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Messages Verified.

GEO. BECKWITH'S COMMUNICATION. To the Editor of the Banner of Light:

It is a long time since I have written a letter to your columns-nearly twenty years; still to-day the leagues of space between us seem compassed with a hand-shake of feeling, as I answer the word your issue of Sept. 1st sends me, and say thank you for the place in your columns accorded to my beloved father, who is pleased to write words of encouragement to the lonely girl he left on the shore of earth.

Perhaps it is wrong to say lonely, when one has many friends, and a home wherein the interests of parents and children are happily merged; still, we must be lonely. Every day and every hour there arise questions that father could so easily solve; plans and purposes of life that mother so well might speak concerning. They are gone from our sight, and we orown their pictures with green, and we say, Oh I how small the world is when mothers and fathers are gone.

And again, the years that have followed my father's decease have been the most eventful of all to me, or at least the most fertile with varying products of labor. Books have been written, cures have been made, almanacs for thirty-four years edited at his hand, have fallen in the path of my work, and to-day the proof-sheets of 1884 pass from me ready for printing, as I turn to you, and to the writing of this letter. The communication bore characteristic evidence of my father; his allusion to the children, his speaking of my husband as "John." was a forcible test of his presence; and of my dear grandmother "Martha," the sweet singer of an old Connecticut town, as also the allusion made to external manifestation of thought for him. Ah! yes, he sees the green vines we touch with a tear, and hang anear his picture, and that of the wife and mother opposite him on the wall. He realizes more than he expresses fully, but all through his communication I read symbols of counsel, and voiceful answers to the queries of our souls, here in this new and beautiful home, high above the Housatonic. He gave us a word of encouragement in the Voice of Angels, some months since; he spoke a decisive word through the lips of a lecturer in New Haven, and now he sends another through your columns; and while there are.] know, many who are not satisfied, who are looking for a metaphysical treatise-and a letter from a well-informed friend expresses much regret at not having the result of his researches among the stars, instead of the fact that he is searching-I know too well under what difficulties they labor, who, amid the tumult of earthly noise, strive to sound the silver call of soulreturn. True it is that in the world there are many whose hearts have felt a first anointing, whose cold hands have been held and warmed by those of their, returning friends; but for all this the path of communion is a tortuous, winding and narrow way, thorn-hedged, and shaded too heavily by the foliage of a non-appreciation that redounds in a dearth of soul-understanding, and the entire world outside of us, whose harmony we need, and must have, waits for the setting in of a heavier sea. We have thus far shipped only a few small, seas, and we are not competent to test the mighty billows of the ocean lying before us. We have wasted the shells they have gathered on the white beach of eternity, and have hindered our own growth, and the path of their sweet return. It is a marvel that our friends can bear even the shadow of a semblance to their former selves, rather than that they do not give us more. The years have proven to my heart most fully that the individualization of ourselves is the only means of enabling us to hold a conscious and unceasing communion between the two worlds; and by this I have no thought concerning our own will and way, for a true individuality is the condition of self-revealment which enables us to see that the service we render others is the kindest act we can perform for ourselves; and that in becoming even an instrument of benefaction we are daily laying up, our own soul-treasures where neither moth nor rust shall corrupt, and that a lazy belief in

spirit-guardianship is a disastrous covenant describing him very correctly, adding, "He with an abandonment of care, a thoughtless comes to you, Mr. Wetherbee." I do not think discrepancy of soul-account, which must lead to the final failure, that lands the souls of men at last in a small corner of eternity where life is to be really begun in earnest. But I am encroaching, I know, and will cease. My soul is full, and I hardly feel satisfied to crowd it out of sight.

Let me conclude by telling you that in a way called "mysterious," but, properly considered, most natural as a sequence to the labor of the years, we have "raised our tent on a mountain." and are well prepared to receive both invalid and pleasure-seeker.

Our cottage (which is situated near the large house, containing parlors and sleeping apartments,) is presided over by a most worthy woman and efficient caterer, and when the sick come I attend to the diagnoses and magnetic treatments, Mr. Ewell preparing personally all medicines needed. The invigorating air renders a wonderful life that no visitor fails to feel, and for me it is doing wonders. Suffering through the years from sun-blindness, I am here healed, and work and rejoice from morning to night; and will you allow me to say right here that no sufferer can find a home nearer to Paradise in its natural scenery and atmospherio conditions; and, also, that the moderate prices of board at our cottage table compare more than favorably with others. It is a well conceived plan of other beings than those who walk in flesh, that brings to light our home, and by wrestling with rocks we have a sure foundation that will, we hope, hold a complete tabernacle. Yours in truth, MATTIE BEORWITH EWELL. Sent. 5, 188

Rocky Rest, Birmingham, Conn., Sept. 5, 1883.

FRANCIS AMORY'S MESSAGE

BY JOHN WETHEBBEE.

To the Editor of the Banner of Light:

This evening, Aug. 23d, I am very strongly impressed that my friend, the late Francis Amory, is invisibly present in spirit with me. It is hardly necessary to make a long story and explain why I think he is here. He departed. this life some two years or more ago, and I think he is in this room to-night, and, if so, as I look at the vacant chair near me where he has many times sat-and so has my friend and his friend, Epes Sargent, sat there also-I feel like saying, and do say :

"Welcome, dear friend and ghost !"

It is possible that I may be speaking to the empty, circumambient air, but it pleases me, and with good reason, to think otherwise; so] repeat, I feel that the spirit of Francis Amory is present ; if it be an illusion it is a very pleasant and a very harmless one. 'Who knows but I write under his influence? Certainly the thought of him, in this connection, has invited me to write. The careful reader of the Banner of Dec. 2d 1882, may have noticed a message from him in which he speaks of his friend W. I am the "W." he referred to. Probably I am presuming too much in supposing the average reader to have noticed it, or would remember it if it had been noticed. The message was full of evidence, internal and external, to me that it came from my friend, and, therefore, an identification. It was not the first or the last identification that I have had from him. It so interested me that I was anxious to have others interested also, and I wrote an article in corroboration of the message referred to, but having so many things to say in the Banner, this got orowded one side. Reading the late editorial on the Message Department - which I think is a great feature of the paper-it called to mind the message I have referred to, and the partially-written article corroborating it; and feeling, as I have said, the presence of myfriend, I propose to revive the article, and I feel that I will not be out of order if I am somewhat elaborate and make, beyond the simple corroboration, an article of general interest. The words of Longfellow seem to express what I feel at this moment, which it pleases me

Amory had ever visited this Society or its meet ings, or was known by any one there, or to Mr. Emerson. If he had been, however, it would have made no difference. Within a week after this platform manifestation I had a private sitting with Mr. Emerson, and among other spirits Francis Amory came. I was surprised to hear from him so soon. He gave me good reasons for the fact, and the reasons were tests, also I must omit interesting details, and only touch upon occasional points just enough to make my sketch intelligent. He, as most spirits do, magnified some things that in this world of effects pass for trifles, while matters of magnitude, from a mundane point of view, had shrunk in the new condition of things.

He referred to a conversation and a suggestion I made to him a few weeks before he died. The conversation was brought about by a very gen erous gift of \$25,000 by our wealthy friend and Spiritualist, G. F. T. Reed, to the Parker Memorial Society. Conversing with Mr. Amory a few weeks before he died on a subject that this rather private incident suggested, he referred in this communication to the advice I gave him as a wealthy bachelor and an old man, and regretted that he did not act upon it. Mr. Amory, some months after this sitting, spoke again of my suggestion, and now, in the message through Miss Shelhamer, which is to some extent the text of this article, he says these words (I understand what they refer to, and I think, with the explanation made, the reader will also):

"I have not the control of matters now that I had sir; had, I, I would do differently from what I did in many ways : but as I cannot do as I desire at present Lican only wish I had done as I was requested to do in the past. I am working in certain ways-spiritual ways perhaps they are-but I expect them to be pro ductive of material results."

Perhaps I have said enough to give the reade the idea that I have tolerable grounds for thinking I have had some pretty positive proof of his identity, as well as the genuine source of the message of which I am now speaking. To me it is positive, and would be to any one if I could with propriety and my own interest state some things that for wise reasons 1 withhold.

Some of this message contains matter more or less public, and those not believing in the personal survival of man after death might say these facts could have been gathered otherways, as they are more or less known. I do not dispute that fact, but I think it rather straining the point, and even then there is a strong flavor, that even the indifferent reader will perceive, of the spiritual view taken of temporal things while speaking of matters of mundane import which have been made more or less public. But the part of the message that refers to me, and that particularly interests me, is private in its nature, hardly reachable by the medium except by the aid of the invisibles, and therefore should throw the lustre of the spirit over the phole production, at least if my testimony is oredible; at any rate I want it understood that I endorse the genuineness of the message, or at least receive it as a direct communication from my departed friend, and almost feel like writing him a reply; but probably my thoughts. without the aid of type or pen, will reach him just as well.

foreign Correspondence.

Letter from W. J. Colville. To the Editor of the Banner of Light:

In, fulfillment of promise to my numerous friends in America, and to your readers in general who may be interested to know something of the state of affairs this side the water, I will again endeavor to give you some idea of my experiences since you last inserted a letter of mine in your instructive and hospitable columns. I may say in passing that the Banner of Light is quite a favorite with many English Spiritualists, and extensively read both in England and France. It is always a welcome visitor, and if ever a week passes without my seeing a copy I feel as though I had been deprived of a very valuable and nutritious part of my usual allowance of food for the mind.

I am glad "Genesis" is out, and hope it may find many readers. I only regret the poverty of the translation. Allan Kardeo is so expressive and lucid a writer in the original, it is next to impossible to do his works full justice in another tongue. The doctrines of Kardeo are discussed quite freely in England, and many intelligent persons regard them favorably; but they are not as generally accepted as in France.

I am much pleased to be able to report steady and encouraging progress in the work of Spiritualism everywhere. Though the season has been the worst in the year for public gatherings, since my arrival, July 1st, I have scarcely ever addressed a small assembly. Usually, unless the weather is very inclement, the halls are well filled, often crowded, and the audiences are not only courteous and very attentive, but they are in most places positively enthusiastic. Of course at rare intervals persons of hostile mind and manners put in an appearance, but the great bulk of the people decidedly support a speaker on reformatory questions.

Great excitement still prevails in some quarters concerning the Blasphemy Laws. Mr. Bradlaugh is immensely popular with the Secularists, of whom there are a great many in England. Many of them are excellent men and women, very active in promoting what they consider the highest interests of mankind; but others of them are frightfully stubborn and dogmatic, and fond of making a great many very sweeping negative assertions which they cannot possibly prove. However, in common justice to materialists generally 1 must say, 1 have found them on the whole very honorable people. Particularly in Sheffield and Plymouth, where 1 met numbers of them, I found them quite willing to listen to rational arguments in favor of a future life; and to hear the foremost among them discuss Spiritualism is both interesting and instructive, and often amusing.

In spite of a church established by law, the English are not such a very priest-ridden people to-day after all. I find in England, just as in America, wherever people are pretty well-edu-

outh especially they seem very much united. As Plymouth is a comparatively new field for spiritual operations, it is very encouraging to witness the large audiences which gather constantly in the halls, and to know that the development and exercise of various spiritual gifts in private and semi-private circles is by no means neglected.

NO. 3.

I suppose many of your readers will want to hear all I can tell them about Paris. I am afraid that is very little, though I spent ten days very pleasantly in the gay and beautiful French metropolis, and met there many very pleasing people. First and foremost among the Spiritualists of Paris is the Countess of Calthness. She is a queenly lady, and noble and charitable as she is impressive. She is thoroughly imbued with spiritual truths, and spends the greater part of her time in working for and with her invisible friends, among whom Mary Stuart, the celebrated Scottish queen, takes the foremost place. I find her published works, 'Old Truths in a New Light," and "Serious Letters to Serious Friends," have awakened much interest in distinguished circles both in England and on the Continent. I think American Spiritualists and investigators of the spiritualistic philosophy, who desire to read something at once scientific, philosophic, deeply spiritual and charmingly interesting, cannot do better than procure copies of either or both of these wonderful books. I have found many very serious-minded persons in Paris, who are struggling bravely to establish the best possible conditions for communion between the mundane and spiritual states of being. Mr. and Mrs. G. L. Ditson are very active and energetic in their spiritual undertakings. As a rule they do not court very much publicity for themselves; nevertheless they are always pleased to assist in getting up reunions and in advocating the cause of Spiritualism by all means in their power.

In a previous letter I remarked upon the word "psychological," which is frequently applied to Spiritualist societies in England; in France, "theosophical" is the fashionable term. There is a Theosophical Society in Paris, of which the Countess of Calthness is President. It is composed of many very learned and zealous persons, and is certainly calculated to do much good. I had the pleasure of meeting a very charming literary lady, who speaks English perfectly, Mme. DeMorcier. She i very much interested in the Woman's Suffrage movement, which is making substantial progress in France, though the cause is not as popular and far advanced as in England and America. She told me the reason why she liked the word "theosophical," was because it did not exclude persons from joining a society because they were not as yet satisfied of spirit-communion, though desirous of investigating all the evidences of Spiritualism.

My guides endeavored to form a society in Boston, previous to my departure from America, to be called "The Society for Spiritual Culture," which would gladly welcome into its fellowship all truthseekers, independent of their willingness or unwillingness to declare their faith in any particular doctrine. I am sure that many of your readers, if not all, will agree with me that it signifies to the angel-world far more what we really are, and what we sincerely desire, than simply what we believe or intellectually apprehend. My Boston friends may rest assured that my guides have no intention of abandoning their project, and it probably will not be long before active steps are taken to commence regular public meetings in Boston, independent of all existing organizations, but in opposition to none. My guides steadily refuse to allow me to speak regularly for any organization which is not free enough to allow the spirits to control their own work; and for myself, I am determined to maintain my independence of all cliques and sects. I believe all are useful, and I am glad to assist every one who is trying to do good in the world; but I cannot work when under other control than that of my spirit-friends; and as to the question of salary, though I dare say I am as fond of money as most people, I will not sell my liberty, and consequently much prefer a small salary with freedom, to a large one with bondage to a committee. In France and also in England one sees an immense deal of elaborate organization, and it seems to exclude far more inspiration than it invokes. The churches in Paris are splendid, but they often seem dead and fossilized. The instrumental music is nearly always good ; the singing varies-on great occasions it is usually exquisite. Very few French people can speak English, and thus lectures delivered in English are only sparsely attended; but those who do attend are very enthusiastic. I have lectured once publicly and held two receptions in Paris, and though there were but few persons present, and though there were but few persons present, the interest in the utterances of my inspirers was evidently very great. During August, Sep-tember and the first half of October most peo-ple who can afford it are at the seaside, both in England and France, and thus during my visit to Paris I missed meeting many persons who, had they been at home, would have given me a clearer insight than I have yet gained into the real state of Parisian society. Paris deserves unqualified praise for its almost absolute clean-liness. The streets are all beautifully kept, and the city is said to be remarkably healthy. I must ask my numerous correspondents to I must ask my numerous correspondents to kindly excuse my writing to them individ-ually, as during the past three months I have received over one hundred letters from friends in America. I can find time to read thousands, and can never receive more than I appreciate, but to answer them all, I regret to say, exceeds the limit of methods. the limits of my leisure and ability. With sincere good wishes and kindest regards to all friends, I must now close. Hoping all are well and prosperous, believe me to remain, as ever, your sincere co-worker in the cause of hu-4 Waterloo Road, Manchester, Eng.,) Sept. 18th, 1883. man W. J. COLVILLE.

to think is the spirit of Mr. Amory, an "Impalpable impression on the air,

A sense of something moving to and fro."

His venerable face, recollections of him, reminiscences of intercourse, bolt into my mind so persistently, and will not down at my bidding (in fact I do not desire their departure), that I give the present hour to him, whether he be in my environment or it to be but the play of my imagination. I have found, however, that these persistent and involuntary impressions of a departed friend are indications of his actual presence. I have found it be so in many ways and times; and, admitting the fact (which I always endeavor to impress on every one) of the contiguity of the spirits of the departed, it is certainly both a reasonable and probable supposition.

There are a few spirits, particularly four men, that seem to come easily and often to me. I will not now attempt to explain the reason why; the point is not clear even to me; I simply state the fact. Francis Amory is one of these four, and found himself welcomed as a later comer by the other three, as spirits, through his acquaintance with me in the form, and he had, in life become in a measure familiar with the three as spirit-friends of mine, and so in the undress of the spirit he needed no introduction to them; and thus, it seems, his passing over increased my triangular band into a quartette.

How pleasant it was, a few months after Mr. Amory had passed on, which was in May, 1881, when Edgar Emerson was giving tests from the platform of the Ladies' Aid Society, to hear this medium say, "Amory-Francis Amory,"

The latter part of the message 1 will now quote, or the part referring to me, which by perusing carefully will help make intelligent what I have written about it :

"I bring my greeting to my friends. I tell my old business associates I sometimes look in upon them, and take occasion to jog their memory, so that it recalls to them certain transactions, events, incidents and scenes in which I figured during the past, and also take an opportunity to jostle some new thought within their minds that it may be operative and make Itself felt.

I wish to say to my friend W., whom I met upon the staircase, that I wish him to know that I was there in person, this very day-that I will give him what I can, of assistance, now that I am a spirit. I am interested in many things that interest him, and I desire to assist him as far as I can, when I understand and perceive it will be for his benefit, spiritually as well as materially. I will try to straighten out matters before him, and elaborate plans that will be plain for him, whenever I understand and feel that these things will not injure others, and will be for his, good as well as the good of those associated with him. I cannot do more than this at present ; but I promise to bring my influence to bear upon certain individuals in the form who are interested in business circles, whose energies are operating in the direction of creating wealth. I will plant ideas in their minds whereby they may see differently from what they have done. I will try to work out my individuality in these directions, and my friends will perceive, perhaps, that I am doing that which is for the best."

I ought to say, in further explanation, that on the day this message came through Miss Shelhamer, I was passing by the door of the circle-room just as the medium was passing in; the medium looked pleasantly at me-I can hardly say whether she recognized me or not, as at that time she is more or less under influence. It occurred to me afterward, whether the meeting of the medium might not have been, also, the meeting of the invisible Amory, and that explains the expression in the message, "whom I met upon the staircase." If so, and it seems reasonable, how true as well as tender and poetic are the lines of Longfellow. in part already quoted:

" Through the open doors The harmless phantoms on their errands gilde, With feet that make no sound upon the floors. We meet them at the doorway, on the stair, Along the passages they come and go."

What is death? To go ont like a light, and in a sweet trance to forget ourselves and all the passing phenomena of the day as we forget the phantoms of a neeting dream, to form as in a dream new connections with God's world; to enter thit a more exalled sphere, and to make new steps up man's graduated - ascent of creation.—Zschokks.

cated, they are able and determined to think and act for themselves; but in spite of their free institutions of which America is so justly proud, I cannot see that Americans, when uneducated, are any freer than Englishmen, though I believe America certainly provides more fully than England for the education of all her children. The School Board system in England is in some respects like the common school system in America, and wherever the board schools exist they are well patronized, and are far better in every way than the old National Church schools, which have now rather a hard struggle to keep abreast of the times. The Church of England, if one only studies it, is a most amusing spectacle, entirely unlike the Church of Rome, which is pretty much the same everywhere. The Church of England embraces seemingly the entire sweep of religious thought from Unitarianism to Roman Catholicism. In many of the broad churches, which certainly exert a very liberalizing influence upon the most fashionable and cultured sections of church-going society, you hear practical, moral, and often really splendid ethical and scientific discourses. In the extreme ritualistic churches. the eve is pleased with gorgeous scenic effects. and the ear charmed with truly exquisite music: the service often suggests a grand concert in a fine picture-gallery. Whatever fault one may find with the theology or ceremonial, the very high church clergy are, as a rule, hard-working men, and do a great deal of good among the distressed, and their preaching is far superior to that of the low churchmen, as the latter lay all stress upon faith in a personal Christ, while the former emphasize works of charity, and preach purgatory in such a way that sometimes I have been led to think they are inspired by good spirits who are striving to reach the Orthodox through the mediumship of their own clergy, many of whom speak extemporaneously, with impassioned earnestness, and often so practically concerning the duties of men and women to each other in this world, that even the secularists are bound to declare that there is much good in their lives and utterances. The Unitarians in many places are active and prosperous. Rev. John Page Hopps is doing a vast amount of good ; he is a true Spiritualist in a very high sense of the word.

The Spiritualist periodicals are, I think, much better than they were five years ago. Four of them have a large circulation ; all are well gotten up.

Societies of Spiritualists are increasing in size and number everywhere, but wherever the organization is most rigid and elaborate the progress is slowest and often retarded by squabbles among officials. The Liverpool, Belper, Macclesfield, Plymouth, Jowerby Bridge and Halifax societies are, Ly ink, among the best; the people all seem to w. Ik hard, and in Plym-

The Spiritual Bostrum.

Synopsis of a Lecture, Delivered in the Colored Methodisi Church at Mainville, Obio, by MISS E. M. CLEASON.

(Reported for the Banner of Light from notes taken by V. Nicholson.)

We would ask, what is that power, what is that glory we call God? How shall we, or how can we approach it? We have been taught that this divine power was so pure, so high, so holy, that there was a great and impassable gulf between God and his own created children of this earth. We have been taught that he became angry and jealous, manifesting conditions, changes, and like passions with ourselves. We have grown into the idea of such a gulf of separation and distance between ourselves and our Divine Creator, that we could neither understand nor obey his will. We have been taught that the natural man could not understand the will of God. We have been taught that we must reject nature, and sbecome unnatural, before we could either understand, comprehend or yield obedience to the will of God. Let us endeavor to unlearn and leave behind us such mysterious, erroneous and unnatural teachings of the past. Let us turn our thoughts and desires in the direction of more enlarged growth, and clearer, deeper, broader thinking capacity, in and of ourselves, and endeavor to comprehend the full meaning of Love, Beauty, Purity, Kindness, Virtue and Truth.

It is true that the mere external or animal sense cannot understand or comprehend the fine spiritual principles, emanations and substances which enter into and are a portion of the entire universe, natural and spiritual. Neither can the external, or animal portions of our natures, ever enable any one of us to give a rational or satisfactory answer to the question : What and where is God? The human race stands as the connecting link between animals and angels, between the external, or earthly world of life, and the internal, or spiritual world of life and intelligence.

There are various grades and degrees of human growth, capacity and ability; consequently there are degrees of intelligence amongst what are termed intelligent and progressive beings. In every human soul there is a germ or seed which, being the offspring of a wise, intelligent, instice-loving source or fountain, will in the fullness of time, when circumstances permit, incline the possessor of this germ to turn prayerfully, sincerely and earnestly toward the great source and center of wisdom, justice, love and truth, from whence this germ was given. Wherever obedience to the law of progress is observed, there will be growth and increase in the desire for that peace and happiness which can never be attained in any other way than by knowledge and obedience to the divine principles. Love. Truth and Justice.

There was one beautiful example of spiritual unfoldment: A man born in Bethlehem; a man endowed with capacities and spiritual perceptions in a remarkable degree, manifesting wonderful kindness, love, and desire for the welfare and happiness of all mankind. This beautiful life, being in unity and harmony with the Divine, and in great sympathy and love with the human race, seems to have formed a connecting link between this and the spiritual world. Can you not perceive that we are liable to become confused, and our minds sometimes bewildered by the words or names spoken by persons who in the past have attempted to teach us concerning divine principles, of which they had not themselves a clear and correct perception?

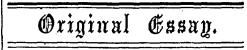
Let us each and all remember that whoever gives the most practical demonstration of kindness, justice and love toward their brothers and sisters of the human race has given the evidence that they are nearest to the great Central Fountain of Love and Wisdom from which all divine things have emanated. Let us all, then, remember and rejoice to know that every one has the offer extended to him or to her continually

ascending step by step nearer and still nearer, day y day, to the great Central Source and Fountain of Di-

your thoughts, strengthening your resolutions for good; this you may become enabled to worship # in spirit and in truth. " Let us welcome every states and earnest thought, inspiration or aspiration, if they tend to lead us "upward and onward."

BANNER

Let us endeavor to help ourselves, help each other and help the world we are passing through, that the human inhabitants may improve in harmony, justice and love toward each other, and all units in improving the earth and the things on the earth both now and forever more.



CONCERNING CAPITAL PUNISHMENT. BY E. T. DICKINSON.

"Never elated while one man's oppressed. Never dejected while another's blessed."

Four-hundred and fifty-one years before the Christian era, the inspired Confucius said: "Do unto another as ye would that another should do unto you; and do not unto another what ye would not should be done unto you. Thou only needest this law alone; it is the foundation and principle of all the rest."

But what is the mode of treatment that the States which still adhere to capital punishment are disposed to adopt as essential to reach and reform a class of unfortunate or viciously-disposed persons? Is it the principle of the "Golden Rule " - that has entered into and actuated them in the construction of the laws of punishment? And is the law which drives a man out of the physical body before his time to be construed as punishment? It is guite evident that even at this age of the world people will resort to and be governed by the "old dispensation' of force, which has ever taught "an eye for an eye, a tooth for a tooth," and murder for murder.

Frequently is it the case that the criminal's neck is not broken, and then he dies of strangulation, and in such cases his struggles are terrible, and last some time. Punishment, indeed ! What better, we ask, is "strangulation" than the thumbscrews, the rack, and the stake?

