VOL. LIV.

COLBY & RICH.

BOSTON, SATURDAY, SEPTEMBER 22, 1883.

\$8,00 Per Annum, Postage Free.

NO. 1

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## The Spiritual Rostrum.

### Spiritual Involution and Physical Evolution.

Discourse Delivered by Spirit Allan Kardee, through the Mediumship of W.J. COLVILLE.

[Reported for the Banner of Light by Alphonse Duval.]

The subject to which we call your most serious attention to day is one that requires more than ordinary thought and care, both in our interpretation of the theme and in your acceptance of the positions taken and the views expressed. We do not claim infallibility, we are follow students of yours in the great endeavor of the human spirit to solve the tremendous problem of conscious being. Our propositions we will not make in any spirit of dogmailsm, as it is the very opposite of our desire to seek to force upon you opinions at variance with those which you have formed by following the dictates of your own enlightened judgment; but as all human enlighten ment is but measurable, as all human ideas are but relative, all human conclusions but approximate, we venture to place before you the result of much study and research, carried on not only while on earth, with the invaluable aid rendered by hundreds, I might say thousands of invisible helpers, but prosecuted yet further in that realm of spirit, from which, through the organism of this chosen instrument of the spiritworld, I now address you.

Probably no man deserves more to be called an epoch-making man than your late naturalist, Darwin, who only last year found his way beyond scenes of in spirit life, should be able to frame. growth to worlds where the principles of involution arouse the attention of the student of nature. Anthropology is the crowning science of this century; but anthropology as the science of man's physical growth and conformation only, is a science of life less form, of inanimate clay; for the body without the spirit is dead, inert, incapable of evolving the slightest fragment of consciousness. The mission of spirits to the earth is not to overturn scientific facts, not to dissuade men from examining minutely the physical structure in which the spirit envelops itself during its brief sojourn in the material world, but' to point men to the essential or primary cause of life which operates before, behind, above, within, and yet through the secondary causes with which you are all partially familiar. The first cause science does not claim to have discovered; theories of proto and bioplasmic life; the ories of natural selection, elective affinity, and survival of the fittest, do not supply the inquiring mind with satisfactory explanations of wherelife comes from. What are called causes among you to-day are, correctly speaking, nothing but effects; the cause lies in spirit, the great primordial source whence every ma-perial form takes its proportions. Material forms are at best but shadows and vestments of spirit. A coat or dress extract walk in the street unless it be folded assund an animate body which carries it; shadows classes be east without substances to cast them. It is possible to see only the veil, while the features of the search are completely concealed behind it. It is possible to see only the shadow or reflection cast by an unseen object; and so it is possible on earth for you to see only the outward semblance and most external covering of a force generated by spirit only, and propelled by spiritual entities of whom it is the preceding influence or constant emanation

We hear much of electricity and its potencies in these days: we hear much of life beginning with electricity we are sometimes told that the human soul commences n animalcules, but what faintest shadow of proof is there that such absurd concoctions of materialistic minds are true to life? When has electricity demonstrated itself as the possessor or evolver of intelligence in a single instance? It has become your messenger, it carries your thoughts from pole to pole. Familiar as you are with it to day, you would surely have discovered something of its life-producing power had it possessed in any degree, the creative faculty. But it is ever blind and unintelligent in your keeping until your intelligence directs it. Then as your servant it files simply overland and under the deep wa ters to carry tidings from you to olimes afar off!" As It never has been demonstrated that spontaneous generation, strictly speaking, is a fact; as the most attentive students of phenomena, seeking to substantiate deavors to prove that life springs from the absence of it, the best minds of Germany, of England, of Scot-land, of France, of Italy and of America are all ready to accept some lottler propositions concerning the origin of life than those framed by atheistic professors This age is, strictly speaking, scientifically philosophically and religiously an age of agnosticism. The protentions and superstitious gnosticism of ecclesiasticism is now rapidly giving place to an era of doubt. From claiming to know everything concerning the In-finite and his decrees, men have come to declare God to be unknown if not baknowable. The wery word in both members of the proposed to the variety state. The plant of the proposed to the variety state of the proposed to the variety state. The plant of the proposed to the variety state of the proposed to t

covery. The facts of science are often confounded with the ignorant puerlities of men who, though unquestionably great specialists, outside their specialty have no great claim to be respected because of superior knowledge. No man is an authority except on a subject with which he is individually acquainted; on ological questions the most expert botanist may be quite ignorant, the chemist is not pecessarily an as-tronomer, nor the musician a sculptor or a fine critic of paintings. No more egregious mistake can be made than that so common to-day of setting up specialists as authorities upon other topics than their specialties, and thus submitting to the dictum of literary savants, whose researches have been conducted avowedly without reference to spirit, as though their assumptive negations could rule spirit out of existence

There have always been, from the earliest historic years certainly, two very widely distinct races of thinkers and observers in the world-the Aryans and the Semitics. The Aryans have always excelled in scientific ability and in philosophic research. The intellect with them has been highly trained and devoully cultivated. Their language has ever been rich in powerful expressions, and for the externalization of such truth as they have received, they have had no peers in the Semitics or Shemites; while these latter, almost destitute of outward advantages, have occupied the foremost place as the ethical teachers of mankind. The strange prophetic power which has always char acterized them, the splendid poetle imagery with which their traditions abound, the deep spiritual meaning in their countless legends-these and many other sallent features of their productions and of themselves, go far to justify the theological idea that they are, in a sense, the chosen people of God, i. c., they have been more directly inspired and are more intuitive and susceptible to spiritual influences than the rest of mankind. It is to the intuitive, the imaginative and the childlike throng, that the author of the Mosaic Genesis has evidently addressed himself. He though undoubtedly a man of great learning, has veiled his own profounder knowledge in simple allegorical tales or fables with instructive morals, which he has presented as divine revelation to the untutored Hebrews of the earliest portion of Jewish history; but Moses, in the light of modern science, is no accomplished geologist, though his mistakes are certainly not more numerous than those of Ingersoll and others who carlcature him. But as no one of mature years thinks of understanding the parables of the gospels literally: as every one of any degree of culture can see at once that they are designed simply to illustrate spiritual truth agreeably to the popular comprehenion, no one of sound mind who knows anything of Oriental methods of conveying instruction, will waste time in foolishly controverting a fable which was never designed to be understood literally. As well combat Bunyan's Pilgrim's Progress, because people, in order to secure happiness hereafter, are not required to make literal pilgrimages from a literal City of Destruction to a Celestial City, as attack the antique literature of the Jews because it does not reveal the truths of geology in clear, unmistakable English, when the whole of Jewish Scripture was designed to give to the Hebraic people a code of laws with moral enforcements, and to instruct them gradually as they were able to learn, in the form of parable or allegory, concerning the great cause of suffering and the means whereby misery might be avoided and life rendered delightsome, through obedience to the wisest laws that aucient legislators; guided by wiser minds than they

Genesis opens unexceptionally; it declares false when viewed in the searching light of modern scientific criticism; it declares majestically, "in the beginning God' created the heavens and the earth." hen that beginning was the writer attempts not to decide; he merely announces a sublime spiritual truth—that worlds are created by God; that Spirit hovers over or moves within every particle of matter, and that slowly, out of chaos, dark and void, order and beauty are gradually evolved. To souls who have been privileged to join with the guardians and builders of planets in a study of universal cosmogony, the origin of life remains no longer an impenetrable mys tery. Far be it from the spirit who now controls this brain and moves these lips to say that he individually is one of the shining host who compose the ruling sphere of earth or any other planet; but, without egotism or exaggeration, your present speaker will declare that it has been his high and valued privilege, since his transition to the spiritual state; to watch majestic triumphs of spirit over matter, utterly inconcelvable to any minds on earth, save those few deeply intuitive ones who have risen to that point in the spiritual scale where, with spiritual vision, they can discern spiritual beings operating upon and through material, arranging particles into form and then dis-integrating the bodies they have extemporized, until the form has vanished from mortal sight. Probably no such perfect analogy can be found in modern times to illustrate our subject as: that of spirit-materializa tion. If you understand anything of the laws governing that process you will have caught a glimpse of world building on a small scale, only; to make the analogy perfect, it would be necessary for forms to be so evolved that they slowly come to maturity and remain for a lengthened period in the perfection of that ma-

No one of intelligence to-day accepts the old theory of creation. The Calvinistic ideas of creation, the character of the Delty, the power of Satan, the literal character of the temptation of Adam and Rye, and the consequences to all posterity arising from their eating of forbidden fruit in an Asiatic Eden six thousand years ago, are all so utterly irreconcilable with the known facts of science, and withal so repulsive to our moral sense, that you will find only a few uncultured and bigoted theologians, far behind their age, insisting to-day upon the letter of the old creeds of the churches But just as absurd is it; to ignorantly deny as it is to ignorantly affirm. Aggressive and violent infidelity is just as puerile and unreasoning as blind and ridicu-lous superstition. Any foolish child can destroy, but takes a very wise man to build or reconstruct anyhing capable of surviving the wear and tear of centuries. In the court of human justice to-day, the case of the theory of spontaneous 'generation, have been bat- Radicalism' of Iconoclasm' frequently requires to be ned at every turn by the facts of the case, in their en- tirleds: Radicalism goes to the root of a matter, dis-Radicalism vs. Iconoclasm frequently requires to be covers a cause for effects, destroys foolish dogmas and arrogant assumptions by proving their opposites, while ignorant : Iconoclasm , contents itself ! with : holding things and people up to ridicule, seeking with the coarse weapons of invective and satire to pull down in an hour what has only grown through centuries of decoment, and which, however imperiect, contains within its often repulsive shell, a kernel of much worth and nutriment to the human family. Genesis, as interpreted by Emanuel Swedenborg

who discourses very fully upon the ancient science of correspondencies, known; as he says, in the time of

school. Many Swedenborgians are quite favorable to | sitional, predicated upon inference or deduction only, the Darwinian idea, though Swedenborg is their ora-cle, and his writings their standards of truth; but Swedenborg's declarations concerning the interior sense of the divine word, of course carry the spiritual zation of ancient books so far that as literal histories of the earth they have no talue left to them for the ordinary reader.

Without disputing the sabalistic nature of the Pentateuch, we cannot but conclude that whatever its inner sense may be, it wise originally designed to ex-press ideas concerning the literal formation of the earth, as well as concerning its spiritual unfoldment. Moses says there were six days and then a Sabbath of The fourth commandment in the Decalogue, Remember thou keep hely the seventh day, because in six days the Lord made everything, and then rested on the seventh, seems to imply very forcibly the conclusion that the children of Israel ordinarily believed that the sun, moon and stars, as well as the earth were actually begun and finished in six ordinary days of twenty-four hours each, as the Sabbath has always been literally the seventh day of the week; not a ser enth epoch, or long period of time; but as the Greeks ever instructed their disciples in one way, and the un initiated in another, as the Orientals always carefully veil their occult knowledge from the multitude, whon they hold in awe, the Jewish prophets were accus tomed to have for the people at large, a meaning far more crude and external than that which they kept for the members of their own craft. And it can scarcely be disputed that in the Christian Church of to day the educated portion of the ministry or priest-hood knows vastly more of the essential significance of biblical names and expressions than it feels willing to divulge to the occupants of the pews, who are, how ever. fast becoming dissatisfied and restive under half-dogmatic, half-skeptical interpretation of a volume which is often read in parrot-like tones in the ears of ap-assembly made up, in part at least, of persons of even riper culture than the minister's. The age of priestly dominance is well nigh over, unless a new set of priests shall arise vastly superior in knowledge and spiritual gifts to he degenerate successors of a once glorious race of prophets and mediums, who now claim the authority of priest, without showing any special right to the office or qualification for the performance of its duties.

The priest ordained by Christ, according to the New Testament, was required to show his faith and adept hood by performing works not in a single instance atprimitive Christianity, Christianity made headway among the Jews, among the Greeks and Romans the civilized and even barbarlo representa tives of "every nation and the heaven," owing to the marvelous power of spins over matter displayed by the early Christian teachers before the age of those now commonly styled "the fathers of the church." In those days house to house meetings were constantly held, and, when occasion demanded, large conventions were called, whenever the persecuting spirit could be thwarted or overpowered sufficiently.

After a while Constantine endeavored to spread Christianity with the sword, in the manner of the later Mahomet, and from that day to this the spiritual power of the Christian Church has been slowly but surely ebbing away. Only once in a great while, and under very peculiar circumstances, has there been any great display of spiritual power in the Christian hierarchy, and that has always invariably been associated with some great revolutionary movement which has led in the end to the establishment of a freer, though led in the end to the establishment of a freer, though cury is not yet inhabitable or inhabited, all astronom-not as yet even, a perfectly free system of spiritual ical observations prove that it is yet so thickly belted democracy, where all members of an association have been compelled to rely solely upon spiritual superiority as a means of evincing preference or respect.

To day the great question, in many instances, between religion and science is that of miracle. Can there be, even for one instant, or, under any possible circumstances, the slightest suspension of natural law? The scientist, judging from the universal phenomena of life, answers, No. The supernaturalism of religion is its great bugbear with the scientists. They cannot and will not attempt to become converts to a system which denies what science proves-the immutability of nature's law. But has any scientist actually defined the law of nature or traced it to its source? It is well enough to conclude, from observation, that it is unvarying, but can any one define it? The spirit alone who has mastered some of the secrets of being (though by no means all), who has penetrated into some of the realms of secondary causes at least, has, though perhaps unaware of the absolute and essential first cause of all things, reached a point where a cause for every existing effect has been discovered, and where the why and wherefore of every physical transformation is beheld in the purpose of the unseen spirit. Spirit is eternally existent; so is matter, for all that any one can prove to the contrary; but matter is ever negative, passive and receptive, while spirit is ever conscious, intelligent, positive and aggressive. Matter and spirit may be eternally coexistent, but, even if so, matter may be but the eternal shadow of spirit, which is the eternal substance. Every body casts its shadow; the shadow of the spiritual universe is the material. All outward things are embodiments of thought; every tree, flower or animate creature is a word or letter in the great lexicon of spirit. Every form assumed by matter is assumed by it in response to the essential life-principle which is invisible, but which is ever the formative or creative element. Creation is but formation or organization, destruction or death being simply disintegration, antipodal to annihilation, which is an impossibility, even in thought, and no one thinks or imagines what is prospectively even if presently impossible. The human mind can no more conceive of an impossibility than a mirror can reflect what is not before it to be reflected. On dark nights, when wind and light are fitful, images are reflected distortedly in the stream, but the like-ness of nothing has never been taken. The human mind is a mirror, a reflector, and, whether waking or sleeping, man, ever active in spirit, is constantly blending in new and singular combinations portions of what has at some time or in some way photographed itself upon the tablets of his inner consciousness Every house has its builder, every picture its painter. every statue its sculptor, and nature's landscapes come not by chance or without the direct action of spiritual intelligence. Every material form expresses or embodies some outgoing of an unseen work ; worlds are entrusted to souls of experience who employ multitudes of subordinate spirits in the work of their construction.

Matter in its primordial or cosmic state may be eter-'hal, but is utterly incapable of evolving life or intelligence. The evolutionist, judging from the standpoint of outward observation, beholds the changes wrought in material substance without confronting intelligently the cause which produces the effect, the life-prinolple which operates in all these transformations.

as no one claims ever to have seen one. Science is constantly affirming the existence of an invisible life principle, but is never able to account for the existence of the atoms themselves, which form matter in a proto or bio plasmic condition. No inference is more false, no theory more ridiculous, than that of those who predicate immortality upon a strictly physical basis, or who contend that evolution results in the product of spirit. That spirit may be eliminated from matter through evolutionary processes we will not deny; but there must be spirit within it before it can be eliminated from it. Involution is the constant effort of spirit to embody itself for the expansion of its powers. Evolution is the outward, expression of the changes wrought in matter by the unintermittent action of the spirit which controls or permeates it. Matter in the hands of spirit is like clay in the hands of the potter; the potter, not the clay, possesses the intelligence needed to evolve the bust or vessel which may be made of clay; but the potter cannot mold the clay if he be immured in it. A designer or modeler, no matter how skillful a workman he may be, cannot fashion anything if he has fallen into a clay pit or has been let down into one so that the clay imprisons him on every hand, until such time as he has extricated himself from it. The descent of spirit into matter may be likened to the descent of a diver into the ocean-the pearls are all in the ocean's bed, the abil ity to rescue and polish them is his; but it takes time and care and exhausting labor to discover and pos sess one's self of them. Every treasure of the earth is for man if he will search and labor for it until he makes it his own and causes it to assume the shape or accomplish the work of his desire. Innocent and beautiful spirits they may be before they have endured contact with matter, but, like seeds which have never been planted, all their fair, rich potencies are en shrined invisibly within them, only to be brought out by constant exposure to heat and cold, sunshine and air and rain, and every other terrestrial element. The doctrine of involution is not only rational, it is demonstrable to the understanding of the average child. The Mosale Genesis is at least obscure; its unexplained references to divine creative power are ex cessively perplexing to the modern student; but after all that can be said in its disfavor, the old Pentateuch has a vein of truth within it which will be discovered and appreciated when the present iconoclastic raid upon bibliolatry has subsided, and a work of recon struction has begun on earth.

Strange as it may appear, and yet not strange to the thinking mind when all the circumstances of the case are taken into consideration, the testimony of the Zend Avestá is regarded as far more probable than that of the Jewish Bible by many modern infidels and free-thinkers. These ancient Persian Scriptures give an account of creation which is far more in accord with modern scientific knowledge than that given by Moses, as the details of the earth's unfoldment are far more clearly gone into than in the Pentateuch. The creation of the sun on the fourth day is not the absurdity which at first sight it appears to be; for, while we know that the formation of the sun was anterior to that of the earth, we also know that if the earth had been peopled during its primitive, secondary and tertiary periods, the sun and all the stars would have been invisible from its surface owing to the dense vapors arising therefrom, forming thick clouds around it, and completely obscuring all view of the heavens. Mercury is now in a condition that the earth once was in, and though we are not prepared to say that Merwith mist and vapor that only very occasional observations can be made upon its surface; therefore comparatively little notice is taken of it by astronomers.

We admit that the Mosaic Genesis is imperfect, and in its English or French dress contradictory in many places: but, in accordance with the custom of all an clent teachers. Moses concealed much of the hidden wisdom of the ancients from the scribes and rabbis of the outer school, and more still from the people at large, after the manner of all Oriental scholars, pur posely. The age of revelation now draws near; the period of the breaking of the seven seals of mystery, mentioned in the Apocalypse, is now close at hand. That great representative of Oriental secret wisdom, Jeans of Nazareth, declared eighteen hundred and fifty years ago that the days would come when procla mation upon the houseton would reveal the arcane mysteries of the spirit in plain form of words, with self-evident meanings to every nation under heaven. Though he taught much in parable, the tendency of all his teaching was to rend the parabolic veil and display to the world at large the shekinah glory of the truths of the living spirit, shining between the cheruhim in the great temple of human life. Hitherto acl ence has been unable to demonstrate to the world at large the external growth of the planetary system, or to expatiate upon the gradual development of man from lower types of organic life. Physical science, proving evolution, leaves behind evolution the won drous realm of involution all unexplored, and while many men of great reputed scientific knowledge, among them Darwin himself, have been ever ready to bow be fore the shrine of nature's God, while investigating fearlessly and persistently nature's external phenon ena, it has been reserved for sciolists, copyists and feeble echoes of really great minds to glibly prate of the impossible and unknowable, and to treat the great questions of God and immortality as either worthless or unprofitable themes of speculation.

One conclusion all great students have aimed at unanimously is, that second causes are the only causes with which science can deal, and that all the facts and theories deduced or proven by strictly scientific modes of investigation, do not touch the question of a primal cause. Science alone, in its present stage of progress, neither proves or disproves theism or atheism: It is neither theistic or atheistic, spiritistic or materialistic; its position is one of rigid neutrality to ward all disputed religious questions. Darwin is uni versally acknowledged, both by evolutionists and antievolutionists, as the great apostle of Evolution. To
him, far more than to any other one man, may be justly attributed the development and popularization of
the evolutionary idea. Now no one acquainted with
Darwin could ever justly accuse him of even a leaning
toward atheism. He never for an instant hints at the
theory that science and theism areat variance, though
all students of his careful and dispassionate writings
all students of his careful and dispassionate writings
that is coarse or mean, sensual or deprayed in versally acknowledged, both by evolutionists and anticannot fall to perceive that he is an earnest stickler for the supremacy and unalterability of the laws of nature. The existence of an immutable law no one of intelligence now questions; but what the law is, whether it is or is not the result of intelligence is an open question with many thinkers and students of science in the present day. The facts of science already collected and systematized, do not eithe prove or disprove sovereign goodness and intelligence in nature. They lead us far on the road toward a recognition of the infinite All Good; but science as yet may be agnostic, infidel in any positive or aggressive Constitution of the con-

All intelligent minds will agree that no position at arlance with any discovered fact is logically tenable; but if there be spiritual facts which go behind physical ones, and really explain the cause of the latter. the discovery of such facts can in no possible way conflict with the known facts of science. Spiritism carries us into a field of investigation unexplored, almost undreamed of by physical science; but Spiritism is correctly speaking, spiritual science as well as philosophy and religion. Spiritism is threefold, as man to threefold; it addresses itself to the soul, the mind and the senses equally, and has its moral, its intellectual and its physical sides, all three sides being equally valuable and necessary to give to it its true character of an incisive and satisfactory revelation of nature to

Now it must ever be borne in mind that the Darwinian hypothesis of evolution is by no means fully proved, even to the satisfaction of many naturalists who style themselves evolutionists. In the Darwinian chain there are many missing links, while corroborative evidence of the theory that apes gradually develop into men is as yet lacking in the field of scientific research. The gorilla, orang-outang and other species of the monkey tribe now alive upon the earth, do not afford us any specimens of creatures undergoing transformations which shall at length render them human. Science must furnish proof of the truth of her doctrines ere she can fearlessly promulgate them. It is the merest intrigue of argument to assert that probably monkeys once did develop into men, even though they may not be doing so upon the earth at the present time: for if it be natural for them to gradually merge into higher types, it is certainly feasible to expect some positive proof of their having done so. But nothing is more emphatically and universally demonstrated than the jealousy of nature in the proservation of all her types intact. Cultivation may beautify, but it can never change a type. Association with higher types will only draw out in'o holder relief the salient characteristics of any type perfected, or at least improved, by contact with a higher; but should one type remain for ages with another, the types would still remain inviolate; and should any unnatural association be resorted to for the change of type, the result of such unnatural affiliation would be denied the power of reproduction.

