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Syiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D., Of Paris, France.

FRANCE.

"Bulletin Mensuel de la Société Scientifique," etc., Paris, for July. This number is one of exceptional interest, as it contains a very long letter from Mme. Blavatsky, the distinguished editress of the Theosophist (now of Madras), certainly one of the most valuable publicationsbecause exploring almost a new field of thought -that English literature enjoys. The letter is directed to those who have published their opinions upon Theosophy and the Buddhist religion, without, seemingly knowing anything about either. One, a Mr. Tremeschint, I personally heard express his views; at the same time stating that he had a very ancient work by one Gautume, long ante-dating those usually consulted in India. I could not refute what he said, though I was quite sure that his assertion respecting Madame Blavatsky's entire ignorance of the Sanscrit language was not true; while now, this article before me is conclusive (as the most learned of the Indian scholars have been consulted) in showing that no such work as Mr. T. has based his views upon is in existence. Mme. Rosen, also (who is here osophists of India; but I cannot enter into details. It is very creditable to the Bulletin that it has published this exposition by Mme. Blavatsky. It certainly may do much good to the Spiritualists of France; they, at least, will not be injured by having these new ideas thrust upon them, for they are not progressive, and may be, like all the French, called "a people of routine." Theosophy, as I understand it, is the very highest and purest phase of Spiritualism, with its modern phenomena left out. The culture of one's own spirit till it blossoms out into a high divine personality-a veritable God, in its aim. The spirit is to be nurtured till it is essentially what John says of it (or what it makes of us) when well advanced: "Ye are gods." M. Charles Fauvety, the able editor of the Bulletin, makes some judicious remarks upon the above-judicious, and worthy of being translated, as all his suggestions are. Revue Spirite, Paris, for July. "Magnetism the Cause of all Phenomena," is its first article-a criticism upon the above assertion. "We are nearly in accord," says the writer. "I also think that magnetism is the cause of all the phenomena taking place in material nature, and which are called by the various names of electricity, magnetism, light, heat, sound, and even odor; also what goes by the name of vital fluid, nervous fluid, force neurique or psychique, is due to the same agent-a magnetio fluid, the akasa of the Brahmins, the od of the Hebrews, the astral light of the magi, of the magistes and occultists. I think further that what we designate attraction and repulsion, sympathy and antipathy, are produced by this fluid.... But I cannot agree with you that it has existed eternally ... of itself.... I rather believe with the Brahmins of old and of to-day, with the magi (and others) that this fluid is no other than the light (lux) that God created in the beginning; and l'answer : Yes ... su point de vue philosophique, in fact, the doctrines contained in the sacred books of the Brahmins, in the Sohar, the Sephir Jeziroh, the works of Raymond Lulle Tritheme, Guillaume Postel, Paracelsus, Künroth, Van Helmont, et al.... And if one wishes to enlighten himself on the subject, let him only take the trouble to read the essay upon Magio by Edsebe Salverte, a friend of Arago." ... I regret I cannot give the whole of Mons. Busserean's article. The above is followed by a minute account of one of M. Leymarle's excursions into the provinces, where, in different villages, he lectured sometimes for two hours, evidently awakening much interest in Spiritualism, and causing new-"groups" to be formed. At Mans he received a silver oup in token of the esteem the Spiritu-alists of the city had for him. It was present-the burleque of his book was I think. "Giphantie," & kind alists of the city had for him. It was present-the burleque of his visions, published as Onerbourg in 1780. 1 20. El jos kojile at deuraistat

ed with a charming address, by a little boy, and whom Mr. L. thanked with feeling words. No country needs the influence of our doctrines more than this.

COLBY & RICH,

Publishers and Proprietors.

Mons. J. B. Roustaing's great work, "Révélation de la Révélation," is here called up and curtly commented upon. Mons. R. was a lawyer of Bordeaux, a man of much learning. A pamphlet, replying to his critics, has brought his original work into notice, which, according to this writer, was quite dead, or, in comparison with Kardec's works, had no vitality whatever, though Mr. Roustaing had not a very high opinion of the great apostle of Spiritualism in France—Kardec.

"Balzac was a great Spiritualist." This heads a short article from the pen of a gentleman in Oran, Algiers. He says that "Mons. Balzac ought to be placed in the front ranks of our adherents.... If we do not speak of his Seraphita which is of compehensible Swedenborgianism let us not forget the author's 'D'Ursula Mi rouet.'... This work, of great psychological morit, ought to be recommended to all Spirit ualists," etc. Though Messrs. Dumas, Flamma rion and Nus are, I believe, generally recognized as Spiritualists, this is the first time that I have seen the name of the eminent writer Balzac, associated with our cause.

At a conference of the Society of Spiritualists, Mr. Fauvety said : "The belief in the immor tality of the être" (being-shall I not say soul or spirit ?) "and the belief in God are two correlative ideas. The better to understand God, who is a universal unity, it is necessary to separate from the subject pure metaphysics, and consider the infinite Nature. No one denies the existence of the universe. Decomposing this word we find 'un' (one) and 'diverse'---unity and diversity. This diversity is that which strikes our senses, and that which changes incessantly. There is in each one of us (each one is a little world, a microcosm) something of the diverse, and also something which is a selfhood - nous sentou de même. The same for the universe. The universal soul (l'ame) manifests itself, as we manifest ourselves. There is no other procédé to know God than to know man.... Un stre (or being) is but a thought of God manifested." What will Buddha say to this, who recognizes neither God nor SOULT (See Sinuett.) .-. (And ! One somes to the Father only by the Son': that is to say, one arrives to God through the idea of man." This I think is a new conception of this saying of

Jesus. After this we have a translation (by Mr. Vanderyst) from the Banner of Light of Mr. T. R. Bazard's article on the "Exposure of Mediums." Mr. H. has done and is doing a noble work.

Under the heading of "What Tiphaine de la Roche wrote* a siecle before the discovery of photography," are some interesting statements | particular to aid in the work proposed. As of which I will give a few lines. "During a said above, this sheet declares "that it is evicalled Mr.), though a talented woman, has, it tempest, Tiphaine was transported to the palace dent that great revolutions are bringing about them, and held audible and articulate conversa-would appear, blundered in attacking the The-of the genies elementaires, where the chief initi-progress and civilization." Its fourth article ated him into their works and their secrets, 'You | of faith reads: "We believe in communing know,' he said, 'that the rays of light reflected | with the spirits." Seventh, "We deny eternal from different bodies make pictures and paint | punishment as a thing absurd," etc. their bodies upon all polished surfaces, on the retina of the eve. for example, upon water. glass. The elementary spirits have sought to TION; that certainly which, now first and forefix these passing images; they have composed an article very subtile, very visqueuse, and very quick to dry and to harden, and by means of which a picture is made in the twinkling of an eye." Further lengthy details of experiments on canvas, etc., are given, which I have not space for. "The Intelligence of Animals" (of which several touching examples are cited); "The Confessions of a Priest"-his spirit-and minor items, can only be thus briefly noticed. La Lumiere, Paris, for July. This pleasing little journal, so agreeably limned out in all its details, should attract wide attention. Of the present issue I will briefly notice two articles that are full of encouragement. A mother, having lost a dear little son, was nearly crazed with grief, and she writes to Mme. Grange: "It is my faith in God that gives me courage. It is by prayer only that this good Father has granted to me grace not to despair, and the trust that I should find the loved one for whom I wept.... The words of Jesus were true: 'Seek. and ye shall find, knock,' etc. . . . My griefs had brought me to think of these things; to meditate upon the life and the words of Jesus; and in silence and solitude I found my spirit illumined by a new light; and taking pencil and paper I said: 'Oh ! my God, make me know where my son is-if there, if happy, if I shall see him again.' Presently my hand trembled and wrote: 'Yes, mother, I am there.' Oh! what transport of joy. . . One night I was awakened by a well-known voice: Mother, you are not deceived. We will talk together; God so wills it." Thenceforth not only her son, but her lost husband and others have conversed with her from the world of spirits. A doctor of great celebrity was convinced in the house of one of his patients, where two little girls were mediums, that there was something beside trickery in what was called spiritmanifestation. To make the thing doubly sure the spirit once said: "Go into such a quarter of the town and you will find a little girl, coming from the fountain, much fatigued. She will ask you to aid her in carrying her pitcher (cruche). This child is your first wife reincarnated. She must work a great deal, even more than she can well endure in this existence." The doctor followed the directions and all was realized. "The little girl at the fountain called to him, erying: ' Monsieur, I cannot carry my cruche ; will you, if you please, aid me ?' The doctor took the pitcher, with sight in his heart

the help was accomplished, he embraced the | support of the ancient generally accepted belief child (l'enfant). Who knows how often he sub- in reincarnation, a quotation from the New sequently went to promenade near that fountain?"

Licht, mehr Light, Paris, July 15th. This handsome periodical, devoted entirely to our cause, embraces, it would seem, all that one can desire to know of the phenomena of Spiritualism. Its first article, occupying a large part of the paper, is: Wozu ist Christus Mensch geworden? Then we have Erfahrungen eines Spiristen mit seinen Privat medien; then Die Presse, and Aus den angelsächsischen Wechselblättern, and minor items.

SWITZERLAND.

Lumiere et Liherte, Geneva, for July. This is also a very neat/quarto of sixteen pages, and is high-toned, generous, liberal, speaking good words for the Jews as well as Spiritualists. The contribution of M. Edgar Quinet is said by the editor to merit special attention. It expresses the opinion (which seems to be almost universal, and which the Duchess de Pomar, Lady Caithness, has also noticed in a brochure recently translated into French, on years 1881-2) that we have arrived at a very remarkable epoch." Here, also, we have Mme. Kingsford's able exposition of "Vivisection," and M. Réné Caille's "Life and Matter." Lastly, M. Lemonier's letter, addressed in the name of the Central Committee of the League of the Universal Peace Union." Such views cannot be too often expressed. If God has imparted life to humanity, humanity has no right to sacrifice it ad libitum.

BELGIUM.

The Moniteur of Brussels. This little pamphlet has an excellent notice of the J. William Fletcher "Biographical Sketch" by Miss Susan E. Gay. The life of this remarkable medium "is full of lively interest, touching sometimes upon the dramatic with chapters philosophical and instructive," says the reviewer. The present issue of the Moniteur is, however, principally devoted to the Etoile Belge "spiritopho-

bie "-to a refutation of puerile attacks made upon us, ridicule being their strong weapon. The eleven millions of Spiritualists in the United States, who have been through all this, smile gently now and say but little.

Bulletin de la Federation Belge, Brussels. This a very neat brochure, giving a list of the various spiritual "groupes" or societies who send delegates to the Federation; with names of officers, number of members, etc., and an account of receipts and expenditures. CENTRAL, SOUTH AMERICA, SPANISH ISLANDS

AND SPAIN.

El Universo of Puerto-Rico. Its "Prospectus" expresses the intent to devote its pages to the amelioration of mankind, console and benefit the afflicted-calling upon Spiritualists in El Horizonte of Guatemala. This large sheet devotes a great portion of its space to EDUCAmost in all Spanish-speaking countries, is of the most importance. Of the spiritual features of El Horizonte suffice it to say that it gives several columns to the pen of Mme. Domingo y Soler, and to Victor Hugo. The former begins her article with : "When the multitude. brutalized by ignorance, feels the fever of progress, in its delirium it ories out: 'When our cities are free we shall have no priests !" ... (I may have previously noticed this as being in some other paper.) La Luz de los Espacios, Havana. When I took this paper in hand (which Mons. Leymarie has kindly loaned to me) I thought I had a recent number, but, such not being the case, I lay it aside for others. (I have, however, to say the same of La Fraternidad of Buenos Ayres; but from that region we can hardly expect anything of very late date. El Iris de Paz of Huesca, July 15th. This little paper of eight pages, though but poorly printed, is full of good matter. Its first article is on "True Wisdom," which, the writer says, consists in a clear knowledge of moral truths in their relation to rational humanity, its grade of elevation, and the firm will to profess them; it is the luminous discernment of the just from the unjust, the true from the false, with the desire to practice the just," etc. The article "The Clouds and the Light" is a trenchant exposition of what the Catholic Church is in its relation to society past and present. Other articles, including "Transcendental Spiritualism," are worthy of a conspicuous place in the Banner. El Buen Sentido of Lerida, for June. This monthly of thirty pages would do oredit to any country and to any society. Its ." Re-vindicacion" is a grand article, showing the "risks and agitations to which we are ever subject, the fight (in Spain) with an enemy of social omnipotence, with traditions and customs, with the ignorance and fanaticism of towns, the hypocrisy of governors, and the injustice of the laws. The day in which we do not combat them we consider lost," etc.-four or five pages worthy of much consideration. Under "Our Worst Enemies" it is shown how the deeds and words of the professors of our faith are often of more injury to us than materialists, positivists, and others. "The Fair Sex" from the pen of Mme. Soler follows, and is of course full of rich thoughts. ITALY

Testament, where Jesus asked concerning the opinions of the people: "Some say you are Giovanni Battista; others, Elia; others again, Geremia, or one of the profete"; Jesus, admitting that Ellas must return, etc. The views of the reincarnationists are evidently gaining ground, though they may be modified by the Buddhist scheme of evolution, which is destined to be widely credited. Following are "Spiritual Reform," "Religion and Politics," and minor items of interest, including a notice of birth. life and death of the famous Seer of Prevorst.

1883.

29.

If space permitted, I should be pleased to notice at length the Constancia of Buenos Ayres; the La Gaceta Orizabeña, Orizaba: Revista Espiritista of Buenos Ayres; Reformirende Blütter, Buda-Pest: Psychische Studien, Leipsic: Der Spiritismus und sein Programm, Dutch; Le Devoir, France; Spiritualistische Blütter, Leipsic, and El Criterio Espiritista, Madrid. These contain scores of good things; but there has to be an end even to eating honey. I see in one "The Platonic Spiritualists"; "Death from Starvation of a Little Girl"; but no such thing hap-pens at the noble institution Familisterre; and Our Poor World," by Mme. Domingo y Soler, eto. A new work on the Bastile is now appearing here in Paris: its illustrations are too horrible to contemplate.

Spiritual Phenomena.

Spirit Materialization and Song. to the Editor of the Banner of Light:

My desire is to describe, in the plainest language and with exact truth, the phenomena witnessed with Mrs. Beste in my parlors, in the presence of fifteen or twenty congenial friends, in the first and second weeks of July.

No cabinet, proper, was used. At the door communicating from room to room there was hung a cotton plush curtain, with two folds, after the manner of the curtain of the usual cabinet for materialization.

The circle was arranged in short semi-circles in the front parlor, all the sitters being within ten feet of the door, and the front ther althing so close as three feet.

After being entranced by the familiar "Tom," the medium sat in the back parlor, just within the curtained door. This room is saloonshaped, perhaps ten by fourteen feet.

The first hour and a half were devoted to fullform-materialization; and, among the ten or twelve female spirits who presented themselves, there were the daughters of several in the circle, who came so real as to make their identification an assured certainty. They came out and ran up to father and mother, caressed They would retire into the room where sat the medium, and come again and again. These, and all others who came, were most gracefully draped in a white, flowing, thin tulle, or illusion, while some presented as an underdress beautiful cream-colored satin. While these familiar spirits were out in the front room there was not enough light fully to distinguish their features, but enough to see very satisfactorily the form and its drapery. The other forms purported to be those of certain historic personages. Be this claim of identity valid or not-and they have repeatedly given collateral proof of this fact-they come out, exposed to the full glare of three and four gasjets: and, while it has not been possible always to go up to them, yet such has been the fact on many occasions, when we have shaken hands with them, taken the folds of the satin underdress within our fingers, and even exchanged a word or two of friendly reference. All this, I affirm, has been done under the fullest gaslight, the spirit standing within six feet of the chandelier. I could dwell at length upon the remarkable character of this full-form-materialization, but my purpose is to refer particularly to the last hour and a half of the sitting, which, I declare in all dispassionate truth, transcends everything in the actual or traditional experience of those hereabout.

The number of voices heard in a single evenng has varied from seven or eight to fifteen. A duet has been once sung, but, very commonly, there has been heard, and we have joined with them, an animated talk for fully five minutes by three spirits, that is, "Tom" controlling the medium, and using her organs; a little girl who is called "Daisy," and the controlling spirit. Mr. S. This feature is always intensely interesting, as affording an absolute test of the independent character of the voices.

I cannot sufficiently graphically describe this tripartite conversation so as to convey to the mind of the reader the impression that is forced home upon those in the circle, of the genuineness and marvelousness of the fact. It is literally true that the three voices have been heard in such rapid succession as to make it beyond the power of any but the most accomplished ventriloquist-if, indeed, he could do it-to simulate these voices, two male and one female, with so much unfaltering precision. And the medium? Why, she has absolutely no ventriloqual powers, and, moreover, has no voice for the simplest melody.

At the close of the three hours the controlling spirit, Mr. S., speaks to us all again, and for the space of twenty and sometimes thirty minutes talks fluently and wisely, answering diverse personal and philosophical questions with such quickness and directness as to fill all with the utmost astonishment. He will describe-minutely and correctly the present conditions in the lives of the sitters, and explains that he does so by what he sees surrounding the individual in the form of symbols and correspondential representations.

This spirit has repeatedly asserted that he cannot tell by what means he is ushered into his materialized state, and has no memory of his true spiritual existence. He not only cannot answer any question having reference to that sphere, but he cannot attempt mentally to revert to it without instant danger of disintegrating his somatized form.

Now, sir, this is a most important fact. And if it mark the habitual state of this spirit, who is so accomplished in his coming, what a suggestion is thereby offered us as to the condition of the spirit who materializes for the first or second time! Is it any wonder that a friend is nut at once recognized?

I have observed that there are three conditions the spirit must strive against in manifesting to mortals, and chiefly so in materialization, and they are these :

1st. A tendency to lapse into his earthly conditions. His old>body seems, as it were, to be reconstituted, and he has in a measure his earthly experiences—save, however, a lamentable deficiency of memory.

2d. That he must resist, if he cannot entirely overcome, the inharmonious or opposing elements in the sitters, and upon this point I need not enlarge. 3d. To resist a strong tendency to be tinctured

Annali dello Spiritismo, Turin, for July. This contains a chapter from M. Eugene Nus's "Grand Mysteries," treating of "reincarnation, punishments and rewards." I notice, in

Suddenly, after the last form has gone back into the room where sits the medium, there is heard a well-modulated male voice, greeting the friends in the circle with a pleasant "goodevening."

This is the voice of the spirit controlling at this stage of the sitting, which is taken up with singing in English, German, Italian and Arabic, and all in the loudest, clearest and most musical voice. No adequate idea of the power and sweetness of these voices can be given on paper. They are unaccompanied by any one in the circle, are heard in the third story of the house, and the articulation and enunciation are absolutely distinct. The songs they sing are sentimental, operatic and sacred, and often two and three stanzas of the same song are sung. They vary from a rich high soprano, through tenor and baritone, to a deep and heavy German basso-like voice, the characteristics and intonations of this latter being certainly lifelike.

Until the last two or three sittings they have always sung in the cabinet, or in the room with the medium, but, at these latter meetings, they have appeared at the door, and sung exposed to view, under a very dim light.

They have not yet given their names, except ing a few, and are withholding them, according to the controlling spirit's announcement, till able to come in a strong light, which they promise. if the medium has her health, to accomplish within the next twelve months.

by the predominant traits of the medium. Washington, D.C. **Т. D. H**

[Correspondence of the Providence Journal,] An August Visit to Fairy Land.

Commencing at the mouth of the Piscatagua River. its southwestern boundary, and extending to the St. Croix River, its extreme northeastern terminus, the State of Maine presents a frontage to the Atlantic of nearly three hundred miles in extent, unequalled in picturesqueness and adaptation to sea-faring pursuits and ocean navigation by any other sea-line of equal extent exhibited on the cosmography of the world. Throughout its almost entire length the coast presents one continuous succession of deep indentures made by contiguous mouths of rivers and interlacing estuaries. furnishing the best of harbors, which if measured on tide-water line would reach a thousand, if not thousands of miles in length, to say nothing of the innumerable islands of greater or less extent that kind nature has scattered in profusion at every nook and point, seemingly as coast guards along the sea-girded domain. Some century or so hence, when the cosmo-politan population of North America reaches its maximum of five hundred millions of intelligent cultivated human souls, every nook, point and island of Maine's magnificent sea coast will doubtless become summer resorts for the countless millions that will thither swarm from heated and overcrowded cities to partake of the salubrious air and fascinating charms of its unrivalled vivifying shores. In that auspicious day each town and village throughout its borders that lies con-tiguous to the sea will be transformed into a Long Branch or a Newport, whilst every secluded, undis-covered nook, like the health giving spot where I have been staying for a month past, will be dotted with costly and itchiy-environed villas. Perhaps not one reader of the Journal in a hundred has even heard that there is such a place as Davis's Island on this ierraqueous globe, which is situated about one mile southeast of Wiscasset, in the town-hip of North Edge-comb. Lincoln County, State of Maine. The island, which is connected on the west with Wiscasset by a wooden bridge, three-quarters of a mile long, lies at the head of the estuary formed in connection with the Sheepscot River, consists of about one hundred acres of land, the northern half of which is mostly rocks, from the summit of which an extensive prospect meets the eye at every point of view, whilst the soil of the southern portion of the island is much more favorable to agriculture. The island is mostly owned by Mr. Lincoin Davis, who inherited the estate from a success-ive line of ancestors, who lived and died on the prem-ters. town and village throughout its borders that lies conive line of ancestors, who lived and died on the prem

Interest of ancestors, who lived and died on the prem-ises. Mr. Davis's homestead, where I am now comfortably boarding, at what many would consider a mere nomi-nal price. Is situated on elevated ground on the south-eastern side of the Island, overlooking the eastern-most branch of the Bheepscot River, which is there in its greatest wildh about on-third of a mile. The view, extending for some miles down the river, which is bounded by hills and banks on either side, clothed in wood and verdure, is of singular beauty. Just be-low the house is a strait some three furlongs in width, which connects the east branch of the river with the west, the two branches being from thence south di-vided by a narrow island, some twelve or more miles in length, which constitutes the township of Westport; still south of which, extending to the sea, lies another island township called South Port. On the north side of the strait, some hundred rods from Mr. Davis's house, stands the rulus of a stone fort and embank-ment, built by Commodore Porter during the war of 1812, together with an octagon-shaped Darrack, still standing, but in a dilapidated condition. Directly op-posite, on the east, lies the village of North Edgecomb, of about twenty houses, very pleasantly situated on an amphitheatrai gently undualing plateau of some hun-dred acres in extent. The whole scene, as belied from the plazza of the house, either by moonlight or sunlight, is one of remarkable beauty, especially when

LIGHT. BANNER OF

SEPTEMBER 29, 1883.

Disasters of the Year.

Things That Will Forever Make the Year 1883 Memorable.

BY T. P. NORTON.

Nature, established long ago, Is busy everywhere; Her store is large and well supplied With dainties rich and rare.

Written for the Banner of Light.

NATURE'S BUSINESS.

- Necessities are free to all, With tickets of advice.
- But dangerous indulgencies Are charged at fearful price.
- Each item figures in the bill; Which promptly must be met With credit to the cash account,
- Or magnify the debt. She holds first class security
- In human life and breath, And when the spendthrift cannot pay She takes it out at death,
- By seizing all his mortal stock,
- Her interest to save, And marks each one's delinquencies Upon the bankrupt's grave.
- No bright religious counterfeit Is current at her store, Aud every tricky customer
- Must pay a little more. Though "Grace" may have a charming sound,
- And Faith remove a bill, They never satisfied her law, Nor ever paid the bill. Chester, Pa.

Cromwell Fleetwood Varley, F. R. S.

The distinguished scientist whose name is given above, and of whose departure from this sphere of life we made mention last week, was born in 1828, at Kentish Town, near London, Eng. His father was distinguished as the inventor of the graphic telescope, improvements in the microscope, and as an artist of great ability. His mother was a direct descendant of Oliver Cromwell.

