-Reports.

Keep clear of personalities in general conversation, says Dr. John Hall. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer a true and honest man." But when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And, as far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting-table. There is evil enough in man, God knows! but it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

### The American Spiritualist Alliance.

Held its third Conference Meeting at Republican Hall, New York City, Oct. 29th. Mr. F. F. Cook delivered the opening address on "Spirit States and Methods," and was followed by Messrs. Buchanan, O'Sullivan, Benn, and Mrs. A. Spence.

The criticisms on Mr. Cook's address were spicy, especially those by Dr. Buchanan. Mrs. Spence, it seems, is just as pungent, methodical and convincing now as she was in her palmy rostrum days. Dr. Buchanan was rather caustic, but he poured oil on Bro. Cook's "inner consciousness" ere the meeting closed.

One pleasant feature of these meetings is the social reunions which are held after the regular Conference has adjourned. Judge Cross will deliver the opening address next Sunday. Subject: "Observations of the Philosophy of Spirit Control."

Alluding to the statement previously made in its columns that the late Col. Eaton announced his presence in the spirit-world to friends in Memphis, Mo., by means of independent slate-writing before it was known by the usual course of mail, the *Spiritual Offering* says the medium for its accomplishment was Mrs. Work, and that it has received a certificate in testimony to its occurrence signed by nine witnesses.

Charles E. Watkins, the psychic, is now temporarily located in Cleveland, O. (Rockwell House, 51 Rockwell street), and gives daily sittings, also public séances (limited to twelve persons) Monday, Wednesday and Friday evening, 8 P. M. sharp, and answers calls for séances at private residences in and around the city. For terms, and booking of engagements, apply to Thomas Lees, 105 Cross street.

Next week's issue of the *Banner of Light* will contain "The Gospel," an address delivered by Mrs. Nellie J. T. Brigham before the First Society of Spiritualists of New York City, on Sunday evening, Oct. 15th.

A. F. Ackerly, the materializing medium, will be in Chicago, Ill., about Nov. 1st. Business arrangements can be made for séances through the West by addressing him at Chicago P. O.

J. W. Fletcher's appeal—fifth page—to mediums and the Spiritualist public in behalf of Charles H. Foster deserves thoughtful attention and a kindly response.



of singing of spiritual melodies. The Grand March was then performed, after which the usual time was devoted for instructing the young, followed by recitations by Ernest Fleet, Dase Kneeland, Gertie Porter, Emma Ware, Bessie Brown and Haskell Baxter, the last named being called upon for a second recital: Remarks by President Hatch on the condition and needs of the Lyceum, urging the Spirit of the Lyceum to be accepted, and the necessity to see that the Lyceum was kept up, and to recognize the necessity of more such schools throughout our land. Remarks were made by Maud E. Lord to the children. She also gave some very remarkable tests to some dozen or more persons, (strangers to her), who pro-

By the appearance of the new scientific treatise, by Dr. James R. Nichols, upon the question of life and death is to follow, how ready day and night I still doing much work, it goes where other things do not, and is received by minds not yet prepared for anything else as an accepted and openly acknowledged visitor. The friends of Dr. Nichols in the church are seconding him very attentively and profitably. E. F. H.  
*Haverhill, Mass., Oct. 30th, 1882.*

J. W. FLETHCHER gives sances every day but Saturday at 80 W. 12th street, New York City.

See Dr. Stillman's advertisement, page 11,

J. WILLIAM FLETCHER.  
50 West 12th street, New York.

other Urinary Affections, etc. Also Cough  
other Affections arising from impure blood &  
Small box, 25 cents; large box, 50 cents.  
For sale by COLBY & RICH.

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

100



## THE GOSPEL OF SPIRITUALISM







# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 4, 1882.

## Problems and Realities.

Rev. M. J. Savage preached a discourse in the Unity Pulpit in this city a few Sundays ago, taking for his theme "Foundation Stones," in which occur a great many thoughts that are timely and valuable: thoughts that are the ripened fruit of observation and experience. His object was to try to settle the views of such persons as feel unsettled, the nearer they approach the goal of their desires. He set out with the general statement, accepted by almost all minds now, that the great practical themes of the world and of human life are really up for discussion; that there is no certainty anywhere; that the foundations of things are crumbling and giving way; that there is nothing for society to rest on, to supply morals a firm base, or to plant religion so that it shall be immovable. But he remarks upon such a statement that at best it is but a superficial one, a feeling in the mind that, though perplexed and disturbed, is awakened at last. It is an awakening to the fact that man is a limited, finite creature, a little child standing front to front with an infinite universe, presenting infinite problems for finite solution.

It is the evidence of a struggle on the part of the human mind to look through the fog to the light beyond. Mr. Savage inquires in all seriousness whether we have no place where we can stand calmly and face the practical problems of life; whether, in other words, they are the chief matters that are in doubt, or whether at best they are but matters of secondary importance. He insists on keeping it steadily in mind that a mere doubt cannot destroy a truth; in that case, God himself might cease to exist if only some one questioned his existence. We are to keep continually in mind, he says, that "we can be perfectly free to discuss, to inquire, to ask, to argue, without any bitterness and without any anxiety, for the simple reason that none of our questioning, none of our arguing, disputing, or doubting, will change the eternal reality of things by the breadth of a single hair." He then proceeds to raise a few of the great questions which modern criticism, discovery and investigation have unsettled, and to point out a few of the grand foundation-stones of human life that no doubt has any power to disturb. He seeks to show that the matters that are in debate, however important they may be, are really secondary in their value and in their bearing on the great themes of human life and destiny.

Four great questions are thrown into the arena of debate—the Bible, God, man, and the future life. Yet all our debate will produce not the slightest change in them as realities. The truth to-day is the truth forever. Our individual fancies, notions, or conceptions concerning it cannot make or unmake it. As for the Bible, modern investigation, discovery and criticism have destroyed the old conception of the Bible that once satisfied us. We used to regard it, as taught us, as a complete, miraculous, finished revelation from God, dropped right down out of the heavens; if not as a book, bound up in the present fashion, then as it came in no less miraculous a way. Yet, says Mr. Savage, in spite of all the criticism and investigation, the Bible, in all its grand poetry, in all its thrilling history, in all its touching biography, in all its mighty power of inspiration to human thought and human love, remains just what it was. Still, it is a tremendous change, he says, that modern criticism has wrought in our views of the Bible. We now see it as only a part, a single ray, from the eternal and infinite sun of righteousness and truth.

He does not by any means regard this change which has been wrought in our conception of the Bible from that which has dominated the world for at least fifteen centuries as any loss, but rather as an unspeakable gain. Modern thought has cleared up the old notions of the character of God—"the capriciousness, the immoral conduct, the pitiless, heartless cruelty of a being that knows not what it is doing." The nature of man is one of the great points in modern debate. We used to believe, says Mr. Savage, that we were at least cousins of the "archangel ruined." Or, if not archangels, then at least that we were perfect in our ancestry, made in the image of the Creator, and fallen from that vast height until now we are but the broken and deformed fragments of our former selves. And that but a very few of us were selected to be restored to that height from which we fell, while thousands and millions of those we had learned to love on earth were never to be permitted to climb those rugged heights with us, and stand once more in the light of God's eternal peace, but to go out under a cloud of everlasting darkness, and to send up a universal wail forever in contrast to the eternal music of heaven.

This is the old conception of man that has been so long accepted. It is a relief to fling it away to the bats and the moles, to bury it out in the darkness where it belongs, and to treat it as the crude and cruel imagination of half-developed man. We now believe that we start with being something more and better than undeveloped demons. Mr. Savage frankly says in relation to this changed conception of man—"Better believe nothing than to believe the old. Any change from that must be an improvement." In regard to the future of man—human destiny—he sketches the old picture of a fair city, gold-paved, the trees of life overhanging with their life-giving fruits, angel faces, fluttering wings, harps and songs; a divine dream, but one that is supplanted by something fairer and nobler and more hopeful. He recognizes the fact that men dare to disbelieve in any future life at all, though it costs them many a pang of the heart to do it. But for all that, he confesses that he would sooner take today the loss of all hope of a future life, and accept the worm-filled grave as his paradise, rather than the old conviction that made up so large a part of the theology of a former age. Blank unconsciousness would be better than "a careless hurt and an unending pang."