We believe that every type has sprung from its own especial typal germ, and these typal germs are spiritual before they take on physical form; that every type upon the earth is manifested as the result of direct and separate spiritual impulsions, which are directed toward matter successively from the lowest to the highest. The Darwinian order of the succession of types we will not criticize, but our decided view of the matter is, that when, after the appearance and growth of inferior forms the earth was rendered able to sustain the superior, the superior began to assume form from the original invisible typal germ which in spirit had been perhaps for ages awaiting outward manifestation. The monad may be but the expression of a single ray of spirit, the duad of two rays combined, the triad of three, etc. It may be, as some philosophers in the spirit-world as well as on earth assert, that the reverse of transmigration is the true theory of life, and that the buman spirit, instead of descending into lower forms after having worn a human frame, has evolved every lower form before it could frame the human. This theory has at least the merit of plausibility. It is not irreconcliable with the justice or goodness of God, or with the cardinal doctrine of spiritual philosophy-the progression of the spirit through successive spheres of living.

and no animal has so many attributes of man, Swedenborg may have stated a grand truth when he declared that man was the creator of all below him. To think of man as having fallen from his high estate as a son of God to a condition of total depravity, is pessimistic and God-dishonoring in the extreme; while to trace the ascent of life from its crudest to its most heavenly forms, is to endorse a theory offering every incentive to perseverence in well-doing, and in every sense calculated to solve the abstrusest problems in life and reconcile all discrepancies in the light of a perfect and impartial law of compensation and retributive justice. According to this philosophy, animals are not immortal; they are only manifestations of sparks from the soul, not of the soul itself. All animal progress seems to have arbitrary limits on earth assigned to it, while human development seems ever unlimited. In this light, human beings are embodiments of souls which are essential spiritual units; while all lower than man is but an embodiment of impulsions from the soul-units, expressions of rays of light from the soul-centre, not of the soul itself. When at length spirits shall have reached that high attainment where they have vanquished every earthly temptation, they will become creators or evolvers of worlds. One thing we know, and that is that every planet has its guardian angels, and that angels have once labored and suffered and experimented upon some planet in space until they have attained supreme control over matter, This attained, they can mold material forms at will, control the elements, rear, mature and disintegrate worlds and systems, as through the universe one only sovereign power is known to rule, and that is the power of spirit, a power you all possess. Control absolutely your own earthly nature and you are lords and rulers in the universe.

for a copy of a little book which he has caused to be published, entitled "THE ECONOMY OF HUMAN LIFE," translated from an Indian manuscript written by an ancient Brahmin. In the year 1749 the Emperor of China seems to have sent a special minister to Thibet in order to translate some of the sacred books in the custody of the Grand Lama. A certain Earl, not specified by name, received in England a translation of one of these, which is now printed. It consists of a series of aphorisms, many of which are beautiful, and breathe a spirit of plous wisdom that has a savor of the books in our Bible, such as Job, the Psalms and the that is coarse or mean, sensual or deprayed in tendency. If there be commonplaces, they are the commonplaces of all systems of morality; and many aphorisms breathe a spirit of pure and simple wisdom and piety.—M. A. (Oxon.) in Light, London.

An eastern drug paper goes into ecstasy over "a sponge weighing it pounds." Pshawi Come West, young man, come West and see the sights. While in Sania Fé. one day last week, we saw more than 50 "sponges" at the leading hotels and boarding houses, any one of them weighing from 150 to 200 pounds; and we were told it wasn't a very good day for sponges, either. The Gringo and Greaser, Manzano, New Marcoo.

### [From the American Journal of Mining.] THE GANOID.

With a biscultin my pocket and a hammer in my hand, Chipping bits from off the strata that were "cropping" o'er the land, er the land, d out, at length I rested by a fracture fresh id new. And gazed in languid humor at the thing it brought to view: I had found an ancient casket that Agassiz e'en would

When he saw beneath its cover that a ganoid curied

It was lying half-imbedded in its matrix in the stone, And scintillating round it, bright micaceous fragments shone; And I thought of all the weary, sad, and slow-revolvsing years.
Since the earth commenced her circling search for

light among the spheres.

And the huge ichthyosaurus must have felt his courage fail
In the jurbulence around him when this ganoid curled

When from out the turbld ocean seethed an atmoaphere of steam, And the waves refused in darkness to reflect a single And barren rocks that dimly rose, like spectres, from Glared grimly for a little while, and disappeared in

haste; Melted down with heat and horror—even gneiss could not prevail In those ilquidating eras when this ganoid curled his tall.

Check the onward march of Nature, and reverse the wheels of Time,
From the morn when Eden blossomed in its freshness
and its prime;
Roll it backward, roll it backward—backward still
and backward more,
Through cycles till the effort strains the mind till it is sore, Still a nebula beyond you, down within the Past's dim Are those years unchronologic when this ganoid curled

And I thought of all the struggles that we make with such ado To preserve our names from sinking for a century or

two; How the deeds of warrior, poet, stern philosopher or sage,
Are writ in brilliant letters on the Past's historic page;
And yet the years the best have won is but a fabric
frail By the grand unnumbered eras when this ganoid curied his tail.

You're satisfied with glory, and you think the thing is If you perish in the conflict—when a marble bust is Here's a rival-look upon him-he's not a carved ideal, For a lime infusion keeps him still original and real.
The antiseptic properties of Fame would prove but

Had you done your deeds of wonder when this ganoid curied his tail.

Perhaps in scaly armor, up and down those ancient Roamed he, with a restless appetite that nothing could appease.
Crushing shoals and hosts of being, every one of which that ran
Would, in course of time and season, have "developed" up to man;
But "Fata sic profulgent," and we only may bewall
Our dear relations slaughtered when this ganold curied his tail.

But it is a sad reflection-sad and stern enough for

To know that blood and carnage trail along the track of years; That Love, and Peace, and Mercy had not even then

To sow the seeds of quiet for the future coming man, And the gries of God's first creatures were a universal Of fierce and brutal conflict, when this ganoid curied his tail. Louisville, Ky.

## Spiritual Phenomena.

### A SEANCE WITH MR. BASTIAN.

[Our readers will be gratified in learning from the following, which we transfer to our columns from the September number of that ably-conducted and fair-minded monthly, The Spiritual Record, published in Glasgow, Scotland, that the well-known medium, Harry Bastian, still retains those qualities that enable spirits to make their forms visible to mortal eyes in his presence. We are pleased to note that the report below given fully vindicates the genuineness of Mr. Bastian's mediumship, and adds another to the multitude of proofs that already exist of the reality of this phase of spirit manifestation.—Ed. B. of L.]

For the first time in sev For the first time in several months Mr. H. Bastian was induced to give a séance at the residence of Dr. Nichols, on the evening of the Fourth of July—possibly to celebrate the great American anniversary. The more probable reason was the presence of Judge Allen, a gentleman connected with the Indian government, on a visit to England, and glad of the opportunity of seeing phenomena similar to what he had of seeing phenomena similar to what he had seen in the presence of Mr. W. Eglinton, in India. The other persons present were a lady, who formerly spent some years in India, and Dr. and Mrs. Nichols.

The seance-room was lighted by a shaded lamp. The medium lay upon a sofa, behind a curtain. In a few moments the voice of "Johnny" greeted us, and we heard his vigorous windny" greeted us, and we heard his vigorous winding-up of a large music box. At his invitation Judge Allen went behind the curtain, and saw the medium lying upon the sofa. He had just time to return to his seat when a female figure, olothed from head to foot in white drapery, stepped from behind the curtain. She had scarcely disappeared when a male figure in evening dress came. Then another female figure in white, recognized by Mrs. Nichols as her daughter in the spirit-world, wearing her long auburn hair over her breast, that she might be more easily recognized. At her second appearance before the curtain she went eagerly to her more easily recognized. At her second appearance before the curtain she went eagerly to her mother, and took from her hand a little bouquet of flowers, which she kissed, and a moment after showed them on her bosom, as if they had been pinned there. At the end of the seance this bouquet was found lying on the music box. Then came one of those manifestations which we have never seen more perfect or more work.

we have never seen more perfect, or more won-derful, than with Mr. Bastian, and which, as tests in their very nature, are completely satis-factory—being beyond all suspicion and all pos-sibility of fraud or delusion of any kind.

This is what happened: A man, dressed in long white robes, with a white turban on his head, and a long thick beard, drew aside the head, and a long thick beard, drew aside the curtain, and stood before us. As he so stood, his figure, at first about six feet high, gradually glongated to gigantic dimensions. Then it began to shrink, becoming smaller, until it was like a boy, a little child, a babe, a tiny mass of white drapery, a little white cloud upon the carpet, which then seemed to vanish through

For a few seconds there was nothing but the carpet; then a little white cloud: then the baby form, which gradually expanded until the tall, fully-formed bearded man again stood before us at his full height, and then went behind the

us at his full height, and then went behind the curtain.

Under the circumstances, in a private room of a private house, with every article open to inspection, with no instruments or machinery, or possibility of assistance, nothing could be more satisfactory—nothing more convincing as to the genuineness of spirit-manifestations than this gradual dissolution and re-formation of a materialized spirit-form before the watchful eyes of four competent spectators.

The mediumship of Mr. Bastian is remark-

able for the number and variety of material-izations, sometimes presented during a single seance, and for these gradual dissolutions and re-formations. The writer has counted as many as seventeen materialized spirit forms, varying widely in size, figure and costume, from a babe in arms to gigantic forms. He has seen a spirit, fully recognized and well known to him, who came near and spoke to him in a voice perfectly recognizable, sat in a chair, carried the chair across the room, sat in it again, and then retired from sight.

What is perhaps almost as remarkable is, that was ever in reality what is perhaps almost as remarkable is, that was my impression and a version to sitting as a medium for manifestations, that it is with other spirits materialized and were recognised sion, but he was of the quality that deacons are great difficulty and at long intervals that he by parties in the audience; but I think I have made of, when worthy of the office. His life

can be induced to give a seance. The influence of personal friendship induced him some time since to visit Austria, where he gave a series of seances, with remarkable manifestations, to some of the highest personages of the empire; but he has since declined an invitation to Russia, and consents to display these rare gifts here in England only upon the rarest occasions, and with evident reluctance.

The reason for what seems to us so strange a

The reason for what seems to us so strange a reticence is probably this: A medium is a sensitive, and feels and suffers from even the unexpressed suspicion of those about him. He instinctively shrinks from such suffering, and habitually avoids the occasions which may bring it. Sometimes the presence of a strong willed unbeliever—or one who has made up his mind that all manifestations must be fraudulent—will prevent any action by spirits, paralizing them or destroying the needful conditions. We have known such cases of suspentions. We have known such cases of suspension or failure, when the departure of such a person from the room has instantly been followed by perfectly jubilant manifestations, rollicking rappings, and ecstatic movements of the table, followed by an explanation of the causes of the previous failure. It is not that spirits or mediums dislike investigation—the root corolly large and scientify. They demost careful, rigorous and scientific. They desire, suggest and do everything they can to promote it. The greatest successes of Spiritualism have been achieved under the most stringent test conditions, as in the experiments of Profs. Hare and Mapes in America, of Prof. Crookes, F. R. S., and the late Prof. Zöllner of Leipzig. For a candid man of science, ready for any fact that he can examine and test, the spirits do their utmost. Why should they trouble themselves for people whom no fact, and no number of facts, will convince? of facts, will convince? The greatest bigots of our time are the bigots of unbelief.

POSTSCRIPT.—On the night after the above-described scance, Mr. Bastian was induced with great rejuctance to give another to some friends, including an American lady now on a visit to England, who is herself a clairvoyant and trance medium, a sister of Mr. Bastian and a gentleman from Paraguay.

man from Paraguay.

Let me here observe, first, that in these scances and in most that I have described, there has been no question of money, and no interested motive on the part of the medium. Secondly, that among those most eager to attend scances and witness phenomena are mediums, who are delighted at the opportunity of observant the phenomena that are expressed to frauding the phenomena they are supposed to fraud-ulently produce.

ulently produce.
At this second scance the nature of the manifestations was curiously modified and strengthened by the presence of the other medium, the two elements harmoniously mingling and "working together for good." While some of "working together for good." While some of the manifestations were similar to those on the previous evening—the production of material-ized forms and their gradual contraction and dissolution, and as gradual reproduction and expansion before the eyes of the spectator— there came also a materialized spirit, well known to the American lady medium, who brought with him a spirit-light which shone upon his features, and who floated in the air as high as the ceiling of the room. All the manihigh as the ceiling of the room. All the manifestations, in fact, given with this harmonious combination of mediumistic forces, were most striking and satisfactory, even to the most hard headed materialist present; and it is my opinion that when three or five mediums who fit to or harmonize with each other, like a band of well-trained singers or musicians, can be brought together, most sturendous manifestations of spirit-power can be given to large circles, and even to audiences of considerable numbers, as was the case with the Brothers Davenport and William Fay, under the direction of Dr. Ferguson, who harmonized them with his own medial nawer.

with his own medial power.

This is a matter, it seems to me, worthy of the attention of our Spiritualist Societies—to find good mediums who can act together. It may be difficult, as it is to manage an opera company or even a church choir, on account of the sensitiveness and possible jealousies of artists, mediums and gifted people generally—but I believe that it should be attempted, and can be accomplished.

T. L. NICHOLS, M. D.

### MATERIALIZATIONS IN TERRE HAUTE, IND.

To the Editor of the Banner of Light:

Having read in your paper of the wonderful materializations occurring in different parts of the country, some time since a small party of three left Topeka to see and hear for themselves if such things could be true. The party consisted of Mrs. A. L. Lull, a fine test clairvoyant and inspirational speaker, located here, the writer and his wife.

Soon after our arrival we attended a séance at Pence Hall. Mrs. Stewart medium. Never having been present at one of these séances we were on the qui vive to see and discover all we could. After a short time spent in conversation and music, a materialized form appeared at the door of the cabinet, a female, announced as a stranger to all present. The next was 'Oskaloosa," the daughter of Minnie, the control of the medium. She came out dressed in full feather, with a large amount of what appeared to us as tinsel decorating her dress and moccasins on her feet; her hair was very long and dark. "Oskaloosa" was very lively, and danced around the platform like a veritable living human being. She also allowed the audience to shake hands with her, and feel of her hair. All declared she was very life-like, and appeared like one in the form. She then retired to the cabinet. The next to appear was an Italian called "Tip," who was said to have been an acrobat. His performances were truly wonderful; he went through a window in the cabinet, and standing on the edge of it, reached out to the top of it as though he were going to seat himself there, jumped from this to the floor, and came down with a thud, as though he were veritable flesh and blood, and danced in good time and measure to the music of a violin. He then retired to the cabinet. We were nonpearing very life-like as he stood at the door of the cabinet, swinging it back and forth to show singing with the audience; his voice was very distinct and audible to all. There next appeared a Mr. Ingersoll, a friend of Mrs. Luli. who held a conversation with her, and answered her questions very satisfactorily.

The next and crowning materialization was the appearance of the form of a Mr. Charles Graham of Cincinnati, whose widow was at the seance. He called her up to the cabinet. and also the writer, who was an old-time friend, who held quite an interesting conversation with him upon the subject of materialization. His salutation was, "Major, this is glorious and true!" He then took his wife in his arms and remarked, "Thus you see there is no separation; we are united forever," causing the heart of the widow to rejoice, and more especially convincing the writer of the truth of materialization. In fact all were more than gratifled. The wife of Dr. Pence then appeared and showed the power of spirit over matter. She commenced manufacturing lace. As this has been often described in your columns I omit further mention of it; she made several yards. | face, of rather an Orthodox cast; which was nat-After a conversation with the doctor, she retired. The mother of Mr. St. John also appeared and was fully recognized, and held con-

given you enough to convince you that this was a very satisfactory seance.

We, however, had not seen enough; the more we have of a good thing the more we want. So we waited till Thursday evening, Dec. 14th, and held a private séance with Mrs. Emma Hurst of Terre Haute. She entered the cabinet at eight o'clock, and held us spellbound until after eleven o'clock. After conversation and music, the first to throw open the doors of the cabinet was an aunt of the writer, Mrs. Sarah Allen of Stockbridge, Mass., who was more than ninety years of age when she passed to spirit-life. She walked out of the cabinet, came and shook hands with each of us, then retired, throwing both doors of the cabinet open, showing us the medium seated therein. She then knelt and gave us her blessing. The next was a sister-in-law, Mrs. Eliza Palmer, who died in Knoxville, Tenn., twenty-five years ago. She was fully recognized, shook hands with all, and held a conversation with her sister, telling her that if she had understood this years ago we could now have had these manifestations in our own house. She then retreated to the cabinet and bade us adieu.

Other spirits manifested, after which "Sunshine," the Indian control of Mrs. Lull, came out, tripping along daintily, showing her fine clothing, ornamented with tinsel distributed all over it. Around her head was a band filled with feathers, and on her shoulders a cavalry officer's scarf, which she informed us had been given her by Gen. Custer. "Sunshine" was very active, shook hands, kissed each one present, and returning to the cabinet showed us the medium, and then gave place to "White Dove." This Indian girl, who is quite beautiful, has charge of the medium during her séances, but at this time gave up her station to 'Sunshine," while she manifested herself to us. She was clad in a most elegant suit of furs that would be the envy of any lady. She approached us and insisted upon our feeling her furs and rubbing our hands over them from her head down to her mocassins; shook hands and kissed each one and retired. The next to appear was a brother-in-law of the writer. He was recognized by his sister and myself at the same moment; came down, shook hands with each, and had a long talk with his sister. He then retired, and, while talking to us, dematerialized in full view of all. The next was a Major Fifield, very life-like, an old friend of the writer, and a former resident of Kalamazoo, Mich. After coming to us, shaking hands with all and patting the head of the writer, he dematerialized in full sight of us. The next was also an old friend, a Major Ware, a former resident of Springfield, Mass. He was very life-like, talked and shook hands with us, and dematerialized as the two others had done.

The last to appear was the daughter of an old friend, resident of Kansas City. This was a beautiful materialization. She was dressed in white, with a gossamer shawl thrown over her shoulders. She sent greetings to her parents; was very active; and upon retiring showed us the medium still seated. All the materializa-tions we had witnessed that evening were very satisfactory; enough to convince the most skeptical that they were genuine; that our spirit-friends can return and talk with us as of

old, if provided with the proper conditions. Topeka, Kansas.

MUSINGS'AND MEMORIES.

BY JOHN WETHERBEE. "I am content:
For up in my heart
Age can never creep;
And when at last in stillest night
I seem to sleep,
A birthday comes to me in truth:
The gift it brings, immortal youth."

I read this verse over twice and then began musing. I wondered who wrote it, and then I remembered that Byron said:

"Once more who would not be a boy?" and I mentally replied that I would not, for one, be one again. I do not know where this train of thought would have led me, had not my attention been called to the crickets by their loud chirping this cool Saturday evening; and they seemed to be saying, "Daniel Far-rar," "Daniel Farrar." I was struck with the exactness they in their united voices pronounced that name. I was not then thinking of our highly respected friend and veteran Spiritualist but they seemed to chirp his name so clearly that my thoughts turned to him. This modest man will not thank the crickets for thus bringing him into notice. It reminded me that only a few days ago I met him, and he said among other things this, and it runs in my mind now: "Do you remember, John, the remarkable circles we used to have at our house, with Colchester as the medium?" and I replied, "I guess I do." I do not know as there is any connection between this monotonous chirping of the crickets, and the circumstance referred to, but, you know, there is a divinity that shapes things, and Spiritualists understand that better than many who poetically quote and admit the fact; but these are "mus-

ings," so no apology is necessary. There was something so wonderful and unique in some of Colchester's manifestations that they were crowding into my memory, and I was wandering in the thought when the voice (so like these crickets) of this most excellent man, of high social and mercantile standing, brought plussed, but waited further proceedings. The me to myself by saying, in answer to my renext was John, a brother of the medium; ap- sponse, "I should think you would sometime write up an account of what we witnessed. Pleasant memories crowded fast upon me, and the medium in her place. He then joined in it seemed as though I had neglected a duty. In fact I was thinking of doing that very thing while he was suggesting it, and now the crickets seemingly chirping his name appears like a call to duty, perhaps an impression triangularly presented; at any rate I will consider it so, and work out this sentimental "musing" to that

> I must first say a word of Mr. and Mrs. Farrar, that the crickets have thus innocently introduced. My first acquaintance with these worthy people was early in 1857. In the private walks of spiritualistic life Daniel Farrar was then a well-known name. Many were the circles given in his parlors, at his residence on Hancock street. In those old times, when Modern Spiritualism was only nine years old, I met there many people that I pleasantly remember, most of whom have joined the large army of invisibles. A little prospecting in this "gulch" would "pan out" well, as a miner would say, but this "pay-streak" will keep, so I will not disturb it now. At that time Daniel Farrar was a middle-aged gentleman, with a firm, honest ural, as he graduated from that order of belief. He was called familiarly "descon" for many

was, has been, and is, so creditable and dignified, and so solemn withal, that from the church point of view, after he had left it for the new and brighter light, one could have said in the words of Dickens (when describing a man who had slowly died, in "Nicholas Nickleby,") "he looked so like life in death they knew not when he died."

About this time, early in 1857, when this light broke into my soul by evidences that I could not and never have doubted, like "Oliver Twist" I wanted more. The Banner of Light was not then born, though it saw the light and became a light that same year, and has shed it steadily ever since, now in its twenty-seventh year, and from a spiritual point of view, the foremost paper in the world. Its editor, Luther Colby, like Daniel Farrar, and this "shadowy" writer, have passed through a quarter of a century and more of spiritual experience since then; the veteran Daniel is hale and hearty, and in the seventies; the editor referred to has rounded out into greatness as well as maturity, but like the forces of nature, more felt than seen; and this writer, a sort of an old boy then, is still one of the juveniles, whose head has grown gray, and he do n't appear to know it, reminding one of the poet's "Night Thoughts," where he has written in immortal verse these lines:

While gray their heads, their aims and hopes are green, Like damaged clocks, whose face and bells dissent, Folly strikes six, while nature points at twelve."

But all this is introductory—introductory in double sense. I wanted to bring Daniel Farrar to the front for a moment to please the old folks of our order, and to inform the millions who have joined our body politic of saints during the last decade or two, that he is a man worth remembering as well as knowing: and introductory also to what I have to say of the Colchester manifestations.

Colchester had many of the phases that Chas. H. Foster had. He had the red names of the departed appear on his arms, or sometimes only the initials of them, and in a remarkably clear manner. He gave remarkable tests from a pile of pellets; in fact, an evening spent with him was about as convincing of spirit-influence and presence as anything in my experience. The most extraordinary phase of his mediumship. or at least it seemed so to my neighbor and friend, Epes Sargent, and myself, was the artistic drawing of pictures with colored pencils or crayons, without any manipulation or mechanical action, the execution being by willpower, and that by the spirits. We both of us made a very close, thorough and expert investigation of this particular phase. The first I saw of it happened as follows: We were sitting around a table, a rectangular parallelogram in shape, about five feet by two in size; it was in one of Mr. Farrar's sitting-rooms. The circle was composed of Colchester, Farrar, Epes Sargent, two ladies and myself. We were having a very satisfactory time, with a variety of manifestations: the circle was a good one. Mr. Colchester said to me, while we were thus pleasantly occupied and had been for an hour, handing me at the same time a half-dozen new, clean white cards from a pile on the table, 'Mr. Wetherbee, take these cards, examine them and mark them so that you will know them again." I did so by outting a crooked piece off one of the corners of each of the six. Now put them, with Mrs. Farrar's permission, into one of the drawers behind you." A bureau with a few drawers stood against the wall, and I was sitting at the end of the table, and the back of my chair was against this piece of furniture: therefore to do so I had to move my chair, which I did, and put them into one of the drawers, which was tolerably full of white cloth material, like clean clothes. "Now take some of the pencils [crayons of various colors, in and out of a box on the table], and put in there also;" and I did so. Taking up a handful of six or eight, I threw them in and shut the drawer, and then took my seat as before, the

drawer, and then took my seat as before, the back of my chair close against this bureau. One will see that there was no reaching that drawer without my knowledge and movement. The room was brightly lighted, and Mr. Colchester did not and could not touch this bureau if he wanted to; he was not near enough, and no one else did.