We are indebted to a correspondent of the London Medium and Daybreak for information respecting Mr. Varley's professional career, which the writer states to have began in the service of the Electric and International Telegraph Company, from which he rose gradually until he became its chief engineer and electrician, which post he held for many years until the telegraphs were taken by the Government. At the outset of his career he first attracted the attention of Sir William Fothergill Cook, Robert Stephenson, and others of the directors of the company, by devising a method of discovering the locality of distant faults in telegraphic wires. Since then his discoveries and inventions have been numerous enough to fill a volume, and it is impossible in limited space to call attention to more than a fraction of them. By means of improved commutators and relays, he rendered it possible to send telegraphic messages direct over much greater lengths of wire than had previously been possible in the then defective state of insulation. He subsequently invented a method of relaying the current, whereby it became possible for operators in London to send messages through to towns great distances away on the Continent.

After the first Atlantic cable failed from faults in its design and construction, Prof. Varley designed the first successful one and superintended the laying of it from the steamer Great Eastern, making the first electric connection between the Old and the New World at Heart's Content, Newfoundland, on the 27th of July, 1866. Operations were then commenced by him for recovering the end of the 1865 cable and completing the submersion, and the squadron at length succeeded in laying a second line of cable from Ireland to America. "In addition to his connection with the laying of the Atlantic cable, Mr. Varley," says the London Times, was an exceedingly accomplished scientific man, and had patented or introduced many useful inventions, one of these being a musical telewas played on at the Queen's Theatre, Long- ment.) acre. and at Covent Garden early in 1877." But, valuable as Prof. Varley's labors were in establishing a means of communication between two continents, his bold avowal of the fact that a means of communication actually exists between two worlds, the one seen and known by mortals, and the other not, will more especially interest our readers, and is, probably, at this moment estimated by him to be of far greater value and importance. Of his investigations, experiments and conclusions in the broad field of Modern Spiritualism, we can do no better than to furnish his own account, written in 1880, and we therefore give it as at that time published under the heading : "PHENOMENA I HAVE SEEN. By Cromwell F. Varley, F. R. S., C. E.":

On another occasion I was sitting near a small table: Farewell Reception to Mr. and Mrs. the medium was almost six feet distant; the table rose up more than twelve inches, and then moved horizontally about eight feet before it came down again. This was witnessed by four people.

I have repeatedly seen tables (and other objects) lifted off the floor when our hands were resting upon them.

Sometimes I have sat under the table with candles, while friends observed above to see that the table was not moved by either the hands or feet of those sitting around. When the table has been off the ground, I have

mentally wished the table to move north, east, west or south, and it has immediately followed my unexpressed wish.

A scent-bottle lying upon a mahogany table has heen seen first to rock to and fro rapidly, and then to gyrate while rocking rapidly for some minutes, no hands being near it. This was at a private house.

I have been sitting in a chair in a well-lighted room, several feet from the medium, and my chair has been twisted half round so rapidly and violently as to nearly throw me off.

Other and numerous phenomena have occurred, proving the existence-(a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers.

In America, in 1867-8, I had numerous opportunities of experimenting.

In England I had experienced great unwillingness on the part of the mediums to submit to experiments. Miss K. Fox (now Mrs. Jencken) was introduced to me at the house of a solicitor (Mr. Townsend) by Mr. Livermore, a retired banker. After a few sittings Miss Fox consented to a series of experiments. Five cells of Grove's nitric-acid battery, two helices.

an electro-magnet, key, switches and wires were procured by me, in order to see if there were any connec tion between the psychic forces and those of electricity and magnetism. After a great many experiments. extending over fifty or sixty hours, I was still unable to detect any distinct connecting link. Some of the experiments were conducted in the dark, but the majority of them in a bright light, and some in broad daylight

My battery was on a side table, and was there connected to a switch from which eight wires ran to the table at which we were seated.

Mr. and Mrs. Townsend, Mr. Livermore, Miss Fox, and I were always there, but on a few occasions we had sometimes one, sometimes two others. By means of the switch and keys I was able to operate in the dark, no one but myself being aware of the experiment I was trying. In fact, none of those present were acquainted with the laws of electricity.

Two phenomena of importance only were obtained. 1st. Whenever I took hold of a wire through which the current was passing, the "invisibles" always correctly stated which way the electric current was flowing (as suming that the current flows from the positive to the negative pole). The second phenomenon was that whenever in the dark I placed the helix around my head, the "invisibles" took no notice of it when no current was passing; but the moment I pressed down the key, and caused a current to flow, loud raps were heard, the table rocked violently, and Miss Fox's hand would write out involuntarily a message to me to the effect that I ought not to place my head inside the helix, that it was prejudicial, and it gave them great uneasiness. I repeated this experiment on many oc casions, and always with the foregoing result.

Mr. Blackburn, of Manchester, requested me to test the materialization phenomena, which occurred in the presence of Miss F. Cook (now Mrs. Corner). The experiments were conducted at the house of Mr. J. C. Luxmoore, in Gloucester Square, Hyde Park. The medium was treated like a telegraph cable, a current being sent from her right wrist along her right and left arms to her left wrist." She was tested for "continuity and resistance" all through the sitting. For this purpose a reflecting galvanometer, a box of standard re sistances, the necessary keys and shunts, were em ployed.

By these means the medium could not break the cir cult for even the hunaredth part of a second without the fact being instautly revealed ! Yet out came the "materialized Annie Morgan." She spoke to us and wrote before us on paper. She once appeared only half materialized from her waist upward, the lowe extremities being absent.

I shook hands with this "materialized being," and at the conclusion of the sitting-which lasted, I be lleve, over an hour-I was instructed by "Annie Mor gan" to go to the medium to demesmerize her. I found Miss Cook just as I had left her; the platinum wires were untouched, and she was in a deep trance, from which I speedily awoke her by "cross-passes." (I phone, which he produced in 1870, and which have elsewhere published the result of this experi-

Richmond in San Francisco. To the Editor of the Banner of Light : On the evening of Aug. 28th, Mr. and Mrs. Richmond were tendered a farewell reception at the parlors of Metropolitan Temple. The speakers' stand was laden with flowers that filled the air with fragrance, and a subdued and sympathetic influence seemed to pervade every heart. Bro. R. A. Robinson presided, a

pleasant part of his duties being the presentation to Mrs. Richmond of two hundred dollars which had been quietly collected, unbeknown to her. Hon. Joseph Brown_was invited to make a few remarks, which he did as follows:

make a few remarks, which he did as follows: "Ladies and Gentlemen-I scarcely know why I have been called upon to speak. I have hith-erto occupied other platforms, but more of a political character than this. I will say, how-ever, that for thirty years I have been investi-gating Spiritualism. I sat with the Fox Girls and I have investigated various other phenom-ena, some of which satisfied me, others were entirely unsatisfactory. I have examined ma-terializations and various other things con-nected with Spiritualism, but not until Mrs. Richmond reached this coast and I had listened Sunday after Sunday, did 1 become entirely satisfied of the future life and immortality of the soul. I have listened to orators in various parts of the world. I have heard Webster, Clay and Calhoun; in England, Gladstone and others of the House of Commons, and I am free to say, of the House of Commons, and I am free to say, and I am happy to be able to say that I have listened to no eloquence and depth of thought so beneficial and helpful to humanity as that given through Mrs. Richmond.

The past week we have all been busy, giving our attention to the 'Conclave of Masons.' They came with drums beating and banners flying; they were welcomed with open arms. Much good, no doubt, will grow out of it to our coast. But I consider that in the advent of Mrs Bichwood and her guides there is a great and the flying of banners in a few days will be forgotten, but the truths that have been utter-ed through Mrs. Richmond will never die.

I wish her and her husband Godspeed wher-ever they may go. They have sown seed in my heart that will benefit not only myself but others, and I feel very grateful for their minis-trations here."

The guides spoke at some length with their The guides spoke at some length with their usual earnestness, only the voice scemed to carry deeper emotions than ordinarily. I can-not refrain from giving you a few extracts : "If it were not true that love could speed the way and the white wings of your friendship and memory follow our medium and her husband, then indeed would parting be sad. Seven years ago last winter, our medium, then returned from England, had a blief sojourn in your midst; then, as now, her visit was a short one, but that was only the prelude of which this certainty has been the grander and longer por-Such that was only the preude of which this certainty has been the grander and longer por-tion of the symphony of friendship with you. She came to you after a ministration in Chica-go of about seven years, and now the greatest trial of her life, next to leaving her friends there, is to part with you; and that certainly means that this is the second home. In time it might become the first for a for months it might become the first, for a few months longer would make it seem as near and dear longer would make it seem as near and dear as those whose faces she has gazed upon for seven years. Keep the sanctuary of the spirit swept and garnished for angel ministrants that come to your lives. Fortunately no ordained priesthood is necessary for the ministering of Spiritualism; fortunately no temple is needed that is called more sacred than another, but the divinest temple is within your own hearts; there the angels minister, there they love to assemble, there they make their shrines and their offerings, and all that we could do through this or any other medium is to prepare the way to that temple, so that the communication be to that temple, so that the communication be direct into your own lives and into your own hearts; if we have done this for any life, it is a boon that above all others we prize...Con-sider, beloved friends, that the hour of comsider, beloved friends, that the hour of com-munion is such time as you receive the truth: and the new birth, the baptism of the Holy Spirit, is that particular hour when the quick-ening pulse of immortal life throbs in your veins, and you say, 'Not only am I man and woman, but I am also immortal,' and that birth is the new birth of all religions... This brotherhood of man is the divinest sentiment that ever came from human line burt it would

The sad prophecies which some astronomers have made, and which returning spirits have repeatedly endorsed through Mrs. Cora L. V Richmond and other media, concerning varie startling events which might be looked fo during the present cycle of planetary conjunction in the midst of which this world of ours is now involved, have, at least as far as the year 1883 is related, been borne out by the facts in a mournful degree. Dire convulsions of nature, in the form of earthquakes and cyclones of the most terrible violence, bringing ruin and death to thousands upon thousands of human beings; multiplied accidents of singularly fatal and in many cases unique character, and other untoward events have made the present year one of ghastly monumental memory in the his-

tory of man: Rough estimates place the loss of human life from extraordinary causes at considerably over two hundred and fifty thousand, and there are yet three months of the year to come. The greatest calamities have been those caused by volcanic action, earthquake and tor-nado. More destruction to life and property has been wrough by these areas than by any

caused by volcanic action, earthquake and tor-nado. More destruction to life and property has been wrought by these agents than by any other. First in the order of importance comes the recent terrible volcanic eruption which swept away a large portion of the Island of Java, and extended over into Sumatra. By this disturbance over one hundred thousand lives were lost and thousands of homes swept away. It was without doubt the most wonder-ful eruption of modern times. This was, ac-cording to scientific theorists, a continuation of the disturbances at Ischia, off the coast of Italy, where about thirty-five hundred persons were killed by an earthquake on July 28th, just a month before volcanic action in Java begun. Fully one thousand more people were badly in-jured at Ischia, summer cottages, hotels and other resorts were wiped out, and beautiful farms and vineyards entirely destroyed. On the 6th day of May, a severe earthquake shock at Tabreez, Persin, almost entirely obliterated the town and killed hundreds of people there and in the vicinity. An avalanche from the top of Mt. Ararat swept down into the val-ley below on March 26th, and killed one hun-dred and fifty weople.

top of Mt. Ararat swept down into the val-ley below on March 26th, and killed one hun-dred and fifty people. The most recent cyclonic disaster was that which swept over a portion of Minnesota on August 21st, almost wrecking the city of Roch-ester, and causing a number of deaths. Turn-ing back in the records are found the cyclone in Illinois and Wisconsin, May 18th, and in Illi-nois. Ohio and Missouri on the day before. re-sulting in the loss of seventy four lives. The States of Mississippi, Georgia and South Caro-lina suffered severely from wird, and two hun-dred and fifty people perished.

In a subfred severely from which, and two hun-dred and fifty people perished. Of the disasters caused by water the most re-cent is the storm of Aug. 31st, on the Grand Banks, with the loss of a number of vessels and one hundred meil, so far as reported. Five days before the steamer Woodburn was run down off Eddystone Light, with a loss of eight-een couls. A pier gave way at a small summer days before the steamer Woodburn was run down off Eddystone Light, with a loss of eight-een souls. A pier gave way at a small summer resort near Baltimore, and precipitated all the people standing on it into the water. Eighty of them were drowned. While the steamer Daphne was being launched on the Clyde, July 3d, she capsized, and one hundred and fifty deaths were the result. The British steamers, Hurunni and Waltaina, collided, June 25th, with a loss of twenty-seven lives. At a Hindoo religious ceremony at Secunderbad. India, April 17th, sixty-two persons were drowned. Six fishing vessels, belonging to Yarmouth, Eng, were wrecked April 1st, and their crews, numbering forty, perished. March 18th saw the sinking of the ship Dunslaffuage on the Aberdeenshire coast, with all on board, num-bering twenty-three. On March 11th the steam-ship Navarre foundered on her voyage from Copenhagen to Leith, and forty-six persons were lost. The Hull and Yarmouth fishing-flects were almost entirely destroyed, March 10th, when one hundred and thirty-five fisher-men were lost. The steamer Gypsy sunk on the Mississioni River, near Naw Orleans, with and the new birth, the baytom of the Holy Spirit, is that particular hour when the quick-ening pulse of immortal life throbs in your veins, and you say, 'Not only am I man and woman, but I am also immortal,' and that birth is the new birth of all religions... This brotherhood of man is the divinest sentiment that ever came from human lips, but it would be valueless if you are only a brotherhood of dust; that which makes it valuable is that you are a brotherhood of angels in embryo, and may share that immortal heritage with every ohild of God. If Spiritualism does not teach the hollest aspiration, the purest life, we know it not. If it does not give to man the most incen-tive for good deeds, we know it not, since by fellowship, with angels men become like angels. Germany and Hungary. Railroad accidents have been frequent so far during the year, but the loss of life has not been as large as during previous periods of the same duration. On Sept. 2d a disaster to a train between. Berlin and Steglitz killed forty persons. The collision of July 27th, on the Rome, Watertown and Ogdensburg Road, re-sulted in the death of twenty-two persons and the injury of thirty-five more. On the South-ern Pacific Road, Jan. 21st, an accident oc-curred at Tehichipa Pass by which twenty-two persons were burned or crushed to death. Forty-geven persons were burned to death Forty-seven persons were burned to death. June 25th, in the theatre fire at Lake Como. The steamer Grappler was burned in Puget Sound May 4th, and seventy lives were lost. Fifteen children lost their lives at the time of Fifteen children lost their lives at the time of the fire and panie in a parochial school in New York, February 21st. The great Newhall House fire took place January 11th at Milwaukee, when fifty-nine lives were lost. Two hundred and seventy persons perished in a burned circus building in Poland, January 15th. There have been several panies from various causes which resulted very seriously. Among them was that among the school children at an entertainment at Sunderland, England, June 17th, where one hundred and ninety-seven boys and girls were crushed to death. Twelve per-sons were killed and a large number injured by the panie on the Brooklyn bridge, May 30th. A panie in a factory in Bombay, February 2d, resulted in twenty-three deaths. Among the many explosions the mest, notable Among the many explosions the most notable were the explosion of a mine in Sicily, July 29th, when thirty-five miners were killed; that of a powder magazine at Soutari, with a loss of seventeen lives; that of a mine at Besseges, France, twenty-one lives lost; that of a powder dépôt at Rome, forty lives lost; that of a boller dépôt at Rome, forty lives lost; that of a boller at St. Dizer, France, thirty lives lost; that in Diamond mines, Joliet, Ill., ninety-seven lives lost; and in the powder works at Oakland, Cal., twenty-six lives lost. It is also estimated that nearly 30,000 peoplé have perished from cholers in India and Egypt. In the list given above no mention is made of the thousands of minor accidents which. In many cases have shocked local communities; and, doubtless, calamities attended by great loss of life in remote countries have been omitted, and no mention has been made of dis-asters which only resulted in destruction of property. property.

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North Edgecomb, Me., Aug. 30th, 1883.

A Clergyman's Scornful Smile.

Mr. Stephen S. Mitchell, a druggist of Saco, Me., while in Boston the other day, dropped in at an auction of unclaimed freight and purchased a box, of the contents of which he was ignorant. When Mr. Mitchell opened the box, he found that he was the owner of about two thousand manuscript sermons, formerly the property of a Methodist clergyman. The clergyman had written along the margin of his pages such curlous suggestions to himself as the following: "Deliver this passage in solemn tones"; "Scornful smile after the word 'never'"; "Pause long enough to count twenty five after this passage"; "Close Bible with violent slam after this passage "; "Contemplate ceiling in attitude of adoration at this point"; "Sarcastic wave of hand"; "Rapid gesture." Manuscript sermons do not possess a charm for Mr. Mitchell, and he does not exactly know what to do with his property .--New York Sun.

Specks of tan and freekles, spots of eczems, re moved by Dr. Benson's Skin Cure. Unrivalled.

In No. 2520 of The Spectator, pages 1281 and 1282, there is a letter from Dr. Carpenter, who assumes that because there are impostors making money by bogus 'spiritual manifestations," all "mediums" are impostors. He might with equal reason assert that, because fraudulent merchants are occasionally brought to justice, therefore all merchants are rogues.

Twenty-five years ago I was a hard-headed unbellever, and when it was asserted that tables could be made to gyrate by means of "electricity and magnetism," the absurdity was too manifest for discussion. "Spiritual phenomena," however, suddenly and

quite unexpectedly were soon after developed in my own family. Several coming events were correctly foretold, and I was naturally amazed; this led me to inquire, and to try numerous experiments in such a way as to preclude as much as circumstances would permit the possibility of trickery and self-deception. Some of these investigations have been published in various journals, and in the proceedings of the Dialectical Soclety.

Prior to this I had frequently experimented with mesmerism as a curative agent, and had met with three clairvoyants with whom I had made many experiments.

The late Prof. de Morgan has written, "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.'

William Crookes, F. R. S., writes, "That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry."

I can fully endorse both of these statements. Some of the sub-committees of the Dialectical Society have left a record of their proceedings. They did not have recourse to paid or professional mediums. They sat time after time until the phenomena appeared.

They report that ultimately they succeeded in getting a heavy table to move when no one was touching it: and when, in fact, no one was within some few feet of it. The room was well lighted at the time.

I have twice seen a table move when no one was. touching it. On one occasion, in my own house, when no one was within seven feet of the table, and while I was holding both the hands and feet of the medium, the table moved up to me. Several others were present, and all of us saw it. 1.11.10

One of the phenomena which I experienced on this occasion was a great loss of power, I could with difficulty only support myself.

I often experience this at "physical scances," and to such an extent for years I have been obliged to abstain from them altogether. It is also a curious fact that my presence often weakens, and sometimes prevents the physical phenomena altogether. It was accordingly arranged that the experiments should be conducted by Mr. Crookes, at his house, and in my absence. We fixed the apparatus, and devised various means of making the tests as indisputable as possible. He has conducted a long series of experiments, tak-

ing every precaution he could devise to avoid trickery, Intentional or otherwise.

It is simply impossible for even a thoroughly experienced electrician to escape from the electric circuit without producing such an alteration of resistance as would proclaim the fact instantly. The doors and windows were sealed, the rooms were examined before and after the experiments, and yet the phenomena presented themselves before Mr. Crookes and other gentlemen quite as capable as Dr. Carpenter himself of correctly interpreting them. Any person who doubts Mr. Crookes's ability and accuracy of observation, should read his paper upon the determination of the atomic weight of thallium. Dr. Carpenter himself might study this with advantage.

Dr. Carpenter attacked Mr. Crookes, Dr. Huggins, myself, and others some few years ago in the Quarterly, in a manner which drew down upon him a lesson which he seems to have forgotten. He seems to think that he has disposed of us by comparing us with Baron Reichenbach, and he jumps to the conclusion that we have placed faith "in tricky women." Baron Reichenbach published a work describing a new series of forces which accompany electricity, magnetism, chemical action, vitality, which he named Od. Dr. Ashburner, of England, has confirmed many of his statements, and I have experimented with many people who can see these phenomena. Now, I cannot myself see the so called "flames" that issue from a magnet, but I can generally feel them, either by my hands, or in the region of my spine, even through a thick deal plank; the sensation is like that of a warm current of air playing upon the skin. There are many who are more or less sensitive to these forces.

I am very glad to see that Dr. Carpenter admits the phenomena of "artificial sonmambulism "(hypnotism,) and of "profound reverie," called "biological." These are merely some of the phenomena known by the more comprehensive term of mesmerism, or by the objectionable term of animal magnetism. As Dr. Carpenter admits these, he is far advanced on the road that leads to psychic forcism and Spiritualism.

If he will experiment upon a good sensitive, he will find that he can demesmerize his patient as rapidly through a brick wall as if there were no wall between them. This I have repeatedly done. Chickens are easily hypotized, and at different times I have met with three dogs who at scances would howl, bark, and run under their owners' chairs when the phenomena were there bards

under their owners chairs when the phenomena were about to begin. Mr. Crookes has used instrumental means to record the phenomena, so as to eliminate his own mind as much as possible. Dr. Hare of Philadelphia did likewise; and I have

Dr. Hare of Philadelphia did likewise; and I have endeavored to do so. That the phenomena occur there is overwhelming evidence, and it is too latenow to deny their existence. All those who have closely studied the subject find that these things occur, not only in Europe and Amer-ica, but also in all other countries, civilized as well as savage. They have hot been confined to any one cen-tury, but seem to be as old as the human race. One of the chief difficulties which an inquirer in this country encounters is the necessity of unlearning a (rat, fit cal which is usually accepted without ques-tion.

tive for good deeds, we know it not, since by fellowship with angels men become like angels. So if man has fellowship with dust he becomes a clod, and he must be like that from whence he sprung; if from angelio life, then all is di-vine and perfect... There can be no partings, there can be no death in the light of that love which even now quickens thousands of pulses in harmony with your own, and makes the heart-beats of one truth vibrate round the world. It has been said that there shall be a girdle of nations encircling the globe—sister re-publics responsive to one breath of freedom, one thought of humanity, one divine purpose. There is already a fraternity of souls encircling the globe; in India, in Persia, in Japan, in China, in the far realm of Egypt, throughout the Hellenic nations, in Europe, linking the modern civilization with the form of spiritual

modern civilization with the form of spiritual truth. They reach their invisible arms, they extend their invisible links. The cable of spir-itual truth is encircling the globe, and the heart-beats are one with you. The spiritual is nothing if it does not bring you to the consciousness that all the service truth requires of you is, that you keep the altar-fires pure; and this will bring service of hand and tongue, and mind and heart, and all treas-ures... We wish to thank you one and all for and tongue, and mind and heart, and all treas-ures.... We wish to thank you one and all for your personal and united effort in the forward-ing of our ministrations here. For the gift that you have presented we desire to thank you for its own value; but more than this for the love that prompted it; for we know that not one farthing was proffered that did not come from the heart, and as such it is received by our me-dium and her husband. Again we thank you most sincerely and most cordially for this evi-dence of your kindness, and for those treasures most sincerely and most cordially for this evi-dence of your kindness, and for those treasures of the spirit that they will fold carefully away in their hearts, which will be to them a perpet-ual fountain of wealth." The happy spirit, "Ouina," said she must say a parting word, and spoke as follows : "My medium came six months ago and you received us here, and I was permitted to make some poems on that occasion; now that they are going away and I cannot shipe through any

some poems on that occasion; now that they are going away and I cannot shine through any more, nor see you any more at all in your homes where you have made meso welcome, I could n't let her go without saying also my word, that I thank you for the love you have given to me and my medium. Where there is love there is always room. These six moons that I have ministered in your own dwellings have been precious, and I have borne them home to my islands in the hunting-grounds above, as por-

precious, and I have borne them home to my islands in the hunting-grounds above, as por-tions of the great joy of my life: I will ask you to give me a subject that I may make a poem before we say good-by." A sweet poem on "Love" was given, which I would be glad to furnish, but fear I have al-ready been too lengthy. Mr. and Mrs. Rich-mond departed the following day for Salt Lake, leaving behind thankful hearts for the rich truths that have quickened and strengthened our lives, and for the personal friendship and acqualatance with such devoted workers in the spiritual field. G. H. HAWES. Sept. 8th, 1883. Sept. 8th, 1883.