But he refuses to accept any such alternative. "Doubt, yes; certainty, no; but a grand hope springing anew in the human heart." That is the way he puts it. It is not necessary, he repeats, to comprehend and understand these great problems in order to be good and happy. Suppose, he says, you do not know where man came from. Suppose you are in doubt about the Bible. Suppose you do not know very much about the nature of God. Suppose you are not yet informed as to the details of human destiny. "You do know, after all," he responds, "everything that is essential to your leading here on earth an honest, and true, and helpful, and happy human life. And the

first thing, after all, that you need to do, is to lead such a life. And these other matters that you do not know about can very well afford to wait. As long as you are not in doubt about them, you need not be very much disturbed because you are in any doubt about the others." There is no debate about the great questions of right and wrong, or as to the practical conduct of our daily life. Right and wrong do not depend upon any theory of their origin. They have been wrought out by human experience.

In practice, we know everything that we need to know. Nothing is unsettled that need disturb our course of life. It is only the great speculative problems that people are asking questions about. Mr. Savage asks for a definition of what is right and wrong. And his answer is, "The results of human experience touching the question as to what course of conduct is for the happiness and welfare of men, and what is not. That is all." We have found out, he explains, that lying, cheating, stealing, and all those things that we call wrong, in the long run are not for the welfare and happiness of humanity. There is always something to hope for, to keep hope alive. Hope has never deserted the human race. But hope, says our eloquent discourses, "never gleamed a fairer and more luring image than it does to-day before the human heart; a hope not only for the conquest of this world, but a hope that seems to step over the edge of the round world and to float in the atmosphere of the infinite life." He believes that we must try to account for the fact of this hope before we can afford to bury it and say that it is without meaning. Hope is the gift of the universe, and has been born out of human experience. "If," says Mr. Savage, "we can trust the universe to be anything but a sham and a lie, then hope is big with promise of immortality."

## An Offset to Vaccination.

The compulsory-vaccination statutes of Great Britain are so sternly enforced that many English parents who object to the horrible practice of poisoning their children by law, but who are forced to give their consent—through fear of financial ruin in the form of imprisonment and fines—to this abomination, are casting about for some remedy which shall undo the work, partially at least, of the poisoned lancet, after the rapacity of the Regular doctor for his "legal" fee has been duly satisfied.

We find the following recipe strongly recommended in an English paper as a remedy for vaccination, by Dr. Wilson, Astrologer, 103 Caledonian Road, London, and reproduce it in these columns as a hint to some of our readers in America, in many portions of which country this crime against the person of the citizen is enjoined by law upon all school-children—it being held by the medical and judicial "Dogberries" that whoever enters the public schools must "leave health behind": "Immediately after vaccination give the child homeopathic 3x trituration of sulphur; 2 grains twice a day for four or five days, or longer if required. The virus may be killed by applying as soon as possible to the incision in the child's arm diluted spirit of ammonia." Dr. Wilson says he has cured children of blood-poisoning caused by vaccination, with this homeopathic preparation of sulphur. It is easy to take and can do no harm.

## IN AUTUMN.

BY HARRIET MEYER KIMBALL.

The cool, bright days,  
The calm, bright days,  
With their blue and golden noons!  
The clear, still nights,  
The restful nights,  
With their gleaming harvest-moons;  
And the glowing music of the corn  
Plinking its ivory ears and shorn  
Of the floating fringes that tossed and swayed  
When the ripening summer zephyr played  
Through the ranks that shone in the summer morn—  
The beautiful corn!

The golden days! the golden days!  
Warm with sunshine and cool with the breeze!  
Warm with the sunshine and cool with the breeze!  
Like troops of tropical butterflies  
Clouds of leaves from the gorgeous trees  
Plumed to their fall,  
And cover the earth with splendid dyes  
Matching the marvels of sunset skies.  
Swell beyond swell the hills uplift—  
The hills serene!  
Slope beyond slope they ebb away  
Into the distance azure-gray;  
And over them all,  
Through veils of amethyst vaguely seen  
Magical lights breeze and shift  
Moved by the wonder hands of Day—  
Over the hills serene!

No ripple breaks  
The lucid lakes  
Up from whose margins the gay banks climb—  
Into whose deeps the sunbeams descend  
Like sunken gardens in their prime,  
Whose softly-pictured terraces end  
In emerald grottoes where Naiads dream  
While the unstridest rushes over them stream.

From the woodland draping the cottage thatch  
The wandering winds and their pass,  
Tenderly, one by one, detail  
Leaves of crimson that flame in the sun:  
One by one,  
Slowly downward they waver and twirl,  
And alight on the trampled grass,  
Day by day the vine leaves curl  
Revealing the heavily-hung grapes  
In tufted clusters of rarest shapes,  
That out of the heart of summer grew;  
Dusky-purple and amber-white,  
Warned in the nooning and cooled in the night,  
Mingled of honey, and sunlight, and dew.  
The breeze through the orchard alleys sweeps,  
And russet-brown leaves in dusty sweeps,  
Eddy and whirl!

And russet-brown apples, and rosy-cheeked,  
Fall from the rustling mall-riffed boughs,  
Strewing the grassy path  
With their foot-path trail below  
Where the bare-headed, sun-burnt farmer's girl  
Gathers the fairest and leaves the rest  
For the gold-brown bee in his honey quest,  
And the zealous ants that busily swarm  
Over the bruised yellow and warm;

While chicks full feathered and yellow beaked  
Roam about the rustling mall-riffed boughs,  
For the helpless worm withdrawing its coil  
Lazily into the loosened soil.  
Streaming in at the wide barn door  
Warm lies the sun on the well-worn floor  
Scattered with wisps of straw and grain  
From the generous wain.  
Heaped high as the rafters the sweet smelling hay  
Overhangs the bursting loft,  
And a breath from the orchard-croft  
Stirs the loosened spears, and they drop away  
Noiselessly soft!

The mellow days! the mellow days!  
The brown seed ripens and the stem decays,  
The black root rotting under the sod.  
The lattice of straggling faded vines  
Lies low to its fall,  
And here and there by the garden wall  
And beside the late-neglected walks,  
Amid blackened weeds and mouldering stalks,  
Where the fly in his mail of emerald silken,  
Flowers of garden beauty bloom  
Like torches that flare at the mouth of a tomb.  
Phantom of summer, silver-fair,  
Faintly restless through the air  
With the sunbeams and the soft dew  
Drifts the thistle down to and fro.

The yellow days! the yellow days!  
Fields of stubble and naked ways!  
The year's last gold  
On the tattered bough  
That hangs from the bare tree  
The smutch that burned like the bush of old  
Is almost stripped of its fire;  
And trampled out by the rains that beat  
The golden path with their million feet  
The last bright hues expire!

The body is the shell of the soul, and the dress is the husk of the body; but the husk often tells what the kernel is.

## Reunion of Children's Lyceum No. 1 of Boston.

The Children's Lyceum No. 1 had a reunion of its past and present members, supplemented by friends of the cause and movement, at Paine Hall, on Thursday evening, Oct. 19th. It proved to be a very interesting gathering. At about 8:30 o'clock the meeting came to order. Some opening remarks were made by the Conductor, Dr. N. Ford, and then followed speeches by John Wetherbee, Hattie Wilson (entranced), Dr. A. H. Richardson, Dr. H. B. Storer, Mr. Cobb of Eagle Hall, Mr. Street; readings by Fred Cooley, Miss Jennie B. Smith; music by several youthful parties was interspersed during this part of the entertainment.