We proceeded with the manifestations as before, for perhaps half-an-hour or more, when Mr. Colchester said: "Mr. Wetherbee, suppose you open the drawer now and see if they have done anything with the cards." I got up and moved my chair so that I could do so, and took out what were once six clean white cards, and found a plcture artistically drawn on each of them. Howers, fruit, landscape, birds, ship, etc., and the colors in the plctures were the colors of the crayons that were put into the drawer, and the colors of those that were left on the table and had not been in the drawer; for the jagged clippings fitted them; there could the no mistake, and no one touched, them but myself after I cut the pleces off for the sake of identification. Why I call it will-power and not ment after the same cards I put in the drawer, for the jagged clippings fitted them; there could the no mistake, and no one touched, them but myself after I cut the pleces off for the sake of identification. Why I call it will-power and not ment and one of the cards, and the colors of the drawer, as I have said, was so full of clothes. "This is a statement I could hardly believe on testimony but yet I want the reader to believe me, for I know I am telling the exact, and whole truth, and I ment the reader to believe me, for I know I am telling the exact, and whole truth, and I ment the was no nowable decention, stately and there was no nowable decention, stately each of the want of the want of the sake of convenience. They ment the processory contiguity there was no room for the pencessary contiguity there was no room for the pencessary contiguity there was no room for the pencessary contiguity there was no room for the pe

bee, on your way, suppose you buy a pleos of ski only war. Walk's Health B pasteboard at some store, not that it is neces beside and vigor, circs Dyspends in

sary for perfect proof, the cards and pasteboard at Mr. Farrar's are as unmistakable at any that we can get, but the fact of doing so will make the statement stronger when we have occasion to speak of it." On my way I stopped at a store and bought a clean piece of white cardboard about two feet square, and at the house, before the séance began, cut it into about a dozen square pieces. They were each about twice the size of a cabinet photograph, and I laid them in a pile by themselves, separate from the other things on the table, which this occasion was a large one, and in Mr. Fartar's front parlor. I said nothing to any one, simply waited for events and enjoying what occurred. The circle was large, probably a dozen around the table, and we had many and varied manifestations, including the phase of picture-drawing and writing on cards by invisible hands; sometimes under the table, sometimes by a person holding a piece of cardboard with one hand, one hand of Colchester holding it too, and the card being under the table, and getting pictures and messages and tests on them. At a pause, he said to me, "Mr. Wetherbee, take one of the pieces of your card, (how did he know it was mine? I told no one,) mark it so as to know it and hand it to me;" and I did so, cutting a piece out of one of these rather large cards with a pair of scissors, and retaining it for identification. I handed the slightly mutilated card to him.

He took it in plain sight from me, with his thumb and finger, and shied it instantly into the opposite corner of the room, over the heads of those sitting on the opposite side of the table, and immediately seized a handful of the crayons lying loosely on the table and threw them helter-skelter into the same corner of the room. He then said, without waiting a second, "Go and pick it up." I did so, and found a handsome, artistically drawn picture of a bunch of flowers of various colors on this a moment before plain white card. The tints of every pencil that was thrown were expressed in the pioture, and no others, though there were other crayons left on the table. I say unmistakably that this was a new, clean, piece of white cardboard, bought at a store by me, and that it was no substituted piece; that I cut a piece out of it, and no one touched the card except Colchester with his thumb and finger (in plain sight, as this was done a foot above the table) for the purpose of shying it. I picked it up myself, the detective piece that I retained in my pocket fitted it, and I know it was the identical piece of card-board, and the picture instantaneously done. I know of nothing more certain in my life's experience, inside or outside of mathematics, than the statement I have just made, and it can be relied upon as surely as that those crickets are now chirping in the garden. I see my ears are opening again to the outer world, and the solemn music of these sleepless insects, finding an entrance, I will stop my "musings," considering it a hint to do so; but the chirpings are still, as they have been, "Daniel Farrar," 'Daniel Farrar." I would not be surprised if late summer and early autumn lingered, and the crickets consequently chirped all the year round, that my articles would be shorter and fewer, and thus add popularity both to these little singers on one key, and my pen.

## The Connecticut Camp.

From a letter written by a correspondent to the Hartford Times of Aug. 29th, we make the following extracts regarding matters at the late Niantic Spir itualist Camp-Meeting: After referring to the cold, sparkling water with which visitants at the camp were blessed, also to the salt water on three sides of the camp-ground, etc., the writer pays a deserved compliment to Mrs. Colby and Mrs. Smith, also tells of remarkable phenomena witnessed on the grounds-as

remarkable phenomena witnessed on the grounds—as follows:

"Yesterday they had a powerful speaker here—Mrs. Amelia H. Colby of Buffalo, N. Y.—powerful in physique and voice as well as in the radical ideas she advanced. She spoke with almost lightning rapidity, but every word was distinct and audible to the outer extremity of the audience—an out-door audience at that, and very trying to speakers, as all of them say...

Her meetings, in one respect, are on the Moody and Bankey principle, though very different in every other. She is accompanied by a lady—Mrs. O. K. Smith—who Turnishes the harmony of music for the occasion; she

said, was so full of clothes. This is a statement I could hardly believe on 'testimony, but yet I want the reader to believe me, for I know to I am telling the exact and whole truth, and there was no possible deception, sleight-of-hand or trick, but a thing honestly done by an invisible intelligence. The how, even if a spirit, is a matter of speculation; I know of no human or mortal way of its execution.

It would take many long articles to write out in detail the many seances I attended of this nature. Epes Sargent was more interested, as a scientific, scholarly man, in this special phase than in any other experience in spiritual phenomeno, unless it was independent slate-writing, which bears some relation to it, at least sometimes. Both of us paid great attention to this ploture point. Relating one experience want of space and time the reader that said statements or testimony are not superficial ones; but for want of space and time the reader must take our word for it, that the investigations of this phenomenon were both crucial and expert.

I will add one other experience as an endorsement to what I have said, 'though the oricket's chirp has broken into my notice again, still saying "Daniel Farrar," Daniel Farrar as plains of the monotony is, "in a minute!" and now shutting my outward ears to it, will proceed.

One day when Epes Sargent and I were going in the evening to attend one of these seance, and the evening to attend one of these seances and into the reader that it is neces."

This medium seems to have a variety of manifestation of the monotony is, "in a minute!" and now shutting my outward ears to it, will proceed.

One day when Epes Sargent and I were going in the evening to attend one of these seances and the evening to attend one of these seances and the evening to attend one of these seances and intention of the monotony is, "in a minute!" and now shutting my outward ears to it, will proceed.

One day when Epes Sargent and I were going in the evening to attend one of these seances and the counter

For the Banner of Light. MY BROTHER.

My brother dear, I feel thee near, As thou wert wont to be, When by thy side I walked in pride Self-satisfied with thee.

Thy smiling face, So full of grace. Sun-like shone full on me; And well I knew

Thyself to true
My constant friend would be.

I scarce did dream That what did seem My pleasure and delight, Was doomed to fade Into night's shade, And vanish from my sight.

But ever still Through good and ill I 've felt thy presence near. And that to me Thou'lt always be My guardian angel here.

As in the past. So firm and fast, My friendly help and guide, I feel that thou Art with me now

And we walk side by side. Providence, R. I. REV. CHARLES H. PLUMMER.

## Banner Correspondence.

Massachusetts.

WORDESTER.-Fred. L. Hildreth writes: "Sunday, Sept. 2d, we recommenced our regular meetings with a conference both afternoon and evening. At the latter I was present and listened to able and interesting remarks by Bros. Smith, Sutton, Phelan and Burnham Wardwell, the 'Prisoner's Friend.' God bless him and the cause in which he is engaged. When we see one who gives up home, fortune, friends and position to espouse the cause of helping the unfortunate, we may well wish him abundant success and good speed. Our Lyceum also convened last Sunday for the first time since fits two months' vacation, and though some of our Leaders were unable to be present on account of cickness, there was a good attendance. Sister Wilcox, Leader of Group 8, is to move to Boston.' She is an earnest, practical worker; and we recommend her as a valuable accession to your ranks. Sunday, Sept. 2th, the veteran Warren Chase spoke to as large audiences as the hall could contain, both afternoon and evening, and judging from the frequent applause, his sterling truths and practical explanations were heartily appreciated, and served it convince many that a more flowery lecture would fail to move. Our Lyceum went through its exercises in fine style, all performing their allotted parts with credit to themselves and the organization." ter I was present and listened to able and interesting

HAVERHILL .- "Progress" writes that the Spiritualists' Association of Haverhill and Bradford, finding their place of meeting too small, have left Good Ing their place of meeting too small, have left Good Templars' Hall and rented what was formerly Tilton Hall, with its ante-rooms, for a term of years. It is to be remodeled and refurnished, "Among the speakers for the coming autumn and winter are Anthony Higgins, Cephas B. Lynn, J. Olegg Wright of England, Dr. H. P. Fairfield, Miss Lessie N. Goodell, George A. Fuller, J. Wm. Fletcher, J. Frank Baxter, E. W. Emerson, Joseph D. Stiles and others with whom engagements are being perfected. The management of the Association will secure the best talent obtainable in the Spiritualistic and progressive ranks."

ONSET BAY. - C. P. Pratt writes, Sept. 7th: "Among the incidents of our stay here, none have been more pleasing than the testimonial tendered to Miss Achsa Paine, or 'Aunt Achsa,' as she is familiarly called, by Mr. A. W. S. Rothermel and his spirit-guides, together with Achsa's friends, on Aug. 17th. The medium first placed himself under his usual test condition, when immediately 'Emma,' his spirit control, rapped, saying, 'There' is one big spirit here who will do all the writing this afternoon,' and immediately called for the handkerchiefs (their usual way of giving communications in Mr. R.'s circles is to write them on the handkerchiefs of the sitters). 'All were given in, and distributed again to their respective owners without mistake, and on examination, found to contain one continuous communication, with from six to ten words on each, from our old friend, Henry C. Wright. It was a most satisfactory scance in every respect, many of those present receiving unmistakable tests from their personal friends." more pleasing than the testimonial tendered to Miss

## Texas.

CROCKETT .- Alexander King writes: "I recently met in my reading with the following: 'Do not keep the alabaster boxes of your love and tenderness sealed up untilyour friends are dead. Seek to fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and their hearts be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you would send to their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes is id away full of perfume of sympathy and affection which they intend to break over my dead body, I would rather that they bring them out in my weary hours and open them, that I may be refreshed and cheered by them when I need them. I would rather have a bare coffin without a flower, and funeral without endogy, than a life without the sweetness of love and sympathy. Let us learn to annoint our friends beforehand for their burial. Ped-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.' so it has been done of the genuine charity peryading every human breast. A good many years ago Junge K.— was attending Court in Milledgeville, Ga, and while he and a good many other lawyers were sitting on the plazza of the hotel, all title girl, whose mother was a widow, living near by, came to the wood pile belonging to the hotel, and while picking up some ohips for her mother, was ordered off by the hotel and the presence of the crowd sald to her, Herem y daughter, take this dollar to your mother, and tell her to buy herself a load of wood with it." Ithis is the kind of charity that is needed on earth."

\*\*Colorado.\*\*

\*\*GOLDEN.—N. G. Bayles writes: "I saw a suggestion recontly in the Bainer of Maph than the word of a good summer resort would find Boston on offichighest. Setter come to this high, salubrious of offichighest. Setter come to this high, salubrious of offichighest. Setter come to this high. Salubrious of the same of the fundamental process of the condition of the met in my reading with the following: 'Do not keep the alabaster boxes of your love and tenderness sealed

search of a good summer resort would find Boston one of the best. \* Better come to this high, salubrious Colorado, where you can inhale a far greater amount of invigorating air into your almost exhausted lungs, and sleep the hottest nights we have in the summer with from one to three good woollen blankets over you; rusticate a few weeks, and see how much better you will feel. When I moved here in 1863, almost all persons I conversed with told me they came here invalida; and a more robust, hearty set of people I never 88 w.

Ilds; and a more robust, hearty set of people I never saw.

It seems to me I came into existence about the beginning of all things; for sixty, five years ago, when I was five years all, the smallest reading in the school-book ran thus! 'No man may put off the law of God. My joy is in his law all the day.' The first the child is learned to utter is a faisity, and so it goes on. I was fifteen years old before I learned to read at all, and I was as bright as ordinary boys. The truth is, we were kept back by having the wrong conception of our creator forced upon us. I am often constrained to thank my Maker our good angels sent us a Paine, a Jefferson; a Franklin, a Madison, and many other enlightence particls, to start the people on a better lightened patriots, to start the people on a better line of thought and bellef."

## Minnesota.

LUVERNE.-W. N. Davidson writes, on renewing subscription!: "The Banner of Light is indispensable. Monday, when it always arrives, is the red-letter day Monday, when it aiways, arrives, is the red-letter day of the week, and no sooner is the current number digested than the next one is desired." I would that there were published a data spiralist journal as ably and judiciously conducted as is the Banner.

I learn from Spiritualists at Council Bluffs, Iowa, that the message signed Charley James, printed in the Banner some months: ago, is considered by themastorrect, and an excellent test."

ST. HILAIRE.-J. C. Davis writes bearing witness to the activity of the God-in-the-Constitution zealots who in the West (as well as in the East) are endeavorwho in the West (as well as in the East) are endeavoring to conduct into their own special and harrow
other own special and harrow
of individual conscience. The New Northwest, he
says is now suffering under the ministrations of hosts
of "just-fiedged" divines ()—"a gross or two" of
which callow bantlings he (and others there who
think like him) would gladly "trade" "for one good
healing medium."

## . .old of real flore, leston.

OLEVELAND .- J. H. Thayer writes : "Being a constant reader of your good paper, I noticed a psychometric reading of C. R. Miller through the medium metric reading) of C. H. Miller through the medium powers of Mrs. L. A. Coffin, late of Boston, now of Minneapolis, Minn. I wrote to her thinking I might get some outline of character, but, to my astonishmen, the gave me is life-reading—a history of my business, describing intends that had passed away, one in particular who was a medium in this life. She mad the would installed, which she did through the state of the world installed.

Miss Berry, at Onset Bay. I there had a sitting with Mrs. Coffin, and she described a brother Mason, gave his name, and the part I took in his initiation. She gave me most astonishing tests. I am glad to know she is west, for she is needed there."

### Iowa.

MARSHALLTOWN.—W. Patton writes: "In my rambles through the land I chanced to meet with Mr.

MARSHALLTOWN.—W. Patton writes: "In my rambles through the land I chanced to meet with Mr. and Mrs. Bhodes, who live near this town, and also in the true faith of Spiritualism. I have accepted their kind hospitality for a few days, and I am pleased to acknowledge that though their coltage residence is inhabited by 'ghosts.' hobgoblins,' etc., I am amply repaid for my stay with them. The family who preceded them in residence here, frequently saw what they called the ghost of a young lady sitting or standing under an apple tree, within a few feet of the kitchen door. The present occupants have seen the same since their residence, but instead of the apparition being a scarccrow, the sight of it was a pleasure to them, for they knew by this that departed spirits can and did return, even though they had no other evidence.

While I pen these lines I sit beside a window in the residence above mentioned, that deserves an honorable and extended mention. You have no doubt heard of spirit pictures appearing upon window panes that could not be erased. Such is true here. The window is an ordinary plain sash, eight lights, twelve by fourteen inches each. Upon three panes of the window are visible, while viewing from the outside, beautiful pictures of human beings. The colors are of all the varied hues of the building you cannot detect anything unusual in the glass, yet if you take out the sash, shade the outer side, and hold it so that the sunlight will strike the opposite side, you can see delineated the same pictures. Upon four panes of a window above this one, in the second story of the building, can be seen the same pictures. Upon four panes of a window above this one, in the second story of the building, can be seen the same pictures. Upon four panes of a window above this one, in the second story of the building, can be seen the same pictures. Upon four panes of a window above this one, in the second story of the building, can be seen the same pictures. While sitting or standings. Bles says that instead of fading or be

ask what will come next to convince doubting mortals of immortality?

Mr. Rhodes and lady are both clairaudient and clair-voyant mediums. May the God of nature ever bless and strengthen their labors for the cause of truth, is the prayer of your humble servant."

### New York.

SARATOGA .- A correspondent writes: "The lecture season was opened by the Spiritualists on the evening of Sept. 10th, by Dr. J. K. Balley, who introevening of Sept. 10th, by Dr. J. K. Bailey, who introduced the subject of his remarks by reading an extract from an address recently made in London by lev. Robert Laird Collier, which was a public admission by that distinguished elergyman that the only explanation that can rationally be given of many phenomena recorded in the Bible is offered by Spiritualists who claim that all things are governed by laws which have existed from the beginning of the world. The lecturer proceeded to present the groundwork of the faith, making comparisons of those phenomena with what are being witnessed at the scances of the mediums of our own day. He was listened to with deep attention, and the prospect is that a greater interest in the subject than ever before will prevail the coming season."

### Tennessee.

KNOXVILLE .- A correspondent writes: "J. Madison Allen is at present busily at work in the South. Bon Alien is at present busily at work in the South. He has recently delivered a well-appreciated course of ten lectures in this city. He gave, also, several public séances, numerous private sittings, etc. His platform tests and musical improvisations attract much attention in connection with his eloquent trance discourses. He is now lecturing in Maryville, Tenn., but will return to Knoxville, which will be his address till further notice. He will make further engagements to speak either South or North."

### Etna (Me.) Camp-Meeting.

On the morning of Aug. 24th the sun arose in a cloudless sky, causing the campers assembled to feel that the next ten days would be to them like ten years of a happy life. Nor were their anticipations unfulfilled, for more delightful weather, or a more pleasurable and profitable time never was enjoyed upon the Etna Camp ground. We have an auditorium which the

Camp ground. We have an auditorium which the Hon. Warren Chase declared to be the best for a campmeeting he has ever seen. Mrs. M. S. Townsend-Wood, and Dr. Wellington of the American University expressing the same opinion, led us to think we were "somebody" away down here in Maine. Our first meeting was opened at seven o'clock in the evening by the Hon. Warren Chase. Owing to a slight feeling of indisposition, his remarks were brief, but to the point. Frank T. Ripley followed with some excellent remarks, also Mrs. A. P. Brown of Vermont, who highly interested us. The rest of the evening was profitably filled by home talent.

Saturday, Aug. 25th.—At 10:30 A. M. Warren Chase took the rostrum, and gave us a sketch of his experiences, which was very interesting. He was followed by Frank T. Ripley, who gave very remarkable tests, which were recognized by relatives and friends present. At 2 P. M. Mrs. Abby Morse, of Sensmont, Me, took the rostrum, and announcing as her subject, "Past, Present and Future," proceeded to elucidate it in a manner that far excelled all her previous efforts in this locality. The evening was devoted to a social meeting.

entertaining to all present. At 16:200 A. M. Mrs. 'Abby' more gave an excellent address, and at 2 F. M. Mrs. 'Roby' more gave an excellent address, and at 2 F. M. Mrs. 'Roby' more gave an excellent address, and at 2 F. M. Mrs. 'Roby' more gave an excellent address, and at 2 F. M. Mrs. 'Roby' more dat 7 F. M. 'Roby more dat 10:20. Never having heard this lady before, we were astonished beyond measure at the Finleschy of Charity.' The address was eloquent in the Finleschy of Charity.' The address was eloquent and truthful. At 2 F. M. we had the best entertainment held on the grounds, the interest of which was greatly augmented by the valuable services of the Levant Coc. of Arrangements in Ks. B. Rownsend-Wood, C. F. Packard and Mrs. Clars Butterfield. Music by the band; peem by Charles M. Brown, entitled "Advent of Arrangements in Ks. B. Rownsend-Wood, T. B. McLaughlin; music by the band; recollation by Miss. Emma L. Buswell, entitled "Jim Lane's Last Message"; song by Mrs. Clars Butterfield. Way'; had; reclatation by Miss. Homa L. Buswell, entitled "Jim Lane's Last Message"; song by Mrs. Clars Butterfield by Mrs. Clark Butterfield by Mrs. Clar

will be all on it our columns next week.

grand séance upon the rostrum, the principal feature of which was the entrancement of two persons who had never had that experience. All the seasions were ably presided over by E. W. McRadden of Rainfeld. Me.; many thanks to him. Outside of our regular speakers we are indebted to Mrs. Chapman of Boston, Mrs. F. Wentworth of Knox; Me., H. B. Leighton of Bangor, Me.; and many others, all of whom have our best wishes for their future happiness and prosperity. Great praise is due Mrs. Clara Butterfield of Bradley, Me., as also all members of the choir who furnished excellent music at every session. The attendance throughout was larger than on any previous year. It was estimated that on Sunday, the last day, over five thousand people were on the grounds. This camp-meeting was a grand and glorious success, and we hope to have a still better one next year, and hope to then have with us many visitors from other States.

Glenburn, Ms.

C. M. Brown, See'y.

### September Magazines.

THE PHRENOLOGICAL JOURNAL .- The opening ar ticle is "An Illinois Pioneer and his Associates," a sketch of Col. W. H. Davidson, with portraits. This is followed by an interesting paper upon "The Train ing and Character of Horses," with engravings showing various types, the highest type of intelligence, the vicious and treacherous, the docile and kind, etc. A continuation is given of the instructive essay of Mr. Hyde, "The True Basis for the Science of Mind and the Study of Character," and the remaining contents are in keeping with the usual meritorious articles given to the readers of this monthly. Fowler & Wells, 753 Broadway, New York.

DIO LEWIS'S MONTHLY.—"A Genuine Victory,"
"How One Wife Managed," "A Chat with Workingmen," and other brief sketches by the editor, present sanitary and social reforms in a familiar way. "Mar-riage in India," by Amrita Lal Roy, describes curious Hindu customs. An illustrated article upon Fashion exhibits some of the deformities to which the hu-man body has been subjected at the dictation of that fickle goddess. The "Hygienic Department". discloses "One Great Secret of Health and Happiness," gives "A Word About Corsets," "Another Word About Sunshine," etc. Frank Seaman, 68 Bible House, New York.

THE HERALD OF HEALTH .- "The Salts of Our Food," is the topic of an instructive article by the editor, who on a subsequent page furnishes some account of the habits of George Bancroft, the Historian. The department of "Hygiene for Women" treats upon "Some Romping Girls," "Dress Reform," etc. M. L. Holbrook, M. D., 13 and 15 Laight street, New York.

VICE'S ILLUSTRATED MONTHLY presents its patrons with an elegant lithograph print of a cluster of forglove in their natural colors; and full instruction upon flower culture. Published by James Vick, Rochester. N. Y.

THE INDEPENDENT PULLIT CONTINUES Its shie defense of free thought and liberal forms of religion. The great variety of its contents, the fairness with which its editor, the ex-Rev. James D. Shaw, discusses the leading questions of our time, its neat typography and the convenient form in which it appears, should commend it to a large patronage. James D. Shaw, Waco, Texas.