"I need have no more fears from that quarter," is what the storekeeper remarked as he threw the coun-terfeit twenty-five-cent piece in the fire, which had come back to him several times.

Cured My Wife's Weakness.

From Evansville, Ind., the home of our correspondent, Mr. Jno. R. Patterson, comes the following: "Samaritan Nervine cured my wife of a case of female weakness." It's an extract from Mr. Patterson's letter. \$1,50.

The Case in a Nutshell.

VACCINATION either (1) protects you from taking smallpox; or (2) mitigates it when you have taken it; or (3) does neither of these things. Now, if it neither protects nor mitigates, then it is useless, and everyone will admit it ought. not to be enforced by law. If it only mitigates

not to be enforced by law. If it only mitigates, then; since the mildest smallpox is admittedly as contagious as the most severe, vaccinated smallpox is no less dan-gerous to the community than unvacoinated; therefore there is no reason, and therefore no right to enforce vacoination' by law. If the doctrine is that it protects you from taking smallpox, those who believe this doctrine will go and be vaccinated, and then, being them-selves safe, have no reason, and therefore no right, to enforce vacoination upon others by law.—A. M., in The Vaccination Inquire;

Horrid, yes, it is, that we must suffer from disease, but from Heart Disease, nervousness and alcoplessness, Dr. Graves's Heart Begulator will give you immediate relief. House and the so. \$1 per bottle at druggists',

SEPTEMBER 29, 1883.

BANNER OF LIGHT.

Pearls.

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

There's no art To show the mind's construction in the face.

-[Shakspeare. 1.3 1 1 . . . The graves of those we have loved and lost distress

and console us.-Arsène Houssays. The primal duties shine aloft, like stars: The charities that soothe and heal and hless Are scattered at the feet of man, like flowers. -[Wordsworth.

Grace comes as oft clad in the dusky robe of desola tion as in white attire .- Sir J. Beaumont.

How can I tell the signals and the signs By which one heart another heart divines? How can I tell the many thousand ways By which it keeps the secret it betrays? -[Longfellow.

What is resignation? Placing God between ourselves and our trouble.-Madame Swetchine.

> The mountains opened wide on either hand. And, lo! amid those labyrinths of stone The sea had got entangled in the land,

And turned and twisted, struggling to get free, And be once more the immeasurable sea.

-[Mathilde Blind.

No evil propensity of the human heart is so power ful that it may not be subdued by discipline .- Sencea.

Sunapce Lake Spiritualist Camp-Meeting.

Sunapce Lake Spiritualist Camp-Meeting. To the Editor of the Banner of Light: Another week has passed at Sunapee, and this may be chronicled as the most prosperous week ever passed at this most lovely summer resort. During these fine autumnal days, aside from the meetings, scances and entertainments, a great amount of work on the grounds has been done-streets laid out and graded, tents erected and cottages completed—so that the material comforts as well as the spiritual interests of man have been attended to. Sunapee never looked as beautiful as to-day. Taken altogether, there is a wild and weird charm about the place that one feels nowhere else. Here is Nature's altar, and here worship flows sponta-neously from the human soul; here but one law is needed—that of love—and the people have all been so deeply imbued with this one divine principle, that we have not been obliged to employ the services of a sin-gle policeman this season. All honest mediums meet with a most cordial reception. The spirit-world is al-lowed to make its own conditions for manifestations, and the best results are always obtained. In the truest sense this has always been a Spiritualist Camp-Meeting, and its business has been conducted by me-dums under instructions received from the spirit-world. All have been struck with the natural beauty of the place, the deep interest which has pervaded all of its meetings; and many have secured lots upon which to erect cottages previous to the meetings of another season.

on its meetings; and many nave secured lots upon which to erect cottages previous to the meetings of another season. Monday Afternoon, Sopt. 3d.—A business meeting was held in the Pavilion, and Mrs. J. W. Lamson of Manohester was chosen committee to raise funds to purchase lanterns and make improvements on the roads. About forty dollars were raised. Mr. B. C. Whipple of Croyden was chosen committee to have charge of the grading and construction of streets, and during the week much work has been accomplished in a most acceptable manner. Tuesday Morning, Sept. 4th.—Mrs. Juliette Yeaw of Leominster, Mass., gave an excellent lecture on "Falth, Hope and Charity." In the afternoon Mrs. E. J. Du-rant of Lebanon gave an equally fine one upon "The Evidences of Spirit-Communion." followed by Capt. H. H. Brown of Brooklyn, N. Y., who announced as the theme of his remarks: "He that hath Ears to Hear, let Him Hear what the Spirit saith to Lake Sun-apee Camp-Meeting." Wednesday, Sept. 5th.—Our speakers for this day both disappointing us, and there being a general call for conference. Remarks were made by Dr. H. B. Stor-er, Mrs. S. B. Woods-Craddock, and Daniel Brown. Mr. Louis F. Jones of Leominster, Mass., gave some excellent tests, also short speeches were made by Dr. Brown of Milwaukce, Mrs. Juliette Yeaw and Mrs. Hattie Mason of Troy, N. Y. The meetings were in-terspersed with fine selections by the choir. In the evening there was an entertainment in the hall for the beenefit of the Association, consisting of vocal and in-strumental music, readings, recitations, and tests of spirit.presence.

evening unere was an entertainment in the half for the benefit of the Association, consisting of vocal and in-strumental music, readings, recitations, and tests of spirit-presence. Thursday Morring, Sept 6th. — The address was given by Capt. H. H. Brown, upon "The Moral Stand-ard of the Future; How Shall we Determine Right from Wron?" In the afternoon Mr. A. E. Stanley of Leicester, Vt., lectured upon "The Completeness of the Spiritual Philosophy and its Adaptability to the Intellectual and Moral Requirements of the Day." Both lectures were eloquent, and fully appreciated by the audiences. In the evening Mr. Joseph D. Stiles of Weymouth, Mass., gave one of his wonderful séances. He commenced with an improvised poem, suited to the requirements of the place and time, and complete in its rhythm and thought. Then followed names, de-scriptions and communications from about fity.five dif-ferent spirits, and all but two or three were recognized. How can one doubt the fact of spirit communion after listening to "Swift Arrow's" most convincing tests of spirit presence? Friday Morning, Sept. 7th.—Lecture by Mrs. Juliette Yeaw of Leominster, Mass. Subject, "Thought and Its Power." This lecture was one of the finest ex-pressions of the Spiritual Philosophy ever given from our platform. At the close, Mr. Edgar W. Emerson of Manchester gave tests of spirit presence. Twenty-five names were given, beside descriptious and com-munications—ail within the short space of twenty min-utes. Nearly every one was recognized. The man-ner in which these facts were given ought to convince the most skeptical of the honesty of the medium and the fact of spirit communion. In the afternoon, Mrs. Emma Faul of Morrisville, V. gave the address. She chose for her subject, "What Shall the Harvest Be?" Her remarks were, as usual, lucid, logical and eloquent. Mr. Emerson gave, at the olose, the names of twenty-one spirits present. In the evening a ball was enjoyed at the Pavilion. A very social parky attended, and all secmed to enjoy themesl

and Mrs. Chas. Emerson and daughter, and Mr. and Mrs. Ira Huntoon, of Unity, N. H.

and Mrs. Ira. Units. Enterson and chugner, and Mr. and Mrs. Ira. Hantoon, of Unity, N. H.
James Knowiton, of Sutton, N. H., were: Mr. James Knowiton, Mrs. Frances M. Knowiton, Wesley T. Knowiton, May F. Knowiton, Kent O. Knowiton, Ray F. Knowiton, Mr. W. H. Marshall, Mrs. Mary G. Marshall, Isabella A. Marshall, Mrs. Neilie L. Robinson, Bimer D. Robinson, all of Sutton, N. H.; Mr. Sumner O. Marshall, Mr. John H. Marshall, Mr. Mills A. Marshall, Mr. Summer O. Marshall, Mr. Cabley, Hill, N. H.; Mr. Willis A. Marshall, Mrs. Neilie L. Robinson, Bimer D. Robinson, all of Sutton, N. H.; Mr. Summer O. Marshall, Mr. and Mrs. Williard Camley, Hill, N. H.; Mr. Willis A. Marshall, Mr. John H. Marshall, Mrs. Ella M. Marshall and Miss Fannie Marshall, of Manchester. Mr. C. H. Harding, test medium, from Salem, Mass. is located at the Forest House. Mr. James Knowiton of "Eagle Villa" is giving very excellent satisfaction as a clairroyant. He appeared on our platform for the first time the other evening, and his Indian control, "Eagle," gave some very fine tests.
.... During the meeting about twenty different persons have lodged in the tent occupied by Mr. and Mrs. B. O. Whipple of Croyden. Mr. Whipple has leased Lot No. 19, and will erect a cottage.
.... Mr. G. H. Stewart and wile are with us from Wille Step Process. Process Pr

leased Lot No. 20. The following parties from Goshen. N. H., are camping here: Miss Ida T. Gregg, Mr. and Mrs. Henry Trow, and Mr. and Mrs. Bamuel Gregg. The Newmans are here in full force from Wash-ington : Mr. Henry Newman, Mrs. Hattle G. Newman, Mr. and Mrs. Fred H. Newman, Miss Emma J. New-man, Mr. Willie E. Newman, and Mr. Berton E. New-man. With them may be found Miss Flora E. Hadg-new.

....Mrs. Susan E. Watson and Mr. Arthur G. Watson, from Hillsboro' Bridge, are camping with Mrs. J. W. Lamson of Manchester, near the auditorium.

Lamson of manufactor, near the auditorium,At the cottage owned by Mrs. Fellows and Mrs. Belcher, Miss Mary Conners of Warner, N. H... Miss Namie Fowler of Cambridge, Mass., Mr. and Mrs. Horaito Hawkins, Keene, N. H., Mr. and Mrs. Gerry of Stoneham, Mass., Mrs. Lizie Abbott, Westfield, Mass., Mrs. Morrison, Mrs. L. A. Abbott of Fisher-ville, Vt., Mr. and Miss Fisher of Walpole, N. H., Mrs. John H. Wright, East Unity, N. H., Mr. E. A. Stanley of Leicester, Vt., and Mrs. Alvin Roundy of Claremont, N. H.

Claremonr, N. H. At "Glencoe Cottage" may be found the own-ers, Mr. and Mrs. Gilman, H. Whitney of Franklin, N. H., and N. P. Batchelder of Ashland; also E. R. Whitney and wife of Ashland, E. L. Whitney and A. Whitney, New London, and E. M. Whitney of Manchester.

cheater. Mr. and Mrs. E. D. Shepardson of Marlowe, old, stanch workers in the cause of Spiritualism, are camped on Vermont Avenue, and are enjoying to their fullest all the meetings. They contemplate erecting a

.....At "Spirit Home Cottage" Thomas Burpee of Sutton, and wife, are enjoying a quiet and pleasant time.

.... Our singers, Mrs. Hattle Mason of Troy. N. Y., and Mrs. Minnie D. Emerson of Lebanon, N. H., have given the very best of satisfaction. Mrs. Mason has given many private sittings to the entire satisfaction of all who have visited her.

of all who have visited her.Mr. Wm. H. H. Eddy of Moravia, N. Y., and his brother, Mr. Horatlo G. Eddy of Chittenden, Vt., have been holding sdances for materializations and physi-cal manifestations, at the scance building, every day during the meeting. These brothers have done a great deal toward building up Sunapee Camp Meeting. The manifestations at their scances have convinced thousunds of the return of spirits. "Happy Home Cottage," owned by Miss Mary Persons and Mr. and Mrs. Calvin Runrill of Windsor, Vt., has been tenanted by its owners and Harrison Woodward, W. H. Ralph, Adelaide Ralph, Etta and W. H. Ralph, J. M. Taylor, Hosea Read, from Wind-sor, Vt., Luther Kimball, Maria Bowers and Alma Lord, from Felchville, Vt., Dolly Hale, Springfield, Vt., B. Strong and wife, Hartland, Vt., Dr. Davis, Keene, N. H., L. Davis, Glaremont, N. H., Seth Hale, Worcester, Mass., Mr. Wells, Greenfield, Mass., and Louis F. Jones, Leominster, Mass.Quite a party from Manchester, N. H., have

....Quite a party from Manchester, N. H., have been camping upon Sunapee Lake Avenue, near the Lake, consisting of Mr. Frank H. Philbrick, Mrs. Henry H. Philbrick, Miss Belle F. Philbrick and Mrs. Martha A. Reed.

Mattha A. Reed. At the cottage owned by Mr. V. C. Brockway of Newbury, N. H., Trensurer of the Sunaree Lake Camp Meeting, have been entertained Mr. B.'s family, beside some twenty-five others from Henniker, New-bury, Bradford, Weare and Manchester. Mr. L. F. Brooks and family, from Lebanon, N. H., have been encamped on the Bluff.

.... Hon. E. J. Durant, formerly President of the N.H. State Association of Spiritualists, of Lebanon, N. H., has been stopping the last few days of the meeting at the Forest House.

Mr. Wm. B. Allen of Keene. N. H., has been at Mr. Silas Dana's farm-house, and attended all our meetings from the first.

.... Mr. and Mrs. Geo. Matthews of Marlowe, N. H., have been camping in "Aunt Mary's" tent during the meeting.

.... Mr. Horatio Hawkins and wife of Keene always enjoy our Camp-Meetings and conventions; of course they were with us. Mr. Hawkins has done a great amount of work for the cause of Spiritualism in the beautiful city of Keene.

beautiful city of Keene. The first cottage erected on the grounds. is owned by Mr. Stephen Woodward of Sunapee, N. H., and is known as "Lake Shore Cottage." The follow-ing have been entertained there: Mr. Woodward's family; Dr. F. P. Fisher and wife of Enfield. N. H.; Miss Alice G. Fuller of Boston, Mass., and Mrs. H. C. Comstock and daughter of Newport, N. H.At "Evergreen Cottage" the following have lodged: Mr. and Mrs. J. K. Connor and daughter, and Miss H. C. Sargent of Warner, N. H.; Dr. Sargent of Concord, N. H., and Miss N. S. Fowler of Cambridge, Mass.

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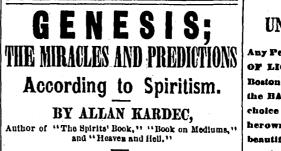
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Inemselves. Saturday, Sept. 8th.—In the morning, Mr. Geo. A. Fuller of Dover, Mass., delivered an address from the text, "In my Father's house are many manslous." Mr. Edgar, W. Emerson gave names of sixteen spirits pres-

Edgar W. Emerson gave names of sixteen spirits pres-ent, all of whom were recognized. In the afternoon, Mr. A. E. Stanley gave a lecture upon "Conscience the Real Power in the World," which for depth of thought and clearness of expres-sion has seldom been equaled and never excelled on our platform. In the evening, Mr. Joseph D. Stilles gave a test sé-ance in the Pavilion, which was crowded with a very attentive audience. One hundred and twenty spirits reported, giving full names, descriptions, communica-tions, etc., and all but four or five were fully recog-nized. Mr. Stilles is undoubtedly the most remarkable test medium in the world. His control, "Swiit Arrow," is rightly named, for at times one can hardly write fast enough to report all the names given. Mr. Stilles is certainly a most wonderful man, for not only are his tests remarkable, but also his lectures are eloquent, and his improvised poems of a high order of excel-lence. lence.

lence. Sunday, Sept. 9th.—The first address of the morn-ing was given by Mr. Stiles upon "Spiritualism: Its Proofs, Its Principles and Its Prophecies." The fre-quent applause of the large audience attested their-appreciation and approval. Mrs. Emma Paul followed with an excellent discourse upon "The Mission of Spiritualism."

appreciation and approval. Mrs. Emma rain followed with an excellent discourse upon "The Mission of Spiritualism." At 1 o'clock, Mr. Emerson held a test scance. About forty spirits presented themselves, and all were fully recognized. Mr. Emerson's powers are increasing very rapidly. His tests are very convincing, and the man-ner in which they are given, together with the matter contained in the communications, proves to all the re-liability of the medium. At 2 o'clock Dr. H. B. Storer, of Boston, gave an ad-mirable discourse: upon "Spiritualism, the Motive Power of all Religions." He was followed by Mrs. Julietto Yeaw of Leominster, Mass., who gave a pro-found address upon "A Trinky of Forces, and their Relation to the Soul of Man; the Spiritualism, and the Paver of all Religions and speakers on the grounds participated. A feeling of brotherly love per-vaded the meeting, making it one of the most enjoya-ble of the season. Monday and Tusadan, Sent. 10th and 11th, were

Mass.

Mass. Seth Hale of Worcester, Mass., expressed him-self as greatly pleased with the meetings. He was carried back by them to the early days of Walden and Silver Lake, and has secured a lot upon which he con-templates building before another season. He says: "My better-half will be with me at Sunapee next ware." year."

.... Mr. Louis F. Jones of Leominster, Mass., is a Mr. LOUIS F. Jones of Leoninster, Mass., is a young medium of nuch promise. He should be en-couraged in the work which he has undertaken. He has painted, under spirit influence, a very fine picture, while on the camp ground, giving a view of the Lake, also of Sunapee and Croyden Montains.

also of Sunapee and Croyden Mountains. ... Dr. I. P. Greenleaf, who in former years has labored so faithfully with us at Sunapee, is not and and never will be forgotten by the campers at this place. His inability to be present with us caused a shadow to fail over our meetings, which the light of the inspiration of the spiritual philosophy could not entirely remove. The deepest sympathy was ex-pressed for him.

... Bro. Ed. S. Wheeler, who at the time lay sick at Lake Pleasant, was not forgotten, and the sympathy of the entire camp was extended toward him.

.... Mrs. Mary A. Charter visited the Camp-Meet-ing, and displayed great taste in the decoration of her text.

.... Dr. Critchley and wife of Portsmouth, N. H., both excellent mediums, visited the camp this season for the first time. They made many friends, and we trust will become permanent campers; at least they have secured a lot.

... Dr. Frank Pierce of East Putney, Vt., has met with excellent success as a magnetic healer. During his two weeks' soloura he had over eighty patients.

.... Mrs. Sarah C. Brigham, M. D., and daughter Neille of Fitchburg, Mass., visited the meeting for the first time this year, and seemed to enjoy the scenery and the meetings.

and the meetings:O. H. Harding of Salem, Mass., who has camped with us for the last three years has leased a lot; will therefore become a figure at Sunapee. The Camp-Meeting for 1883 has closed. Its la-bors are all done. May it have proven a blessing to humanity. G. A. FULLER.

100 We are permitted by a reliable contributor to the Banner of Light to print the following extracts from an appreciative letter recent ly received by him from a lately bereaved correspondent:

"The receipt yesterday of your most welcome and indulgent letter, together with its visible accompaniments—the P—J— and the tracts (one of which 'Eleven Days at Moravia,' we have read with intense interest)—and especially the invisible yet unmistakable accompaniment, her filled our hearts with gratitude.' Death"
In the evening a conference meeting was held in the Pavillon. All the mediums and speakers on the product participated. A feeling of brotherly love per-the finishible yet unmistakable accompaniment have read with interase inforest)-and especially the finishible yet unmistakable accompaniment have read with interase inforest)-and especially the finishible yet unmistakable accompaniment have read with interase inforest)-and especially holding your elter (still unread), which esemed good bus the reading and especially especially in the body, most certainly in the spirit." The future prospect for sumpee were never as good as to-day. 'About filly lots were leased this season for a period of ten years. Thirteen-cotage about the first of deptember. THEMS. In the contage owneed by Mr. Charles E. Stubbe been entertained it in a future and work in a message of love from us to our been entertained it. Mas He shore, and in your would confer a bleesing, and we feel like begging of Newport, N. H. if Miss B. Brw

WHAT IS SPIRIT? An Essay by CLEMEN'T W PINE, of England. It is a maxim of one of our modern savants that the ca-pacity to ask a question implies the corresponding power to answer it-a bold assertion, certainly. But, encouraged by such a statement in relation to the capabilities of the human mind, the author ventures its attempt the solution of the problem, "What is spirit" Paper. 5 cents, postage free. Paper, 5 cents, postage free. For sale by COLBY & RICH,

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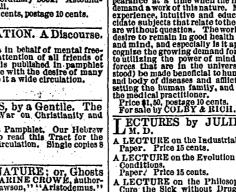
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An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," """ from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way." and the tired horess look cagerly toward their home and its rest. A boy and his dog are earcriv hunting in the mellow earth. The little girl imparts ilfe 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. Size of sheet, 22:29 inches.

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

An Impotent Assailant.

From time to time the phenomena and philosophy of Spiritualism are overhauled by censorious clergymen and preachers, here and there. who unconsciously give away the substance of their case by the concessions they feel obliged to make in laying down their premises for attack and contention. The most recent instance deserving our special attention is that of Rev. James M. Gray, of the Reformed Episcopal Church in Boston, who preached from his pulpit on "Spiritualism and the Church," meaning by "the church" no more than his church, which in its turn is a fresh protest against the Protestant Episcopal Church, on account of its ritualistic tendencies. Dr. Gray took his text from Isaiah viii: 19, "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, Should not a people seek unto their God?'

The following from a report of the substance of his discourse, we make the text for our commentary and illustration :

The speaker thought that the Christian pulpit should not ignore Spiritualism, because the delusion was an extensive and growing one: because natural science had as yet been unable to give any satisfactory explanation of its mysteries, and because many good Christians were being disturbed by the resemblance of some of its phenomena to the most sacred facts of their holy religion. Spiritualism was not without its modicum of truth. The Christian religion itself had its origin in the fact of communication between the inhabitants of the spiritual world and this. Even now, dying Christians frequently behold visions of the heavenly city. The Bible teaches that the believer is continually surrounded by guardian angels. Nor will it do to say that all the phenomena of Spiritualism are a cheat. Some of the first names in scientific annals have been unable to account for what they have seen on any known principles of physical law. There would seem to be two possible explanations of these phenomena. One is that which attributes them to psychic force, the other to demoniacal influence or possession. The speaker thought that the latter was the only possible solution for many. It was no objection to this that some good men and women were believers in Spiritualism, because the devil may transform himself into an angel of light. It was predicted by the Saviour that false prophets would arise and show great signs and wonders that would, if possible, deceive the very elect. The point of contact between the pulpit and Spiritualism was where the latter professed to be a new religion, and in a certain sense to supplant Christianity. But Spiritualism as a religion could not be a revelation from God, because it contradicted other of his revelations, and because i was unworthy of God. Spiritualism as a religious system seeks to substitute sight for faith. But the scriptures teach that the key to true spiritual development is just the opposite to this. One revelation is enough. The Bible answers all the needs of the soul. The séance is not the place for disciples of the Lord Jesus to gather. Spiritualism may n t be an unmixed evil, but if men "believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." We desire first to call the reader's attention to the fact that the preacher characterizes Spiritualism as "a delusion," an "extensive and growing one," which is plainly an imputation, though not so intended, on the growing intelligence of the age. This is the reason he gives why the Christain pulpit should not ignore it. Natural science, too, he asserts, had not as yet been able to give any satisfactory explanation of its mysteries, and that is another reason why the Christian pulpit should not ignore it. Would this preacher kindly explain to us, what he admits science cannot yet do, the mysteries of a delusion? Perhaps he thinks he can do what nobody else can, and therefore it is incumbent on him to make the effort. But still another reason why the pulpit in his opinion ought not to ignore Spiritualism is because 'many good Christians were being disturbed by the resemblance of some of its phenomena to the most sacred facts of their holy religion." Then Spiritualism is making its way into the Church, as we have "repeatedly alleged : If it does nothing more than to dissipate the sort of cant which is contained in this exclusive claim to "the most sacred facts" of its holy religion, it will at least have made a good beginning. Then it is admitted that there is a resem blance on the part of the phenomena of Spiritualism to the most sacred facts held by Christians? The resemblance, too, is so close as to actually imperil the creedal integrity of the Church? Let us not overlook the importance of a concession like this. It has a peculiar meaning, and a wide, one. Not only are the phenomena resemblances, they are likenesses. They take the "facts" enunciated by Christ symbols of the world? No doubt nature is a

them on in continuation, enlarge their signifi- and the stars are his footstools. But what cance for mortals, verify his sayings to men, in Spiritualism to ridicule and sneer at; on the

BANNER

gerously close resemblance to Christianity !

that Spiritualism rests its foundation either on psychic force or ou demoniacal possession and its common father." influence. Neither of these will serve to explain the phenomena. If evil spirits communicate with mortals, as he is ready to admit in those who assume to have all religion themgood spirits also, if only to counteract the influence of the others?