At 10 o'clock the gathering adjourned to the supper room, quite filling it, where refreshments were choice, plenty and in order; after partaking of these the company were called to order by Mr. Ford, who introduced Bro. S. W. Russell as the toast-master, or reader of the sentiments, which were as follows, and were responded to at his call by the parties whose names are thereunto attached:

No. 1. "The life that now is: its duties, its consequences, its destiny." Responded to by Dr. A. H. Richardson.

No. 2. "Our arisen workers." By Alonzo Danforth.

No. 3. "The Banner of Light: on whose ample folds the denizens of two worlds inscribe their highest thoughts." Responded to by John Wetherbee.

Mr. Wetherbee, after an introductory word or two, remarked: "There is perhaps a propriety in my being called upon to respond to this sentiment; and for two reasons: first, we were both born in the spring of the same year—1837; that is, I was converted to Modern Spiritualism in that year, and in that year the *Banner of Light* was started; so in a sense we are twins." Second, I loved the paper very much, and contributed to its ample folds during the twenty-five years of its existence. It has done me a good deal of good, and I hope I have not hurt the *Banner*.

It has always appeared to me that both the *Dawning Light* and the *Banner of Light* had come into this world to stay. The one because it is truth, and just the truth that the world needs to-day, and then anything else; the other because the disciples of that hopeful truth who it heralded to a sleeping world.

The genesis of this great cause of modern times, known as Modern Spiritualism, is in or from the spirit-world; and it can be said, also, that the genesis of the *Banner of Light* is from the same domain. I am one of those who believe something has been done by the influence from above, but the *Banner* in a special sense. The spirit-world suggested it, the spirit-world christened it and gave it "its local habitation and its name," and certainly it is one of the most appropriate names ever labelled on anything that I know anything about. It is indeed a *Banner of Light*, both by name and by nature.

One of its prime objects in starting was as a mouthpiece for the spirits, and ably did that remarkable medium, Mrs. Fannie A. Conant, for a score of years.

"Keep the gates of Heaven ajar,  
Through which a flood of glory streamed."  
If any one should say there was not much "flood of glory" in some of the messages—the Thomases, the Bridgets and the like—my reply would be, in the words of Emerson, that "crabs and fishes become sublime when hung as signs of the Zodiac," so that the messages which in celestial or heavenly settings. The glory is in their source—the spirit-world, and the fact that they prove immortality and the power to demonstrate it to be the common possession of all classes of disembodied minds.

Fannie Conant has gone up higher, but, as the king never dies, the "gate ajar" did not close at her departure. A successor now ably fills the void, and she left vacant. Say what you will, criticize how you may, the twelve thousand to fifteen thousand messages given in twenty-five years from twelve thousand to fifteen thousand different invisibles, in their variety, and of every grade and character, furnish an unmistakable *prima facie* proof of their supermundane source: that they are the voices of angels.

So much for the denizens of one world; the high thoughts from the denizens of this world need no oratory of mine; the *Banner of Light* finds readers over all the world; has been well sustained, intellectually, spiritually and financially; is an eminent success. It is a clean, ably-conducted sheet; is the honest medium's friend, and ably represents the *Light* that has in the world, and in the world, which has freed the brave with beauty, and power, to us that the tomb is not a *cul de sac* or blind alley, but is a thoroughfare that through a transitory shadow opens out into eternal day!

No. 4. "Our Progressive Lyceum: the object of our love, the inspirer of our brightest hopes," was then eloquently treated of by Dr. N. Ford.

No. 5. Paine Hall: our Lyceum home," was responded to by William Wilson.

No. 6. "Flowers: their beauty and their usefulness." By Mrs. S. F. Bicknell.

Flowers, said Mrs. Bicknell, have been called—and not unjustly so—"the eyes of angels" looking up from the bright green turf, answering the smiles of the angels, whose eyes the twinkling stars are, in the imagination of the child who is gazing up at them. The flowers are, in a sense, the eyes of the angels, and the angels are, in a sense, the eyes of the flowers. If, strictly speaking, we may not call these beautiful star-eyed children of the floral kingdom "the eyes of angels," we do and must recognize that an angelic influence exhales in their fragrance, bringing joy to the sad of heart, and brightness and health to the chamber of sickness. For these things, if for nothing else, we should prize them highly.

Flowers are indeed interpreters and revelators of the most humane sentiments, and the most tender passions.

Flowers seem always to bring a benediction and a blessing to our Lyceum hall, and we are always rich in thanks to our thoughtful friends who bring to us or send us these floral gems.

The next in order, "No. 7," was found to be "Onset Bay: our Summer Haven," and was ably responded to by Dr. H. B. Storer.

No. 8. "Onset Bay Club: its hopes and prospects." By Frank Woodbury.

No. 9. "Our Spiritual Mediums." By Eben Cobb.

No. 10. "The Past Records of Lyceum No. 1." By W. A. Dunklee.

No. 11. "Our Lyceum Flags: their language and meaning." By Mrs. L. S. Jones.

"Our Lyceum colors," remarked this lady, "are designed to be emblematic, through the entire chromatic scale, from the warm, ardent carmine, to the soft, cool, sageacious violet. They speak in spirit-tongue the language of the emotions, and represent the character of the groups—their special plane of progress. They form, or make, when taken together, a full concord of sweet sounds, so to speak. They represent in its truest and best sense the unity and harmony of diversity. There is, perhaps, no other single feature of our Lyceum which offers so wide and good opportunity for pleasurable and profitable study as this: Our Lyceum Flags. It is a subject which we cannot commend too heartily to the children. It is worthy their most earnest attention, their most patient investigation.

The toast-master then proceeded to read as "No. 12," "Our fathers and mothers in the Lyceum world" Fred Cooley responding; and closed with "No. 13," "Our Reunion Supper-room"—Mr. Laundry speaking in this connection.

About twelve o'clock the friends dispersed, with some closing remarks by Mr. S. W. Russell, who intimated that he would from time to time be continued.

## Verifications of Spirit-Messages.

LONG STAR (SO-GO-VE-NA-HO).

To the Editor of the Banner of Light:  
In the *Banner of Light* of Oct. 21st I find a spirit message from LONG STAR (SO-GO-VE-NA-HO), to his "Squaw." I recognize it as from one of my spirit band; he often controls me to give magnetic treatment, and also to talk with his friends, and give them advice and consolation in time of trouble; he does not make any pretensions to being a test-spirit, although he has given many tests, as friends can testify. His truthfulness and honesty are traits to be admired. He has often promised me that he would communicate at the "big council of the Banner Circle" if a favorable opportunity presented itself.

Many thanks to him, to the medium (Miss Sheilhamer), and also to yourselves, who have opened a plane whereby spirit and mortal can commune with one another. May the angels bless you all in the good work you are now accomplishing for humanity, and spare you for a full and ripened harvest in the home beyond.  
MRS. SOUTHWORTH LORING.  
Onset Bay Grove, East Weymouth, Oct. 23d, 1882.

CHARLES F. CROSBY—JACKSON BURN.

To the Editor of the Banner of Light:

Again it gives me pleasure to acknowledge spirit communications which come to us through the *Banner of Light*. Your paper of Oct. 21st contains two spirit-communications which I recognize as coming from two well-known residents of this part of the State when in the form. The first was CHARLES F. CROSBY, long a resident of Ashby, Mass., and one of the first settlers of the South Village. He built some of the first houses there, and was in business many years. He was a man of great energy and business ability, and his house was ever open to those who came that way. His goodness of heart led him to generously aid others, whereby he met with reverses financially—which are probably the "shadows" he speaks of. It seems natural that he should extend the helping hand in the world of spirits, for that was one of his strong characteristics while here. His friends will be glad he has made himself manifest as he promised, and thankful to receive his word of cheer.