Hundreds of innocent men and women have lost their heads upon the bloodthirsty guillotine, while others have suffered the most terrible ordeals, upon the most frivolous circumstantial evidence. We of the working-classes must now and forever remonstrate against this system of treatment, as being unworthy the support of the people of the nineteenth century. It is but a relic of barbarism that has, unfortunately, come down to us from the "dark ages," cursing humanity by causing the unfortunately organized and misdirected sons of earth to be deprived of their natural earth-life, and that discipline which is by nature best calculated to unfold, develop and prepare mankind to enter the unseen land, which awaits both the so-called sinner and the saint.

As a general thing, the crime of murder is committed in the heat of passion, and upon the reckless impulse of the moment, when the angel within has lost the ascendency, and the evil within has, for the moment, become the dominant power. And believing that all "crime" is nothing more nor less than "insanily," we cannot regard the gallows as the proper means to decrease these insane deeds. It can also be claimed that there is good statistical evidence to show that murder in most of those States that have abolished capital punishment has been steadily on the decrease. Hear the eloquent S. J. Finney:

"The State that cannot govern men without killing them, has no complete and adequate title to rule at all ; the power to protect, not the ability to destroy, is the one legitimate title to sovereignty. The State that hangs while it fails to educate half its children, is a bloody Moloch of barbarism. Its neglect nurses ignorance into pauperism and crime ; its judicial ermine, spotted with the blood of its poor, neglected children, represents revenge, not justice; and on the iron statutes of the State rest the dark shades of primeval brutality."

We advocate the theory that if people do wrong they should be punished; but we fail to see how strangulation can be regarded as such. All punishment is well nigh futile and meaningless, that does not punish to reform ! It is a well-authenticated fact that all the evils of the world can be largely accounted for by the philosophy of transmission-inheritance from our progenitors, whose own evils, either apparent or hidden, come cropping out in their offspring, bred and born in the bone. Hence, is it not true that these deeds of darkness and evil are traceable to unbalanced organizations, immoral surroundings, and bad antecedents ?--all of which, in justice to the criminal, should be taken into the account. But because an unfortunate one in an evil hour, when his brain perchance was crazed with drink, takes the life of a human being, twelve enlightened jurymen, free from the heat of passion, go and do likewise—they murder him !

A Leaf from History.

(From Zion's Herald, for June 24th, 1880.) An Extraordinary Occurrence.

An Extraordinary decurrence. [Reprinted by Request.] [The following communication has been handed us for publication, by a gentieman of this city, who received it, as here stated, from the late eloquent and plous Bummer-field, a short time before his death. We know the writer; he is a hum who is distinguished alike for excellence of character, credibility, ploty and moral worth. His name would at once remove every possible doubt as to the faith-fulness and correctness with which the narrative has been furnished, and as to the certainty that the account we now give was communicated to him by the above mentioned.— Ed. Zion's Herald, Fig. 15/4, 1526.] "The fullowing account L accounted from the

The following account I received from the late Rev. John Summerfield soon after his re-turn from England. Mr. Summerfield informed turn from England. Mr. Summerfield informed me that he obtained the narrative from Rev. Richard Watson, the gentleman who is now writing the excellent work, entitled, "Theolog-ical Institutes," one volume of which has reached this country. Mr. Watson received the account from Rev. Mr. Mills, a minister of talent, integrity and high standing in the Meth-odist Church in England, and who was the actor in the extraordinary scene. Mr. Watson fur-ther informed Mr. Summerfield that he was the timately acousined with Mr. Mills, and knew

In the extraordinary scene. Ar. watson for-ther informed Mr. Summerfield that he was mi-timately acquainted with Mr. Mills, and knew him to be a man of the greatest moral worth, and by no means oredulous. Mr. Mills had, traveled a circuit in England, in which lived a man by the name of James, with whom, his wife and children, he had been intimately acquainted, and at whose house he lodged, in passing around the circuit. He loft the circuit, after having traveled it one year, to at-tend to the Conference, and was again returned to it a second time. But in the interim an epi-demic disease had prevailed in the place where James resided, and both himself and his wife were carried off by it suddenly, and within a short time of each other. Mr. Mills, however, as usual, went to his old lodging, which was then occupied by the children; but he felt gloomy and distressed at (finding the abode no longer enlivenced by the presence of its former pious heads; who had been his intimate friends, and in this state of mind retired to rest in the same room in which on former one sections is head

to it a second time. This in the interim an end of the second time of the interim an end of the second time of the

Nemotis (Elicit.) Care p-Electing. To the Editor of the Bandr of Light The Camp-Meeting Association of Spiritualists held the first annull meeting on their grounds at Remo-ka, commencing Thursday, Ang. 9th. Thursday, Friday and Saturday were mostly spent in arranging for comfort and convenience of the camp-ets.

Thursday, Friday and Saturday were mostly spent in arranging for comfort and convenience of the camp-era. Sunday, Aug. 12th.—The morning session opened with a good attendance, Mr. Abram Smith. of Sturgis, presiding and giving the morning lecture. followed by remarks from Father Woodruft, Mr. Caukin and others. The meeting adjourned until atternoon at two o'clock, at which time a severe storm prevailed, in consequence of which the meeting was dispensed with, and a tentfolient work and general exchange of kindiy greetings engaged in. Monday, Aug. 13th.—A conference or fact-meeting was held, many people giving their experience with mediums and the different phases of mediumship, at the close of which short addresses and singing were the order of the hour. A lecture in the afternoon and a short session in the evening terminated the exer-cless of the day. Tuesday, Aug. 13th.—The proceedings were similar to those of the day previous, the best of good feeling and a deep interest prevailing. Wednesday, Aug. 16th.—The proceedings were similar to those of the day previous, the best of good feeling and a deep interest prevailing. Wednesday, Aug. 16th.—Usual morning conference : Mr. find. Mrs. Saunders singing a beautiful song as a preface to a lecture by Prof. Lyon, followed by a short address by our Chairman, Mr. Smith of Sturgis. Mrs. Aug. of Massing a beautiful song as a preface to a lecture by Prof. Lyon, followed by a short address by our Chairman, Mr. Smith of Sturgis. Mrs. Aug. of Masson read a poem entitied " Matteres in and Nature's God." Mrs. Buck, Mrs. Merrill and Mrs. Saunders shang a song. " They are chilling dir." Even-ing session : Father. Woodruff gave us an interesting lecture on biblical history. Dr., Wheelock them adrivers in deased the audience in his clear and scholarly man-ner. Mrs. Saunders igave a lengthy and interesting lecture on biblical history. Dr., Wheelock them adrivers the body while the preson is living, and return to it. Saunders head a stord. " They Are chilling Us." Even-ing sessio

and the Semeraet Spiritual Temple as Madister, My, inder when amples the feels groups endouragys to Easty of sem prospects are avery day brightening ?? In substriber to the Sanner of Light via Franki of the cithering. Yours with the progressive movement, Skowhegan, Mc., Sept. 22d, 1883. JOHN PIERCE.

Notable English Spiritualists.

S. C. Hall, writing of Bulwer the novelist, in his recently published "Retrospect of a Long Life," says:

Life," says: "There is one subject in connection with the career of Lord Lytton that I desire to notice at some length. He was a Spiritualist long before Spiritualism became an accepted term. Many of his earlier published works supply evidence of that fact. Modern Spiritualism dates no fur-ther back than 1848, when the 'Rochester Knockings, repeating the rappings desoribed by John Wesley, gave a language to mysterious sounds, and supplied conclusive proof of a state of existence, retaining consolousness and mem-ory, following the death of the body ; bringing conviction that death is in reality but the por-tal to another life, and that souls removed can and do have intercourse with souls that yet continue in 'the flesh.' 'The arged of the Ma-terialist,' as Bulwer Lytton writes;' is as false as its miserable, leaving the bereaved without a solitary consolation or a gleam of hope.' In 'Devereux' he proclaimed himself' a believer and a Christian.' That Bulwer was a Spiritualist there is no question. Like so many others, he may have abrunk from a public avowal of a belief. the

and a Christian.' That Bulwer was a Spiritualist there is no question. Like so many others, he may have shrunk from a public avowal of a belief, the foundation of which is knowledge; but that he accepted Spiritualism as a certain truth there (can be no doubt. I dined with him when he, was living at Craven Cottage, on the banks of the Thames, near Fulham. Some persons were invited to meet Alexis, then a lad who had ob-tained renown as a clairvoyant. Lord Broug-ham was of the party. When Alexis arrived, Bulwer, accompanied by two of three of his friends, left the room to receive him. In the hall was the card tray; Bulwer took from it a dozen or so of cards and placed them in his coat pocket. Aftert dinner Alexis went into a trance. Bulwer placed his hand in his pocket; and, before withdrawing it, asked whose card he held. The answer, after a brief pause, was correctly given. The experiment was repeated at least a dozen, times-always with the same, result. Alexis was a French boy who had been but a few days in England. The cards were all those of Englishment. I need not say how great was our astonishment. That was the earliest intimation I had as to the existence of a power far surpassing my helief.

those of Englishmen. I need not say how great was our astonishment. That was the earliest intimation I had as to the existence of a power far surpassing my belief. "Although I might make record of several sittings with Lord Lytton 'in my own house, I limit my recollections to one at the dwelling of a lady in Regent's Park. The medium was Daniel Home, then in the zenith of his medi-umistic power. There were seven persons seat-ed round the table. The light was subdued, but not extinguished. Ranged on a cablect were a number of bronze Burnese idols, some of them very heavy. They were by some un-seen force scattered about all parts of the large drawing room. There was a small bell on the table. We all saw a shadowing hand and arm, draped in dark gauze, take up the bell, hold it over the head of each of the slitters, ring it re-place it on the table and vanish' I visited him more than once to talk over these wonders. A time is coming when men will no more be ashamed to avow a belief in the phenomena which supply proofs of the immortality of the soul, than their faith in the marvels discovered by modern science. Men will no more shrink by modern science. Men will no more shrink from the admission of a belief in Spiritualism than they do from a belief that words may travel from pole to pole at the rate of a thou-sand miles in a second of time."

Of Sergeant Cox, whose theory that what he termed "Psychic Force" was the great factor in all spiritual phenomena led to considerable discussion as to whether he was really a Spirit-

discussion as to whether he was really a Spirit-uallat or not, Mr. Hall says: "That Cox was a Spiritualist in all senses of the term it is hardly necessary for me to say; in platform speeches and in published books his opinions were made known. Though he guarded the expression of them somewhat upon the ground that prejudice might weaken his decisions delivered in a court of justice, he never hesitated to declare his conviction as to the verity of the phenomena he had, witnessed. Nor was he in doubt as to their cause—having obtained and accepted sufficient evidence that Nor was he in doubt as to their cause—having obtained and accepted sufficient evidence that those who are called dead do appear and con-verse with those who are termed the living. Frequently in his own house, and in mine, sometimes in one company, sometimes in an-other, the marvels of Spiritualism were opened out to him. A few weeks before his removal from earth I was standing with him on the platform of the Great Western Railway. He used these words—I little thought I should have had to recall and record them thus: 'I am as sure and convinced that I have seen and

Let us bear in mind continually that we all have the glorious privilege of becoming one with the angels of Heaven, so that when the change comes to us of being released from the earthly form, we may be angels ourselves. An angel is nothing more nor less than an intelligent, harmonized and well-developed human being; one that has passed from the external to the spiritual world of life, love and progress. It is only in this line of thought that we can obtain a view of God or form an opinion broad, liberal and large enough to embrace, include and extend the offer of happiness to every child born upon the earth. Not one can ever wander so far away as to get outside or out of hearing of God or his laws.

Every violation of any law of our being must inevitably bring upon the offender the full measure of punishment due to such violation. Human beings have no ability to injure God, or to change the natural laws of the universe, yet they have the capacity of injuring themselves and throwing obstacles in the pathway to their own happiness. We are each a fractional part of the Great Divine Principle or Life of God. When we have learned the lesson well respecting our own origin and destiny and the relation we all bear to our Heavenly Father, we shall then know that it is as impossible for us to violate any of the laws of God, without bringing sorrow and pain upon ourselves, as we now understand the consequences of thrusting our naked hand into a blazing fire.

There is not, as yet, complete perfection in even the best of human lives on earth. Yet we know, and feel thankful for the knowledge, that human life is a life of growth and progress toward a higher, purer, and more perfect condition than the gratification of the animal passions and propensities. As the fond and loving mother smiles upon the first efforts of her infant child, in its endeavors to balance itself and walk, so do the higher intelligences above us look upon our crude struggles and experiences in the trials we make to come into a life of more unity, harmony and justice toward each other. In due time we may all arrive at the stage of experience where we can say: "Our Father, we have worked our way as best we could with the materials given us and the opportunities around us. We have passed through many trials, have conquered many difficulties, and feel satisfied." We may then see God in earth, in sky, in star, and tree; in light; in darkness; everywhere. When from the inmost of our desires we sincerely ask for the light of Truth, then bright ministering spirits, our guardian angels, will answer, comfort and encourage us in many ways. If we rebel, and deviate from the path of rectifude, we shall be pierced by the penalties of the law of justice, until we shall be willing to learn and obey the laws of instice and harmony.

We would ask, What is your opinion in regard to Nature? Are you so ignorant of Nature and of the laws of Nature that you do not know that both the natural or external world and the spiritual or internal world are both equally and allke governed, regulated and held under control by the forces of natural law?

The great lesson of life for us all to learn is to know ourselves, and to understand the nature of the numerons influences and objects with which we are surrounded; learn what is safe and what is injurious. Do not be discouraged; be hopeful, be cheerful, be faithful and truthful to yourselves and to others. If you send out from your own minds sincere and silent aspirations for true and useful knowledge, by the as sistance of some kind attending spirit or angel, inspirations and useful impressions may silently flow into

March Sector.

Those States that have abolished capital punishment feel that they can afford to punish to reform; and having thus obeyed the injunction, "Come up higher," we will regard their triumphant example as worthy of all imitation by every sister State upon which the fair sun shines.

When will the law-makers become truly humane and reasonable in the infliction of what they call punishment upon criminals, and take advance grounds in this matter? Surely if crude and imperfect man is not fit to live in this rudimental world, he cannot be fit to live in any other. Really, it seems to us that capital punishment is a most miserable subterfuge whereby to escape that justice which demands at our hands the constant care, culture and reformation of these unfortunate ones.

Give a man ample time to reflect over his evil deeds, and generally he will not fail to hate them, one and all; while on the other hand it looks like cowardice and a shirking of responsibility to hang a man because he was born vicious; to drive him from the planet, for the missionaries of the other world to take and reform, when the task properly belongs to ourselves; not only that, but it "cuts off the probation of the soul in this world, and blasphemously essays the task of peopling the next."

In a tôle-à-tête conversation with Mrs Hall, on the subject of some young ladies who had been suddenly bereft of fortune, Lady Morgan said, with an emphatic wave of her dear old green fan, "They do everything that is fashionable IMPERFECTLY: their singing and fashionable IMPERFECTLY: their singing and drawing and dancing and languages amount to nothing. They were educated to marry; and, had there been time, they might have gone off with, and hereafter from, husbands. They can-not earn their own sait; they do not even know how to dress themselves. I desire to give every girl, no matter her rank, a trade—a profession if that word pleases you better; cultivate all things in moderation, but one thing to perfec-tion, no matter what it is, for which she has a talent. Give her a staff to lay hold of; let her feel, 'This will carry me through life without dependence.'"—Ez.

Do n't Die in the House. "Rough on Rats." Clears out rats, mice, iles, roaches, bed-bugs. 15c.

two persons, a man and, a woman, coming i toward the house, who appeared to me to re-semble James and his wife, I ceased to sweep, and looked steadily at then, until they came near to me, when I found it really was them." Said Mr. Mills, "Why, Nanny, were you not afraid?" "Me afraid, Mr. Mills?" she replied. "What had I to fear? Indeed, I was not afraid, for I knew Janes and his wife in this world, and I am sure they were good people, and I was quite certain they had not become bad since they left it. Well, sir, as I was saying, they came up to me, and I said, 'James, is that you?" and he said, 'Yes, Nanny, it is me; you are not deceived, and this is my wife!' And I said, 'James, are you happy?' and he replied. I am, and so is my wife; and our happiness far ex-ceeds anything we ever conceived of in this world!' fut,' said I, 'James, if you are so happy, why have you returned?' To which he replied, strange as it may appear to you, 'There happy, why have you returned?' To which he replied, strange as it may appear to you, 'There is still a mysterious the existing between us and our friends in this world, which will not be dissolved until the resurrection; and also. Nanny, you know, that I and my wife died suddenly, in consequence of which it has been supposed that I left no will; and in or-der to prevent some, uneasiness which is like-ly to exist among the children respecting my property, we have been permitted to return to the world and inform some person that I did make a will, and where it may be found. We went,' he continued. Jast night to our former went,' he continued, 'last night to our former mansion to inform Mr. Mills respecting the will, but found he was somewhat frightened, and therefore concluded not to tell him, but to see you this morning and request you to inform him, as he will dine with you to day, for we passed him on the road; and we knew, Nanny, that you would not be frightened. No, indeed, James, I am not alarmed, I replied, for I am James. I am not alarmed.' I replied. 'for I am vast glad to see you, especially since you are happy!' 'The will,' he said, 'is in a private drawer in the desk, which opens by a secret spring [here giving a full description of it], which the ohildren do not know of, and the executors live in the neighborhood. Request Mr. Mills to return to the house after dinner, and he will find the will, and can see the executors and can have things satisfactorily sattled in the family. And,' said he, 'Nanny, we are permitted to in-form you that on Friday next, at three o'clock in the afternoon, you will die and be with us !' 'Oh, James l' I replied, 'I am vast glad to hear it. I wish it was Friday now.' Well,' said he, 'be ready, for the messenger will certainly call for you at that hour l' I replied, 'Don't fear, James. By the grace of God I will be ready;' and they left me.'' Mr. Mills heard the account with no small de-gree of astonishment; and concluded to return

aree of astonishment; and concluded to return to the house from whence he came in the morning. Without the least difficulty he found the drawer and will. He also saw the executors, drawer and will. He also saw the executors, and was pleased to find that the will gave full satisfaction to all concerned. On the following Friday, at three o'clock, plous Nanny died; and Mr. Mills informed Mr. Watson that he preach-ed the funeral sermon on the succeeding Sab-bath. Mr. Watson remarked to Mr. Summer-field that he had always before been an unbe-liever on the subject of apparitions, but that he did most fully credit this account.

Horrid, yes, it is, that we must suffer from disease, but from Heart Disease, nervousness and sleeplessness, Dr. Graves's Heart Regulator will give you immediate relief; thousands say so, \$1 per bottle at druggists',

Received a return roll of the shall be obliged to resign his position in favor of Prof. Lyon. A resolution of thanks for the efficient service he had rendered was then adopted. Saturday, Aug. 25th. - Conference and remarks by Prof. Lyon, after which Dr. Farlin delivered an interesting lecture. At the afternoon session, after a song by the choir, Mr. Potter of Lanshg read the constitution of the Camp-Meeting Association of Spiritualists and Liberalists then assembled at Nemoka, followed by Dr. Farlin. The audience being small, not a fail representation of the society, Dr. Farlin made a motion of door by Dr. Farlin, The Chemistry of Life," followed by alecture by Dr. Farlin, The Chemistry of Life," followed by a lecture by Dr. Farlin, that was logical and spicy, and held the audience spellbound for an hour. Song by the ohoir, Mr. Aug. 25th. - After music by the choir, Dr. Bigelow delivered a scientific lecture, to lowed by an original poem by Mrs. Mead, entitled, "Trust in Yourself." Prof. Lyon then gave the audience what he called a radical Quaker sermon, text: "And God sent strong delusions that they might believe a lie and be damned." During the afternoon seesion, a beautiful with so calls of Mrs. Mead and reginal poem by Mrs. Mead an original poem, pot Mrs. Mead an original poem, entitled, "Trust in Yourself." Prof. Lyon then gave the audience what he called as radical Quaker sermon, text: "And God sent strong delusions that they might believe a lie and be damned." During the afternoon seesion, a beautiful with a vocal selection, and the closing lecture by Mrs. Woodruff.

Mrs. Jones and Miss Carrie Shaw with a vocal selec-tion, and the closing lecture by Mrs. Woodruff. ohGANIZATION AND ELECTION OF OFFICERS. Agreeable to a vote at the Camp-Meeting, Aug. 28th, the Association convened at this place Bept. 14th, for a three-days' meeting, organization and election of of-ficers for the coming year. Dr. Farlin of Rochester, N. Y., and Prof. Lyon of 'Adrian; Michi,' delivered short and interesting lectures. Friday alternoon and evening, and the evening train brought our worthy friend and co-worker, Mr. Abram Smith. Saturday morning the meeting opened by singing. A short lecture was delivered by Dr. Farlin, and Mrs. Mead read an inspirational poem. The afternoon sets sion was opened by a song from the choir, followed by the reading of the Articles of the Association by the Secretary, also a letter from Dr. A. B. Spinney of 'De-troit. The regular business of the meeting then com-menced, and the following officers were elected: President, Dr. N. A. Dryer of Bath, Mich.; First Vice President, Dr. N. A. Dryer of Bath, Mich.; Second Vice President, Dr. Walton of Williamston, Mich. Corresponding Secretary, Mrs. M. J. Mead, Mason, Mich.; Recording Secretary, Mrs. M. J. Mead, Mason, Mich.; Recording Secretary, Mrs. Gertrude Merrill of Lansing, Mich.; Treasurer, G. G. Mead of Mason, Mich.; Becording Secretary, Mrs. Busines, Bahw, Baranae, Mich.; Abram Smith, Sturgis, Mich.; Prof. W. M. Lyon, Adrian, Mich.; Joseph Saunders, Bath, Mich.; Oscar H. Soule, Ionia. Mich.; Chauncy Bron-son, Lansing, Mich.; C. Fred Farlin, Reoherter, N. Y.; At the close of the meeting the Chairman, S. L. Shaw, requested the Executive Committee to meet him in council, ic arrrange matters in regard to the Grove, and appointed a business meeting of the Com-mittee at Lansing, Oct. 1st. The meeting adjourned with the utmost harmony and good feeling prevailing, and we are sanguine that this Nemoka enterprise will be a grand success. Miss. M. J. MEAD, Sec. and we are success. MRS. M. J. MEAD, Sec.

Camp-Meeting at Hayden Lake, Me

Camp-Meeting at Hayden Lake, me. To the Editor of the Banner of Light: The Somerset Spiritual Temple Camp-Meeting com-menced its sessions at Hayden Lake, Somerset Co., Me., Sept. 13th. The attendance at first was quite small, but it rapidly increased in numbers, and at the close, which took place on Sunday, Sept. 16th, from two thousand to twenty-five hundred people were pres-ent, all harmonicus, and all deeply interested in the services. The inspirational speakers were Dr. H. P. Fairfield of Newburyport, Frank T. Ripley of Boston, both of whom gave excellent tests in connection with their lectures; Dr. L. F. Webster of Portiand, Me., Mrs. P. D. Bradbury of Fairfield, Me., Mrs. A. P. Brown of St. Johnsbury Centre, Vt., and Mrs. Abble Morse of Searsmont, Me. Other mediums were pres-astisfaction to the audiences. Several Social and fract Meetings were held. The meetings were presided over to y Dr. L. F. Webster. Dr. Bigelow of Skownegan, a recently developed healings medium, and Dr. Maxim of Dexter, were on the ground, and performed a number of cures. The meetings were in every sensed success;

as sure and convinced that I have seen and as sure and convinced that I have seen and conversed with friends I have known and loved in life, who are, in the ordinary phrase, dead, as I am that these are railway carriages that I see before me; and if I did not so believe I could credit nothing for which the evidence was my own senses and my intelligence. Wreath, or a party as party as possible such words

Exactly, or as nearly as possible, such words were said to me by Robert Chambers and by William Howitt. It would be hard to find three men whose testimony would be more readily received in any court of law or equity; men of larger experience, sounder judgment, more enlightened integrity, less likely to be de-ceived, less subject to be affected by imposture or influenced by delusion, could not anywhere be found in the ranks of intellectual English-men." men

Of William Howitt Mr. Hall records the following recollections:

lowing recollections: "" I should but ill-discharge my task if I made no reference to William Howitt's ever-brave defence of Spiritualism against mocking, in-oreduous, scientific and religious assailants. Few books have been produced so exhaustive of a subject as his 'History of the Supernatural in all Ages.' But in all possible ways he stood foremost in the van, and was the champion of the new-old failt against all skeptics, no mat-ter on, what ground they took their stand... It was in the house of William and Mary Howitt, at Highgate, that I became assured that there was more than I had hitherto dreamt of in the mysteries of Spiritualism; and was convinced of was more than I had hitherto dreamt of in the mysteries of Spiritualism, and was convinced of their truth. It was there that Mrs. Hall and I first heard and saw things that could be ac-counted for in no other way than by admitting the presence of those we had known in the flesh, and that we had aforstime believed we're within in some other state. There are blue had existing in some other state, whose souls had if not ceased to exist when their bodies died. It was there I first heard what I could by no pos-sibility have heard, unless the spirit of one I had dearly loved, respected and honored was in

actual communication with me. Actuation for the second sec would have lent themselves to a blasphemou fraud, was out of the question. We were cou vinced; and the conviction, arrived at five and twenty years ago, never left us or lessened from , with that day to this." the loss man an all and the

Bo A Boston correspondent of the New Orleans Times-Democrat relates the following in-cident in the life of Theodore Parker:"When cident in the life of Theodore Parker:"Whea a boy about twelve years of age on his father's farm at Lexington, a venerable man with gray hair and beard suddenly came out and walked beside him, talking to him of all that it was pos-sible for a boy to do and be." It made a lasting impression on him, and stimulated all his latent force and aspirations., But, on, inquiry as, to who the stranger was 'or whence' he came, no one could tell. It was a country neighborhood, where every stranger naturally attracted the attention of the rural population... 'Mr. Parker was all his life half inclined to think his visitor one of supernatural offic, said Mr. Appletree, 'and probably had he wholly believed is he would have been nearer the truth."