THE TRUTHSEEKER, edited by Rev. John Page Hopps and published in London by Williams & Norgate, criticises J. W. Truesdell's "Bottom Facts" in a style not very flattering to its author. In closing, it says: "We do not think Mr. Truesdell has helped us to any 'science' : neither given a particularly valuable contribution toward the 'truth.'"

THE SIDEREAL MESSENGER gives all the current news respecting recent experiments and discoveries in astronomical science. Carleton College Observatory, Northfield, Minn.

DYR'S COUNTERFEIT DETECTOR reports on matters of paramount importance to all business men. Office 1338 Chestnut street, Philadelphia.

THE MEDICAL TRIBUNE contains "New Uses of Cactus," by B. E. Kunze, M. D., who has made that plant a study of years. Alex. Wheeler contributes, "Vaccination—Its Dangers and Its Benefits," an article in which he shows that the former are many and the latter, if they exist at all, are so few as to be hardly discernible. Dr. J. R. Buchanan has a brief article upon "The Science of Man," and "Psycho-Physiological Notes" are furnished by Alexander Wilder. Nickles Publishing Company, 45 East 22d OUR LITTLE ONES .- "A Peep at the Menagerie."

"Pumpkin Stalk Flute," "Piggy's Spoon," "Polly Plokle," "Tricksy Bunny," and "Ponto and the Moon," all finely illustrated, are among the attractions, of which there are altogether more than a score. Russell Publishing Company, 36 Bromfield street, Boston,

THE YOUNG SCIENTIST treats upon "Canoes and Canoeing," also of "Amateur Boat-Building," "Amateur Carving," and supplies a large amount of instruction for boys and girls in a great variety of scientific pursuits. Published at 294 Broadway, New York. RECEIVED .- THE BUILDER AND WOOD-WORKER,

published at 294 Broadway, New York, by Charles D. Lakey-Fred A. Hodgson, Manager. THE MANUFACTURER AND BUILDER, published at

21 Park Row, New York City, by H. N. Black-William H. Wahl, editor. THE INTERWORDIAN MAGAZINE; a Record of the

Interior Principles of the Life of Love and Faith Derived from the Word of God. Preliminary Number. Toronto: Hunter, Rose & Co. MASONIC CHRONICLE, J. G. Barker, editor, 43

Bleecker street. New York. THE BROOKLYN TABERNACLE.—A Quarterly Pub-

lication of Sermons preached by Rev. T. DeWitt Talmage, D. D. New York: Geo. A. Sparks, 48 Bible House.

THE AMERICAN TEACHER.—Devoted to Principles and Methods of Education. New England Publishing Company, 16 Hawley street, Boston. THE AMERICAN BOOKSELLER.-Published in the

Interest of Newsdealers, Booksellers and Stationers, by the American News Company, New York. SHAKER MANIFESTO.—Published by the United So-

## 'Hands that are Grasped with Living

In the Banner of Light of Aug. 18th, I notice that Mr. John Wetherbee, in referring to the mediumship of Mrs. Hardy, attests the appearance of spirit-hands through an aperture in a table. Allow me to confirm Mr. Wetherbee's statement as regards this phase of manifesta-

In the summer of 1875, here in Chicago. I saw. as did many others, the materialization of spirit-hands in moderate gas-light through an aperture cut in a common dining-table. The mediums were the Bangs sisters, two young ladies of unquestioned integrity, to whom the spirits came several years previous. Had carping critics been present at these circles, they might have seen spirit-hands in various degrees of formation, from tiny fingers not much larger than a wax taper to perfectly-formed handshands of different sizes, shapes and shades, that were flexible, strong, and intelligently moved-writing names and messages in plain

How to form the cabinet: Take a common extension dining-table and put in its center a false leaf, in which cut an aperture about 12x18 inches, on which tack two strips of cotton velvet, leaving them slack enough to readily admit the passage of a hand; around the table draw enough cloth to exclude the light underneath ; secure the cloth to the table edge with small screw-hooks. This apparatus will enable the investigator to experiment in various ways without disturbing the proper conditions. Try it.

299 Park Avenue, Chicago, Ill.

4 Dr. Benson's Celery and Chamomile Pills contain

Will Frukt Link

GENESIS. - Allan Kardeo's greatest, work, Genesis," has been translated into English by the noted inspirational speaker, W. J. Colville of Boston, and a copy sent us by the Boston publishers, Messrs. Colby & Rich. The book is compactly filled with arguments for the "Spiritists," and is unique in its hypothesis that man's immortality is as much of the eternal past as of the eternal future; in other words, that the spiritual individuality is the sum of a multitude of experiences in a great number of organisms, not excepting those of the lower animals and embracing many births and deaths. in the human form. Instinct in the lower animals is thus accounted for as being the result of experience in preceding organisms, and the marked superiority of certain individuals in the human form the result of previous growth in this world or another, the soul never losing an inward memory of past experiences. The works of Allan Kardec are world-renowned and Mr. Colville has done his countrymen great service in converting into English the masterpiece of the great French author. Price 81,50 postage paid .- The Winsted (Ct.) Press.

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Mag. R. M. G. ALLERS, Delton, Wils.

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TALES OF THE SUN-RAYS. What Hans Christian Anderson tells a dear child about the Sun-Rays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian Anderson. Written down through the mediumship of Adelma, Baroness Von Vay, of Gonobitz (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, N.Y. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has.

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper.

CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Medical Man. Paper.

### ENGRAVINGS.

## "NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, 'coldand pale,' is shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; engraved surface, 16x21 inches.

## "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of hill and plain, bearing on its current the timeworn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

## "THE ORPHANS' RESCUE."

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly holp. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistiess impulse that thrilled through her whole being, she grasped the rope that lay by hor side, when to her aurprise the boat tuned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. Engraved on steel by J. A. J. Wicox, from the original painting by Joseph John. Sizeof sheet, 22x28 inches; engraved surface, 18x20 inches.

## "HOMEWARD."

An illustration of the first line in Gray's Eiegy: "The curfew tolls the knell of parting day," " " " from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Stein, copied in black and two tints, Designed and painted by Joseph John. Sise of sheet, 2228 inches.

## "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Blein, copied in black and twe tints. Size of sheet, 22x28 inches.

## "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

### "WOODLAND HOURS." OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her fittle gir! "Bo-Pesps" around a tree through the foliage, her face radiant with a loving gleeful, regulsh expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

## "THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME. The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a backet brought there by his daughter. From a pitcher she is filling a brother's cup, while another is watting for the cooling draught. A lad is studying the countenance of his dog, that is watting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and star frolicking on the loaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 luches.

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SPECIAL NOTICES.

NUECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

The name and address of the writer are in all cases indispensable as a guaranty of good faith, We cannot undertake to roturn or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

Notices of Spiritualist Mostings in order to the sender will confer a favor by drawing a conference of the sender will confer a favor by drawing a content of the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

perusal.

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.

# Panner of Pight.

BOSTON, SATURDAY, SEPTEMBER 22, 1883.

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

WHOLESALE AND RETAIL AGENTS: NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

SAAC B. RICH......BUSINESS MANAGER. LUTHER COLBY...... EDITOR.

JOHN W. DAY...... ASSISTANT EDITOR.

Business Letters should be addressed to IBAAC B. BIOH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLDY.

SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand point; and it is identical with Spirituality .- Spinit S. B. BRITTAN.

### Turning a Leaf-Vol. Fifty-Four.

We turn over another leaf with the present issue of the BANNER OF LIGHT, and begin with it the closing volume of the twenty-seventh year of the existence of this paper. The numerical status of the New Volume now opened is a sufficient testimony to the length of service already performed by us, for with the unfurling of the BANNER our work seriously began, and without Interruption has continued. Since the beginning of the last volume of this paper, many of the leaders and burden-bearers in the spiritual ranks have gone hence, leaving their places to be supplied by others who will do well if they only strive to be accounted as worthy as those who have gone before. The one lesson they sought to impress on the minds of men was that immortality has indeed come to light, that all may both see and believe without doubting. A nobler, a more blessed service none could ask than to be allowed to point out to others the way, the truth, and the life, before taking their own final departure.

The cause of Spiritualism continues to make rapid progress both in our own country and in all others. It is fast becoming the Cause of the nations of the earth. It is all the more vigorous and expansive because it has kept outside of the compressing limitations of institutions, and has gone wherever human hearts were ready to welcome its approach. It offers demonstration while it inspires a new and profounder faith. It came first to the humble and lowly of the earth, among whom all great and permanent movements have their origin. Man could not be admitted to all knowledge at once, lest he should cease to know the unspeakable joys of a learner; the spiritual phenomena are not given to suspend his desire of knowing, but rather to increase and intensify it beyond all not the deprivation of our powers and aspirations, but their increase and multiplication instead. What the world is receiving to-day. blindness of traditional and inherited prejudice, is but the promise and pledge of what it is to receive in the illimitable future.

The marvel is, that in the very midst of this new descent of influences from heaven, in the very brightness of this light of a new illumination, there should be found the slightest divisions of sympathy or sentiment among those who claim to have been the recipients of the larger knowledge and belief. It would better be supposed that the agreement among them would be closer than was ever before witnessed in a multitude of believers who had come into the possession of new forms of truth. Still, the cause of truth itself is not to be hindered by the bickerings of those who conceitedly imagine that it has been given to them alone. It will march on to victory in spite of them and without them. The attempt to dam up and divert the current of divine influences in order to put it to private and individual use, will prove a failure more ridiculous than was ever before witnessed. We are all workers, not owners; at service, not masters; and ought therefore to be humble learners instead of assuming to be teachers and originators. Let us seek to spread abroad the truth as it comes to us for distribution; not to trade upon it, or climb up by it, or achieve authority in its name.

That there should be any serious question over facts among believing Spiritualists appears almost incredible; it is to be expected as between Spiritualists and those who professionally traduce them. It is solely upon these same facts, conveyed to the senses through the phenomena, that the whole structure rests. disputing over the phenomena, it strikes us that it would be much better to give them still closer attention, that their true meaning might be more clearly made known to us and what is the phenomena, those signs by which spirit. | Spiritualism. communications first became known, and then make a study of them, we shall sooner know and disputing over them. Have any of us for a withheld as they were at first given?

But in spite of all bickerings and disputaof the sirele in which belief in Spiritualism is mental music, and descriptions of spirital seem ins to make, and it will be received every- their identity as they may give.

where with joy. That faith of the spirit which is become one with actual knowledge, is the one thing that is essential to the right conduct of life, the proper development of the nature. and the uninterrupted enjoyment of happiness in this mortal stage of existence. Once implanted in the soul, it cannot be eradicated. It knows neither time nor place, but is a part of the soul's existence itself. And that sufficiently explains the steady and temperate zeal of those whose real possession it is. Their lives publish its constant presence in the heart; their characters all the time vindicate it; their speech defends it against maligning ignorance and perversity. A true Spiritualist may be best known by his life. He is an unconscious missionary wherever he goes. He sows the seed in all fields and by every wayside. He worships most by working most sincerely.

The camp meeting has grown up into one of the visible institutions of Spiritualism, as if in silent but beautiful protest against the monopoly and is really aside from the life we are living of worship in costly edifices among fashionable here. If we were not made up of the material congregations. It is the purest mode of bring- and the spiritual alike, the former being but ing sympathizing spirits into open communion. ous circles, or to elicit those expressions—silent and spoken-of fraternal feeling which is the to be so ordered that we cannot here cultivate prime proof of a common humanity. These openeach year, and abound with rich promises for the future. By the lake, in the grove, at the sounding erly prepared and kept in suitable condition. sea, the voices of the invisibles are heard with a Suppose it were to occupy all the time which a clearness unknown to a confined multitude, and thus the inspirations from the unseen world come more directly into the heart; the obstructions to the spirit's sight are fewer and more alight.

It continues to be strikingly true, also, that the work of illumination which, in one form and another. Spiritualism is performing in the churches, is still going on; that the light is still streaming in through the windows into all hearts: that a new grace is silently born within many a human spirit; that life here and beyond is rejected as a conformity to the narrow notions of a schooled preacher of "flat, stale, and in such need of. unprofitable" theology; that the very pulpits are swaying and tottering before the power of the larger opinions and conceptions; that the creeds are melting like wax in the heat of the living truth, and all the barriers of Orthodoxy are falling down; that the people within church walls are feeling more and more blind for want | including the hypocrites who really believe of light, and more and more stifled for want of air; that sects and factions in theology feel the very ground rolling beneath their feet; and that the universal feeling is that of the premo- its many forms. And still further, the mediums nition of an entirely new day. Let people choose their names and titles as they will, it has to be | blessed tidings of an actual immortality where admitted that all this stir and commotion proceeds from the simple but irresistible power of the new spirit which, in our day, has been sent into the world.

Emerson says that the main interest which any aspects of the times can have for us is the great spirit which gazes through them-the light which they shed on the wonderful questions, What are we, and Whither do we tend?" He says we do not wish to be deceived. "Here we drift, like white sail, across the wild ocean, now bright on the wave, now darkling in the trough of the sea: but from what port did we sail? Who knows? Or to what port are we bound? Who knows? There is no one to tell us but | that they are not fairly entitled to every such poor, weather tossed mariners as ourselves, whom we speak as we pass, or who have now so rejuctantly doled out to them? hoisted some signal from afar. But what know they more than we? They also-found themselves on this wondrous sea. No: from the older sailors nothing. Over all their speaking trumpets the gray sea and the loud winds answer: Not in us; not in Time." Nevertheless, from of this shoreless sea, and from the heaven that tom but a trivial one. It will practically apply arches above it, come voices out of the other as well to the platform lecturer, to the writer world, out of the larger life, telling us more of of books, to the publisher of journals and rethe mystery than we ever knew before—telling views, that are one and all devoted to the dis-

eyes than ever before are peering into the it appear that the claims of Spiritualism are future, seeking assurance of what is to come? Yet this is Spiritualism in its truth and simplicity. It is this that bigots denounce, and their slavish followers scoff at and ridicule. past measure. This is a modern illumination; | Like every other good gift that has come down from heaven to men, it is at the first rejected and scorned by those whom it is chiefly to benefit and enrich. They refuse in the beginning though it so largely rejects it on account of the that which they are to embrace in the end. It is always "the common people" who "hear gladly." The career of Modern Spiritualism vindicates the soundness of the rule as it governs our human nature. Seeing and knowing this, and profoundly convinced as we are of the life that lives in these phenomena through which spirit intelligence is transmitted, believing moreover that there are stages of development for spirit communion of which the world at present can have but a feeble conceptionwhat wonder that we kindle with fresh inspiration and take new heart, resolved to perform such service as has been appointed for us so long as life lasts, for spreading the truth as far as possible, for dispensing comfort and consolation, for starting slumbering hopes into the vigorous life of belief, and for lifting the age and the race nearer to that level which accepts immortality for its common heritage?

## A Model Treatment of "Exposers."

The Spiritualists of Australia have a sensible way of dealing with these mountebanks who itinerate about the country, drawing coin from the pockets of the public under pretense of "exposing Spiritualism"—they let them severely alone. We learn from the Harbinger of Light that the Mr. C. E. Jones, to whom we alluded some time since as boasting of his wonderful exploits in this country, while the truth was he had never been heard of here, "has been trying hard both at Ballarat and Castlemaine to get up a debate, but the gauntlets he has flung about are not clean enough to be picked up by any respectable Spiritualist." At Castlemaine Take these away, and we all return to vagrant | no Spiritualist attended his lecture, but three speculation and blind faith again. Instead of prominent members of the body distributed a substantial corrective in the shape of a circular containing a list of several hundred eminent scientists, philosophers, statesmen, jurists, nobility and literary men, who have accepted, valueless might be swept away. If we all receive after investigation, the facts or philosophy of

SPIRITUALISM IN SARATOGA.—The Spirwhether they are worthless than by standing itualists of Saratoga have inaugurated their season of lectures early, and in right good earnest. moment thought what a void would be created | J. K. Bailey opened the course on the evening of If the phenomena were to be as unexpectedly the 9th, as mentioned by a correspondent in another column, and on the 25th J. Frank Bax- that beset this nation from political corruption, ter is to give the first of a series of four of his tions, from the point at which we stand to-day deeply interesting evenings, the exercises to we are enabled to discern the steady widening consist, as usual, with lectures, vocal and instruvisibly speciosed. It is a welcome approunce by him clairvoyantly, with such other proofs of

### Paying the Mediums.

It is oftentimes urged that anything like spiritual service, so much exalted above all material things, ought not to suffer by being assoclated with the money payment of it, which, it is alleged, seems like degradation. The assumption is, that mediums should be so far removed from all considerations of a material nature, as to be willing to devote themselves, body as well as soul, to the work given them to do by the spirit world; in a word, that they should devote their lives to this sacred service because they are knowingly called to it, and live while performing such service without remuneration. The suggestion is made that the bare thought of receiving pay tends to blunt their spiritual susceptibilities-money should not be mixed up in any way with a matter that is so sacred as Spiritualism.

This is all very fine, and in a certain sense pretty; but it is not grounded in common sense. the temporary vessel and agent of the latter, Nothing tends more to group people in harmoni- then we might talk of spiritual things to the exclusion of temporal things. But it happens the spiritual except by first providing for the air meetings have been increasingly successful sustenance of the material. The seed will not germinate and grow unless the ground is propmedium has to provide for the needs of the physical life? how is he or she to perform the service to which the spirit world calls? If any mediums exist who are fortunately not obliged to take thought for the wherewithal of life. such can properly afford to give their services gratuitously; but it is different with those not thus fortunately situated. Inasmuch as they must, at any rate, have a living first, must have the means of existence, it is only reasonable and right that they should receive a sufficient remuneration from those who in turn receive from or through them what they feel they stand

Then, again, it is the mediums who are placed in the forefront of the conflict which Spiritualism inevitably provokes with the camp in which lie the mingled forces of bigotry, tradition, creedism, old theology, and their superstitious and slavish cohorts of the press and the rostrum, in the phenomena, yet cravenly deny their belief. It is not an easy contest to wage. It involves social ridicule, scorn, and ostracism in perform the office of missionaries, carrying the mere believers do not-the latter only receive and enjoy, while the former announce and proclaim. These do the heaviest share of the work which is done for Spiritualism. While some among its professed teachers, mayhap, are bickering and wrangling, each seeking his own advantage, all striving to mount by a lightly spun ladder of speculation or to stand on the scaffolding of theory, the mediums are themselves all the while in the thick of the fight, taking the blows in silence and suffering in behalf of those whom they are self-sacrificingly ready to benefit. Shall it be said, in the name of common decency as well as common reason, scrap of the too meagre remuneration that is

On the other hand, the objection is made that there is danger, if mediums are to accept either fixed charges or what may be offered them, that it will tempt them to feign the production of the phenomena when they are not really given by the spirits, in order to secure the skyey horizon which forms the round rim | their customary fee. The objection is at botus enough to dispel doubt, to inspire confidence. semination of the truths of Spiritualism. It is interest of the mediums to have it appear that all which is given through them is in no sense simulated. If spiritual mediums are to be indiscriminately discredited and degraded in this way. what would be the good of applying to them at all, whether they are paid or unpaid? The objection thus brought is so broad as to swamp the objector along with those whom he would subject to his criticisms.

Least of all is mediumship exposed to the charge of tending to the creation of an order corresponding in any sense to the priesthood from whose spiritual tyranny it chiefly aims to set people free. On the contrary, no known modern agency unremittingly exerts such a power in breaking down everything that bears a relation to it. If any human beings ever receive what is styled a divine call, it is the mediums themselves. But they are forced by progressive discipline to learn that whenever they enter upon an unspiritual and unworthy employment of their gifts, which are the evidence of their being called, they are often deprived of them altogether. As soon as they refuse to perform willing and truthful service, they are abandoned to their own devices, and left to return to the condition from which they were taken.

If Spiritualists were seriously to heed these occasional unreflecting appeals to cut off their mediums from even the rewards which are the necessity of their existence and the source of the preservation of their vitality, they would be the first class of believers of any sort who deliberately denied to their servants the wages which they fairly earn.

The declension of the evangelical ministry through the withdrawal of many of its best, most intelligent and influential members, is beginning to arouse a bitterness of spirit against all liberal thinking people in the minds of those who remain true "to the faith of the fathers," wholly regardless of what that faith may be. The Spiritualists' Camp-Meetings are becoming such a power in the land, and so far exceed in the attractions they offer those conducted by the adherents of the denominational factions, that they are up this year as a target for the arrows of the latter. According to the Herald, published in Clinton, Iowa, a preacher at a Methodist Camp Meeting in De Witt, Rev. H. Rhea of Mt. Vernon, without designating it by name, yet alluding to it "with sufficient clearness to be understood, denounced the Spiritualists' camp at Clinton as an association of people socially and morally corrupt in precept and practice, and more to be despised in consequence than any other class of dangers commercial dishonesty, infidelity, intemperance and other evils."

We received recently a pleasant call at this office from L. Barney, publisher Cincinnati Trade List.

### Resumption of the Banner of Light Free-Circle Meetings.

September 18th was a beautiful autumnal day, and in the afternoon an assemblage of interested visitors, which crowded the Banner Free-Circle Room and seemed to reflect a pleasant aura in harmonious unison with the weather outside, convened to welcome Miss M. T. Shelhamer back to the field of her mediumistic labors, and to assist in the reopening of the seances for the season of 1883-4.

The table and platform on this occasion were tastefully decorated with choice flowers, the gifts of appreciative friends. The exercises, presided over by the regular chairman, Lewis B. Wilson, were highly interesting, and comprised an Invocation, followed by Questions and Answers in the usual form, after which the Controlling Spirit, Robert Anderson, delivered an address eminently appropriate to the

The following spirit intelligences then demonstrated their identity, and delivered their messages through Miss Shelhamer's mediumship: Lavina A. Buck, George R. Johnson, Eliza M. Story, William Allen: "Blossom" for Adol-phus B. Matthews, Hattie Wymau, Hannah E. Morris, and "Beulah." The proceedings were reported, as usual, by Miss Emily Chace.

Mrs. Nellie M. Day added to the interest of the meeting by an effective rendering of C. P. Longley's spiritual lyric: "Love's Golden Chain;" she also sang "Gathering Home," and closed the exercises with an organ voluntary.

These Free-Circle Meetings will be continued regularly every Tursday and Friday after-NOON of each week, the door closing precisely at 3 o'clock. They are free of expense to those wishing to attend, and all are cordially invited to do so.

### The Present Number.

The reader will find, on perusal, that the current issue has an exceptionally fine display of original and selected matter, making it a worthy initial to the new volume.

Among the articles presented may specially be noted an eloquent lecture by W. J. Colville's guides; an interesting leaf from the history of phenomenal Spiritualism in Boston, by John Wetherbee; testimony to the point in endorsement of the mediumship of Harry Bastian, by T. L. Nichols, of London; a readable sketch of materializing phenomena occurring in Terre Haute, Ind.; a discourse delivered before the American Spiritualist Alliance of New York, by J. F. Jeaneret; items of interest regarding the Niantic (Ct.) and Etna (Me.) Camps; etc.

 Letters are also given in brief from corre spondents in Massachusetts, Texas, Colorado, Minnesota, Ohio, Iowa, New York and Tennes-

The Message Department is of marked importance as to its contents; and original and selected poems, miscellaneous paragraphs, reports of meetings in Boston, Brooklyn and elsewhere, together with an editorial department whose range covers a wide field of timely topics, enter harmoniously into the make-up of the First Number of Volume Fifty-Four.