The second was from JACKSON BURN, who has, I think, been in spirit-life five years. I have seen him, but was not personally acquainted with him. He was ill with consumption, and in his last days an incident happened which led him to think that he might be truth in spirit-life. He had lost his pocket-book, and the house was searched, but it could not be found. An Indian spirit said: "Squaw put it away with the talking-sheets there," pointing to a small closet; and sure enough, there it was found. I knew his companion well. As he says in his message, he passed away from Chicago, Ill., the past summer. Mr. Crosby, to whom he alludes as helping him to manifest his spirit, was his labor for many years. I feel grateful for these communications through your medium. Ever for the truth,  
MARY L. FRENCH.  
Wildwood, West Groton, Mass.

As science advances the poor must stand from under the wheels or be crushed. An English medical student, in charge of a dispensary, had been accused of prescribing a purgative for a coal-heaver who suffered from pneumonia, but whom the practitioner thought to be intoxicated. Death followed. Owing to unsatisfactory evidence, the prisoner was acquitted, but who can say that justice has been done? Whether in searching for the north pole, or in adding to the small stock of human knowledge of humanity's bodily ills, the lower stratum of society furnishes the material for experimental sacrifice. *Boston Herald.*

Edward Everett and Edwin M. Stanton died with apoplexy, a disease often mistaken for heart disease. The two complaints are, nevertheless, essentially different. "Apoplexy is a loss of voluntary motion and sensation, caused by pressure on the brain." For thirty years past Dr. Graves' Heart Regulator has always cured heart disease and its kindred troubles.

## To Business Men.

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

## Special Notice.

Mr. Albert Morton, at his store, 216 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

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

## SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2 1/2 and 7 P. M., in Union Hall, 229 P. M. every Sunday. All are invited. E. T. Shaw, Treasurer and Secretary. The public cordially invited.

CHICAGO, ILL.—The First Society of Spiritualists meets every Sunday in Martin's Spirit Rooms, corner Wood and Madison streets, at 12:30 and 7 P. M. Mrs. L. V. Richmond, regular speaker. Dr. L. Bushnell, President. Children's hour, 9:45 A. M. All are cordially invited. Colby & Rich, Boston, have it on sale.

The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 P. M. every Sunday. All are invited. E. T. Shaw, Treasurer and Secretary. The public cordially invited.

CINCINNATI, OHIO.—The Union Spiritualists meet in Old Fennell's Hall, corner Fourth and Union streets, every Sunday at 10 A. M. and 7 1/2 P. M. E. D. Babitt, Vice President; Stephen Gano, Treasurer; Chas. S. Kinsey, Secretary. Children's Progressive Lyceum meets in same hall at 10 A. M. Mrs. Chas. Gano, Conductor; Chas. S. Kinsey, Assistant Conductor; Miss Sullivan, Guardian; Chas. Donohover, Secretary; Mrs. Roberts, Treasurer.

DEAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets at 12:30 and 7 P. M. at Etna Free Library Rooms, Iowa Avenue. Inspirations speaking. Dr. J. L. Olson, President; Mrs. Nannie V. Warren, Vice President; Dr. Hamilton Warren, Secretary and Treasurer. The public cordially invited.

ERIE, PA.—The First Spiritual Society of the Erie and County of Erie holds meetings every Sunday at 10 A. M. and 7 1/2 P. M. Hon. F. F. Farrar, President; Dr. Irving Camp, Treasurer and Corresponding Secretary.

HANSON, MASS.—Regular meetings are held on alternate Sundays, 7 P. M. President; Mrs. Imogene McCallum, Secretary; Mrs. Barbara Wilson, Treasurer. The public cordially invited.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service every Sunday at 2 1/2 and 7 P. M. President; S. D. Buell, Secretary. The public cordially invited.

The First Society of Spiritualists meets Sunday and Wednesday evenings, in Palace Hall, 104 A. M. President; W. F. Smith, Secretary; Jacob Eldridge, Treasurer.

LYNN, MASS.—The Spiritual Union Society meets in Temple Hall, No. 30 Market street, every Sunday, at 10 A. M. and 7 1/2 P. M. Mediums and speakers are

cordially invited to take part in the exercises. I. Frazier, President; A. C. Robinson, Secretary. The public cordially invited.

LEONARD, MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 7 1/2 o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fannie Wilder, Secretary. The public cordially invited.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 P. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, T. Tully; Vice President, H. C. Coffey; Secretary, Mrs. Nettie C. Weil; Treasurer, F. Lindquist.

MANCHESTER, N. H.—The Spiritual Society holds meetings in Forester's Hall, every Sunday, at 2 1/2 and 7 P. M. Mrs. A. H. Emery, President; Mrs. Lucy Whitte, Vice President; Mrs. Geo. B. Amidon, Secretary.

MILWAUKEE, WIS.—Spiritualist meetings are held at Boynton's Hall every Sunday evening at 7 1/2 P. M. L. M. Spencer, regular speaker.

NEW ORLEANS, LA.—The Association of Spiritualists meets at Old Fellows Hall, Camp street, every Sunday, at 11 A. M. Investigators are invited to attend.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7 1/2 P. M.

NEWPORT, MASS.—The First Spiritual Society meets every Sunday at Temple of Honor Hall, 45 State street, at 2 1/2 and 7 1/2 P. M. Vice President, J. W. Hickey; Secretary, R. E. Braun; Treasurer, Moses A. Paine. The public cordially invited.

OTTUMWA, IA.—The Spiritualists meet in Union Hall every Sunday, at 11 A. M. and 7 1/2 P. M. Mrs. Nettie Pease Fox, regular speaker. All are invited. J. W. McCarrall, Chairman. Admittance free. All times free. W. F. McCarrall, Chairman.

PORTLAND, ME.—The People's Spiritual Meeting is held every Sunday at 7 P. M. in the People's Hall, 77 Congress street, at 2 1/2 and 7 1/2 o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70

PHILADELPHIA, PA.—The First Association of Spiritualists holds meetings every Sunday at 10 1/2 A. M. and 7 1/2 P. M. in the People's Hall, 77 Congress street, at 2 1/2 and 7 1/2 o'clock. Speakers and mediums desirous of visiting Philadelphia under the auspices of the Society, will address H. C. Berry, 70

PHILADELPHIA, PA.—The People's Progressive Association holds regular meetings every Sunday at 10 1/2 A. M. and 7 1/2 P. M. at Workmen's Hall, corner Adams and Fulton streets. Speakers and mediums desirous of visiting Philadelphia under the auspices of the Society, will address Robert Bolton, Corresponding Secretary, 1308 North Adams street.

SALEM, MASS.—Conference of Spiritualists every Sunday evening at 7 1/2 P. M. G. Hooper, President.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference every Sunday at 10 1/2 A. M. and 7 1/2 P. M. at 737 Mission street, above Third. Also meetings for lectures and séances in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

TRENTON, N. J.—The First Association of Spiritualists meets every Sunday in Park Building, corner of Green and Arch streets, at 7 P. M. J. W. Royle, President; Wm. Hilbert, Secretary.

VENEZIA, N. J.—Meetings are held every Sunday evening and on Wednesdays at 7 P. M. John G. How, and Ellen Dickinson, Vice Presidents; Mr. D. Howe, Recording Secretary; Susan Corbett, Corresponding Secretary; Mrs. M. G. How, Treasurer. Children's Progressive Lyceum meets at 12 1/2 P. M. Charles E. Greene, Conductor.

WORCESTER, MASS.—The Worcester Association of Spiritualists holds meetings every Sunday at 2 and 7 P. M. in the People's Hall, 77 Congress street, at 2 1/2 and 7 1/2 o'clock. Speakers and mediums desirous of visiting Worcester under the auspices of the Society, will address Robert Bolton, Corresponding Secretary, 1308 North Adams street.

WYOMOUTH, MASS.—The Brantree and Wyomouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Wyomouth Landing, at 2 and 7 o'clock P. M.