OCTOBER 6, 1883.

Written for the Banner of Light. SEPARATION.

BY M. T. SHELHAMER.

Hearts that are ruled by Friendship's reign And bound by love's magnetic chain, No years of time-no passing change, No separation can estrange; Though far apart, they ever still Hold sweet communion when they will.

As thought files from the human breast To some dear friend it loveth best, Bo spirit quickly files away, Untrammeled by the form of clay; Its onward course is never wrong-Unerring reason guides it on. .

The spirit knows no narrow space. The whole world is its realing place; It some dear friend it loveth well In earth's remotest spot doth dwell. It takes its flight and finds its rest Upon that loved one's faithful breast.

True sympathy is of the soul, And holds it in its own control ; A part of Him whose blessings prove He reigns in wisdom, rules in love; Its glories every heart enshrine, Its work is holy and divine.

The spirit is the crystal urn Where love and friendship brightly burn; O'er summer's heat and winter's snow, They shed their genial, kindly glow; O'er age and youth they grandly shine-Their work is boly and divine.

A part of Him, "the Great First Cause," Who rules by wisdom's wondrous laws; Whose holy will-whose vital breath Gives power to man through life and death ; A part of Him who reigns for aye-The Soul shall never pass awayi

Till suns and systems leave their course And rush along with mad'ning force; Till earth shall wildly fall in twain, And chaos take its place again; Till Heaven itself shall cease to be, The Soul shall live divine and free.

As light and heat bring life to earth. And give all forms of nature birth ; So Love and Wisdom are the powers That animate these souls of ours; Till death finds strength to blast the soul, True Love shall hold it in control !

Banner Correspondence.

Massachusetts.

MALDEN .- M. Estelle Vaughan quotes the follow ing: "He is a parricide of his mother's name, and with an implous hand murders her fame, that wrongs the praise of women; that dares write libels on saints, or with foul ink requite the milk they lent us"; and says: "Would I could impress the truth it inculcates

or. with foul ink requite the milk they lent us "; and says: "Would I could impress the truth it inculcates so deeply on the minds of all people, that they might resolve never to write, or speak disparagingly of an-other upon mere hearsay; for one whisper or breath against the name of woman is enough to destroy her reputation, and no alter recantation can erase the im-dered, never auspecting at the time that ahe is made a target, but discovering it only after experiencing the strange ald stilted behavior of those who were once her fond and loving friends. How the heart throbs with indignant blood when at last the sign derives a beauting in the store of the strange and shifted behavior of those who were once her fond and loving friends. How the heart throbs with indignant blood when at last the sign derous report is unexpectedly made known to its unsuspecting victim. Imagine, if you can, the horror of a blow like this upon a refined, impulsive, generons nature, that thinks no evil of others, and feels secure in its own purity of motive. Donied an opportunity of refuting the slanderous charge, its originator concealing himself or herself so closely that no power can bring them to answer, the wounded one is left to suffer on to the blitter end. A strong-natured woman can bare, her breast to the storm, dure her enemies to do their worst, and by her bravery and even life fairly conquer public opinion, and compel it to do her justica. Such cases, however, are rare indeed, the majority have no redress but to be cruahed, or, 'defiant in spirit, try to be contented and happy in spite of slander, while their hearts are slowing breaking, day by day and year by year, until finally they give over the struggle and rush recklessly out of life. On I for the love of heaven, guard your tongues: if you have nothing good to say of others, "Blience is goldea.' We are never sorry for having said too little, but always for having said too much. Remember our common humanity. We are all tena-clous of reputation, beccause the world c

BOSTON .- A. P. Merrill writes: "I have been requested to give to your paper an account of the wonderful manifestations of spirit-power witnessed by Mr. Isaac Pinkham of Lynn, Mass., and myself, Tuesday evening, Sept. 18th, at Mrs. Allen's, 268 Wash-

BANNER OF LIGHT.

Haine. BANGOB.—Since the letter from which the following points were condensed, was received from its writer, A.S. Hayward (magnetic) physician), that gentleman has returned to Boston : "I felt a strong desire, after leaving lake Pleasant, to visil Bangor, and ear-field if out; and, to my surprise, ou arriving; found parties wholmad heard of me and were anxious to reach me, but knew not, of my whereabouts. The man who principally wished my presence was prominent both in business, circles and the Evangelical Church. He appeared delighted with the results of our interview, and well he might as he was confined to his room with a severe attack of rheumatism, and in two days acquaintance he was able to be at his store. He considers the event mysterious and strange as well as pleasant, and in amwer to a great desire on his part. Dr. Evans, Dr. Alden, Mr. Snow, Mr. Bugbee, the family of Joong, and many other prominent, persons are deeply interested in the philosophy of Bplittun in the visite to Bangor. This age is against his speedy recovery. His home was where the form, and are a power for good wherever their infinence is fold and they associate. The former is the Vice, Frequent of the visite is observed is is shown in the cause here, a knowledge of spiritual truth is silently permeting and leases of society. There are several indices who are connected with the church who are really working as missionaries in the cause of Spiritualist. There are solve former is the Vice, Frequence the sufficient spiritual leaven in the cause of Spiritualist. There is unficient spirituality working as mission and the second which can be been fill working as the solve for society. There are solve former is the vice is unficient spirituality working as mission and the second with the church who are really working as mission and the second with the church who are really working as mission and strates and the solve formal spirituality working as most visit. Here a found persons of the data site as proves for mome the solve formal spirit Maine. BANGOR -Since the letter from which the follow ing points were condensed, was received from its writ-

0 Wisconsin.

MILWAUKEE .- Mr. J. Spencer writes that n com-

llance with an urgent request, Mrs. Suydam gave what has been termed." the fire test," the first, time for over a year. He states that she objects to attempt-ing this wonderful display of the ability of spirits to protect from fire, for the reason that it frequently hap-pens that those witnessing the exhibition omit, either purposely or accidentally, to comply with the simple conditions required for its auccess, the result being that she gets severely burned, adding: "It was so in this scance; probably it was forgetfulness on their part. She had almost got through handling the fire, to the perfect satisfaction of all, when one of the com-pany whispered to another; by so doing, the conditions were broken. Just at the time the word was spoken, she had the hot lamp chinney on her cheek, and the consequence was she was burned just in that particu-lar pluce, and not a hair sliged anywhere else, not-withstanding she had held her arms and face in the flarmes of alcohol and kerosene. We also have had Dr. Russell from Minneapolis with us. He is developing as an inspirational speaker, and delivered his first public lecture here in Mrs. Spencer's place, giving general satisfaction." BERLIN.-Mrs. E. L. Wilcox writes that of late, in what has been termed." the fire test," the first, time

BEBLIN.-Mrs. E. L. Wilcox writes that of late, in addition to her gifts of healing and clairvoyance, she has received that of clairaudience, and in some degree

has received that of charadolence, and in some degree materialization. She says: "When I amsitting taking diagnosis of a case, or sitting quietly at home, they talk to me; sometimes they materialize before they speak. They all look natural and lifelke. The other evening several spirit friends made their appearance, and under their influence I seemed to be waited in thought with them to their ethereal home; to a sphere where everything shone with dazzling light. Myriads of diamonds sparkled in gogeous splendor; beautiful flowers grew in great abundance, and everything that the eye rested upon shone like burnished sliver and gold.

gold. In the year 1849, sometime after the mysterious noises were heard in Hydesville, N. Y., they were heard in the State of Ohlo a few miles from Ashtabula. Through them we were informed that myself, then a frail child of some thirteen years, was soon to be de-veloped as a spiritual light in that State. Do you sup-pose that quiet household of rigid Orthodox faith would listen to the words of 'the evil one,' as the in-fluence was called in those days? No. Every meas-ure was taken to prevent a remetition of the officient would listen to the words of 'the evil one,' as the in-fluence was called in those days? No. Every meas-ure was taken to prevent a repetition of the affair, and the spark of light, which should have been en-couraged to increase, was thrust into darkness. In 1852 we moved to Cleveland, Ohio. There a few Spir-litualists, who dared to brave the storm of ridicule, met in old Melodeon Hall on Superior street. At that time I was a member of the Perry-street M. E. Church. A family of Spiritualists once a week held circles for all who cared to attend, and there I was always found at my post, to learn what I could of the great phe-nomena which overshadowed my pathway. In spite of all my efforts, the star that had risen was soon ob-scured by dark clouds arising in the Church. I re-belled against its pretended authority. I threw the mantle of the Church from my shoulders. For six years, through fierce opposition, I stood up for the cause of Spiritualism. Twenty-eight years ago I was under control as a trance lecturer for three weeks. People were amazed that such discourses could be spoken by one unschooled as I was, and only eighteen yaars. Oh. But the Church would not tolerate such proceedings, and I was reported as being insane. But truth survives all efforts to destroy it, and Spiritual-ism lives because it, is the truth. I have surmounted all obtacles, and have lived to see the light of heaven spread over the whole earth." **New Brunswick.**

which I will not now relate, but hope at some future time to give to the public. 'We found Mrs. Charter to be a no-ble, generous. soul, one whom all will find it to their advantage to know, and whose spirit controls are ef-ficient in removing bodily aliments."

Indiana.

SMITHLAND .- Dr. H. Smith writes : "I attended a seance at Terre Haute on the 8th of last June. I a seance at lerre name on the sen of hat June. I locked the doors and put the keys in my pocket, ex-amined every place so that no person could get into the room: I even put my seal on the door. Mrs. Hurst was the medium. The first sound I heard was, 'Good evening, chief. Elizabeth Smith and Samuel Smith, your father and mother, wish to tell you that John, Benjamin, Iarael, Ira; Coth, George and Peter, are all here.' John passed away in 1807, seventy-six years ago, when a child two years old. Benjamin passed away fifty-three years since, Iarael forty-seven years. The others named passed away since 1864. This was given me as a test, and was true. I saw eleven materialized forms of my friends, and -relations. They came from the eabinet and sat down by me-my sister, mother, father, mother-in law, Dr. J. F. McReynolds, and three of my children. My, aunt, Mrs. Kelfer, mother of the speaker of the House of Representatives, Gen. J. W. Kelfer, came and told me to tell him that she was not dead. She also called the names of the other members of the family. I carried the message to him at his res-idence in Springfield, O. It would require too much space to give anything like an accurate account of all that took place. The spirits who came sent messages to their friends and children." locked the doors and put the keys in my pocket, ex-

lowa.

COUNCIL BLUFFS .- Mary B. Maynard writes: "Your editorial, 'Funereal Reflections,'in the Ban, nor of Light of Sept. 15th, calls to mind some remarks

ner of Light of Sept. 15th, calls to mind some remarks lately delivered at a funeral by a Baptist clergyman of this city. In addressing the children of the deceased the speaker said in the spirit will be other near you. She will feel the same interest in your welfare, the same sym-pathy with your sorrows that she ever has. Her moth-er's heart will not be changed toward you. When you are tempted to sin reflect that mother will be grieved. When you are conscious. Of doing right be assured that mother looks on with an approving smile.' So is the leaven working, so is the light of heaven breaking in to dispet the clouds of old superstition. Let Spiritualists take heart.''

Rhode Island.

PAWTUCKET. - Mrs. Albert Granger, writing thence Sept. 24th, says she has recently attended a sc ance with Roscoe-the manifestations occurring in his presence affording clear proof to her of the genuine-ness of his mediumship.

New Publications.

HISTORICAL AND OTHER SKETCHES by James HISTORICAI, AND OTHER SKETCHES by James Anthony Fronde. Edited, with an Introduc-tion, by David H. Wheeler. No. 95, pp. 288. JEWISH AND ARTIBAN LIFE in the time of Jesus, according to the oldest sources, by Franz Delitzsch, D. D., Professor of Theology in Leipzig. Translated from the third re-vised edition by Rev. Bernhard Pick, Ph. D. No. 96, pp. 91. SCIENTIFIC SOFHISMS. A Re-view of Current Theories concerning Atoms, Apes and Men. By Samuel Wainwright, D. D., No. 97, pp. 302.

Messrs, Funk & Wagnalls, 10 and 12 Dey street New York, are doing the reading public a great favor in furnishing books of sterling merit by the most distinguished authors of our own and past times, at a price that enables those of limited pecuniary means to possess them, in their fortnightly issues, of "The Standard Library," of which the above-named constitute Nos. 93, 96 and 97. The "Sketches" by Froude comprise those of travel, essays and extracts from his historical writings. "Jewish and Artisan Life" sheds new light upon the life and times of Jesus, though it will be borne in mind, that it comes from one who believes in his miraculous birth and his equality with, or, rather, that he was God. "Scientific Sophisms' is an attempt to show that the views of Darwin, Huxley, Tyndall and others respecting Evolution, Transmutation, Spontaneous Generation, etc., are fallacies, and a vain effort, in our opinion, to confirm old beliefs regarding the "origin" of all things.

THE BIBLE: Its True Character and Spiritual Meaning. By Rev. L. P. Mercer. 24mo, cloth, pp. 185. Philadelphia: E. Claxton & Co., 930 Market street.

The six divisions of this book were originally delivered as a series of popular lectures, and are designed to prove that the Bible is a book of divine parables which the doctrine of Correspondences can alone make clear to the mind of man. The law of Inspiration is sought to be explained; the history of Revelation is considered, as are also the real and apparent in Scriptures : the whole presenting in a lucid manner the character of the Bible and its spiritual meaning as held by Swedenborgians.

Young PEOPLE'S LIFE OF WASHINGTON. His Boyhood, Youth, Manhood, Death, Honors. By William M. Thayer. With Eulogy by Gen. Henry Lee. Elzevir Edition, pp. 466. New York: John B. Alden, 18 Vesey street. While this book is designed for young people, there

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GENESIS; THE MIRACLES AND PREDICTIONS According to Spiritism.

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

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

The books of Allan Kardee upon Spiritualism 'attained an immenses circulation throughout France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is conceded by every one he has far surpassed all his previous efforts, and effectually cleared up the mystery which has long enshrouded the his-tory of the progress of the human spirit, The ground taken throughout is consistent, logical and sublime; the ideas of beity, human free agency, instinct, spirit-communion and many other equally profound and perplexing subjects incomparably grand. The iconoclasm of Kardee is reverent tial; his radicalism constructive, and his idea of the divine plan of nature a perfect reconciliation of scientific with religious truth; while his explanation of miracles and prophecy in harmony with the immutable laws of nature, carries with it the unmistakable impress of an unusually exalted inspiration.

The rendering of these words of Kardee into English has been done with a faithfulness soldom equaled and never excelled. The task would have far exceeded the ability of Mr. Colville to accomplish had it not been for the assistance given him by the self-same spirits who originally gave the philosophy to the world. These intelligences and Alian Kardee-himself frequently made their presence known to Mf. Colville while the translation was in progress, compel-ling him to materially change many passages in order that nothing might have place on its pages of a misleading nature.) Whatever view may be taken of the author's conclusions,

no one cât, deny the force of his arguments, or fail to ad-mire the sublimity of a mind devoting itself through the best years of an earthly existence to intercourse with the denizons of the spirit-world and to the presentation of the teachings thus received to the comprehensions o all classes of readers. The book will be halled by all Spiritualisis, and by those

as well who, having no belief in Spiritualism, are willing to consider its claims and to read what may be said in support of their truth, as a valuable addition to a literature that embraces the philosophies of two works, and recognizes the continuity of this life in another and higher form of ex-

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GHOST LAND; OR, RESEARCHES INTO THE MYS-TERIES OF OCCULT SPIRITISM. Illustrated in a se-ries of autobiographical papers, with extracts from the records of Magical Scances, etc., etc. Translated and ed-ited by Emma Hardinge Britten, Paper, pp. 484.

THE PBALMS OF LIFE. A Compliation of Parims, Hymns, Chants, Anthens, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the presentage. By John S. Adams,

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TALES OF THE SUN-RAYS: What Hans Christian Arderson tells a dear child about the Sun-Rays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian An-derson, Written down through the mediumship of Adei-na, Baroness Yon Yay, of Gonobitz (in Styria), Austria, and translated by Dr. G. Bloede, of Brookiyn, N.Y. Paper.

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. l'aper.

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

CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR, By a Modi-cal Man. Paper.

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE: -- A woman holding in-spired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countemance, and heavenward gaze, most beautifully embody the very ideal of hopoful, trustfal, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, 'cold and pale, 's bining through the rifted clouds and the par-tially curtained window, produces the soft light that falls over the woman's face and iluminates the room. 'I ainted by Joseph John, and engraved on steel by J. R. Rice. Bize of sheet, 22x23 inches; engraved surface, 10x21 inches.

"LIFE'S MORNING AND EVENING."

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

ington street, Providence, R. I. About twenty, stran-

and the providence, R. J. About, twenty, strangers and friends were present; some to receive what they knew to be their spirit-friends, others more skeptical than the rest, myself included. The light used was from a burner of the chandeller in the centre of the room. After several spirits appeared, talked and walked with their friends, Mrs. Newhall, who passed over about two years since, came from the cabinet, and said: 'Fickham' you would not tell the medium your name. 'I am going to, though, Isaac, for she wants to know.' This form was as exactly like 'that' of Mrs.'N. as could be produced, showing many characteristics, so true that it would seem impossible for one who had never, seen Mrs. Newhall to so perfectly personity her.' In due course of time came Mrs. Lydia E. Pinkham, very weak. She greeted, Mr. Pinkham with a well come such as none but a wife could give, telling him she was very glad to come, and store of the land, 'and that her friends in the material might know spirits can and on the spirit be and the about.' We took her by the hands to support her; she advanced a few steps only. We then introduced her to the company. She then asked me to give an account of what I had wilkeesed to the Band, 'and that her friends in the material might know spirits can and do return, and are constantly round their earth-friends, trying to help them. She then stepped between the ourtains and dematerialized in full view of all present. Later on a slight form appeared outside the curtain of the cabinet, stood for a moment, then came Mrs. Pinkham and domaterialized in the same manner Mrs. Pinkham and domaterialized in the same interest of the see on the see on the ord and shock hands with the her friends; one went about and shock hands with the whole. Company ; another asked me to give for an do return, and are constantly round their earth-friends.' The shore is a starter of Banche. Helen will have the see ont and head weer the ourtains and dematerialized in the same manner Mrs. The first and had be then the therefore

EAST BOSTON,-Wm. H. Banks writes : "The first regular meeting of the season of the Spiritualists of this place was held on Monday evening, Sept. 17th, at No. 81 White street, the home of Mrs. M. F. Lovering, who opened the exercises with music, then an invocation, followed by an Italian song and a reading. Mrs.

New Brunswick.

SAINT STEPHEN .- Joseph Donald writes: "I write to inform you of the great unfoldment of Spiritualism along the banks of the beautiful St. Croix. Sun-

write to inform you of the great unfoldment of Spiril-ualism along the banks of the beautiful St. Croix. Sun-day ovening, Sept. 16th, a circle was held at my house, about twenty-five persons being present. Mrs. Isa-bella A. Brown was the medium. She gave tests, which were acknowledged by all to be correct in every detail, and the people present were astonished and delighted, nearly all being strangers to Spiritualism. Last evening, Sunday, Sept. 23d, we held another cir-cle, not expecting many to attend; but to our great surprise the people came in crowds of five and ten at a time until there were over fifty persons present, some of them being of the most intelligent men of Saint Stephen. It is impossible to describe the feel-ings of nearly all present during the entire sitting. Tears flowed from the eyes of atrong men and beauti-ful women, as they heard from their loved ones on the other side. There were two gentlemen from Saint Stephen present, who asked me if they would be ad-mitted? I told them, yes, with pleasure. They said they did not beliver in Spiritualism, but as they knew me and my daughter, Mrs. Brown, there could be no fraud, and they had come to see something of it. At the closs they told me they must beliver, as no earthy person could have told them what Mrs. Brown told them about persons who had passed over. Every one present, as never before had they passed such a pleas-ant and instructive evening. Our circles were free. Truly the harvest is great, but the laborers are few in our locality." our locality.

New Hampshire.

- e, -1-

KEENE .- N. B. Harrington writes: "We have not

commenced our meetings yet, but hope to soon. Dr. Fairfield called on us last week on his way to soon. Dr. mont. We hope to hear him speak the coming winter. Though we have never had a poor speaker, the Doo-for has been the most popular of any as yet, and the announcement of his name always secures a large au-dience in this city. At our last election of officers, Mr. D. F. Weeks was chosen Sceretary. I received a unanimous vote for reflection, but declined, having, as L thought, done my share of the work for awhile. Mr. Weeks is a veteran in our ranks, better posted in all matters pertaining to Spiritualism than any one about here, and in every way qualified for the office of Secretary. Success to the Banner? How it is that any Spiritualist can get along without it is beyond my com-prehension: The fact is, they don't get along-they are behind the times." Fairfield called on us last week on his way to Ver

LAKE VILLAGE .- Mrs. Almira O. Cook writes: "I had the pleasure of meeting in Laconia, N. H., that most 'excellent' medium, Mary A. Charter of Boston, most excellent medium, mary A. Charter of busion, through whom I held very satisfactory communion with splithfriends. So pleased was I with my inter-view, that I invited Mrs. Charter to my home to see my husbabd, who is in poor health, resulting from a fall. The description she gave of his condition was remarkably correct; and she also gave information upon matters known only to myself and husband,

vill de iew ii ady oi thei terested and instructed in its perusal. The writer is enthusiastic with his subject, and draws vivid pictures of the times and scenes through which Washington passed, quoting the language of his friends and contemporaries, crowding the pages with illustrative anecdotes, and bringing the events and characters of the period of which he writes as present realities to the reader.

UNITED STATES LIFE SAVING SERVICE: An-nual Report for the Fiscal Year ending June 30th, 1882. 8vo, cloth, pp. 504. Washington: Government Printing Office.

One of the most humanitarian agencies operated by our national government is described in this volume. At the date of the report the service had 189 Stations upon the sea and lake coasts. During the year there had been 345 disasters, perilling the lives of 2,398 persons, of whom only 12 were lost. Full details are given of the disasters, the means employed for saving lives and property, and new inventions for that purpose The book is an invaluable help to all connected with maritime pursuits.

THE WAVEBLY NOVELS. By Sir Walter Scott. 8vo, pa. T. B. Peterson & Bros., Philadelphia. The lowest priced edition of these ever issued is now in course of publication by the house above hamed. It is to consist of 26 volumes, one a week. at 15 cents each, or \$3,00 for the set. Those received are: "Ivan hoe," "Guy Mannering," "Bride of Lammermoor," and " Waverly."

"Immortality, and Our Employments Hereafter; with what a Hundred Spirits Say of the Spirit-World."

That earnest Spiritualist of Des Moines, Iowa, V. C. Taylor, Esq., in writing of Dr. Peebles's work on "Immortality," &c .- a new edition of which has just been issued, by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston

-says : "Iam yery greatly interested in this yolume: It is one of the best-and I think the most instructive bookwritten in the interests of Spiritualism. Last evening I came to the communication of Dr. Beecher of Burkamsted, Conn. When I tell you that he was the attending physician when I was born, and for years after-ward was the physician of my father's family, you will see that a communication from him would be of special interest to me. His Christian name was Amos. Even at the day in which he lived, when the whole moral atmosphere of New England was redolent of Jonathan Edwards's theology, Dr. Beecher resolutely stood aloof from churches and theology. He was too honest to be a hypocrite and too independent to even keep on terms with the community in which he lived by truckling to popular current bellefs."

In writing for a second copy of "Immortality " to give a Methodist minister, Dr. S. D. Barton of St. Louis expresses his admiration in the following language:

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"THE ORPHANS' RESCUE."

The UTET MARY MELSUUE. This beautiful picture lifts the veliof materiality from beholding eyes, and roveals the guardians of the Angel World. In a boat, as it hay in the swollen stream, two or-phans were playing. Unnoticed, the boat became detached from its fastenings and floated outfrom shore. Quickly the current carried it beyond all earthly help. As it meared the brink of thefearful cataract the children were stricken with there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a deter-mined and resisties impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, to-ward a quiet eddy in the stream-a little haven among the original painting by Joseph John. Bizeof sheet, 2223 inch-es; engraved surface, 1520 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curlew toils the knell of parting day, ''** from the church tower bathed in sunset's fading light, "The lowing herd winds slowly over the lea, '' toward the humble cottage in the distance. "The plowman homeward plods his weary way, '' and the tired horses look cagerly toward their home and its rest. A boy and his dog are cagerly hunting in the mellow earth. The little girl imparts lite and beauty to the pleture. In one hand she holds wild flowers, in the other grass for ''my colt." Biein, copied in black and two tists. Designed and psinted by Joseph John. Size of sheet, 22r28 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The compan-ion-plece to "Homeward," (or "The Curiew"). Copied from the well-known and justly celebrated painting de-signed by Joseph John. Stein, copied in black and two tints. Size of sheet, 2223 inches.