### Benefit-Reception to Mrs. Maud E. 3 Lord

IN TREMONT TEMPLE. The friends of Mrs. Lord in Boston and vi-

cinity, learning of her intention to leave this city for the West at an early day, have arranged to tender her a Grand Reception at Tremont Temple-the meeting to be holden on the afternoon of Saturday, Sept. 22d, at 2:30 o'clock. The occasion will afford an opportunity to many who would not otherwise gain it, to bid her Godspeed prior to her immediate departure for her new field of mediumistic labor. Good speaking and excellent music will make the occasion one of intense interest. The organ will be presided over by the talented Miss Kettell. Donations of flowers are requested by the committee having the matter in Is this nothing, in an age when so many more | quite as much for the interest of those to have | charge: parties willing to bestow such can leave them with Col. Marsh at Room No. 9, every one of them well grounded, as it is for the | Tremont Temple Building. The public are cordially invited to be present. Every indication exists that this Testimonial will prove, in the outcome, to be a worthy expression to the lady in whose honor it is to be convened, of the true appreciation entertained for her by the Spiritualists of this city, wherein she has done so much to advance the interests of the cause.

## Transition of Cromwell F. Varley.

As we go to press we receive intelligence of the transition of Mr. Cromwell F. Varley, the well-known electrician, whose bold avowal of a belief in Spiritualism gave an impetus to the cause in its earliest days.

The event, which occurred on the evening of Sunday, Sept. 2d, at his residence, Cromwell House, Bexley Heath, England, was quite unlooked for, he having been out doors on the day previous.

A very marked change/in his condition made its appearance on Sunday evening, and at the hour of retiring he found himself unable to walk from his chair to his bed. Assistance was called, and while awaiting its arrival, he passed peacefully from this to the higher life. Mrs. Kingsley, sister-in-law of the late Charles Kingsley, and Mrs. Varley being present. We shall give a sketch of his life and services next week.

## American Spiritualist Alliance.

Eisewhere will be found the official report of the latest meeting of the American Spiritualist Alliance, whose headquarters are in New York City; also the report of Mr. Jeaneret's able discourse on that occasion.

The opening address at the next meeting of the Alliance will be by Mr. James B. Silkman, relative to his "Experiences; and Should a Belief in Spiritualism Justify Incarceration in a Lunatic Asylum?"

The Dlary of Baroness Adelma Von Vay's days of childhood, "Tagebuch eines Kleinen Müdchens," has been translated into English by Miss Caroline Corner. It was originally published in aid of the funds of a hospital of which the Baroness is a zealous patron, and it is expected that five hundred dollars will be added thereto from its sale. The Baroness is a fine trance-medium.

Prof. J. W. Cadwell is at present lecturing in Clinton, lowa. The Daily News speaks very highly of the deeply interesting character of his entertainments, adding that he "plainly shows by his perfect control of the subjects experimented on a thorough and complete knowledge of this wonderful and intricate science."

### The Banner List of Lecturers

The regular season for the reopening of Spiritualist meetings has arrived, and, in view thereof, as will be seen by reference to our third page, we present an extended List of Lecturers for the choice of those (either societies or individuals) aiming to carry on stated or intermittent services during the fall, winter and spring.

We print this List as often as our space will permit-without charge to the ladies and gentlemen whose names are there enrolled—with a hope of introducing themse the spiritualistic public in a professional light; and also of furnishing a "ready-reference" calendar for the convenience of those wishing to secure the services of such speakers.

In order that the List may be of any practical benefit to either of these two parties, the information given under this head in our columns must be correct and reliable: Therefore we earnestly request any person who may detect an error in the announcements therein made to notify us at once, for which kindly service we shall be greatly obliged.

### Another Veteran Gone Home.

Isaac Rehn, formerly of Philadelphia, Pa., passed to spirit-life at York, in that State, on Thursday, Sept. 18th, at the ripe age of sixtyeight years. His funeral services were held at York, at 2 o'clock, on the afternoon of Sunday, Sept. 16th. The deceased was a sturdy veteran in the Spiritualist ranks. Some seventeen years ago he was a prominent society worker, and was chosen President of the Spiritualist National Convention held at Cleveland, O. He was long a contributor to these columnshis articles being noted for solid thought and practical bearing on the topics of the times.

A Sydney correspondent of the Harbinger of Light furnishes that paper with an account of an interesting experience of the writer with J. V. Mansfield of New York, in the line of sealed letter communication with the spirit-world. Such a letter, making inquiry concerning what had been to him a profound secret during all his life, was replied to in a most remarkable manner; not the least strange feature of the reply being that it was written not by the spirit addressed but by John Tyerman, who did so at the request of the former, she not being able to control the medium. Names, dates and incidents were given sufficlent to substantiate the genuineness of the communication, and the writing and signature being shown to some of the family and friends of Mr. Tyerman, they were fully convinced it was executed by him.

Jesse Shepard continues to give his musical séances in Philadelphia. In a lengthy article upon his mediumship we find it stated that "Prof. Jacob Krauss, the most eminent philologist in America, a doctor of music, who spent nineteen years in Palestine and other Eastern countries in the study of ancient lore." has "declared in a published letter, that nei-ther Beethoven nor Mozart, when in earth-life, could produce anything equal, either in science or dexterity, to the instrumental productions displayed at Mr. Shepard's séances;" while he points out that ancient Arabic, Persian, Hindu, and Egyptian music was performed, which had never been written, and could not have been acquired by the medium.

The Executive Committee of the International Anti-Vaccination League have arranged to hold the Third International Congress of opponents to Compulsory Vaccination in the city of Berne, Switzerland, September the 26th to the 30th. The Cantons of Glarus, Appenzall, Basle, Lucerne and Zurich have already abolished compulsory vaccination, and the Federal Council have rescinded the military regulation enforcing vaccination in the Swiss Federal army, and it is believed that the approaching Congress will enable the remaining Cantons to throw off the voc and give an impulse to the agitation throughout Europe and America.

THE COLLEGE OF THERAPEUTICS.—The lectures of the College of Therapeutics will be resumed on the first Monday of next December, and will occupy three months, being the conclusion of the junior session. Those wishing further information should address the Secretary, Dr. O. H. Wellington, 123 West Concord street, Boston. This course of lectures will give a full exposition of the non-medical treatment of disease, and other important knowledge not given in medical colleges.

The Liberal, Sydney, N. S. W., says: Those who laugh at Milner Stephen and other healers may be surprised to know that Dickens used to work similar 'miracles.' A writer in Argonaut gives a number of cases in which he exercised his healing powers, and as some of them refer to well-known persons still living. it is hardly probable that they can be inventions or they would speedily be contradicted."

According to a brief report in one of the daily papers in this city, the Rev. James M. Gray, pastor of the Reformed Episcopal Church, Dartmouth street, preached last Sunday on 'Spiritualism and the Church-its Relations with the Teachings of the Bible." We shall take occasion to review the reverend gentleman's positions in our next issue-if our time

A general congress of all the European powers, in the interest of peace, is mooted. What a blessed thing this would be-a general disarmament. Should it come to pass, taxes would be lessened, the poor benefited, agriculture and commerce increased, and the people of the several nations soon become better satisfied and much happier than they are at the present time. out and totally

"THE CABRIER DOVE" is the name of a new monthly paper coming to us from Oakland, Cal., devoted to the interests of the Children's Progressive Lycoum. It makes a very neat appearance, and its contents are admirably in keeping with the object it has in view. It is edited by Mrs. J. Schlesinger, assisted by Mrs. J. Mason. mung elit might and con-

Dr. Dumont C. Dake, the noted healer of Chicago, and recently of New York City, has opened a Sanifarium in the former beautiful and commodious home of the gifted medium Maud E. Lord, (26 East) Chester Park, Boston, Mass.) who soon takes her departure for San Franciscolon I may be be a room to be meet but

Reichenbach's great discoveries in mag-We have received a report of remarks netter left and other coverage matters which made at the farewell reception of Mr. and Mrs. raised such a storm of derision, in the solehiffer Richmond, tendered to them on the eve of their world of Germany headed by Dur Holader departure from San Francisco, August 28th; It mode have been combined by Froi W. 1932 will be given in our columns next week. The Freethinkers' Convention

At Rochester, N. Y., recently, was, according to the daily press, a lively affair. The earnestness of those engaged in the movement was shown by the rapidity with which two hundred dollars was raised for Scoretary Green during the morning session of August 3ist. Dr. J. Stoltz of Chicago, Ill., delivered a long and philosophical address on "The Origin of Evil." He pronounced the Orthodox story of the fight | they will do all they can to strengthen its hands for the of the angels in heaven and the fall of Lucifer at too absurd to merit even a denial, and char. become such without delay. The momentous work of as too absurd to merit even a denial, and characterized the theological notion that evil was sent into the world by a special edict of God as sequally false, and the whole plan of salvation had the same origin. "There is no evil in nature." he said: "A normal man or woman cannot do wrong. Evil is a conception of the mind, traceable to the faculties of comparison and reflection. All things being equal, every child is on the straight road to heaven. The very fact the tendency to do wrong may be outgrown proves that evil is not immortal nor an innate principle. A common standard of right must exist somewhere. Evil is a temporary condition, but goodness is immortal."

Mrs. Amelia H. Colby, of Buffalo, spoke in

Mrs. Amelia H. Colby, of Buffalo, spoke in the afternoon. She set forth the duty of the Freethinkers' Association. She thought the more they believed the less they knew, and the more they-knew the less they believed. The doctrine of Christ was to love your enemies and hate your friends. "Dr. Harvey," said the lecturer, "one hundred years ago must have known more than the Jewish Jehovah, for there is nothing in the Bible about the circulation of the blood, and Fulton knew more than the God we have been taught to worship. We accept a truth if we are capable of utilizing it. A fact is a fact and belief won't change it. The notions of heaven and hell are not true. Heaven is a place to put our God in, and hell a place for our devil. Heaven is localized; it is above us; and devil. Heaven is localized; it is above us; and you must be careful when you start to go there, or you will get in the other place." She spoke of the alleged birth of Christ, and wanted to know what kind of God that was who, instead of taking care of the mother of his child, would let her be driven to a stable. The speaker had no use for such a God. She had no time to take devil. Heaven is localized; it is above us; and care of him. She closed by urging the free-thinkers to go forward in their work of purify-ing the world of its gross superstitions.

### The "Harvest Moon" at Onset.

Dr. H. B. Storer, President of the Onset Bay Camp-Meeting Association, informs us that on Sunday last the third annual observance of the "Harvest Moon" festival occurred at this beautiful resort. Three years since the plan was inaugurated by Dr. I. P. Greenleafand has since been regularly and impressively carried out—of holding a service at the grove in which such mortals as might be present were to join with the spirit Indians who once lived in this and adjoining localities, in a service commemorative of the return of autumn, and in acknowledgment of the rich gifts of that fruitful season.

The festival of '83 proved a worthy successor of those of the preceding years. It was carried out under direction of I. P. Greenleaf, Mrs. Loring and Mrs. William Sturtevant. The auditorium was tastefully decorated; a choice display of autumnal fruits was arranged in the centre of the platform at the speakers' stand: the pillars were adorned with Indian maize-the ears and the long stalks thereof being festooned with flowers and autumn leaves, which latter were tastefully arranged at other points on the platform and surroundings.

The meeting occurring on the morning of the 16th was presided over by Dr. Storer. Dr. Greenleaf addressed the people for half an hour in a vigorous strain, which showed that he is gradually recovering from the attack of paralysis which has threatened his life in the mortal for some time past. This will, we are sure, prove good news to his many friends. Remarks were also made by Spirit "Lone Star" through Mrs. Loring; Spirit "Elsle," (of the Narragansett Iudians) through Mrs. Sturtevant: Mrs. Dubols, a lineal descendant of he Narragansetts-who is now living in New Bedford -and Dr. Storer. The day was all that could be desired, the attendance was excellent, and the speeches were highly appreciated.

In the evening a large assemblage convened at the Pavilion-which was also appropriately decoratedand listened to addresses by Mrs. Sarah A. Byrnes. Capt. B. F. Gibbs, Geo. Robbins and Dr. Storer.

A Methodist congregation in New Egypt, N. J., was astounded at their Sunday service three weeks since, by the announcement of the preacher, Rev. Garvy Bradsted, that ten years ago he in a dream met his brother who had been killed in battle, and was informed by him that in ten years he would join him and not return to earth again: that the time for his departure would come on the next Saturday night at 10 o'clock. In view of the expected event he bade his people farewell. When the hour arrived, about a hundred members of the church met at the residence of their pastor, who was seated, awaiting the approach of death. "Ten o'clock, however, passed," says the Philadelphia Record in making the above statement. "but nothing happened, and the preacher still lives. He thinks he made a mistake in the day and the

The Cremation Society of New York, writes a correspondent of the Herald, has its capital stock of \$50,000 fully subscribed, and now means business. Its proposed building, where incineration will be accomplished in an air chamber heated to a temperature of 1500°, will certainly be erected this fall, and the promoters of the plan prophesy that popular prejudice will be allayed as soon as the first halfa-dozen bodies have been disposed of.

The Spiritual Offering of the 8th inst. announces the decease of Mr. M. K. Wilson, assistant editor of that paper. Though he had suffered from a severe illness, its fatal termination was not anticipated, but as the moment of transition approached, he welcomed it with joyous feelings, and passed on with no shadow on the path that led him to the land of the immortals.

Several distinguished Spiritualists are at present in Boston. We have already received pleasant calls at this office from Thomas Lees of Cleveland, O., H. S. Brown, M. D., of Milwaukee, Wis., and Miss Gay of England: This lady, we understand, contemplates lecturing in the United States.

Mrs. Annie Lord Chamberlain has returned from the camp-meetings, where her remarkable séances for physical manifestations were well attended, and is now enjoying a season of rest in Milford, Mass.

Under "Questions and Answers" heading, on the sixth page, the reader will find the views held by a class of intelligent spirits upon the all-important subject of cremation, from a sanitary, as well as a spiritual standpoint.

The medium D. E. Caswell, concerning whom frequent mention has been made in these columns, has now located at 55 Elm street. Bunker Hill District, Boston, Mass.

SUNAPEE LARE CAMP-MEETING closed its very successful season Sunday, Sept. 9th. A report of the proceedings of the last week will appear in our next issue.

The lectures of Dr. Simms in Australia upon Physiognomy have been very well received. and were alluded to in eulogistic terms by the colonial press.

ALL SORTS OF PARAGRAPHS.

The Banner of Light commences a new volume this morning, as fresh and buoyant as when it first made its appearance nearly twenty-seven years ago. It is meet, therefore, that it send out its blessings to its friends as well as to its enemies, although it has but few of the latter. To its patrons especially it returns sincere thanks, and will earnestly endeavor to merit their continued favors, hoping in the meantime that which the Banner is an exponent should be a strong incentive in this direction. Again it says, GOD BLESS

Another comet is scooting this way, and the astronomers say it will be pretty near us about the twentieth of next month.

SEPTEMBER. The golden-rod is yellow,
The corn is turning brown,
The trees in apple-orchards
With fruit are bending down. The sedges flaunt their harvest In every meadow-nook,
And asters by the brookside
Make asters in the brook.—H. H.

It has been demonstrated in Paris that street-cars can be successfully run by electricity and for about half what it costs when horses are employed. The cars were operated by Faure-Sellon-Volckmar accumulators. The speed was nine and one third miles an hour on level ground, and five and one half miles on an ascent.

Utah is a some her resort .- New York Commercial

Henry Ward Beecher holds that "the salvation of Christianity to-day lies in men's personal creeds. What a man thinks he ought to be-that is the creed. I think, that will unite all mankind yet some day.'

Light-houses-tents.

Both France and China are anxious for peace, and both are anxiously getting ready to fight for it.—Philadelphia Bulletin.

Somebody who has evidently been there has given the following lucid and graphic description of seasick-

Chapter II.

The ceremonies of completing the Northern Pacific Railroad occurred on Saturday afternoon, Sept. 8th, in the presence of a large crowd. The golden spike was driven "amid the cannon's roar and floods of eloquence."

Pere Hyacinthe will lecture in America this winter.

THE HARVEST FIELDS. Meadows of gold—
Laughing and leaping afar!
Fast in your fold,
Forever the beautiful are.
Ye are the Hebes who dip,
And lift from the loam to the lip
The nectar, whose plethoric flood
Is tinted and turned into blood,
—[J. N. Matthews, in Toledo Blade.

" No, sir," said Deacon Blank, "you do n't get me to trade horses with Lem. Rogers. He's a man you can't deceive about a horse."

Knowledge, in truth, is the great sun in the firm-ament. Life and power are scattered with all its beams.—Daniel Webster.

Fifty persons a day, on an average, are vaccinated by the assistant city physician, says the Boston Daily Advertiser of Sept. 15th. So much the worse for the "persons" and their progeny.

Witches were hanged in England down to 1716 167 years ago. The last case was Mary Hicks and her daughter Elizabeth, eleven years of age, both hanged as witches at Huntingdon, and op July 22 i. the same year, five more were hanged at Northampton. To think of it i—and that there are men living whose fathers may have seen a child eleven years old hanged for being a witch—in "Merry England"! But many years having in their, perhaps accidental, possession, counterfeit money.—The Herald of Health, London, Eng.

President Arthur thinks, so says the daily press that by going West he has solved the Indian problem It would have been solved long ago if the General Government had treated the red man decently.

Mr. William D. Bartlett of Amesbury, Mass., has just patented a new style of phæton, which is the easiest riding no-horse-motion two wheel carriage in the world. It has been justly designated " Perfection.' which, in our judgment, it is. Orders, we understand, are coming in rapidly from many quarters for this ad-

Very few people appreciate the amount of labor and thought which conscientious editors give to their editorial work, and, by the way, very few people care. So we might as well drop the subject right here.—Boston Transcript

COMPARISON EXTRAORDINARY - The following from a secular exchange: "Made of the mist-a drizzling rain: maid of the mister-A sweetheart; made of the mystery-Hash."

An esteemed correspondent writing from New York City under recent date, says: "The judicious course pursued by the Banner will surely—as it should—receive the support of the great body of Spiritualists everywhere."

COGITATION, BY QUILP. There are two "cranks" Within our ranks, Who are full of bile and ... splutter: 8-o-n-o-a-t-t-o-n is Stamped on each phiz-It is their " bread and butter !"

A married man has reached the conclusion that a baby will cry no harder if a pin is stuck in him, than he will if the cat won't let him pull her tail. It is cheaper, therefore, to pin him.

Always in working order-Yeast.

Boston Globe: "A mother who has a very bashful son, but for whom she says all the ladies express the greatest admiration, asked an editor how she could chre him of his aversion to the fair sex. 'Make a minister of him,' replied the practical editor."

Dr. Peebles says, "Christ is the Corner-Stone of Spiritualism," but, with all due deference to him, it seems to me that mediumship is that stone; for with out mediums where would Spiritualism be? It would be like Hamilet without the glost.—The Herald of Progress, London, Eng. [Bro. Peebles, no doubt, is fully capable of explaining his position.]

Bastlen Le Page, the celebrated French artist, whose large work, Joan of Arc, now at the Art Museum in this city, has attracted much attention, and which endorses Spiritualism by the introduction of several spirit forms, is coming to this country, and will pass much of his time in Boston.

AN ADMISSION FROM HEADQUARTERS .- Rev. Howard Crosby, D. D. (Illustrated Christian Weekly), in the installment of his international Sunday School lesson, regarding Ruth, openly acknowledges that "the whole matter of the chronology from the Exodus to David is in doubt." "What is this world coming to?" ejaculated a "brimstone-corner" old Orthodox lady, on perusing the above in the Christian Weekly.

A good prophet-100 per cent.

Dr. A. S. Hayward, of Boston, the distinguished healer (the one who cured Mr. Nye of theumatism), is now in Bangor, and will visit Waterville, Augusta and Gardiner on his way to Boston. Those who desire his services can visit or address him at either of the above named places. He has done many wonderful cures.-Gardiner (Me.) Home Journal; Sept. 12th.

Well posted-a telegraph line.

Washington's statue, to be placed on the sub-freasury, New York, will be unveiled November 28th, the one hundredth anniversary of Evacuation Day.

Strong light exposes freckles, pimples and eczema. Remove them with Dr. Benson's Skin Cure.

Spiritualist Meetings in Boston:

Paine Hall, Appleton Street.—Children's Progressive Lyceum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Weaver, Conductor. Eagle Hall, 616 Washington street, corner of Easex. Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 80 clock.

Harmony Hall, 34 Easex Street (ist flight), -Sun-days, at 10% A.M. and 2% and 7% P.M.; Thursdays, at 8 P.M. Prescott Robinson, Chairman.

Engle Hall.—Spiritual meetings every Saturday evening, at 1% o'clock.

Chelsea.—The Spiritual Association meets every Sunday n Udd Fellows' Hullding, Hawthorn street, opposite Bel-ingham Car Station, at 3 and 7½ P. M.

PAINE HALL, SUNDAY, SEPT. 16TH.—Our session opened as usual with an overture by Barrows's Orchestra, followed by singing, reading and the Banner March, in the execution of which we are glad to notice a marked improvement. "After the fifteen minutes allowed for conversation in the groups, our old friend, Mr. Rich, distributed bouquets among the scholars. We are always pleased to acknowledge the receipt of flowers, or any gifts we may have. There were quite a number of sentences with the word "Welcome" interwoven in them. This is a very pleasing feature of our Lyceum, and it is desirable that more take part in the exercise. Recitations were given by Amy Peters and Aaron Lowenthal; songs by Mrs. Hallen and Jennie Smith. Calisthenics and the Target March closed the session.

the session.

One of our leaders, Mrs. Huff, has laid the form of her father away. He has passed over to the other side, where he will meet his loved companion gone before. May our sister have the heartfelt sympathy of us all at this time.

L. S. J.

us all at this time.

Wells Memorial Hall.—The exercises of Sunday, Sept. 16th, opened with singing, followed by an address by John Orvis, who took for his subject "Organization," in which he advocated the immediate necessity of combining the forces of Spiritualism and Liberalism against all opposition, especially that form manifesting itself against the healing of the sick by all and any who are capable of doing so. Following the address Mr. David Brown, the popular medium, gave tests from the platform, as also did Miss Keating. Many other test mediums were present, but the lateness of the hour prevented them from speaking.

There was an increase from the Sunday previous, which was encouraging; every seat being filled, with many standing. A business meeting was held at the conclusion of the session, attended by one hundred and fity members. Business of importance was presented, and carried over to next Sunday, when it is hoped all will attend.

hoped all will attend.

ALONZO DANFORTH, Cor. Sec.

CHRLSEA SPIRITUAL ASSOCIATION.—On Sunday next Celia A. Nickerson. trance medium, will occupy the platform at 3 and 7:30 P. M.

Mrs. S. Dick, on Sunday afternoon, Sept. 16th, conducted the funeral services of Mrs. Pease, who passed on to a higher life. She was a firm believer, and took great comfort in the truths of Spiritualism. In the evening Mrs. Dick was greeted, as usual, with a large audience in the hall. Her discourse was very fine, followed by a poem, and closing with many tests, which were mostly recognized. Dr. Richardson, who is always ready to help on the good work, made some interesting remarks, which were well received.