## For Sale at this Office.

THE PSYCHO-LOGICAL JOURNAL. Published weekly in Chicago, Ill. Price, 50 cents per copy. \$2.50 per year. VOLUME OF ANGELS. A Semi-Monthly. Published in Boston, Mass. \$1.00 per copy. Single copies 50 cents.

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## Advertisements.

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DURING fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush, and has pronounced herself to be a true and genuine medium. She is clairvoyant and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

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CURES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5.00. In many cases one letter is sufficient, but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G, New York City. Oct. 7.

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For 30 years a reliable Clairvoyant and SEER. Of the Past, Present and Future, can be consulted at his office, No. 85 Montgomery Place, Boston (Banner of Light Building). Rooms 6 and 7. Office hours, 10 A. M. to 4 P. M. Call and you will be satisfied. Oct. 12.

## DR. H. B. STORER,

Office 20 India Place, Boston. My specialty is the preparation of Magnetic Remedies for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose \$1.00 for medicine only. No charge for consultation. Nov. 30.

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TYPICAL MEDIUM AND SEER. Psychometric and Clairvoyant. Medium powers described. Directions for development given. Sittings on Health and Business, at 3 P. M. to 5 P. M. 25 Essex street, Boston. Clashes Thursdays, at 3 P. M. Oct. 28.

## DR. J. N. M. CLOUGH,

MAGNETIC and Electric Healer, 64 Clarendon street, near Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. Magnetized Paper \$1.00 package; especially magnetized for a particular disease, \$2.00. Oct. 12.

## MRS. C. MAYO-STEERS,

TRANCE AND DEVELOPING MEDIUM. Of San Francisco, Cal., has located for the winter at 53 Dwight street, Boston. Trance sittings, 7 to 9 P. M. Clashes Sunday and Wednesday evenings, 7 to 9 P. M. Nov. 4.

## MRS. JAMES A. BLISS,

MATERIALIZING MEDIUM. Sittings every Sunday, Tuesday and Wednesday evening, at 8 o'clock, No. 3 Worcester street, Boston. Private sittings Monday, Tuesday and Wednesday, from 9 A. M. to 6 P. M. Oct. 7.

## A. P. WEBBER,

MAGNETIC PHYSICIAN. OFFICE AND RESIDENCE, 157 West Newton street, Boston, near Columbus Avenue. Nervous Diseases and Diseases of Women, specialties. Hours from 9 A. M. to 1 P. M. Will visit patients. Oct. 7.

## MRS. J. R. PICKERING,

MATERIALIZING MEDIUM. 77 East Concord street, Boston. Sittings at 8 o'clock, and Thursday afternoons at 2. Will give private sittings. Nov. 4.

## Mrs. Augusta Dwinels,

CLAIRVOYANT AND HYPNOTIC PHYSICIAN. Also Trance and Psychometric Medium. Residence and office, No. 101 Castle street, Boston. 2nd Nov. 4.

## Annie Lord Chamberlain's

MUSICAL SEANCES Tuesday, Wednesday, Thursday and Friday, 12 P. M. to 2 P. M. 121 North Main street, Boston. Will engage for medical and private sittings. Oct. 28.

## MRS. T. L. HENLEY,

CLAIRVOYANT, Trance, Test and Business Medium. 332 1/2 Washington street, Boston. Clashes Sunday and Wednesday evenings, 7 to 9 o'clock. 2nd Nov. 4.

## MARY A. CHARTER,

MAGNETIC and ELECTRIC HEALER. Development, Business and Test Medium, New England, Blackstone street, Boston. 8th Nov. 4.

## MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, 107 Tremont street, 2 doors from Mason street. Mass. New Church Union Bldg. Oct. 14.

## Dr. Charles T. Buffum,

TRANCE, Medical and Business Medium, 422 Tremont street, Boston, Hotel Addison. Hours 9 to 5. Sept. 18.-

## Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2.00. Sept. 2.

## BUSINESS and Medical Clairvoyant, Psychometric

Readings. Hotel Van Rensselaer, 210 A Tremont street, Boston. Oct. 12.

## MISS HELEN SLOAN,

MAGNETIC HEALER. Office, 327 Tremont street, Boston. Patients received from 9 A. M. to 5 P. M. Nov. 4.-1st

## MRS. ALDEN,

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## A. HAYWARD, Magnetic Physician,

8 Boston Place, Boston. Two packages of his powerful Vital Magnetized Paper sent by mail on receipt of \$1.00. Sept. 30.

## MRS. N. J. MORSE,

ELECTRIC and Magnetic Treatments, 2 Hamilton Place, Room 5, Boston. Oct. 21.

## LIZZIE NEWELL, Medical and Business Clair-

voyant, Trance Medium. Examinations on hair; written, 62 Medford street, Boston, and Massages Treatment, 1-2 Tremont street, Boston. Oct. 28.

## MRS. JENNIE GROSSE, Test, Clairvoyant,

Business and Healing Medium. Sittings by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 80 Kendall street, Boston. July 22.

## MRS. J. C. EWELL, Inspirational and Medical

Medium. Hotel Florence, Suite 1, cor. Florence and Washington streets, Boston. Hours 10 to 5. Sept. 16.-13th

## MRS. I. W. CUSHMAN, Test, Business, Rap-

idity, Writing and Musical Medium, 1 Franklin street, Charlestown, Mass. Clashes Monday evening, at 7:30, and Thursday afternoon, at 2:30. Oct. 28.

## JOSEPH L. NEWMAN, Magnetic Healer No

35 Montgomery Place, Room 4, Boston, Mass. Office hours from 10 A. M. to 4 P. M. July 8.

MRS. C. H. LOOMIS, Trance, Test and Healing Medium. Psychometric Readings, \$1.00, by letter, 210 A Tremont street, Boston, Mass. 2nd Oct. 12.

DR. M. H. FARLAND's Office removed to

100 North Main Street, Boston, Mass. Oct. 14.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce

to those who desire to know what their future will be

that she will give a full and complete description of their

past, present and future, and will also give a full and

complete description of their leading traits of character

and peculiarities of disposition, and will also give a full

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# Banner of Light.

## BRIEF PARAGRAPHS.

The price of beef is bound to go down still lower. A large Chicago firm has leased the East St. Louis Canning Company's premises, and begun killing beef for the Eastern market. They have a capacity for slaughtering one thousand cattle a day, and for "chilling" three thousand. They say that they can chill meat for exactly what it costs to handle the ice. This chilled meat will be sent East in immense quantities in refrigerator cars. Already Armour and other Chicago capitalists are engaged in the business largely in Chicago. This is not pleasant news for Eastern butchers, but it is good news to the great army of meat-eaters, with whom beef has been a luxury for months past.

A Posey County Justice concluded a recent marriage ceremony thusly: "Them as this court has joined together, let no man put asunder; but suffer little children to come unto them, so help me God."

Gardiner (Me.) must be in a somewhat dangerous condition at present—as we learn from the enterprising *Home Journal* of that place that as late as Oct. 25th there were *Clematis Jackmanii*, *Cobin Scandens*, *Calendulas*, *Perkariopsis* and other singular things in full swing there.

The Baptists had planned a general Bible Convention, which was to have met at Saratoga in November. But the plans failed for lack of enthusiasm, and the Convention has been postponed until next May. It is expected that when this Convention meets some of the vexed questions as to translations, versions, and circulation will be definitely set at rest. These have for some time worried the Baptist denomination.

A testimonial benefit was extended, Oct. 25th, afternoon and evening, to William Warren, the veteran comedian, at the Boston Museum. The occasion was the attainment of the fiftieth anniversary of his accession to the stage; and the harmonious and pleasant exercises rendered it one of the most brilliant and notable events in American dramatic history.