"THE DAWNING LIGHT."

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

"WOODLAND HOURS."

OFFERED AS A PRENIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea-tion in a German woodland; and golden pages are added to "ilfe's book of happy hours." The mother is seated in the forest shade. Her faltle girl "Bo-Perge' around a tree through the foliage, her face radiant with a loving, gleeful regulah expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on stoel by J. A. J. Wilcox. Bize of aheet, 22x28 inches.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an eim standing on the edge of a grove male vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter. From a pitchershe is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his unch. Horses attached to a wag-on loaded with hay, impart a most picasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and siz-ter frolicking on the loaded hay. Stein, opled in black and two thristrom Joseph John's noted painting. Size of sheets, 22223 inches.

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BANNER LIGHT. \mathbf{OF}

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SPECIAL NOTICES. SPECIAL NOTICES. SOLUTION: SET IN QUOTING FOR THE BANNER OF LIGHT CARE should be taken to distinguish between editorial articles and the communications(condensedorotherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied **shades** of opinion to which correspondents give uterance. **SET** We do not real anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot under- **take** to return or preserve manuscripts that are not used. When newspapers are forwarded which coutain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for **Derusal**.

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



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PRINITUALISM 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.

The Reign of the People.

It is pleasant now and then to listen to or peruse a summing up of humanity's condition by some person outside the ranks of Spiritualism, who is, however, instinct with the thrill which the on-coming new order of things, socletary, political and religious, is sending through sensate minds throughout the globe; therefore we take occasion to place before our renders the following digest of the points presented and statements made in a recent discourse delivered in Portland, Oregon, by Henry Ward Beecher (and reported in full in The Oregonian of that city), upon the suggestive title of The Reign of the Common People":

Mr. Beecher opened with saying that governments are not things of choice, but take their ultimate form from the character of the people. An ignorant and brutal people can never have a free government. Self-government comes only of the full development of the common people. The speaker went through a recital of the different stages from which society had been graduated, in order to show why and how it was that no people can be free until they are ready for self-government. That comes only from long preparatory discipline. It is plain enough that Mr. Beecher thoroughly believes in the doctrine of evolution. For the right of woman to be the equal of man in all that relates to government, he had none but the most emphatic expressions. He traversed the whole ground, historically, logically, sympathetically and eloquently. Not to allow woman to vote, he declared to be "a shame and an outrage before God, and ought to be before men." In this new era the world is turned completely around. In ancient times it was wrong for the common people to receive education, but in modern times it is wrong for them not to receive it. Education is no longer optional, but compulsory. No parent has a right to bring up ignorant children. Ignorance is dynamite of the very worst nature. In Europe, the common people already join in authority with the throne and the council. The people of Europe now desire an education who did not use to care for it. If men are content in life only to unfold their prejudices and passions, they will always rank with the animals. Discontent implies an aspiration to Nse higher. In order to go up. they must go, said the speaker, by the way of the schoolhouse, of intelligence, of industry, and of integrity. Every man ought to be ambitious to go `up by the only road that can help him John Bright has stated that in the last hundred years Europe has expended six billion dollars for the purposes of war, to one billion for the purposes of civil government. Nevertheless, war has already taught Europe that there never-was such need of intelligent soldiers, and the kings have therefore opened schools that the people should have intelligence. People are developed by intelligence-never by ignorance. Intelligence discovers, invents, organizes; and whatever in Europe will increase the amount of taxable property, the crowned heads want the most. Schools will do it. It is the brains of men that create wealth. Hence Europe is doing, for the sake of financial prosperity, what it would not do for any other reason. It is only policy, but it works out higher ends than those intended, and different ones. In seeking to increase their revenues, the rulers are educating the people. There is now but one European nation that would engage in any important business without first feeling the popular pulse. In this country, we have a public sentiment that almost drives children onward and upward. The great majority of our people are born poor, and have to make their fortunes for themselves. Speaking of the fondness of our people for excitement, Mr. Beecher said it was hotter now in the churches than in politics: The three kinds of excitement known there are the doctrinal, the emotional, and the devotional. The doctrinal, he said, undertakes to explain the unfathomable, to interpret the laws of the Infinite Being. The others work no less upon the brains and nervous forces of men. He believed that the march of the churches for the lasthundred years has been for the benefit of man. The people are more educated, more fertile in imagination, more various than in any period in the history of man. Thus we have the beginning of the permanent rule of the people. Some degree of intelligence runs through all ranks and conditions of people on this continent. The reign of the common people begins, places. Finally, in the streets of Bath, at mid-

great doubt abroad by observing philosophers. They allow that this government of the people, by the people, and for the people, may be a very good thing so long as our population is not condensed, and land and food are cheap and abundant, but that when we begin to be crowded the struggle for existence will be as violent with us as it is with the peoples of Europe, and then that this government will collapse. They say it is not strong enough to hold together against the passions of men. But the their orimes was death. While the Rockland experience of the civil war opened their eyes to see their own ignorance.

It is through this military education, said Mr. Beecher, that the contesting sections have come to knew one another better. And a million and a half of men were absorbed into civil life again, showing that they loved to be oitizens more than to be soldiers. Running over the circuit of events since the war-the payment of the war debt to the extent it has been paid, the cutting down of taxes, and other matters of this kind-he observed that there never has been such a history lived in a twenty-five. years "since God created man upon the earth." In response to the criticisms of Europe on our self-government as not being respectable, he admitted that it is the most imperfect thing we have. Sixty millions of population, and so much indifference except under excitement of some kind ! He admitted a republican government to be the most difficult thing on the face of the earth. He characterized it as an absolute monarchy. Do the people show democracy and wisdom in choosing their representatives ? he asked. Do they show as much wisdom as in the conduct of their business? The speaker humorously described the component elements of an average legislative body, under our system, and the aims and ambition of the several members. It was anything but flattering

to the legislative wisdom at large. He said the private secretary of a Governor of New York once told him that there were but three men in the Legislature who could not be bought. No measure can ordinarily go through that has not money in it. It does not tend to increase our respect for the laws to look in and see how they are made. "We had better not see the deceit, the hypocrisy, the meanness," said Mr. Beecher. For all that, he still held that popular government is the best that ever was invented or put into practical operation. | length. He believed that to be the best government which makes the best citizen and gives the most general happiness. That is not the best govmachine. Sixty million people are at school to learn how to live together harmeniously-to learn how to govern. A margin ought to be algovernments we are making peoples, and educating them to the highest functions; and every decade they rise higher and higher. Everything is now being forced to serve the common people. They have the power; they are the foundation that draw down to themselves whatever is good, and repay it generously. Learning has got to magnify itself by serving the common people and freely distributing itself among them.

Referring to the changes now going on in the theological world, Mr. Beecher held that the days of absolute dogmatism were over, because of the increased intelligence among the people. Answering the question whether theology had changed, "Yes," said he, "it has changed to a nobler view of the divine government and the divine nature; changed from the barbarity of fear, from the supreme selfishness of the oldpictured God, before whom common people had no rights that he was bound to respect. It has changed," said he, "from-medizval fanaticism and riddles. The fatherhood of God is rising with a radiance that was never known in any other age; and the Brotherhood of Man has consequently grown more widely, and is to day the genius of the age in which we live." Theology, summed up the speaker, is becoming Christian. It has been hateful; it has been barbarian. He said he considered it blasphemy to teach such things as the Old Theology contained. It represents monarchy and despotism, he added. It is hideous; and he did not hesitate to characterize it as "infamous as anything that was ever conceived in hell."

a burglar.

To cap the climax, continues Mr. Quinby, an Italian laborer living in Brewer, in the vicinity of both Bangor and Orono, was murdered and robbed of his money by two of his own countrymen. And the murderers did not scruple to confess that it was their intention to murder not only him but four more of their fellowworkmen, for the same purpose. And they knew very well, too, that the punishment for Free Press holds that it is but an accidental coincidence, that in the very first year after the death penalty has been restored in that State more homicides and assaults with intent to kill have probably occurred than within the same time in any period of its history, and while it does not presume to affirm that the restoration of the death penalty has tended in any way to increase the number of murders, still, on the other hand, it thinks that this remarkable increase goes very far to prove that

the gallows is not the shield and protection which its defenders claim it to be. So far as the evidence goes which up to the present time has been adduced in Maine, it is quite certain, to our mind at least, that putting up the gallows again in that State does not put a stop to murders in any degree-but seems to have had an opposite effect.

Independent Spirit-Writing in Brook-Jyn.

The senior editor of the Banner of Light, who is at present away from this office on a vacation, in company with friends, recently visited the office of the Psychometric Circular at Brooklyn. N. Y. Here the party were introduced to Mr. Cole, a wonderful medium, who immedia ately proceeded to give the following powerful evidences of his development : Tearing from a pad a leaf of paper, Mr. Cole requested Mr. Colby to examine it, to be certain it bore no writing, and then to inscribe his name upon it for purpose of identification.

The Banner of Light editor after examining the sheet, and writing his surname upon it, placed it in a small box upon the mantel opposite the party; careful scrutiny of the box satisfied Mr. Colby that at the time of placing the paper within it it contained nothing but a piece of lead pencil about one inch and a half in

Mr. Cole, the medium, looking intently at the object of interest, remarked : "I see a spirit standing near the box, apparently over sixty ergment in which the government is a perfect years of age," and proceeded to accurately describe the late Wm. White, of the Banner of Light Publishing House; and then requested Mr. Colby to take the paper from the box; upon lowed for mistakes. While Europe is making doing so, and unfolding it, that gentleman found the following message written upon it :

"Dear Luther—This is a pleasure you may think I had not anticipated; yet I have brought this very matter about. Now I want to say that independent writing should be introduced at the Banner office, as independent communi-cations will do more to advance the spiritual cause than more than other pheromenon. It cause than most any other phenomenon. It does seem like writing to friends as I did in earth-life.

I commend the course of the Banner, and feel bit. It is the 'pioneer,' you know, Luther, and has made many converts, and will continue to do so. WM. WHITE, Banner of Light."

Other parties present received as convincing communications from their spirit-friends, giving indubitable evidence of the power of spirits to communicate to their earthly relatives and acquaintances as above briefly described.

Mr. Cole is undoubtedly a highly-gifted instrument for the production of independent spirit-writing, and a useful career in the serice of the spirit-world is predicted for him.

The Opening Seauce.

The first of the Banner of Light Free Circle-Meetings occurring after the summer vacation was convened on the afternoon of Tuesday. Sept. 18th. The verbalim report of the matter at that time spoken through the medial instrumentality of Miss M. T. Shelhamer will be found on the sixth page of the present issue, and will richly repay perusal : The Controlling Spirit considers interestingly several questions propounded him on astrology and other topics; Spirit ROBERT ANDERSON makes an Opening Address infused with the same sturdy identity to which he gave expression while in earth-life; LAVINIA A. BUCK, of North Easton, Mass. sends love to the friends who are dear to her GEORGE R. JOHNSON, of New York City, wishes to call the attention of his earthly friends to the claims of spirit-communion as matter worthy investigation; Mrs. ELIZA M. STORY, of Proctorsville, Vt., speaks of the efforts she has hitherto made to reach her friends, and would have them realize her continued nearness to them in spirit ; WILLIAM ALLEN (who passed out of the physical at Bangor. Me.) sends regards and greetings to friends in Maine and Massachusetts; and "BLOSSOM" speaks messages for "CHARLES," ADOLPHUS B. MAT-THEWS, HATTIE WYMAN, HANNAH E. MORRIS and "BEULAH." 1977 The English organization known as the Dalston Association of Inquirers into Spiritualism," which has existed since 1870, has transferred its interests, on an equitable basis, to the Metropolitan Spiritual Lyceum, in which body the work it has been engaged in will be carried on with increased facilities and advantages. The Dalston Association has an honorable record of the thirteen years of its existence, and the best of evidence that it has not labored in vain.

day. We in this country are looked upon with shot through the head and instantly killed by The Java Earthquake and Other Disasters-From a Spiritual View.

Mrs. Cora L. V. Richmond delivered her seoond lecture in Denver, Col., on the evening of Sunday, Sept. 23d, to an audience that completely filled the Academy of Music. From a report in the Denver Republican we learn that in response to the following interrogatory: "Can you describe to us in some degree the condition of spirits immediately after entering the spiritworld by means of a convulsion of waters, such as recently occurred at Java and surrounding islands? Tell us, if you can, what provision, if any, is made for their reception"--Mrs. Richmond said :

The entrance to spiritual life of all who are unprepared to go must be attended with great surprise. You must remember that to properly understand this subject you must learn to dis-tinguish between the spiritual and the material universe. When death is reached through natuniverse. When death is reached through mar-ural causes it is called a natural death. An un-natural death is the result of an accident. The realm of human life is left to the beneficence of Him who controls all destinies; but we are too prone to judge of things from an earthly stand-point. The change caused by death many re-gard with fear, but it is in reality the next great step in life. Some splitts are uneapered for the gard with fear, but it is in reality the next great step in life. Some spirits are prepared for the event and others are not. To those who truly comprehend spiritual life the convulsions of an earthquake have no more terror than a peace-ful death in a quiet chamber. In this life such appalling events are called disasters, but in the spirit-land they are considered as blassings. If pligrims who have left their native land for a foreign shore to evade harsh laws are welcomed by the friends who have gone before, how much more joyfully will the spirits who have been more joyfully will the spirits who have been suddenly hurled into another existence be gladsuddenly nuried into another existence be glad-ly received by friends in the spirit-land? Noth-ing can be blotted out. Substance cannot be destroyed. Upon death and decay is continually built a higher civilization. Revelation teaches that for every disaster there is a moral solution in the spirit-world. Man is not driven to a wall with no means of canno. As the bloth of a shill a horal ded with

Man is not driven to a wall with no means of escape. As the birth of a child is heralded with joy, even so is the birth of one into the spirit-life. The ministering spirits see the great pangs of nature and its mighty convulsions, and hov-ering over the scenes of death and destruction, they receive the spirits of the dead as tenderly as a mother does her own child. There are no disasters in heaven. The causes of all events are known. They are sometimes known even in this life by intuition. Spirits who are suddenly hurl-ed into the other world have a variety of experi-ences. Let me illustrate in this way: Suppose some one should cry out "fire"; some of the audience would scream, others would shout violently, and the lives of many would be tram-pled out by the rushing crowd. In the midst of all this excitement some would be calm; their condition would not only be the safest, but they would be the least startled if called upon to experience the realities of the spirit-world. experience the realities of the spirit-world. Those who are fearful of death are not prepared for an entrance into the spirit-world. They will be astounded and bewildered, like one just

will be astounded and bewildered, like one just awakening from a sleep. In our expiring moments, the earthly life which we each have lived will pass before us. This is the experience of most drowning persons who have been saved. The same is true of the earthquake in Java. It is no further from Java to the spirit-world than from here. Before these people met their doom, the spirit-land was pre-pared to receive them. Spirits were hovering above them like angels of mercy, and when the spirits of the terrified mortals were set free they found themselves in the presence of those who are continually guarding; those who are employed in the signal service of God's love. The self-poised man enters the spirit-life with-The self-poised man enters the spirit-life with-out a shock, but this is not true of the terrified. There are spirits appointed to watch the ships in the tempest; others are appointed to watch over the nations; others to hover over scenes of desolation where disease and pestilence are raging, and where thousands are engulied by the convulsions of nature; and these guarding spirits receive and care for all who at such times, from scenes of earthly conflict, enter the unrecent world unseen world.

"Dr. Weber's Axe."

"Dr. Weber's Axe." "We are now sadiy in need of laws to regulate the prac-tice of medicine in Ohio. They exist in Pennsylvania, and when they were passed by the Legislature, all the guasks in that Btate came over the line among us. There is also no law relating to expert medical testimony in legal matters. Decisions in such matters are now left in the hands of the judge or jury. I am in favor of giving judges and the foreman of juries power to summon from two to six physicians for the purpose of deciding on important medical evidence which may come into the particular case before them. These are some of the molives which caused me to accent the nomination. You all have an ase to grind. This is my asc." Dr. E. S. Gerhard writes us from Cleveland.

Dr. F. S. Gerhard writes us from Cleveland, sept. 28th. that

A Highly Commendable Project.

OCTOBER 6, 1888.

Thomas Lees and Miss Tillie H. Lees, industrious disciples of the Children's Lyceum cause in Cleveland, Ohio, are at present in this city, and it gives us sincere pleasure to announce that, as will be seen by the documents below appended, a plan is already set on foot for the tendering of a reception to them. This is as it should be; the words of encouragement which come to the workers in the spiritual vineyard are few enough at best, and the visiting brother and sister now among us from the West are eminently worthy all that can be extended them in the way of kindly courtesies by the Spiritualist public ;

BOSTON, Sept. 80th, 1883. Brother and Sister Less: As we fully recognize the fact of the noble work you have both accomplished in Cleveland, in connection with the Children's Progressive Lyceum movement, and wish in an humble manner to testify our esteem for you, in appreciation of that work, we propose to tender you, in the name of the Shawmut Spiritual Lyceum, a public reception in the city of Boston, prior to your departure for the West.

An invitation has been extended to the Children's Progressive Lyceum No. 1, of this city, to join with us on that occasion, thereby more firmly cementing the bond of friendship of Oleveland, Boston and Shawmut. If this meets with your approval you will confer a favor by so informing me at an early day, in order to complete arrangements. Trusting you will accept this trifling recognition, I remain as ever,

Yours for truth, J. B. HATCH, Pres. S. S. Luceum.

BOSTON, Sept. 30th, 1883. To the Officers and Members of Children's Progressive Lycours No. 1, of Boston :

Wishing to testify our esteem for Brother and Sister Lees of Cleveland, Ohio, (who are now upon a visit to Boston.) in recognition of the noble work accomplished by them in relation to the Children's Progressive Lyceum movement in the West, the Shawmut Spiritual Lyceum have tendered them a public reception to take place prior to their return home. Therefore, in behalf of the Shawmut Spiritual Lyceum, allow me to extend to your Lyceum an invitation to join with us upon that occasion, cementing more firmly the bond of friendship between Cleveland, Boston and Shawmut. If this meets with your approval please notify me at an early day, and also appoint a committee to cooperate in all arrangements.

Yours, etc. J. B. HATCH.

We are informed that, in response to the above, Mr. and Miss Lees have accepted the reception thus tendered; and that Children's Progressive Lyceum No. 1 has appointed a committee of conference. Full particulars regarding the details of this commendable enterprise will appear in these columns at an early day.

Gerald Massey's Lectures in London.

The first of a series of four lectures to be delivered in London, by Gerald Massey, on archaic, evolutionary and theosophic subjects, was given on the afternoon of Sunday, Sept. 9th, in St. George's Hall, Regent street, to a large and interested audience. Its subject was, "Man in Search of his Soul during Fifty Thousand Years." The lecturer sought to make plain to his auditors the doctrine of evolution as applied, not to the development of the human body from lower forms, but to that of man's consciousness as a rational being. His treatment of the subject involved an explanation of the fundamental difference between Modern Spiritualism and Esoterio Buddhism. He claimed that man's greatest teacher from the earliest moment of his existence upon earth has been Nature, and that he has acquired all the practical knowledge he possesses from observing Nature, not from reading theological books. The lecture was an elaborate production, exhibiting the results of wide research and deep study.

Horticultural Hall.

Dr. Lyon delivered an able discourse in the above hall, last Sunday morning, taking for his subject, "Is Spiritualism Adapted to the Wants of Humanity?" In the course of his remarks he alluded to Dr. Gray (whose recent sermon against Spiritualism we reviewed last week) as having admitted the fact of the existence of communication between the material and spir-

The Death Penalty.

It has been stated that from 1860 to 1882, one hundred and seventy persons were tried in Massachusetts for the crime of murder. Only twenty-nine of this large number were convicted, and but sixteen paid the extreme penalty of the law. Of those convicted (twentynine) one committed suicide and twelve had their sentences commuted. In a period of thirty years, from 1850 to 1880, ninety-seven persons were tried in Connecticut for murder, and only thirty were convicted, and seven were executed. For the four years ending with 1877, in New York City, there were one hundred and eighty-five murders, otherwise called homicides, making an average of about a murder a week. In the same time there were but four executions, or at the rate of one a year. Twenty-five is the average number of persons tried for murder in that city: and the executions are not to exceed one or two a year. Of what use. then. is the law? It clearly does not prohibit murder, nor does it protect human life. What is the conclusion from the above showing, except that the statutes against murder, making death the penalty, are wholly worthless and worse, and should be repealed ? When such an enormous proportion of murders go unvisited by the penalty legally imposed upon them, it must be evident that a different penalty would insure a better execution of the law.

The death penalty is at present occupying much of the attention of the people of Maine, judging from the frequent utterances of a number of the papers of that State. The Gardiner Home Journal observes that it does not seem that capital punishment has wholly abolished murder. It tends to make juries tender-hearted, it is ready to acknowledge, and they fall into the habit of excusing this highest of crimes by giving it another name. Rev. Mr. Quinby writes that scarcely six months have elapsed since the restoration of the death-penalty in that State, and no less than nine deliberate murders have been perpetrated as in the very presence of, and in defiance of, the gallows. This, he adds, surpasses all previous experience by more than a hundred percent. He says that it was not a month after the order to restore the death-penalty was introduced in the legislature, before a dreadful murder was committed in Calais, the residence of the member who introduced it. Then followed shocking orimes in Rockland, the home of the champion of the gallows, and adjoining the town of one of its boldest defenders. Then other shocking murders were committed in various. nent. The reign of the common people begins, places. Finally, in the streets of Bath, at min- works. In this our places. Finally, in the streets of Bath, at min- works. In this our night, policeman Lawrence, sixty years old, was be found on our fifth page.

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EF A letter from Dr. Felix Navarro, dated Saragoza, Spain, Sept. 9th, informs us that under the auspices of the "Sociedad de Estudios Psicolgicos," the publication of Un Periodico Mas, a new paper, has been commenced in that city for the purpose of disseminating a knowledge of the philosophy and phenomena of Modern Spiritualism. Its enterprising conductors have our best wishes for their success.

Mr. W. J. Colville was to deliver two inspirational orations in Plymouth, Eng., on Sunday, Sept. 16th, and on the 17th hold a meeting for the purpose of giving his controls an opportunity to answer such questions as the public might propound to them. Two public receptions in London were announced for Sept. 19th and 21st.

BF Rev. W. H. H. Murray lectured, on the evening of Sept. 30th, in Chickering Hall, New York City, on "Christianity versus Theology." He held that reason leads the men of the present to reject the Christianity taught by theologians. but that the Christianity taught by Christ himself was worthy of acceptance.

ET U. P. Longley's truly spiritual songs should be known and heard in every part of the world. An announcement regarding them will

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Dr. weder, a noted path-who received a nomination for the Legislature through a wish of the Republican party managers to placate the estranged German vote, and as a double reason, the desire of the Cuyahoga County Medical Society (Allopath) to increase the number of members who might befriend a "Doctors' Plot Law," should one be pressed (as it probably will) upon that body during the coming winter-has made a speech, from which the above choice excerpt is culledand "put his foot in it" from the first motion. The Cleveland Plain Dealer of the 28th ult. shows up Dr. Weber's maiden effort at speech making in a most sarcastic manner, as the following extracts will serve to show:

maxing in a most sarcastic manner, as the fol-lowing extracts will serve to show: "This is evidently a case where the shoemaker had better stick to his last, or, more accurately, where the Doctor had better etick to his pill-bags. However, as to the Doctor's speech: In it we learn why he wants to go to the Legislature. The impres-sion in the minds of most people is that a legislator is elected to make good and wholesome laws for the berefit of the people generally, but that isn't Dr. We-ber's daca at all. He informs the astonished voters that he, Dr. Weber, has a 'particular axe to grind,' and he begs them to eend him to the Legislature in order that he may get it ground. Now that is candid, to say the least. But just why the people should vote to send Dr. Weber to the Leg-islature in order that he may have a fine edge put upon his particular axe is not apparent to the people gener-ailly, and we fear exceedingly that the elegant Doctor will have to worry along with his axe in such a state of duiness as it has been in hitherto... Let us read between the lines. The Doctor in the first place wants to go to Columbus to get legislation to legislaters are for. But he will be fols enough to elect him to the Legis-lature to 'grind his axes' and such acces as these. That may be his idea of what legislators are for. But he will know more in a week or two. He will find out that people who want to go to the Legislature to that may be his adea of what legislators are for. But he will whil all Dr. Weber.''