Will be undertake to assert that the divine creator and perpetual providence of the world permits but one class of spirits to influence mortals, and that the undeveloped and therefore evil class? He must indeed have but a low estimate of the power that rules the universe. He would manifestly be more in his place as a learner than a teacher. Is this what he would call one of the "most sacred facts" of Christian belief, making up what he styles their and not allow the progressed spirits as well? worse than it is; but it has now grown to such tians with its "delusion," and has furthermore come to acquire a strong resemblance to Christianity in its phenomena. It is to be supposed that it never could have done this if it were the result only of demoniacal influence or psychic force.

Besides, they are each of them an exceedingly lame and impotent explanation of widely accepted facts. For example, psychic force cannot be said to be possessed of the power of thought. If trance mediumship is only psychic force, whence are derived the impressive teachings, the eloquent and beautiful thoughts, the pure and profound wisdom which continually flow from the lips of uneducated mediums, and not infrequently from the mouths of babes themselves, even as the Scripture promised would be the case? And from what source is drawn this mysterious and marvelous power to heal the sick by the laying on of hands, as we have ourselves seen successfully employed in hundreds of cases, and which is illustrated by numbers of the bealing mediums, in this very city of Boston daily? If this be all a delusion, as Rev. Mr. Gray would more than imply, after allowing for his concessions that there is a modicum of truth in it and that it bears a strong resemblance to Christianity, so much so as to "deceive the very elect," then how does it happen that so many Church-people who have received the benefit, have been made whole physically by the alleged delusion makers, endorse and accept it as they notoriously do? It is in the face of all this, and in defiance of such lame and lumbering inconsistencies, that this clergyman who professes to preside over a Reformed Church, deliberately advises "the disciples of the Lord Jesus" against attending the spiritual séance. And he bases his advice on the assertion that "the Bible answers all the needs of the soul." He even counsels them to believe only in Moses and the prophets, whose accepted rule of conduct and of morals was "an eye for an eye and a tooth for a tooth," oblivious wholly of the teaching of the humble Nazarene in laying down in the human heart in place of it the eternal law of love. It is to be apprehended that our reverend friend of the Reformed Church has unconsciously suffered his bigoted prejudices to override his sense of justice and his love of truth-leaving out of the account his lamentable lack of charity. It is for that reason alone that we tender him some advice from our side, begging him to peruse the address of Baboo P. C. Mozaomdar on the Brahmo-Somaj movement in India, and its relations to Christianity, delivered in this city on

about his character? Nature is law, nature is demonstrate the practical reality of all he fate. The mystery of sorrow is not explained taught and inculcated. When the time is come by it, the problem of sin is not solved by it. for the occupants of the pulpits to warn their You see everything before you beautified, illuhearers against Spiritualism because it so mined, while in your heart there is a load of closely resembles Christianity, the time is also sorrow, there is the mighty shadow of sin. What come for them to give up the contest. They | character can illumine the depths of the human have clearly changed their ground. They are character? It is only a soul that can satisfy a begging the question. From being the aggress- soul. Thus, gradually, God's relevation in huive and attacking party, they have become de- manity flashed across our vision, and Jesus befensive soldiers. They no longer see anything | came more and more real as our sorrows became more and more real, and the supreme, contrary, their greatest fear is because it so sweet ideal of his nature took a personal hold nearly resembles Christianity ! This is an en- ufon us. So entered unto the Brahmo-Somaj tirely new tack to take. A little while ago it the influence, I will say, of Christ; I will not was wholly of the devil; now it bears a dan- say of Christianity. Why? Because we see around us Christianity divided into denomina-Again, it will be noticed that after he had as- | tions and sects, each smiting against the other, serted that Spiritualism is a "delusion," and | and fighting among themselves.... The specthat it bears a close resemblance to Christian- tacle of the conflict presented by so many rival ity when the phenomena of the former are com- forms of propagandism has not been edifying pared with the facts of the latter, Dr. Gray to us in India. The Brahmo-Somaj is imbued comes out with the feeble admission that it is with the spirit of Christ, of love, prayer, de-"not without its modicum of truth." A modi- voutness, dependence, peace. We feel that the cum of an admission, but full of meaning when world everywhere, all nations, need the Comfort-we remember that it is extorted from the one er whom Christ promised to send. Did he speak making it. The Christian religion had its ori-gin, he says, "in the fact of communication be-is the Comforter? Produce him, ye Christians, tween the inhabitants of the spiritual world I ask you! Where is the spirit of truth who and this." He says "the Bible teaches that the was to follow him? These can be discovered believer is continually surrounded by guardian in the Bramo-Somaj. And if I appear before angels." And then he cautions his hearers you to-night, a pilgrim, an illiterate Oriental, against saying "that all the phenomena of Spir- before a nation of scholars, philosophers and itualism are a cheat." This admission of his is thinkers, my only apology is that we have altogether too sweeping and comprehensive to found in India something which we would lay leave him any ground to stand upon. He can- before all mankind, in order that in the course not retrace his steps by undertaking to explain of time a fraternity might spring up which would make all mankind one family, and God

This is what Spiritualism aims at and teaches, and it is for this that it is denounced by order to get out of his dilemma, why may not selves. Not only does Spiritualism teach this, it demonstrates the truth of spirit existence and direct communion with the loved ones who have gone before-with those whom none of us are willing to believe demons exerting only a baleful influence: This, however, is what Rev. Mr. Gray would prefer to have his people believe.

Disowning Themselves.

The "Fay-Braddon Combination" have been so often and so thoroughly exposed by the Spiritualist press that they have become obliged, "holy religion"? Can the omnipotent Crea. in order to continue their peculiar practices, to tor do one thing and not another ? allow dark publicly declare that they are not themselves. spirits to come back to men and influence them, This remarkable display of self abnegation took place recently in Elkhart, Ind. Having an-There is no grain of reason in such an assump- nounced in flaming handbills and in the public tion. Both the demoniacal theory and the prints that they would give a religious illuspsychic allusion are weak and feeble. If Spir- trated lecture on Spiritualism, and exhibit itualism could show no better foundation and tables, pianofortes, musical instruments, etc., support, it would deserve to be decried far rising, floating and being played upon in midair, spirit-forms, "sometimes eight or ten at a strength as to have carried away many Chris- time," upon the open stage, and that twenty to thirty persons would each receive a communication, and every lady a gift of flowers from the spirit-land-all to be done "in full gaslight," the Spiritualists of the place, knowing the antecedents of the troupe, busied themselves in making known a few facts concerning the individuals who, as "the only and original Annie Eva Fay, assisted by the celebrated English medium, Prof. D. H. Hearns, and the em!nent exponent, Prof. C. C. Braddon," promised to thus edify and startle the public.

This was done so effectually that to stay the tide of public opinion setting in against them the Combination caused to be published in one of the papers, the Review, the following letter. which is a curiosity in its statements and grammatical construction: To the Editor of Review:

As Miss Fay's business agent, I wish to refute and contradict the error that is being talked openly on the streets of this city. Professed Spiritualists certainly ought to know the difference between the real and the genuine. There is a company traveling who have taken Miss Fay's name and traveled upon her reputation. That company I pronounce as frands, because they have stolen that which does not belong to them, but the hady I represent, who is now advertised to appear the lady I represent, who is now advertised to appear on Thursday evening is the original Miss Eva Fay, called by the Spiritualists of Europé and America as the world's greatest medium. We have the documents with us to prove our statement from all the prominent journals of this country and Europe. As the statement has been made in this city, that this is not the lady to whom the royal society of England paid the sum of good for the government experiments. I say positively that it is the same eminent lady and not the company who are traveling, taking her name, and whom the Spiritualists condum. HENRY CUMMINGS. But the "force" that was "heing talked ly I represent, who is now advertised to a But the "error" that was "being talked openly on the streets," was too much of a truth to be so easily set aside; and this was more apparent when on the next day the following appeared in the same paper: To the Editor of Review : To the Editor of Review : I read in last evening's *Review* a communication from one Cummings, acting as business agent for Eva Fay. Intelligent Spiritualists, though they may not be able to distinguish the difference between genuine sometimes to perceive a difference between genuine manifestations and those that are fraudulent. We do not deny that the lady advertised to appear here to-night is the original Annie Eva Fay, or that she may not, under proper conditions and surroundings, act as a medium for genuine maifestations of a certain class; but we do deny that she is noted in this country as a great medium. On the contrary, the Fay-Brad-don Combination (the same party now here) have been denounced in the Banner of Light, the principal Spir-itualist paper of this country, as barefaced frauds, not worthy the patronage of Spiritualists er their oppo-hents; as all well-informed Spiritualists know that what they advertise on their bills to occur at their ex-hibitions does not take place under the circumstances and conditions stated. Those attending their exhibition to night with the expectation of being humbugged, will surely get the worthy of their money. All others will be weefully dis-appointed. **K**. E. Conze. To the Editor of Review : Finding it impossible to hoodwink the Spiritualists or induce them to refrain from their efforts to save others from being ignorantly imposed upon, Mr. H. Cummings announced that Miss Eva Fay came "on her own responsibility," and did "not depend upon the indorsement of the Spiritualists of Elkhart"-which was very sensible in Miss Fay, after all that had been said and done, but a course which any one not a naturally born idiot would be likely to adopt-and that "her manifestations speak for themselves." When the evening of the show came, an audience of between two and three hundred assembled, and the manifestations spoke for themselves in a rope-tying feat, a ringing of bells, the thrumming of a tambourine, etc., all within the cabinet, and not a single performance in "full gas, light," or in any light at all outside. No piano took to itself wings, no table arose, no guitar floated above the heads of the audience, not one of the "twenty or thirty communications" was received, and no lady obtained "flowers from the spirit-land," or anywhere else. In fact, about the only thing promised that came to pass was that an admission fee would be charged at the door. A correspondent who furnishes us with the particulars above given, says: "I saw their C. C. Braddon, and recognized him, as I supposed I would, as the somewhat notorious H. Melville

business agent of Miss Fay. The D. H. Hearns, the Great English Medium,' as he is called, is said to be D. H. Pingree. I communicate this for the information of Spiritualists in places they may hereafter visit."

OF LIGHT.

Our Medium in Cincinnati.

Miss M. T. Shelhamer, the medium for the Banner of Light Message Department, has recently visited friends in Cincinnati, O., passing about five weeks of her summer vacation in that city, the larger portion of which time was spent at the hospitable and genial home of Dr. H. H. Jackson and his estimable wife. This lady is an earnest and well-known worker in the cause of Spiritualism. It gives us pleasure to state that our medium's brief sojourn in the West was one of unalloyed enjoyment.

The warm reception extended to her by the Spiritualists of Cincinnati was one that will ever be remembered by her with the greatest pleasure. Nothing but expressions of the kindliest feeling and friendship did she meet at their hands; and she returned to her Eastern home strengthened and refreshed in spirit. because of the courtesies extended to her by her Western friends.

Miss Shelhamer reports Spiritualism to be flourishing in Cincinnati. Its influence seems to be spreading for good; its usefulness is growing, and is recognized everywhere; its workers are kept busy, and are well remunerated for their services.

While in Cincinnati the medium attended a trumpet séance of Joseph Schwemberger, a German medium, who has been instrumental in converting over two hundred people from a belief in Catholicism, in the above-named city, and received a cheering message from the spiritworld relative to her mission and its effect upon spirits and mortals.

Miss Shelhamer also attended a private séance at the residence of Mrs. Annie C. Rall, a well-known trance-medium of Cincinnati, and, among other messages of a more private nature given by personal spirit-friends, through the mediumship of Mrs. R., the following characteristic communication was received from Spirit John Pierpont, one of the personal guides of our medium, and the Spirit President of the Banner of Light Free Circles:

FRIEND-Please accept a few words from John Plerpont. It affords me great pleasure indeed to be among you, to be one of your company this beautiful day, to know that the heavens and the earth meet, and that soul-life unto soul-life must come; that the materialthings of life are passing away, and that in the light of this glorious order, divine power, goodness truth, light and wisdom prevail over the world. I can remember my own soul's introduction to some spirit sourcehence the soul of John Pierpont was not despondent; for I felt the power of the voices, it was upon me, and when my boy was born into spirit-life, who was so dear to me, I could not call him dead, I could not think my child lost, though my soul was rent with anguish. I knew there was a land of pure delight, where my child could forever reign. I knew it and felt it. Hence when I heard the little voice coming to my ear, I did not need to be testing this or that one, but I- knew it was true. My spirit-child baptized me. Not a priestno I but something grander than a priest, my own little child I Hence I come to you, not as a minister, preaching to the people, but to help you in your work ; for you are as a little childs in knowledge, even as I was when on earth. I remember well the first in-struction that I ever received in this beautiful spiritculture, and I realized its glory and its truth :

Then I felt not how great I was, but how small I was, and so step by step I fourneyed on. Then as I viewed all this growth of my soul, and met dear ones that I once thought dead, I found that the spirit-life was an active life : that we had an occupation in that sphere that must be accomplished, and that was the real and divine order that filled the innermost of my life while on earth, and met its fullness in the spiritlife.

So I come this day as a fellow traveler on this glorious road, and 1 come to tell you, with our friend Anderson, that our spirit bands bless you for your willingness to work for us. And I agree with the spirit called Patrick,* that the beautiful element of love is to be the corner-stone of human redemption.

I am glad to have met you, and to say to this dear young lady that her father and mother are both here. I am John Pierpont. We are now dependent on ex-

SEPTEMBER 29, 1883.

Circular Letter from the Alliance.

On another page of this issue we publish a Circular Letter sent out by the American Spiritualist Alliance of New York.

State and local societies of Spiritualists in all parts of the country are requested to give the matter serious attention.

Copies of this Address can be obtained by writing to the Secretary of that society, T. E. Allen, at 23 Union Square, New York.

We are confident that this Letter will be found, on perusal, an able document, worthy the distinguished names thereunto attached, and one with whose ample provisions looking toward subsequent harmonious unity of action among Spiritualists many of the friends in the United States will feel to cordially affiliate.

An Age of Revision.

This is preëminently an age of revision: theologians are revising their creeds; scientific men are revising their conclusions; politicians are revising their platforms, and, under perihelion influences, the very earth itself is revising its interior and exterior conditions. A century ago a suggestion to revise the Bible would have been thought by many an act of blasphemy; but it is now done, and the act applauded.

Three years ago the general convention of the Episcopal Church appointed a committee of nine persons to revise the prayer book and enrich or otherwise change the appointed services. This committee have prepared their report by issuing a revised prayer-book with their proposed changes printed as they would like to have them in the future editions of the service book. It will be an interesting matter to watch the fortunes of the proposed changes in the general convention, which holds its initial meeting in Philadelphia on the 5th of October, and on the same day celebrates the centennial of the Episcopal Church in America.

A Spiritual Manifestation.

A reliable gentleman of our acquaintance relates a very singular circumstance that occurred on the 18th inst., in a neighboring town, to the effect that a young man, member of a Baptist family, died on that morning, and the same evening, when the family met at the suppertable, the spirit of the deceased entered the dining-room and took his accustomed seat. being seen by every one present! The spirit then entranced a younger brother, a youth of seventeen years, and spoke for some time through him, stating what spirit friends were present, etc. We are not allowed to state fuller particulars of this most singular and astonishing incident; but hope the family in question will be induced to give full details with their names attached, as such facts should be put on record as palpable evidence of immortality.

Mrs. Richmond in Deuver, Col.

Mrs. Cora L. V. Richmond addressed an audience Sunday evening, the 16th, in Denver, Col., that filled to overflowing the Academy of Music. The meeting was presided over by Mrs. Judge Brown. "Her discourse," says the Tribune of that eity, "was upon the doctrine of Spiritualism, explaining what it meant, illustrating its beauty and comforting influence, and arguing its correctness and truth." At the close Mrs. Richmond recited a poem improvised upon a subject proposed by an auditor, and it was announced that she would speak in the same place on the following Sunday evening.

107 The Terre Haute Express of the 20th reports that on the day previous Mrs. Annie Stewart, the well-known materializing medium, and Mr. William P. Walling of Battle Creek, Mich., were married at the residence of Mrs. Henry Hurst, and that, in compliance with the wishes of her husband, she will give no more séances. The marriage created much surprise on account

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Said this eloquent and inspired native of the far East : "If the science of comparative theology has taught us anything it has taught us that in the most ancient Scriptures of Hindoostan the primitive Hindu saw the mysterious sublimity of God's presence, and, in trying to utter that unutterable name, spoke in hymns, sung in verses, expressed himself in symbols, the right meaning of which the world fails to interpret. And even now, when we go into the depths of our mountains, or stand on the banks of our majestic, rushing, everlasting rivers, we feel like expressing ourselves in the symbolic language of scenery, sky, sun, moon and stars. Language is imperfect, it is feeble. The Infinite overpowers us, the Eternal drowns us in the torrent of his majesty and life, and we call upon the starry height and the rushing water to aid us, and praise him through his;works."

Sunday evening. Sept. 16th.

"In many respects," remarked the speaker, 'the religion of the Brahmo Somaj closely resembles Christianity. Its main pillars are repentance, prayer and faith. Confronted with Christian civilization its members were forced to ask themselves, What think you of Jesus? But in coming to think of Jesus, we did not follow your well-cut lines of dogma and speculation. The idea occurred to us, is God sufficiently knowable through the transcendental during his life on earth and extend them, carry mighty temple of God, the sun is his sitar-fire Henry Cummings, and that he was acting as next issue.

ternal speech for recognition, but I am glad in the thought that sometime in the glorious future we shall rise away independent, and live in that beauteous spirit world where souls know each other without the necessity of outward expression.

*A control of Mrs. Rall's.

The Propriety of Paying Mediums.

"It seems to us," says The Spiritual Record of Glasgow, Scotland, "that a very simple bit of equity ought to settle the question. What right have I to take the time-time which is money, time which is a portion of life—without giving an equivalent? The preacher, the physician, the lawyer, the judge, the hangman are all paid for time and labor. The street musician relies upon the natural instinct of human justice to get his living for his work. It may be held that the medium, like the minister, the lawyer or the physician, should not demand pay. Nevertheless, and all the more, the free gift, the spontaneous honorarium is his right as with the others. and should be forthcoming. Time for timeservice for service—is the rule of life."

15 Commend us, says the Boston Courier, to the Scotchman for determination, if not for consistency? Certain Scotch fishermen having undertaken to land a cargo of fish on Sunday, a crowd of zealous Sabbatarians set upon the offenders with sticks and stones, and grievously wounded several of the "sinners." Human law is in Scotland, however, as capable of holding its own as the divine, and the zealots were incontinently arrested, tried, and sentenced to half a year's imprisonment. Whereupon the Rev. Mr. Spurgeon saw an opportunity of making himself talked about, and has written demanding the release of the prisoners, declaring that he heartily wishes they "had a people in England good enough to be capable of this Scotch crime-the crime of fearing God so much as to use violence for the preservation of the Day of Rest." It is not understood, however, that Mr. Spurgeon's trifling (!) request that justice be waived on his simple word will be granted.

15 La Fe Razonada for June 15th has come to hand. It is published at San Juan Bautista, Tabasco, Mexico-E. S. Montero, editor-and has a vigorous table of contents.

25 Mrs. Fay, the materializing medium. will resume her circles Oct. 2d, continuing them on Tuesday and Saturday evenings, and on Saturday afternoon of each week.

10 Miss Tillie H. Lees, Assistant Conductor in Cleveland, O., is at present making a brief visit to Boston.

ET A letter to our columns from W. J. Col-Fay, though he denied in a very mild and quiet ville was put in type for this number, but from way that that was his name, but said it was lack of space its appearance is deferred to the

of its unexpected occurrence. Mr. and Mrs. Walling will reside in Battle Creek, Mich. The Express gives a lengthy account of Mrs. Stewart's seances, and remarks that the closing of them will be regretted by many. Dr. Pence is reported to have said that having devoted eleven years to the subject he should now, for a time at least, withdraw from that field of labor. and rest. He expressed the utmost degree of confidence in Mrs. Stewart's integrity.

By Spiritualists everywhere should peruse the spirit-invocation on our sixth page, which was given at the seance held June 29th. It was addressed especially to those present, but is applicable to all who take an interest in the cause. The speaker asks that all join together in one grand desire and an united effort to dispense the truth and dwell in harmony one with another—and we earnestly hope and trust that Spiritualists will seriously consider this important advice.

EF From an account in the Daily Press of Utica, N. Y., it will be readily inferred that Mr. W. B. Lord of that city has reached about the highest point attainable in Masonry, having taken three hundred and thirteen degrees. "He is thoroughly conversant," says the Press, "with all matters of interest to the craft, having made the subject a study. The orders to which he belongs entitle him to every privilege and right which Masonry can confer.'

In another column will be found an account of the Farewell Reception tendered Mrs. Richmond and her husband on the occasion of their leaving San Francisco for other fields of labor. Since the departure of Mrs. R., Mrs. E. L. Watson has been under engagement by the society over which she presided ; services will be continued in Metropolitan Temple. Mrs. Watson commenced on Sunday, Sept. 16th-the attendance being large.

23 Said CROMWELL F. VARLEY, the electrician, recently deceased-(a brief biographical account of whom appears in another part of this issue)—"I know of no instance, either in the new or old world, in which any clear headed man who has carefully examined the phenomena has failed to become a convert to the spiritual hypothesis."

BT A gentleman from New York, who attended the circle June 26th, informed the chairman that he recognized the message from the Indian Spirit, WAU-NE-KA-OA, as being for him. It pictured exactly his frame of mind, of the Children's Progressive Lyceum located and referred to mundane matters unknown to any other mortal.

> ET The fourteenth Annual Meeting of the American Woman Suffrage Association will be held in Brooklyn, New York, on Tuesday and Wednesday, October 9th and 10th, in the Academy of Music.

The Hartford Times of the 14th says :

Dr. Groevenor Swan.

"Dr. G. Swan, of this cky, has accepted an appoint-ment to lecture on the science of therapeutics and ma-teria medica, before the students in the medical de-partment of the American University at Boston, during the winter term. Dr. Swan, during a large practice of eleven years in this city, is said to have been required to give but five certificates of death, and not one in any case of acute disease, like pneumonia, diphtheria, typhoid fever, etc."

Dr. Swan is one of the most skillful practitioners in

our country. About thirty years ago he graduated at the Eclectic Medical Institute of Cincinnati, when

Prof. Buchanan was the Dean of the Faculty, whose

favorable opinion of Dr. Swan has been fully verified

in his professional career. After his Eclectic educa-

tion Dr. Swan made himself acquainted with Homeo-

pathic practice, and over fifteen years ago he took

another step in professional progress. The late Dr. -J. E. Newton, when he first met Dr. Swan in Western

New York, rushed up to him with enthusiasm, and de-

clared that Dr. 8. possessed the most remarkable healing powers he had ever met, and urged him to use

Notwithstanding his reluctance to believe this flat-

tering statement, Dr. Swan began cautiously trying his

healing powers as an aid to his medical and surgical

practice, and soon discovered that Dr. Newton was not

mistaken : many of his cases and cures are among the

most remarkable that have ever been recorded, and but for the doctor's remarkable modesty would have

brought his name very prominently before the public.

If Dr. Swan should permanently locate in Boston he

would be an important addition to our professional

circles. It is by such men, broadly educated, pro-

gressive and liberal, that a true College of Therapeu-

THE AMERICAN EXPOSITION, at the Institute

Building, end of Huntington avenue, Boston, contin-

ues to draw together an excellent attendance from the

city proper, and the region round about. The art gal-

leries are fine, and the exhibits varied and interesting.