A patient in the insane asylum at Anchorage, Ky., was sentenced for a slight offence to receive a ducking at the hands of two of the keepers named Martin and Green. They filled a bath-tub with hot water, tied him securely, arms and legs, and then thrust him head foremost into the water, keeping him immersed as long as they thought was safe. This operation they repeated until the unfortunate wretch lost consciousness. Shortly afterward he was reported to have died of inflammation of the lungs. But the scamps Martin and Green survive to teach "manners" to other lunatics.

Sidi Mohamed-el-Sadok, the Bey of Tunis, died Oct. 27th. He was born Oct. 3d, 1813, and was the eldest son of Bey Sidi Ahsin.

Our esteemed and usually correct contemporary, the Boston *Advertiser*, astonished passers-by on Court Street the other morning by announcing in its bulletin in extra-sized letters: "A TARRIFIC GALE IN ENGLAND!"

Some of the people who live in the small towns near Reading, Pa., have developed a most extraordinary talent for church quarrels. Many of these have arisen from trying to hold one building for the use of two denominations. This is the trouble at Shillington.

Dr. Oliver Wendell Holmes has retired from the Parkman Professorship of Anatomy in the Harvard Medical School, to which he was appointed five-and-thirty years ago. His purpose is to devote himself entirely to general literature.

Mt. Etna is showing great and increasing activity, and is emitting fire and volumes of smoke.

The Park Theatre, New York City, in which Mrs. Langtry was to have made her debut on the evening of Oct. 30th, was destroyed by fire, just previous to the performance. Loss estimated at over \$250,000; insured in part. The great actress witnessed the destruction of the doomed theatre from the balcony of the Albermarle Hotel. Stage carpenter Henry Clark, and William F. Doran, scenic artist, were injured—the former fatally, it is thought. Mr. Abbey has telegraphed from the scene of disaster that Mrs. Langtry will, instead, make her first appearance at the Grand Opera House, New York, next Monday evening.

The cost of the conquest of Egypt, to England, is reckoned at \$25,000,000, counting the East Indian bills as well as those of Great Britain.

Manilla was visited by a typhoon on the 20th of October, which destroyed many ships, and far more houses. Some American vessels went ashore. So great was the destruction of property that business was suspended. Sixty thousand persons were, it is asserted, rendered houseless.

The Pall Mall Gazette accuses British farmers of buying large quantities of American oleomargarine, working it up into rolls, and retailing it in the market as a genuine product of the English dairy. The profit is very large.

Great floods are reported in some parts of England, in Spain and the Tyrol; and the village of Grindelwald, Switzerland, about thirty-five miles southeast of Berne, has been almost destroyed by a hurricane.

At Wilton, N. H., burglars were particularly active. They robbed a bank, shot a physician and broke into a store. One thing is certain, and that is criminals are growing more daring than they used to be.

A Bronson Alcott, of Concord, Mass., who has been suffering for some ten days past from a paralytic stroke, is reported to be on the gaining hand mentally, though his right side is perfectly helpless.

Professor Richard A. Proctor says he should not be surprised to see the comet return in this vicinity within a year, perhaps by Christmas, and that it may come in conflict with the sun, but in such an encounter it would be his competitor and not the sun which would be the sufferer.

Arabi Pasha is still untied.

Innumerable tracts and pretty stories impress upon us that Sabbath-breaking is rather worse than stealing, and leads naturally on to Materialism and murder. Less than a hundred years ago sacrilege was punishable in France by burning and murder by simple decapitation.—*Clifford's Ethics of Religion.*

## Ladies' Aid Society.

On Friday evening, Oct. 27th, this society had what might be called dedicatory services, on the opening of its new hall, No. 1031 Washington street. The rooms, or parlors, as its apartments are called, as an invitation to sociability, are an improvement upon those it has occupied for a few years past. The audience-room is about the same size, but higher studded, and more modern, and being in a corner building is highly favored with light and air. On this opening occasion there was quite a full attendance; the room was packed, and all seemed pleased with the general look of things. The old pictures, or rather more new than old, that ornamented the previous parlors, reappeared here, and seemed improved by the change; and the same might be said of the gathering; things are improved by their setting, and the general newness had a good effect.

On the platform with Mrs. Lincoln, the President, were the well-known speakers, Mrs. Colby, (recently occupying the platform of the Spiritual Temple), Mrs. N. J. Willis and Jenny Rhind, who, during the evening, were called upon, and made appropriate and encouraging remarks. The auditorium seemed to be well sprinkled with the local lights, and they were called out by the President with the least possible delay. The speakers were generally quite short, but two hours were spent in this, from eight to ten o'clock, and these gifted ones were not all drafted, but the following persons all had something to say as their names were severally called: Dr. A. H. Richardson, Mr. Dowling, of Malden, J. Wetherbee, Mr. Russell, Mrs. Waterhouse, Mrs. Clara A. Field, Gen. Wiswell, Mr. Russell, who represented the Young Men's Association, members of the Appleton Club, who sang finely, and Mr. Weaver, of the same club, gave a reading; there was some singing by three of the members of the Lyceum, and a reading by Mr. Cooley. Mr. Russell closed his speech with the following original poem, which he called a

## DEDICATORY VERSE.

*Ladies' Aid Parlor, Oct. 27th, 1882.*  
Justice, declareth the proverb, is blind;  
Is swayed by no passion, is swayed by no fear;  
Sweet charity suffereth long, and is kind;  
May these sisters meet, loyally, here.  
Sickness despoileth the flower of our race;  
Adversity cometh, by times, upon all;  
But sympathize weath' a smile on her face—  
May she make her home in this bright, pretty hall.  
Tender and true may each earnest heart beat,  
To answer in deeds when affliction's voice calls;  
May the living give pledge for unselfish lives to lead;  
And all, who so kindly look down from these walls,  
By their memories sweet, by the deeds that they wrought,  
May the living give pledge for unselfish lives to lead;  
May the living still seek, as they faithfully sought,  
The work which sweet charity leadeth to do.

This was received with applause. The readings and singing were interspersed among the speeches, giving variety to the services. Miss Amanda Bailey, who has for a long time been an attendant at the Ladies' Aid Society, adding to its interest by her sweet and spiritual music, was present on this occasion, and sang at different times four or five of her best selections. This lady has a remarkably soft, musical voice, that fits exactly spiritual songs, and the "Sweet By-and-By," the "Over There," the "One by One," and other more or less well-known hymns, were her veritable "Airs from Palestine," when she executes them, she seems so like a spirit herself. The General, who made the shortest speech of the evening, though he said a good deal in a few words, remarked at the close of every song by Miss Bailey, to those sitting near, "There, that beats the reading; I do not suppose he meant so literally, but it was his way of announcing his approval, and certainly the singing referred to was most excellent, so was all the singing, and, in fact, readings and speeches were all in order, and combined, made a very enjoyable evening to all present. The Society seems to be in a prosperous as well as popular condition, and its parlors on Friday evenings and at its other meetings will undoubtedly be a pleasant place of gathering, where both friends and strangers will be ever welcome; and I notice that those who come once are apt to come often—so let it be.

(On Monday evening, Oct. 30th, Mr. and Mrs. Edwards, well known members of the Ladies' Aid Society, had a festive gathering in celebration of the anniversary of their wedding, which was also the anniversary of both of their birthdays. It was a very joyous occasion with many new as well as old well known faces; pleasant little parlors and hall were packed full; the time was merrily spent with instrumental and vocal music, and a few pleasant congratulatory speeches, making up an interesting variety. Some of their friends surprised them by the advent during the evening of an elegant sofa, and one of the company made a complimentary presentation speech. Then followed sumptuous entertainment in the form of a supper, after which there was an hour or two more of music, joined in by Charles W. Sullivan, Miss Amanda Bailey and others, supplemented by an after-dinner in the form of a second course of refreshments, and soon after the friends retired to their homes.