Every one who is acquainted in the least with the ways of oruel and repressive Allopathy, knows what the "Regulars" mean when they use the term "Quack" in relation to these bills for the "regulation" (?) of medicine and surgery in whatsoever State presented. We trust therefore that those among the voters in the district where this new medical Don Quixote is a candidate, who value medical freedom alike for patient and practitioner, will rally on election day, Oct. 9th, against him, and in defense of their constitutional right to choose their own physician when sick, and that other companion right that when they do call him in of their own free choice he shall be allowed to practice any advanced or improved system, or any special gift with which he may be endowed, free of all restriction by the State at the instance and for the benefit of fossilized and obsolete systems of medication,

Materialization Seances by Mrs. Ross. The seances given by Mrs. H. V. Ross, and which have afforded general satisfaction to all attendants, are to be resumed at her residence, No. 172 South Main street, Providence, R. I., next Sunday evening, Oct. 7th, and will be held

itual worlds. Dr. Gray, because he cannot explain the phenomena of Spiritualism, attributes them all to the agency of demons: At the same time he acknowledges a very striking analogy between Spiritualism and Christianity, the two closely resembling each other, and yet thinks that Spiritualism is the work of the devil. Dr. Lyon suggested that proving both of these assertions true was placing Christianity in no very enviable position before the world, for it made it as much the work of the devil as Spiritualism was said to be.

Cremation.

The Denver (Col.) Republican publishes a lengthy article upon cremation, giving the views of physicians and others of that city upon it as a sanitary measure. Dr. Bateman said that he was thoroughly convinced that if oremation was the custom, instead of burial, epidem-ics would cease. "Decaying bodies," said Dr. B., "emit gases so subtle that they can penetrate anywhere and everywhere. The air becomes inoculated, and human beings in turn become touched with the virus, and disease ensues." The Republican states that there are in Denver many advocates of cremation, and it is proposed to organize a Society.

Meetings in Providence, R. I. Dr. H. B. Storer will give the opening leo-

tures of the course in Providence, at Slade Hall, next Sunday, Oct. 7th, at 3 o'clock and 7:30 o'clock р. м.

15 On our second page will be found an interesting account, from the columns of Zion's Herald, of Boston, which records the visible appearance of two spirit forms, gifted with audible voices; the manifestation occurring previous to the recorded date of the advent of Modern Spiritualism, and being made for definite purposes, which the article explains.

G. C. Schofield, Secretary, announces that "the Cleveland, O., Association of Spiritaalists and Free Thinkers will meet every Sunday at 10:45 A. M. and 7:45 P. M. at Weisgerber's Hall, Prospect and Brownell streets, commenoing Sunday, Oct. 7th. Seats free; all are well come. All the Spiritualist papers, are on sale at these meetings."

15 Dr. J. V. Mansfield, who has well earned the title of "the Spirit Postmaster," made us a brief call last week. The Doctor looks hale and hearty, and there is every evidence that he has yet much and good work to do in the cause of demonstrated human immortality, ere he passes "over to the majority."

Br. H. G. Petersen, whose card can be found in another column, has located at 721. Tramon street, this bity. To his healing powers every Sunday and Wednesday evening at 8 many can bear winess among others Dr. o'clock, and Thursday afternoon at 2 o'clock. () Henry Slade

OCTOBER 6, 1883.

BANNER OF LIGHT.

THE LIGHTHOUSE.

High o'er the black-backed Skerries, and far To the westward hills and the eastward sea. I shift my light like a twinkling star, With ever a star's sweet constancy. They wait for me when the night comes down, And the slow sun fails in his death divine, Then braving the black night's gathering frown, With ruby and diamond blaze-I shine!

There is war at my feet where the slack rocks break The thunderous snows of the rising sea! There is peace above when the stars are awake Keeping their night-long watch with me. I care not a jot for the roar of the surge, The wrath is the sea's—the victory mine! As over its breadth to the furthest verge, Unwavering and untired-I shine!

First on my brow comes the pearly light, Dimming my lamp in the new-born day. One long last look to left and right. And I rest from my toll-for the broad seaway Grows bright with the smile and blush of the sky, All incandescent and opaline. I rest-but the lovellest day will die-

Again in its last wan shadows-I shine! When the night is black, and the wind is loud, And danger is hidden, and peril abroad, The seaman leaps on the swaying shroud; His eye is on me and his hope in God! Alone, in the darkness, my blood-red eye Meets his, and he hauls his groping line.

A point to nor'ard!" I hear him ery, He goes with a blessing, and still-I shine!

While standing alone in the summer sun. Sometimes I have visions and dreams of my own. Of long-life voyages just begun, And rocks unnoticed, and shoals unknown; And I would that men and women would mark The duty done by this lamp of mine; For many a life is lost in the dark, And few on earth are the lights that shine!

-Good Words.

The World's Peace Society.

A meeting of the World's Peace Society was held in Washington on the evening of the 10th ult. Ex-Gov. Stanton presided, Hon. M. S. Labarriere de Veraguas, Panama, and Señor Gargoza of the Central American Peace Society were present, and at their suggestion the World's Peace Societies of all nations will be represented on the next Washington's Birthday in New York City, on which occasion due honors will be tendered the memory of the great South American patriot, Simon Bolivar, an equestrian statue of whom is to be that day unveiled in Central Park. An appeal favoring the establishment of a paper as an organ of the Arbitration League was read and approved. Resolutions were passed, calling upon "each priest, preacher and rabbi in the United States" to pronounce a discourse in November next, on the text, "Peace on garth and good will to men," and that all who can comply with the request, send to the League a copy for publication.

At a subsequent meeting measures were adopted for holding in the city of Washington, on the fourth centenary of the discovery of America, 1892, an International Exposition of Art and Industry, and at the same time a Congress of Nations for the purpose of considering propositions for general disarmament, and the settlement of national and international difficulties by peaceful arbitration.

Departed.

Just as we go to press we learn with deepest regret of the sudden departure from mortal life of Mr. Harry M. Chorpenning, a son of Major George Chorpenning, the well-known Washingtonian. The deceased held the responsible position of chief clerk in the United States Railway Mail Service between Washington and New York, his appointment being recommended by Gen. Grant about eight years ago. At the date of his commission he was the youngest appointee of his class in the United States. He proved to be a model officer, and was held in the highest respect by all who knew him. He was ill but about three weeks with Bright's disease, which terminated in a congestive chill. His age was 26 years and 6

months.

The Russell Law.

Judge Carter of Cincinnati has in another column a letter regarding spiritual matters in that city, and among other topics refers to the RUSSELL LAW. However circumscribed or otherwise the scope of its action or application may be, the Judge agrees with us that this notorious statute is infamous in its nature; the offspring of a bigoted sentiment; an effort of a Republican Legislature to cater to the churchelement in that State; an insult to the Spiritualists therein residing; and a step which will cost the Republican party of Ohio many votes in the coming election.

Fact-Meetings.

We are informed by Mr. L. L. Whitlock that the Fact-Meetings; which proved of great interest to the public last winter, are to be resumed in Horticultural Hall, Saturday, October 6th, at 2:30 P. M. The admission will be free.

The venerable John M. Spear called at our of fice on Friday, Sept. 28th, evincing by his sprightly bearing and pleasant conversational powers that the weight of years rests but lightly upon his resolute shoulders. He returned to America from England, after an absence of four months. Sept. 14th. By the kindness of Gov. Butler he received a commendatory letter to the United States Minister to the Court of St. James-Hon, J. R. Lowell-who had in the old days been a friend of Mr. Spear in his work of visiting the prisons of the land. Mr. Lowell received him very cordially, and in compliance with Gov. Butler's request, gave him a letter which greatly facilitated his project of visiting the prisons in Great Britain. He did so visit several-among them the one in which Mrs. Susie W. Fletcher was so unjustly confined. This letter of Mr. Lowell also afforded him the opportunity to meet several members of the British Parliament in his work for the Peace Movement, of which he has been an advocate for upward of forty years. He had prepared a paper on " The Union of the English-speaking Peoples." which he presented a Member of Parliament, and which in substance may sometime be brought before that body, when the proper hour arrives. He reported to us that the principal man of the Peace Movement in London is Henry Richard. In addition to his Peace and prison work, Mr. Spear devoted considerable time, in conjunction with Mr. Wm. Tebb, the stalwart anti-vaccinator, in trying to advance the interests of that worthy reform. Everywhere among Spiritualists in England he found the Banner of Light highly spoken of. Mr. Spear was cordially welcomed in Boston at Harmony and Wells Memorial Halls. He is now ready, with health re-newed by the change, to work again. His address is 2210 Mount Vernon street, Philadelphia, Pa.

Hon. Warren Chase is doing good work in Worcester, Mass., as a correspondent avouches on our sixth page.

Ed. S. Wheeler is still in Boston, the condition of his health being about as last reported.

"Read the call for the GBAND GROVE-MEETING AT CHATTANOOGA, TENN., sixth Dage.

Spiritualist Meetings in Boston: Paine Hall, Appleton Street. - Children's Progress-ive Lyceum No. 1. Free session every Sunday morning at at 10% o'clock. All are cordially invited. Benjamin Weav-er, Conductor.

or, Conductor. Hericaltural Hall (corner Tremont and Brom-field Streets). Meetings under the auspices of the Bos-ton Spiritual Temple will be held every Sunday at 10% A. M. and 7% F.M. Stor Uct. 1st. R. Holmes, President; W.A. Dunklee, Tressurer.

Dunklee, Treasurer. Engle Hall, 616 Washington Street, corner of Emex.-Bundays, at 10% A.M., 2% and 7% P. M. Eben Oobb, Conductor. Meetings also Wednesday afternoons at

Harmony Hall, 34 Easex Street (ist flight).--Sun-days, at 10% A.M. and 3% and 7% P.M.; Thursdays, at 3 P.M. Prescott Robinson, Ohairman. Eagle Hall.-Spiritual meetings every Saturday even-ing, at7% o'clock.

Chelses.-The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at 8 and 7% P. M.

NEW ERA HALL.—Through the agency of the spirit-world, together with the bountiful financial assistance of mortal friends, we are again enabled to announce that the Shawmut Spiritual Lyceum will resume its sessions on Sunday morning next, Oct. 7th. In re-viewing the records of the past, we find we are indebt-ed to many dear friends for assistance; and now, in reopening, allow me to thank one and all for their many acts of kindness. When the Lyceum closed for the summer vacation, it was my intention to withdraw from public labor, be-lieving that my work was accomplished as far as prac-ticable with me: But you, yourself. Mr. Editor, and your many readers, know full well that when the Shawmut Lyceum was organized if was by spitch direc.

ticable with me: But you, yourself. Mr. Editor, and your many readers, know full well that when the Shawmut Lyceum was organized it was by spirit direc-tion; and when that same control comes to me now, and says: "Brother, we are not yet ready for you to go," what more is there for me to do? Simply this-again put on the armor, and commence active labor. While debating in my own mind what action to adopt in regard to financial aid, two noble men of this otty came to the front and spoke in language louder than words, saying: "Go on with your Lyceum; we will pay your entire ball rent for the season of '83 and '84''; and to them, in this connection, let me say: "God and the angels will ever shower blessings upon you for this act; and may we never prove ungrateful for your trust." In closing, we would invite all children who are not already members of some Lyceum to join our ranks; also aduits, who feel willing to work for the cause. Mr. Thos. Lees, Past Conductor, and Miss Tillie H. Lees, the present Assistant Conductor of the Cleve-land Lyceum, are now both on a visit to Boston, and on the opening exercises will take part, as also will Prof. Longley, the Banner Quartette, and Mrs. Nelle M. Day; several of the mediums of this city will also be present. J. B. HATOH, President. CHILDREN'S PROGRESSIVE SCHOOL.-Our first ses-CHILDREN'S PROGRESSIVE SCHOOL. -- Our first ses-sion was held at Ladies' Aid Parlors, 1031 Washing-ton street, Sunday, Sept 30th. The weather being unpleasant, we did not see all our pupils, but hope next Sunday will find them all present to resume their lessons after their long and we trust pleasant vaca-tion. Our music and elocution teachers will be pres-ent on each Sunday as formerly. Our President, Mr. J.O. Street, conducted the School, and after appropriate remarks, called upon some of the children for recita-tions, to which they responded very cheerfully. The morning exercises concluded with remarks from Mr. Thos. Lees of the Cleveland Lyceum, Mr. J. B. Hatch, Conductor of Lyceum No. 2, and Ass't. Conductor Rand. The School will continue to hold its regular Sunday morning street, every Sunday morning at 11 A. M. All are cordially invited to be present. 12 Causeway street. A. A. LORD, Sec.

son will occupy the platform at 3 P. M. Good speakers and mediums in the evening. MOSES R. CALDWELL, Manager.

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

Movements of Lecturers and Mediums

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

Mrs. M. E. Williams, materializing medium at 462 West 84th street, New York City, has changed the time of her seances. For further particulars see card in another column.

Mrs. Clara A. Field has taken an office at 43 Winter street, Room 4, where she will be pleased to see her many friends and patrons. She will speak in Newburyport, Mass., the third Sunday in November. She would like to make further engagements. Address as above.

Mrs. Abbie A. Morse of Searsmont Me. (writes a correspondent), is doing a good work in the State-all her Sundays being engaged in advance.

Dr. J. K. Bailey has been speaking in the State of New York during the month of Séptember: At Ballston Spa, 3d ; Glens Falls, 8th and 9th, three lectures; Sara-togo, 10th ; Morris, Otsego County, in the Universalist Church, Sunday evening, 23d-the pastor of the church also giving a morning discourse truly spiritualistic: his name, Ballou, as well as his denomination, is suggestive of a broad liberality. Dr. Bailey spent the balance of the month rusticating and sight-seeing in New York City-its "Central Park," "Big Bridge," etc.; then "up the Hudson by daylight," Saratoga, Lake George, the valleys of the Susquehanna, Che-nango and Unadilla Rivers, etc. He may be addressed, until further notice, Monroeville, Ohio.

Frank T. Ripley, so a correspondent informs us, has had good success of late in West Hampden, Searsmont, and Bwanville, Me.; he speaks Sunday, Oct. 7th, at South Liberty, and on the 2d and 3d Sundays of the month at Plymouth, Me. He will lecture and give platform tests, also attend funerals, anywhere in the State where his services are desired. Address him for the fall and winter at Searsmont, Me.

Mrs. F. O. Hyzer, the eloquent, inspired evangel of the New Dispensation, will lecture in the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle, Brooklyn, N. Y., on the Sundays of October, at 8 and 71% P. M. Mrs. Hyzer is a most wondrous example of the power of spiritual forces in overcoming frail physical infirmities through and by the touch of minis tering angels. Seats free, and all welcome.

Miss S. E. Gay, the inspirational medium, who has commenced lecturing in this city, is a native of Cornwall, Eng., and is the author of the "Life of J. W. Fletcher," published this year, as well as a "Reply to Dr. Forbes Winslow"-a connection of hers, who wrote a singular brochure on Spiritualism and its byim-alleged relation to insanity-"Woman and a Future Life." and other books and pamphlets. She is prepared to receive engagements to lecture, and her address is 40 Warrenton street, Boston, Mass.

Dr. C. H. Harding has returned home from his vacation. Engagements for lecturing and platform tests received. Address 186 Essex street, Salem, Mass.

The Brooklyn Spiritual Fraternity will hold a me diums' meeting in the Church of the New Spiritual Dispensation on Clinton Avenue, below Myrtle, Brooklyn, N. Y., Friday evening, Oct. 12th, at 7% o'clock. Mrs. T. B. Stryker, one of our most reliable mediums, will have charge of the meeting. All mediums in New York and Brooklyn are invited to be present and take part in the exercises. Seats free, and everybody welcome.

Mrs. Stoddard Gray, as will be seen by her announce ment elsewhere, is located at 323 West 34th street, New York, where, in company with her son, DeWitt C. Hough, she will hold seances for full-form materializations.

Since the close of Sunapee Lake Camp-Meeting Mr. Geo. A. Fuller of Dover, Mass., has been very busy in the lecture-field. He has lectured at the following places : Sept. 16th, at Olinton, Mass.; Sept. 23d, East Princeton, Mass.; and Sept. 30th at South Hanson Mass. During the month of October he will lecture at East Middlebury, Tyson and Bristol, Vt. During November, assisted by Mr. Edgar W. Emerson, he will occupy the platform of the Spiritualist Society at Worcester, Mass. Dec. 2d and 9th he will be in Portland, Me.; Dec. 16th at Haverhill, Mass.; and Dec. 23d and 30th at Chelsea, Mass. For week-day evenings and the remainder of the season he may be addressed at Dover, Mass.

Mrs. S. A. Jesmer would like to receive calls as a spiritual laborer at any point from Vermont to Texas -or through the Southern States-where her services may be desired. Address, Amsden, Windsor Co., Vt. Mrs. A. P. Brown, of Vermont, will speak again in Glenburn, Me., Oct. 7th. Would like to make a few nore engagements in that State.

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 after-noons at 83 Montgomery Place. Doors closed at 3 o'clock precisely. These meetings are free, and the public are cordially invited to attend.

J. W. FLETCHEB, reliable medical and trance mediúm, at 2 Hamilton Place, Boston, Mass.

Passed to Spirit-Life:

From Springfield, Mass., Sept. 6th, 1683, Loring A. Glov er, aged 56 years.

From Byringfield, Mass., Sept. 6th, 1683, Loring A. Glov-er, aged 56 years. Mr. Glover has been for many years a firm and earnest believer in the truths of the Spiritual Philosophy, and has ever borne a spotiess reputation-holding the confidence and respect of all who knew him. Several years ago he was mar-ried to Miss Angle Munn, a pure-minded fasy and a me-dium whose reliability and honesty for more than thirty years ingiving tests and spiritual communications has never been questiened. For some time Mr. G. has been in deli-cate health, and a constant sufferer. Six years ago he had an attack of paralysis, which crippied his powers, and from which his physical system has been gradually wasting away. During the last few weeks of his stay in earth-life he often expressed great joy that the change for which he had so long waited was soon coming. Years ago the writer promised to sing at his funeral should he survive him, and being acci-dentally in the city the day before his departure to spiri-life. I called upon him, and his first words of greeting were: "I'm going home, where are beautiful flowers." Being assured that my promise had not been forgotten, he ex-pressed great satisfaction, and with unwavering faith in the guardianship and ministration of friends in spirit-life. b joyfully awaited the release from earthly bondage, and on the morning of the following day passed on to the home of the emancipated soul. His funeral was attended by H. A. Budington, who, after making appropriate remarks, read selections from the poems of Longfellow and Liztie Doten. By request, the songes entitled '1'm Going to My Home, '' What Shall be My Angel Name?' and '' Heau-tiful Home of the Soul, '' were rendered by the writer. Boston, Sept. 23th, 1883. C. P. CONGLEY.

Subscriptions Received at this Office

FOR THE SPIRITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Peryear, 61, 50. THEOLIVE BRANCH. Published monthly in Utica, N.Y. \$1,00 per annum. Op per annum. LiGHT FOR ALL, Published semi-monthly in San Fran-cisco. Osl. \$2,00 per annum. LiGHT: A journal devoted to the Highest Interests of Hu-manity, both Here and Heresfter. London, Eng. Price \$3,00 per year. THE MEDIUM AND DAYBHEAK : A Weekly Journal de-voted to Spiritualism. London, Eng. Price \$2,00 per year. postage 50 cents. THE THEOSOPHIST. A Monthly Journal, published in India, Conducted by H. P. Blavatsky. \$5,00 per annum.

BATES OF ADVERTISING.

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 sertion on the seventh page. Special Notices forty cents per line, Minion, onb insertion

Apocial Motices forty cents per inc, annual each insertion. Business Cards thirty cents per line, Agaie, each insertion. Motices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AP 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. O.6.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.7.

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-



ADVERTISEMENTS

Prices from \$50 to \$1000.

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T' TEX III

NEW ENGLAND

ORGANS

CABINET

1213 Washington Street, Boston, Mass. Till B wonderful invention consists in disposing the medi-cinal substances from which the operative or healing offect is to proceed, in a Closed Chamber of suitable form and dimeusions, having a covered passage from the inside of the Chamber to an opening or openings near the patient, over which openings the patient to be treated places his substances is located in a table with circular top, and from the inside of the Chamber which is to contain the unger the inside of the Chamber are made in or under the table top, covered passages extending to openings in the upper surface of the table around and near the edge of it when not in use. These openings are titted with and tightly closed by suitable ornamental covers. When in use, the patient or patient are placed over the openings, and the active, medi-cinal properties of the vegetable substances which the dis-case of the patient requires are transmitted through the patient are placed over the openings and the active, medi-cinal properties of the vegetable substances which the dis-sase of the patient requires are transmitted through the patient are placed over the openings and the active, medi-cinal properties of the vegetable substances which the dis-sase of the patient requires are transmitted through the patient are blaced of apiritual knowledge, in connection with Pure Vegetable Substances. The beamsnetted throw the ald of spiritual knowledge, in connection with Pure Vegetable Substances. Spirit-forms are fra-the table. Manifestations of a remarkable nature are con-tionally occurring. Thus you see the magnetism must be pure, the Vegetable Substances correct al Impurities. Spirit-forms are fra-unally occurring. Remediates magnetism and the able by the Doctor's Spirit

the table. Manifestations of a remarkable nature are con-tinually occurring. Remodies magnetized in the table by the Doctor's Spirit Band, in connection with his wonderul powers, and sont to any part of the United States. Farties wishing particu-lars must enclose stamp. Slittings daily at the table, 9 A, M. to 5 P.M. Valuable advice upon sickness and all matters, Oct. 6. -1w*

McShane Bell Foundry

MANUFACTURE those celebrated Bellaand Chimes for Churches, Tower Clocks, &c., &c. Prices and catalogues sent free. Address H. MCSHIANE & CO., Baltimore, Md. Oct. 8.-1y

MR. A. BOYER,

MEDICAL and Test Medlum, of Troy, N.Y., has en-gaged rooms at No. 40 Dover street, Hoston. Privato sittings from 10 A. M. to 12, 1 P. M. to 5. Evenings 7 to 9. Test Doveloping Circle Tuesday evenings at 8 o'clock. Oct. 6.-1w*

HELEN C. BERRY

Can be engaged for private Séances at No. 1 Arnold street, Boston. tf-Oct. 6.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, removed to 223 Fountain street, Providence, R. 1. Oct. 6, MRS. STODDARD-GRAY AND NON, DeWITT C. HOUGH, 5.

He left a young wife, the daughter of Mr. and Mrs. W. W. Levy. Mrs. Levy is known in Washington as a private medium of acknowledged ability. The funeral services, which took place on Thursday, the 27th ult., at the residence of his wife's parents, 457 Missouri avenue, were conducted by Rev. Thomas G. Addison, of Trinity Episcopal Church, and the body was afterward conveyed to the Congressional Cemetery, amid floral emblems of the most profuse and elaborate character.

The Banner of Light Medium.

In the Voice of Angels for Oct. 1st is to be found a letter from Judge A. G. W. Carter of Cincinnati, in reference to Miss M. T. Shelhamer. the medium at the Banner of Light Free-Circle Meetings, and her recent visit to that city. He speaks of her sojourn there; her trip to the Southern country-going through Kentucky and Tennessee to Northern Georgia; expresses his high satisfaction with a sitting he had with her controls, and gives his impressions concerning herself individually as follows:

"I had the pleasure of seeing and conversing with her, and I was very much prepossessed with her. She is of dark complexion, with black hair and luminous eyes, small in stature and very symmetrical in figure. She was very attractive in person, and ways, and manners. She is certainly a beautiful medium for the good and intelligent spirits, and her spiritguides, I have no doubt, appreciate her fully. May

A. S. Hayward has taken rooms at 448 Shawmut Avenue (near Blackstone Square), Boston-not 12 James street, as stated in his card. seventh page.

We received a pleasant call last week from W. S. McCombs, of the Havre de Grace (Md.) Republican.

ATT MISTY''''

Suides, i have no doubt, appreciate her fully. May is he live long and happily under the guidance and direction of the blessed spirits."
IST The ignorance displayed in the Indian bas always been remarkable. Commissioner Price of Iowa is, however, entitled to a premum for paramount stupidity, says the New York World.
IST Mrs. Fay, materializing medium, will hold her public séances, in Boston, on Thursday afternoon, instead of Saturday afternoon as stated in our last issue.
IST A tribute to A. H. Phillips's medium-ship, put in type for this issue, will appear in our next. This gentleman is at present located at 30 Worcester Square, Boston.

vote of thanks be given her, which was hilly agreed upon by the large audience present. Remarks also upon the same subject were made by Dr. Bliss and Miss Barnicoat of Chelsea. Mrs. Bliss and Mrs. Leslie gave tests from the platform, and one of the best sessions that has been ours to enjoy came to a close, ALONZO DANFORTH, 800 Tremont street. Cor. Sec. of S. P. A.

THE LADIES' AID SOCIETT will resume its meetings for charitable work on Friday afternoon, Oct. 5th, at its Parlors, 1031 Washington street. A. M. H. T.

The second secon

Mrs. Carrie Tryon has changed her address to 355 Cumberland street, Brooklyn, N. Y.

J. W. Fletcher is at his Boston office every day but Monday.

Woman Suffrage Meeting.

The Headquarters of the American Woman Suffrage Association during its annual meeting in the Academy of Music, Brooklyn, N. Y., Oct. 9th and 10th, will be at the Business Women's Home, No. 80 Willoughby street.

New York, New Jersey and Pennsylvania are so accessible that large delegations should be present from these States. Every New England State should have its representatives there, and the far West will send reports of its work. This year, to make our meeting valuable, we have as speakers, among others, Mrs. Julia Ward Howe, Rev. Robert Collyer, Mrs. Mary A. Livermore, Col. T. W. Higginson, Henry B. Blackwell, Mary F. Eastman, Rev. J. W. Bashford, Mrs. Clara Neymann, Rev. Phebe A. Hanaford, Rev. C. H. Eaton (successor to Dr. Chapin), Rev. Anna Oliver, and last, but not least, our honored President, Elizabeth B. Chace.