The Woman's Department is of itself worthy a special

visit to this fine building-the examples of painstaking work, practical inventions, etc., being among the most

attractive of the many excellent features of the Fair.

Near the band stand in the upper part of the building

-where excellent music is regularly dispensed-those

of our readers who may visit the Fair will find Mr. Thomas Lees (of Cleveland, O.,) who, as a representative of the Electro-Dynamic Company, 121 South Third

street, Philadelphia, Pa., is stationed there with spec-

imens of a truly useful invention, for the application

of electric power to family sewing-machines, lathes, and other uses where, as we understand it, not above

"two horse power" is required. This novel machine is

the precursor of many other methods in which electricity promises to be of use in the future, pressed into ser-

vice by the inventive faculty of man. We advise all

interested in such matters to visit the Exposition and

carefully examine this Double Induction Motor, which

Mr. Lees will cheerfully explain to them. We are in

formed that he will probably introduce the Motor to

THE FOREIGN EXHIBITION, located in the

Building of the Massachusetts Charitable Mechanic

Association on Huntington avenue, Boston, is in full

tide of successful progress. The list of articles col-

lected here from every quarter of the globe cannot

fail of attraction for those who would practically know

for themselves what men are doing in the fields of me

chanical and artistic labor outside the boundaries of the United States. Our foreign correspondent speaks as follows concerning a proposed exhibit at this Fair:

To the Editor of the Banner of Light: I took occasion to notice some time since the beau-tiful exhibition of stained glass windows to which my attention was called by the manufacturers, Messrs, Lavergne & S.ms, No. 74 rue d'Assas. They have, at short notice, prepared a fure for the Bostron Expo-BITION. This flaure represents Jesusin the act of giv-ing his benediction. He stands upon a green mound from which four streams are flowing, representing the rivers of Pandise, and at which are the dove, drink-ing, and the doe in repose. We can well imsuine, too, that these waters represent that apiritual efflux which is going hence for the healing of the nations; and per-haps never more apparent than at the present of spir-tual enlightenment. I think all who have lefsure to contemplate this scene will be much pleased with the placid features of the principal figure, and the brilliancy of drapery and surroundings. G. L. DITSON. 47 rise d'Assas, Paris, France.

Mrs. Alphonso Bradford of Hyannis.

Mass., who has been in an unconscious state for

a week, recovered entirely on the 20th. Her condition attracted the attention of several well-known and prominent physicians, who gave their opinion, as reported by the daily

the Cleveland public at no distant day.

To the Editor of the Banner of Light:

tics can be maintained.

them

LIGHT. BANNER OF

Spiritualist Meetings in Boston:

Eagle Hall, 616 Washington Street, corner of Easex.-Bundays, at 10% A. M., 2% and 7% P. M. Eben Jobb, Conductor. Meetings also Wednesday afternoonsat

Harmony Hall, 54 Ener. Street (ist fight).-Sun-iays, at 10% A.M. and 3% and 7% P.M.; Thursdays, at 8 P.M. Presout Robinson, Chairman.

Eagle Hall.-Spiritual meetings every Saturday even ing, at 7% o'clock.

Chelsen.-The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at S and 7% P. M.

MPRINGFIELD, MANN., AGENCY, JAMES LEWIS, 63 Fynchon street, Springfield, Man., a sgruf for the Bauner of Light, and will supply the infritual and Beformatory Works published by other A file and Beformatory Works published by is sgent for the Npiritual and Colby & Rich.

TBOY. N. Y., AGENCY. Parties desiring any of the mpiritum I and Reformate. ry Works published by Colby & Rich will be accommodated by W. H. VOBBUIGH, 65 Hooslok street, Troy, N. Y.

5

CLEVELAND. O., BOOM DEPOT. LEEN'S BAZAAR, 106 Cross street, Cleveland, O., Chr-culating Library and dépôt for the Spiritual and Liberal Beoks and Papers published by Colby & Rich.

DETROIT, MICH., AGENCY. AUGUSTUB DAY, 78 Hags street, Detroit, Mich., is sgent for the Banner of Light, and will take orders for any of the Banner of Light, and will take orders for lished and for sale by COLBY & RICH. Also keeps supply of books for sale or circulation.

THE LIBERTAL NEWS CU., 620 N. 6th street, St. Louis, Mo., Keeps constantly for sale the BANNER OF LIGHT, and a supply of the Applicitum and Hefermalery Works published by Colby & Rich.

WARHINGTON ROOM DEPOT. The Boberts Hockstore, I). MUNCEY, Proprietor, No. 1010 Sevents street, above New York avenue, Washington, D. C., keels constantly for sale the BANNER OF LIGHT, and sauply of the Apiritual and Beformatory Works published by Colby & Bich.

HARTFORD, CONN., HOOM DEFOT. E. M. ROSE, 67 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Apiritual and Beformatory Works pub-lished by Colby & Rich.

ROCHFATER, N. Y., BOOM DEPOT. WILLIAMSON & HIGBEE, Booksollers, 52 West Main street, Rochester, N. Y., keep for sale the Npiritumi and Beforms Works published at the BANNER or LIGHT PUBLISHING HOUSE, ROSTON, MASS.

BOCHENTER, N.Y., MANDA DEPOT. JAOKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N.Y., keep for sale the **spiritual and Bo-**form Works published by Colby & Rich.

ADVERTISEMENTS.



W E submit a few of the thousands of similar letters we are receiving from those who have worn our Magnetic Biblelds. We ask candid minds to consider whether this is convincing evidence or sol. We claim for our Biblelds vir-tures power lay no other heating therapeutic agent. The power imparted is MAON ETHAN. Belentises now similar that Magnet isn is a force-s power- and may be "bottled up," "slored away "and held in the magnet. The moment these magnets come in contact with the is-dy they give off a pow-orful stream of magnetic life, warmit, hower and vitalising energy. Boothing every nerve and at once rousing up new life in the blood, making it what it should be, the magnet of the blood, making it what it should be, the magnet of the blood more blood. Making it what it should be the blood, cause it to expel morel. making it what it should be the blood. cause it to expel morel. Matter and sense from the sys-tem. We know our assertions are sirn ag when we claim we can and do cure Rheumatiem. Neuraigh, huy pensis, Epi-leptic Wits Disease "of the Klineys, but we have the proof to sustain all we claim, and the Hoing witnerses to leadly." All the power in the knowledge of none on it equal our Magnetic Beit for the cure of "Hright's Disease" of the Klineys. It has no equal on entils in the streagement of the Pelvic agains and viscers, either is male or female. If you doub, write to them, who and the the doing witnerses to leadly. All the to doub, write to them, and then decide whether the evidence is conclusive. A Remarkable Case of "Bright's Disease" of the W E submit a few of the thousands of similar letters we

A Remarkable Case of "Bright's Disease" of the Kidneys.

Kidneys. From a well known and popular genileman of Ban Fran-cisce, for many gears a U. N. Government Detective, well and faverably known in several Western Niates. Nowa m mber of Police Force of San Francisco, Cal. Read his letter:

and new ranks with a several work raise. Now a memory and respected by my construction, and memory and any appendix of respect of san Francisco, Cal. Read his letter: DENVER CoL., Arg. 20th. 1883. THE CHICAGO MAGNETIC SHIELD COMPANY - Genils-meas. I resist that it was a number of momenty a sin current of my experience in the use of your Magnetic Shields. I have been afflicted several years with Bright's disease of the kidneys. My case was a marked one, and never has been questioned by any physician. Have been treated by several of the used distinguished physicians in the United States, have paid out a reasonable fortune in treatment and medi-cines, but entitle to fall until I less over seventy five pounds in weight. My less were so evolved that the skin mursted open, my voice so weak it vas with difficulty I made myself understood; could walk but few index at any one time, my vision scionsly affected, my breach vers short, in fact was expected by my friends and hysicians that I must been dire, in this universal condition, with little boyof that when the the the shells. In a it w days I ex-periment a complete change for the better. It is new less than two memils since I commenced warring the Shelds, and an much better than for years, the swelling in my legs has disspeared, my kidneys act materia, no more pain, no more short breath, can waik without fatigue, and am gain-ing every day. I feel confident of a complete cure. No tongue can express the grafitude I feel for having found such a remeety as your Magnetic Shields. My homo is in Nan Francisco, Californea. You can reter to me any time, Na, 100 Market street. Hat hat on the the base of th

From another grateful patient who has worn the Shields for Kidney disease. These living witnesses are happy to testify to truth. Our Belts never fail to give satisfaction to the weater.

testify to truth. Our fielts nover fail to give satisfaction to the wearer. CRNTHALIA, WIS., Aug. 25, 1883. DR. C. I. THACHEN-Dies Sir: Four the past twenty-two years I have been more or less troubled with Kidney complaint, and have used a most every medicine that was-even recommended to no for that disease, but four d no re-life. Was almost discouraged. My life scence is burden. Last whiter I purchased a Magmetic Belt and Insoles from my son. J. E. Carry. Since that time I have been a differ-ent woman. Words can't express the jou I feel for having my health restored aga n, and I owe it all to these two atting their cost. As soon as cold weather comes I intend in put on a jacket. Yours respectively. Mills, J. D. CaltEY. Contralia, Wis., Aug. 25, 1883.

ALL SORTS OF PARAGRAPHS.

Henry Ward Beecher is reported to have said in a recent sermon :

ient health. She is an incessant worker.

A monument is to be erected to the memory of Mr. Francis Scott Key, author of "The Star Spangled Banner." He was buried in the cemetery at Frederick Md.; but his grave has hitherto been strangely neglected.

Somebody has said that mean men are the best at guessing conundrums. This comes from the fact that they have to give anything up.—New York News.

The Andover Review, the spirit of which is to be Progressive Orthodoxy," is to make its first appearance in December.

Make me as one that casteth not by day A dreary shadow; but reflecting aye One little beam, loved, warmed and golden, caught From the bright sun that lights our daily way. —I. P. Boynton.

An apple in perfect preservation, although ninety-six years old, is in possession of a gentleman in Uister County. As it rounded up from the blossoms of the parent stem in the early summer of 1787 a bottle was drawn over it, and attached to the branch, and after the apple had ripened the stem was severed, and the bottle scaled tightly. It looks as fresh as when first plucked.

bugle, of course. Do yo nose?"-Texas Siftings.

There are ministers who will never be able to hold a large congregation until they become chaplains to the penitentiary.

Louise Lateau, the "Stigmatics of Bols d'Haine." whose singular case attracted for so long the attention of devout Catholics, psychologists and medical men, died in France a short time ago.

The truest end of life is to know the life that never ends .-- William Penn.

Solourner Truth is still living and in good health, at the age of one hundred and eight. She makes her home with one of her daughters in Battle Creek, Mich.

A callco wrapper-A dry goods clerk .-- Chicago Telegram.

Paine Hall, Appleion Street. - Children's Progress-ive Lyceum No. 1. Free session every Sunday morning at at 104 0'clock. All are cordially invited. Benjamin Weav-er, Conductor.

"I will not go to heaven if I must go through that infernal Confession of Faith to which I once sub-scribed. God forgive my ignorance. I abhor it."

Rosa Bonheur is sixty-one years old, and has excel-

What's the difference between a fool and a mirror? The fool speaks without reflecting, and the mirror re-flects without speaking.—Rome Sentinel.

PAINE HALL.—On Sunday last, after the usual open-ing exercises, and a cornet solo by A. L. Gardner, Maria Falls gave a reading of "I Never Did So," in a most pleasing way; Miss Grace Burroughs, of the Shawmut School, kindly favored us with "The Organ Builders," which was well received; Master George Remby, our youngest speaker, was then introduced, and his effort heartily applauded; Freddie Stavens also gave a recitation. The musical programme con-sisted of a hearmonica solo by Mr. Walter Graham, and a vocal selection by Miss Mamie Havener. Judge Ladd addressed the children earnestly on in-teresting toples.

Judge Ladd addressed the children earnestly on in-teresting topics. Mr. Thos. Lees, of the Cleveland, Ohio. Lyceum was present, and was one whom every individual member of our school was pleased to see and hear. He said in substance : On account of the arduous business duties of the past week 1 am in no condition to speak to you on spiritual themes. I am more than pleased to be with you, and although not directly from Cleveland, I know I bring with me the best wishes of the members of our Lyceum. At the close of Mr. Lees's address he gave a reading of "Ever so Far Away." Our school is unanimous in asserting that this reading was one of the best ever given before us. The veteran Lyceum-worker. Mr. J. B. Hatch, was also introduced, and delivered in his usual vigorous manner a most interesting addr. s; especially appli-cable was his reference to his and our guest, Thomas Lees, and Mrs. Sarah Hartshorn, a veteran in this school, and our esteemed Conductor, Mr. Benjamin Weaver.

A would-be musical sharp, after listening to an oper-atic solo on the cornet by a celebrated performer, who visited Austin last summer, turned to his neighbor, and asked: "What is that air out of?" "Out of the bugle, of course. Do you think it comes out of his now?" Terms Stifting.

An old man died recently in the Santa Cruz hills, who had not the fear of will trustees before his eyes. He bequeathed the greater part of file state for the support of the "Harmonial Philosophy, or Science of the Soul," providing that a legally organized corpora-tion, with the proper officers, should look after the ex-penditure of the interest.—San Francisco Sunday Chronicle.

John G. Whittler has taken rooms at the Hotel Win throp in this city for the winter.

Some other world is glad to see Our star that's goue away; The light whose going makes our night, Makes somewhere else a day. —Minot J Savage.

There are plenty of stops to a hand-organ, but no permanent one.-New York Commercial Advertiser.

press of this city, "that it was not a trance, but a sort of spiritualistic phenomenon, which they, as members of the medical fraternity, could not

A series of social dances, under the auspices of our Lyceum, have been arranged for the Monday evenings in October. FRANCIS B. WOODBURY, Cor. Soc. 210 Columbus avenus.

ntion

THE SPIRITUAL PROGRESSIVE SOHOOL will open its fail and winter sessions at Ladies' Aid Parlor, No. 1031 Washington street, Sunday next, Sept. 30th. Our old friends and as many new ones as feel to lend their influence and support in the good cause are cordially invited to be prevent. The adult members will hold a Pumpkin Ple Social and entertainment at Ladies' Aid Parlors Friday even-ing, Sept. 28th; admission 25 cents. A good time is expected; and arrangements are being made to have them continued through the season. Our paper, The *Temple Within*, will, through the kindly efforts of our President and his many friends who have become in terested in it, be issued every month. Sample copies can be had on application to J. C. Street, President, 47 Dwight street, or to the Secretary, A. A. LORD, 47 Dwight street, or to the Secretary, A. A. LoRD, No. 13 Causeway street.

 Dermannt one. -New York Commercial Advertier.
 Edwin Pooth has purchased a house on Chestnut street, this city, and will make Boston his permanent residence.
 The Indian agents of Wyoming are "suspected of dishonesty," and of leaving their Indian wards to starve or steal cattle from the neighboring rawners. The suspicion is doubtiess only too well grounded and a bloody indian war, may ensue. Hauging were too good for such accoundrels is these agentis, but they mill not be hanged; they will. In time, get rich, go mand the brotherhood of man.—California, and its contempt of the grent rule of the fatherhood of Gue and the brotherhood of man.—California Paper.
 "Milk in this violnity is going up because water is n't coming down," said Jo Cose; but Digby only siniled, and remarked that he did n't see the connec-tion; whereupon J. C. said it was difficult to do so in a dry season.
 Censure is the tax a man pays to the public for be ing prominent.—Swift.
 Pere Hyacinthe will leave Paris for America, Sept. 27th, on a lecture tour.
 Life has no significance to me save as the thetare in which my powers are developed and disciplined for use, and made fruitful in securing my own independ ence and the good of those around me, or as the scene in which i am fitted for the work and worship of the securing transmission in the scene is the scene in which i am fitted for the work and worship of the secure due considered the scretcy.
 Mark Bart and Suma Paris and the scene is the scene in which i am fitted for the work and worship of the secure the scene in the scene is found.
 Mark Bart and Suma Paris and the scene is bub scene is found and scene and the scone is found.
 WELLS MEMORIAL HALL .- Sunday, Sept. 23d, the

Mrs. Carrie Tryon is now located at 342 State street, er, Conductor, Horticultural Hall (corner Tremont and Brom-field Bircoita).-Meetings under the auspices of the Bos-ton Spiritual Temple will be held every Sunday at 10% A. M. and 7% P. M. after Oct. 18t, B. Holmes, President; W. A. Dunkice, Treasurer. Brooklyn, N. Y.

J. W. Fletcher will lecture in Haverhill, January, 1684.

we be Saved ?" Mr. Chase may be engaged for the

Sundays of November in New England, if applied to

J. Clegg Wright, of Liverpool, Eng., now on a lectur ing tour in America, spoke in Portland, Me., Sunday, Sent. 23d. and will address the friends there again next Sabbath ; on Sundays, Oct. 7th and 14th, he will be in Brockton, Mass.; speaks in Philadelphia, Pa., for the First Society in November; during December he is to be at Springfield, Mass., and during January in Brooklyn, N. Y. Mr. Wright spoke in Cummington, Mass., Sent. 16th. 17th and 18th, and at Chesterfield the 19thhis discourses being in reply to Rev. Mr. Sullivan, a Baptist clergyman who had taken it upon himself to attack Spiritualism in those places. The attendance at Mr. Wright's meetings on these occasions was excellent-many persons coming from long distances in the country round about for the purpose of hearing him-and good seed was evidently sown by his labors.

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

the work. COLBY & RICH. Publishers.

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.

A Card.

school, and our esteemed Conductor, Mr. Benjamin Weaver. Mr. Hatch, as a closing sentiment, gave: "Cleve-land," "Lees," "Shawmut," "Hatch," "Ohldren's Progressive Lyceum No. 1" "Weaver"--not Father, Son and Holy Ghost, but three in one, and one in three. "May this bond of union never be broken." "In union there is strength." "What cannot three Spiritualist societies do, cemented together with the eternal bond of Friendship, Love and Truth?" At a meeting of the Association held recently, Mr. Alonzo Danforth was elected Vice Conductor, Mrs. G. Hemby a Leader. Among the friends of progression who were our guests to-day were Mr. Band of the Shawmut School, Harvey Lyman, Esq., and Mrs. John Woods, one of the founders of the Ladies' Aid Scolety, Next Sunday will be observed by us as Harvest Sunday. Donations of flowers, autumn leaves, fruit, vegetables, etc., respectfully solicited. Cannot the three Boston Lyceums tonder Bro. Lees a reception? The subscriber takes this method of returning her heartfelt thanks to her numerous friends in this city and vicinity for their kind attendance at the testimonial at Tremont Temple, on Saturday afternoon, Sept. 22d, and also for the generous donations of flowers and fruit furnished by them for that occasion.

MRS. MAUD E. LORD. Boston, Mass., Sept. 25th. 1883.

J. W. FLETCHER, reliable medical and trance medium, at 2 Hamilton Place, Boston, Mass.

Subscriptions Received at this Office

FOR THE SPIRITUAL OFFERING. Published weekly in Ot-taniwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50. THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1,00 per annum. LIGHT FOR ALL. Published semi-monthly in San Fran-cisco (Sal. \$2,00 per annum.

LIGHT FOR ALL, 42,00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eng. Price

Manny, both neve and referator. London, Eng. Trice 3,00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. London, Eng. Price \$2,00 per year, postage Socents THE THEOSOPHIST. A Monthly Journal, published in Indis. Conducted by H. P. Blavatsky. \$5,00 per annum.

For Sale at this Office: For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weeklyin Chicago, 111. PriceScents-percepy, \$2, 50 per year, VOICE OF ANGRLE, A Semi-Monthly, Published in Hos-ton, Mass, \$1,65 per annum, Single copies 7 cents. FACTS. A Quarterly Magazine. Published in Boston. Single copies 50 cents. MILLER'S PSYCHOMETRIC CHROLAR. Published monthly up C. R. Miller & Co., 17 Willoughby street, Brock-lyn, N. Y. Single copies 10 cents. THE SFIRITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,60. Bingle copies 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAI COULTURE. Published monthly in New York. Price 11 cents.

Cents. THE SHAKER MANIFESTO. Published monthly in Sha-THESHAKER MANIFESTO. Fublished monthly in Coa-kers, N. 48 conts per shnum. Single copies 10 conts. THE OLIVE BRANCH: Utics, N. Y. A monthly. Frict 10 conts. THE THEOSOFHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 56

Cents. _LIGHT FOR THINKERS. Published weekly at Atlanta,

LIGHT FOR THINKENS. Published weekly at Atlanta, Ga. Single copies, 5 cents. LIGHT FOR ALL. Published semi-monthly in Ban Fran-cisco. Cal. Single copies, 10 cents. COUNCIL FILE AND ARBITHATOR, published monthly in Washington, D. C. ICCONTS single copy; \$1,00 per year. GALLENY OF SFIRIT ART. An Hunstrated quarterly magazine, published in Brooklyn, N.Y. Single copies 50 couts.

RATES OF ADVERTISING.

is said to be very devoted to Spiritualism and highly educated, remained in the same condition for twenty-two days.

account for." Twelve years ago the lady, who

10 One of the most entertaining and in structive books recently published is "THE BIBLE OF THE RELIGION OF SCIENCE," from the pen of Dr. H. S. Brown of Milwaukee, Wis. Its purpose is to aid in the establishment on earth of a religion of truth and a just government, by the scientific methods of reason, experience, experiments and observation. We hope to be able at an early day to revert more particularly to the volume. For the present, our space will only allow us to commend it to the thoughtful attention of our readers.

Mr. Frank Ottarson of Denver, Col., an occasional contributor to our columns, who is now on a visit to Boston, called at this office last week, and on Friday attended one of the Banner Public Circle-Meetings, much to his satisfaction, he said, as he had long oherished a desire to do so, and felt well repaid for his time.

13 The Spiritual Record very truly says, "The question, 'Islife worth living ?' has been asked too soon. How can a traveler in the first stage of his journey tell whether it will be worth making? A few stages further on we may better answer-best when experience has brought us wisdom."

Mrs. M. L. Marble, Charles M. Walker, Mr. F. Ottarson, Mrs. Hadley and Mrs. J. W. Barrett will please accept thanks for beautiful flowers contributed to our public free circleroom table.

17 This fact of Spiritualism will yet be grasped as with a death-bed clutch of the delivering hand that reaches down to lift us into new life.-Gerald Massey.

EP The Somerset Spiritual Temple Camp-Meeting closed on the16th. A notice of its proceedings will appear in our columns next week

Get the "Melodies of Life," that book of sweet songs for spiritual meetings and lyceums

James S. Dodge, whose name in years past has been well known in this city as prominent in the spir-Itual work, has now located his business (the temporary discontinuance of which we noted at the time) at store No. 102 Tremont street, Boston (corner Bromfield street).

A. S. Hayward, magnetic physician, (whose card appears in another, column,) has returned from Maine, and will, Oct. 1st, secure rooms in Boston, where he will exercise his natural spirit gift of healing.

EF Mrs. Maggie Folsom has returned to her rooms, No. 2 Hamilton Place, where she will be pleased to meet her Irlends and customers.

Mother Swan's Worm Syrup," for fever-ishness, restications, worms, constitution; tasteless. 250 Tuesday and Wednesday.

The New York Evoning Post is responsible for the following recommendation to those wishing to strengthen the growth of the hair, and renew thin spots which threaten baldness :

"To a quart of warm water allow one tablespoonful of sait, and just before retiring for the night wet the head thoroughly, with this, not along the widening seam alone, but the entire head. Repeat this opera-tion for one or two nights each week until good effects are apparent." [It is likely that the vigorous rubbing which this treatment makes necessary afterward is of as much use to the hair as the saline treatment.]

Worth remembering : "When a man has so far mas. tered himself that he can live within his income he has made a long stride toward the kingdom of heaven. To make a show with money you have not yet earned is to live in a house built on an acre of purgatory."

The Bible revisers have discovered that the "ra-vens" which fed Elijah were "gypsles." Thus it goes. It seems to be the aim of scholarship to wipe out all the miracles of the Bible. There was something roman-tic about being ied by birds; but to be supplied by gypsles makes Elijah commonplace.—New Orleans Picayune. Worsel It makes him the receiver of stolen goods.—Boston Post.