## The Fact Meetings at Horticultural Hall, Boston.

The "Fact Meetings" which during the past two years have been held under the presidency of Mr. L. L. Whitlock, at the Onset Bay Grove camp-meeting, and at Lake Pleasant, as well as of late at Queen City Park camp-meeting, have been resumed, and the first of the new series convened at three o'clock on Saturday afternoon, Oct. 28th, in Horticultural Hall, Boston, where it is proposed to continue the same indefinitely.

The chair was occupied by Mr. Whitlock, who took occasion to repeat the explanation of the purpose and object of the assembly. He stated that there was no intention to confine the course of investigation in the meetings to that which is in common and distinctively known as "spirit-phenomena," but to include as well the varied manifestations of mind which underlie the broad field of mental philosophy, trusting that by such a course the foundations of a broad yet comprehensive science may be discovered, and the truth of the dignity and immortality of the human soul made a matter of positive demonstration.

The opening address was made by Ed. S. Wheeler of Philadelphia, who in a succinct and clear manner pointed out the philosophic method of observation and of reasoning upon the actual. He dwelt upon the importance of facts in the course of study, and asserted that the "Fact Meetings" began to deal with a great matter in a proper manner, and so far as he had been able to observe, in the true spirit. The lecturer urged upon all the utmost candor and the greatest thoroughness, a hospitality to ideas, and more-over a suspension of judgment, rather than incur the danger of misjudgment by rash conclusions. The discourse was received with the most respectful attention by a small but very intelligent audience, and was eminently adapted to the occasion, and delivered in the able manner peculiar to the speaker.

The Chairman called Mrs. Maud E. Lord to the platform, and that well-known medium gave a number of remarkable facts from the experience of her life since her childhood until the latest hours. They were eloquently delivered, and were intensely interesting.

At the conclusion of the statements of Mrs. Lord a call was made upon the very successful medium, Mrs. Sue B. Fales, who gave an account of her development, and some history of her personal work in connection with Modern Spiritualism. The remarks of Mrs. Fales received close attention from the audience. We understand, to be reported in the magazine entitled *Facts*, edited by their Chairman.

A very attractive feature of the meeting was the piano music given through the mediumship of Mrs. E. S. Wheeler. This lady, as was explained, is quite uneducated as to music, never having been able to acquire the art from even the best teachers; yet by the agency of a power which automatically controls her hands and arms, she is enabled to improvise not only

pieces of artistic music, but to give, in the language of music, a rendering of the reminiscences of individual lives, and prophetic forecasts of their future.

The advertisement of the next Fact Meeting may be found in another column.

## Cleveland (O.) Notes.

To the Editor of the Banner of Light:  
The event of the month in spiritual matters was the arrival in Cleveland (Oct. 20th), of Mr. Charles E. Watkins, the well-known psychic, who has been kept busy in giving daily sittings at his rooms, 51 Rockwell street, and private séances evenings at the residences of many of the very best people in the city. As a medium for Pneumatography, or direct spirit-writing, Mr. Watkins is probably unequalled by any medium now before the public. Everything is done in broad day, or gaslight, on the top, and not under the table. Many bring their own slates and get spirit-writing thereon without the slate passing for one second out of their possession, in some instances the writing appearing without placing the pencil between the slates. No one can witness Mr. Watkins' manifestations without being convinced, at least, of the existence of a force or power beyond himself, if not of actual spirit-presence. After witnessing daily, as I have done since he has been here, the wonderful phenomena that take place, I cannot adopt any theory, but the spirit, as regarded to them, Mr. Watkins is doing a grand work for our cause, and in deference to his remarkable gift a formal reception has been tendered him, to take place Friday evening, Nov. 3d, in the spacious parlors of Dr. Daniel Boddefeld, 454 Prospect street, who by the way is quite remarkable in another direction, and has made some astonishing cures since his coming amongst us.

The Doctor, I am informed, is well known in the East, having recently removed here from Hartford, Conn. He is an eclectic and magnetic physician, and particularly fortunate in having a fine clairvoyant for a wife, who hesitates not to use her gifts for the diagnosing of disease. Mr. and Mrs. B. supply a want long felt in Cleveland, and the Spiritualists of the city need no longer patronize Old School doctors when they are sick, for want of a well-known medium like this.

The Children's Progressive Lyceum commenced its usual semi-monthly social Thursday, Nov. 2d, to continue until March 31st, the thirty-fifth anniversary of our glorious cause. It is to be hoped the Spiritualists of Cleveland will patronize these sociables, even if they do not dance, as the Lyceum is largely dependent on them for the means to defray its expenses. A flying visit to Chicago was lately made by your correspondent, accompanied by his sister; found the cause, so far as meetings are concerned, doing well, there being no fewer than seven of them every Sunday. I regret, however, to report that the Children's Lyceum is in a depleted condition, struggling for a bare existence, with less than a dozen adult visitors present to encourage them in the work. Would the Spiritualists arouse to their duty in Sunday school work?

The numerous letters I am in receipt of making inquiries as to organizing Lyceums, would seem to indicate a better state of things; may it prove so. Yours for the cause,  
THOS. LEEB.

## Meetings in Portland, Me.

Joseph D. Stiles, of Weymouth, Mass., has been lecturing and giving tests to crowded houses for the past three Sundays. Sunday afternoon, Oct. 16th, a good audience greeted him and listened to his musical, pleasant and excellent discourses, which were followed by "Swift Arrow" who gave names and descriptions of twenty-two spirits, all but two or three being recognized at once. After the conclusion of descriptions a gentleman arose and stated that the control had given the names of three of his friends and had described them better than he could have done it, although he had been familiar with them for more than forty years, while they were living in this life. This gentleman is not a Spiritualist. In the evening the hall was filled to overflowing, many having to stand in the ante-room and hall-way. The lecture was followed by descriptions and names in full of twenty-five spirits, all recognized but five.

Thursday evening, Oct. 19th, he gave a very successful meeting, the hall was to overflowing. Spirits were described and names given. Oct. 22d he gave two very interesting lectures and described over fifty spirits. Large audiences were present at each meeting. Thursday evening, Oct. 26th, he gave a very interesting lecture, followed by a test-séance, to a good audience.

Sunday, Oct. 29th, notwithstanding the rain, a large audience gathered in the evening. Mr. Stiles read an excellent poem written by himself while here, entitled "The Past, Present and Future." He then made a few farewell remarks, and the rest of the time was devoted to giving tests. It was the most remarkable séance he has given here; no less than seventy-seven spirits were described and their names given in full.

Mr. Stiles has reason to congratulate himself on the success of his guides in Portland, it being conceded by all that he has been more successful in his descriptions and tests than any other test medium who has visited the city. It is truly wonderful to see with what rapidity his control gives names, dates and the history of the spirits who present themselves. He has given a large number of marked tests, and has done a great deal of work in the interest of the beautiful philosophy in this city. May he come again soon, is the hope expressed by all.

Next Sunday, Nov. 5th, Mrs. P. D. Bradbury of Fairfield, Me., will occupy our platform.

The communications published in last week's *Banner of Light* from EDWARD E. PHELPS and LEONARD O. REYNOLDS of this city have been pronounced correct, by a large number of friends who knew them before they passed to the other life.

## Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday, at 55 West 34th street, at 10 A. M. and 7 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The Independent Association of Spiritualists holds meetings every Sunday, at 23 East 14th street. Speakers engaged: Mrs. Sarah Willis Fletcher, for November 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. For November 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. The *Banner of Light* is on sale at all our meetings. Alfred Weldon, President.

## Meetings in Frohisher Hall.

Mrs. Willis-Fletcher has now spoken a month in this hall, each Sunday, to audiences increasing not only in numbers but in intelligence and in the interest manifested. The mornings have been devoted to answering questions, and the evenings to lectures on the following subjects: "Spiritualism: A Passage to the World"; "My Creed"; "The Hell Any Terror for a Honest Man?"; "Will the Coming Man Worship God?"; and "Henry Ward Beecher as Orthodox." These, with the questions each morning, have covered a wide field of thought. On all topics she has been equally ready and evidently well at home. Mrs. Fletcher's health being better than when she commenced her ministrations, she will continue each Sunday in November, morning and evening.