Let us have a full meeting on Tuesday afternoon. Oct. 9th. Some of our best speakers will be heard at that time, and important business will be transacted. LUCY STONE, Chairman Ex. Committee.

God's Poor Fund.

Amount received since our last acknowledgment: From S. F. Breed, North Reading, Mass., 25 cents. [All the contributions to this fund have been care fully distributed to the very poor and sick, who were sadly in need of aid and sympathy. The winter season is fast approaching, when this class will not possibly be able to sustain life without the kind and generous assistance of those in more fortunate circumstances. Friends, do not forget the sick and suffering poor.]

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.

PROF. J. R. BUCHANAN will lecture in Eaton Hall, Christian Union Building, 18 Boylston street, Boston, Tuesday the 9th inst., at 7:30 P. M. on "Ethical and Practical'Education." The lecture will be free, and it is hoped all will attend who feel an interest in Education in general, or the American University in particular. For more particulars address,

O. H. WELLINGTON, M. D., Sec'y.

123 Concord street, Boston, Mass.

To Correspondents.

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

"CONSTANT READER," WASHINGTON, D. C.-Weare unable to inform you, as you request, regarding the pur-pose of any medium or mediums to visit your city during the coming attumn and winter. Dr. Siade Ace held af-ances, we believe, in Washington in the past, but we are unadvised as to his present intentions.

Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN AURSCHIBERS 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.

NOTICE TO OUE ENGLISH PATHONS. J. J. MORBE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Lights if theon shillings per year. Parties desiring to so subscribe can address Mr. Morse at hisoffice, 4 New Bridge street, Ludgate Oirons, E. O., London, England, where single copies of the Hanner can be obtained at 4d. each; if sent per post, %d. extra. Mr. Morse also keeps for sale the Bairium and Heformatory Works published by us. COLBY & HIGH.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton Street, keeps for sale he Banner of Light and Spirituni and Reforma-ery Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT, Aud Agency for the BANNER OF LIGHT. W. H. TEBBY, No. 84 Russell Bireet, Melbourne, Australia, has for sale the Spiritual and Reformatory Works published by Colby & Bick, Boston.

MEW YORK BOOK DEPOT. M. W. BENNETT, Publisher and Bookseller, 21 Olinton Place, New York City, keeps for sale the **Spiritual and Refermatory Works** published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. The spiritual and Beformatory Workspublished by COLBY & BIOH are for sale by J. H. BHODES, M. D., at the Philadelphia Book Agency, Bhodes Hall, & But-tonwood street. Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. \$10 Spring Garden street, and at all the Spiritual meetings.

AUBURN, N. Y., AGENCY. Parties desiring any of the Spiritual and Reforma-tory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

SPRINGFIELD, MASS., AGENGY. JAMES LEWIG & Fynchon street, Springfield, Mass., is agent for the Hanner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

TROY, N. Y., AGENOY. Parties desiring any of the Spiritual and Heformati-rworkspublished by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

OLEVELAND, O., BOOM DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., Or-culating Library and dépôtfor the Spirituai and Liberal Beoks and Papers published by Colby & Bich.

DETREOFT, MICH., AGENCY. AUGUSTUS DAY, 73 Bags street, Detroit, Mich., is agent for the Banmer of Light, and will take orders for any of the Spiritual and Heformatory Works pub-lianed and for sale or Oclar & BioH. Also keeps s supply of books for sale or circulation.

ST. LOUIS. MO., BOOK DEPOT. THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BAYNER OF LIGHT, and a supply of the Spiritual and Referencery Works published by Colby & Bich.

WASHINGTON BOOK DEPOT. The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Bevenu street, above New York avenue, Washingten, D. C., keels constantly for sale the BANNER of LIGHT, and asoly of the Spiritual and Beformatory Works published by Colby & Bich.

HARTFORD, CONN., BOOM DEPOT. E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Hanner of Light and a supply of the Spiritual and Heformatory Works pub-lished by Colby & Rich.

BOOHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIG BEE, Booksellers, 62 West Main Street, Bochester, N. Y., keep for sale the Spiritual and Bedwim Works published at the Bannus or Light PUBLISHING HOUSE, Boston, Mass. ISSING HUUDE, Seening -----

WILL hold Béances for Full-Form Materializations and communications from spirit friends Sunday, Wednes-day and Friday ovenings, 80° clock, and Tuesday afternoon, 20° clock, at their residence, 323 West 34th st., New York, P. S.-Can be engaged for Béances out of town. Oct. 6,

E. A. W. RAYMOND. PHENOMENAL PAPER.

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

MADAM FURMONT,

GTFTED TEBT MEDIUM in Business Matters, Describ-ing Persons, Giving Names in or out of the Form; also of Great Healing Power, Describing Diseases and Pro-scribing Medicine. Residence, 484 Tremont street, Boston. Oct. 6.-1w*

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

Oct. 6.-1w⁻ H. C. PETERSEN, Magnetic Physician, lato of Norway (Europe), has returned from an extensive and successful four to the camp-meetings and established him-self in Bosion. 731 Tremont Asreet, where he will ex-ercise his natural spirit-gift of healing. iw-Oct, 6.

MRS. C. H. LOOMIS gives a correct diagnosis of disease. Scul lock of patient's bair, age, sex and 25 cents. Six questions answered on business affairs, 50 cts. Hotel Van Rensselaer, Boston, Mass. 2w-Oct. 6,

NEW INSPIRATIONAL SONGS.

BY C. P. LONGLEY.

Beautiful Home of the Soul	cents.
Come in the Beauty Angel of Light 25	**
In Heaven We'll Know Our Own	**
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Lorgia (Jolden Obele	**
Dove B Golden Chall	
Our Deautiful fiolite Over There	
The City Just Over the Hill	**
The Golden Gates are Left Ajar	**
Two Little Shoes and a Ringlet of Hair	
We'll All Meet Again in the Morning Land	
We'll All Meet Again in the Morning Land (with	
wo main accoragain in the morning manu (with	
portrait of Annie Lord Chamberlain)	
The above songs are in Sheet Music. Single	copies
25 cents; 5 copies for \$1,00,	-
Our Beautiful Home Above	cents.
We're Coming, Sister Mary	••
Gathering Flowers in Heaven	
Who Sings My Child to Sleep?	
Ohl Come, for my Poor Heart is Breaking	44
Once it man Only Pool Heart is Dreaking	
Once it was Only Boft Blue Eyes	
For sale by COLBY & RICH.	1

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale ALBERT MOBTON, 210 Stockton street.

The New Version.

LECTURES BY GEORGE CHAINEY.

This work contains Lectures on the following subjects: The New Version; Nothing; Utopias; The Descent of Man; The Wandering Jew; Fair Play; A Biblical Romance; Bricks without Straw; Celestial Barbarism; Divine Brig-andage; Extraordinary Saints; Priestraft; The Heart of Yahweh; The Folly of Solomon; Seif-Respect; Priest and Prophet; The Hope of the World; Iconoclasm; The Man Jesua; The New Heligion. Cloth. Price 51,00; postage 10 cents. For sale by COLBY & RICH.

Messmerism is a key which will unlock many chambers of mystery. By ALLEN PUTNAM, suthor of "Spirit-Works," and "Natty, a Spirit." Paper, 30 conta, postage free. For sale by COLBY & BICH.

ORIGINAL RESEARCHES IN , PSYCHOL-OGY. By T. P. BARKAS, F. G. S. An address de-livered to the Newcasile Psychological Society, on Monday evening, Oct. 23d, 1876. Price 10 cents. For sale by COLBY & BICH.

MEDIUMSHIP. A Chapter of Experiences. By MRS. MARIA M. KING, author of the "Princi-ples of Nature," "Beal Life in the Spirit-Land," etc. Formale by COLBY & BICH.

BANNER OF LIGHT.

Message Beyartment.

6

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, No. 9 Monigomery Piace, every TURBDAY and FRIDAY AVTRE-NOON. The Hall (which is used only for these schances) 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 shance, er-cept in case of absolute necessity. The public are cor-dially invited.

Copin case of absolute becausely. The period due to be dially involted. The Message published under the above heading indi-cate that spirits carry with them the characteristics of their carth-life to that beyond-whether for good or evil; that those who pass from the earthy 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.

more. So it is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. So That will no set and the set of the spirit set of the fact for publication.

Any "Natural flowers upon our Circle-itom table are grate-fully appreciated by our angel visitants, therefore we solicit domations of such rrow the friends in earth-life who may feel that it is a picasure to place upon the altar of Spiritual-ity their foral offerings. Age We invite suitable written questions for answer at these scances from all parts of the country. (Miss Shohhamer desires it distinctly understood that she Fives no private stitings at any time; neither does shere-celva visitors on Tuesdays, Wednesdays or Fridays.) Age Letters of inquiry in regard to this department of the Banker should not be addressed to the medium in any case. Lawis B. Wilson, Chairman,

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamor.

Report of Public Séance held Sept. 18th, 1883.

Invocation.

Invocation. Invocation. Once more, oh I our Father, do we gather at the por-tals of thy immortal kingdom, seeking a continuance of thy blessings as expressed in spiritual perception, and in a comprehension of immortal truth; asking that the pathway be made easy, and the gateways kept open for returning spirits to reach their mortal if riends with tidings of the future life. We come to thee, at this hour, laden with aspiration and grateful praise. Accept our offerings of love and thankfulness. May it that thou shouldst grant unto thy mortal children a knowledge of themselves, a comprehension of their re-lationship to life, to each other, and to the universe. Oh ye bright exilted ones from the supernal spheres. Med upon mortals whatever of comfort, of truth or conso-lation ye have to give, that all may be elevated and spengthened. May each one, embodied and disem-bodied, become fitted to walk on and on, in search of universal truth, of purity of spirit, of holiness of liv-ing, and of all beautiful and divine things, which tend to unfold the interior being, and bring it into closer re-lationship with the father of All. Amen.

Questions and Answers.

Questions and Answers. CONTROLLING SPIRIT.—We are prepared to consider your questions, Mr. Chairman. Ques.—[By a subscriber.] On Astrology. How do planets influence human lives? How is the time of birth connected with the future influence, if at all? Does the nearness of one's special planet bring the strongest influence? Ans.—We understand that all physical life is governed by planetary law, and that the earth is brought into magnetic relationship with the various bodies of its planetary system. What-ever orb is in the ascendency, or nearest the earth at any given time, exerts a magnetic in-fluence upon it. Not only at the time of birth, but during the entire period of gestation is the unborn human child brought under the influ-ence of planetary attraction, and it is to a cerundorn human child brought under the influ-ence of planetary attraction, and it is to a cer-tain extent swayed and governed by it during its subsequent earthly career, especially atsuch times as the governing planet is in closest prox-imity to the earth. Just precisely what the character of this subtle power is which plays between the earth and the various planets, we can neither determine uce avalan

Q.—Has Swedenborg been especially instru-mental in establishing upon its present endur-ing basis the possibility of communication be-tween the people of earth and those of the spiritual realms?

A.-Swedenborg is one of a large band of spirits who have been instrumental in estabspirits who have been instrumental in estab-lishing the line of communication between this world and the world of spirits. Many intelli-gences of the higher life who were known as intuitives, whose spiritual perceptions were clearly unfolded when in the body, have united their powers and efforts, for the purpose of de-veloping media here upon the earthly plane; of unfolding the intuitive powers of sensitives, that they might be able to perceive spiritual things clearly, and give to mortals certain revethings clearly, and give to mortals certain reve-lations of the inner life. Swedenborg has been no more instrumental in this work than countless other intelligences, many of whom are un-known to you by name and reputation. Q.--Is it the plan and purpose of those en-gaged in perfecting an interblending of the seen

and unseen worlds to implant in every locality of earth a greater or less degree of knowledge of the possibility of spirit and mortal com-

ing spirits, yet we are dependent upon mortal conditions, to a large extent, for the accom-plishment of our work, and, therefore, are never certain from one week to another just how we shall proceed or in precisely what man-ner these truths and messages may be present-ed to you, if at all. We are dependent upon your sympathy and upon the magnetic power which you give to our medium and ourselves; consequently we ask your sympathy and kind-ly coöperation. If it is given we know we shall be strengthened and our power will be in-creased.

creased. It is necessary for us to speak thus to you at the opening of these scances, because we wish to firmly establish our abiding place upon this

to firmly establish our ablding place upon this platform. We also feel the necessity of saying a few words to our spiritualistic friends upon their attitude toward mediums, toward spirits, and Spiritualism. It is not enough for a man or a woman to profess a belief in Spiritualism, or to declare their knowledge concerning the world beyond, but it is necessary for each one who de-aires to become fitted to work and to dwell with higher intelligences after the death of the body, to begin here and now : to so live that thev to begin here and now; to so live that they will be able to entertain exalted intelligences will be able to entertain exaited intelligences even while they remain in the body. It is ne-cessary for Spiritualists to examine themselves, to look into their own lives, and to question whether or no they are prepared to have their immost thoughts scanned by the pure and holy of the immortal world; for if they invite or de-sire the presence of such beings they must be ready to open to them their entire lives for such inspection. Rest assured they cannot become recipients of holy companionship unless they are themselves elevated in thought and in mo-tive, as well as pure in external expression. So, friends, let us remember that we must continu-ally watch and ever pray for this much-to-be-desired condition, that we may be fitted to coally watch and ever pray for this much-to-be-desired condition, that we may be fitted to co-operate with those whose mission is love and good will to man, and who seek to bless and elevate the entire race. Let us coöperate to-gether—spirits and mortals—you providing the requisite mortal conditions, and the denizens of the higher life those delicate, subtle and spir-itual conditions which are necessary in order that a perfect line of communication may be that a perfect line of communication may be established between the two worlds. I do not come to make an extended speech to-

established between the two worlds. I do not come to make an extended speech to-day, but merely to open this circle, and to as-sist and welcome the spirits desiring to mani-fest. Belleving that I can come into sympathy with you who are here, I take my position in this place, proud of my work, and happy that I can come into personal contact with my dear medium and the friends present. To my friends in mortal life I send my love and say that I am not dissatisfied with my condition in the spirit-world; it is to me grand and beauti-ful; I appreciate its surroundings, and the op-portunities which it brings to me. If I could do no more than assist in such labor as is performed in this circle-room—that of aiding spirits to manifest to their earthly friends, bearing com-fort and messages of cheer to yearning, sorrow-ing hearts—I should rejoice that I had passed from earth and joined the glorlous company that I have found in the spirit-world. I bring my best love to my boy; tell him every hour of his pain and weakness is known to me; I will help him to bear them all until release from suffering comes. I am Kobert Anderson, a member of this I am Robert Anderson, a member of this circle.

Lavinia A. Buck.

LAVINIA A. BUCK. Three months ago I was told that the way would be made open for me to come here and speak, and I have been counting the weeks since that time, hoping the day would soon ar-rive when the promise should be fulfilled. I am given the power of coming to-day and sending my love to the friends who are dear to me. Since I passed from earth years have rolled away, over ten having taken their flight, and my friends have seen changes severe as well as pleasant. I want them to know I have not for-gotten them, nor have I ceased to love them. I gotten them, nor have I ceased to love them. I come now as freely and gladly as I would have done immediately after passing from the body, to bring them my affectionate remembrance and love, and to assure them I have many times and love, and to assure them I have many times been in their homes and close beside them seek-ing to make myself tangibly known. I was less than thirty years old when I died. Toward the last of my earthly days I was weak and weary. I felt as though the entire physical frame had broken down and worn away. I was so glad to be relieved from the body and to pass out into the Summer Land where I received switch the Summer-Land, where I received switch welcome from the dear, loving angels. I was not unhappy at the prospect of death; it brought no gloom to my spirit. I had an idea of what lay hidden beyond the yeil of material-

ity, so I stretched out my hands to the angels, and found them taken in a warm and loving clasp. I come back to earthly life to bring thoughts of cheer and comfort to all who sorrow and tremble at the thought of death : to tell them it is no sad and terrible condition, it is nothing to dread, it is like a beautiful spirit of nothing to dread, it is like a beautiful spirit of light coming to guide one into a path of peace; or like a glorious ray of sunshine flooding the darkness and revealing beauties that lie beyond. It is like everything sweet and pleasant that brings comfort and blessing to the human soul; and I trust the time is not far distant when the fear of death will be swept away, and the glad thought be planted in every soul that the thought be planted in every soul that the grand experience of change which shakes off the mortal form and reveals the spiritual is only one of blessing, to be coveted and eagerly longed for; not before one's time, but when the body has performed its mission and the spirit is ripened, then I hope every one will rejoice with exceeding great joy. I lived in North Easton, Mass. My name is Lavinia A. Buck.

care to overcome, and if I can come into direct communion with my friends on that subject I believe I can give them information which will be of benefit to them, and which will assure them that they have been moving along in the right road, although somewhat in the dark.

Mrs. Eliza M. Story.

Mrs. Eliza M. Story. I feel strangely. I do not understand the sen-sations which come over me in trying to mani-fest; but I would like to reach my friends. I have tried other avenues than this. I have vis-ited them in their homes, and sought to make them understand that I was with them, and I have gone to strange and unfamiliar places, be-cause of my strong anxiety to convince my friends of my continued existence. Now I have come here hoping to accomplish something that will be beneficial, and that will call the atten-tion of those I love to my life and my experi-ence away from the old body. I lived on earth sixty years, and then I was summoned to the higher life. I had many strong ties and asso-ciations that bound me to the mortal, which now draw me back and almost hold me, though I have a beautiful home in the spirit-world, pleasant and comfortable, with associations which are congenial and agreeable to me. I want my friends to know this, and feel that I often come to them; that I love them all, and wish them to understand me. I twill be three years next April since I de-parted from the body, under circumstances of which I would like to speak in private to my friends. I hope to have an opportunity of doing so, and gain power and knowledge how to pro-

friends. I hope to have an opportunity of doing so, and gain power and knowledge how to proceed in returning in this way, so as to accom-plish my purpose. I am Mrs. Eliza M. Story. I come from Proc-torsville, Vt. 1 am the wife of Dr. D. R. Story.

William Allen.

[To the Chairman:] William Allen comes and is happy to greet you all. I can call you friends, for I feel friendly to the entire world, and is happy to greet you all. I can call you friends, for I feel friendly to the entire world, and particularly so to those human beings who accept the philosophy of Spiritualism and at-tempt to live up to it in their daily lives. I tried to be a worker when here, but in looking back over my attempts to be of use in the spir-itual cause, they seem feeble and faint, as well as few, to me, because I have found so much opening before me, since passing from the body, so much of opportunity, and of labor to be per-formed. I am glad, however, to know and re-alize that power and facilities to accomplish good work for Spiritualism are afforded to an earnest spirit. I have been working as a mes-senger between the two worlds, not in making myself personally known, but by transmitting messages from spirits who were unable to come into contact with physical life, to the familiar controls of mediums, those who have the power of manifesting through mortal organisms. In that way I have keept myself pretty busy. I am ready and anxious to enlarge my field of labor, to find other avenues of communication, and I begin to see where and how I may affect my that way I have kept myself pretty busy. I am ready and anxious to enlarge my field of labor, to find other avenues of communication, and I begin to see where and how I may affect my purpose. I come in here merely to send greet-ings and love to friends and old associates, to tell them I am at my post and intend to work early and late. I kept in the harness while here, that is of physical labor, and was enabled to perform my duties to almost the last mo-ment of earthly existence. I was suddenly snatched from the body. I ought not to say snatched, however, because the transition was very pleasant to me, although painful to my friends. I had premonitions and 'sensations for some months before the final end of my physical life, all of which tended in the one di-rection, but I did not heed them as I might have done. I do not, however, regret it, be-cause my life still continues; I find no broken chains, and all seems to be clear and even, as heretofore. I also know my labors have been enlarged, and I have no complaint to make. I hope my earthly friends, too, will feel satisfied. I was known as a messenger for the Eastern Express Company of this city. In pursuance of my duties in that capacity, I found myself in Bangor, Me, as I had often done before. At the particular time to which I allude, a strange sensation, such as I had often fone before. At sensation, such as I had 'before faintly experi-enced, came upon me with great force, and, be-ing of a physical nature, undermining the ex-ternal system, my spirit was sent out of the body. I wish to have all my friends in Maine, in Massachusetts and in other places, feel that I bring them my regards and greetings. I would be glad at any time to enter into person-al communication with any one of them. I lived in the body forty-five years.

Blossom,

For Charles; Adolphus B. Matthews; Hattie Wyman; Hannah E. Morris; Beulah. Now Blossom comes to see you, to bring you the messages of those who wish to make them-selves known to day, but who cannot get time and power to control the medium personally.

and that I love them still. They must not feel because I have not manifested that I have lost my interest in their welfare; if anything, it has only increased with the lapse of years, and I watch over them with a sister's love. I bless each one, and I think by-and-by I will gain power to give them the desire of their hearts, all the evidences of spiritual life they can crave, of which they have only received glimpses in the past." BEULAH.

BEULAH.

in the past." DEULAH. One more spirit wishes to speak, and that is all to-day. She says: "Call me Beulah, for I am known by that name by the friends to whom I come at intervals. Tell them I will keep my promise, and when I see the proper time has arrived, I will reveal to them more concerning myself and my past. At present, we have a work to perform which must be at-tended to. It is not necessary to consider per-sonal relationships. The work is progressive; it is going forward, and will show its influence even more fully than it has done, in a little while, but I wish my friend, through whom I manifest, to feel that her life is one marked out by spiritual intelligences, and that she must keep close to the ling revealed to her. I know she sometimes longs for freedom, to be released from the labors imposed upon her. She is doing more good in this way than she can possibly accomplish in any other, and after a little while, before many months have passed, she will un-derstand all that we have told her in the past, which she could not comprehend before, but which is opening out to her day after day. In a little while, I repeat, she will on prehend the wisdom of our teachings, and of our course. Tell her that the members of our spiritual com-pany all unite in sending love to her and they keep firm and true to themselves, as well is to the work." the work."

MESSAGES TO BE PUBLISHED.

Sept. 21. -Dr. Henry F. Gardner; Barah E., Sutton; Ma-ry D. Whitney; Collins Capron; Henry M. Vose, Sept. 25. -W. W. Ward; Maria M. Tucker; Wilder Pesse; Mrs. Eliza Cronk; Lotels, for Louiss Correla, W. L. Ball, Elizabeth J. Newbery, George Veazle, William Torroy, George Lyman Sanbora, "Harrison Beesley, Sarah J. Wil-ilams, Henry B. Eliwanger.

October Magazines.

THE CENTURY .- A portrait of Longfellow is the opening attractive feature of the present number, and a lengthy and elaborate analysis of his poems by E. C. Stedman accompanies it. "In the Footsteps of Thackeray" will find a host of interested readers, and "H. H." furnishes an instructive descriptive article, upon "Out-door Industries in Southern California," illustrated with engravings of Vineyards, Orange Groves, Sheep Ranches, etc. "Old New York and its Houses" will, with its interesting reminiscences and many engravings, serve to remind us of the fact that the present business portions of the city were once the abidingplaces of wealthy and fashionable Gothamites. Several complete stories are given, and a number of excellent poems; "The Bread-Winners" is continued; "A Woman's Reason" is concluded, and "Topics of the Time," "Open Letters" and "Bric-à-Brac," exhibit the thoughts, opinions and fancies of a multitude of correspondents and contributors. The Century Company, New York. For sale by Cupples, Upham & Co., corner School and Washington streets, Boston.

THE ATLANTIC MONTHLY.-An essay from the unpublished manuscripts of Ralph Waldo Emerson is one of the chief attractions of this number : "A Roman Singer," by F. Marlon Crawford, is continued, as also is "Newport," by Geo. Parsons Lathrop ; Horace D. Warner has a seasonable paper on "Volcano Studies"; "Mænadism in Religion" is an article which shows that its writer, Elizabeth Robins, what ever the conclusions at which she has arrived, has carefully consulted many sources of information in the treatment of her peculiar theme; "Heredity" is considered by Henry W. Holland; Henry James's studies of French provincial towns have reached the fourth paper—"Poltiers to Carcassone"; William S.

rhymsters, Palmer Cox, entitled "The Brownies' Good Work." with three pictures of how it was done. An account of a "Kitchen-Garden School" is a good fea ture, and in the department "For Very Little Folk,' the story of "Brown Little Prince," " Prince" being a dog, will interest, while imparting a lesson of kindness to animals. Century Company, New York. Cupples, Upham & Co., corner of School and Washington streets, Boston. THE MAGAZINE OF ART .- Four full-page size engravings are among the many fine pictures which adorn this October number, namely: "Glants at Play," by Briton Riviere, R. A.; "The Portal of The Certosa," the Cathedral of Paria, that in the vastness of its proportions and the splendor of its decorations is unexcelled; "Rest on the Road," from the picture by W Velken, and "On the Banks of the Nile," from that of W. Gentz. There are thirty other engravings, one of which is "Tobias and the Angel," by Elsheimer, and four of them depicting ancient Greek art. illustrative of Part II. of "Death and the Underworld," The letter-press is excellent in subjects and their treatment and the "Chronicles" and "Monthly Record" abound with items of interest to all who would be informed of what is going on in the world of art. Cassel & Co., 739 Broadway, New York. THE PHRENOLOGICAL JOURNAL contains portraits of Montgomery Blair and Capt. Matthew Webb, with brief sketches of their lives. Of the literary contents, the most notable are a discussion of "The Relations of Phrenology to Modern Philosophy"; an illustrated description of the "St. Gothard Railway," and "The Laws of Heredity" by Dr. Nathan Allen. There is also an account of Mary Turner, a woman 37 years old, who has been deaf, dumb and blind from birth, in which the duality of being and the power of the imprisoned spirit to act through inharmonious surroundings is shown in many remarkable ways. There is much else that is entertaining and instructive in this very useful monthly. Fowler & Wells, 753 Broadway, New York.