I attribute my health, vigor and well-preserved manhood to the habitual use of the word "begin," in-stead of "commence.-Charles A. Dana.

Dr. T. L. Nichols, in the September number of his Herald of Health (London), gives the following unique reasons for the absence of width in the streets of one of the chief seaside resorts of old England :

"Old Central Ramsgate, like all old towns, has nar row streets. There was room epough - but people were sociable, and built so that they could talk com-fortably with their neighburs over the way, and fortably with their neighbors over the way, and stretch lines across to hang out the washing."

It is said that the trade dollar should be called "Ja phet," because it is in search of its " par."

A good story is told of a gentleman who did not be-long to the church, but occasionally went, and usually contributed to the box. On one occasion, sering a miserly deacon approach, be inquired, "What do you propothe to do with the money?" "Give it to the Lord," unctuously responded the deacon. "Well, thir," said the gentleman, "ath I think my chantheth of thee-ing the Lord are about ath good ath youth, I prefer to wait and hand it to him in perthon," and he put his half dollar back in his pocket.

"Life of my desires," said Pyrocles, "what is mine, even to my soul, is yours; but the secret of my friend is not mine."-Sir Philip Sidney.

Further Testimony Regarding the Permanency of Remarkable Cures by Dr. Dumont C. Dake.

We have seen a letter from C. F. Devol, dated Mount Pleasant, Iowa, Sept. 7th, 1883, in which he states that his wife was treated by Dr. Dake, in 1876, for a scirrhus cancer; that the treatment was medicine taken internally, and the effect a thorough and, up to this time, a permanent cure. He writes to know how the Doctor's valuable services can be obtained for invalids in that vicinity. See advertisement on page seven.

212 MAIN STREET.—On Sunday, Sept. 30th, Mrs. Cella A. Nickerson, trance speaker and medium, will occu-py the platform at 3 P. M. Good speakers and test mediums in the evening at 7:30. MOSES CALDWELL, Manager.

CHELSRA SPIRITUAL ASSOCIATION.-Sunday, con ference at 3 P. M.; at 7:30 Mrs. Cella A. Nickerson trance medium, will occupy the rostrum.

The Boston Spiritual Temple.

The regular Sunday services of this organization will open for the season at Horticultural (lower) Hall on Sunday, Oct. 7th, with addresses by J. Frank Baxter at 10:30 A. M. and 7:30 P. M., to be followed with tests. The public are cordially invited.

Movements of Lecturers and Mediums

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

Mr. O. P. Kellogg is engaged to lecture in Philadelphia until the first of November. All communications for him should be addressed to 2209 Thompson street. Philadelphia, Pa.

Mrs. H. S. Lake, who has been speaking for the Michigan, Kansas and Wisconsin State Conventions, will make engagements for the fall and winter. Parties wishing lectures will address her Milwaukee, Wis. Dr. H. P. Fairfield has returned from the Hayden Lake (Me.) Camp-Meeting, where he gave a lecture each day for four days ; speaking twice each day, also in the conferences. Our informant says Dr. F. was looked upon as the life of the meeting. His platform tests (for which phase he has recently been developed) were much liked and generally recognized as correct. He is now working in Vermont; he spoke in Bartonsville on the 22d and 23d of September, and is to be at the West Burke Spiritual Convention on Friday, Satur-

in Lynn, Mass., on Sunday, Sept. 80th, J. Frank Baxter being the speaker for that date.

H. B. Philbrook, Esq., of Jersey City, N. J., will led ture for the Brooklyn Spiritual Fraternity, Friday evening, Sept. 28th, at 71/2 P.-M. in the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle. Subject, " What is the Soul? or Spirit-Body, and how does it leave the Mortal Body ?" Seats free, and all welcome.

L. K. Coonley, M. D., would like engagements to lecture, hold parlor séances, and heal the sick, in Plymouth County or vicinity of Boston, for any part of the fall and winter. Address Marshfield, Mass.

Joseph D. Stiles attended the Queen City Park and Sunapee Camp Meetings. His address for October will be Montpelier, Vt., care of Geo. W. Ripley. Will be present at conventions in Montpeller and West Burke.

Hon. Warren Chase speaks in Grand Army Hall, Hon. warren: Onase speaks in Grand Almy Han, Worcester, next Sunday, at 2 and 7:30 P. M.; subject at IP. M.; "Is Whatever is, Right?" In the evening: "What Shall we do to be Saved, and from What Shall "What Shall we do to be Saved, and from What Shall Dr. Dake can be consulted in New York City Worcester, next Sunday, at 2 and 7:30 P. M.; subject at - office, Ashiand House - next week Monday, 2 P. M.; "Is Whatever is, Bight?" In the evening:

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Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in

next and every interion on the him or eighth page and fitteen cents for each subsequent in serion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columus, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 13 M, on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis, after June 1st, may be addressed till further notice at Glenora, Yates Co., N. Y. Jy.7.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, 83 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.7.

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Bpruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN NUBACRIBERS The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Uni-versal Postal Union.

the west Burke Spiritual Convention on Friday, Satur-day and Sunday, Sept. 28th, 29th and 30th; he is en-gaged for the first two Sundays of October in West Randolph. Parties desiring the services of an earnest and eloquent speaker and platform test instrument will do well to address Dr. Fairfield for engagements at his home in Newburyport, Mass. (P. O. Box 785). Spiritualist meetings will commence for the season in Lynn. Mass. on Sunday. Sept. 20th J. Frank Hav.

BAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale he Banner of Light and Npiritual and Beforma-ory Works published by Colby & Bich.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TEBBY, No. 84 Bussell Street, Melbourne, Australia, has for sale the spiritual and Hefermatory Works published by Colby & Hick, Boston.

PHILADELPHIA BOOK DEPOT. The Spiritum and Hefermatory Works published by OOLEY & HICH are for sale by J. H. BHODES. M. D., at the Philadelphia Book Agency, Ruodes Hall. 8 3 But-tonwood street. Subscriptions received for the Banney of Lightat \$3,00 per year. The Banney of Light can be found for sale at Acadewy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings. -----

Bend for our Book and Paper, and 1' you want warm foet, sound, refreshing sleep, new life, and way nuth in fort and limbs, send \$1,00 in letter for a pair of our Magnetic Insoles. Warm feet is a great blessing in cold weather.

CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill. Sept. 29.



NEBVOUS DISEASES, BHEUMATISM, &c

No. 31 Common St., Boston. Bept. 20.-4* A Contracted Cords a Specialty.

DR. SETH SIMMONS,

MAGNETIC EHYSICIAN. Mental questions answered in office. Letters answered, \$1.00. Medicines fur-nished. 24 Dover street, Boston. Hours from 10 to 4. Sept. 29.-1w*

E. C. HOUCHTON.

33 COMMON STRVET, BOSTON, Electric Treater, Will treat any case that may be pleased to call upon him. Threat and Lung troubles a specialty, which he war-rants to b-neft or no charge. 1w*-Sopt. 29.

E. A. W. RAYMOND. PHENOMENAL PAPER,

Office No. 93 Summer street, Worcester, Mass. Aug. 25,-11

MRS. M. BASSETT.

TEST, Buriness and Medical Medium. Circles Tuesday and Thursday afternoons, at 2 o'clock, and evenings at 7 o'clock. Office hours 9 to 0. 22 Tremont Row, Bosten. Sept. 2.-Dw

Mrs. Tillie R. Beecher,

TRANCE Test Medium, has removed from Rebecca stro-t to 77 Beaver Avenue, Allegheny Oity, ra., where she will resume sittings daily for those who wish to investi-gate Spiritualism.

MRS. ALDEN,

MR. AND MRS. JAMES A. BLISS hold their MR. AND MRS. JAMES A. BLISS hold their Full-Form Materialization Béauces every Sunday. also Saturday afternoon at 30'c ock. DR. BLISS gives pri-vate Altings for Communications and Magnetic Healing daily from 9 A. M. to 5 P. M. 30 East Newton st., Boston. B-pt. 29.

Dept. 27. DROF. BEARSE, Astrologer, 259 Meridian Astreet, East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. Bept, 29.-1w

A LADY would like to give five hours' work A per day dressmaking or plain sewing for board and room. City preferred. Miss T. C., 505 Bhawmut Avenue, Roston. iw*-Sept. 29.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale ALBERT MOBTON, 210 Stockton street. Nov. 15.-1stf

Nov. Iz.-Ist Nov. Iz.-Ist A DISEMBODIED SPIRIT'S THEORY OF MAN, as a Creation based on his Concertion of the Geologi-cal, Phrenological, and Inspired Bible Teachings, Having Reference Thereto. As this work presents a new view as to the special origin and nature of Jesus, and the effect of his advent, life and death on bunanity, it is hoped that Trinitatians and Uni-tatians, as well as biaterialists, will give it a careful peru-tatians, as well as biaterialists, will give it a careful peru-tatians, as well as cancilings. Pajer, price 25 cents. For sale by CULBY & RICH.

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MEW YORK BOOK DEPOT. M. W. BENNETT, Publisher and Bookseller, il Clinton Piace, New York City, keeps for sale the Walfitual and Reformatory Works published by Colby & Bich. PHILADELPHIA BOOK DEPOT.

Message Department.

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Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, No. 9 Montgomery Piece, every TuzBDAY and FBIDAY AFTER-WOR. The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, ex-cept in case of absolute necessity. The public are cor-dicity institud.

dially invited. The Mossages published under the above heading indi-cate that spirits carry with them the characteristics of their cartin-life to that beyond-whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no more.

son. All express as much of truth as they perceive-no more. Mary It is our earnestdesire that these who may recognise the messages of their spirit-friends will verify them by in-forming us of the fact for publication. Mary Natural flowers upon our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such rom the friends in earth-life who may feel that it is a pleasure to place upon the altar of Bpiritual-ity their floral offerings. Mary We invite suitable written questions for answer at these scances from all parts of the country. [Miss Bholhanner desires it distinctly understood that she gives no private sittings at any time; neither does she re-ceive visitors on Tuesdays. Wednesdays or Fridays.] Markets of the count of the desires of the Banner should not be addressed to the medium in any case. LEWIS B. WILSON, Okairnam.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held June 29th, 1883.10 Invocation.

Invocation. For knowledge and understanding of spiritual things, for peace of mind, for humility of heart, and for all the blessings that tend to spiritual elevation and unfold-ment, we pray, ohl our Father God I We acknowledge thy supreme power, and recognize thy handiwork dis-played throughout all the realms of nature j yet we would not approach thee with servile speech, but only with hearts attuned to harmontous praise, knowing that we are a part of thy life, and thou dost enfold all things within thy embrace. Oh I we would come into full cooperation and sympathy with thy blessed ones on high, who delight to advance over the road of pro-gression, bearing aloft the banners of truth, singing to the world of that divine knowledge and light which cometh from immortal realms. May each one present fat and strengthen the spirit within, May all join to-gether in one grand desire and an united effort to dis-pense truth and well in harmony one with another.

Ouestions and Answers.

Questions and Answers. CONTROLLING SPIRIT.—You may now pro-sent your questions, Mr. Chairman. QUES.—[By Varnum Westcott.] Possessing mediumistic qualities that are partially devel-oped, and being desirous to have them more fully developed, will you please inform me of the best course to pursue that they may be? ANS.—To answer such queries as this in a satisfactory manner, both to the questioner and to him who replies, it would be necessary for our medium to be brought into personal contact with the person who desires to possess the into min who replies, it would be necessary for our medium to be brought into personal contact with the person who desires to possess the in-formation, in order that we might fully under-stand the surroundings and conditions as well as mediumistic powers of the questioner. We can only give such information upon these sub-jects as would apply to all persons who desire to unfold mediumistic qualities. We would ad-vise your correspondent not to proceed in this direction unless his surroundings and condi-tions are of a most peaceful and harmonious character, and unless he can cultivate a mind that is receptive to whatever spiritual influ-ences may come to him, as well as a condition of passivity which will allow attending spirits to reflect their thoughts upon his brain, and to make use of whatever emanations his organism may supply them for demonstrating the truths make use of whatever emanations his organism may supply them for demonstrating the truths of immortality to mortals. It is well to adopt the system of sitting quiely, from two to three evonings every week, either alone, or in com-pany with two or three-not more-congenial, sympathetic persons. As we have before stated, it is necessary to have the scance-room well ventilated. It would be desirable to admit music and flowers into the apartment, as well as to cultivate harmony, by genial conversa-tion or social singing. Pencil and paper should be at hand for the use of the spirits who desire to communicate by writing; if impressions are received of a spiritual character, they should be made known or acted upon; in this way power will be given to those spirits who desire to form a band of associate workers around the medium. Anything further than this, it is immedium. Anything further than this, it is impossible to give in a public manner. We would advise this person to have a private scance with some well-developed medium, and ascertain from the spirit in control the best manner of exceeding in the individual scance.

tain from the spirit in control the best manner of procedure in his individual case. Q.--[By Dr. W. R. Cole, Jackson, 'Tenn.] I am often asked why so few who once lived in the Southern portion of the United States, and have passed to the spirit-world, communicate at the Banner of Light Free Circle. Being unable to reply to the inquiry myself, will you please do so?

awaiting her coming and longing for her pres-ence. I know that she will meet with some-thing that is to change her ideas of the future and open to her larger means for the pursu-ance of her work, and I tell her and her brave that we will help them and do all we can to make their work successful and good. The Joe brave will unfold stronger medial powers, and the spirits will be able to write on his mind more clearly those things which they wish to more clearly those things which they wish to give.

give. One known as Crystal Water and myself will, with others of the band, give our medium that strength and support which she looks for through the coming months. I was going to speak of the bot season, but she will not get my message until that is over, so I will say: We know just what experiences are coming to her during the next two months: the will met with many the next two months; she will meet with many who will become her friends, and she will have only pleasant recollections of her labors and travels in the East. Please call me Rosie. I come to Mrs. Clara Mayo Steers. I also want to send my love to the friends in the West.

Henry G. Langley. Good-afternoon, Mr. Chairman. I have been invited here to make my presence known to mortals and to gain experience. I very much desire to return into close contact with friends of mine on the Boolfo cost and have been didesire to return into close contact with friends of mine on the Pacific coast, and have been di-rected to this far-off quarter to gain the requi-site information how to proceed. The presence of that little spirit who has just spoken has given me strength to come in, and so I enter, begging pardon if I intrude. It seems to me but a little while since I passed out from the body which I had inhabited for many years, that was my familiar dwelling-place, and I feel strange; I hardly understand how to pro-ceed in taking up a line of labor in which I am interested. I am quite well known upon the Pacific coast as a compiler of statistics. It was my business to arrange directories. I have friends in San Francisco who are very near to me, and to them I hope to make my presence me, and to them I hope to make my presence known. 'I wish them to feel that although what is called death selzed my physical form, it had no power over the real and spiritual part; that is as alive and active as formerly; and I am ready to enter into communication with them as soon as I find a good opportunity of

done so. I can never desert any of my earthly friends. My mother's name is Mrs. Addio Cur-tis. I am Lillie Curtis. I lived in Austin, Texas.

Mrs. Susan P. Fay.

Mrs. Susan P. Fay. How beautiful are the flowers I. [referring to those on the table.] They give me strength to come, and I am thankful for them. I do not know as I can say much, but I come to one who is very dear to me, who is present. I wish him to feel that I bring my blessing. I am happy now in the spirit-world; all suffering has de-parted, and the full glory which has burst upon my life is so sweet, so beautiful, that it more than compensates for all pain and weariness of the past. [Then addressing Mr. Fay she said :] "I bring my love, and I wish you to feel that my entire sympathy is always with you. For all that you have given to me of devotion and

I will not take up your time, Mr. Chairman; I only come to announce myself to my friends, and tell them I remember each one, and bring them a happy greeting. If there is anything they would like to learn from me, or to commu-nicate to me, I am ready to respond to their call, and will be glad to come at any time when I find it possible. I am John Glidden.

Terry F. Johnston.

Terry F. Johnston. I am here to-day, Mr. Chairman, to watch proceedings, and a great desire comes over me to manifest my presence, because there is one seated before me in whom I take an interest and with whom I am connected. Now that I am here I hardly know how to speak, because there are many things I would like to express in private which would not be proper to utter in a public manner; but perhaps I shall gain power, by thus coming, to give privately that which I desire. First and foremost I wish to declare that my position in the spirit-world is not as unsatisfactory and unhappy as perhaps certain relatives of mine and former associates might believe. It is true I am not as exalted in spiritual unfoldment as some whom I see around me, as is one dear sister of mine who dwells in the higher life, and as are other friends, but I do not know that I am particularly unhappy on that account. I have thrown off certain old associations which clung to me, the effects of a certain line of conduct which perhaps was not as refined, to the thinking of some individu-als, as it might have been, and I feel pretty well satisfied with what I have found. I am not disposed to gramble at life as it is given to a spirit apart from the body. I have a brother in the mortal form to whom I would like to communicate, if possible, but not publicly. I think if I should find a channel through which I could operate, I might convince him that certain of his preconceived ideas and notions, as well as opinions, are altogether er-roneous, and that it would be well for him to lay aside prejudices of his own and cultivate a spirit that is a little more humble. He may not be pleased at my speaking in this manner, yet I cannot help it. I generally did speak as I felt, and went my own way. I do the same now, Mr. Chairman, and if I intrude, you may put me out. I wish to say to my friend, who is present,

it had no power over the real and spirtual part it and user may be a spiral and the spiral part is a fille a sub on a derive as formerly; and is not it is a another and a derive as formerly; and is not it is a sole all is the assole as associates as well as it is a sole all is the assole all is the assole all is a sole all is the assole all is a sole all is the assole all is a sole all is

Remarks by John Pierpont At the Closing of the Séances for the Summer Season.

Friends, to-day our season's work upon this platform closes; with this hour the labors of the year culminate; and we desire to return our thanks and blessing to those who have given us sympathy and encouragement, by word or deed.

The labors of the past ten months have been varied; you perhaps, from a material standpoint, cannot perceive them as fully as can those who observe them from the spiritual side.

We know that not only have many spirits succeeded in demonstrating the truths of immortality to mortals, but that many have been blessed and received comfort, consolation and instruction from the messages of their spiritfriends.

been expressed. We now close for the summer vacation, hoping to open again in the fall, bringing our instrument to the work with renewed vigor and strength. John Pierpont.

MESSAGES TO BE PUBLISHED. Sept. 18 – Robert Anderson: Lavina A. Buck; George R. Johnson; Eliza M. Btory; William Allen; "Biossom," for Adolphus B. Matthews, Hattle Wyman, Hannah E. Mor-ris, "Beulah." Sept. 21. – Dr. Henry F. Gardner; Barah E. Sutton; Ma-ry D. Whitney; Collins Capron; Henry M. Voso.

Banner Correspondence.

Massachusetts. NORTH SCITUATE.—A correspondent writes that number of interesting seances have been held, the medium being Dr. Harry A. Donnelly of Hyde Park, meaum being Dr. Harry A. Donnelly of Hyde Fark, Mass., to whom those who attended feel indebted for many grand lessons in spiritual truth. The writer states that Dr. Donnelly's medial gifts comprise in-spirational speaking on subjects furnished by the au-dience, psychometric readings, and healing, and high-ly recommends him to all who may be in want of his services in either of those phases, "as a pure-minded, honest man."

HAVERHILL.-W. L. Jack, M. D., writes, Sept. 21st : "Allow me to congratulate you upon the great success of the Banner of Light, and its present number-which is filled with good things, at the incoming of Volume 54.

of Volume 64. It must be a great pleasure to you—as we know it is to your thousands of readers—to see and realize the truth of the Banner's continued prosperity. The past volume just finished is one complete in itself with words that are volumes themselves, set in jewelled truths of immortal worth. No. 1 of the new volume has stamped upon it many things of deepest interest to the people who peruse its pages, and is welcomed by all who so readily hall the Banner as their compass in salling upon life's stream of inquiries.

Many of your most earnest and sincere friends here wish to be remembered in congratulations and wel-coming receptions to the present volume before the public. It does look indeed, from present as well as past outlook that the Request is even, to float upon the

It does look indeed, from present as well as past outlook, that the *Banner is sure'* to float upon the sea of light and knowledge for years to come; and may you live long and many prosperous years to enjoy the irruits of your holy labor-which has been one of toil. yet one of love-being aided by angels and truthful friends through all your struggles and efforts for the right. Go on; you have the prayers of all true souls, and the endorsement of the spirit-world, in your no-ble work of spreading the truth before the world. God bless you, and angels ever have charge concern-ing you and yours.⁹

BOSTON.-A.S. Hayward writes concerning "Heal-ing without Contact": "David Wilder, Esq., in a re-

ing without Contact": "David Wilder, Esq., in a re-cent issue of the Banner of Light speaks of cures be-ing made without contact or the knowledge of the healer. I sincerely believe that this mode of healing is on the increase. Wise spirits prophesy that it will yet become more and more potent. After healing at a distance, by and through magnetized paper, etc., for the past fourieen years, I feel confident that I am competent to speak upon the subject in question, with experience to back my assertions. I will state that if human testimony can be relied upon as evidence, the same law is operating, and the same healing force is with us to-day as those claimed to have existed in the past, and manifested by and through St. Paul and St. Peter, wherein they magnetized aprons and handkerchiefe and sent them to the sick and afflicted with beeneficial results. As an illustration of the effects of this mode of treatment, allow me to be a little personal by relating my experience somewhat. While at Lake Pleasant recently, I came in possession of information regard-ing two marked cases, wherein the parties themsolves declare that my magnetized paper oured them. Nei-ther of them was acquainted with me, nor did I know I had been informed thereot. "The first case was that of Lora Hurty of Eimira, N. Y.--daughter of Conductor Hurty of the Erie Italiroad. She had been declared by several M. D.s to be incur-able, and liable to die at any moment-her trouble be-ing an affection of one of the valves of the heart. She was cured by my magnetized paper-sent her from Boston-in one week, and has since had no return of the dimenity. The other case was that of a lady troubled with a glandular swelling in the neck, which the use of the paper soon caused to disappear. Tlook upon this order of healing as being perfectly natural-in harmony with the laws of human life and the uni-verse." cent issue of the Banner of Light speaks of cures be-

Oregon.

CLACKAMAS .- William Philips writes, Sept. 8th 'The Spiritualist Camp-Meeting just closed at New Era is a thing of the past; but for individual enjoy-

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speak most highly of the lecture on its first page, July 28th, on 'Cremation,' by Dr. Beugless. The argumenta in favor are unanswerable. I am glad that Louis Agassiz has taken up the subject of refincarnation, speaking from the spirit side of life. I do hope he, with others, will be able to settle this question in the minds of those whose opportunities have not been as good as theirs. Bro, Tyerman's communication is to.

Nebraska.

OMAHA. - Mrs. Ella Hooper Finch, Secretary, writes: "On the 12th of August the Spiritualists of this place formed an organization to be known as 'The First Spiritual Society of Omaha,' and elected a board of officers for the ensuing year. The President is Mr. J. H. Smith, the proprietor of Liberty Hall, a zeal-ous worker for the cause and one who will spare no-effort to make it a success. The Vice President is Mrs. Julia Schroder, a magnetic physician, formerly, of Chicago. We have held meetings every Sunday af-ternoon and evening, with a good attendance, a deep-and growing interest manifesting itself. We have a few promising mediums, and if the zeal and earnest-ness thus far prevailing continue, and they undoubtedly' will, we shall have by another year a very prosperous Society. Of mediums from abroad, Mrs. Wicks of Chicago is with us now. With the talent; medium-istic gifts and eloquence possessed by the gentlemen of the Society, combined with the earnestness and zeal of the ladies, this movement cannot fail to be a suc-cess." this place formed an organization to be known as

Illinois.