S. B. L.

Movements of Lecturers and Mediums.

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

C. B. Lynn commenced an engagement in Stafford, Conn., on Sept. 16th, which will close Oct. 14th: he will speak in Haverbill, Mass., Oct. 21st and 28th. Mr. Lynn will respond to calls in any part of the country. Address as per engagements, or care of the Banner of Light office.

Mrs. Anna Kimball has changed her residence to No. 229 East 48th street, New York, where she will welcome all her friends.

J. Madison Allyn (see Correspondence Department is at present laboring in the South-permanent ad-

dress Knoxville, Tenn. Bishop A. Beals has closed a successful engagement at Seattle, W. T., for the Spiritual Society there, and was to commence, on Sunday, Sept. 2d, an engagement of one month at Victoria, B. C.

Dr. W. L. Jack can be found at his office, corner Main and Merrimack streets, Bradford, Mass. Post office address, Haverhill, Mass.

Prof. Farrington McIntyre, of Boston, whose lectures before the Young Men's Christian Union have been uniformly enjoyed by its members, and who has in the past spoken to good acceptance during the Spiritualist Camp Meetings at Lake Pleasant, Onset Bay and Harwich, has been elected by the Trustees of Lewis College, Northfield, Vt., to the Professorship of Astronomy and Geology in that institution.

Mrs. Mary F. Lovering has returned from the Lake Pleasant and Burlington Camp-Meetings to her home No. 81 White street, East Boston, where she will re main several weeks giving private sittings, and awaiting calls to lecture.

Dr. Henry Slade, having filled all his camp-meeting engagements, is now located at 202 West 36th street, New York City. So his agent, Mr. Simmons, states.

J. Frank Baxter, having made arrangements to lecture on Sundays of the coming season as follows, is prepared to negotiate with parties relative to week evening lectures and entertainments, in easy traveling distances from the places mentioned: Sunday. Sept. 23d, in Georgetown, N. Y.; Sunday, Sept. 30th in Lynn, Mass.; Sundays, Oct. 7th, 14th, 21st and 28th for "The Spiritual Temple," Boston, Mass.; Sundays. Nov. 4th, 11th, 18th and 25th, "Church of the New Dispensation," Brooklyn, N. Y.; Sundays, Dec. 2d, 9th, 16th, 23d and 30th, "First Association," Philadelphia, Pa.; Sundays, Jan. 6th and 27th, Brockton, Mass.; Sundays, Jan. 13th and 20th, Providence, R. I.; Sun days, Feb. 3d and 10th, Boston "Spiritual Temple"; Sundays, Feb. 17th and 24th, Providence, R. I.; Sundays. March 2d and 9th, Haverhill, Mass.; Sundays, March 16th and 23d, open to calls; Sunday, March 30th, Boston "Ladies' Ald Society," probably; Sundays, April 7th and 14th, Springfield, Mass.; Sundays, April 21st and 28th, Boston "Spiritual Temple"; Sundays, May 5th, 12th, 19th and 26th, Willoughby, Ohio. The coming week, Tuesday, Wednesday, Thursday and Friday evenings, Sept. 25th, 26th, 27th, 28th, he lectures at Saratoga Springs, N. Y. Address himwherever he may be-at 181 Walnut street, Chelsea, Mass.

Dr. J. H. Rhodes has removed to No. 803 Buttonwood street, Philadelphia.

Prof. Denton is now in New Guinea, having gone thither for rest and recuperation.

W. Harry Powell, slate writing medium, of Philadelphia, Pa., will visit Springfield, Ill., Sept. 21st; St. Louis, Mo. Oct. 1st, and Kansas City Oct. 14th. Friends wishing him to stop over between St. Louis and Kansas City can address him at St. Louis post-office.

Mrs. M. E. Williams, of New York, is having remarkable success at ner scances; the manifestations are constantly increasing in power. Mrs. Willis Fletcher is slightly improved in health

All letters should be addressed to 2 Hamilton Place J. W. Fletcher can be engaged to lecture and give

tests, week evenings, within two hours' ride of Boston. Hon. Warren Chase lectures in Leominster Tuesday Wednesday and Thursday evenings, Sept. 25th, 26th and 27th, and in Worcester Sunday, Sept. 30th. It was expected that W. J. Colville would hold two

public receptions in London this week, and give an account of his experiences with Spiritualism in this country, as also in France, he having intended to visit Paris at the close of his engagement in Plymouth Sept. 2d. A few evenings previous to the departure of Miss

Samuel for Australia, a large number of her friends gathered in London, Eng., to tender her their farewells of love, sympathy and good wishes. Addresses were made by Mr. Burns, Mr. and Mrs. John M. Spear, and Mrs. Tebb. Miss Samuel responded, alluding more particularly to her own career, for the purpose as she remarked, " of illustrating a universal spiritual principle; namely, that the life of mankind is directed by an unseen and wise intelligence, which brings the issues of life to bear without any effort on man's part.

"I have taken one bottle of Dr. Graves's Heart Regulator for Heart Disease and find it all I could desire.-A. A. Holbrook, Worcester, Mass."

Mass.

In Memoriam.

The Iron-Clad Age, of Indianapolis, Ind., bears (Sept. 15th) the following tribute to the worth of the late Kersey Graves, whose decease we noted last

week:

"It is with a heavy heart that we record here the death of Kersey Graves. He was one of the few wholly unselfish men that have engaged in the work of free-ling the world from the thraildom of priesteraft. Kersey Graves lived a busy life. He was a hard, patient worker. He has stamped his individuality upon the world. His works with live after him. To shed light and to undeceive mankind were the grand objects of his lifework. Kersey Graves was a sincere man. He tried to be right. He sought for the truth. His habits were simple; his wants few; his life blameless. As he had lived, so he died with child-like trust in the potencies of nature. The approach of death did not shake his serenity."

The \*Age\* editor\* then copies into his columns the fol-

The Age editor then copies into his columns the following tribute from the Journal of Indianapolis:

The Ags collor then copies into his columns the following tribute from the Journal of Indianapolis:

"Mr. Graves was a descendant of the noble family of Stuarts, of England, and was born in Brownsville, Pa., Nov. 21st, 1813. At an early age he manifested a love for history and scientific studies. When he was nineteen years of age he began teaching school in Richmond, and followed that occupation for twenty years. He spent a number of years in traveling, and was an active worker in language reform; he also lee tured on phrenology and kindred things. He had a repugnance to politics, and would seldom allow his name to be used in that connection. He was an early and earnest advocate of the abolition of slavery, and frequently encountered the arguments advanced by the opposition, eags, stones and brickbats. In early life he was much interested in religion, and his friends hoped he would enter the ministry, but his researches in Oriental religious history convinced him that the popular theology embraced some errors, isome errors is putting it midl-I-Iron-Clad, and he began using his pen for the purpose of convincing the public of the correctness of his theory. His first book was 'The Biography of Satan,' which was followed by 'The World's Bixteen Crucified Saviors.' These works were successful both in America and Europe. His third book was 'The Bible of Bibles,' written in various ages and countries. Mr. Graves's private life was of exceptional jurity, and the verdict of those who knew him best is that he was a good and pure man,"

### Our Public Free-Circle Meetings

Are held regularly Tuesday and Friday afternoons at 81 Montgomery Place. Doors closed at 3 o'clock precisely. These meetings are free, and the public are cordially invited to attend.

After enumerating the various works on Spiritualism he has perused with great profit to himself, N. G. Sayles of Golden, Col., says: "I have received Mr. Colville's translation of Allan Kardec's 'GENESIS,' conned its pages with great satisfaction, and am prepared to pronounce it one of the most readable books I have ever looked into. It has imbued me with more confidence in our philosophy than all I have heretofore met with."

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in Colby & Rich. Publishers. the work.

The Boston Spiritual Temple. The regular Sunday services of this organization

which during the past year have been attended with marked success) are now closed for the usual summer vacation. They will be resumed in October, at Horticultural Hall, and the services of the following talented speakers have been secured: Mr. J. Frank Baxter for the month of October; Mrs. N. J. T. Brigham for the month of November; Mrs. Amelia H. Colby for the month of December: and negotiations are now pending with prominent speakers for the remainder of the lecture season.

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Octumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50, The Oblive Branch, Published mouthly in Utica, N. Y. \$1,00 per annam. ,00 per annum. Light for All. Published semi-monthly in San Fran-LIGHT FOR ALL. Published semi-monthly in San Francisco. Cal. \$2.00 per annum.
LIGHT: A journal devoted to the Highest interests of Humanity, both Here and Hereafter. London, Eng. Price \$3.00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2.00 per year, postage 50 cents. postage 50 cents THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

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Nov. 15.—1stf

GENESIS; THE MIRACLES AND PREDICTIONS

According to Spiritism.

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Translated by the Spirit-Guides of W. J. Colville.

The object of this book is the study of three subjects-Genesis, Miracles and Prophecies—and the work presents the highest teachings thereon received during a period of several years by its eminent author through the mediumship of a large number of the very best French and other medlums.

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The rendering of these words of Kardec into English has been done with a faithfulness seldom equall-d and never excelled. The task would have far exceeded the ability of Mr. Colville to accomplish had it not been for the assistance given him by the self-tame spirits who originally gave the philosophy to the world. These intelligences and Allan Kardec himself frequently made their presence known to Mr. Colville while the translation was in progress, compelling him to materially change many passages in order that nothing might have place on its pages of a misleading na-

Whatever view may be taken of the author's conclusions. no one can deny the force of his arguments, or fail to admire the sublimity of a mind devoting itself through the best years of an earthly existence to intercourse with the denizens of the spirit-world and to the presentation of t

teachings thus received to the comprehensions o all classes The book will be hailed by all Spiritualists, and by th as well who, having no belief in Spiritualism, are willing to consider its claims and to read what may be said fir support of their truth; as a valuable addition to a literature that embraces the philosophies of two worlds, and recognizes

the continuity of this life in another and higher form of ex-Cloth. 12me, tinted paper, pp. 488. Price \$1,50, postage free. For sale by COLBY & RICH.

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Public Free-Circle Meetings

Are neld at the BANNER OF LIGHT OFFICE, No. 9

Montgomery Place, every Tuesday and Friday AfterNOON. The Hall (which is used only for these séances)
will be open at 2 o'clock, and services commence at 8

o'clock precisely, at which time the doors will be closed,
allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public are cordially invited.

The Messagus published under the above heading indicate that spiritacarry with them the characteristics of their
earth-life to that heyond-whether for good or evil; that
those who pass from the earthly aphere in an undiveloped
state, eventually progress to higher conditions. We ask
the reader to receive no doctrine put forth by spirits in
these columns that does not comput with his or her reason. All express as much of truth as they perceive no
more.

son. All express as much of truth as they perceive—no more.

It is our earnest desire that those who may recognise the measages of their spirit-friends will verify them by informing us of the fact for publication.

\*\*\* Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such rom the friends in earth-life who may feel that it is a picasure to piace upon the altar of Spirituality their foral offerings.

\*\*\* We invite suitable written questions for answer at these scances from all parts of the country.

(Miss Shelnamer desires it distinctly understood that she gives no private sittings at any time; neither does she resive visitors on Tuesdays, Wednesdays or Fridays.)

\*\*\*\*Exters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

Lewis B. Wilson, Chastraga.

SPIRIT MESSAGES, GIVEN-THROUGH THE MEDIUMBHIP OF Miss M. T. Shelhamer.

Report of Public Seance held June 26th, 1883. [This day was devoted to the controls of other mediums.]

### Invocation.

Ye bright, ministering spirits, who desire to bless humanity; ye messenger birds, who return to mortal life bearing tidings of good cheer or promises of hope for the future, bringing consolation and comfort to weary, mourning hearts, we invoke your presence at this hour. Oh! ye friends of progress, ye beloved apostles of freedom and of human advancement, return from the spirit-spheres and send forth throughout the length and breadth of the land such evidences of your immortal heritage that none can cavil and replane for the fate which is before them. May an influence go forth from this place that will be beneficial to humanity; may those who now struggle beneath the burdens of pain be uplifted; may tears cease to flow down the cheeks of those who mourn; may some comforting, consoling message be borne unto each heart, according to its needs, so that all may join in the glad refrain, "There is life, there is life forevermore!"

### Questions and Answers.

Questions and Answers.

Controlling Spirit.—You may now present your queries, Mr. Chairman.

Ques.—[By F. C. of Cincinnati.] Does a frequent attendance at promiscuous circles deter the progress of a person wishing to develop mediumistic powers?

Ans.—Those who desire to develop their mediumistic powers should rarely visit, and never become regular attendants at promiscuous circles. Each one who attends such a circle bears with him or her their own band of influences, each of whom exercise their own peculiar magnetism, and these various magnetisms and influences, when brought into conjunction, do not freely mingle, but repellant forces are brought into action; consequently there is more or less confusion on the spiritual side. A susceptible mediumistic person will feel the result of these conflicting elements, and will become so exhausted in mental and physical power as to retard the progress of his mediumistic unfoldment, making it doubtful whether it results in benefit to himself or to others. The best method of unfolding the mediumistic qualities of a susceptible person is either to sit alone in the privacy of home, in a others. The best method of unfolding the mediumistic qualities of a susceptible person is either to sit alone in the privacy of home, in a passive, negative frame of mind, and await whatever may come, or else to associate with one or two harmonious, congenial companions, in whose company he may sit for the purpose of receiving influences from the higher life.

Q.—[By Thomas Smith.] What are the views of scientific and philosophic spirits, as far as known, in regard to cremation, from a humane

known, in regard to cremation, from a humane and sanitary standpoint?

A.—From a sanitary standpoint the views of scientific and philosophical spirits upon this question are in favor of cremation. It is a wellattested fact that the effluvia arising from de-composing bodies poisons the atmosphere, which, entering into the respiratory organs of human beings, vitiates the blood and causes human beings, vitiates the blood and causes much distress and even serious suffering. If the death-rate is as large in proportion to the population during the next century as it has been during the past, you will be unable to furnish burial room for all the bodies; consequently, some other means of disposing of them will have to be called in requisition. From a humane point of view the attitude of scientific and philosophic spirits upon this question is the same as from a mortal scientific standpoint, knowing, as they do, that frequently the magnetic elements and qualities belonging to the spiritual body, from various causes, are retained in the physical form for an indefinite tained in the physical form for an indefinite time, causing unhappiness and restlessness to the spirits who once inhabited those bodies, as they require those elements of which they are for a time deprived, through embalming the body, placing it on ice, etc. By cremation of the mortal remains these magnetic elements are speedily liberated and given power to gravitate to the spiritual forms awaiting them, thus contributing to the upbuilding and unfoldment of the spirit-holy.

Do spirits, in any instance, retain in their new state of existence the names they were

known by on earth?

A.—So far as our observation goes, spirits

always retain in spirit-life the names by which always retain in spirit-life the names by which they were known on earth, and many spirits desire to be known by them. There is no law to the contrary, they may do so if they choose. Yet it is also true that spirits are generally recognized by their companions and congenial as sociates under some title which is characteris tio of some quality of their nature, and which will not apply to another. But the name borne on earth may be retained, if the spirit desires. Mortals often imagine that because it is diffi-cult for returning spirits to give the names which were theirs on earth, when communica-ting through a medium, the tauch names are not recognized or remembered in spirit-life. This is an erroneous idea. The reason why a communicating spirit is sometimes unable to give his name is solely because he does not possess sufficient power to impress it upon the brain of the medium, or to subject the medial organism so fully to his will as to entirely control it; or else the medium is not sufficiently receptive to reflect and translate in outward expression the thoughts that the spirit would impress upon bor

## John N. Mafit.

I have long desired to manifest my presence from your platform, not only to send cordial greetings to many friends with whom I have become associated since passing from the body, in my frequent returns to mortal life, but also to waft an assurance of sympathy and protec-tion, as well as of love, to my dear medium. To-day I am given this privilege, which I fully

Vhen in the body I was known as a preacher of the gospel. I endeavored to make clear be-fore the minds of my hearers those truths which of the gospel. I endeavored to make clear before the minds of my hearers those truths which appealed to my inner consciousness; but after passing out of the mortal form I speedily discovered the error of my ways. I found that the road I had traveled, and over which I had desired to lead many others, was one shrouded in darkness. Then it became my desire to return to mortal life, if possible, and retract the mistakes I had made. If I could not reach the understanding of those who formerly looked up to me for assistance and point them to a higher, broader road leading to life, I would endeavor to come into communication with other mortals who were eagerly searching for truth and knowledge concerning the destiny of the soul, and give them the results of whatever experiences I had found in the higher life. So for many years I frequently returned from the spiritifie to give to my hearers and friends such truths as I constantly received from higher wisdomspirits. I discovered that however humble and low an individual may be, yet he is destined eventually to attain to a high degree of perfection; and however ignoble or immoral a spirit may be, when it passes, to the higher life is at time it may remain embrouded in dark-

ness, from the effects of past conditions, yet the change must be for the better, for it will, after a time, open before the spirit a brighter, clearer path, leading to the attainment of knowl-

But I do not intend to discourse upon these matters, only to send greetings to my friends and assure them that whenever opportunities arise by which I may manifest my presence and give them something practical concerning the spiritual side of life, I will be most happy

I assure my beloved medium that not only myself, but all the members of her spirit-band, are in utter sympathy with her.

We are more than glad to note one fact concerning our instrument, and that is, that she is

We are more than glad to note one fact concerning our instrument, and that is, that she is never ready to condemn others; rather does she sympathize with those mediums who are striving to be useful to humanity and to the spirit-world. Even though she does not understand all that is given through their instrumentality, and cannot reconcile certain things with facts within her knowledge, she is willing to allow that she has not gained all the wisdom and experience possible for a human soul to attain, and consequently is not qualified to judge. I wish to say to my loved friend: You have chosen the better part. Whatever circumstances may arise, he ready to pity rather than to condemn; be charitable, never harsh in judgment, but loving, kind and true, rather than selfish and unkind. By so doing you have brought around you a spiritual influence which is felt by all who come in contact with you. The dear ones of your household who have passed on to brighter realms still return to you, and although at present the shadow of a great sorrow hovers around you, and you are bowed down under the weight of affliction, yet you are upheld and strengthened by the angels to bring hope and consolation to weary hearts. Press on, dear friend, sending forth your influence for the blessing of mankind. Be obedient, patient, and trust that you will be guided onward until you join the holy band of influences who await your coming in the higher life.

I am known, sir, as John N. Maffitt. I would direct my communication to Mrs. Anna C. Rall of Cincinnati, Ohio.

Alice C.

What beautiful flowers you have! They speak to my soul, and give me loving greeting. I am happy to return here, and if time would permit, would be pleased to sing my songs of gladness, but I do not come for that purpose, or to have the humanity of leave but only to have a ness, but I do not come for that purpose, or to speak to humanity at large, but only to bear a floral offering and spiritual greeting to a dear sister spirit, with whom I may claim kinship, because I am in utter sympathy with her, although not bound to her by external ties of relationship. I come to offer a word of comfort, to say to her, You have experienced sadness and sorrow during the past; especially within the last year has your heart been bowed down, yet the angels who minister unto you have brought sorrow during the past; especially within the last year has your heart been bowed down, yet the angels who minister unto you have brought you strength and peace, and their efforts for your happiness and advancement will net be discontinued, they will ever attend you, because they know you desire to give forth utterances that will benefit and bless your fellow beings. I come with that sweet child who was so suddenly ushered into the higher life, and to-day, orowned with spotless lilies, radiant in her spiritual beauty, she appears before you, bringing such love and sympathy as the heart of a child alone can bestow. Accept it, weave it into your life, for it will bear to you more than riches, more than the grandeur of external life can bestow. She will be here to welcome the dear young brother to his immortal home. So, my dear friend, ever feel that your guardian spirits are around you, that the dear one who passed out under the weight of years sends a blessing to your life, and that many who have been ministered to through your organism bless you for all that has been done for them. Remember, sweet sister, that although we cannot always sing our songs, and repeat our words in rhyming measure, yet we can bear the influence of peace and comfort to your life, which blessing may be felt by those who associate with you, and by those who come into your sphere from the outward world.

I will not tarry. I desire my few words to reach one, who is near to me who is soon to know a great sorrow, whom I claim as my medium. Will you be kind enough, Mr. Chairman, to announce me as Alice C., to Mrs. Susan Goodhue Wagner, of Fort Seneca, Ohio.

they have work to be performed in the future even greater than that of the past. You hold within yourself a reservoir of power which may be properly directed and utilized by the spiritual intelligences who are drawn to you from the higher life. We are particularly pleased with the results of certain labor which was performed not long since, as spirits measure time, and we are satisfied that much more can be and we are satisfied that much more can be done, not only in that direction but in other ways. We were with you last Sunday; you were doing a good work. As you have given forth power, so you have received added force in return; therefore, my dear friend, go on, and we will ever be ready to sustain and bless your efforts.

efforts.

I have manifested to my friend, and have been made the recipient of great favors from spirit-intelligences who desire to assist returning spirits. I have been able to clothe myself with material elements, and make visible that which was before intangible, and in various ways have given proof of spirit-presence to this friend and also to others. There is a spirit belonging to the household of my friend who desires to communicate, but cannot do so at presence. sires to communicate, but cannot do so at present; more especially does she wish to come to one by the name of Charles T., and give to him evidence of spirit-power, by practical work which he cannot question. We think by-andby this will be permitted to occur. I bring the love of the entire band of spirits who are with our friend. Note me down simply as Bright Star, to Mr. Walter O'Hara of Boston.

## Snowdrop.

Snowdrop.

Snowdrop wants to come, because she wishes to send a little message to her medy. Snowdrop says to the medy: The spirits have been trying for a long time to give new power to your organism, and to have other friends from the higher life manifest through you, and give something to their friends of earth that will be beneficial; and Snowdrop finds by coming to this council she can get aid and strength, and will be able to do better by-and-by. We know that many good things have been done in the past in a quiet way. We have received spiritual strength from the hunting-grounds where the good spirits dwell. We wish to say we will still come with blessings, and will make the wigwam bright. There have been clouds and shadows in some ways during the past, but others of the band think that before many moons have passed away material affairs will open brighter for you and the brave, and good things will be brought, so that you may rejoice and not feel sad at all. Snowdrop comes to a medy who lives in Providence, R. I., who is not a public one. Snowdrop says she is called Mrs. B—r.

## Pansy.

Chief here say, all the messenger spirits could come that wanted to, while the time lasts, and I am just Pansy. I bring from the spirit-world a great bunch of pansles and violets for my a great bunch of pansles and violets for my medy. She told me to come here when you had the little pappooses come; but Pansy could n't. get in, and the chief said she could come next time when the messengers made themselves known. Pansy wants to tell the medy that it is all right; she will know what Pansy means—the way is opening for her to do what she wants to. The big white chief that only went over a few moons ago is going to help her in the work; he is going to write through her, too. The spirits will be able to the agreat deal of good through her organism; they are preparing for it now, and by-and-by they will enter upon it in

full force. There are many persons who want to hear from their spirit-friends, and they will, because Pansy and others are coming to them because Pansy and others are coming to them to give their messages from the hunting-grounds beyond, where their loved ones dwell. She wants her medy to feel cheerful; not grow despondent, but to think the guides are opening the way to let her into the broad fields, where the sun shines, the flowers bloom, and the birds sing from day to day. Pansy comes round to this place and says it is all right—the medy knows all about it, what has been given through her. I get strength from coming; it feels good to be here. I be just Pansy. I come to my medy Howe, in Boston.