Warren Chase in Worcester.

Warren Chase in Worcester. Sunday, Sept. 23d, Warren Chase spoke in Grand Army Hall. In the atternoon his sub-ject was "Is God Love, and Love God? and if so, What God?" He briefly sketched the Bible history of the Jahovah God of the 'Jews and Christians, and sought to prove, by the records of his dealings with the Egyptians, and with his chosen people and their neighboring tribes of Arabs and Persians, and by his government of the Jews, and selecting such men as David and Solomon to rule over them, and also by his treatment of Jesus and his mother, that he could not be Love, and that he did not repre-sent it more than he did hatred; and as this Jehovah was the Head of the Trinity in the Orthodox Christian Churches, their God could not be Love. He then traced down the line of history the 'diaracter of 'Christianity since the destruction, of the especial government of God-in the Jewish mation, to aboy that times suc-cessors had no more a God of Love than the old Jews had, and that the Trinity, although some-what of an improvement in Jehovah, was not a 'God' of Love; and did not instill love into its worshipers. Mr. Chase remarked at the opening that he

Mr. Chase remarked "at the opening that he should be glad to have the largest hall in the city filled with clergymen, with, Beephen, Tal-mage and Joseph Cook in front, all obliged to sit and listen to what he thought "of them, their Gods, and their work, for two hours; then be at liberty to say what they pleased. He thought that would be the same of eartily hap-piness for him. He reviewed the character of other gods, which he claimed, had better char-acters than Jehovah, if the records were reli-able, and yet none of them exhibited the ruling quality of Love.

able, and yet hone of them exhibited the ruling quality of Love. The term exhibited the ruling quality of Love. The term exhibited the ruling quality of Love. The term exhibited the ruling to be. He believed it to be an element and not, a passion, and as absolutely a material as mag-netism, or electricity, or even oxygen, and hence-it could not be Göd, and had not of and in itself intelligence, though it might be, but not always is, governed by intelligence. He believed it, entered into the composition of all organic life, human, animal and vegetable, and was subject to laws the same as any other element, which laws, when understood, would: enable us to control and utilize it, as we are beginning to do with vital magnetism in the healing of dis-eases. He said some people are overcharged and some; undercharged with this element; some make bad and some good use of it. When properly controlled, it is one of the best and most potent elements of the human organism: and when badly dised, one of the worst and and when badly dised, one of the worst and most destructive—very much as fire is. /The discourse was replete with interest to the large audience.

audience." In the evening the hall was crowded. "The subject, "Mediams and Mediamship," was handled with skill, as was to be expected from one so well acquainted with it in all its phases, and was strongly in support and defense of me-diams, as the foundation of our philosophy."

Spirit Messages.

Notwithstanding the explicit statement made some time since in the Message Department by the Spirit President, FATHER PIERPONT, in answer to questions by mortals as to how one in this life can secure a message from one in the life beyond through the medium who delivers. the messages published in the Banner, we are often in receipt of private letters repeating the question. We are fully aware of the anxiety many have whose dear ones have passed on, and can readily pardon them for writing to us so often upon the subject. All we can do in the premises, however, is to republish Mr. Pierpont's answer to such correspondents who may not have seen the number of the Banner containing it :

considered by Henry W. Holland; Henry James's studies of French provincial towns have reached the fourth paper—"Poltiers to Carcassone"; William S. Liscomb discourses on "The Mutilation of Ancient Texts"; William Chauncy Langdon contributes "Re-collections of Rome during the Italian Revolution" (No. 1). Other matters, not here specified, are given, together with choice poems, thoughtful reviews, and a trio of essays in the Contributors' Department. Houghton, Mifflin & Co., publishers, Boston, Mass. ST. NIOHOLAS.—This being the last number of the volume several serials are concluded, namely, "The Tinkham Brothers' Tide-Mill," "Recollections of a Drummer Boy,"'Swept Away," and "Little Pyramus and Thisbe." The frontispiece is adapted to the sea-son, "Summer Must Go," and is accompanied by a fine poem, entitled "Summer Changes." "The Largest they call "a right down good jolly time," of which may be named a funny story, "The Lollipops' Vacation," and a funny poem from that prince of merry and quaint rhymsters, Palmer Cox, entitled "The Brownles' Good

OCTOBER 6, 1883.

munion before making, as we may say, the whole world their own, and eventually forcing, by the universality of the phenomena, all man-kind to acknowledge the truth? A.--A number of schools, or seats of learning, established in various localities, or one or more established in very locality, providing facilities and opportunities to every member of the com-munity for obtaining knowledge, will do more to spread a universal system of education than great universities of learning at isolated places. So the establishment of lines of communica-tion between the mortal and the spiritual world So the establishment of lines of communica-tion between the mortal and the spiritual world in every locality, even though they appear but humble and feeble, will do more to spread a universal knowledge of spirit-communion and immortal life than will the establishment of grand institutions in isolated and remote places, although at such institutions more potent ex-hibitions of spiritual power are given than at the former places. It is the plan of spirits in-terested in the elevation and education of the community who desire to present the truths of community who desire to present the truths of immortality to mankind, to plant in every com-munity and locality lines of communion be-tween the two worlds, so that all people may receive opportunity and facilities for coming into personal relationship with the inhabitants of the higher life. In this way impercentibly of the higher life. In this way, imperceptibly perhaps, yet surely, will the knowledge of im-mortal life grow and spread until it permeates the entire universe.

Opening Address by Robert Anderson.

Once more, good friends, we open our season of labor upon this platform. We are prepared to present to mortals the evidences of spiritual existence for man, apart from the life of the body. And here, upon this border-land of the

body. And here, upon this border-land of the two worlds, we bring to you spirits from the eternal life who can speak for themselves con-cerning their experiences beyond the veil. Mankind is yearning after a knowledge of immortality; reaching out and grasping for some evidence that there is a life apart from matter, and that death does not end all. Among the great and external facts which ap-peal to man's reason are these: That there is a continuity of life, and that there has been no beginning, consequently there can be no end. beginning, consequently there can be no end-ing. Life is universal, and death is but an ing. Life is universal, and death is but an event in man's experience—only a passage-way through which he may enter into a higher and broader field of action, with more beautiful surroundings. Another great fact is this : Man, after passing through the change called death, retains his consciousness and activity; his in-talligence remains with him; he finds his brain-nower enlarging, and he becomes able to untelligence remains with him; he finds his brain-power enlarging, and he becomes able to un-derstand more of truth than ever before. He also learns that he has the power of returning to mortal life and coming into close contact with his earthly friends; that neither time nor space can divide him from his loved ones. It is only the sense of loss, or the idea in the minds of those loved ones that their friends have departed forever, which deprives the re-turning spirits of the power of making them-selves clearly understood. It is the desire and the purpose of the spirit-band of this Circle-Room to bring a comprehen-sion of these facts before mortals; to reveal to yearning souls the grand light of truth, and as-sure them that their loved ones are neither dead, lost, nor sleeping, but are still active, pos-sessed of intelligence and vital consciousness,

George R. Johnson.

George R. Johnson. I was known to my friends, Mr. Chairman, and to all others who had dealings with me, as George R. Johnson. I made my home in New York City. A few years have passed since I lived in the body, and about three years have elapsed since I ascertained that spirits could return and come into communication with mor-tals. From that day I have been seeking an opportunity of manifesting my presence to my friends, but have not succeeded until now. I am told the time has come for me to speak. I am very glad to do so. I am not sure that my friends will know of my return here, yet if they do not, I shall gain an experience which may

do not, I shall gain an experience which may be of service to me in my attempts to manifest nearer my mortal home. ^v I was considered, Mr. Chairman, an active man; one who was not idle for any period of time; for when not busy with the particular pursuit to which my attention was directed in order to gain the necessities of life, I applied myself to the study of certain principles which interested me. My friends declare that I wore myself out by too much active avercise of mind myself out by too much active exercise of mind and body; that the brain could not withstand so great a strain. It may be so. I hardly know what called me from earth. I was not ill very long: there seemed to be a sudden snapping

long; there seemed to be a sudden snapping of the physical forces, and my spirit was released. I am very glad it was so, for I never could brook the thought of passing through a long and painful illness. I was not a Spiritualist, nor did I know much concerning the higher life. I could not accept the creeds and dogmas of old theology, and what little I had heard of Spiritualism did not appeal to my reason and understanding, but I appeal to my reason and understanding, but I hoped its philosophy might be true. After re-maining in the spirit-world a few years, and studying the law of change for myself, I discov-ered that Spiritualism is a great truth; although I observe that in many places it is hampered with clouds and conditions that are not pleasant to me, still, knowing it to be a truth, I am glad to embrace it. And now I come to call the attention of my earthly friends to its claims, asking them to investigate, that they may ask they may gain a knowledge and understanding of it before they pass from the mortal form. I have succeeded in impressing a few friends

Blossom is very much pleased to see so many beautiful flowers here, and she brings the thanks of the band of spirits present to the kind friends who furnished them. They make of the medium's platform a perfect bower of beauty, and are a delight to the spirits as well as the mortals who are present. We love the beautiful flowers, because they exercise a refining influence upon all who come in contact with them: their fragrance and beauty bring bright, pure thoughts to the spirit-children, who gath-er here to receive lessons of instruction, and also to learn how to communicate with mortals

through the instrumentality of mediums. Biossom is not a regular attendant of this medium, but she will come from time to time to her, to learn how to control mediums and give messages from spirits, because she has a mission to do by and by with other mediums who are not yet fully developed for this kind of work.

CHARLES.

I wish to say that a tall, slender young gen-tleman, I should think about thirty-five or thir-ty-eight years old, with dark hair, came upon ty-eight years old, with dark hair, came upon the platform, close to the medium, and tried to control her, but was unable to do so. He was with the lady who passed from the room. [A lady was faint and left the circle-room; proba-bly the spirit was trying to draw magnetic help from her.] His name is Charles. He seemed very much disappointed at not having the pow-er of maif set in the second set. er of manifesting.

ADOLPHUS B. MATTHEWS.

A spirit, agentleman, wishes to tell his friends that he has returned here. He desires them to know that he is anxious to come to them and in Bolf ast, Me. It will soon be two years since he died. He has been seeking to manifest ever since that time. There seems to be something upon his mind, which he wishes to reveal to his friends, but he does not think it well to do so in public, since it does not concern the outside world. He is about forty-eight years old. His name is Adolphus B. Matthews.

HATTIE WYMAN.

A young lady now approaches who is ac-quainted with some one in the audience. She quainted with some one in the audience. She is quite tall and slender. She holds a bouquet of plak and white flowers in her hand, which appear to be brought as a gift. She brings her love, and wishes her 'friends to know she is happy; she is not sad because death claimed her for its own, but is so pleased with the spirit-world and its surroundings she has no time to feel grieved over any event of the past. It ap-pears as though this spirit had many bright prospects before her, but bind away from earth pears as though this spirit had many origin prospects before her, but pined away from earth, and passed to the spirit world. She wishes her friends to realize that all has been for the best; she will ever endeavor; to bring them comfort and peace, and to make their lives more happy than they would have been had she remained on earth. Her name is Hattie Wyman.

HANNAH E. MORRIS.

HANNAH E. MORRIS. Now a spirit comes, and gives the name of Hannah E. Morris. She says: "My friends are in Washington City. I promised them be-fore I died that, if possible, I would manifest at your circle-room, but I have been unable to do so before now. Months have lapsed into years since I left them, and they have eagerly watched for my coming. I have several times brought tokens of my presence, such as spirit lights, the representation of beautiful flowers, and other spirit manifestations, but I have not been able to give them a bergonal message so The first the desire and the perpose of the spirit. band of this Circle-Room to bring a comprehen-sion of these facts before mortals; to reveal to yearning souls the grand light of truth, and as-sure them that their loved ones are neither dead, lost, nor sleeping, but are still active, pos-sessed of intelligence and vital consciousness, which are exercised in potent ways and may be exhibited to earthly friends if they but give them opportunities of coming into personal contact with them. . Now, friends, while we desire to reveal these things to you, and to do all in our power to things to you, and to do all in our power to things to you, and to do all in our power to things to you, and to do all in our power to them open one for all return-

OUR LITTLE ONES is overflowing with fine pictures, short stories, merry jingles and other attractions to amuse, entertain and teach young minds. Its frontispiece, "Song of the Brook," is a pretty reminder of vacation joys to many of the patrons of this well-conducted magazine. A charming song, words and music, entitled "Toy Land," closes the number. Russell Publishing Co, 38 Bromfield street, Boston,

27 Baboo P. C. Mozaomdar, the lecturer from India, who was introduced to a Boston audience recently by Joseph Cook, shows himself far in advance of Christianity as preached from the pulpits to-day-a Christianity without Christ, but compensating for him by its gilded domes and pinnacled towers, its groined arches and elaborate frescoes, its gargoyled cornices and its high-salaried priests and preachers. But on the other hand, this eloquent and reverential heathen from India says, "All inspirations we devoutly accept. So, adding Scripture to Scripture, prophet to prophet, devotion to devotion, and church to church, we aspire in the abund ance of God's grace to construct a church and build up a household, where, as he promised, all war shall end, and glory shall be unto him.

Itchings or discolorations on any part of body removed by Dr. Benson's Skin Cure. \$1. Druggists.

How TO MAKE SCANDAL.-Take a grain of falsehood, a handful of runabout, the same quantity of nimble-tongue, a sprig of herb backbite, a teaspoonful of do n't-you-tell-it, six drops of malice, and a few drachms of envy. Add a little discontent and jealousy, and strain through a bag of misconstruction, cork it up in a bottle of malevolence, and hang it out on a skein of street yarn: keep in a hot atmosphere; shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out and the desired result will follow.

WE CAREFULI

The genuiue "Rough on Corns" is made only by R. S. Wells (Proprietor of "Rough on Rats") and has laughing face of a man on labels. 15c. and 25c. Bottles.

Passed to Spirit-Life:

From Keene, N. H., Sept. 9th, Winchester Reed, aged 76 years.

Tor more than thirty years Mr. Reed had been a firm be-liever in Spiritualism, and a constant render of the Bassier of Lidsk from the early days of its publication. He tried to live as near as possible in accordance with the principles and teachings of the publication, i. He tried pertage, succeeded before than he in so doing. The knowl-edge of a continued and happler existence "beyond" the iver " embled him to endure, for several months mervious to his transition, the pains of wasting disease. He would be the several months mervious the pain of the several months mervious to his transition, the pains of wasting disease. He would be the transition of dissolution, and when it is came, his spirit peacefully and quietly left the aged, worn-out tens-ment for the realmest of endures ion and light. His wife, whose birthday was only two days after his, and who shared with him the joys and sorrows of married life for fifty-nine sad and ionely to her now, she patiently waits to be called to join the loved ones on 'that beauting that the change lowered to its last resting place in our beautiful 'Woodland Cemetery' all that was morial of our aged and honored friend, we could not wish him back, knowing that the change to him was one of happiness and joy in the better and. "N. B. HAMBINGTON." From Beloit, Wis., Sept. 9th, Styrester U.; Hamilton. For more than thirty years Mr. Reed had been a firm be

From Beloit, Wis., Sept. 9th, Sylvester U., Hamilton,

From Beloit, Wis., Sopt. still, Dyryssics, Southers, Southers, aged 64 years. Mr. Hamilton has for more than thirty years been all in-vestigator of Spiritualism, and for many years has been a sincer, earnest and outspoken Spiritualist., During, this stime he has ever been the faithful rired of modulum, and he will be greatly missed by the friends of Spiritualism, and by liberal minds generally in this section. Fundral services were held on the 12th, and were conjucted by the Hou, David Williams of Darien, Wis., who presented to this hearers many valuable and practical ideas, instable, to being "The Lesson of Life." (Life der Will, C. HODGS.

From his residence at Orange Hill, Tampa, Fia., Sept.

From his residence at Orange Hill, Tampa, Fia., Ber-10th, 1883, Mr. Samuel Binkley A of, 6400101 He was born near the city of Isafcester, PA., July 18th, 1805, consequently at the time of his transfitour was seed B years. Mr. B. was a true-bissified genilleman and for many years previous, a firm and devoted believe in the truth of Spiritualism. He has gone to reap the rich reward of a life well spent, 1674. A Shi I True wash J. S. S.

God has taken home our triend, Sophis A. Chadbourn, from her abode in Dorchester, Mass. 11. 21. 1011-010

[Oblivary Notices not acceeding theniy lines published gratuitousiy. When they acceed the number, twenty cants for each additional line will be charged. The winds on an accrege will be isse. No postly dimitted under the heading.]

The First Spiritual and Liberal Society of Chisi-

Will hold a frow Meeting heat the dity commencing on the 18th and closing the Std. day of October, 183. This is an epoch in the Bodity a grand raily of Spiritualists, the first bits side of Mason and Diron's lines. All the source try will be present privile store and meeting in the com-organing stream of Spiritualists, the store of the source of the most noted speakers and meeting in the com-organing stream of Spiritualists, all the store of the Will you spireture to be supported by the store of the store of the inter you spireture to be supported by the store of the store of the inter you spireture to be supported by the store of the store of the inter your spireture to be supported by the store of the store of the inter your spireture of source of your attractions is block with the store of the store of the store of the store of the take of this fast of good things. J. W. Warra, President

OCTOBER 6, 1888. U

BANNER OF LIGHT.



The Spiritual Offering,

LARGE EIGHT-PAGE JOUBNAL, DEVOTED TO THI INTERESTS OF HUMANITY, FROM A SPIRITUALISTIC AND SCIENTIFIC STANDFOINT. ISSUED WEEKLY AT OTTURWA, IOWA. FOX & WILSON, Publishers.

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THE HERALD OF PROGRESS,

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Throwophy of Spiritualism, TS conducted on purely cooperative principles; contains trance and normal; Notes of Progress; Open Council, Gen-eral News, Poetry, &c. A. T. T. P., the Recorder of "His-torical Controls, 'W. Oxioy, Kea, ..., suthor of "The Philoso-phy of Spirit, " and others, contribute to its pages." Price 1d. Bent one year post free to all parts of the United States, 8.5. (in advance. Newcastle-on-Tyne, England, 29 Blackett street. Nov, 25.-bow

Light for Thinkers. A WEEKLY PAPER, published at Atlanta, Ga., in the interest of Spiritualism, at \$1,50 per annum, G. W. KATES, Editor. A. C. LADD, Publisher.

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OFFICE AND RESIDENCE, 157 West Newton street, Boston, near Columbus Avenue. Nervous Diseases and Diseases of Women, Specialties. Hours from 9 A. M. to I P. M. Will visit patients. Jan, 6. MRS. DR. COLLAMORE,

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MRS. JULIA M. CARPENTER examines pa-tients at No. 8 Concord Square on Tuesdays, Wednes-days, Thursdays and Fridays, from 10 A. M. 104 P. M. Per-sons at a distance send lock of hair, age and sox. Carefully prepared remedies sent to all parts of the country. For for examination, \$2,00. Sept. 29.

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MRS. L. F. THAYER,

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Booms 12 and 12, 48 Winter street, Boston. Sept. 8.-5w.

Oct. 6.

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MAGNETIO PHYSICIAN, Mental questions answ in office. Letters answered, \$1.00. Medicines nished. 24 Dover street, Boston. Hours from 10 to 4. Oct. 6. -- 10.

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BANNER OF LIGHT.

OCTOBER 6, 1888.

Banner of Bight.

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ALL SORTS OF PARAGRAPHS.

God refines us at his will, Through trial and apparent ill ; But Angels wreathe the crown we'll wear, If triumphant our cross we bear. -GRASSAMANTA (Greek Girl.)

The heroic statue of Germania was unveiled on the hine (Rudesheim) on the 28th ult.-on which occasion two hundred and fifty thousand enthusiastic dwellers in the Fatherland greeted the Kalser with cheers and the singing of national anthems.

The irony of fate will eventually overtake those who continue to faisify about us and the Banner. The mouth-morality of the hypocrite will not long screen the utter duplicity of his heart.

Peanuts were originally imported from Africa. In North Carolina they are called ground nuts and ground peas; in Georgia and Alabama, pinders, and in Tennessee, goobers. In the South they are generally eaten raw, but in the North they are commonly roasted. The former are wholesome, the latter indigestible.

THE FIRST INCCULATOR !- The Lowell Courier recalls the fact that when the practice of inoculation was first introduced into Boston in 1721. the House of Representatives passed a bill prohibiting it, and a sermon was printed in Boston upon this text: "So went Satan forth from the presence of the Lord, and smote Job with sore bolls from the sole of his foot to his crown," from which the doctrine was deduced that Job had the smallpox and Satan was the first inoculator 1

Honest good humor is the oll and wine of a merry meeting, and there is no jovial companionship equal to that where the jokes are rather small and the laughter abundant.—W. Irving.

DROPPED-AS IT SHOULD BE.-The New York Sun remarks that Rev. Dr. Samuel Buel, one of the clergymen who presented the case of the liberal-minded Rev. R. Heber Newton for heresy, said recently: " I have nothing more to do with the presentation of Mr. Newton. Bishop Potter has not acted in the matter, and I do not believe that he will do so. The canons of the Church allow him to drop the whole affair. I think he has dropped it, and that nothing will ever be done about it.

A Bt. Louis despatch to the Boston Herald of Sept. 25th says, "The charge of Sabbath-breaking against Mr. D. M. Houser, President of the Globe-Democrat Publishing Company, was dismissed to-day, which action of the Court secures the newspaper future immunity from the pains and penalty of the Sunday law."

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feel-ings. We have not yet begun to use them in such abundance as they ought to be used.—Pascal.

"We hear of an amateur singer up in Chenango County," says an exchange, "who frightened a pair of canary birds to death." A clear case of killing two birds with one's tone.

The dark-skinned Corean Ambassadors, who were kept trotting about all over New York City during last week, must have a lively idea of the Yankee passion for sight-seeing. Their rainbow-hued garments have been seen fluttering on the tops of tall buildings, reflecting prismatic colors in the streets and gleaming from the lofty span of the big bridge, until they have become a familiar sight. However, judging from their talk with Mayor Edson, they have enjoyed it all.

David L. Payne, President, and three other officers of the Oklahoma Company, whose purpose is to enter land in the Indian Territory, were arrested recently at Wichlia, Kansas, on the complaint of United States Attorney Hollewell, charging them with conspiracy to violate the laws of the United States.

Goy, Butler has discovered that it costs seventy cents to sell, in order that it may be converted into vinegar, a dollar's worth of liquor seized by the Massachusetts State police. Keeping whiskey away from the topers of Massachusetts seems to be about as expensive as furnishing Bibles to the heathen.

They are arranging for a big excursion party from New Orleans, Mobile, Atlanta, and other Southern cities, to make a flying trip to the North as far as Boston. The excursionists will arrive in New York on Monday, Oct. 23d, and after breakfasting visit Central Park and cross the great bridge. They will start for pat in the evening. n in a Sound steamb

Spiritualist Meetings in New York. The American Spiritualist Alliance mosts every sunday atternoon at 2% o'clock in Republican Hall, 55 West id street. T. E. Allen, 23 Union Square, Socretary. Froblaher College Hall, 22 East 14th street, near Broadway. The Poople's Spiritual Meeting every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor. 239 East 45th Street. - Inspirational Lectures and Psy-chometric Readings every Bunday at 11 and 7% o'clock. Mrs. Anna Kimball, speaker.

American Spiritualist Alliance.