STERLING .- F. C. Kramer writes: "I herewith remit my subscription for the *Banner*, and you can con-sider me a life subscriber. We have no public mediums alder me a life subscriber. We have no public mediums in this vicinity, but I am astonished to find how many Spiritualists there are. Five years ago I first heard of Spiritualism, and then only by hearing the *Banner of Light* alluded to. Being ourlous, I sent for a sample; but on receiving it I was not satisfied with a sample; but on receiving it I was not satisfied with a sample; but on receiving it I was not satisfied with a sample; a trip to Boston, a three-thousand-mile trip, for the express purpose of investigating Spiritualism, and shall be happy forever for having done so. I never enjoyed myself so much as at the scances of. Mrs. Pickering and Mrs. Bilss. They were pleasing and satisfactory. I would advise all who can to visit those mediums; I am confident they will never regret it; and to subscribe for the *Banner of Light* in order to keep posted on all matters concerning Spiritualism; It will be a weekly blessing to them and their homes."

Maine.

MADISON. - "Nemo," writing Sept. 17th, says: The camp-meeting, opened here on the 13th, has just closed. A large audience listened with great sat-isfaction to a lecture by Mrs. Abble Morse of Sears-mont, for above an hour. It was an eloquent and in-structive effort, and radical to an extreme. Frank T. Ripley has lectured here and given tests. I am in-formed he already has sixteen engagements in this State, and that it is his intention to remain here dur-ing the winter, to lecture, give public tests and hold developing scances. Mrs. B. M. Bradbury's lectures have been well received, as also those of Dr. H. P. Fairfield. Audiences were enthusiastic in praise of both. Perfect harmony has prevailed, and the meet-ings have resulted in great good to all who attended, and given an impetus to the cause of spiritual truth and liberal thought." just closed. A large audience listened with great sat-

New York.

NEW YORK CITY.-J. H. H. writes: "Andover, Mass., has lately published an extraordinary book on Spiritualism. It is entitled the *Book of Enoch*, and Spiritualism. It is entitled the Book of Enoch, and claims its authority from the Epistle of Jude. It tells how Enoch talked with angels, and how Noah evoked Enoch long after Enoch was dead. Some ministers de-clare the book to be veritable, some shake their heads negatively, and some sit on the fence musing. Mean-while Dr. Phelps remains silent. Some consternation filled the camp of the Swedenbor-gians when a brother announced that Swedenborgian-ism was Spiritualism. Honestly construed, it is the truth. Devout Jacob Boehman lived and died without knowing he was a Spiritualist. The Jews are Spirit-ualists and do not know it. King Saul believed in it. The Bible is based upon Spiritualism."

Dr. D. E. Caswell.

To the Editor of the Banner of Light:

On Tuesday, Sept. 11th, I called on Dr. Caswell, at his residence, 55 Elm street, Charlestown, and found his mediumistic powers, as reader of the physical, mental and spiritual states of an absent one, of very high order. I. left him feeling that the many commendations he has received from others were well merited, and that the sick may safely consult him as a good instrument through whom Spirit Dr. Williams, once of Gardiner, Me., continues to practice the healing art. ALLEN PUTNAM.

FLIES, roaches, ants, bed-bugs, rats, mice, crows, chipmunks, cleared out by "Rough on Rats." 15c.

Spiritualist Convention.

Spiriualist Convention, At Universalist Oburch, West Burke, Vt., Friday, Satur-urday and Sunday, Sept. 28th. 29th and 30th. Able and talented speakers engaged: Dr. H. P. Fairfield of New-luryport, Mass., Miss Jennie B. Hagano f South Royalton, Vt; Mrs. Sophia K. Durant of Lebanon, N. H.; Hev. F. E. Healy of Derby Line, Vt.; J. D. Stiles of Boston, Mass.; Mrs. Emma Paul of Morrisville, Vt.; also Willie-Johnson of Barton Landing, Vt.; Mrs. Brown of St. Johns-bury, Vt., and others are expected to be present. Dr. H. P. Fairfield is an unrivalled exponent of Spirit-ualism from a biblical point of view, always making the themes he considers deenly interesting. J. D. Stiles of Stiles is

A.-If such be the case, that very few spirits who once dwelt in the Southern portion of this country communicate from this circle-room, it must be either because they are unable or un-willing to do so. All spirits are welcome here, willing to do so. All spirits are welcome here, the only requisites being that they possess the knowledge necessary to enable them to manip-ulate the brain of the medium without serious injury to herself, and that they come in a quiet, orderly manuer. Many spirits present them-selves at this place who are totally unaware how to proceed in communicating through a trance medium, and are unwilling to receive in-struction, yet they are desirous of taking pos-session, regardless of the rights or of the health of our instrument. Such amains of our parts of our instrument. Such spirits, of course, are not permitted to have their own way in this direction. Other intelligences come who desire to do right, and obey our rules and regulations, but not having the power to com-municate properly and intelligently through this instrument they one obliged either to stor municate property and interingently uncertainty this instrument, they are obliged either to stay away or else to transmit their message through the unardian entrits present. We

some one of the guardian spirits present. We had not noticed that there was a dearth of comhad not hold the throw as a data that the one munications from spirits who once inhabited the Southern section of this country. We are fully assured from observation that many spirits who once dwelt in the West and Southwest-particularly in Louisiana and Florida-have managed to give transmission to their thoughts through our instrument. Our friends may feel sure that whoever comes to this place desiring to send a spiritual message, whether they once dwelt in the South in the West or the North, shall be given opportunity, providing they pos-sess the requisite amount of strength and information to take intelligent control of the me dium.

Q.- [By "A Reader of the Banner."]. Has it ever happened that persons in extremely neces-sitous circumstances have had their wants relieved by spirits bringing them food, clothing or money for that purpose?

money for that purpose? A.—Instances have occurred, many times, where very harmonious and spiritually inclined persons who have become, under the force of circumstances, needy and distressed, have been aided and relieved by spirits, their own har-mony and spirituality of mind having afforded their spiritual attendants favorable conditions through which they were enabled to operate to their advantage; sometimes by working upon the sensibilities of those who are affluent by in-ducing them to assist and befriend thom, and ducing them to assist and befriend thom, and sometimes it has been the case that spirits possometimes it has been the case that spirits pos-sessing a large amount of physical force have been enabled to come into direct personal con-tact with physical life, and to manipulate many of the forces connected with earth so as to bring into the apartment of their needy friends the required amount of assistance. Food and raiment, as well as money, have occasionally been brought to mediumistic individuals in this manner, although it is extremely difficult for many spirits to work in this direction.

sation from pain when here, I bless you, and will ever strive to draw around you the highest and purest influences from the spiritual home above. I am in company with dear friends long since passed beyond this vale of earth, and together we rejoice in the opportunities given us to press forward in the unfoldment of our spirits. I am not idle; I desire ever to assist those who are in need of light, and I try, in my those who are in need of light, and I try, in my humble way, to benefit the unfortunate, for which purpose I am associated with a band of old time workers for the spiritual cause, who give me great assistance. I wish to bless the dear companion of your life, and to assure you that I come en rapport with her, for she sends forth a sweet influence, which gives not only power to yourself but also assistance and bless-ing to your spirit friends. Susan P. Fay."

[When the spirit who gave the above communication ceased speaking, Mr. Fay, who was in the audience, arose and said he fully recognized the spirit as that of his first wife, who passed to spirit-life a few years ago, and that what she said was peculiarly characteristic. Mr. F. (who is well known in this city) subsequently spoke to the chairman of the meeting, and informed him that he had not attended one of our circles for a number of years; but this afternoon he came with his wife, accompanied by a friend, not exnecting, however, to be so agreeably surprised as he was, by receiving a message spoken directly to him from his wife in the higher life.]

John Glidden.

I am a stranger here, Mr. Chairman, but I am told that you welcome such. I hardly know how to conduct myself in guiding such a little bit of a machine as this, yet will do the best I can. Only a few months have passed since I dwelt in the body, and I am not accustomed to catting along apart from that dd structure. getting along apart from that old structure. I lived more than sixty years in the form, and was known as an energetic, enterprising man was known as an energene, enterprising man. I do not wish to be called anything else at the present time, so I thought it was best to return, if possible, and assure my friends I am by no means idle. I do not understand this manner of control; it is very strange to me; but I am willing to learn, and having become aware of this meeting. I thought I would take inon my this meeting, I thought I would take upon my-

self the experience. Years ago I was known in parts of New Hampshire quite well; I do not, however, send out my thought in that direction to any extent, tact with physical life, and to manipulate many of the forces connected with earth so as to bring into the apartment of their needy friends the required amount of assistance. Food and raiment, as well as money, have occasionally been brought to mediumistic individuals in this maner, although it is extremely difficult for many spirits to work in this direction. **Rosie, to Mrs. Clara Mayo Steers.** I am a little messenger who often comes to a fine dium now in your big city, who does not inten to stay very long, and I thought if I could give her a few words I would be pleased. I want to tell her we will be with her through tif I could give her a few words I would be pleased. I molean now of the reception that will come to the great West we will show her the result of her when she arrives home-mot so much in large ways, but from the many friends who are

We also know that many spirits have been benefited by communicating at this place, or by frequenting these circles for the purpose of observing the operations of returning spirits. Certain spirits who were feeble and weak, because of the effects of physical life, and who were surrounded by darkened conditions, have been placed upon the ascending road and received comfort, hope and instruction from spiritual influences gathered in this Circle-Room. Other spirits have received information, and gained experience that will teach them to control mediums in other places, and thus carry forward the work which they have in view. In divers ways our labors have been appreciated. and the result cannot fail to be of use to humanity.

We know that certain persons have caviled at the messages given from this place, asserting that the communications have not been as eloquent, nor presented such evidences of culture and education and complete identity as in their opinion they should. These criticisms have been brought to our notice, but they pall before us in view of the great work to be accomplished-that of demonstrating the immortality of the human soul; of giving to the world as many evidences of spirit-power and presence as is possible under the conditions provided for **us.**

We do not claim that we accomplish gigantic results; we only claim that here is performed one portion of the great work which the spiritworld has to accomplish, that of removing the scales from the eyes of mortals, and of demonstrating to them that there is a future life-a life of activity and vital consciousness for all.

If anything given from this place does not comport with your reason and the exercise of your soundest judgment, or you cannot accept what is given because of the finiteness of the controlling intelligence, or because the instrument under our charge is not sufficiently unfolded for the expression of these things, then you are at liberty to reject it, and receive only that which is of a spiritually elevating character.

We desire to return thanks to the friends who have generously furnished flowers for our Circle-Room. We assure them that their kindness will not be forgotten; that it is fully appreclated by many returning spirits, who, sensing the fragrance and beauty of the blossoms, have been encouraged to speak, having received vital strength and spiritual force from their emanations.

Our sincere thanks are also returned to all

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"The Spiritualist Camp-Meeting just closed at New Era is a thing of the past; but for Individual enjoy-ment and solid work done, it will doubtless be long re-membered. There were more campers and more transient visitors than on any similar occasion on these grounds. Harmony prevailed, and all rejoiced that they were permitted to attend a meeting like this without fear of molestation. Our principal speakers for the meeting were Prof. W. H. Chaney, Paul A. Smith, James Cooley, Caroline Cornelius, Mrs. Stewart, Mrs. Laura and Mrs. Dr. S. C. Smith, each of whom gave an interesting discourse. Perhaps the most important work of the meeting was the ordabing of some ten to filteen ministers or lecturers to go forth among the people, at their own option, to proclaim the goal news of life after deatb, and the communion of spirits; to go forth with the assurance that the 'New Era Religious Society of Spir-itualists' had given them *legal* authority to do so, thus ant clopating any 'Russell Law' that might be attempt-ed to be brought against them at any time in the future. A goodly number of first-class mediums were pres-ent; healing mediums, prominent among whom was Dr. Abner Rush of Philadelphia; trance-speaking me-diums, who gave assurance, by their peculiar lan-guage, that our 'dead,' though lost to mortal slight, still live and commune with us; clairyoyant and clair-audient mediums, who describe our loved ones gone before, standing by us, and hearing what they have to asy; witting mediums, who describe our as and to some dear one long an inhabitant of the Summer-Land; lest-mediums, who describe our as all two so accurately that we are compelled to give them credit for prophetic powers, if for nothing more. But I can-not describe all the phases of mediumship present on this occasion, nor do justlee to any by describing their powers. powers.

The noted 'Heath Singers,' together with others of Ine musical ability, discoursed sweet music, and the String Band from Oregon City came up and gave us a fine display of their musical talent. Last but not least on this occasion, was the Children's Glee Club, cotten ane display of their musical talent. Last but not least on this occasion, was the Children's Giee Club, gotten up and conducted by Sister M. C. Athey and Sister A. J. Apperson of Oregon City. The little fellows were well trained and nicely robed, and proved by their power of song and deciamation that the latent powers of childhood are well worthy our attention. These two ladles received the thanks of the New Era Society for the introduction of this new feature to our meetings. The good done at these meetings, I have reason to believe, is lasting and great. The ideastaughthere are so clevating, so purifying, they cannot but have an effect for good, not only now, but for all time to come."

Ohio.

CLYDE .- "An Old Spiritualist," writing under date of Sept. 11th, says that on the Sunday evening previous Mr. A. B. French delivered his lecture on "Pre-historic America," for the benefit of the McPherson Guards: "As usual, the announcement of a lecture by Mr. F., who has been a resident of Clyde for more-than twenty years, and is known to be a natural ora-tor, was the signal for the gathering of a large audi-ence. He gave a graphic description of the leading earthworks left by that unknown and vanished race, the Mound Builders, all of which he has visited in person—the relics they have left of their civilization, their extensive mining operations in the Lake Supe-rior region, and the general results of archaeological investigation in Europe, tracing their ethnic relations to the various Asiatic races, their final development in the Toltees' of Mexico, and the destruction of their empire. He also vividly described the recent volcanic eruptions on the Island of Java, the probable exist-ence of the conlinent of Atlantis, and the advil cata-clysm that buried this fair land in the depths of the ocean. The lecture was exceedingly instructive and eloquent, abounding with oratoric beauty, striking images, and mingled pathos and interest, that held every listener perfectly silent through its entire deliv-ery. I am told that Mr. French has about determined to accept appointments for this and other lectures, through Slade's lecture bureau of Chicago." **Mitchigan.** ous Mr. A. B. French delivered his lecture on "Pre-

Michigan.

MILLINGTON .- Mrs. M. A. Tower writes : "A lady here, a member of the Baptist Church and a very devoted woman, has asked me to explain why for a num voted woman, has asked me to explain why for a num-ber of years she has heard rappings, though lately the rappings have ceased and she sees forms and lights. She knows nothing about Spiritualism. I told her I thought she was an undeveloped medium. I explained to her, so far as I was able, the nature of medium-ship and the teachings of the Spiritual Philosophy, and she has read the *Banner of Light*. I have seen and heard but very little of Spiritualism myself, as f have never attended a séance or a lecture; but still 1 am a firm bellever in it, for my mind tells me it is right and good. I have been a Universalist for over thirty years, yet in that there was something lacking. Now, thank God I I see."

New Jersey.

VINELAND .- A. C. Cotton writes : "The Banner of Light comes to us regularly laden with good things friends for every attention and sympathy, and from this and the other shore. I see so much to com-for all kindly thoughts and words that have mend that I do not know where to commence, but can n i ser Statistica

Section 200

initism from a biblical point of view, a livays making the themes he considers deeply interesting. J. D. Stiles is one of the greatest test mediums of the present age, 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 im-provisatrice, will take subjects from the audience and improvise poems, without any thought or preparation until the subjects are given hor. The first session will be Friday at 10:33 o'clock A. M., which will consist of a conference, and poems by Jennie B. Hagan. Music: The Duxbury Glee Club, well-known through-out vermont as singers of the sweet songs of Spiritualism, has been secured.

out Vermont as singers of the sweet songs of Spiritualism, has been secured. During the Convention J. D. Stiles and Jeonie B. Hagan will give two or three entertainments and scances, assisted by the Ghee Club, to which a smail admission fee will be charged to help defray expenses of Convention. There will be three sessions each day-forenoon, after-noon and evening-consisting of a conference and address. at each session, except at the time of scances. All are in-vited to take part in conference, whether believers or dis-believers. Return checks over the Central Vormont R. R. Pas-sumpsio R. R., and other railroads, will be issued to all who. Pay full fare to attend the Convention. All are cordially invited.

The First Spiritual and Liberal Society of Chat-tanooga. Tennessee, Will hold a Grove Meeting near the city, commencing on the 18th and closing the 28th day of October, 1886. This is an epoch in the South, a grand raily of Spiritualists, the first this side of Mason and Dixon's Line. Some of the most noted speakers and mediums in the coun-try will be present, giving an opportunity for full and thor-ough investigation of Spiritualism. Will you afford us the pleasure of your attendance? also invite your appreciative friends to accompany you and par-take of this feast of good things. J. D. HAGAMAN, Cor. Sec.

J. D. HAGAMAN, Cor. Sec.

Married:

At Big Flats, N. Y., Sept. 18th, 1883, by J. H. Harter, of Luburn, Mr. Israel P. Jones of Corning and Mrs. Sarah. L. Hollister of Reynoldsville, N. Y.

Passed to Spirit-Life:

From Pomfret, Vt., Sept. 3d, 1893, Mr. Cyrus A. Kelth, iged 72 years.

From Pomfret, Vt., Sept. 3d, 1883, Mr. Cyrus A. Keith, aged 72 years. Mr. Keith was the son of Capt. John Keith, who married Polly Lamb and cleared a home in the wilderness, which was the birthplace of Cyrus and his respected family. At: the age of 28 he married Miss Lucy M. Allen and moved to Sharon, where he was ilcensed as a preacher of Methodism, in which bellef he was ducated, as was all his family. He lived in Sharon eight years, when he was called home by the death of a brother, from which period he honored the old homestead with his care. He was too sympathetic and generous to become great or rich, the sick, the poor, the unfortunate always finding home, rest and good counsel with him. He taught school nineteen winters at Oape Cod and elsewhere with great success. He became a Spiritual-ist in, the early days of the "Rochester, Rappings," and from indubitable evidence, as he wass writing, tipping and speaking meduum. Many will remember that at Jackson Ashley's funeral, the minister having fainted, Mr. Keith took up the subject of the discourse and gave a powerful monished by the clerry and laymen, but they found in him a tower of strength, for like Paul he was priest, philose-port strength, for like Paul he and 'found a more-orcellent way." Brok Etchr's family will treasare upment-outes of his good life as they farm but they found in him a tower of strength, for like Paul he far 'found a more-ortes of his good life as they farm close together upon the border land where angels have their birth. The funeral was largely attended by fire discus the beautiful hereafter, upon ortes of his good life as they farm of hereafter day for and physician, carrying the bard 'found a more-ortes of his good life as they farm close together upon the border land where angels have their birth. The funeral was largely attended by fire indea and neightors, who respectfully. Istened to a philosophy which cheered him in this life and opened the pearly gates to a beautiful hereafter.

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Section of

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A correspondent writes us thus. "I have seen no mention in your paper of Linther Thom-as's departure to spirit-life, which occurred some months as in Pittston, Me. "Mr. Thomas was whereas point list, a faithful and good man, and in all his dealings with men he had the name of being just. He prophesied the time of his departure to spirit-life, which was yeriled, His-companion preceded him some two years. 'Heleaves soon.' [Obtuary Notice two screents of twenty lines sublished graduitodig: INTER the sound the second in the second cente for such additional line sould be same the second.' and the sublished line sould be second the second on an average make is list. ' De yorign admitted under the heading.]

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SEPTEMBER 29, 1888.

Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 29, 1883.

Farewell Reception to Mrs. Maud E. Lord.

On the afternoon of Saturday, Sept. 22d, an audience of some fifteen hundred people assembled in Tremont Temple, Boston, to express to this worthy lady and excellent medium its friendly sentiments of appreciation, and its good wishes regarding her future course in life. At the speakers' desk, on a table adjoining, and at other points on the stage, a fine display of autumnal fruits and flowers and various bouquets were arranged, the glifts of those who thus demonstrated kindly feelings which must have been even more pleasant to the recipient than their beautiful gifts.

The exercises were preluded by an effective organ concert by Miss Kettell, at the conclusion of which Prof. W. W. Clayton officially called the meeting to order, and the Tremont Temple Quartette joined in singing with touching emphasis that truthful song which assures us that indeed "We shall know each other better when the mists have cleared away t"

Dr. Emily J. Pike then invoked the blessing of the Father and Mother of all on the present occasion and its participants; thanking the Giver of every good and perfect gift for this manifestation of sympathy and affection, whereby the divine spirit had moved upon these people to gather themselves together to extend the warm hand of a deathless friendship to the worker now about to go out from among them, who had from her earliest childhood been called to labor in widely spread divisions of the vineyard of Truthand for the demonstration of the immortal nature of the human soul.

The song "Sweet By-and By" was then artistically rendered by the Tremont Temple Quartette, after which Prof. Clayton stated that as the objects of the present convocation were already understood by the large audience present, no words in that direction were needed from him. The meeting was intended as a tribute of respect to one whom all sincerely loved. both as an indefatigable worker and because of her excellent character as a woman. He added that the exercises would partake-as intended by the management-of an informal character, and that short speeches from divers friends would be the order. He then introduced Eben Cobb as the first speaker of the afternoon

Mr. Cobb bore witness to the deep interest ever displayed by Mrs. Lord in everything pertaining to the benefit of the cause to which her life had been so truly devoted; to the self-sacrificing split she had always manifested; to the work she had accomplished all over the land from the prairies and mine lands of the West to the extreme seaboard of New England. He considered it a grand triumph for the Spiritual Philosophy and Phenomena, that such a congregation-representing as it did many shades of religious belief among its members - could be convened in such a place as Tremont Temple to bid farewell and God-speed to a spirit-medium. He wished Mrs. Lord success in her future labors, wherever they might be performed, until that hour when the gentle angel death called her from mortal scenes to greener pastures and wider opportunities for the doing of good in the land of souls.

Miss E. L. Fuller, of the Congregationalist Church choir, Charlestown District, favored the audience with a choice solo-"Ave Maria" (by H. Millard).

John Wetherbee was next presented to the people. Ho expressed his pleasure at viewing the number in attendance, in listening to the fine music of the choir, and the words of Bro. Cobb who had preceded him; and then drew a parallel between his own present state of thought concerning this life and its outcome, and the one in which nearly thirty years ago he found himself when, on a certain occasion, going down School street, he was attracted by a sign indicating that a Spiritualist meeting was to be held. He attended, but (as happens with some on a first trial,) was not satisfied at the time; but after-experience with the phenomena and the lessons deduced therefrom had led him to accept to the full the knowledge which the New Dispensation had offered him in vain at the earlier time. He felt to thank God that in those opening days to which he alluded, men and women were moved to speak more wisely than themselves or their hearers know, and had been given the courage which led them to stand up in the face of a bigoted public opinion and speak the truths given them, leaving the results fearlessly in the hands of the power from which those truths were received.

his family who looked so tall when he was young, who defatigable discharge of the duties laid upon her by grew less so as he advanced in years, and whose famil-iar faces at last dropped out of the scope of human She referred

Mrs. Lord as she sat on the right of the reading-stand, this lady, filled with emotions of gratitude, bore heartfelt witness to what this medium had accomplished to cheer her in her hours of sadness. She said she had never spoken in presence of an audience before, but felt it her solemn duty to do so on the present occa-sion, though she was not a Spiritualist. She had attended Mrs. Lord's séances ; Mrs. Lord was a stranger

to her, but through her wonderful gifts she had afforded her the conviction that her mother, her father, her brothers, hersister were alive in a different sense than that usually applied to those who have died physically-and able to make their presence known to her in a characteristic manner, and by the giving of names, incidents, etc. She thanked Mrs. Lord, and closed by asking her to accept a slight token of her lasting gratitude.

Mr. Cobb arising, called the attention of the people to the fact that the lady who had just spoken, though a devout, sincere and earnest Catholic, had felt moved upon (while still holding to her theological views) to present her public acknowledgments to Mrs. Lord, and pointed to the act as another instance of the practical recognition of the truth (now so impressively emphasized in this modern day) that behind all creeds and doctrines of all churches, the universal Spirit of Life was working upon human hearts.