### Meshkino.

The pale face and the Indian meet together upon this council-ground and are in sympathy. Many of the dusky children of the forest are here, as well as the pale-face spirits who come from beyond the great waters to send out their magnetism and influences for the healing of all, no matter what their hue. Meshkino comes to speak to the white squaw afar off, comes to say that he has been delegated by the band of influences above to look after and protect the little squaw who needs and yearns for something from the spirit side of life. Meshkino says that conditions will come sometime, while the squaw is on this plane, that will open her understanding so she can feel the spirits returning and know they are by her side. The old brave who has made himself felt in times past, who is an artist and makes the beautiful pictures, comes to her home and says: Dear child, be patient, attend to your duties, look well after the little flowers blooming around you, and see that they are well trained and cared for; that their purest and best attributes may blossom out for their own welfare and the blessing-of others. See that you do your duty well in this way. By and by my influence and that of the little blossoms that have been transplanted above will be felt by you, and you will again realize fully that the angels are in your midst and have come to do you good.

Meshkino says that although he was not The pale face and the Indian meet together

fully that the angels are in your midst and have come to do you good.

Meshkino says that although he was not known by the squaw here, he has been added to her band by the powers above, to bring physical strength and endurance, also magnetic power, for the use of other spirits. We will clear the way, sweep off some of the rubbish that has collected, and let the light into the wigwam, so that the powers above will be felt and the little squaw will find her heart growing glad.

The little pappoose who went away under such painful circumstances, who was taken so suddenly out of the squaw's life, still returns, bringing blessing. She is a sweet little flower, who blooms for her mother in the Summer-Land.

who blooms for her mounts.

Land.

Meshkino gives greetings and says he will come when the squaw mentally calls upon him for assistance. Meshkino not allowed to give the full name of the squaw, because those in connection with her are not favorable to the spirit-power; but he says it he to the squaw B.

M. P., and she lives in Vineland, N. J.

Hoolah.

I am Hoolah. I come to give loving greeting, and to gain power. I work through a dear medium. I speak to those who need counsel from the spirits, bringing them what I feel to be for their best good, and I know a work is accomplished that is beneficial and will result in even greater good than it has already done. I say to her: Be of good cheer! you are surrounded by bands who will guard and care for you; you are sustained and uplifted. You have had trials and crosses to bear, but these come to all people, especially to those who are sensitive trials and crosses to bear, but these come to all people, especially to those who are sensitive to influences; but above the crosses and trials appear crowns of achievement and triumph which have been brought to your life with blessings and recompenses that are more than holy. Thus you may travel on and find some new compensation for every ill. We have something in mind for the future that is slowly opening out. Be patient; do not falter; go on in the way you have traveled, and know that whatever is brought will be under the wise judgment of those who are guiding your efforts for the benefit of humanity. I am assisted to speak through this organism, because I know I will gain good by coming. I think I can carry a new influence to my medium which she will recognize and appreciate. We bring her our blessing, and assure her that by-and-by she will understand all things, a few of which have not hitherto been explained. I come to Mrs. A. M. Glading of Philadelphia.

Screaming Eagle.

[To the Chairman :] How, chief? Indian come to speak a few words, and say to the pale-faces [10 the Chairman;] How, ohief? Indian come to speak a few words, and say to the pale-faces in whose wigwam he dwells, much good work to be done in the future; he looks for new power to bring to the little squaw, and he wants her to be obedient, patient. He say to her, the little pale-face one who stood so near the great river of life a few suns ago, You are kept here for a work. We want you to be faithful, not to grow impatient, not to say, "No can work for the spirit-world; want other influences, want higher powers than come to me." Want you to say: "I will do what I can to bless humanity. I will allow my guides to do what they think is best through my organism, and I will try to obey them when I know the voice speaks, and the counsel comes from above." Indian say: Band only come for gooa; want to make a heap work, and bless humanity, bless all the pale-faces who need blessing. Screaming Eagle thinks they need to have the head lifted up higher and higher, because they are not on the highest ground to be found. Screaming Eagle bears greeting from Tuscola, and others, and highest ground to be found. Screaming Eagle bears greeting from Tuscola, and others, and say to the brave Coffin: We help you; be patient; wait, and do all the good you can while waiting; not lie idle, not let the powers go to rust, but use them, and you will find them increasing. Tuscola say, "All well, all good; if the clouds come the sun will shine by-and-by all the brighter for it." Screaming Eagle be a runner; he comes to this council for help, and to waft a message to the wigwam of his little squaw, in what you call Somerville, or Winter Hill.

## Lotela,

For Pearlie; Mabel; Chippy; Flying Leaf; Wau-ne-ka-go; Hope; Cochise. How do, Wilson brave? Lotela has come to hurry the folks up. The messenger spirits are having a powwow to day. PEARLIE.

A pale-face—a pretty little spirit—whose name is Pearlie, comes. She says her medy lives in Boston, and she do n't want to be confounded with another Pearlie, who calls herself Pearlie Queen. She says: "I wish my medium to know that I am with her, and that I bring the snowy blossoms, fragrant and sweet, as an emblem of her speaking of me and my work. We have unfolded her powers; and one who sometimes comes, Minnie, sends love, and desires to assure her that spiritual work is accomplished through her instrumentality. Tell her our love is ever around her, and when we see the necessity, we bring those evidences of immortal life which others require. We wish her to remain passive and contented in mind, her to remain passive and contented in mind, because her powers are unfolding. They are nothing to what they may be by and by. We only want proper conditions for their full development, and we know that she may be used in the future as a grand instrument for the spiritual work."

MABEL.

Mabel comes to-day: she wishes to send a few words to her medium who lives in this big city, who would know her without her giving any name. His first name is William. She says: "We would not have our friend think we are neglecting the work laid out before us, nor under any circumstances believe that we will not have the areas of the contrary with it under any circumstances believe that we will not have the power to go forward with it. Time is of no moment to us; we only look for the proper conditions that will enable us to fulfill our promises and plans, and we feel sure those conditions will arise—that we will be able to accomplish all we desire. Much has been done for you in the past; much more will be done in the future. We again ask you to be faithful to your promise to your spirit-band, and also to obey those dictations which they bring to you, and they also, will accomplish all that they have prophesied in the direction in which you are mostly interested.

We bring our love, and your father says: Be of good cheer, my boy, for we sustain you and

are looking forward to the future, which is full of promise."

CHIPPY.

CHIPPY.

A real pleasant spirit is here; he do n't want to control any medy but his own. Lotela will speak for him. He says: "Tell my medium I feel like coming to day and sending him a few words through this channel. I am in as good humor as usual, for I see that much is being accomplished, as some people say, strangely, but it is all right. I know that what you and I have been engaged in during the past has been of service to many, that messages have been carried to mourning hearts which have strengthened and consoled them. I only come to let you know I am sufficiently interested in you to send my greeting and affectionate remembrance from this place. You are to make changes in the near future which will be to your advantage. We have directed you during the past, and especially during the last few months, and have been bringing your system through a change which will be beneficial to you. You will feel stronger and healthier, and your influences will be able to perform their work to better advantage that have dure your influences will be able to perform their work to better advantage than they have during the last year. We wish you to feel confident and patient, and when we direct you to make a certain move, which we wish you to before very long, we want you to obey, and you will find the results satisfactory to you. Chip-

Flying Leaf wants to send greetings to his friend and medium in the council here. He friend and medium in the council here. He says he has been running some, lately, and thinks he has accomplished certain good results. He is pleased, and the old chief is pleased, and he is now going to get ready for more work after the next two moons have passed away. He says it appears to him now that the work is coming in gradually. During the next two moons they will attend to it as it comes, but do not place as much dependence upon it as what not place as much dependence upon it as what they are looking forward to after the hot sum-mer moons are passed. When the harvest moon arrives he expects there will be greater need of his running. Flying Leaf is what you call a runner; he has his work before him.

WAU-NE-KA-GA.

Waunekaga comes to the council to send a lit-tle token to his friend who is present. He says: "You may think not much has been accomplished during the last few moons, but remember, braye, during the last few moons, but remember, brave, that conditions have been very unfavorable for the unfoldment of the powers within. We have to clear away the mists and clouds before we can let the bright sunlight in. You may be in the forest through which, you cannot find the path, yet we know the way out into the bright fields, and we will do all in our power to lead you straight through. The shadows can and will roll away, and reveal the faces of the spirit-friends who love you, who are deeply interested in your career and unfoldment. They will bring all the strength they have to bear upon your life. Wau ne-ka-ga will bring his magnetic force and influence, which is close to physical life, to assist in the big work. We feel strong in power, and think after a few moons the vell will drop from 3 our eyes, and you will sense the presence of the spirits who come from the hunting-grounds beyond the deep river." ing-grounds beyond the deep river.'

HOPE. A pale faced spirit comes, tall and slender. She is very bright; should think she had been in the spirit-life a good many summers. She comes in connection with a medium who is used by the spirit-world for the transmission of truth by the spirit-world for the transmission of truth. She says: "I bring as my emblem an anchor of blooming flowers: it can never decay, its beauty will be untarnished from year to year, for it breathes of hope, life and immortality. This token of love and of labor will be accepted and recognized. I wish to assure those dear ones with whom I associate that I will try and do my part in the work for the future. I bring strength and cheer, words of counsel and admonition, and give messages to attest the identity strength and cheer, words of counsel and admonition, and give messages to attest the identity
of spirit-friends. I know I am performing my
mission in life, and am pleased to do so. I return not bec use I do not take an interest in
the spiritual world and its surroundings, but
because I feel I can accomplish more in this direction than I could were I to remain away from
those with whom I have grown into sympathy
since coming from the immortal realms. Tell
my dear medium I love her, and will endeavor
to bless and protect her from day to day. Hope."

COCHISE.

COCHISE. Lotela wants to give a message for an old chief who is not familiar with the control of a medium, but who is trying to learn about the manner, so that he may come back and be of use. He says he had no love for the pale faces when he left the mortal form. There were a few wearing the white skin with whom he could assert the work of the pale faces when the left the mortal form. he left the mortal form. There were a few wearing the white skin with whom he could associate, because he knew their hearts. But he had been dealt treacherously with, and sent to the hunting grounds above through treason on the part of the white people. For a long time he cherished vengeance; it burned hot within him, and he came back to his people, urging them onto battle.

He uses the Spanish to the whole pole in the people in the

them on to battle.

He uses the Spanish tongue, which is translated for Lotela by the controlling guide of the

council.

This spirit says he has a child who, he was told, was sent to the Indian training school at Carlisle, and the English speaking people call her Nellie Carey. He wants to reach her, to send her his love, and to assure her of his pro-tection. Although he has been cruelly treated and sent untimely to the spirit-world, yet he is well and powerful in spirit. He is losing his bitter feeling for the white people, and is try-ing to come into harmony with all so as to engage in work for humanity. He says that if you will find his child and give her his blessing with his love, and assure her of his watchful care, he will never-forget-your kindness, but will ever seek to be friend and bless you. This will ever seek to derrend and bless you. This, is the old ohief, Cochise, of the Apache tribe, who was shot in New Mexico some summers ago, in cold blood, after the promise had been made to him that his life should not be taken if he would surrender.

MESSAGES TO BE PUBLISHED. June 29.—Rossle; Henry G. Langley; Lily Curtis; Susar P. Fay; John Glidden; Terry F. Johnston; John Pier-pont.

### Verifications of Spirit-Messages. GEORGE BECKWITH.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In your paper of Sept. 1st I recognize a communication from George Beckwith of New Haven, Conn., which is quite characteristic of the man, as I judge, having had some acquaintance with him. He was an Aimanac-maker, and all seamen on the Sound placed great dependence on his weather prophecies, which were remarkably correct. I think he passed on some three years ago. While delivering a lecture, he suddenly stopped short, and after a moment's pause said: "My friends, a strange feeling comes over me—can it be'—Yes, it was death!

And so one after another of our friends are permitted to return from the spirit world and identify themselves, bringing a knowledge of spirit-life, and consolation that cheers sorrowing hearts.

Amsden, Vt. (Mrs.) S. A. Jesmer.

(MRS.) S. A. JESMER.

MRS. EVA BENSON. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I find in your paper of Sept. 15th a message given the 22d of June, 1883, from Mrs. Eva. Benson. I recognize it as coming from my wife, who has but lately passed away. This communication I read with sincere pleasure and gratitude—pleasure to know that she has taken another opportunity to let us hear from her, and gratitude for the public proof she has given in the cause of Spritualism. I offer my hearfielt thanks to the controlling power and also to the medium.

Fraternally, George P. Benson.

New Orleans, 1883.

New Orleans, 1883.

JOSEPH HOLBBOOK. To the Editor of the Banner of Light:

I read with pleasure the message published Sept. 8th, as coming from an old friend, Joseph Holbrook of Braintree, Mass. I was well acquainted with him, having lived in the house with him, and been a peighbor until he passed away. His talk in the message is very characteristic of "Unoic Jo," as he was known. Yours for humanity, Mrs. C. G. Emery. Bradford, Ma. Sept. 10th, 1883.

COL. F. A. LUMBDEN. To the Editor of the Banner of Light:

I recognize the message published in the Banner of Sept. 8th, purporting to come from Col. F. A. Luiss. DEN of New Orleans. I knew him as one of the editors of the Pteapune, and I also was acquainted with his wife and her family. She was the daughter of Mr. Spedden, who was at that time Coroner of the silv of New Orleans. Mr. Lumsden came to his death by drowning, together with his family. As that occurred many years ago, I feel it a privilege to state the family.

and I am happy to be able to say that Mr. Lamsden was esteemed as a noble and generous "son of the South."

Mrs. C. Whiting.

No. 25 East 75th st., New York, Sept. 9th, 1833, [10]

### New Publications.

Scottish Characteristics. By Paxton Hood. 12mo, paper, pp. 247. New York: Funk & Wagnalls.

No one will question the truth of the statement that the race of people this volume describes is a grand and peculiar one. For that reason their characteristics cannot fall to be learned with interest, and especially so when portrayed with the keen appreciation that marks this presentation of them, each phase thereof being aptly illustrated with incidents and anecdotes that give to the whole an exquisite pungency and agreeable flavor. Among the generalizations of subjects are the Old Scottish Minister and Sabbath; Scottish Humor, Character, Superstition and the Humors of Scottish Dialect; Scottish Lawyers and Law Courts; the Scot Abroad; Old Edinburgh; the Old Scottish Lady; Scottish Proverbial Philosophy, and Northern Lights. In the chapter on "Superstitions" are narratives of some things that from our point of view are not mere fictions. The book is printed from advance sheets sent to the publishers by its author, and is one that will be read with interest.

THE DOWNWARD PATH. From the French of Emile Gaboriau, author of "Monsieur Le-cog," "The Count's Secret," etc. 8vo, paper, pp. 236. Boston: Estes & Lauriat, 301 Washing street.

All who are familiar with the previous productions of the eminent author will hall with delight this new emanation of his mind. The story is skillfully planned, artistically executed, and a most masterly work, and contains enough to make a dozen ordinary novels.

Years add to the faith of those oured of Heart Disease by use of Dr. Graves's Heart Begulator. For 30 years it has proved itself a specific. 181.

I think it must somewhere be written that the vir-tues of mothers shall occasionally be visited on the children, as well as the sins of their fathers.—Dickens.

Stinging, irritation, inflammation, all Kidney and Urinary Complaints, cured by "Buchu-Palba." \$1.

Spiritualist Convention,

Spiritualist Convention,
At Universalist Church, West Burke, Vt., Friday, Satururday and Sunday, Sept. 28th, 29th and 39th. Able and talented speakers engaged: Dr. H. P. Fairfield of Newburyport, Mass.; Miss Jennie B. Hagan of South Royalton, Vt., Mrs. Sophia K. Durant of Lebanon, N. H., Rey, F. E. Healy of Derby Line, Vt.; J. D. Stiles of Roston, Mass.; Mrs. Emma Paul of Morrisville, Vt.; also Willie Johnson of Barton Landing, Vt., Mrs. Brown of St. Johnsbury, Vt., and others are expected to be present.

Dr. H. P. Fairfield is an unrivalled exponent of Spiritualism from a biblical point of view, always making the themes he considers deeply interesting. J. D. Stiles is one of the greatest test mediums of the present ago, and his success at Harwich, Onset Bay and Lake Champiain Camp-Meetings has been the admiration and wonder of thousands. Miss Jennie B., Hagan, the well-known improvisarice, will take subjects from the audience and improvise poems, without any thought or preparation until the subjects are given her.

The first session will be Friday at 10:30 oclock A. M., which will consist of a conference, and poems by Jennie B. Hagan.

Music: The Duxbury Glee (Chilbawell-known through-

which will consist of a conference, and poems by sennie B. Hagan.

Music: The Duxbury Glee (Chill; well-known throughout Verment as singers of the sweet songs of Spiritualism, has been secured.

During the Convention J. D. Stiles and Jennie B. Hagan will give two or three entertainments and seances, assisted by the Glee Clib, to which a small admission fee will be charged to help defray expenses of Convention.

There will be three sessions each day—forencon, afterncon and evening—consisting of a conference and address at each session, except at the time of séances. All are invited to take part in conference, whether believers or Hisbellevers.

believers.

Return checks over the Central Vermont R. R., Passumpsic R. R., and other railroads, will be issued to all who pay full fare to attend the Convention.

Per order Com.

Call for a Convention.

The Vermont State Spiritualist Association will hold its Fifteenth Annual Convention at Capital Hall, Montpeller, on Friday, Saturday and Sunday, Sept. 21st. 22d and 23d, 1833.

We are to have a grand jubilee as the fnate of the campmeeting season. All our State speakers are cordisity invited to attend, and Mr. Albert E. Stanley, Mrs. Wiley, Mrs. Smith, Mrs. Paul and Mrs. Grossett, and others who never fail to lay their best gifts upon the alter of truth, will be present.

be present.
In addition to our home talent, we have engaged the re-nowned Capt. H. H. Brown, Joseph D. Stiles and Edgar W nowned Capt. H. H. Brown, cosep. D. All coming up Emerson.

The railroads will carry for fare one way. All coming up Connecticut river from below Windsor, should buy through tickets to Montpelier, because such are to be furnished with return checks by the conductors on that road.

Board at the American House and Bishop's Hotel 1 per day; horse keeping, 75 cents.

Bt. Albans, Vt. OHARLES THOMPSON, Secretary,

From San Francisco, July 16th, John H. Fuller, aged 77 rears, a native of Livermore, Me.

years, a native of Livermore, Me.

The subject of this notice was, like all the members of his family, an earnest and devoted Spiritualist. Two years and a haif ago his "Golden Wedding" was celebrated in the presence of an unbroken family, and a wide circle of friends. This event was consecrated by the angel-world, and beautiful offerings from the Summer Land were profusely mingled with affectionate tributes of those present in the form. His powerful physique, his elastic step, erect bearing and buoyant heart, seemed to promise that he might be spared many anniversaries to bless us with the sunshine of his strong, magnetic presence and love, and the wisdom of his ripe experience; but a severe injury sustained years ago, seemed to be the cause of the development of heart disease, and a few weeks before his birth in spirit-life we became conscious that he must soon make the charge. He manifested the same calm self-possession that characterized him in every violestinde, and the last few days he waited with eager anticipation for the dear ones to bear him away. The funeral obsequies were beautiful and impressive. Mrs. Orea L. V. Richmond delivered thesaddress, which was perfect in sentiment and expression.

One week after he gay us a sublime recitatof his entrance and reception into spirit-life. And every day one hour is set sport for his presence and communion.

From San Francisco, Cal., Aug. 1st, Lucy Allen Vining,

From San Francisco, Cal., Aug. 1st, Lucy Allen Vining,

From San Francisco, Cal., Aug. 1st, Lucy Allen Vining, a native of Bridgewater, Mass.

The life of this noble woman most fully exemplified the highest type of womanhood. A kind friend, aloving daughter, a devoted wife and an affectionate mother—she was faithful to her highest convictions of duty, and with cheerfulness consecrated her life to the good of others. She was an ardent believer in spirit communion, and enjoyed more than all else the ininistrations of the dear ones gore before, the power of speech was denied her. The funeral lossquies were conducted by Rev. Mr. Parker and the writer, the former giving a brief sketch of her early life, speaking with assurance of the beautiful home upon which she had just entered, the latter portraying the joyous reunlon with her ascended companion and friends. May the consolation of the "living Gospel" comfort the dear children, and bid them look up and rejoice.

From the residence of her son-in-law, Sellm Phillips, in Milford, Mich., Aug. 6th, Mrs. Ellen E. Stone, mother of

Muford, Mich., Aug. 6th, Mrs. Ellen E. Stone, mother of Mrs. Augusta Phillips of Milford and Henry H, Stone of Soston, Mass., and a sister of Mrs. McCain of Milford and Mrs. E. K. Fisher of Ann Arbor.

Mrs. E. K. Fisher of Ann Arbor.

She was taken on Saturday with an attack of paralysis, and passed away on Monday at 2 P. M. She was a member of a well-known Purlian family named Kimball, whose ancestral acres once covered a great portion of the present site of Waltham, Mass., and, grand-nice of Maj Wellington, of Revolutionary fame. She was a strong advocate of the Anti-Slavery cause and the Temperance Reform. Early in life she joined the Methodist Church, and remained there until she became convinced of the muths of Modern Sprirualism, when its light solaced and brightened her last days and banished all fears of the great change which mut come to all. The funeral services were sheld in the Prespicarian Church, and the discourse given through a nices of the decased, Julia M. Walton of Williamston, Mich., a trance speaker, with the beautiful words of Whittier, Leve can never loss its own, as the text, the temperal closed, with a poem entitled "There is no Desth."

From Attleborough, Mass., Ang 1764, 1888, Otts T. Stan-From Attleborough, Mass., And The 1883, Otis T. Staniey, aged 79 years.

Mr. Stanley has been for many fears a firm believer in Spiritualism. He was brought up in strete Orthoder faith, and imbiled somewhat of its spirit, but could not see his way clear until the loss of a dear son impressed him to consult Dr. H. Slade of New York, then a perfect stranger to him. There he received evaluate of spirit-communion and continued existence stranger: He was deep thinker, and all loved by all who knew him. He was a deep thinker, and all loved by all who knew him. He was deep thinker, and all could understand his stange of thought. His disease was consumption, or long deration; which finally terminated in a chronic pomplaint. He leves two daughters, three knothers and two sisters of this side of the yell. He passed away as questly as he lived with a strong hope of a giorious immortality.

From East Cambridge, Mass., Sept. 4th, 1883, Mrs. Margaret Adelaide Orosse, aged 25 years? months and 5 days.

(After a long and paintul illness, which she bore with remarkable patience, she obeyed the summons of the angel, who bade her "toom up higher." She leaves a large direct of triends to mourn her early departure. Fungral sayloss at her mother's, in Holliston.

L. I. STORE.

## Adbertisements.

BALTIMORE ADVERTISEMENT.