American Spiritualist Alliance. To the Editor of the Banner of Light : Sunday, Sept. 22d, President Cross feeling unwell, Vice-President Henry J. Newton occupied the chair, and opened the meeting with a few timely remarks on organization, inviting all present who feit an interest in Spiritualism to join the Alliance, thereby uniting in an organized booy individual effort and action. He then gave the subject of the opening address as "Mr. J. B. Silkman's Experiences, and Should a Bellef in Spiritualism Warrant Incarceration in a Lunatic Asy him?" The gentieman who is to address you, said the Chairman, is a distinguished lawyer, and was ar-rested one evening in Yonkers, N. Y., as he was going home after attending a Spiritualist meeting, and incar-cerated in years, yet of vigorous bearing, and incar-cerated in years, yet of vigorous bearing, and whose appearance and demeanor denote a well-balanced mind, leaving no room for any suspition of insanity, came forward, and said that he did not intend to en-list for himself the sympathy of his hearers, although he would have to be personal in relating his experi-ences; he spoke only as the representative of hun-dreds of thousands of unfortunates in the United States who were incarcerated in asylums for the in-sane. By consulting the statistics of New York State we find insanity, as it is generally understood, con-stantly increasing, giving for last year the great num-ber of 10,443 persons incarcerated in the asylums of that State. "I have," said he, "to ask of you a favor: Reserve your mental forces to swell your indignation against the laws of iniquity which make such a result possible-laws which have been concooted by won-derfully able men (the more skiliful the locksmith the more dangerous the burgity, yet are not for all that leas abominable and infamous. I wish to call your at-

Reserve your mental forces to swell your marganatic against the laws of iniquity which make such a result possible—laws which have been concocted by won-derfully able men (the more skillful the looksmith the more dangerous the burglar), yet are not for all that less abominable and infamous. I wish to call your at-tention to the practice under these laws as it has hap-pened in my case, and ask if after that any one of you can consider himself sale." Mr. Silkman then related how, after practicing law during thirty-two years in the interest of eminent per-sons, after creditably occurying a great number of positions of trust and prominence in the secular and religious bodies of his own resident town of Yonkers, he, in the midst of his usual busy life, was kidnapped as he was one evening returning home from a Spirit-ualist meeting, kidnapped by sheriff, deputies and de-tectives, and incarcerated in the town of White Plains. On the day after, finding himself subjected to an ex-amination by a physician, the truth flashed upon his mind : he was the victim of a conspiracy. His requests to see a lawyer and to have an interview with the judge were denied, and he was told by a sheriff to prepare himself at once to go to the Utica Lunatic Asylum. Without any opportunity afforded to defend himself or to take any steps for his protection, he was taken there, and incarcerated as a lunatic. Once in the asylum everything pertaining to his com-fort was taken from him. Unable to swallow the wretched food provided for the inmates he refused to eat it, yet was forced into submission by the exhibition of an instrument of torture used to force food into a man's stomach. He was dosed with medicines and chloral, forced to take them while he had no use for them. A letter which he wrote to a friend, gly-ing directions as to his private affairs and pa-pers, was put in the hands of the, conspirators and by them against him and in favor of their own ends. He at last succeeded in a surrepilitous manner to forward a letter to a frien

such monstrous doings can take place. That work I aminterested in, and I have already been instrumental in rescuing several victims from the living tombs in

In resculing several victims from the living combs in which conspiracy had placed them." Rev. Dr. McCarthy followed the able and impressive address of the first speaker with a few remarks on the subject of the present management of asylums for in-sane in England, in urging reform in this country. Next Sunday the opening address will be given by the President, Judge Nelson Cross; subject: "The Writing on the Wall."

J. F. JEANERET, Assistant Cor. Sec.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now perma aently located at Conservatory Hall, corner of Fulton street viocated at Consorvatory Hall, corner of Fullon streed ledford Avenue, will hold services every Sunday, at M. and 7:45 F. M. J. Wm. Fletcher, speaker, All pirtual papers on sale in the hall, and all meetings Wm. H. Johnson, Fresidont.

Ifree. Wm. H. Johnson, President. Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Arenues), holds religious services in its church edifice every Sundary at 3 and 7½ r.M. Sunday School for adults and children at 10½ A.M. Ladies' Aid Society meets Wednesday at 2½ r.M. Uhurch Social meets every Wednes-day evening at 7½ 0°clock. Psychic Fraternity, with class-es for mediumship development, meets Thursday evening of each week at 7½ 0°clock. All meetings free, and the public

er f" at the close of which the controlling spirit ad-dressed the audience, speaking of the consolation and cheering effect of the spiritual songs. "Asyou gather together and sing those loving words you will gain a strength unknown before. Do men or women ever think of the words, 'Am I My Brother's Keeper?' In the walks of daily life you can prove the sentiment of these words. Even your thoughts go out and affect for good or evil your fellowmen, and in every thought and word, no less than in your acts, do you so affect the atmosphere. In discordant thought you may do no active personal harm, yet these discords culminate often in some dreadful act, some criminal deed in one who may be unknown to you. Again, as a man dies so is he. Many go over with all their undeveloped conditions clinging around them, and in controlling media act and speak according to their nature. There-fore try the spirits, and endeavor to lift up and in-struct these undeveloped and ignorant ones. We wish we could describe to you the spirits who come to ongit to shower you with bright rays of blessing and power, and cheer you on in the good work. If your aspirations are high and pure you attract a high and pure class of spirits, and though you may be few in numbers, yet you will attract others, and many will be illuminated by the sun of truth. How well you should use the power you should still draw from that In-exhaustible Fountain, that Glorious Bource of Light, and the more you give the more will you receive of that divine influx. Go on ; strive to elevate humani-ty, to teach them to see as you see, and free darkened and enslaved minds from the bonds that bind them." "Sunrise," the Indian maid, controlled the medium and desoribed spirits, nearly all of whom were recog-nized by persons in the audience. Mr. Miller said that the spirit-world placed great power at our disposal, and it is our duty to utilize it and place ourselves in harmony with the law. Mrs. Anna Stutsbury, our newly-developed psychometric and test medium, spoke and des

Meetings in Portland, Me.

Meetings in Portland, Me. To the Editor of the Banner of Light: Two large audiences convened in Good Templars' Hall, Sunday, Sept. 23d. to listen to J. Clegg Wright of England. His afternoon lecture was upon "The Theory of Inspiration," and the discourse thereon was of more than ordinary value, giving much food for thought, and defining clearly the theory of inspira-tion. In the evening he discoursed upon "Spiritual-ism, the Religion of Nature." He explained the laws governing spirit-control, giving many interesting fa cis pertaining thereto. He declared that spirit control is identical with Meamerism, the only difference being that the operator is on the other side of the veil that hides from our material sight the beau-ties of that life to which we are all going, and closed by clearly showing that Spiritualism is in per-fect accord with Nature. He also improvised excel-lent poems upon the words "Nature" and "Peace," both given by the audience. Sept. Solt, his afternoon subject was "Epoch Men of Inspiration." The lec-ture was largely historical, and very interesting. His theme for the evening was, "Athelesm, Christianity and Spiritualism." "At the close of the lecture his stay with us, which were well attended. Much valu-able information was given by his controls. Mr. Wright has made many friends here by his eloquent lectures and genial manners, and we trust that he may be with us again. Next Sunday, Oct. 7th, Mrs. P. D. Bradbury wil occupy our platform. ARIEL.

The Cleveland Lyceum, etc. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Our Lyceum opened its sessions under very favor-able circumstances, with a large attendance, on the second Sunday in September. I am happy to say that there seems to be a renewed interest manifested amongst the Spiritualists of Oleveland, and I predict a most successful season-more so than has been for some time for the Children's Progressive Lyceum. There is to be a regular course of lectures opened next month, to be held morning and evening through-out the fall and winter. The Spiritualists and Liber-als have organized a Liberal League, which shows that the people are waking up to their interests and be-ginning to feel that there is something to be done. Two of our most prominent workers are now in your city: I refer to Miss Tillle Lees, my assistant, whom I am sorry to loss, and Mr. Thomas Lees, also. The Lyceum sends greeting to you and to them. Yours for the cause, OHAS. L. WATSON, Conductor of the Children's Progressive Lyceum. 39 Steriling Avenues, Cleveland, O.

Letter from Judge Carter-Matters and Things in Cincinnati. To the Editor of the Banner of Light:

Matters and things in reference to Spiritualists and Spiritualism, in our city now-a-days, do not seem to be particularly bright or luminous on the surface, though I suppose the spirits are working as ever, with many of the good people, and increasing the number, and knowledge, and faith of those whose attention is or has been called by mediums to the doings of the spirits. We have not a great many mediums who are practicing their spirit-calling-I suppose not more than half a dozen in all-yet these are doing all the good they can, and show-ing themselves deserving and worthy of their sick man I was the one." calling. The Spiritualists in the East seem to have been enjoying their many camp-meetings

THE FATHER OF FISH-CULTURE. Seth Green's Ideas About the Finny Tribe and Some of His Varied

Experiences.

(Turf, Field and Farm.)

(Turf, Field and Farm.) "How did you ever come to devise this scheme?" "I have been working at it ever since I was large enough to bend a pln." The above remark was addressed to Mr. Seth Green, the veteran fish culturist, who is known to the entire world, and his reply indicates the extent of his labors. "When I was quite young," he continued, "I would lie on the limbs of trees that reached out over the water entire afternoons, watching the movements of the fish and studying their habits. In this way I discovered many charac-teristics which were before unknown. I saw, as every observer must see, the destructive elements that are warring against fish, and I realized that, unless something were done, the life in the streams of this country would be-come extinct. To counteract this disastrons end became my life-work, and I am happy to say I have seen its accomplishment." "Were you successful on the start?" "No, indeed. Up to that time all artificial attempts to hatch and raise fish from the spawn had failed, and I was compelled to ex-periment in an entirely new manner. The work was a careful and tedious one, but I final-ly succeeded, and to-day I am able to hatch and raise fully seventy-five per cent. of all spawn."

If succeeded, and to-day I am able to hatch and raise fully seventy-five per cent. of all spawn." "Enormous I Why, that is a larger percent-age than either the vegetable or animal king-doms produce in a natural condition." "I know it, but we exercise the greatest care in the start, and guard the little fellows until they become able to care for themselves." The foregoing conversation occurred at Cale-donia, where the representative of this paper was paying a visit to the State fish-hatcheries. It has been his privilege to report very many interesting sights within the past twenty-five years, but the view presented here exceeds in interest anything ever before attempted. "How many fish are there in those ponds, Mr. Green?"

"As we have never attempted to count them it will be impossible to say. They extend way up into the millions, though. We shipped over three millions out of the nonde the near three millions out of the ponds this year, and there seemed to be as many afterwards as before. We have nearly every variety of the trout family and many hybrids."

"You speak of hybrids, Mr. Green. What do you mean by that?"

"I have experimented for years in crossing the breed of the various fish and am still work-ing upon it. We cross the female salmon trout with the male brook trout, and thus produce a hybrid. Then we cross the hybrid with the hybrid. Then we cross the hybrid with the brook trout, which gives us three-quarter brook trout, and one-quarter salmon trout. This makes one of the finest fishes in the world. He has all the habits of the brook trout, lives in both streams and lakes, develops vermillion spots on his sides, rises readily to a fly, is far more vigorous and fully one-third larger than ordinary brook trout of the same are. The ordinary brook trout of the same age. The possibilities of development in the fish-world are great, and we are rapidly ascertaining what they are."

As the man of news watched the countenance of Mr. Green while he was giving the above account, he could not but feel that he was in the presence of one of the few investigators who, from a rich and life-long experience, bring great benefit to the world. Let the reader im-agine a strong and stalwart frame, surmount-ed by a head strongly resembling that of Socrates, and covered with a white silky beard and luxuriant gray hair. Seth Green, the father of fish culture, is a picture of health, and the reporter could not help remarking so. "If you had seen me the last winter and spring, young man, you might have thought different-ly," said the veteran. "How is that? One would think, to look at you, that sickness was something of which you

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NO. 4 POST OFFICE SQUARE, BOSTON, MASS. ALWAYS MENTION THIS PAPER. Oct. 6.

Heredity.

Miss Susan E. Gay of England; says the Boston Herald for Monday, Oct. 1st, delivered a very interesting lecture to a crowded audience on Sunday afternoon at Wells Memorial Hall, on "The Relation of Man and Woman in Connection with the Higher Development of the Race." In the course of this address she emphasized strongly the doctrine of heredity. She began by saying that the principles of evolution furnished the solution of problems which had hitherto been unsolved, and that man, the most defenseless being in creation, although he was the epitome of the various kingdoms of nature, in the process of ages had become subject to the higher law of soul, in which his power resided. The law of the two sexes was universal, but the true relation of man and woman as spiritual beings had never been realized.

So-called religion had largely misled the people. Paul had not realized the divine power of motherhood which was the glory of woman, and uplifted her to the highest level; and what had usurped the true work of Christianity would be ere long weighed in the balance on this great question, since, unless the freedom of woman was attained, the present condition of nervous and cerebral organization would only produce a most disastrous moral effect.

The human race was at present chained in woman. Hereditary organization showed that the vicious, the oriminal and the insane were born by a law as inexorable as that of gravitation, and the desecration of a divine power produced the worst of consequences. Our cities contained hells, because children were born who created them. The children of the highest and purest marriage would be the seers, the reformers and artists of the world, finding happiness in lives of morality and nurity, and sthrough a few generations of such unions, the race might be free from disease, suffering and death.

Dr. J. A. Shelhamer,

Whose medical advertisement appears in another column of this paper, is meeting with the best of success in the practice of his mediumship. We understand from creditable authority that patients who have given the magnetic treatment and medicinal remedies of great bencht to the wordd. Let the reader im-agine a strong aud stalwart frame, aurmount-ed by a head strongly resembling that of Socrates, and covered with a white sliky beard and luxuriant gray hair. Seth Green, the father of fish culture, is a picture of health, and the reporter could not help remarking so. "If you had seen me the last winter and spring, young man, you might have thought different-ly," said the veteran. "How is that? One would think, to look at you, that slokness was something of which you knew nothing." "And so it was until last winter. I went down into Florida in the fall to see what kind of fish and was attacked with Malaria in its severes form, and when I came home I realized for the farst time in my head, limbs, and around my back. My appetite was wholly gone, and I felt a lack. My symp-toms were terrible. I had dull, aching pains in my head, limbs, and around my back. My appetite was wholly gone, and I fielt a lack for energy such as I had often heard described but had a never experienced. Any one who has ever my condition. I went to bed and remained there all the spring, and if ever there was a slok man I was the one." "My brother, who had been afflicted by a severe kidney trouble, and threatened with Bright's disease, was completely oured by a severe at a fail bage. How will be had the attrate of a family of mediums, euch member of which provide the server enditions to his sprit-guides-Dr. John Warren, Waunggah and Flying Leaf-for the pursuance of the related conditions to his sprit-guides-Dr. John Warren, Waunggah and Flying Leaf-for the pursuance of the related conditions to his sprit-guides-Dr. John Warren, Waunggah and Flying Leaf-for the pursuance of the related conditions to his sprit-guides-Dr. John Warren, Waunggah and Flying Leaf-for the pursuance of the related conditions to his sprit-guides-Dr. John Warren, Waunggah and Flying Leaf-for the pursuance of the related conditions to his sprit-guides-Dr. John Warren, Waunggah and Flying Leaf-for the pursuance of the related Dr. S. a fair trial, pronounce him one of the best physiclans they have ever known. One lady, writing from

Meetings of the Salvation Army are to be prohibited in Savoy, France. Expulsion is to follow disobedience of the order.

TO-DAY. All the past things are past and over, The tasks are done, and the tears are shed. Yesterday's errors let yesterday cover: Yesterday's wounds, which smarted and bled, Are heated with the heating which night has shed.

Let them go, since we cannot relive them, Cannot undo, and cannot atone; God in his mercy receive, forgive them: Only the new days are our own; Today is ours and to-day alone.—Susan Coolidge.

A desperate attempt was made to rob an express train on the Atchison, Topeka and Santa Fé Railway at Cooledge, Kan., on Saturday, Sept. 29th. The engineer and fireman were killed, but the robbers did not get any booty.

Bismarck is said to have predicted the day and hour of his own death, and to be greatly interested in astrology.

Mr. Murat Haistead, in an after-dinner speech at a Coleridge banquet, said that English and American newspapers were doing their best work in making English-speaking nations acquainted. "They are the emis-saries and missionaries of the peace and good-will that are the better part of civilization."

King Alfonso has been hissed and hooted at in the streets of Paris. Bad taste and bad judgment-to say the least.

There is a large class of people who deem the bush There is a large class of people who deem the ous-ness of life far too weighty and momentous to be made light of; who would leave merriment to children, and laughter to idiots; and who hold that a joke would be as rouch out of place on their lips as on a gravestone or in a ledger. Wit and wisdom being sisters, they are afraid of being indicted for bigamy were they to wed them both 1-Archdeacon Hare.

In the recent life of Sir C. Lyell, the eminent geologist, occurs the following in a letter by him: "I am quite clear, from all that I have seen of the world, that there is more real independence in that class of society who, possessing moderate means, are engaged in literary and scientific hobbles; and that in ascending from them upward, the feeling of independence decreases pretty nearly in the same ratio as the fortunes in-Grease.

Dogmatism is puppyism come to its full growth.-Douglas Jerrold.

An exchange says that a clergyman in Western Massachusetts recently gave a notice on Sunday that, owing to the severe illness of his brother, who was rapidly nearing his end, the evening services would be omitted. The choir immediately followed with the hymn commencing," What cheering words are these?

We are informed that an almost universal method of curing snow blindness in Canada is by the application of rotten apple. A friend of ours being severely afflicted with inflamed eyes tried the same remedy, and with very satisfactory results. We see no reason why the application might not be equally useful in all local inflammations.

Jo Cose informs his correspondents that as the postage on drop letters has hitherto been two cents, the postage on all letters is now two too.

Ranovalana III., the new queen of Madagascar, is a widow, though but twenty-two years old.

I have slways said it ; nature meant to make woman

each week at 7% o'clock. All meetings free, and the public cortially invited. Mrs. F. O. Hyzer is engaged for October, J. Frank Baxter for November, Mrs. F. O. Hyzer for De-cember. A. H. Dalley, President.

Brooklyn Spiritual Fraternity.-Friday evening Conference meetings will be held in the lecture-room of the Ohurch of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtie Avenues, at7½ P. M. The Eastern District Spiritual Conference meets every Mondayevening at Composite Room, 4th street, corner South2d street, at 74. Charles B, Miller, President; W. H. Coffin. Secretary

The Everett Hall Spiritual Conference, 898 Ful ton street, meets every Saturday evening at 80 clock. B Itual papers and books on sale, and meetings free. Capt. cob David, President; Lewis Johnson, Vice-President; J. Cushing, Treasurer.

The South Brooklyn Spiritasl Society meets at Braun's Hall, Fifth Avenue, corner 23d street, on the first and third Friday evenings of each month. Papers on sale and admission free.

Brooklyn (N. Y.) Lectures.

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Alecture upon the "Power of the Human Spirit," attracted those interested in the new phases of apirital science, and was the means of imparting much valuable information. The speaker began by saying:
 "All the forms of nature are so diversified that for a moment we are lost in bewilderment; the frees, the birds, the flowers, the flahes of the deep, and the mean satisfied, the flowers, the flahes of the deep, and the mean satisfied that for a moment we are lost in bewilderment; the frees, the birds, the flowers, the flahes of the deep, and the mean as an individual spirit, is after all but one of the positimal each that matter does it all, and that the intelligence manifested in the animal as instinct, and the man as an individual spirit, is after all but one of the positive science has never yet been able to explain what force is to great active agent, yet is pupard. These flowers have something more to them than color, form and perfume; there is a soul looking out from each that speaks to your heart and to mine; an inner ilfe, that is but vaguely expressed through these forms of matter.
 The scientiat talks wisely in regard to evolution ; teils you of the time when all the sbining worlds above you were gathered into one, and how in the process of time the planets were thrown off, and our great solar system was formed, and then traces the various changes that have occurred until the elimax was reached, and now declares that the world is journeying back to its home, soon to be lost in the man who could be applicable to spirit which has passed through all of these gradations, from the may who was versed in numbers, from the civilized man up to the angel. And while the earth has been passing inrough this own aura in its place. In the heat of a revival, while mean and be and the spirit. world has acted inunison with it.
 Every individual is aurounded by a color that manifest, the spirit world has acted invines. The speaker t

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light: Monday evening, Sept. 24th, Mira Carrie Tryon, our valued friend and tranos-medium, opened the exer-cises by reading a poem, "Am I by Brother's Mapp To the Editor of the Banner of Light:

-in and about Boston, Philadelphia, New York, and elsewhere-very much. About here we have had none; the camp-meeting idea does not seem to take hold of us yet, but it may do so in good time.

The infamous Russell License Law has not been attempted to be enforced against any of our mediums, and we do not expect it will be. Our approved mediums in the city all have certificates from the legally incorporated society of the "Union Spiritualists of Cincinnati," by which they are made and designated in hoec verba, "MINISTERS OF THE NEW SPIBITUAL DISPENSATION," and this, as I long ago legally advised the society-would be the case, has served as their ægis of protection and safety. Besides, politics are now rife and very stirring, and the election is near at hand, and officials are afraid to interrupt and endanger the course of things by engaging in arresting "clairvoyants, seers and mediums," and creating a great fuss thereby, and losing votes for their party, just because they do n't and won't pay any three hundred dollar license. No, they do not seem to mind the careless "seers, clairvoyants and mediums," in these times about their license, and do not at all disturb them. Of course, independent of all this, the officials are afraid that when the infamous law is brought to a test before the courts, it will be decided to be unconstitutional, and against the rights of citizens and the religious freedom of the people. Indeed they feel pretty well assured this will be the result, and they therefore propose to permit the ugly law to remain upon the statute book, a dead letter, at least for the present.

The Union Spiritualists of Cincinnati-thoroughly organized, and legally incorporated as they are—commenced their regular Sunday meetings in the Odd Fellows' Hall of this city, the first of this month, with Mr. William Bowman from Atlanta, Ga., as their regular speaker. Mr. Bowman being engaged by the society as their speaker for the year, has removed here with his family, and is now at housekeeping-a resident and citizen. He is liked very well as a speaker by the Spiritualists, and his lectures are characterized by good and sound sense all through. He always says something of interest to all of his auditory. He is quite a complete and fluished speaker, and sometimes arises to heights of positive eloquence. Out of the pulpit of the Methodist church as he is, he nevertheless manifests thorough acquaintance with Spiritualism, and in his methods and manner and matter has left orthodoxy clear behind, and now basks in the brilliant light of the spiritual sun, and aids much in shedding its glories upon those who see and hear him. He will do much good, for he is an honest, sincere and enlightened speaker, and a good and wise man. Yours truly,

A. G. W. CARTER. Cincinnati, O., Sept. 21st, 1883.

"Dr. Benson's Celery and Chamomile Pills invaluable in nervous diseases." Dr. Hammond, of N. Y.

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Bright's disease, was completely cured by a rem-edy in which I had great confidence. I there-fore tried the same remedy for my malaria, and am happy to say I am a well man to-day, and through the instrumentality of Warner's Safe Cure, which I believe to be one of the most val-uable of medicines. Indeed, I see it is endorsed by the United States Medical College of New York, and that Dr. Gunn, dean of that institution, has written a long article concerning its value

'And are you now as well as formerly ?" "Apparently so. I keep the remedy on hand all the while, though, and do not hesitate to recommend it to others."

"One question more. How many ponds of fish have you here, and how are they divided ?" "Well, we have 49 ponds, which are divided up

"Well, we have 43 ponds, which are divided up as follows: 22 ponds of brook trout, 2 ponds of salmon trout, 4 of McCloud river, or rainbow trout, 2 ponds of German trout, 3 of California mountain trout, 2 ponds of hybrids, 4 of one-quarter salmon and three-quarters brook trout, 2 ponds of gold fish, and 1 pond of Carp. Then we have what we call the centennial pond or 'happy family,'consisting of crosses of different fish, including Kennebec salmon, Land Looked salmon, California salmon, brook trout, salmon trout and hybrids. These fish range in size from minnows to 18 pounders, and in age from one and one-half months to eleven years. I for-got to say, also, that we have a 'hospital' pond, which is entirely empty, which speaks pretty got to say, also, that we have a "hospital" join, which is entirely empty, which speaks pretty well for a community of many millions. In-deed, the whole secret of fish culture can be summed up in four things: Impregnation—using no water. Plenty of food. Plenty of pure wa-ter and cleanliness."

ter and cleanliness." The numerous fish exhibitions which are taking place in all parts of Europe, and the unu-sual interest which is being manifested in this subject throughout the world, all owe their origin to the process above described, as orig-inated and conducted by Seth Green. It is cer-tainly cause for congratulation to every Amertainy cause for congratulation to every Amer-ican that this country produces so many men whose genius brings value to the world, and it is proof positive of the greatest merit that a remedy even with such high standing as War-ner's Safe Cure is known to have should be so strongly endorsed and recommended by one so reputable and reliable as Seth Green.

The New York Central Association of **Spiritualists**

Assembled in Brown's Hall, Georgetown, Sept. 22d, in accordance with previous notice. The day was fine, people came pouring in from all directions, and greetings of a pleasant character were exchanged. It was a basket picnic, as usual, and the numerous tables standing in the spacious dining-room were supplied by many a party of happy comers. When all had partaken they assembled in the large hall, Dr. Beals acting as Chairman. J. F. Baxter of Boston, and Mrs. Colby of Buifalo, were the speakers. Mrs. Colby was accompanied by Mrs. Smith, as she has been for the last eleven years. There were five sessions during Saturday and Sunday, one being held each evening. The speaking was fine, and much radical truth was uttered. The proceedings were interspersed with fine music, vocal and instrumental, by Mr. Baxter and Mrs. Smith. The attendance was large at each session, and on Sunday the hall was full. Every one seemed happy, and the attention was earsest and constant. Mr. Baxter's tests were entirely satisfactory. At a late hour Sunday evening the Association adjourned. The next meeting will be held at Cazenovia. Photographic negatives were made of stereoscopies, and eight by-ten sizes, and parties wishing riews can address T. Brown, Georgetown, or Parker, Photogra-pher, Sherburne, N. Y. H. R. P., Scorwitzry, DR. R. F. BRALS, Presiding Officer. ing as Chairman. J. F. Baxter of Boston, and Mrs.

Dr. Graves's Heart Regulator oures all forms of Heart Disease, nervousness and sleeplessness.

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