Prof. Clayton then introduced Mrs. Lord to the people-her appearance being greeted with prolonged applause. In commencing her remarks, she said that her heart was too full of happiness to allow the free dom of utterance on her part which was due the as sembled friends. It seemed to her that the God of heaven had given this charming September day on which to hold this meeting; and the warm light of sympathetic friendship, which was visible on every countenance within the hall, was a reflex of the golden splendor without. She would say to each and all: "God bless you "-but the full burden of her gratitude must remain unuttered.

She was about to go forth to the mountains, where a mother awaited her coming; but she wished it under-stood, in justice to dear friends in this city, that she was not leaving her beautiful Boston home because of any stroke of disaster, but in obedience to the pressure which had been continuously brought to bear upon her for some time past by her spirit-guides-who were trusted in by her in all things-who told her that it was not her destiny to settle in any fixed abidingplace, but it was her duty to go out again into the field of labor, up and down the land, wherever her services were required by an inquiring people.

She referred to the great changes during the past quarter of a century, both in the world's thought concerning death and the after-life, and also in her own condition: she having-from a friendless, poor and heart-broken child, looked upon as haunted by demons (for none, not even herself, then understood the character of her spirit-visitants)-come to be one who had been so blessed as to receive, as an index of personal as well as professional appreciation, in this great city, the friendly expressions of such a splendid audience, convened in such a grand place of assembly. She testified gratefully to what her spirit friends had done for her in all the marked crises of her life; said that all their prophecies to her regarding what she was to perform had been fulfilled to this hour, and she blessed them for what they had wrought through her organism in proof to inquiring and yearning hearts of the immortality of the soul, and of their loved ones. She remembered that in the audience before her were some who had not 'yet seen their way clearly to accept the light which was shining upon the pathway of mortals to-day. But why should the Christian Church deny

the possibility of present as well as past inspiration. Though human tongues fall out of speech, would immortal love send back no echo across the waves of death? Could he who promised the full harvest forget the weeping sower? If such a bridge as that of Brooklyn could be reared by feeble human means across the pulsing tides, could not angel minds plan and spiritworkers build a bridge of communion over the sound less waters of death? Spiritualism came to take away no one's faith, but to give knowledge to each and allto make assurance doubly sure that the course of human life is an upward one, and the chain of being stretches through an eternity of progress.

Mrs. Lord spoke retrospectively of the satisfaction which had attended her labors in the West-instancing her pleasant experiences in Leadville, Col., as an example of the kindness which had been shown her wherever she had been. She proclaimed her purpose to render whatever service she might be able (as she had in the past) to the cause of Spiritualism, so near to her heart; she prized her mediumship above all earthly things; she had rather be a spiritual medium than a Queen; and should strive in her humble way He spoke with eloquent fervor of the older ones of to remain worthy this gift by the continued and in-

CIRCULAR LETTER

Of the American Spiritualist Alliance, of the City of New York, issued September, 1883.

mortals, as manifested through the instrumen-tality of mediums.

taily of mediums. It is neither expected nor desired by the Al-liance that all should think alike, nor indeed that any two should hold uniform opinions upon subjects which, in their limitless range, embrace all that is known or attainable in the realm of material and spiritual existence. On the contrary, this Alliance has always main-tained the greatest freedom of opinion amongst its members, regardful that it is this very di-versity of sentiment which leads to earnest inquiry and practical investigation into the mys-teries which surround our being; nor is it to be conceived that the discovery of any truth, however advanced, will not open the way to yet

however advanced, will not open the way to yet sublimer truths beyond. As a spiritualistic body, we claim to occupy common ground with kindred societies, and whilst holding that there should be on the part of all a perfect equality and independence in matters of belief and local management, we have been made to feel that, in view of their mutual advantage and well-being, a more inti-mate filendly relation ought to be established between them.

between them. Actuated by these sentiments, the American Spiritualist Alliance, in fraternal recognition of the high purposes and aims of your society, ex-tends to you collectively the right hand of fel-lowship and fraternal good will, in the hope that you may find it equally pleasing and con-ducive of your fsocial well-being to clasp hands with us in affiliated coöperation and alliance in the progressive work which we are now sep-anately carrying forward. arately carrying forward. It is earnestly believed that even so slight

and, at first view, immaterial a connection be-tween societies enlisted in a common cause, will form, so to speak, an arterial, pulsating network, sensitive throughout to the rude touch of irreverent hands, and alert to concertedly resist the organized opposition to spiritual pro-gress, ever active, on the part of bigotry, igno-rance and superstition on the one hand, and priestly intolerance, jealousy and craft upon the other.

the other. Other advantages, not easily foreseen, would naturally grow out of the friendly interchange of sentiment and kindly offices between Affil-iated Societies, now scarcely known to one an-other, whose visiting members, from near and distant organizations, would be welcomed as compeers, rather than strangers, within our rc-meetive doors.

Again, whenever it should be deemed advisa-ble in furtherance of our mutual interests to meet in convention, the delegates chosen from

ble in furtherance of our mutual interests to meet in convention, the delegates chosen from organized bodies in affiliation would assemble in a representative rather than an individual capacity, and their several voices would express the feelings and desires of a local constituency, more or less numerous, whose conventional status would always be one of perfect equality with coördinate societies. Should these views and objects meet with the approval and acceptance of your society, and should it be your desire to affiliate with this Alliance, and reciprocally with such kindred societies as shall so affiliate, you are invited to execute and return to us the accompanying certificate,[⁹] which has been prepared to ensure uniformity of action among such as embrace its provisions. Upon its receipt, this Alliance will immediately respond by forwarding to your society a corresponding certificate, duly executed upon its part, thus consummating an affiliation, which, it is hoped, may in many ways conserve our highest purposes. It is in no assumed position of leadership that the Alliance makes this effort to bring Spirit-ualist societies into closer relationship; and should this circular lead to the accompility mand

ualist societies into closer relationship; and should this circular lead to the accomplishment of an object so manifestly desirable, it is its further design to furnish all societies in affilia-tion with a complete list of sister societies, thus completing its voluntary endeavors in the di-rection indicated, when it will resume its place as one of a common family, with uniform rights and privileges, as implied in its official maxim, "I there and factor it in white "

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THE HIGHEST AUTHORITY. Upon a Subject of Vital Interest, Affecting the Welfare of All.

The following remarkable letter from one of the leading and best known scientific writers of the present day is specially significant, and should be of unusual value to all readers who desire to keep pace with the march of modern

discoveries and events : discoveries and events: "A general demand for reformation is one of the most distinctive characteristics of the nine-teenth century. The common people, as well as the more enlightened and refined, cry out with no uncertain voice to be emancipated from the slavery of conservatism and superstition which has held the masses in gross ignorance during a large portion of the world's history, and in the time of the 'Dark 'Ages' came near obliterating the last plimmer of truth. Dog-matic assertions and blind empiricism are los-ing caste among all classes of all countries. People are beginning to think for themselves, and to regard authority much less than arguand to regard authority much less than argu-ment. Men and women are no longer willing that a few individuals should dictate to them what must be their sentiments and opinions. They claim the right to solve for themselves what must be there sentiments and opinions. They claim the right to solve for themselves the great questions of the day, and demand that the general good of humanity shall be respected. As the result of this general awakening, we see, on every hand, unmistakable evidences of re-formatory action. People whe, a few years ago, endured suffering the most intense in the name of duty, now realize the utter foolishness of such a course. Men who were under the bondage of bizoted advisers allowed their health to depart; suffered their constitutions to be-come undermined, and finally died as martyrs to a false system of treatment. There are mil-lions of people filling untimely graves who might have lived to a green old age had their original troubles been taken in time, or properly treated. There are thousands of people to-day, thoughtlessly enduring the first symptoms of some serious malady, and without the slightest realization of the danger that is before them. They have occasional headaches; a lack of aprealization of the danger that is before them. They have occasional headaches; a lack of ap-petite one day and a ravenous one the next, or an unaccountable feeling of weariness, some-times accompanied by nausea, and attribute all these troubles to the old idea of 'a slight cold' or malaria. It is high time that people awoke to a knowledge of the seriousness of these matters, and emancipated themselves from the professional bigotry which controls them. When this is done, and when all classes of physicians become liberal enough to exclude all dogmas, save that it is their duty to cure disease as save that it is their duty to exclude all dogmas, save that it is their duty to cure disease as quickly and as safely as possible; to maintain no other position than that of truth honestly ascertained, and to endorse and recommend any remedy that has been found useful, no matter

remedy that has been found useful, no matter what its origin, there will be no more quarrel-ing among the doctors, while there will be great rejoloing throughout the world." "I am well aware of the denaure that will be meted out to me for writing this letter, but I feel that I cannot be true to my honest convictions unless I extend a helping hand and endorse all that I know to be good. The extended publica-tions for the past few years, and graphic descrip-tions of different diseases of the kidneys and ly-er have awakened the medical profession to the fact that these diseases are greatly increasing. fact that these diseases are greatly increasing. The treatment of the doctors has been largely experimental, and many of their patients have died while they were casting about for a remedy

"It is now over two years since my attention was first called to the use of a most wonderful preparation in the treatment of Bright's dis-ease of the kidneys. Patients had frequently asked me about the remedy, and I had heard of remarkable cures effected by it, but like many others I begitted to recommend its year. others I hesitated to recommend its use. A personal friend of mine had been in poor health for some time, and his application for insurance personal friend of mine had been in poor health for some time, and his application for insurance on his life had been rejected on account of Bright's disease. Chemical and microscopical examinations of his urine revealed the pres-ence of large quantities of albumen and gran-ular tube casts, which confirmed the correct-ness of the diagnosis. After trying all the usual remedies, I directed him to use this preparation, and was greatly surprised to observe a decided improvement within a month, and within four months no tube casts could be discovered. At that time there was present only a trace of al-bumen, and he felt, as he expressed it 'perfect-ly well,' aud all through the influence of War-ner's Safe Cure, the remedy he used." "After this I prescribed this medicine in full doses in both acute and chronic nephritis [Bright's disease], and with the most satisfacto-ry results. My observations were neither small in number nor bastily made. They extended over several months and embraced a large number of cases which have proved so satisfac-tory to my mind, that I would earnestly urge upon my professional brethren the importance-of giving a fair and matent trial to Warner's

bolt between the importance. The indication of giving a fair and patient trial to Warner's Safe Uure. In a large class of aliments, where the blood is obviously in an unhealthy state, especially where giandular engorgements and inflammatory eruptions exist, indeed in many of those forms of chronic indisposition in which there is no evidence of organic mischief, but where the general health is depleted, the face sallow, the urine colored, constituting the condition in which the patient is said to be 'billious,' the advantage gained by the use of this remedy is remarkable. In Bright's disease it seems to act as a solvent of albumen; to soothe and heal the inflamed membranes; to wash out the epithelial débris which blooks up the tubuli uriniferi, and to prevent a destructive metamorphosis of tissue." upon my professional brethren the importance, of giving a fair and patient trial to Warner's sion that believes that no one school of medi-cine knows all the truth regarding the treatment of disease, and being independent enough to select any remedy that will relieve my pawhence it comes, I am glad to acknowledge and commend the merits of this remedy thus frankly. Respectfully yours, R. A. GUNN, M. D.

them; and as we read their words we seem to move them; to see nature as they saw it; to revel in the rich treasures of art and poetry, with all the test that gave to them their inspirations. We walk with Boerates; we think with Plate; we study with Aristotle, until they seem to be with us. Yet all that is wisest in their work is susceptible of improvement and change, and the sum of their knowledge and experience is add-ed to daily by the thickers and philosophers that come after. Not so with Bibles. Whatever the Bible, those who accept and believe init always claim that it is the only revealed word of God, and is not suscep-tible of change or improvement. It is an erroneous ides, accepted by many, that the same; that if we had no religion there would be no civilization; but every careful student must admit that as mankind advances so do religions improve. With great apiness the speaker dilated upon the dif-ferent bibles that were extant, holding that each. from the Vedas to the Holy Scriptures, were in and of the time in which they were written. The trouble with theology to day is, that it is trying to fit on the result of a gone past. "Oakape" as the word of God is a failure; it shows unmistakably that it is by far more the thoughts of men than the will of a God; ye it is a valuable work in many ways, and may be called by some a bible of the present, soon, very soon, however, to be left be-hind. The control in eloquent words declared Nature as

The control in eloquent words declared Nature as (God's bible, in which all could read in the universal language of the spirit of that divine love and charity that has ever and will ever bless the word. Small in-deed scened all the printed words ascribed to God be-side this mighty volume, whose words are ever the same, and whose laws never change. In the evening there was very close attention and frequent applause given to the discourse upon "Does Evil Exist in the Absolute?" Tests were given that were recognized in every particular. Among the au-dience were Mr. and Mrs. Jessop of New Jersey, the Rev. Albert Smith, Mrs. Tryon, the noted medium, Wm. R. Tice and many others of note. The subject for next Sunday is : "The Power of the Human Spirit." Spirit. 197

Brooklyn (E. D.) Spiritual Conference. Monday evening, Sept. 17th, the opening exercises consisted of a song by Miss Latham, "Smiles of Youth," words by D. Bruce, music by Miss Latham, and an in-vocation by Waiter Howell. Four questions were pro-pounded as subjects of the lecture, and suitably an-ewared

swered. First, What is the duty of Spiritualists to mediums? Second, Whatis God? Third, What are the teachings of the narrative of Jonah and the whale? Fourth, What are the occupations of the spirit-world? After the lecture a gentleman sang a solo, and also a song in which the audience joined. The hall was crowded, and much interest manifested. W. H. COFFIN, Secretary.

135 A dishonest medium does not expose Spiritualism ; but an honest medium positively proves it. Spiritualism does not depend on any one class of phenomena, nor upon any one medium-neither is any one an absolute authority for its teachings. All are but atoms that make up the whole.-Light for Thinkers, Atlanta, Ga.

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vision, until a sister had said to him, "John, do you realize that you and I are the old folks?" but Spiritnalism taught him that the old familiar friends and relatives were still his companions; that those who had passed beyond the boundary of physical change were interested in his welfare; and what was true in his case was true of all. He referred to the feeling which came upon him when speaking in Spiritualist assemblies : that he was addressing a larger audience than the seen, the living-that " that other living called the dead," of which the poet so impressively speaks, were present in larger numbers, and instinct with the liveliest interest in the best good of those to whom they had drawn nigh.

The speaker said he came of mediumistic ancestors himself, who evidently did not understand the nature of their gifts; and that he had also witnessed in his own household the most remarkable and convincing phenomena in demonstration of spirit intelligence and power: he regarded the mediums of the present day as the vestal virgins who kept alive the sacred fire upon the altars of a new order of thought! To utilize a simile of Emerson's, through the "crevices" incident to their peculiar organization which fitted them for medial service the light of God streamed in upon a darkened world ; and he was always glad, as on the present occasion, to acknowledge his indebtedness to them, and to wish them good fortune and prosperity.

Dr. Lyon followed : The present occasion, he said. was fraught with the lesson which the angels sang on the Judean plain: "Peace on earth - good will to men," which had been the burden of the gospel of Jesus, and was the burden of the gospel of Spiritual ism to-day. Referring to various important eras in the world's history, he remarked that the one now in progress was characterized by a general opening of the spirit-world, and could of right be denominated as the second coming of the Christ-spirit on earth. Spiritualism entertained no antagonism to truth ; wherever found, whether in the Christian or any other of the twenty-seven bibles known to man, any truth would find a hospitable welcome at the hands of the New Dispensation. There were three questions to the solving of which every age had measurably applied itself, viz: the query of Pilate to Jesus: "What is Truth ?" the cry of the startled Philliplan fallor to Paul and Bilas: " What must I do to be saved?" and that other query : "What is man?" and in answering these questions Spiritualism endorsed whatever was demonstrably true in religion, in philosophy, in scienco.

LTON BELLOPI

m te gi wi all Gr lat no hei lar

The speaker held that those in the church who re cognized the Spiritualism of the past, as recorded so fully in the Bible narratives, and refused to acknowledge the Spiritualism of to-day which was present with them-and those others among the Spiritualists who recognized the angelic ministrations of the present hour, but refused to give credence or importance in evidence to the testimony of the Bible regarding the Spiritualism of the past, were equally in error; the inspiration that was given to the apostles still lived and worked in the world's midst to-day, and Christian ministers, who were wondering at the diminished power of the church among men, would find the explanation of the difficulty in that church's refusal to comprehend this grand lesson of the age. He con-cluded with the expression of good wishes to Mirs. Lord, as one of those through whom, in modern days, the power of inspiration worked for the benefit of hu-manity, and bade her "be steadfast to the light of beaven," which she in so unstinted a measure had re-

Mrs. Handy was then introduced to the audience. Coming forward upon the platform, and approaching | ache." M. Fannie Lockhart, Rising Bun, Md.

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Miss received Land States

She referred to what Theodore Parker had remarked in regard to Spiritualism as it appeared to him in its early days, and to what the brave poet-preacher John Pierpont had said and done for the cause in the closing years of his life-encouraging others by his example to break the chains of the past upon the glowing anvil of the holy present, and proclaiming to them that Spiritualism, through its works, was wide as the universe, as broad as wisdom, and as comprehensive as love. She closed by a renewal of thanks for the present assembly, and the expression of the hope that all would meet many times on earth, before experiencing the change which brought on the sure relinion in the land of souls which Spiritualism had demonstrated to the nineteenth century.

The quartette then joined in the song, "Farewell," after which Prof. Clayton read the following telegram:

New York, Sept. 22d, 1883. MRS. MAUD E, LORD, TREMONT TEMPLE, BOSTON: Mr. and Mrs. Henry J. Newton desire to unite with the Boston friends to day in expressing to you their apprecia-tion of your earnest work in the cause of Spiritualism. Mrs. Dr. Pike then being introduced, said that circumstances had arisen which seemed to make it im perative that she explain the manner in which the present testimonial had been gotten up. She (Mrs. Pike) herself had been the mortal instrument for its suggestion and preparation : she had planned the affair solely, herself, and had labored to bring it to a successful issue; but she wished to return thanks to the depizens of the spirit-world and also to friends in the mortal who had aided her with interior encouragement and with outward means. She had used her ut-

most endeavor to spread the invitation to attend among the Boston mediums, and trusted that all would give them. On the evening of the 16th. Mrs. E. Mills of her credit for friendly motives to every one of these instruments of the unseen powers. Miss L. Barnicoat of Chelsea followed: The word 'good-by" which we had met to speak to Mrs. Lord. whom she considered as the crowned medium of physical manifestations, had with it a sweet suggestion of a happy meeting again in coming time. She knew that the present occasion would be a pleasant memory to her whom we had met to honor; she wished her success on her westward way, and felt sure that while her

going West might prove silvern her return to her Eastern friends would be golden. After a few additional words by Mrs. Lord, further extending her thanks to her friends generally, and to Mrs. Dr. Pike particularly for the sympathy and kindness displayed in the arrangement and full attendance of the testimonial; and the passage, on motion of Eben Cobb, of a vote of thanks to the musicians for the vocal and instrumental harmonies which had made even brighter the pleasant occasion, the meeting adjourned -the people crowding to the front in large numbers to participate individually in a final farewell to Mrs. Lord on the platform.

Meetings in Woburn, Mass.

Two interesting meetings were held Sunday, Sept 23d, in Grand Army Hall. The platform was occupied by Mr. David Brown of Boston, who, after speaking, gave many convincing tests, which were recognized by those present. It is the intention of those having charge of the meetings to form an Association and continue them through the season. It is hoped they will meet with the encouragement of all who are interested in the cause of truth. Next Sunday , Sept. 30th, there will be speaking and tests in Grand Army Hall by David Brown, at 10:30 A. M. and 2:30 P. M. All are welcome, and we hope to see an increased attendance. 504 Tremont street, Boston.

. " Dr. Benson's Celery Pills cured me of nervous head-

Liberty and iraternity in unity." You will please address, Amenican Spiritu-ALST ALLIANCE, T. E. ALLEN, Secretary, 23 Union Square, New York City. NELSON CROSS, President. HENRY J. NEWTON, First Vice-Prest. CHARLES PARTHIDGE, Second Vice-Prest. K S. MAYNA PD. Treasures F. S. MAYNARD, Treasurer. CHARLES P. MOCARTY, Cor. Secretary. T. E. ALLEN, Secretary. MARY A. NEWTON, Councillors.

JULES JEANNERET,)

[* This certificate witnesses that the organizations named have united in reciprocal good fellowship, affiliation and protection in all things pertaining to the acquisition and promulgation of spiritual philosophy and religion, and that hereafter they will severally, and in a manner unitedly, re-cognize and regard one anoth rasafiliated societies, drawn into harmonious relations by common aims, and united in bonds of mutual kindness and sympathy, as contemplated in the circular letter of the American Spiritualist Alliance, issued September, 1838.]

Spiritualist Meetings in New York.

The American Spiritualist Alliance moets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 33d street. T. E. Allen, 83 Union Square, Secretary. 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.

Frobisher Hall Meetings. To the Editor of the Banner of Light :

The Frobisher Hall meetings continue to increase in interest. The mediums' conferences Sunday afternoona are well attended, and a large number take part in Brooklyn, E. D., gave a large number of psychometrizations of handkerchiefs, gloves, and other articles, to the entire satisfaction of the audience. Mr. Charles Dawbarn delivered a highly instructive address on the evening of the 23d inst., on "The Fuiure of our Wage Workers." It was a masterly effort, evincing deep thought, and showed care in its preparation. He held his audience in almost breatbless silence during the entire delivery, which consumed about one hour's time. Spiritual societies would do well to engage Mr. Dawbarn to deliver this lecture before their audiences. He will speak again in our hall sunday evening, Oct. 7th. on "The Boyhood of Human Nature." New York, Sept. 24th, 1883. F. W. JONES.

American Spiritualist Alliance.

o the Editor of the Banner of Light: The subject for the opening address at the Alliance Conference Sept. 30th will be : "Christian Spiritualism.

or the Church of the Spirit," by James S. Laidlaw. T. E. ALLEN, Secretary.

New York, Sept. 24th, 1883.

Late September Magazines.

THE VACCINATION INQUIRER contains a lengthy article by William Tebb, on Compulsory Vaccination in Holland, and numerous other articles showing a growing interest in the reform it advocates. It states that Mr. P. A. Taylor will introduce his motion for the abolition of compulsory vaccination, in the next

R. A. GUNN; M. D., Dean and Professor of Surgery, United States Medical College of New York; editor of Medi-cal Tribune; author of Gunn's New and Im-proved Hand-Book of Hygiene and Domestic Medicine, etc., etc."

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now perma-nently located at Conservatory Hall, corner of Fulzon street and Bedrof Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. J. Wm. Fletcher, speaker. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

free. Wm, H. Johnson, Fresident. **Church of the New Spiritual Dispensation**, Clin-ton Avenue, below Myrtie (entrance on both Clinton and Wayarly Aronnes), holds roligious services in its church edifice every Sundays at 8 and 1% F.M. Sunday School for adults and children at 10% A.M. Ladies' Ald Society meets Wednesday at 2% P.M. Church Social meets overy Wednes-day evening at 7% o'clock. Psychic Fraternity, with class-es for mediumship development, meets Thursday evening of each week at 7% o'clock. All meetings free, and the public cordially invited. Mrs. Abuy N. Burnham lectures Sopt. 30th, with public lests from the platform; Mrs. F. O. Hyzer is engaged for October, J. Frank Baxter for No-venber, Mrs. F. O. Hyzer for December. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Friday evening ionferencemeetings will be held in the iocture-room of the hurch of the New Spiritual Dispensation, Olinton Avenue, etween Park and Myrtle Avenues, at7% r. m.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South2d street, at 7%. Oharles B. Miller, President; W. H. Oomn, Secretary,

Comn. Secretary. The Everett **Hall Spiritual Conference**, 393 Ful-ton street, meets every Baturday evening at 8 o'clock. Spir-fual papers and bookson 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 231 street, on the first and third Friday evenings of each month. Papers on tale and admission free,

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THE NEW DISPENSATION; or, The Heav-enty Kingdom. By D. W. HULL. An argument showing that the prophecies supposed to refer to the Millenniam meet their accomplishment in Modern Spiritualism. Paper, 16 cents, postage 2 cents. For sale by COLBY & RICH.

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