An effort is being made to raise sufficient funds, by subscription, to make all our meetings free, and I think it is safe to say that ere long it will be found practicable to give notice to the Spiritualists of New York that we have abandoned the fee at the door.

Mr. J. William Fletcher gave his first lecture in New York, Tuesday evening, Oct. 31st, subject, "The Body and the Spirit," followed by tests of spirit-identity. He will occupy our platform during December, when Mrs. Fletcher will rest, although she has called from three places for her services for that month.

We are negotiating for a church, and hope to occupy it by the commencement of the New Year. Mr. and Mrs. Fletcher for our regular speakers, and will continue each Sunday will lecture and give tests from the platform on each Tuesday evening during November and December.

Frohisher Hall, 23 East 14th street, New York City.

The moralist says: "Every man is occasionally what he ought to be perpetually." Then, again, he says: "Every man is perpetually what he ought to be only occasionally."

## Meetings in Leominster, Mass.

Mr. George A. Fuller, of Dover, Mass., lecturer for the Spiritualists of Leominster, at their hall, Sunday, Oct. 29th, at 2 and 8:30 P. M. In the afternoon he chose for his subject "The Tendency of Christianity," and in the evening gave a very able discourse upon "The Life to Come." The desk was ornamented with a fine floral display, the design being that of a harp composed of evergreen and chrysanthemum flowers, presented by Miss Abby R. Nourse.

Mr. Edgar W. Emerson, of Manchester, N. H., was present at the evening service, and by the request of the President, Mr. C. T. Wilder, exercised his wonderful medium powers, and gave in about twenty minutes thirteen tests of spirit-presence. The society extended to him a vote of thanks.

Leominster is the home of Mrs. Fanny A. Wilder, a most estimable lady, and a fine clairvoyant, also a very pleasing speaker, who should be called more prominently before the public. Mrs. Juliette Yeaw, one of our ablest lady speakers, has recently moved from Northboro' to this place, and is constantly employed solving the seeds of the Spiritual Philosophy. Next Sunday, Nov. 5th, Mrs. M. S. Townsend-Wood will lecture for our society.

## Meetings in Providence, R. I.

Lowering skies and threatening rain did not deter a good attendance on the Sunday meetings in Slade Hall. The discourse in the afternoon was a clear-cut, logical and thoughtful consideration of "The Ancient Faith and the Modern Miracle," wherein the central idea of the old-time faith was shown to be the idea of immortality, far antedating the Mosaic and Christian dispensations. Bro. Wheeler was very incisive in disposing of the dogmas which have usurped the place of true worship and religion.

The evening was devoted to answering questions from the audience. The several questions brought under discussion several vital points, which were critically considered to the apparent interest of the listeners. The exercises were enhanced in interest by the improvised music of Mrs. Wheeler on the piano. A poem—subject, "Flowers"—improvised by Mr. Wheeler, was excellent in sentiment and perfect in rhythm. Mrs. Sue B. Fales closed the exercises of the day by spirit descriptions, giving several most striking ones. The Sundays of November will be filled by J. Frank Baxter.

## Dr. Peebles's New Pamphlet.

To the Editor of the Banner of Light:

To those acquainted with the history and aims of the conductors of the *Banner of Light* it is scarcely necessary to refer to the fact that they of course do not hold themselves responsible for the sentiments of their correspondents, nor do they endorse all the positions of the authors whose books and pamphlets they sell. Each writer must stand upon his own foundation, and bear all personal responsibilities.

Whatever may be thought or said of Dr. Peebles's new pamphlet, "Ingersollism or Christianity—Which?" it shows extensive historical research, and has the merit of being terse and pointed in statement. None can misunderstand the author's meaning. He makes a positive defense of the Christianity of the New Testament. And, further, he compares it with the Paganism of the Platonic period.

After referring to the persecuting spirit of Plato, the objectionable teachings of Seneca, Plutarch, Zeno, Arrian, Antonius and others, he says, pages 21-22:

"When the proud and wealthy Paulinus renounced Paganism and embraced Christianity, he not only threw down his sword but he opened his immense granaries to the poor and discharged his debtors. Upon being praised for this he replied: 'Alas! I am only at the beginning of Christian perfection. Like the wrestler, I have stripped myself for the fight; but it remains for me to fight the good fight, gaining the mastery over myself. I have renounced my gods, but it remains for me to conquer my passions and purify my heart.'

The contents and islands of all Christendom, to-day, are dotted with schools, colleges and institutions of charity, with orphan's homes, deaf and dumb asylums, retreats for aged women, idiotic asylums, free libraries, houses of refuge, reform schools, hospitals and hotels. But where are the atheistic Free-thinkers' institutions of charity? Infidelity has none. It constructs nothing, builds up nothing, glorifies in nothing except destruction!

If atheistic Ingersollism be a 'gospel,' as some of its enthusiastic admirers have pronounced it, then it is the gospel of despair! A gospel without any God, without any uplifting Christ, without any faith, without any prayer, without any repentance, without any baptism, without any consciousness of sin, without any belief in the holy ministries of angels and spirits, without any institutions of charity, and without one gleam of knowledge relative to immortality!

Beginning in matter and ending in matter, it is the gospel of mud—flat, and nothing more! It is impossible to believe that matter and husks that rustle, and utterly fails to satisfy the rational demands of royal-souled men and women."

On page 23 he says:

"Previous to visiting the birth-land of Jesus Christ I had looked upon the Isle of Samos, that gave birth to Pythagoras; I had stood upon the spot where Socrates was imprisoned for corrupting the youth; I had wandered over the fields of Sarnath, where Buddha's feet had pressed the soil; I had traversed the land where Plato taught in the Athenian groves; and I had seen the gates of the city where Jesus had toiled and taught, healed and suffered, wept and died, with the prayer upon his purpling lips, 'Father, forgive them!'"

"I had an experience in an 'upper room' [a spiritual séance] in Jerusalem, a heavenly baptism, an apostolic benediction, that will go with me in conscious memory through life."

Those wishing to form a closer acquaintanceship with the book will find it on sale at the *Banner of Light* Office, at the reasonable price of fifteen cents per copy. OBSERVER.

## State Convention of Spiritualists.

Agreeably to requests that have come to us from Spiritualists living in various parts of the State, the undersigned, committee on the part of the *Banner of Light*, believing that it is in accord with the desire of the Spiritualists of Iowa, unite in making the following

**CALL.**  
The Spiritualists of Iowa and of adjacent States who are willing to unite with us in the organization of a State Association, are invited to convene at the City of Ottumwa, on Friday, Nov. 17th, at 10 o'clock A. M. This being a mass meeting and not a representative body, every Spiritualist is invited to attend, and to bring with him or her name to be entered on the records will be at full liberty to participate in all the proceedings and become a member of the association to be formed. Remotest references to locality of residence. Will all who propose to attend please forward their names by postal card or otherwise to the Chairman or Secretary of the committee, making the above call a roll as possible may be made prior to the time of the Convention. We anticipate a large attendance, a pleasant and profitable time, and a permanent benefit to the cause.

D. M. Fox, Chairman; Mrs. C. S. H. Sutherland, Secretary; W. F. McCarrall, N. E. Wood, M. D., O. H. Jackson, S. Hewitt, P. Weston, C. O. Ratford, M. D., H. W. Beckett, O. G. W. Adams, A. Howell, M. Larkin, E. P. Goodhue, Committee.  
The undersigned, Spiritualists of the State of Iowa, are invited to the committee, making the above call a roll as possible may be made prior to the time of the Convention. We anticipate a large attendance, a pleasant and profitable time, and a permanent benefit to the cause.

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