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Aug. 4.

## Dr. F. L. H. Willis

May be Addressed till further notice, Cienora, Yates Co., N. Y.

D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are univaled, combaing, as he does, Securate scientific knowledge with keen and searching psychometric power.

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and peculiarities of disposition; marked changes in past and
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what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married,
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Consult Prof. A. B. Severance, TF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upen any subject pertaining to practical lile. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Kilwaukee, Wis.

Aug. 4.

PHYBICIAN has a number of very valuable formulas, used in a successful practice of twenty years, which he has to introduce to the public as proprietary medicines, needs a partner with capital to do so. There is a sure tune in this. Address J. WM. VAN NAMEE, M. D., 2068, Bridgeport, Conn. 2w-Sept. 16.

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M. K. WILBON.

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LICANG. 20.

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## The Rostrum.

Mediumship, and its Influence upon materialize and dematerialize in view of every Human Progress.

Delivered before the American Spiritualist Al-linner, Sunday, Sept. 9th. 1883, BY J. F. JEANERET.

[Reported for the Banner of Light.]

To an audience of Spiritualists it is hardly necessary to define mediumship. The faculty possessed by a certain number of individuals endowed with sensitive organisms, particularly adapted to be used, impressed and controlled by such disembodied intelligences as can come en rapport with them and through them, manifest in various ways, and demonstrate their continued existence outside of material bodies, is what constitutes mediumship.

When we consider that in the finite state life must express itself through material organism, that organism therefore becomes the medium through which all natural phenomena are exhibited; when we consider that no phenomenon, not even the most simple, occurs unless certain conditions are realized and fulfilled, we can readily comprehend why life or spirit, having once attained to the infinite state, although by that transition it may have acquired an exalted knowledge of its power over matter and of the laws controlling it, is compelled, should it desire to manifest on the material plane, to employ to that effect such organism as can offer it necessary and favorable conditions.

We see thereby that as a link between the two worlds, the world of spirit and the world of matter, mediumship occupies no abnormal position, but, on the contrary, is in perfect accord with natural processes. Since the advent of Modern Spiritualism, which future generations will yet regard as the greatest accomplishment of this progressive age, mediumship has been assailed, derided and persecuted. Anathematized by the church as the work of Satan and his imps, ridiculed by scientists and by pseudo-scientists as a remnant of the superstition of the middle ages, scoffed at by Orthodox bigots and materialists alike, the invisible operators of the spirit-world have succe-sfully resisted the onslaught of their opponents, and through progressive and multiplied phenomena have triumphantly exploded all the more or less ingenious theories which have been invented to deprive them of any participation in the marvelous results obtained through medium-

For, since the first raps were heard-heard as the signal inaugurating on earth a new era of spirit-activity-their power has been demonstrated in such a variety of wonderful ways and forms, that serious and candid investigators, those who see deeper than the surface of things and seek to understand the inevitable future results of this all-pervading influence, stand dazed and spell-bound before the glorious vision whose faint auroral rays are now illuminating our skies.

Look everywhere around you. You can easily perceive that these truths which have been revealed to you through mediumship are steadily invading the domain of human knowledge: they are creeping among the churches and entering their pulpits; professors and teachers in our institutions of learning are becoming interested spectators and investigators, and in some places colleges and lyceums are dispensing them to the young. The medical profession is uneasy and bewildered at the facility with which some of our healers are relieving suffering and curing disease. Some of our liberal newspapers are devoting space and attention to the description of spiritual phenomena, while the spiritualistic publications are daily increasing in numbers and in importance. Inlight.

Everywhere, and whenever suitable organdevote themselves to the cause, from among the professions, from the workshops and from the fields, in fact from all the walks of life, they are brought out and developed into some phase of mediumship, many possessing several phases, and many progressing from phase to phase until they reach the one for which they are specially adapted. Some are brought out as inspirational speakers, writers, poets, musicians and painters, accomplishing under control feats which they would be absolutely incapable of performing by their own power, and often under extraordinary conditions, as painting in total darkness with incredible rapidity, writing and speaking languages of which they have no knowledge whatever. Some become clairvoyant and clairaudient, hearing spirit voices and perceiving spirits. Some are better adapted for giving tests of spirit presence and of spirit identity. With others again, various physical phenomena are produced, as raps and knocks, moving and elevating inert bodies often of great weight, without apparent contact; passing matter through matter, bringing quantities of fresh and fragrant flowers, living birds and other animals, or a variety of solid bodies, into perfectly closed apartments. Even the photog- er and claim to proceed in their manifestations | Boston he was by far too ill to endure the jourrapher's camera is brought into contribution, several faces appearing on the negative plate they reject all pretensions to infallibility and when apparently only one person has been sitting for a picture; a conclusive demonstration | their knowledge of the subtile forces in the that although invisible to mortal eyes spirit universe is far superior to ours, yet has been forms were present, and had succeeded in mak- acquired like ours through study and experiing themselves material enough to produce an impression on the sensitive plate. Such are few of the phenomena which through

the instrumentality of mediums the invisible operators are exhibiting every day and over the whole world. Yet why should we call them invisible any longer? Often enough have they been taunted by the question, "If spirits are living, why do they not show themselves?' And what has been their answer? Through another phase of phenomena, form-materialization, the most glorious and marvelous demonstration of their surprising power over matter. they appear to all in visible and tangible human forms, exclaiming, "Here we are, friends, and as they are often in direct conflict with what we greet you!" Look at those you have has been accepted by us as law, we must admit called dead! See, they come to you often as that our knowledge is deficient and needs buildnatural as while on earth-parents, brothers and sisters, husbands and wives, sometimes friends long forgotten, all anxious to be recognized, all anxious to express their love and sistent efforts toward its elucidation. The task sympathy, often speaking words of cheer and is a difficult one, but it is not a hopeless one. encouragement, often giving useful advice or The main difficulties to overcome are our own proof of their identity. All ages are represent- ignorance and the skepticism born of prejudice ed. also all races of men and all epochs in his- and self-satisfied wisdom. These who are will-

They appear in a variety of costumes and raiments, at times very beautiful and gorgeous, and such as would task the ingenuity of mortals to reproduce on earth. They have been seen to one present, forming apparently from the floor and disappearing through it. And to make such demonstrations yet more potent, several of these materialized forms have in a number of instances been seen together, or seen at the

same time with the medium. Before such an array of unimpeachable testimony; before such palpable proofs of a power whose manifestations appeal so forcibly both to our senses and to our intellect; before such a demonstration of facts doubt is no more permissible. In vain are we calling to our help the knowledge of science and the resources of theological dogmas in our attempt to explain away and annihilate this mysterious intruder, this revolutionizing element. The stern logic of demonstrated facts will not submit to annihilation; and each effort in that direction is bringing our reason one step nearer the realization of truth. Undoubtedly in most cases this realization is not obtained without a protracted struggle. Error, the result of false teachings and of preconceived ideas, is strongly imbedded within our being, and a great deal of thought is expended before it can be vanquished. At this point we perceive the first and direct influence of mediumship upon human progress, in its tendency to develop and stimulate the thinking faculties of men and women, and to direct their thoughts on questions as momentous as they are elevating. The importance of this tendency may be better understood when we bear in mind that the esoteric and apparently abnormal nature of the spiritual phenomena precludes its acceptance as truth by any other method than by individual investigation. Having once accepted the phenomena for what

they purport to be, having accepted therefore the certainty of spirit presence and of spirit communion, having perceived connected with it an element of intelligence often superior to our own, an intelligence ready to assist and to teach, we must recognize in it the greatest reformatory power of this age; and it is through mediumship that this power has already made its mark, and is now revolutionizing society to an extent that we but faintly appreciate. If the discovery of some scientific fact materially related can so revolutionize humanity that in a short space of time a new order of things is inaugurated as the result thereof, how much greater will be the consequences upon the life of mankind and the structure of society when the teachings, brought and demonstrated to us by the spirit-world through mediumship, affecting as they do the very center of human life, of human knowledge and of human destiny throughout eternity, shall be generally accepted. If there is progress in substituting certainty for supposition, actual knowledge for belief and faith on such questions as death, immortality and the hereafter, by demonstrating that death is only a transition from one state of life into another, that immortality is a glorious fact. and that the hereafter does not mean predestination to eternal bliss for some, and to eternal damnation for others, but means an actual life of eternal progression for all, then is indeed the influence of mediumship beneficial to the moral sentiment and the religious belief of mankind. It is now laying the foundation of the coming religion, a religion that shall know no creed, only the freedom of truth; that shall be builded not on fear, but on love, where man will need no Saviour but the practice of love and charity, no redeemer but knowledge; a religion that shall be of the spirit and for the spirit, and not an outward show of hypocritic adoration for an impossible delty.

The materialistic tendency of this age rebels at the mention of religion. This word, in the minds of many Liberalists, and even of ventors, merchants and speculators are seeking Spiritualists, is so synonymous of orthodoxy, so mediums for advice, while in the family circle related to creed, that they cannot tolerate its mediumship is gaining day by day in favor; for adoption. Yet when we consider its true imthere, its development, protected by the sanc- port we find in it nothing that should be obtity of domestic relations, and free from the noxious to any one admitting something else baneful influence of suspicion and fraud hunt- in the universe besides the limitation of mating, is bridging forth blossoms of purity and ter. Religion is not a law, is not a system, is not a creed; it is a sentiment innate in man and natural to his soul; it is the sense of duty isms are found, and are willing and capable to felt by each individual toward the source of life, and which prompts him to act in harmony with the laws governing life; it is the bond of sympathy uniting humanity to God and man to humanity.

Another consideration which must have a powerful influence upon the moral improvement of the race, when the knowledge of spiritpresence becomes more generally realized, is the thought which naturally follows, that we are never alone. A cloud of witnesses surrounds us, and all our actions, yea, all our thoughts, become the property of the world of to show that the crime and gallows were potent means spirits, and shall confront us some day when of saving souls in the Christian "plan of salvation," we enter the abode of infinite life. How important is it, then, to make for ourselves a record of which we need have no shame; for remember that knowledge breeds responsibility, and that all knowledge which bears no fruit, or which is wrongly employed, will rise in judg-

ment against us. Having considered the influence of mediumship as applied to the spiritual nature of mankind, let us now briefly consider it as related to the intellectual. Here again we find it farreaching and potent. We first notice that the spirit-operators disclaim all supernatural powin perfect harmony with natural law. Though to omniscience, they give us to understand that ence. Free as they are from material organism, unfettered by physical necessities, matter to them becomes of secondary importance, and is considered by them only as the expression of spirit. Life, the soul of things, which to us seems unknowable, to them becomes reality. Their superior knowledge is obtained by studying life at its center, by tracing soul-life through nature in its endless chain of transmutations and evolutions. That they have become conversant with the laws governing life almost in their intimacy, some of their manifestations through mediumship unquestionably demonstrate. As

these manifestations transcend our knowledge. ing up. The very fact of spirit-control, though we as yet understand but little about its mode. of action, must stimulate every student to pertory as well as all caster and conditions of life. | ing to become our spirit-instructors cannot |

dispense a knowledge which we are not prepared to receive. We must creep before we can

Science has undoubtedly done wonders, and with an incomplete system of investigation, ignoring the cause while studying effects, great results have been obtained. How much greater will be the progress when the real cause, spirit-action, is taken into consideration. The latest conclusions arrived at by advanced thinkers in the materialistic ranks are clothing matter with such possibilities that its merging into spirit is only a question of time. On the other hand, the constant progress observable in mediumistic manifestations is quietly, but steadily, invading public opinion, whose verdict will before long oblige scientific men to overcome their prejudices and introduce this new element, spirit, into the domain of science. Already the first steps have been taken. Men of unquestionable authority as scientific men have publicly admitted, after a careful investigation, that the phenomena obtained through mediumship must be recognized as produced by intelligences existing outside of the material plane. Investigation pursued with perseverance by such men, with the collaboration of mediums specially adapted for it, and restricted to that line of investigation, would be conducive to gratifying results. Spirits would there find the elements of mentality, and the power needed for manifestations of high order, such as would become to the scientific world beacon-lights in the pursuit of knowledge; for, as the spirits themselves declare, they cannot make brains, they can only use them.

Progress is undoubtedly inherent to all life, and man, as the representative of the highest type of life, is the exponent of the highest type of progression. As intelligent creatures understanding this to be the law of our being, and as Spiritualists possessing knowledge so vital to human progress, it is our duty to exert ourselves to establish that knowledge upon a practical basis and to disseminate it in every direction. Each individual mediumistically endowed has a mission before him. Let him cultivate his gifts and spread the light. Mediums are doing the work of the spirits in uplifting humanity, but they are human, and as such they need love, sympathy, encouragement and support, and it is the duty of us all to so love, encourage and support them. Friends, theirs is a great work, and by laboring in sympathy with them we are not only benefiting ourselves but we are building and strengthening the great structure of human progress.

### Warren Chase's Lectures in Worcester.

Mr. Chase opened his course on Sunday, Sept. 9th, with a brief review of the growth and present status of Spiritualism, and the glorious work being done by the Camp Meetings, where are gathered annually the best public mediums and speakers, and where thousands congregate and receive evidence they could not get in their respective localities. He also paid a high compliment to our efficient and abused mediums.

In the evening he took up the contrast between Spiritualism and Nature, comparing the spiritual life with the blossoming and fruiting of plants and trees, and the earth-life to the seeds and roots in the soiltaking the water-lily, house-plants and fruit-trees for the contrast, and the miserable struggles of our millionaires and aspiring politicians, to the satisfied and harmonious soul in its spirit-home. The audience were highly pleased, and many expressed regrets that his lecture could not be reported and printed.

On Sunday, the 16th, an increased audience in the afternoon, and the large Grand Army Hall filled in the evening. In the afternoon the "Gods of Ancient and Modern Idolatry," was the subject. The images of Pagan worshipers, some of which are still retained in our Catholic churches, and the phallic cross and steeple by the Protestants—the astronomical gods of sun, moon and constellations, including the sign of Aries, transferred to Christianity in the Lamb of God used by Christians, of which, however, he said they were getting ashamed, next the innumerable number of the personal Gods, all ideal and imaginary, among which, he said, Jehovah had the worst character of any, if the Jewish history could be relied on. In this list he included the Godhead of Jesus, but left his Manhood to defend itself from his sayings and doings, as recorded, and separating him from the gods, left his humanity to be defended by the records which he would not then criticise. Next came the Infinite Spirit of the Universe, acknowledged by Spiritualists, described by Pope, felt everywhere, in all living cres tures, in the insect as in man, in the flowers and birds as in suns and stars. This, he contended, would nitte mately succeed all others, all of which would pass away.

In the evening the large audience listened with close attention to his description of the contrast between Christianity and its modes of salvation and forgive ness of sins, and the teachings of spirits and Spiritualists, making the Christian plan inconsistent with nature, reason, justice and mercy, and the Spiritualist's in harmony with all, and hence with God as the DIVINE plan of ultimate rescue of the race from oblivion and from the discords and wickedness of this life. He read from the statements of some murderers about to be hung, who acknowledged their victims were in hell, while they were going direct to heaven, which he made to appear ridiculous beside the ration-

al system of Spiritualism. Next Sunday he is to show whether God is love and love is God, and, if so, what God—whether it is Jehovah, Christ, or any of the heathen Gods, or the Spiritualist's Soul of the Universe.

## Dangerous Illness of Ed. S. Wheeler.

To the Editor of the Banner of Light: In response to numerous inquiries in regard to the veteran lecturer, Ed. S. Wheeler, I beg to say that he was removed from Lake Pleasant on the 12th; and it was the intention to take him to his home in Philadelphia, but on arriving in ney, and is therefore detained here, unable to leave his bcd, or receive any but a few of his most intimate friends. His physician does not give encouragement as to his probable recovery. I am authorized to say that letters addressed

to him care of Banner of Light will be sure of reaching him. Very truly yours, J. WILLIAM FLETCHER.

2 Hamilton Place, Boston, Mass., Sept. 14th, 1883.

Bro. Wheeler has our deepest sympathy in this his hour of affliction. May the good angels protect him, as undoubtedly they will.—[Ed. B.

Spiritualist Meetings in New York. The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 33d street. J. E. Alien, 88 Union Square, Scretary, Froblaher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor.

### American Spiritualist Alliance Conference Meeting of Sunday, Sept. 9th.

ence Meeting of Sunday, Sept. 9th.

The meeting was opened by a few remarks from the Chairman, Judge N. Cross, following which J. F. Jeaneret delivered an address on "Mediumship, and its Influence upon Human Progress." [A report of the address is given on page eight] Dr. J. V. Mansfield, the venerable spirit post master, then read an interesting and sympathetic letter from a gentleman advanced in years but hungry for the beauties and truits of Spiritualism. Messrs: Dawbarn, McCarthy, B. Benn and Bently spoke briefly on the subject of the opening address, and their remarks were instructive and to the point.

J. F. JEANERET,

As. Cor. Sec.

Spiritualist Meetings in Brooklyn.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Sectety, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Bunday, at it A. M. and 7145 F. M. J. Win. Fletcher, speaker. All the spiritual papers on sale in the hall, and all meetings free. Wm, H. Johnson, President.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrile (entrance on both Clinton and Waverly-Avenues), holds religious services in its church edince every Bunday at 3 and 7½ F. M. Bunday Behool for adults and children at 10% A.M. Ladies' Ald Society meets Wednesday at 25 F. M. Church Boctal meets every Wednesday evening at 7½ o'clock, Prychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock, "All meetings free, and the public cordially invited. Mrs. Abdy N. Burnham lectures Sept. 22d and 30th, with public tests from the platform; Mrs. F. O. Hyzer is engaged for October, J. Frank Baxter for November, Mrs. F. O. Hyzer for December, A. H. Datley, President.

Brooklyn Spiritual Fraternity,—Friday evening

Brooking Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrile Avenues, at 7% P. M.

The Eastern District Spiritual Conference meets every Mondayevening at Composite Room, 4th street, corner South 2d street, at 75. Charles R. Miller, President; W. H. Coffin, Secretary.

The Everett Hall Spiritual Conference, 398 Ful-ton street, meets every baturday evening at 80 clock. Spir-itual papers and books on sale, and meetings free. Capt., Ja-cob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklyn Spiritual Society meets at Braun's Hall, Flith Avenue, corner 22d street, on the first and third Friday evenings of each month. Papers on sale and admission free.

### Brooklyn (N. Y.) Lectures. To the Editor of the Banner of Light:

Brooklyn (N. Y.) Lectures.

To the Editor of the Banner of Light:

The society that formerly occupied Everett Hall resumed the season's lectures at Columbia Conservatory of Music, on Sunday. William Johnson, Esq., the President, after congratulating the audience upon the beautiful day, introduced Mr. J. W. Fletcher as the speaker for the next two months. Mr. Fletcher, who is not a stranger to Brooklyn, having filled several prosperous engagements before, chose for his subject: "Wherein have we Hope of a Future Life?" The speaker began by saying that each form of religion has endeavored to make the world realize more fully the fact of a future life. Yet all that has been offered upon the subject was mere speculation. The theologian was governed by the creed and a certain interpretation of biblical texts. Betence came in and declared that man was only a physical being, animated, it is true, by force, which ceases when life ends. Now this force in the world and in man, which science recognizes but never has yet explained, is the split of nature that gives to every form of nature its individuality. The force that is within man is the split, man, whatever science may assert to the contrary. The positions of theology were cited in a clear and forcible style, and the conclusion, wherein the demonstrations of the split world were given, was so marked and positive as to lead the listener to feel that hope had blossomed into reality.

The evening lecture was largely attended, and the audience was in many respects a remarkable one. The lecturer was never in better condition, and after reading an effective poem, delivered a powerful address of the splittualism." It was full of very strong points, since it dealt with the various phases of the splittualism. The subject of the influence was felt. The speaker said, what can be more absurd than a church founded in the name of Splitualism, and a long statement, beginning, "We believe." The true Spiritualism was very ably dealt with. But it was not until the controlling spirit to

### Meetings in Portland, Me. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The meetings which have been held for the past three years were again opened Sept. 2d. Mr. E. B. Falrchild of Stoneham, Mass., being the speaker. A good audience was in attendance, and everything is favorable for a successful season. Mr. Falrchild, who was formerly a Unitarian minister, is a very pleasing and interesting speaker. His lecture in the afternoon was an able comparison of the church doctrines with the Philosophy of Spiritualism. In the eventug he gave "Some of the Reasons Why I am a Spiritualist." which were very interesting, including, as they did, many of his personal experiences while investigating Spiritualism; a large audience was present.

Owing to the Young Men's Christian Association leasing our hall for a term of years, we were obliged to move our meetings to Good Teniplars Hall, holding our first meeting in that hall Sunday, Sept. 9th, Mr. Fairchild occupying the platform. His subject in the afternoon was, "Sense versus Soul;" evening, "What is the Good of Spiritualism?" The friends here were very much pleased with Mr. Fairchild's lectures, and we trust he may be with us again soon. Sept. 16th, Mrs. A. P. Brown of Sr. Johnsbury, Vt., occupied our platform. Her subject in the afternoon was, "God Made All Things;" evening, "He that doubts is

our platform. Her subject in the afternoon was, "God Made All Things;" evening, "He that doubts is damned already." These were two very able lectures—the evening discourse being especially so; the large audience listening with close attention. Mrs. Brown is an able lecturer, and should be kept busy. Next Sunday, 23d, J. Clegg Wright will occupy our platform.

ARIEL.

### What Has Spiritualism Done? It has experimentally demonstrated that

spirits are a reality; that there is another life for the human soul; that a man makes his character by his acts; that his happiness depends upon his character: that it is easier to reform here than there; that in this life, or in another, he will be the same as his desires for good or evil are governing; that the status of his enjoyment is equal to the sum total of his life-work, and that a pure life is the guarantee of the divinest happiness. New York.

## Neuralgia and Sick Headache.

In Aurora, Ill., lives Mrs. Wm. Henson. She says: "Samaritan Nervine cufed me of neuralgia, vertigo and sick headache."

## To Correspondents.

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

J. E. C., MUNCIE, IND .- The questions we invite from strangers for our Circle-Room are not intended to be of a personal nature, or directed to any particular spirit, but are meant to be of a general nature, pertaining to the affairs of human life, the spirit-world, etc., etc., such as will be likely to interest the many and not the few-as see published queries and answers.

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The Secular Press Bureau has been reërganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secretary,

206 Broadway, New York City.

The First Spiritual and Liberal Society of Chattanooga. Tennessee,
Will hold a Grove Meeting near the city, commencing on the 13th and closing the 23th day of October, 18-3. This is an epoch in the South. a grand rally of Spiritualists, the first this side of Ma-on and Dixon's Line.
Someof the most noted spearers and mediums in the country will be present, glying an opportunity for full and thorough investigation of Spiritualism.
Will you afford us the pleasure of your attendance? also invite your appreciative friends to accompany you and partake of this least of good things.

J. D. HAGAMAN, Cor. Sec.

The Annual Meeting Of the lows Conference of Spiritualists convenes in Ottam-wa Friday, Sept. 21st, 1883, for election of officers for ensuing year: President, Vice-President, Treasury, 1865 (Spiry Sun-two Members of Executive Board. Personal Con-C. M. MILLIS ACE. Dev. 2865

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